Cultural Diversity at CCF

   - Educating for Understanding and Respecting

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ABSTRACT

CULTURAL DIVESRITY AT CCF
Educating for 'Understanding' and 'Respecting'

The purpose of my study was to evaluate the cultural diversity in prison on the self perception of inmates and employees in prison. Culture is the chief ingredient that shapes one's personal and social identity, thus it is imperative to understand and respect one's culture. My study aimed to enhance an intercultural educational context, by enlightening diversity through the skills of respect and understanding. In prison there is a multicultural population of inmates; owning different languages, religions, traditions, lifestyles, habits, as well different conceptions of morality. Consequently, intercultural competence is a significant issue which help the residents and employees to be able to communicate with each other's culture. In my research I focused on different aspects of culture; food, religion, and language. Through the use of philosophical inquiry and qualitative research, I analysed the cultural diversity and the cultural significance in prison, and the intercultural competence between inmates. At the end of my study I proposed different recommendations which can enhance cultural education in prison, and how inmates can understand, appreciate and respect cultural diversity. In my research I interviewed a correctional supervisor, and managed to meet some ex-inmates since at the moment access to prison is restricted, which for various reasons I did not get the permission to interview the prisoners. Through the use of a philosophical inquiry I gathered a lot of information about education in prison and intercultural education. This data helped me a lot in the build up of my recommended intercultural programme in prison.

Key words

Cultural Diversity, Democracy, Cultural Education, Life-long Learning, Intercultural Competence

DECLARATION OF AUTHENTICITY

I, the undersigned, Marion Evelyn Cassar, hereby declare that I am the author of this dissertation:

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Marion Evelyn Cassar

DEDICATIONS

To God for enlightening me throughout my life,

To my beloved parents for their endless love, moral support and courage throughout all my scholastic years,

To my adored grandparents, brothers and sister for their constant help, moral support and courage,

To the prison inmates at CCF.

ACKNOWLDEGMENTS

TABLE OF CONTENTS

Abbreviation

CCF – Corradino Correctional Facility

Chapter one

Introduction

Chapter 1 - INTRODUCTION

1.1 What is Culture?

The word culture has many different meanings. For some it refers to an appreciation of good literature, music, art, and food. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, *Primitive Culture,* published in 1871. Tylor said that culture is:

> *"that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."*

> - Tylor, 1871

Each individual is part of a complex interacting system. Consciously or unconsciously, each individual incorporates one or more cultural reference frames, forming numerous matrices and links that vary in strength and whose impact may also vary according to the individual's personal choices and changes in his/her environment. Accordingly this cultural sphere is structurally variable and specific to each individual. It may be transmitted through socialisation, but there must be no compulsion as one of the rights safeguarded by the European Convention on Human Rights is the freedom to choose one's cultural reference frame.

1.2 Culture and Society

Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. Societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations. While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals but they are the continuously evolving products of people interacting with each other.

A society embedded in many cultures and ethnic backgrounds has a basic tendency toward xenophobia. The basic sense of one whole community would be hard-pressed to exist, and much less thrive in such an environment. Society has learned that intolerance of differences among individuals is a stick of dynamite in search of a contest.

As Malta is becoming a more culturally and ethnically diverse country, society is becoming more diverse, too. A specific example of this recent phenomenon is found in prison. Most prison inmates come from backgrounds that allow exposure to people of different races, religions, behaviour and attitudes. This issue becomes the root of many prison gangs, also referred to as cultural gangs. Gangs play an important role to the inmates because they provide a sense of belonging, power, protection, and as a counterfeit family. Gangs also provide the security and comfort of staying with the known, and people outside that sphere are to be mistrusted and even hated for their difference.

Therefore, it follows that prison inmates and employees in prison need to learn how to interact in a diverse environment. Inmates living within a diverse population shall develop an understanding of the perspectives of inmates coming from different backgrounds and learn to function in a multicultural, multi-ethnic environment. However, as prison becomes more diverse, demands also increase to find the most effective ways to help all inmates and employees learn to get along with each other; developing skills for understanding and respect.

Nonetheless, it is not the sole responsibility of one party but there should be a prison-wide approach to dealing with multi-ethnic inmates. The prison must take a proactive approach to acknowledge diversity because it has the responsibility to create an environment where all inmates feel valued and respected. To create a positive environment where inmates are respectful of different backgrounds, the prison has to be proactive.

Cultural Diversity is a fact

> *"The World has some 6000 communities and as many distinct languages. Such difference naturally leads to diversity of vision; values, beliefs, practice and expression, which all deserve equal respect and dignity."*

-    UNESCO, April 2008

1.3 Cultural Diversity and the respect of fundamental rights

Culture is a set of distinctive spiritual, material, intellectual and emotional features of a society or a social group. It encompasses, in addition to art and literature, lifestyles, ways of living together, values systems, traditions and beliefs. Respecting and safeguarding culture is a matter of 'human rights'. Cultural diversity presupposes respect of fundamental freedoms, namely

4

freedom of thought, conscience and religion, freedom of opinion and expression, and freedom to participate in the cultural life of one's choice.

The Johannesburg Declaration on Sustainable Development (September 2002) acknowledges that our rich diversity, which is our collective strength, should be used to ensure sustainable development (par. 16). Cultural Diversity, indeed, is not just a natural fact that we need simply recognize and respect. It is about plurality of knowledge, wisdom and energy which all contribute to improve and move the world forward [1].

1.4 Human Rights, Cultural Integrity and Diversity

Universal human rights do not impose one cultural standard, rather one legal standard of minimum protection necessary for human dignity. As a legal standard adopted through the United Nations, universal human rights represent the consensus of the international community, not the cultural imperialism of any particular region or set of traditions. Human rights are neither representative nor oriented towards one culture to the exclusion of others. Universal human rights reflect the dynamic, coordinated efforts of the international community to achieve and advance a common standard and international system of law to protect human dignity.

Universal human rights emerge with sufficient flexibility to respect and protect cultural diversity and integrity. The flexibility of human rights to be relevant to diverse cultures is facilitated by the establishment of minimum standards and the incorporation of cultural rights. The Vienna Declaration provides explicit concern for culture in human rights promotion and protection. It states that "the significance of national and regional particularities and various historical, cultural

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[1] UNESCO – Culture United Nations Educational Scientific and Cultural Organization

and religious backgrounds must be borne in mind". It empowers the States to promote and protect human rights regardless of their cultural systems.

Directly human rights facilitate respect for cultural diversity and integrity, through the establishment of cultural rights embodied in instruments of human rights law. These include:

- International Bill of Rights;
- Convention on the Rights of the Child;
- International Convention on the Elimination of All Forms of Racial Discrimination;
- Declaration on Race and Racial Prejudice;
- Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief;
- Declaration on the Principles of International Cultural Cooperation;
- Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities.

Human rights which relate to cultural diversity and integrity encompass a wide range of protections, including; the right to cultural participation; the right to enjoy the arts; conservation, development and diffusion of culture; protection of cultural heritage; freedom for creative activity; protection of persons belonging to ethnic, religious or linguistic minorities; freedom of assembly and association; the right to education; freedom of thought, conscience or religion; freedom of opinion and expression; and the principle of non-discrimination.

1.5 Cultural Rights

Every human being has the right to culture, including the right to enjoy and develop cultural life and identity. Cultural rights cannot be invoked or interpreted in such a way as to justify any act leading to the denial or violation of other human rights and fundamental freedoms. As such, claiming cultural relativism as an excuse to violate or deny human rights is an abuse of the right to culture.

Traditional cultures should be approached and recognized as partners to promote greater respect for and adherence of human rights. This approach encourages greater tolerance, mutual respect and understanding, and fosters a more effective international cooperation for human rights. Recognition and appreciation of particular cultural contexts would serve to facilitate human rights respect and observance. This approach is essential to ensure that the future will be guided by human rights, non-discrimination, tolerance and cultural pluralism[2].

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[2] United Nations Department of Public Information DPI/1627/HR--March 1995

Chapter two

Literature Review

Chapter 2 – LITERATURE REVIEW

In this chapter I am going to analyze the phenomenon of culture and cultural diversity in prisons, and how intercultural education can be incorporated throughout. I will refer to both local and international research with regards to cultural diversity in prison.

2.1 Cultural Diversity in Europe

Europe is a prime example of a region with a culturally diverse population. This diversity is the result of ethnic and linguistic minorities created by centuries of wars and forced or voluntary migration. Europe, with its wealth of different languages and complex historical roots, has been forced to come to terms with the cultural and social aspects of its diverse population. Hence, cultural diversity is a chief key to the European debate on culture and cultural policy.

The occurrence of immigration is perhaps the greatest challenge almost in all Europe. Today more than five percent of the residents EU population are non-EU Member State nationals. Consequently, multiculturalism is present in almost all EU countries. However, since the late 1990s, official policies pertaining to multiculturalism in Europe have been met with increasing opposition. Nowadays, multiculturalism itself has become the focal point of a political ideological debate. Critics allege that as a model it has failed, that immigrant minorities still remain "outsiders", and that they are not participating in the civic and social life of the host country.

In order to deal with these challenges, various initiatives for intercultural dialogue have been launched at different levels. It is essential to inspire people to actively get in touch with other cultures, and accordingly contribute to an environment of tolerance and mutual respect. Inter-cultural dialogue cannot be implemented

from above. A bottom-up approach is essential, and the civil society must play its part. A key focus is about minorities and immigrants who need to fight against social exclusion. Responsibility for inter-cultural dialogue should be shared by all states and citizens.

As a matter of fact the EU has decided to make 2008 the "European Year of Inter-cultural Dialogue" to highlight the importance it places on this issue. The objective was to promote and encourage inter cultural dialogue to assist EU citizens in acquiring the knowledge to enable them to deal with a more open and more complex environment and to benefit from the opportunities provided by such a diverse and dynamic society. People living in the EU should become more attentive of developing an active European "citizenship" open to the world, respectful of cultural diversity and based on the EU's common values.

2.2 Education and multiculturalism

In several EU states, multiculturalism is an encountering opposition. Most extremely, this involves the assertion that multicultural societies are inherently wrong, because they lead to the 'dilution' of the majority race, usually perceived as superior. More subtle versions of this argument present multiculturalism rather as impossible, and argue that attempting to achieve this impossible goal leads to a fragmented society, lacking in patriotism and cohesion, and ultimately giving rise to serious conflict. Within this climate, it is essential to reaffirm the nature and goals of multiculturalism. Whilst it may not be possible to propose an ultimate solution to the challenges which a multicultural society creates, it is nevertheless important to assert the inherent value in such a society, and consequently the urgency of continuing to search for such a solution. Within the discourse of multiculturalism, cultural groups are defined solely by ethnic or religious identity or affiliation.

Raz (1998) has described multiculturalism as 'a heightened awareness of certain issues and certain needs people encounter in today's political reality.' Rather than being a discrete political theory, it is an indication of a new respect being given to diversity within society, which is perceived as a moral virtue. This respect given to diversity can express itself through the granting of rights or the creation of multicultural policies. However, those rights and policies are tools of multiculturalism, rather than multiculturalism itself. The distinguishing feature of multiculturalism is that the recognition of diverse cultures is seen as a good in itself, either because of the inherent value of those cultures and their existence, or, perhaps because respect for human dignity requires an understanding of the fact that belonging to a culture is an important part of being a human.

A criticism that can be made of multiculturalism as a political project is that it runs the risk of minimising the ordinary humanity which individuals share, as well as the consequent possibilities of cross-cultural communcation. Multiculturalism, in allowing for differential treatment of people according to their identification with different cultural communities, is inherently inimical to individual equality.

Spinner-Halev (1998) implies that the issue of oppression may hold the key to the problem. While Halev argues, the reason why multicultural policy is important is because of the role it had in emancipating cultural groups from state oppression. Thus, any policy which is adopted must not serve to perpetuate that oppression. Oppression of an individual can take the form of a denunciation of individual rights, either by the State or by cultural groups. Conversely, it can also take the form of oppression of the culture of which that individual is part. Both forms of oppression are harmful to the individual, and neither is acceptable.

This complexity of individual identity is used by Eisenberg to formulate her difference approach to arbitrate cases where a respect for diversity appears to clash with individual equality. Eisenberg (2001) argues that such cases should not be dealt with in the form of a clash of rights, but rather by assessing the

identity related impact of the different claims, and choosing the claim which has the least impact on identity as a whole (encompassing a broad range of characteristics including culture, gender, religion and language).

The Canadian Charter of Rights and Freedoms, approaches cultural diversity not as a requirement of equality, or a nondiscrimination right, but rather as a general principle according to which the rest of the Charter must be interpreted[3].This means that other rights within the Charter, such as freedom of association, freedom of speech, freedom of conscience, freedom of religion, the right to fair and just working conditions and, as we shall suggest here, crucially, the right to education, must be interpreted in a way which respects the multicultural nature of the EU. This approach is valuable for two reasons. Firstly, as Eisenberg suggests, it avoids the difficulties and conflicts inherent in mediating a clash of rights. Secondly, it recognizes that multiculturalism should only involve different treatment in situations where it is necessary to avoid oppression.

As Kuper (1999) argues, the politics of difference represented in multiculturalism can give rise to extreme nationalist, and consequently discriminatory and oppressive policies. Furthermore, fundamental rights claims were often originally counter-cultural in nature, in that they gave rights to groups who had traditionally not had those rights. Whereas genuine cultural difference should be respected, it is essential that it is not used as a mask for conservative resistance to reform, and individual rights must continue to be available to members of all cultures as a weapon against oppression. In this way, multiculturalism at its best can reflect our common humanity, not only through the respect of fundamental rights for all, but also through the recognition and understanding that cultures are part of our common humanity. Moreover, multiculturalism can facilitate cross-cultural communication and co-operation by providing the context of an informed understanding of and respect for the different cultures concerned.

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[3] Article 27 – 'This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.'

2.3 Multiculturalism and EU policy - Charter of Rights

The recognition of cultural diversity and the promotion of a multi-cultural Europe is not only a moral good in its own right, but is also a significant aspect in the development of European identity and citizenship. The EU Charter of Rights can play a significant role in this process. The Charter is perhaps the strongest EU document in which a requirement for the respect of cultural diversity is found. The chief question is whether the Charter is indeed capable of offering a solution to the challenges to multiculturalism which I have identified earlier in this chapter, and ensuring sufficient respect for diversity to provide a basis for unity within the EU.

2.4 The Right to Education

The declaration of a right to education in Article 14 has its source in the constitutional traditions of all member states. Conversely, the right to education is also contained within a number of international human rights agreements, most particularly in Article 26 of the Universal Declaration of Human Rights (UDHR), Article 13 of the International Covenant for Economic, Social and Cultural Rights (ICESCR), Article 10 of the Convention to Eliminate Discrimination against Women (CEDAW) and Articles 28-30 of the Convention on the Rights of the Child (CRC). In reality the international provisions tend to be much broader. According to Article 26(2) of the UDHR; 'Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.' These recitals incorporate reference to relations between cultural groups.

Indeed, Article 29(1)(c) CRC states that one goal of education is: 'the development of respect for his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own.' This assures to allow parents the right to have their children educated according to their convictions or culture. Nevertheless, a number of international agreements contain more specific provision for the education of minority cultural and linguistic groups.

2.5 The Link between Education and Culture.

The recent UNESCO Declaration on Cultural Diversity affirms that:

> '. . . respect for the diversity of cultures, tolerance, dialogue and cooperation in a climate of mutual trust and understanding are among the best guarantees of international security.'

And it goes on to observe that:

> '. . . the process of globalization, facilitated by the rapid development of information and communication technologies, though representing a challenge for cultural diversity creates the conditions for the renewal of dialogue among cultures and civilizations.'

- UNESCO Declaration on Cultural Diversity, Paris, 21/11/2001.

Education and culture in the broad sense are not only deeply entrenched in national identities but also agents of globalisation, from the most scholarly level to the daily realities. Thus, education and culture are areas where national sensitivities are particularly evident. However, it is also noted that, as 'agents of globalisation', education and culture are ways in which a European identity can be fostered almost as a counter-culture. By means of education and culture a European dimension to individual identity can be developed, through policies such as educational mobility, promotion of language learning, the support of

cultural co-operation projects with an European dimension, the designation of European Capitals of Culture, and the establishment of a common market in broadcasting is an important policy theme. Cultural policy can have significant consequences. If cultural policy is seen as a vehicle for promoting European integration and a European identity, it is surely likely that such policy runs real dangers of emphasising the common ground that European share at the expense of the differences and, of excluding from cultural consideration those groups which do not have a long history of European identity[4].

In relation to this, education can be understood as a vector for the transmission of culture. EU policy sees educational mobility not only as a way of helping individuals learn more about different EU countries, but more generally as a way of introducing an European dimension to the identities of those participating in such schemes. This is because education is a prime means of transmitting wider culture. The type of educational setting attended can have an important effect on the cultural background of an individual, either confirming or, competing with the culture absorbed through family background. Most schools will have a role in transmitting the majority national culture, in the form of underlying values and attitudes, particularly where some form of citizenship education is on the curriculum. Hence, in a multi-nation or immigrant State, if the minority cultures are to be respected, some way must be found of recognising those cultures within the education system. As Raz (1998) points out, multicultural education policy is, one of the most significant concrete policies of multiculturalism as a whole[5].

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[4] NW Barber, 'Citizenship, Nationalism and the European Union' (2002) *27 European Law Review* 241-259
[5] J Raz, 'Multiculturalism' (1998) 11 *Ratio Juris* 193-205 at p 197.

2.6 Education, Culture and Citizenship

Citizenship is understood as having two aspects; a citizenship of identity, and a citizenship of political rights. Education and culture have central roles to play in both of those aspects. In terms of identity, education has an important role to play in the developing of common cultural identity. One of the explicit roles of EU education and cultural policy is to help in the development of a European identity, through initiatives which promote what is common amongst Europeans, rather than what divides us. This aspect of EU cultural policy tends towards the integration of the different national cultures into an abstract ideal of what it is to be Europe, at the expense of their individual cultural identities.

However, respect for the rights of cultural groups, needs to be based something other than identity politics. The challenges to multiculturalism must be taken seriously. Walzer (1997) argues that, 'the solid lines on the old cultural and political maps are turned into dotted lines.' Cultures are being seen as less rigidly defined and exclusive. While in multicultural societies, the language, customs and eating habits of each culture are being influenced by those of the others. However, distinct cultural groupings and identities continue to play an important part in the way in which individuals see themselves and their loyalties.

Lehning (2001) suggests that it is the rights and opportunities for participation within the democratic process which can form the basis of a common European identity. Wheatley (1997) in a wider context argues that rights of political participation are essential to ensure the inclusion of minority groups within the polity. This view is also supported by the work of Tully, who argues that a sense of belonging within a multicultural society can be engendered by the participation of different cultural groups in dialogue and deliberation about the constitutional development of that society. Such participation is significant because it marks an acknowledgement of the existence and needs of minority groups, and also allows society as a whole to respond to the dymanic identities of different groups (Tully,

16

1995). This needs to form part of the wider democratisation of the EU. However, education policy also has a role to play. It is through education that citizens can be taught about their citizenship and can be made aware of their rights and their identity as members of specific cultural groups. This is all about an education policy which is sensitive to diversity and promotes multiculturalism as a moral good. This may also embrace the need to teach about political citizenship which can contribute towards wider participation of minority groups.

2.7 Cultural Diversity and the Changing Culture of Education

Diversity is one aspect of social and cultural change that affects our society intensely and is also rapidly changing. Bruner (1996) suggests that how a culture or society manages its system of education is a major embodiment of the culture's way of life, more than just its preparation for it.

Lately the idea of a "culture capital" has also received considerable attention. According to Bourdieu (1988) as cited by Skrzeszewskwi and Culberley (1998), who developed the notion of a culture capital, it is important to be educated and culturally literate, being knowledgeable and fluid in both language and customs. Consequently, the engagement in the arts as a symbol of the culture is the most critical factor for the future success of any society.

Traditionally, multiculturalism focused on an individual country, internal minorities, socially deprived people, refugees, and/or immigrants. Currently, the focus should be expanded to include not only minorities within a nation, but also ethno-cultural groups within the global society. In a global society we are all members of a minority, who are continuously interacting and developing as individual human beings in a multicultural context (Skrzeszewskwi & Culberley,

1998). Unfortunately little tolerance for cultural diversity is evident within the educational system.

2.8 Foreigners in European Prisons

Over the last few decades, prison populations in European countries have grown and their profiles have also changed. Whereas prison populations used to be rather homogenous, nowadays they have been transformed into more diverse populations. The portion of foreign prisoners, those without citizenship of the state in which they are detained, has increased rapidly. Nowadays, there are more than 100,000 foreign prisoners in the total European prison population is over 20%. One could say that foreign prisoners[6] are in general a 'forgotten group'. In some countries the issue of foreign prisoners have been of major concern in the public and political debates. This is mostly common in Western Europe, due to legal and illegal immigration since the Second World War, and particularly in the 1980's and 1990's.

Foreigners in all countries are accommodated in the regular prisons and not separated from national prisoners. In some prisons there are, however, departments where foreigners are overrepresented, such as in England and Wales. Sometimes prison authorities concentrate foreigners of the same nationality in specific departments or cells in order to make communication between prisoners easier (e.g. Hungary).

The following tables and charts highlight the number and percentage of foreign prisoners in the EU countries.

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[6]Foreign prisoners: Those prisoners who are not Maltese

Table 2.1 Number of Foreign Prisoners in EU Source: World Prison Brief October 2008

Spain	25.066	**Hungary**	545
Germany	20.190	**Poland**	510
Italy	18.476	**Ireland**	419
United Kingdom	11.682	**Cyprus**	319
France	10.806	**Finland**	286
Netherlands	5.645	**Bulgaria**	232
Greece	4.882	**Estonia**	222
Belgium	4.211	**Romania**	195
Austria	3.338	**Slovakia**	176
Portugal	2.180	**Slovenia**	140
Sweden	1.973	**Malta**	140
Czech Republic	1.399	**Lithuania**	70
Denmark	824	**Latvia**	60
Luxembourg	546	**Total Number**	**114.832**

Chart 2.1 Number of Foreign Prisoners in EU Source: World Prison Brief October 2008

Number of Foreign Prisoners in EU - Source: World Prison Brief October 2008
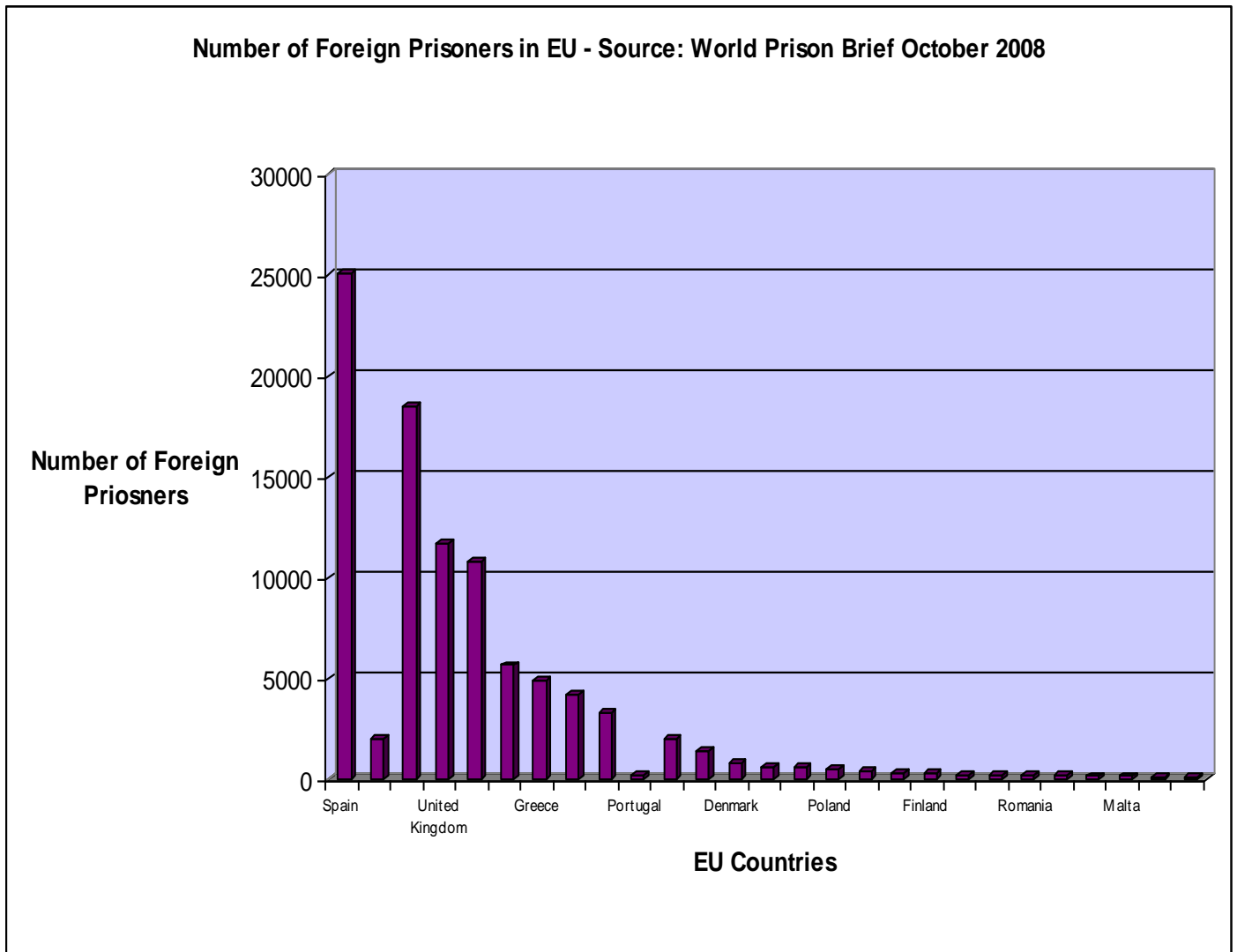
Table 2.2 Percentage (%) of Foreign Prisoners in EU - Source: World Prison Brief October 2008

Spain	35.0	**Hungary**	3.8
Germany	26.9	**Poland**	0.6
Italy	37.6	**Ireland**	12.6
United Kingdom	14.0	**Cyprus**	48.4
France	19.2	**Finland**	8.5
Netherlands	29.5	**Bulgaria**	1.9
Greece	43.9	**Estonia**	6.4
Belgium	42.1	**Romania**	0.7
Austria	42.2	**Slovakia**	2.2
Portugal	19.9	**Slovenia**	10.5
Sweden	27.5	**Malta**	39.7
Czech Republic	7.4	**Lithuania**	0.9
Denmark	22.6	**Latvia**	0.9
Luxembourg	73.3	**<u>Average Percentage</u>**	**18.9**

Chart 2.2 Percentage (%) of Foreign Prisoners in EU - Source: World Prison Brief October 2008

Percentage of Foreign Prisoners on total prison population EU
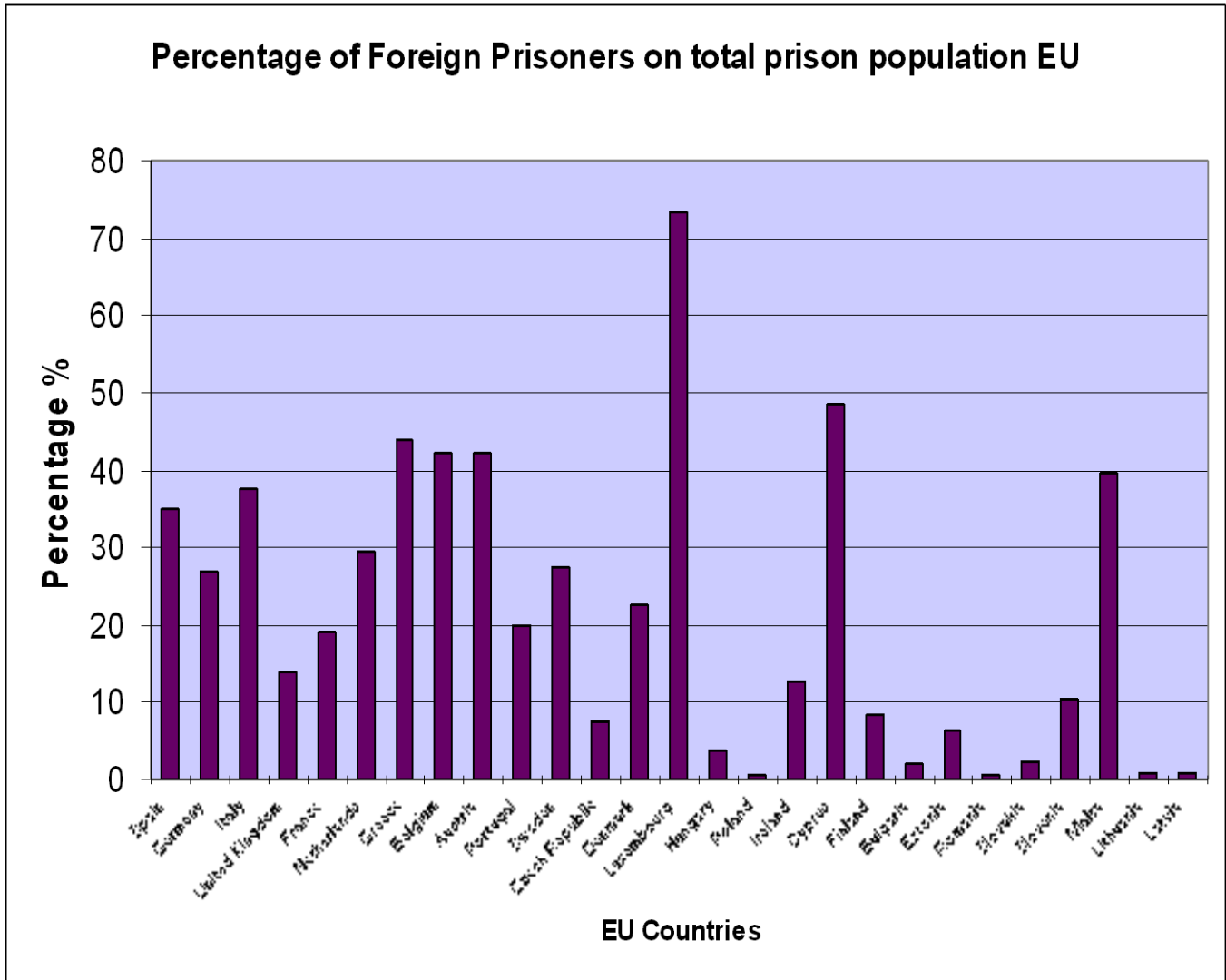
2.8.1 Treatment of Foreign Prisoners

There is limited literature, data and information related to the treatment of foreign prisoners since it has been hardly studies. According to prison regulations no discrimination is allowed based on the grounds of religion or belief, race, language, colour, nationality, etc. all prisoners should receive equal treatment. But in real the picture is somehow different, as foreign prisoners experience numerous difficulties in their everyday life, and they are often not able to exercise their formally equal rights. Some prisoners to compensate this make use of 'positive discrimination (Austria and Czech Republic), in order to meet the special needs of foreign prisoners. This works well but it highly depends on the commitment of the director and staff. Overcrowding is a huge problem, which can result in multiple cell sharing, lack of space and lack of attention of staff, fewer opportunities to work, education, vocational training and re-integration activities. Due to the diversity in prisons within languages, religions and cultures, racism, religious intolerance and prejudice are common.

The most common and significant problem faced by foreign prisoners is the lack of knowledge of the national language. This lacks verbal and written communication, thus creates feelings of isolation, uncertainty and helplessness. This makes the daily interactions between foreign prisoners and staff more crucial, and the availability of an interpreter is very limited. Linguistic barriers are often the main source of other struggles that foreign prisoners are facing in penitentiary institutions.

In practice many prisons are ill prepared to receive foreign prisoners. Language barriers and lack of information about the prison, prison rules and the legal process are the main reason for this. Admission procedures are in general similar for all prisoners. The chief disadvantage for foreign prisoners is that staff available in reception area does not speak normally more than one language, the

national language. As a result newly arrived foreign prisoners feel even more isolated and lost.

Upon admission prisoners and informed about the prison regulations, prison rules, aspects of daily life, visits scheme, disciplinary sanctions, transfer procedures, opportunities for legal assistance and above all their rights and duties inside the institution. For foreign prisoners it is significant that they receive this information in their language they can understand. In practice this is often not the case, and foreign prisoners have to depend on the willingness and cooperation of staff and other prisoners to be informed. This creates a very bad start for the foreign prisoners and makes them ill prepared for the institution, since they are not made properly aware of prison regulations and regime.

In several countries, like Netherlands and Belgium, prison authorities claim that information is provided in a number of languages. In some Belgian prisons initiative has been taken to translate the house rules in other languages, usually including English and Arabic or by audio visuals as a video. However, with over 100 nationalities, it remains difficult to cover all languages. Spanish prisons are obliged by law to provide informative booklets about the prison regime in the most 'popular' languages. An oral transition from a fellow prisoner or help form the consular services is requested in case the foreign prison does not understand the language used. In some Hungarian prisons there are information brochures for prisoners designed by non-governmental organizations, and are usually translated in different languages. For foreign prisoners an interpreter will be used. Each prisoner in Hungary has to sign a declaration that they have been informed properly about their rights and duties. In the Irish 'Mountjoy Prison', a short video message in different languages about the house rules and services is shown to each prisoner in the reception area. In Cork, information is put in strategic locations in different languages by the Education Department. Prison staffs, in local prisons in England and Wales, often seek assistance of 'Foreign National Prisoner Orderlies'; these are prisoners with certain language skills that

are trained in informing newcomers and to reduce their isolation. Another good practice is the 'Foreign National Information Pack' that is handed to each prisoner upon admission, and is available in 20 languages. It contains information about the house rules, rights and obligations, and the services offered at the regime.

In France prison staff refuses to communicate in any language other than French. In the Irish 'Cloverhill pre-trial Prison' special consideration is being given to foreign prisoners to contact their family at appropriate times for their families in their native country. Clock with various times zones are placed in the main circle are of the prison. In practice not all prisons provide facilities for foreign prisoners to contact their family.

2.8.2 Work in Prison

The European Prison Rules in Rule 26 states that prison authorities should strive to provide sufficient work for a useful nature and prisoners shall receive 'equitable' remuneration for it. Usually a criterion is relevant to the prisoners' skills, knowledge, experience, health, age, duration of sentence and behaviour. But in practice most types of work require sufficient knowledge of the national language. As a result foreign prisoners are often excluded and end upon the bottom of waiting lists. Foreign prisoners tend to experience a wider sense of isolation and deprivation since they have lack chance to invest in some money for their own basic needs. Furthermore employment in prison entitles prisoners to certain privileges like more freedom of movement and more time out of cell. Being involved in work can also have a positive effect on the decision of a court when considering a sentence or a conditional release. In many European countries foreigners are not allowed to work without a work-permit.

2.8.3 Education and Training

According to Rule 28 of the European Rules each 'prison should seek to provide all prisoners with access to educational programmes which are as comprehensive as possible and which meet their individual needs while taking into account their aspirations. Particular attention should be paid to the education of young prisoners and those with special needs'. Although foreign prisoners are by law not excluded from participation in classes, in practice they are often not able to attend due to the selection criteria or tests that they cannot meet. Poor understanding of the national language is the main obstacle. Some European prisons offer language courses to foreigners to become more acquainted with the national language or English. These classes are held in the interest of both the foreign prisoners and the staff, so they can better communicate with foreign prisoners.

2.8.4 Sports and recreation

Rule 27 of the European Prison Rules states that all prisoners should be able to spend 'at least one hour of exercise everyday in the open air' and 'adequate exercise' and 'recreational opportunities' should form an integral part of the prison regime. Recreational activities include sport, hobbies, games, cultural activities, and other leisure pursuits. In general foreign prisoners are not excluded from participating in sports or recreational activities. Foreign prisoners participate in sports as much as other prisoners. Even if there are still communication skills, foreign prisoners tend to manage with non-verbal communication. The recreation hours are important for foreign prisoners because they can seek assistance from other prisoners or staff for a better understanding about the prison.

The use of prison library is open to all prisoners. In most libraries in European prisons, books are also available in a limited number of foreign languages. In some countries prison libraries receive foreign national magazines and newspapers from diplomatic missions and in Austria prisons receive regularly international magazines from special foreign 'advisors'.

2.8.5 Food in Prison

Prison authorities are obliged to provide prisoners with sufficient and healthy food of reasonable variety in accordance with dietary principles and hygiene. They must take into consideration religious and cultural requirements like not eating meat, or not eating particular meat (Halal), only eating food prepared under specific hygienic conditions (Kosher), etc. When the dietary requirements is small, often certain group preferences are being respected like servicing rice to African prisoners, non-pork food for Muslims etc. Prison authorities shall respect religious holidays of religions that are well represented by groups of prisoners. In France, Jewish prisoners receive specially prepared kosher food for Easter, New Year's Eve (Rosh-ha-Shana) and Yom Kippur. Muslim prisoners are enabled to celebrate Ramadan (Aid El Fitr) and Ail El Kebir with the appropriate food. In Cyprus and Estonia the diet is set by the Director of the prison after consultation with the Prison's medical officer who takes into consideration age, health, work and religious beliefs of prisoners. In Czech Republic foreign prisoners can choose between nationally prepared food and non-pork food. In Denmark foreign prisoners receive a daily sum so they can buy ingredients in the prison to prepare their own meal. In Finland prison shops serve ethnic food. On the other hand, in Latvia and Portugal there are no special diets, while in France prison shops serve only French and European products where the products are 10-15% higher than in normal supermarkets. The Portuguese prison authorities accept also specially prepared food by the prisoners' families. In some Dutch prisons, upon admission, prisoners are asked about their dietary requirements for medical,

religious or cultural reasons. Penitentiary institutions in the UK provide Halal meat, kosher, vegetarian and vegan options.

2.8.6 Contact with the outside world

According to Rule 24 of the European Prison Rules prison authorities are requested to provide facilities and opportunities for prisoners to maintain contact with the outside world. This can be done by means of letters, telephoning and visits. Communication and visits may be subject to restrictions and monitoring for the maintenance of good order, security and safety. In Germany prisoners are not allowed to write in a foreign language, while in France prisoners are not allowed to speak on the telephone in a language that prison staff can not understand. In Malta prisoners' correspondence is systematically being read by the prison authorities. Prisoners are allowed to keep themselves informed about public affairs by subscribing to and reading newspapers, magazines and by listening to radio and watching television. In several penitentiary institutions, prisoners are allowed to watch television in various foreign channels. In Cyprus and in France only national channels can be watched on television. Swedish librarians print the covers of the foreign newspapers to the foreign prisoners.

2.8.7 Prison Staff

Rule 81.3 of the European Prison Rules states that 'staff who are to work with specific groups of prisoners, such as foreign nationals, women and juveniles or mentally ill prisoners, etc. shall be given specific training for their specialised work. In many countries providing special training for prison staff working with foreign prisoners has not been given priority. One of the most significant training should be language as good communication between prison staff and foreign prisoners. Some staff members might have difficulties in working with persons

from different cultures or are prejudiced against foreigners. Thus it is vital if prison authorities provide special courses in relation to cultures, for example, how to deal with prisoners from a more patriarchal culture.

Since 2004, in Austria, special information about foreign cultures (16 hours) and an English course (32 hours) are parts of the basic training for new prison staff. There are also courses on migration, globalisation, foreign prisoners, and 'Slav Culture' and English language. In Denmark it takes up to three years to become a trained prison officer. The Dutch Training Institute for prison staff offers a 42 days basic training including a course on cultural diversity. In Estonia and Finland there are languages courses. In Greece, Hungary, Latvia. Lithuania, Malta and Poland, there are no special language courses for prison staff. In France, probation staffs received a 9 hour course on 'foreign nationals'. In Slovakia, foreign languages and cultural diversity courses are included in the educational programme. In order to deal with language barriers, special training in different languages is organised in connection with the Spanish Open University (UNED).

The mandatory training for prison staff in Sweden helps staff to acquire skills but also helps the Prison Service to identify individuals that demonstrate undesirable attitudes that conflict with the value system of treating all persons in a humanitarian and non-discriminatory manner. Swedish prison staff works directly with foreign prisoners participate in a university level course on 'intercultural understanding' and training in 'Diversity and Dialogue'. In the UK, non-governmental organizations work with prison staff to promote a culture of understanding and acceptance.

In Belgium, foreign prisoners, especially the young ones, reported lack of respect by prison officials. While prison staff indicated that there is racism based on nationality amongst prisoners. Foreign prisoners in Czech prisons indicated that prison staff treated them similar to national prisoners and that efforts are made to speak in another language than Czech. A prison survey in 2005 discovered that

black and minority ethnic prisoners 'have worse perceptions of their treatment than white prisoners across many key areas of prison life'. On the other hand, in interviews held in Dutch prisons, foreign prisoners indicated that staff in general was competent helpful and respectful. Prison authorities, like in Denmark, are recruiting prison staff from diverse ethnic groups.

2.8.8 Projects in Prisons

Prison authorities together with universities, churches, and non-governmental organizations have been anticipating and responding to the sharp increase in the number of foreign prisoners. In Austria, a special department for foreigners called the *'Auslanderreferat'* was founded in 1989. The main aim is to support and advise foreign prisoners with regard to their special needs concerning language problems and cultural differences. In Malta, the high percentage of Arabic prisoners led to the appointment of an Egyptian assistant manager in the prison service in order to understand the needs of foreign inmates better. In Estonia, Finland, Greece, Hungary, Latvia, Lithuania, Poland, Portugal, Slovenia and Sweden there are national language courses offered to foreign prisoners.

2.8.9 Foreign Prisoners in Maltese Prison – *Corradino Correctional Facility (CCF)*

There are no available proper recent statistics on prisoners in Malta. Information emanates exclusively from parliamentary questions (PQs) and this is delivered randomly varying in data provided. This is compiled by the prison authorities themselves, thus it is not scientifically collected or assessed. The number of prisoners in Malta has been increasing gradually over the last decade, with a considerable increase in 1997. Whereas in 1992 the number of prisoners was

169, on 18th November 2005 the number was 308[7]. The average prison population per annun from 2001 to 2004 was as follows; 2001 (255), 2002 (277), 2003 (281), 2004 (277). The rate of prisoners has gone up from 47 per 100, 000 of the national population [8] in 1992 to 75 (per100, 000) in 2005, and kept on increasing.

In 2005 the statistics on the number of foreign prisoners show 89 out of 292, or 31%. The average number of foreign prisoners stood, at least since the early nineties, at around 30% of the prison population. In the case of males 29% are foreign, whilst 53% of female prisoners are not Maltese[9]. More than half of the prisoners are Libyan (51%), whereas 28% are European (18% EU)[10].the following tables represent the prison population from 2002 to 2007[*]

Table 2.3 Admitted Prisoners (Source Mid-Dlam ghad-Dawl 2008)

Newly admitted Maltese and foreign prisoners	
2002	399
2003	375
2004	480
2005	389
2006	522
2007	531

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[7] PQ15778, 17 Jan 2006 (Leg X, S341)
[8] Population 404, 000, National Statistics Office (Malta), Census of Population & Housing 2005, Preliminary Report 26 April 2006, p.xviii
[9] 11, 000 (or 2.8%) of the Maltese population are foreigners Source: National Statistics Office (NSO), Malta, December 2004.
[10] Source MDD (Daritama), December 2005.
[*] The latest data available

Table 2.4 Prison Population (Source Mid-Dlam ghad-Dawl 2008)

	Prison population (including foreigners)	Maltese population	Ratio of prison population to Maltese population
2001	257	394,600	1:1,535
2002	277	397,300	1:1,434
2003	281	388,900	1:1,384
2004	277	390,700	1:1,411
2005	294	391,900	1:1,333
2006	343	400,200	1:1,167
2007	387	404,000	1:1,044

Table 2.5 Newly Admitted Prisoners (Source Mid-Dlam ghad-Dawl 2008)

	Nationality	Sentenced	Awaiting trial	Totals		
Newly admitted Maltese and foreign prisoners according to status and gender						
2005	**Maltese Males**	115	149	264	279	389
	Maltese Females	6	9	15		
	Foreign Males	14	90	104	110	
	Foreign Females	0	6	6		
2006	**Maltese Males**	122	223	345	369	522
	Maltese Females	15	9	24		
	Foreign Males	24	126	150	153	
	Foreign Females	0	3	3		
2007	**Maltese Males**	142	230	372	397	529
	Maltese Females	0	25	25		
	Foreign Males	28	93	121	132	
	Foreign Females	0	11	11		

The following table gives us an indication of the geographical area and nationalities of foreign prisoners at CCF. As shown, the highest numbers of foreign prisoners come from the Sub-Sahara and Magreb, mostly from Libya.

Table 2.6 Foreign Prison Inmates (Source Mid-Dlam ghad-Dawl 2008)

Geographic area	Country	2005	2006	2007
Asia	Uzbekistan	1	0	
	China	2	3	
	India	0	2	
	Australia	0	2	
	Pakistan	0	1	
Middle East	Palestine	5	2	
	Jordan	1	0	
	Syria	0	3	
Sub-Sahara	Nigeria	5	0	
	Ivory Coast	1	2	
	Somalia	3	5	
	Sudan	2	9	
	Liberia	1	0	
	Niger	0	3	
	Chad	0	2	
	Eritrea	0	6	
	Ethiopia	0	5	
	Nigeria	0	12	
Magreb	Libya	52	55	

	Egypt	3	8	
	Algeria	3	2	
	Tunisia	0	2	
Europe	Turkey	1	1	
	UK	3	9	
	Belgium	2	1	
	Greece	1	0	
	Spain	1	0	
	The Netherlands	2	1	
	Bulgaria	2	0	
	Serbia	2	1	
	Italy	4	6	
	Slovenia	1	0	
	Russia	3	0	
	Rumania	4	2	
	Portugal	1	0	
	Ukraine	0	1	
	Latvia	0	1	
	Giorgia	0	1	
Americas	Canada	1	1	
	Mexico	0	2	

	Panama	0	1	
	USA	0	1	
Others		4	0	
Totals		**110**	**153**	

2.8.10 Treatment of foreign prisoners

In 1993, the retired judge Caruana Curren had called for a serious study on foreign prisoners which was highly concerned that they made up one-third of the prison population[11]. The treatment of foreign prisoners in Malta does not vary from that of their local counterparts. They are not discriminated against or victimised by the prison service. However sometimes they tend to be discriminated solely due to their status. The fewer in number the more isolated they feel. The Arabs do not feel so marginalized since their number is high, unlike other foreign prisoners. Nevertheless, the most negative discriminatory treatment against foreigners is the denial of rehabilitation opportunities for those subject to removal order.

The education system is not up to standard but it is accessible for all foreign prisoners knowing the English language. However, the Arabs due to proximity of the two languages easily comprehend most lessons in Maltese. Unfortunately the library books are quite outdated.

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[11] Caruana Curren M, *Report on Corradino Prison*, Commissioner for Prisons and Treatment of Offenders, June 1993, pp.5-6

On admission every prisoner must declare his religious needs, by attending services and meetings provided by the prison. It is also permitted to have in possession any necessary books or literature[12]. The population in Corradino Prison is officially 70% Christian, mostly Roman Catholic, and 30% Muslim. Thus, respect for ethnic minorities is paramount in prison due to the presence of a strong Arab community. At Corradino prison there is a Chapel as well a Mosque. Muslims have the full opportunity of fulfilling their special dietary requirements even during the Ramadan period. What's discriminating is the fact that all religious denominations which are detained in special divisions are not permitted to attend religious services.

Communication in prison is fundamental at two levels; internal communication with other prisoners and staff and communication with the outside world. The language barrier may be a very difficult hurdled in prison life. For instance, a female Chinese prisoner demonstrated this point. A prisoner officer remarked that 'there is a problem with communication and this prisoner cannot voice her needs'[13]. This creates feelings of isolation in an environment when the person is totally dependent on others. A prisoner can never be socially rehabilitated if he does not integrate with others, adapting to a proper 'social life' inside.

2.8.11 Prison Expenditure

The following tables reflect the recurrent expenditure in prison throughout the last years. This includes: personal emoluments, rations, gratuity to inmates, payment to inmates for productive work, rehabilitation programmes, education and training, medical group practice, and grants to some selected NGOs that work with prisoners. As the table shows the prison expenditure has increased. Investment in education and training increased as well.

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[12] Reg. 40-41, Prisons Regulations
[13] Times of Malta; (Allied Newspapers Ltd. www.timesofmalta.com) 14th April 2005.

Table 2.7 Prison Capital Expenditure (Source Mid-Dlam ghad-Dawl 2008)

Prison capital expenditure				
2002	Lm800,000	€1,863,500	$2,795,250	£1,304,450
2003	Lm810,000	€1,886,792	$2,830,188	£1,320,754
2004	Lm198,000	€461,216	$691,824	£322,851
2005	Lm315,000	€733,753	$1,100,630	£513,627
2006	Lm110,000	€256,231	$384,347	£179,362
2007	Lm172,000	€401,000	$625,560	£316,790

Table 2.8 Prison Recurrent Expenditure (Source Mid-Dlam ghad-Dawl 2008)

Prison recurrent expenditure				
2001	Lm2,200,000	€5,124,600	$7,686,900	£3,587,220
2002	Lm2,300,000	€5,357,600	$8,036,400	£3,750,320
2003	Lm2,500,000	€5,823,400	$8,735,100	£4,076,380
2004	Lm2,951,000	€6,874,000	$10,311,000	£4,811,800
2005	Lm2,849,000	€6,636,400	$9,954,600	£4,645,480
2006	Lm2,944,000	€6,857,700	$10,286,550	£4,800,390
2007	Lm2,849,000	€6,636,400	$10,352,800	£5,242,760

Table 2.9 Cost per Prison Inmate (Source Mid-Dlam ghad-Dawl 2008)

Cost per prison inmate				
2001	Lm25	€58	$87	£41
2002	Lm24	€56	$84	£39
2003	Lm24	€56	$84	£39
2004	Lm27	€63	$95	£44
2005	Lm27	€62	$93	£43
2006	Lm24	€54	$81	£38
2007	Lm22	€51	$79	£40

Table 2.10 Prison Expenditure by the Ministry for Justice and Home Affairs

Details of Expenditure	Actual Expenditure 2007 €	Actual Estimate 2008 €	Estimate 2009 €
Correctional Services Construction/upgrading works and equipment	413,259	187,000	**185,000**
Total Correctional Services	413,259	187,000	**185,000**

Table 2.10.1 Correctional Services

	Expenditure	Estimate	Estimate
Personal Emoluments	5,539.068	5,050,000	5,703,000
Operational and Maintenance Expenses	1,551,757	1,477,000	1,814,000
Programmes and Initiatives	607,958	575,000	680,000
Contributions to Government Entities	-------------------------	--------------------------	--------------------------

Table 2.10.2 Personal Emoluments

	Expenditure 2007	Estimate 2008	Estimate 2009
Holders of Political Office	--------------------------	--------------------------	--------------------------
Salaries and Wages	3,066,978	3,284,000	3,185,000
Bonus	62,833	61,000	59,000
Income Supplement	53,576	56,000	54,000
Social Security Contributions	307,181	298,000	303,000
Allowances	767,451	652,000	802,000
Overtime	1,281,049	699,000	1,300,000

Table 2.10.3 Operational and Maintenance Expenses

	Expenditure 2007	Estimate 2008	Estimate 2009
Utilities	582,194	592,000	792,000
Materials and Supplies	812,584	729,000	864,000
Repair and Upkeep	20,621	21,000	21,000
Rent	32,611	33,000	33,000
International Memberships	--------------------------	--------------------------	--------------------------
Office Services	9,269	9,000	9,000
Transport	34,856	35,000	35,000
Travel	--------------------------	--------------------------	1,000
Information Services	--------------------------	--------------------------	--------------------------
Contractual Services	45,656	44,000	44,000
Professional Services	--------------------------	--------------------------	--------------------------
Training	2,329	2,000	2,000
Hospitality	2,329	2,000	2,000
Incidental Expenses			1,000
Improvements to Property	4,659	5,000	5,000
Equipment	4,649	5,000	5,000

Table 2.10.4 Programmes and Initiatives

	Expenditure 2007	Estimate 2008	Estimate 2009
Gratuities to Inmates	83,857	84,000	100,000
Medical Group Practice	163,048	163,000	178,000
Grant to Welcome Home	23,294	11,000	11,000
Drug Rehabilitation for Addicted Inmates	253,902	233,000	290,000
Payments to Inmates for Productive Work	41,929	42,000	52,000
Grant to Prison Fellowship	6,988	7,000	7,000
Education and Training for Inmates	34, 940	35,000	42,000
Total Programmes and Initiatives	607, 958	575,000	680,000

Chapter three

Methodology

Chapter 3 – METHODOLOGY

In this section I will highlight my preference and use of research method and its implications and effectiveness on my research. According to Haralombos and Holborn (2000) methodology is concerned with both the detailed research methods through which data are collected, and the more general philosophies upon which the collection and analysis of the data are based.

Since permission for access to prison was restricted, in my survey research I made a relative use of philosophy inquiry together with some qualitative data. I included one semi-structured interview guide with Mr. Jack Grech a Correctional Supervisor at Corradino Correctional Facility, to explore cultural diversity in prison and how the prison system deals with it. I also intended to interview persons who work closely with the prisoners, as well some ex-prisoners. I used a semi-structured interview with open-ended questions from which I gathered information and provided an outlook which was relevant to my research question. This kind of research gave me space for direct or indirect interaction between me as a researcher and the participant. As a researcher who was concerned about the implications of the power relations in the production of knowledge and the possible silencing of voices, through a semi-structured interview I adopted a more informal conversational approach.

3.1 Evaluation research

I made use of an evaluation research through a philosophical inquiry, which involved the acquisition of information about cultural diversity in prison and education in prison. I had investigated and analysed varied EU projects on intercultural education both internationally and locally in the inter-cultural field. I had also analysed the report by the Council of Europe about Education in Prison (Strasbourg 1990). This type of research involved the gathering of information

and the assessment of that information to give feedback and recommend about needs, programmes, policies, activities, technologies, and teaching resources. This knowledge contributed to my own decision-making processes about the issue being investigated, which eventually helped me to set up an intercultural programme in prison.

3.2 Philosophical Inquiry

According to Morris philosophy is all about *thinking* (Morris, 1999). Occasionally, as researchers, we rarely pause to think and reflect on our values and beliefs as educators. Philosophy was originally a way of life (Marinoff, 1999) and a requirement for living (Morris, 1999). Timing back when Socrates proclaimed that "the unexamined life is not worth living," philosophy was intended for ordinary people. It was concerned with real life and how to live it (Marinoff, 1999). Even though the world's great wisdom tradition has evolved into an array of discourse communities, the central concern of philosophy from ancient time, how to think critically, has been relatively deficient (Marinoff, 1999). In research philosophical inquiry can provide methods for examining the things that we so often take for granted.

Philosophy is also fundamental in research because it is a foundation for theory (Koetting, 1996; Smith & Ragan, 1999; Snelbecker, 1974). The roots of every discipline can be traced back to philosophical origins (Koetting, 1996; Luiz, 1982). Without understanding its philosophical origins, it is nevertheless difficult to understand why a particular theory was formulated (Snelbecker, 1974, p. 46). In a field where educators are continuously thrust into choice-making situations, the skills of philosophy appear to be legitimate methods of inquiry in the field.

The prescriptive function of theory may be drawn from various philosophical orientations and personal philosophies of people. Consequently, theory can be

an expression of belief (Koetting, 1996; Macdonald, 1995). Since educators operate from theoretical frameworks that are intimately tied to their values (Koetting, 1996; Richey, 1998) it follows that theory and philosophies are intimately linked, hence, exerting influence on the field. Accordingly, philosophical inquiry, could serve to clarify connections between theory and philosophy while providing insight into the choices made by educators.

Philosophy in research is important for two reasons. First, people have philosophies that influence practice. Secondly, theory is derived from philosophy. However, the definitive goal of philosophy is wisdom (Morris, 1999). It provides depth and usefulness in practical matters. The pursuit of wisdom is the correlation between theory and practice, and philosophy cultivates distinctive skills and methods of thinking.

According to Morris, there are three types of skills that are developed through philosophical inquiry:

1. Analysis
2. Assessment
3. Argument (Morris, 1999)

As a thinking process, philosophy cultivates the ability to analyse complex problems, assess opposing claims and construct arguments, which are a logical presentation of ideas (Morris, 1999). Eventually, the skill set of philosophy relies upon the use of reason, which is;

"… the power of moving logically from one idea to another, of seeing connections of logic or cause and effect, and of inferring conclusions from given premises"

- Morris, 1999, p. 31.

McBeath (1972) reminds us that "for Finn, philosophizing is an essential component of future planning if we are to go beyond the expedient". For this

reason, philosophy is a valid mode of inquiry in education. Conversely, theory is derived from philosophy (Koetting, 1996; Smith & Ragan, 1999; Snelbecker, 1974); thus, philosophical inquiry offers deeper insight into the theoretical foundations.

The reasoning of our founders can help us develop an appreciation for philosophy because it is their wisdom that set the course of theory we know today. The philosophical lineage of Socrates, Plato and Aristotle recognizes the tremendous impact of teacher-student relationships. Ely, who has served as a veritable conscience in personal communication, was greatly influenced by Dale and Finn; and, Seels, whose concerns about the field include definition (Seels & Richey, 1994), theory development (Seels, 1997) and issues of integration (Seels, 1995), was Edgar Dale's last doctoral student. Thus, wisdom is timeless.

Philosophy is linked to all modes of inquiry by virtue of its fundamental and timeless question, "why". Only through progressive questioning and examination philosophical inquiry produces wisdom. Wisdom is worthy of pursuit, not only because it helps us live good lives, (Morris, 1999), but it also helps us become better researchers. Posing questions is the major task of philosophy, which is the basis for research (Koetting, 1996).

"without good questions, there is no inquiry"

- Koetting, 1996, p. 1144

3.3 Qualitative Research

Qualitative research is a field of inquiry that crosscuts disciplines and subject matters (Denzin, Norman K. & Lincoln, Yvonna S. 2005). Qualitative researchers aim to gather an in-depth understanding of human behavior and the reasons that govern such behavior. The discipline investigates the 'why' and 'how' of decision making, not just 'what', 'where', and 'when'. According to Haralombos and Holborn (2000), qualitative data is an in-depth explanation of experiences or behavior. Smaller but focused samples are more often needed rather than large random samples. It is a richer source of data, more vital, and more realistic when compared with other approaches.

3.3.1 Distinctions from quantitative research

The term qualitative research is most often used in the social sciences in contrast to quantitative research. It differs from quantitative research in several ways. First, sampling is typically not random but is purposive. Samples are chosen based on the way that they typify or do not typify certain characteristics or participate in a certain class. Secondly, the role of the researcher is chief. Researchers must reflect on their role in the research process and make this clear in the data analysis. Thirdly, data analysis differs considerably. Researchers must carefully code and discern data in a consistent and reliable way.

Qualitative research is exploratory (hypothesis-generating), while quantitative research is more focused and aims to test hypotheses. Conversely, it may be argued that each reflects a particular discourse; neither being definitively more conclusive or 'true' than the other. In addition, qualitative research speaks to content validity - do measures measure what a researcher thinks they measure?

Qualitative data cannot always be put into a context that can be graphed or displayed as a mathematical term. However, qualitative data may be useful to explain puzzling quantitative results, or may be used to generate additional variables to include in an analysis. Qualitative research is highly useful in policy and evaluation research, where understanding why and how certain outcomes were achieved is as important as establishing what those outcomes were. Qualitative research can yield useful insights about program implementation as in an evaluation research.

3.3.2 Data Collection

Qualitative research categorizes data into patterns as the primary basis for organizing and reporting results. Qualitative researchers typically rely on four methods for gathering information:

1. Participation in the setting
2. Direct observation
3. In depth interviews
4. Analysis of documents and materials (Marshall, Catherine & Rossman, Gretchen B. 1998)

3.3.3 Validation

Concerns with the issues of validity in qualitative research have dramatically increased. Validity in qualitative research involved determining the degree to which researchers' claims about knowledge corresponded to the reality or research participants' construction of reality being studied. Recent trends have shown the emergence of two quite different approaches to the validity question within the literature on qualitative research. Jeasik Cho and Allen Trent categorize and label these 'transactional' validity and 'transformational' validity, and assert that neither approach is sufficient to meet the current needs of the field. Issues related to validity in qualitative research have been addressed for

more than half a century (Atkinson et al., 2003). Recently, concerns about validity in qualitative research have increased (Bradbury and Reason, 2001; Seale, 1999).

Many international scholars have addressed validity concerns in action research (Bradbury and Reason, 2001), in ethnography (Hammersley, 1998; Hammersley and Atkinson, 1995), in discourse or conversational analysis (Seale, 1999), in feminist/poststructural research (Lather, 1993, 2001), in sociology (Richardson, 1997), in psychology (Kvale, 1989, 1995), and in social science and applied fields including education (Eisenhart and Howe, 1992; Maxwell, 1992; Smith, 1984; Wolcott, 1990). Traditionally, validity in qualitative research involves determining the degree to which researchers' claims about knowledge correspond to the reality (or research participants' constructions of reality) being studied (Eisner and Peshkin, 1990). Basic methods for dealing with issues of validity are discovered in most introductory qualitative research textbooks (Glesne, 1999; Lancy, 1993; Merriam, 1992; Mills, 2003; Patton, 2001; Rossman and Rallis, 1998).

In recent years, two quite different approaches to the validity question within the literature on qualitative research have emerged. The *transactional* approach is grounded in active interaction between the inquiry and the research participants by means of an array of techniques such as member checking (Guba and Lincoln, 1989; Lincoln, 1995; Lincoln and Guba, 1985, 2000), bracketing (Moustakas, 1994), and triangulation (Denzin, 1989, 2000, 2003; Hammersley and Atkinson, 1995: 230–2; Seale, 1999: 53–61). Second, a more radical approach, *transformational* validity challenges the very notion of validity, even a constructed one (see e.g. Lather, 1986; Wolcott, 1990). The rejection of validity judges work to be valid only if it signals that validity achieves an eventual ideal.

The primary concern of this qualitative research purpose is not with identifying effectiveness or causal relationships as in the 'truth' seeking purpose, but, instead, focuses on explicating the unique, idiosyncratic meanings and perspectives constructed by individuals, groups, or both who live/act in a particular context. Maxwell (1992) has termed this 'interpretive validity.' Furthermore, theory development has little to do with this inquiry purpose. As the term *thick description*, coined by Geertz (1973), indicates, its heavy emphasis is on constructing texts in which rich descriptions are salient and in harmony with analytic interpretations. Rather than attempting to draw grand conclusions that can be transferable to other contexts (as with the 'truth' seeking purpose), those concerned with thick description purposes delve into interpreting locally constructed meanings from the insider's worldview (Donmoyer, 2001: 190–1).

Validity as a process in the thick description purpose is holistic and necessitates prolonged engagement. This is familiar territory for qualitative researchers. An understanding of a reality in a certain context at a certain time can be better achieved in ways that proceed holistically. Given the fact that meanings that people being studied construct are typically unique, understanding may be incomplete unless all things are taken into account as a whole. Furthermore, an understanding of participants' worldviews under study may be insufficient without situating meanings in context. For the contextual meaning to emerge in this thick description purpose, prolonged engagement from the side of the researcher is viewed as a necessary condition. Under the concern of validity as a process in thick description, major validity criteria that should be implemented are; the extent to which data are descriptively presented; as Wolcott (1990: 129) would say, 'let readers "see" for themselves;' and the researcher's competence in making sense of the daily life of his or her participants. Thick description researchers rely on holistic processes, prolonged engagement, triangulation, and member checking as transactional assurances (Geertz, 1973).

The end product in this thick description purpose does not claim the transferability that accompanies 'truth' seeking qualitative research or external validity in quantitative research (Lincoln and Guba, 1985). We argue that the thickly described text in this purpose needs to be understood more broadly than the truthfully described text in the 'truth' seeking purpose. This is because, in ontological assumption, advocates of the thick description purpose believe that correspondence between actualities and texts is neither possible nor necessary. It is the interpretive component that matters. This theory of validity makes it clear that a one-to one correspondence between reality and observation is never achievable and may not even be a major aim of those whose work is especially grounded in an interpretive research field. Still open are the questions, 'who are these reports/accounts for, and what are their aims?' Transactional methods are apparent, but, depending upon the answers to these two questions, the notion of transformative validity may also come into play in this purpose.

3.3.4 Interviewing

According to Atkinson and Silverman (1997) interviews are a central part of meaning making in social life. There are four general ways in which interviews are used, as;

a source of witness accounts of the social world,
a source of self-analysis,
an indirect source of evidence about informants' attitudes or perspectives,
a source of evidence about the constructional work on the part of the informant (and perhaps also the interviewer) by means of which interview data are produced.

-   Hammersley 2003, p.120
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Practitioners adopting interviews as a resource understand and utilize interviews as data that help them discover something about the world and social reality. However, researchers using interviews as a topic despair in extreme cases of even obtaining any useful information from participants themselves because whatever is said can never be something solely attributable to the participant (Breuer & Roth, 2003). What is perhaps more meaningful and interesting to these practitioners of interviewing is the manner in which both research participants and researcher *managed* the interview as a social process (Suchman & Jordan, 1990).

3.3.5 Semi-structured Interviews

This technique is used to collect qualitative data by setting up a situation that allows a respondent the time and scope to talk about their opinions on a particular subject. The focus of the interview is decided by the researcher and there may be areas the researcher is interested in exploring. The objective is to understand the respondent's point of view rather than make generalisations about behaviour. It uses open-ended questions, some suggested by the researcher and some arise naturally during the interview. The researcher tries to build a rapport with the respondent and the interview is like a conversation. Questions are asked when the interviewer feels it is appropriate to ask them. They may be prepared questions or questions that occur to the researcher during the interview. The wording of questions will not necessarily be the same for all respondents.

Strengths / Uses of Method

Interviews create a positive rapport between interviewer and interviewee. They are very simple, efficient, easy to record and practical way of getting data about things that can't be easily observed such as feelings and emotions. Interviews

have a high validity as people are able to talk about something in detail and depth. The meanings behind an action may be revealed as the interviewee is able to speak for themselves with little direction from interviewer. In addition, complex questions and issues can be discussed and clarified. The interviewer can probe areas suggested by the respondent's answers, search up for information that had either not occurred to the interviewer or of which the interviewer had no prior knowledge.

Weaknesses / Limitations of Method

The weaknesses depend on the skill of the interviewer (the ability to think of questions during the interview) and the articulacy of respondent. The interviewer may give out unconscious signals or cues that guide respondent to give answers expected by interviewer. The respondents may be asked different questions whereas the main focus will be lost. Samples tend to be small which make the interviews not very reliable and it is difficult to exactly repeat a focused interview. The depth of qualitative information may be difficult to analyse when deciding what is and is not relevant. The personal nature of interview may make findings difficult to generalise and respondents may effectively be answering different questions or not giving real answers.

The semi-structured interview is the most common form of interviewing. The interviewer works out a set of questions beforehand, but intends the interview to be conversational. The main job is to get the interviewee to talk freely and openly while making sure you get the in-depth information on what you are researching. In my interview session I made sure to say as little as possible and encouraged the interviewee to say as much as possible, as it is the key to getting in-depth information. It was important to structure the interview properly.

Before my interview session I prepared a set of valuable questions as interview guidelines. I had also developed a consent form which was given to the interviewee to ensure compliance and confidentiality throughout all my studies between the interviewee and me as the researcher. In my interview session initially I introduced myself, explained the purpose of the interview, asked for permission to record or take notes, explained confidentiality, and the length of interview, etc. It was important to 'warm up' the session. I asked some easy, non-threatening questions at the start to break the ice and make the participant feel comfortable. I carried out the interview in a logical progression. Started with the easier, more general questions and gradually moved to more in-depth ones. I did not hesitate to return to earlier responses if a topic was missed or answered half-heartedly, once I felt the interviewee was warming to me. At the end I made use of the 'cool off' technique by asking some straight forward questions to relax the interviewee. The interviewee was so interested in my research and this helped me a lot to gather more information. At the end I showed appreciation to the interviewee for giving me the time for my interview session and for providing me with valuable information.

Chapter four

Findings, Discussion and Analysis of Data

Chapter 4 - FINDINGS, DISCUSSION AND ANALYSIS OF DATA

In this chapter I am going to analyse the data which I have gathered through a philosophical inquiry and a qualitative approach. This chapter includes:

- An analysis of Intercultural projects in the EU [14]
- An analysis of the Cultural Policies in Malta [15]
- An analysis of Intercultural projects in Malta [16]
- An analysis of the report by the Council of Europe about Education in Prison (Strasbourg 1990)
- An analysis of the semi-structured Interview

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[14] Appendix
[15] Appendix
[16] Appendix

4.1 Analysis of Intercultural Programmes

In a world which is constantly shrinking due to globalisation, and a European Union which is growing through the process of enlargement, intercultural dialogue is an issue that is increasingly touching the lives of European citizens. Hence, recognising this, the European Commission has decided to declare 2008 the European Year of Intercultural Dialogue.

In every democratic society, all citizens are guaranteed certain basic human rights such as freedom of speech and thought, the right to privacy and religious freedom. As declared by several organizations and agencies like the UN, Council of Europe and the EU every citizen has the right to own his/her culture and has the right to expose and exercise his cultural baggage. At the same time s/he has the right to be respected regardless of the cultural differences. The skill of respect is a chief ingredient in today's multicultural society.

"Becoming more European does not mean forgetting our national cultural heritage, but sharing it with other European nations."

- former EC ambassador Michael Lake

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4.1.1 Intercultural Education

The European Year of Intercultural Dialogue is an important moment in the history of Europe. The main concern is how best to meet the challenges of diversity and make sure that all citizens reach their full potential and become active, responsible citizens. Even though diversity is not new in Europe, the second half of the twentieth century led to many new forms of diversity on European soil. As in the case for all institutions in society, prisons have had to adjust to the new situation. This has been highly challenging since for the most part European prison systems have operated in mono-cultural ways. Studies

from across Europe show that like schools prisons are ill-prepared to cope with the type of diversity and degree of diversity. As an educator I believe that it is therefore important that prisoners as citizens learn the competences needed to function successfully in a multicultural and globalising world. From my findings I developed my proposal that 'Intercultural Education' shall also form part of the rehabilitation process in prison, developing culturally respectful citizens.

According to Dei;

> *"… Difference should be taught in a manner that recognizes our individual and collective strengths. We recognize our difference in order to learn from each other… There is social justice. In an ideal world we could not deny the importance of connecting on the basis of our commonalities. After all, we should be able to 'visualize a community in midst of difference and diversity'"*

- Dei 1996, as cited in O-Sullivan, 1999 p.162

4.1.2 What Is Intercultural Education?

Intercultural Education stresses interaction, dialogue and discussion among different individuals and communities, while also addressing empowerment and social justice issues.

According to Barry van Driel (EU 2008);

> *"Intercultural Education aims to develop, among people from different backgrounds, the knowledge, attitudes and skills which are necessary to communicate and collaborate with others who come from a different background. It starts from the philosophical assumption that human beings are interconnected, that diversity is a positive characteristic and that all human beings benefit from being exposed to diversity."*

- Barry van Driel (EU 2008)

4.1.3 Intercultural Education in EU countries

Interestingly several organizations and agencies are working on a lot of intercultural projects and activities. The Council of Europe and the EU together with local governments are the most prominent organisations which work a lot on cultural diversity. As I have found out intercultural projects are a medium of life-long learning education.

4.1.4 Intercultural education in Malta

Intercultural education in Malta is part of the general school set-up and the curriculum does involve provisions for intercultural education. In fact, the Ministry of Education and Youth issued a Policy Paper (2004) declaring intercultural, inclusive policy as one of its main objectives on a national level. The main tenets of this policy entail shared national values and identity, the promotion of tolerance and equality. Students of a foreign origin, mainly African, attending state schools, show a natural preference for learning native Maltese and often use it socially. On the other hand, a privately run International School of English offers a different, multilingual environment. Examples of initiatives taken by specialised schools to introduce artistic experiences from other parts of the world can be quoted from the programmes at the Malta Drama Centre (African programmes featuring drama and drum dancing or dramatised poetry from Palestine)[17].

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[17] *Council of Europe/ERICarts, "Compendium of Cultural Policies and Trends in Europe, 10th edition", 2008*

Intercultural education is aimed at the preparation of all citizens for participation in a democratic, multicultural society. The multicultural society is characterized by cultural, ethnic, linguistic and religious diversity and inequality and status differences between groups. The addition of "democratic" in this definition is important because the ideology of democracy provides us with the criteria for the multicultural society.

One of the rationales behind the policy of building a united Europe is the interdependency between the different national states. Interdependency as such does not define Europe as multicultural, but, it requires mutual understanding, respect and shared values. Interdependency requires communication and cooperation between people of different cultural traditions. It requires a multicultural cultural policy, which is at this moment, in spite of all the rhetoric, not the most prestigious political trend in the European Union.

European pluralism can only be understood if we recognise and understand the diversity within national and regional cultures, and the diversity within the cultures of immigrant and other minority groups. In the process of the development of multiculturalism in Europe, the Council of Europe plays an important role. In the field of education, the Council of Europe has drafted and adopted many recommendations aimed at the development and implementation of intercultural education in the member states (Batelaan & Coomans, 1995). But, as Campani and Gundara (1994) conclude: "International, European Union or Council of Europe recommendations have exercised only marginal influence on national policies because the educational systems are still strongly controlled by the mechanisms of the various nation states".

Building a multicultural society includes:

- Non-discriminatory legislation and practices on national levels
- Equal opportunities for all groups to participate in the society
- Freedom of expression which includes access to media, and tolerance
- Redefining the "national heritage" as a "multicultural national heritage"
- Recognition of contributions of different groups.

Building a multicultural society requires:

- Communication
- Cooperation
- Open minds, awareness of the effects of prejudice and self-fulfilling prophecies
- Mutual respect.

This brings us to the role of education. Pluralism implies that people have learned to look at the world from different perspectives, which they have learned to accept other cultures, other languages and other beliefs, and to respect the right to be different, that they have learned to communicate with "the other". Nowadays cultural, ethnic, social diversity still is a phenomenon which causes problems for many people because they never learned to accept and to value diversity. For instance, diversity in western societies has always been characterised by inequality. To respond to this challenge intercultural education deals both with issues of diversity and inequality.

4.2 Analysis of the report by the Council of Europe about Education in Prison (Strasbourg 1990) and the Interview⁺

Actually my interview was meant to be with the director of the prison but since he was busy with other activities I interviewed Mr. Jack Grech, a correctional supervisor who works closely with the director of prison. The interview was held in prison where I had the opportunity to observe closely the prison environment and also interact with some inmates. The semi-structured interview took about half an hour. Thanks to Mr. Grech I got a clear idea about the issue of cultural diversity in prison. In my interview I made use of open-ended questions from which I had gathered a lot of relevant data and unexpected information which had struck me quite positively[18]. This data was so relevant to my recommended inter-cultural programme in prison.

4.2.1 Cultural Diversity at Corradino Correctional Facility

Grech (2009) started the interview by highlighting the correlation between the increasing progress in society and the increasing rate of crime. If the society's standard of living rises crime increases since not everyone is able to cope with the increasing demands of the society. This is the present situation in Malta. Throughout the past twenty five years the prison population has increased rapidly, with a population of 500 inmates in April 2009, with a 45% of the inmates being foreigners. In the coming years, the number of foreigners at Corradino is more likely to increase mostly due to the issue of illegal immigration.

⁺ 21st April 2009
[18] Appendix

4.2.2 The Cultural Assessment of Prisoners

The ASI assesses the social aspect of the prisoners. The prison focuses a lot on the inmates' personal and social needs and interests in order to rehabilitate them in the preeminent approach. This assessment assesses the demographic, the psychological and the psychosocial aspect of the prisoners. Eventually the psychosocial aspect is again assessed through other seven variables; medical, education, alcohol, drugs, legal, family and social, and the psychological and psychiatric. According to Grech (2009) this assessment should be followed by social workers to make sure that the needs and requirements of the inmates are taken into consideration throughout their entire prison sentence. Accordingly, this is appropriate to meet the cultural needs of the inmates, such as the language, food, religion, and traditions who are explored during the admission assessment. This is relevant to the prisoners' dietary needs since through this assessment the food requirements are also examined.

At Corradino Correctional Facility (CCF) there is no cultural classification but there is a 'toxic mix' of inmates (Grech, 2009). The classification is only based on age, gender, and according to the criminal record. Cultural classification cannot be implemented at CCF because of the limited space. In contrary to other EU prisons such as in Hungary, prison authorities do not concentrate foreigners of the same nationality in specific departments or cells in order to make communication between prisoners easier. At CCF there are no cultural conflicts but there is a good level of harmony between the inmates. They integrate well with each other despite the cultural differences that may exist between themselves. Interestingly, back to the years there was a commotion between the Maltese inmates and the Arab inmates to create a collision for a protest. Grech (2009) added that at CCF there is no evidence of social exclusion of foreign inmates since the prison system significantly exercises the concepts of equality and sameness throughout the prison regime. The skill of 'respect' is highly accentuated amongst the prison staff and the prisoners throughout prison life.

According to prison regulations no discrimination based on the grounds of religion or belief, race, language, colour or nationality is allowed. All prisoners should receive equal treatment. Contrary to what is found in other EU prisons, foreign prisoners at CCF rarely experience difficulties in their everyday life, and they are able to exercise their formally equal rights. Even though overcrowding is a huge problem, and there are multiple cells sharing, there is a constant attention of staff, opportunities to work, education, and vocational training. Even though there is diversity in prison within languages, religions and cultures, racism, religious intolerance and prejudice are not common.

There are no language problems faced by foreign prisoners since the prison staff manages to communicate really well with the foreign inmates either in Maltese or English language. If the inmates are not familiar with the Maltese or English the prison staff refers to other inmates with a common language background so they can play as translators. During admission the prison staff makes sure that all inmates have understood the regulations and policies well. If the prisoner does not understand Maltese or English other prisoner familiar with his/her native language will explain to him/her. According to Grech (2009), in the context of work and education the issue of language does not seem to be the case and all inmates have the same right to work and education. The Arab inmates have the highest tendency to work in their own developed industries.

The prisoners do not wear any kind of uniform but they have the right to wear any cultural costumes they want as long it is harmless to them. They are not allowed to wear any kind of jewellery or accessories. On the other hand they have the right to keep religious symbols in their cell, such as the Bible, Koran, Buddha, Christian Cross etc. The food menu at CCF is varied so it pleases the prisoners' diet. In addition, the inmates have their own kitchen where they prepare their own cultural food (Grech 2009).

4.2.3 Adult education in a prison context

The major task of educators working with prisoners is to strive to make education within prisons resemble adult education outside prison. Education in prison is of value in itself, whatever the purposes of the prison system. This approach is pertinent to every prison system in the Council of Europe.

Since deprivation of freedom causes suffering and a deterioration of personality, education can play an important part in limiting this damage. Consequently genuine adult education can help to normalise the abnormal situation of imprisonment. Education in prison is sometimes also seen as a means towards socialisation or re-socialisation. This can be a valid objective without imposing behaviour on people. Genuine education must respect the integrity and freedom of choice of the student. Conversely, education can awaken positive potential in students and make them aware of new possibilities and can facilitate their choosing for themselves to turn away from crime.

Although it is appropriate that educators must take their primary objectives from within their own profession, it is essential to recognise that there shall be no fundamental contradictions between educational objectives and those of the prison system as a whole. They should be corresponding as are the treatment objectives of regimes adopted in the revised European Prison Rules. Imprisonment is by the deprivation of liberty a punishment in itself. The conditions of imprisonment and the prison regimes shall not, therefore, except as incidental to justifiable segregation or the maintenance of discipline, heighten the suffering inherent in this. Every effort shall be made to ensure that the regimes of the institutions are designed and managed so as:

- to ensure that the conditions of life are compatible with human dignity and acceptable standards in the community;

- to minimise the detrimental effects of imprisonment and the differences between prison life and life at liberty which tends to diminish the self-respect or sense of personal responsibility of prisoners ;

- to sustain and strengthen those links with relatives and the outside community that will promote the best interests of prisoners and their families;

- to provide opportunities for prisoners to develop skills and aptitudes that will improve their prospects of successful resettlement after release - European Prison Rules (Council of Europe, 1987).

Adult educators in any situation must come to terms with the context in which they are working and pay attention to special needs therein, and this adaptation has particular significance in the prison setting. Professional integrity requires teachers and other educators working in prisons, like those in other professions, to take their primary aims, their underlying orientation, from within their own professional field. Drawing a rationale from their own field of adult education, prison educators seek to afford opportunities to prisoners to increase self-improvement, self-esteem and self-reliance, as declared in the UNESCO definition of the 'right to learn'. If the prisoners see that the education offered is of high quality, that respects them and allows them choice and scope and is not seeking to manipulate them, then their participation will be whole-hearted and they are likely to grow as responsible and active people.

4.2.4 The contribution of education

Even though in practice there may be legitimate differences between the primary aims of education and those of prisons, the provision of education contributes to good order and security in prisons[19]. This happens because educational activities help inmates to relax, to release tension, to express themselves and to develop mental and physical abilities. Good education reflects back to the students their positive qualities and potential; it makes them feel more human by linking them with society outside the prison. In consequence, prison is made more tolerable, its damaging effects on personality are limited, and the prisoner's health and safety are fostered. All this helps for an effective management of prisons. To prosper, prison education requires that its students be given a certain degree of freedom; physical space and scope for movement and interaction; psychological space, in which they can feel autonomous and make choices; and scope to express their thoughts and feelings.

4.2.5 Education at Corradino Correctional Facility – CCF

Prison education (Correctional Education), involves vocational training or academic education offered to prisoners as part of their rehabilitation and preparation for life outside prison. Prison education is sometimes carried out within the prison system, and sometimes provided by outside bodies, such as educational establishments. Funding comes from governments or private charities.

All inmates are encouraged to follow up educational classes or work to make their prison life better and eventually help them develop into better citizens. As I have already discussed, during admission all inmates are assessed through an international approved assessment – *ASI*, which assess the social needs of the

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[19] School Behind Bars, Skaalvik/Stenby, (1981).

inmate which hence will be taken into consideration. Education is assessed through the psychosocial assessment which explores the educational background of the inmate. This will eventually be taken into consideration so the prison adapts to the inmates' needs and offer opportunities to him/her to further their knowledge and skills through life-long education. Grech (2009) added that observations and follow-ups of prisoners are highly significant for the rehabilitation process. Consequently, the prison staff makes its outmost to encourage the inmates to develop effective life skills through education. He emphasized that only through education the prisoners can lessen the stigma they face when they get out of prison. Through vocational education the prisoners can get out of prison with credentials and certificates which considerably help them to re-integrate back in the entire society and in the world of work in a more pleasant way.

Grech (2009) stressed that there should be further developments in prison education. The lack of educational staff and resources limit the quality of education in prison. A lot of educators are needed to motivate the inmates to keep on following classes, since there is a high percentage of dropouts as time pass by. This contrasts with Recommendation R (89)12 regards education motivation in prisons. Since Malta is a member of the Council of Europe, Malta has accepted the Recommendation R (89)12 that have set the standard for European prison education. All prisoners at CCF have access to education. Prison education involves vocational training or academic education offered to prisoners as part of their rehabilitation and preparation for life outside prison. It is carried out within the prison system, and sometimes provided by outside bodies, such as educational establishments like ETC. Most of the funding comes from governments or private charities. Educational classes include language courses, literacy classes, physical education and sports, library facilities, vocational training and ECDL amongst others. However what lacks at CCF are the creative and cultural activities by means of intercultural education.

Education at CCF aims to develop the whole person bearing in mind his or her social, economic and cultural context. The main objective of the prison is to rehabilitate the prisoners by helping them develop into better citizens. As Grech (2009) remarked the chief aim is to educate the inmates through social education, help them develop effective social skills which eventually they make use of in the entire society. As in his words;

*"Dak li jitgħallmu u jiżiluppaw hawn, już*awħ *fis-socjeta'"*

"What they learn and develop from here, they will use it in the entire society"

- Jack Grech, Correctional Supervisor CCF (2009)

At CCF all those involved in the administration of the prison system and the management of prisons facilitate and support education as much as possible, especially to compensate with the limited supply of educators. On the other hand as Grech (2009) stated there shall be more efforts to encourage and motivate the prisoners to participate actively in all aspects of education. Organizations which work closely with CCF include the Legion of Mary, the Prisoners' Fellowship and *Mid-Dlam għad-Dawl*. Mr. Marmara, as a prison educator works intensively in the field of education in prison and offers a wide range of educational developments.

He added that creative and cultural activities should be given a significant role because these activities have a particular potential to enable prisoners to develop and express themselves especially since the issue of cultural diversity is increasing as time passes by. Social education should include practical elements that enable the prisoner to manage daily life within the prison, with a view to facilitate the return to society. At CCF prisoners are not allowed to participate in education outside prison only in the final stage of their sentence. Whereas education has to take place within the prison, the outside community should be

involved as fully as possible. As an educator I believe that measures should be taken to enable prisoners to continue their education after release. The government shall fund more equipment and teaching staff to enable prisoners to receive appropriate education.

It is essential that prison educators should be encouraged to see those in their classes as adults involved in normal adult education activities. The students should be approached as responsible people who have choices available to them. What is fundamental to such an approach is that the educational programme should be based on the individual needs of those taking part. In reality this is what education at CCF is based upon.

4.2.6 Prisoners with different first languages

Increased mobility between the European states and immigration into Europe from the wider world have meant that all states hold in prison people with different first languages, some of whom are foreigners but many of whom are citizens of the country in which they are held. Such people have special educational needs, and if they are to be released back into the host country they need to learn to communicate in the second language. Even when they are due to return to other countries on release, they still need immediate help to enable them to survive and communicate during their term of imprisonment. Provision of this sort is best made by educators with knowledge of these prisoners' mother tongue.

In addition, such diversity of language and race must prompt the educator to examine critically the entire curriculum and the materials used to ensure that they do reflect the needs and aspirations of all individuals. Sometimes, this diversity can bring to the surface prejudice and tension. Consequently, education sectors should regard this diversity as a positive resource and create opportunities for

multicultural understanding. The committee noted that its perspective on such needs is in tune with the Council of Europe's Committee of Ministers' Recommendation No. R (84) 12 concerning foreign prisoners, of 1984[20].

4.2.7 Status of education within the prison

A Danish study on the motivation of prisoners towards education identified the relatively low wages obtained when taking part in education, as well the negative attitudes towards education among staff and fellow prisoners as the chief de-motivating factors. These two factors are interconnected. Where the physical location and facilities allotted to education are inferior relative to work, then the status of education is once more eroded. The recognition given to education in European Prison Rule No. 78 is an important step forward in policy. It needs to be followed through with practical action to disperse the reservations of many prison officers towards education for prisoners.

4.2.8 The participants and motivation

A high percentage of prisoners are severely disadvantaged people, with multiple experience of failure. These prisoners have had little or no work or vocational training in their lives. They have low self-images and they lack participatory skills. They see themselves as having failed at school. Primarily, they will be convinced that education has nothing to offer them. Many will have severe literacy problems and an associated sense of stigma. All of these factors contribute to a low degree of self-esteem. Such inmates offer a considerable challenge to educators, not least in persuading them to participate at all in the first instance.

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[20] Education in Prison - Council of Europe's Committee of Ministers' Recommendation No. R (84) 12 concerning foreign prisoners, of 1984

It is essential that prison educators should be encouraged to see those in their classes as adults involved in normal adult education activities. The students should be approached as responsible people who have choices available to them. What is fundamental to such an approach is that the educational programme should be based on the individual needs of those taking part.

Motivating such inmates to take part and then to develop in education requires a great deal of resourcefulness and encouragement from educators. The main issue is to rebuild the student's confidence in his or her potential. This requires educators to move even further away from traditional prison approaches and attitudes. Unfortunately this is what lacks at CCF. Grech (2009) said that a more comprehensive inter-relationship between the education sector and prison is strongly required. Educational staff and educational resources are needed to accomplish motivation amongst inmates. Apparently, experience shows that, where imaginative approaches are adopted and education is given sufficient scope within regimes, there will be high levels of involvement and achievement by prisoners. What follows is an exploration of some of the factors which affect prisoners' participation in education.

Education should be constantly seeking ways to link prisoners with the outside community and to enable both groups to interact with each other as fully and as constructively as possible. Education has, among other elements in the prison system, the capacity to render this situation less abnormal and to limit somewhat the damage done to inmates through imprisonment. A high proportion of prisoners have has very limited and negative past educational experience. Consequently, in prison, on the basis of equality of opportunity, they will be entitled to special support to allow their educational disadvantage to be redressed. Education has the capacity to encourage and help those who try to turn away from crime.

4.2.9 Interaction with the community

During the last months I have researched a lot about education in prison and tried to meet people who work closely with prisoners. Interestingly I managed to meet an ex-prisoner and through an ease chat we talked about education in prison. He emphasized a lot that the lack interaction with the local community does not help effectively in the rehabilitation process. According to him, through diverse activities, the prisoners shall interact with the wider community so they will be able to develop better skills which they may lack such as communication skills. He added that eventually these activities will effectively help the prisoners developing into better citizens.

In my opinion the quality of education will be much enriched if there is an interaction with the wider community. Clearly it makes education more triumphant, but it also introduces a degree of 'normalisation' into the life of the prison. Where inmates are not allowed out of prison to attend education, this normalisation can be maximised by close links between educational activities within and the providing agencies outside. For example, the library in the prison can be part of the public library service; in sports, teams from outside should play teams within prisons; cultural activities should involve interaction between artists within and without; debates can involve exchanges between prisoners and people from the community; vocational education in prison should relate to outside industry. Such interaction can be justified not only on educational grounds, but also in terms of reducing the isolation of the prison and prisoners and introducing a 'town atmosphere' in the prison.

4.2.10 Common ground between prison educators

Even though there are considerable differences in culture, those working in the special field of prison education have a great deal in common with each other across the national boundaries. Indeed, prison educators from different countries can often share more with each other than with educators in other fields from their own countries. Such sharing can apply as much to identifying and addressing common problems as to sharing more positive experiences.

4.2.11 The Prison Staff's adaptations to Cultural Diversity

Grech (2009) emphasized that similar to the entire society the prison society is dynamic and throughout this last decade it became more culturally diverse. The prison officers do not receive specialised training to foresee the special requirements of foreign prisoners. They are naturally conversant in Maltese, and most of them in English. Otherwise, foreign prisoners not understanding these languages have to rely on make-shift translations even through other prisoners. This dilutes considerably the level of communication required reflecting the lack of any foreign prisoner policy. The high incidence of Arabs, led to the appointment of an Egyptian assistant manager in order to understand the needs of foreign inmates better. For this same reason, at the request of the CPT in 2001, a member of the Prison Board practising the Muslim religion was appointed in 2002. Without any explanation they were not confirmed or reappointed in subsequent years.

There are no specific projects or courses aimed at this considerable part of the prison population, neither inside nor outside penitentiary institutions. Unfortunately, it must be noted that the prison bureaucracy is proving to be a serious barrier for NGOs at the forefront of improving the well being of prisoners, including foreign prisoners. Grech (2009) stated that the prison staff tries to adjust to the issue of cultural diversity on a trial and error approach, while

learning through practice and experience. According to Grech (2009) it is difficult to adjust so easily, while he strongly agrees that staff training is highly required.

4.3 Intercultural Education in Prison…

As I have analysed, interestingly enough there are several projects and activities related to Intercultural education. A wide range of EU projects, both in the international and local sphere. Through my analysis of the 'EU intercultural projects' I found out that all projects are targeted mainly to all cohorts, especially to the young generation in schools or in extra-curricular organisations. What was discovered and really struck me was that there are no inter-cultural projects in prison.

Taking into consideration the chief goal of prison reform, as to "repair" the deficiencies in the individual and return them as productive members of society, as an educator I feel that the lack of educational practices in prison is a shame since the major role of the prison is to rehabilitate the inmates and develop them into better citizens. In my opinion only through education, work skills, deferred gratification, treating others with respect and self-discipline, a good reform can only be reached. The Council of Europe recommendations regards education in prison stresses that education is a vital ingredient for the inmates to develop effective life skills[21].

As stated by Sharon Ellul Bonnici the severe lack of teachers, funds for education and facilities does not help for the prisoners' rehabilitation process[22].

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[21] Appendix

Il-Kunsill ta' l-Ewropa - Ir-Rakkomandazzjoni Nu. R(89)12 tal-Kumitat tal-Ministru lill-Istati Membri dwar l-Edukazzjoni fil-Ħabs

[22] Appendix

Thus, according to her the whole programme of rehabilitation and preparation for resettlement of prisoners in society should be markedly improved and properly funded. In addition to this, education should be incorporated as part of the regular time-table, while the education coordinator should focus on "outreach" so more prisoners benefit from the educational opportunities offered. She added that an education board should be set up to monitor and propose new initiatives in education and solve any difficulties that may arise.

As I have remarked in the literature review[23] we are all living in a multicultural society, constructed by diverse cultures. The prison itself is also made up of different cultures, which may lead to cultural conflicts, neglect, racism and discrimination. In my opinion it is relative important to include intercultural education in prison; as an approach to help the inmates develop effective multicultural skills necessary for a culturally diverse society; both in the prison itself and in the entire society. Significant skills are essential for the multicultural new world of the 21st century.

4.3.1 Multicultural Skills

In a multicultural society it is essential to manage and lessen the cultural differences at all the levels, so that people understand better each other and enhance peace and tranquillity in the society. At the community (including the prison society) level it promotes healthy relations among the citizens. Thus, it is also imperative that staff in prison also develop effective multicultural skills. Multicultural skills enhance productivity and performance. For instance it is important that employers in prison get trained in foreign languages. Perhaps people from different cultural backgrounds can be employed in prison so as to maintain cultural competency.

Times of Malta, Board makes wide-ranging proposals for prison reform (30/03/09)
[23] Chapter 2, Literature Review

It is important that as educators we teach the inmates how:

- To learn to respect others' cultures and how to empathize with others' culture'
- To look at the commonalities among various cultures rather than at the differences to promote cultural synthesis and synergy,
- To develop tolerance towards others' cultures and promoting cultural literacy, cultural competency and cultural fluency'
- Not to criticize or compare others' culture with theirs as every culture is unique.

Cultural literacy, cultural competency and cultural fluency are essential for personal and professional growth. Learning others' cultures and languages, helps in knowing and understanding others better. This results in a cultural adjustment and cultural adaptability, cultural tolerance and prosperity.

4.3.2 Cultural pluralism

It is generally found that prisoners have reading interests just as wide as the general public and, so, the same range and quality of books and other media to be found in public libraries should, without exception, be available in prison libraries. However, a good library seeks to develop and widen tastes and interests, and thus be a vehicle for cultural pluralism. The store of books and other resources should reflect the multicultural nature of the prison population where this is relevant.

4.3.3 Creative and cultural activities

Creativity

The need or drive to be creative is in every human being. It can be expressed in many different ways, such as in; cooking, sport, work, and arts. Creativity can sometimes be flattened and, unfortunately, the education system, which should help draw out and develop it, can be an instrument by which it is stultified. Creativity can be misdirected in destructive or anti-social ways and this has been the case for many who are in prison.

Cultural activities

True education is an outlet for creativity. Projects which require active involvement by prisoners, such as artwork, drama, writing, dance, photography and video-production, are termed as 'creative activities'; and more passive events such as films, lectures, concerts and theatre provided for the prisoners, which are termed 'cultural activities'. Where the prisoners participate, the educational and rehabilitative potential of the arts is far greater. Conversely, to dwell on the more active 'creative activities' is in no way to belittle more passive 'cultural activities'. Indeed, each can be an important support and stimulus for the other. Moreover, the involvement of the prisoners in cultural activities can be increased when they themselves take part in organising events, in choosing films, music, drama, and food. If a multicultural approach is adopted, it can do much to enhance understanding and break down racial and cultural prejudice.

4.3.4 Interaction with the community

It is most vital, however, that external cultural and artistic agencies be involved on a significant scale: external writers and musicians to interact with prison writers and musicians; professional drama specialists to join prisoners; artists to run workshops, etc. In Ireland, for example, the country's Arts Council provides writers' workshops and artists' workshops in prisons. In these, professional writers and artists interact with prisoner-writers and prisoner-artists.

4.3.5 Involvement of different staff groups

Social education issues are not the exclusive concern of educators. They also fall within the domain of social workers, psychologists, therapists and, indeed, prison staff in general. Such activities will be most successful where all sectors working within prisons seek to complement each other in this work. Indeed, identifying and exploiting all opportunities to make prisoners better prepared for release may be an excellent mechanism for pulling different staffs together in a purposeful way. Initial and ongoing in-service training of officers should give a significant place to enabling them to understand the thinking behind prison education provision and encouraging them to be supportive of prison education work in every way possible.

Sometimes, it is realistic to involve prison officers in actually providing education when they possess the appropriate attitudes and qualifications, and this can do a great deal to break down barriers between different kinds of staff and between prisoners and officers. However, the difficulties inherent in such a situation for the officer concerned, in particular the conflict between the role of officer and that of educator, should not be underestimated. The educator's role is no longer to give out knowledge, but to draw in the active participation of the students, seeing the group members as resources rather than as passive recipients.

Since 1990, the literature has shown that prisoners who attend educational programs while they are incarcerated are less likely to return to prison following their release. Studies in several states have indicated that recidivism rates have declined where inmates have received an appropriate education. Furthermore, the right kind of educational program leads to less violence by inmates involved in the programs and a more positive prison environment.

Effective Education Programmes help prisoners with their social skills, artistic development and techniques and strategies to help them deal with their emotions. These programmes emphasize academic, vocational and social education. The inmates who participate in these programs do so because they see clear opportunities to improve their capabilities for employment after being released.

Recent studies show that most inmates are males who have little or no employable skills. They are also frequently school dropouts who have difficulties with reading and writing skills and poor self-concepts and negative attitudes toward education. Literacy skills in learner-centered programs with meaningful contexts that recognize the different learning styles, cultural backgrounds and learning needs of inmates are important to program success and inmate participation. Inmates need education programs that not only teach them to read effectively but also provide them with the necessary reinforcement that promote a positive transition to society when they are released. Efforts in this direction would help stimulate better participation of inmates in all prison education programs and will go a long way to help the prisoner rehabilitation process. Prisoners who attend education programs while they are incarcerated are less likely to return to prison following their release. Since 1990, literature examining the return rates of prisoners, or recidivism, has shown that educated prisoners are less likely to find themselves back in prison a second time if they complete an educational program and are taught skills to successfully read and write. The "right kind" of education works to both lower recidivism and reduce the level of

violence. Moreover, appropriate education leads to a more humane and more tolerable prison environment in which to live and work, not only for the inmates but also for the officers, staff and everyone else (Newman et al. 1993).

Ripley (1993) believed that recidivism rates drop when the education programs are designed to help prisoners with their social skills, artistic development and techniques and strategies to help them deal with their emotions. Ripley further stressed the importance of teaching moral education as well as critical thinking and problem solving skills. The work of Harold Herber and Benjamin Bloom has fostered the importance of teaching critical thinking and reasoning skills to all learners, especially those that are considered to be at risk.

Gerber and Fritsch (1993) evaluated the outcomes of the adult education programs in prison. They distinguished among academic, vocational and social education and concluded that prison education programs lead to a reduction of criminal behavior, continued education after release from prison and fewer disciplinary problems in the prison setting. In addition, inmates who choose to participate in these programs have lower recidivism rates than those who do not participate.

The factors that determine the success of prison education programs were studied by Blake and Sackett (1975). The authors found that the success of a prison education program is influenced most by the values and attitudes of persons in authority positions. More specifically, the attitudes and values of prison's governing officials (including corrections officers, prisoners and instructors in these programs) determine whether or not the prison should be considered as a place of punishment or rehabilitation. Kerka (1995) maintained that in many prisons there is a conflict among authorities regarding the beliefs on the goals and purposes of corrections: security, control, punishment or rehabilitation.

4.3.6 Advocating for Effective Prison Education Programs

Inmates need education programs that provide the necessary reinforcement that helps promote a positive transition to society when they are released. Perhaps these efforts will help stimulate better participation of inmates not only in literacy programs, but also in the Adult Basic Education, Vocational and college level programs. Hence, intercultural education will not only be applicable to the prison society but even more in the entire society where cultural diversity is much wider. Multicultural skills are imperative life skills in today's multicultural world. Certainly, these efforts could not only go a long way toward helping the prisoner rehabilitation process but also to equip the prisoner with affluent skills.

Chapter five

Conclusion

Chapter 5 - CONCLUSION

5.1 Conclusion

As resulted in my research, it was no surprise that the increase in foreign visitors has been accompanied by an increase in crime committed by foreigners. Also, the lack of language skills, or confusion about cultural differences or laws dealing with customs, adds to the potential of foreigners violating local laws. Almost in all European countries, it is not uncommon to find prison populations in some nations consisting of nearly 50% foreign nationals. As in the case if Malta, it is common that foreign prisoners come from several different nations. Foreign prisoners in any given country are by their nature in a disadvantaged position. They suffer from double isolation in that not only are they deprived of their liberty, but they are also detained in an extraneous society.

European prisons have increased populations and often governments have had to stretch their national resources to cover a multitude of services. This means that more prisoners need more diverse services, from a more sophisticated staff with fewer resources from which to draw. To argue the merits of more resources for prisons is a needed exercise for the political leaders and social lobbyists of the nations. However, prison systems must work with what they have today. Throughout my studies I had provided an intercultural programme which can be implemented in prison to address cultural diversity in a positive way.

5.2 Existing Recommendations[24]

The basic international recommendations on the treatment of foreign prisoners as adopted in 1984 by the United Nations Committee on Crime Prevention and Control recommends that:

- *The allocation of a foreign prisoner to a prison establishment should not be effected on the grounds of his nationality alone.*

- *Foreign prisoners should have the same access as national prisoners to education, work and vocational training.*

- *Foreign prisoners should in principle be eligible for measures alternative to imprisonment, as well as for prison leave and other authorized exits from prison according to the same principles as nationals.*

- *Foreign prisoners should be informed promptly after reception into a prison, in a language which they understand and generally in writing, of the main features of the prison regime, including relevant rules and regulations.*

- *The religious precepts and customs of foreign prisoners should be respected.*

- *Foreign prisoners should be given proper assistance, in a language they can understand, when dealing with medical or program staff and in such matters as complaints, special accommodations, special diets and religious representation and counseling.*

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[24] Appendix
Overview of European legislation

It is easy to see that most of the above recommendations do not involve additional expenditures or much in the way of extra staff resources. Most can be accomplished with minor rule changes, community volunteers or resources available from foreign diplomatic, missionary or business personnel or government agencies responsible for attracting foreign business and tourism.

Recommendations No. R (84) 12 by Council of Europe

'Measures to reduce isolation and promote social resettlement'

- *Facilitate communication with other person of same nationality*

- *Provide access to reading material (via consular services)*

- *Prisoner likely to remain in country of detention, assist in assimilation*

- *Same access to education and vocational training*

- *Facilitate visits and other contacts with outside world*

- *Ordinarily foreign prisoners should be eligible for prison leave*

- *Prison rules and information should be made clear*

- *Provide translation and interpretation services*

- *Provide language training courses*

Recommendation R (89)12, Council of Europe about Education in Prison (Strasbourg 1990) states that:

- *Foreign prisoners should have the same access as national prisoners to education, work and vocational training.*

- *Foreign prisoners should be informed promptly after reception into a prison, in a language which they understand and generally in writing, of the main features of the prison regime, including relevant rules and regulations.*

The list of potential language resources referred to above should be augmented to insure compliance with this one. Prison rules should be sent to foreign governments, universities, trade commissions and similar sources asking that they be translated so they will be immediately available for foreign prisoners brought into the system. Even after such a library is acquired, it must be augmented with local individuals fluent in foreign languages to be able to work with foreign inmates who are illiterate in their own language.

- *The religious precepts and customs of foreign prisoners should be respected.*

The ignorance of the various customs that accompany many religions, along with the vast array of "new" religions that often contain provisions about length of hair, types of dress, use of wine or narcotics in ceremonies, use of sweat lodges and special diets, can cause confusion. The potential of inmates to claim a particular religion in order to acquire certain rights or to challenge existing prison rules can be of concern to the institution.

Establishing ties with ethnic minority and various religious groups within the local community can help acquire the needed personnel, resources and expertise to help meet this rule. Where religious practice conflicts with sound security concerns, the security of the institution takes precedence. However, it is possible

that discrimination might be carried out in the name of security or by staff not being willing to exert extra efforts. Examples of a valid security concern might be the refusal to allow inmates to use drugs or alcohol for a religious ceremony in the prison. On the other side, the refusal to find ways to insure diets that meet the religious needs of prisoners, such as finding alternatives for those who cannot eat pork, is not acceptable. Religious locks or particular cuts of hair or beards or wearing certain garments for religious reasons have, in some correctional facilities, been eliminated for what was considered security concerns. Good searching techniques can overcome such concerns if the staff are well trained and do their job with precision. After all, in most pretrial or remand centers, prisoners' hair and dress is subject to only limited restrictions. Thus, this is a rule that can generally be met if the prison administration is willing to look for ways to accomplish it.

- *Foreign prisoners should be given proper assistance, in a language they can understand, when dealing with medical or program staff and in such matters as complaints, special accommodations, special diets and religious representation and counseling.*

A foreign prisoner policy is quintessential in addressing a plethora of disadvantages and social exclusions these persons are suffering from. Foreign prisoners are more likely to end up completely excluded and emarginated. Those who are not Maltese, Arab or English speaking suffer from severe communication problems. Fortunately for Arab and Libyan prisoners this may not be the case given that they form a considerable group thus are able to live in a community that transpires their religious and cultural practices. In any case, the guillotine 'removal order' measure is prejudicing the status of most foreign prisoners by denying them from rehabilitation and re-integration opportunities. A serious reappraisal of this practice is essential. It would be much fairer if the 'Immigration Act' is amended in the sense that the evaluation on whether a foreigner should be given a removal order or not should be carried out in the last

few weeks before release. This would eliminate the inherent discrimination against foreign prisoners, as the 'removal order' justification has become nothing more than an excuse in depriving most of them from their basic rights.

European Prison Rules (2006) by Council of Europe highlights that:

- *Prisoners who are foreign nationals shall be informed, without delay, of their right to request contact and be allowed reasonable facilities to communicate with the diplomatic or consular representative of their state.*

- *Prisoners who are nationals of states without diplomatic or consular representation in the country, and refugees or stateless persons, shall be allowed similar facilities to communicate with the diplomatic representative of the state which takes charge of their interests or the national or international authority whose task it is to serve the interests of such persons.*

- *In the interests of foreign nationals in prison who may have special needs, prison authorities shall co-operate fully with diplomatic or consular officials representing prisoners.*

- *Specific information about legal assistance shall be provided to prisoners who are foreign nationals.*

- *Prisoners who are foreign nationals shall be informed of the possibility of requesting that the execution of their sentence be transferred to another country.*

5.3 My Recommendations

After evaluating the recommendations by the Council of Europe and analysing my data I came out with my own recommendations. The data gathered helped me a lot to formulate my own recommendation and to design the Intercultural programme in prison.

- **Recommendation 1**

Foreign sentenced prisoners should either be transferred to their home country in order to properly provide rehabilitative measures and preparation for release in their home country or the host country to develop special training and vocational programmes that help the integration in the future home country. In cases where the foreigner does not speak the language of the country where he/she will be expelled to, specific language courses could be provided.

- **Recommendation 2**

Re-integration is a principal aim for all prisoners. The necessity to provide rehabilitative programmes is laid down in the European prison rules which provide rehabilitation as the sole aim of deprivation of liberty for sentenced prisoners.

- **Recommendation 3**

Foreign prisoners should get a decision on whether to be expelled or not in the first stage of serving any prison sentence. This will allow planning concrete rehabilitative programmes and the preparation for release in either the host or the future home country.

- **Recommendation 4**

Foreign prisoners often do not receive sufficient (written) information about their legal rights and duties in a language they understand. Staff in prisons and immigration detention centres should be particularly educated to address the

specific needs and language deficits of foreign detainees. In many countries racism amongst prisoners is a concrete problem that should get more concern by the prison and detention authorities.

- **Recommendation 5**

Prison authorities should acknowledge the vulnerable position of foreign prisoners and should be committed to address their needs. For this reason authorities should introduce special sections in prison regulations and implement special programmers in order to compensate for the disadvantages that foreigners experience in daily prison life.

- **Recommendation 6**

Prison authorities should be aware that allocating prisoners of the same cultural background can be seen as a "good practice" as it can alleviate the feeling of isolation.

- **Recommendation 7**

It is essential that prisoners have a proper understanding of what is actually happening and prison authorities should therefore have information available in various languages. Further prison authorities should at least translate prison rules and house rules in several most common foreign languages and should ensure that they are presented to foreign prisoners upon admission. A good practice can be found in England and Wales where foreign prisoners receive a "Foreign National Prisoners Information Pack" upon admission. This pack contains information in 20 languages about the rules, prisoners' rights and duties, complaint procedures, how to contract the embassy, how to apply for a transfer etc.

- **Recommendation 8**

Staff at reception should receive special language training and learn about cultural diversity.

- **Recommendation 9**

A good practice can be found in England and Wales where "Foreign National Orderlies" are used to inform new foreign prisoners about prison life, how to find their way and how to reduce their isolation. These Orderlies are foreign prisoners themselves who have multi language skills and who received a special training.

- **Recommendation 10**

Being engaged in useful and paid work is essential for prisoners and especially for foreign prisoners because they often do not receive financial support from outside the institution. Prison authorities should ensure that foreign prisoners have equal access to work, education and training programmes. Providing classes for foreigners to become more acquainted with national language or English could be beneficial for both prisoners and staff.

- **Recommendation 11**

Prison authorities could seek support from local libraries and diplomatic missions to create a prison library collection of books, magazines and newspapers in various foreign languages.

- **Recommendation 12**

Prison authorities should stock prison shops with cultural specific ingredients or products.

- **Recommendation 13**

Prison authorities should create a multi-faith room for the use of prisoners of various religious backgrounds.

- **Recommendation 14**

Prison authorities should make sure that representatives of the most common religions have regular access to foreign prisoners for individual meetings and to hold religious meetings. A good practice can be found in Sweden where the Swedish Prison Service created a network of representatives of different nominations that visit foreign prisoners. This "Council for Spiritual Welfare" network consists of around 130 persons.

- **Recommendation 15**

All prisoners should be allowed to wear their own clothing, hair and head dress. Turbans for Sikhs and head scarves for Muslim women should be accepted like in the United Kingdom.

- **Recommendation 16**

Prison authorities should recognize that dealing with prisoners, and foreign prisoners in particular, in a professional, human and personal way requires effective management and great human and technical skills from prison staff. Prison staff should be carefully selected, properly trained, paid as professionals, work under adequate conditions and receive a respected status in society.

- **Recommendation 17**

Staff working with foreign prisoners should receive special training in language but also on the background of certain cultures, religion etc. A good example is the Swedish prison staff that work directly with foreign prisoners participates in a university level training on "Intercultural Understanding" and "Diversity and Dialogue."

- **Recommendation 18**

More cooperation between national states and involved authorities is beneficial.

- **Recommendation 19**

'Intercultural Education at CCF'[25]

- developing intercultural knowledge, attitudes and skills

My programme aims to develop learners' awareness of diversity and their own cultural background, and make them able to identify the positives of difference and handle living within culturally diverse society. The learners will be able to identify different cultures and understand the key aspects that define those cultures. They will develop knowledge of and understand the labels and language of cultural diversity. It is important that they become aware of other cultures and their traditions and be able identify negative factors that exist where there is diversity and develop skills to deal with difficulties. Eventually the learners will develop skills of positively dealing with cultural integration from a work and personal perspective.

It is significant that the learners construct knowledge about culture in general and its impact on individual and group behaviour, about one's own culture and about the cultures of others. Through this programme they will develop effective skills related to life in a multicultural and intercultural society (become aware of one's own cultural determinations, of prejudices and stereotypes and identifying them to the others, ability to take different viewpoints, communicative and relational skills, etc). They will develop attitudes, such as respect for cultural diversity and for the other's cultural identity, reject discrimination and intolerance and stimulate action for promoting intercultural society, for combating discrimination and intolerance.

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[25] DVD Presentation

The recommended cultural activities involve interaction and exchanges between prisoners and people from the community. Social interaction can be justified not only on educational grounds, but also in terms of reducing the isolation of the prison and prisoners and introducing an 'intercultural atmosphere' into the prison.

Chapter six

References

Chapter 6 – References

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Appendices

APPENDICIES

Appendix 1 Informed Consent Form

I am Marion Evelyn Cassar, a 4th year University student B. Ed (HONS) with PSD, who am doing this research as a perquisite of my degree. You are invited to participate in my study with regards to cultural diversity at Corradino Correctional Facility.

The purpose of my study is to evaluate the cultural diversity in prison on the self perception on inmates and employees in prison. Culture is the chief ingredient that shapes one's personal and social identity, thus it is imperative to understand and respect one's culture. My study aims to enhance an educational context, by enlightening diversity through the skills of respect and understanding within a multicultural population in prison. Consequently, intercultural competence is a significant issue which helps the residents and employees to be able to communicate with each other's culture. In my research I am going to focus on two main aspects of culture, food, and language. Through the use of qualitative research and by means of in-depth interviews, I am going to analyse the cultural diversity and the cultural significance in prison, and the intercultural competence between inmates. At the end of my study I am going to propose different strategies which enhance cultural education in prison, and how inmates can understand, appreciate and respect cultural diversity.

You can choose whether to be in this study or not, and may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. You may withdraw your consent at any time and discontinue participation without penalty. This study has been reviewed and received ethics clearance through the University of Malta Research Ethics Board.

You are making a decision whether or not to participate. Your signature indicates that you have read the information provided above and have decided to participate. You may withdraw at any time without penalty or loss of benefits to which you may be entitled after signing this form should you choose to discontinue participation in this study.

_____ _____

Signature of participant   Date

_____

Signature of Investigator

Marion Evelyn Cassar

Bachelor in Education

2005-2009

University of Malta

Appendix 2 Interview Questions – Director of Prison

Does cultural diversity create any conflicts in prison?

How are foreign prisoners placed in prison?

Are foreign prisoners more vulnerable due to language difficulties?

How does the prison staff communicate with foreign prisoners? (Admission) are there any language difficulties amongst the prison staff?

Does the prison regime take into consideration the cultural food requirements of the foreign prisoners?

Is the prison staff well-trained to work within a culturally diverse context?

Does the prison system offer any kind of training courses on cultural diversity to the prison staff, or even to the prisoners themselves?

Are there any organizations which work with the national prison on this issue?

Appendix 3 Inter-Cultural Education in Practice

To characterise the way in which Intercultural Education has been implemented across Europe so far, one could say that it has been done in a challenging manner, yet in some cases producing spectacular results. In the best cases, Intercultural Education has been able to broaden the horizons of young people, resolve conflicts, create dynamic environments, promote leadership skills and help citizens become adults who feel comfortable in various linguistic, social and cultural situations – true cosmopolitans in an ever-changing and multi-cultural world.

At the international level, organisations such as the Organisation for Security and Cooperation in Europe (OSCE), the Council of Europe (CoE), the European Commission, the European Union Agency for Fundamental Rights (FRA) and UNESCO all drafted documents that emphasise the importance of Intercultural Education. A key emphasis in recent years has been on combating religious tensions in Europe. Most recently, the OSCE launched its long awaited "Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools", which emphasise a human rights and inclusive approach to teaching about religions and beliefs. The CoE has also developed an excellent manual, called "Religious Diversity and Intercultural Education: A Reference Book for Schools", made for teachers who want to teach about religion, belief and diversity in a fair and balanced way. Countries such as Norway and Bulgaria indicated that they want to redesign how they teach religion and belief to reflect today's globalised world. Some policy makers in Bosnia and Herzegovina are making efforts to teach about these issues in a way that can help the diverse religious communities learn to live together in a peaceful and respectful way.

At the community level, organisations such as CEJI (A Jewish Contribution to an Inclusive Europe) in Brussels have attempted to promote dialogue and cooperation between Jews and Muslims. ARABIA in Poland organises workshops in schools to address stereotypes and prejudices about Muslims and also to educate about the vast variety of religious and cultural expressions within Islam.

Educators are just starting to find ways of plugging into the expectations of the "MTV generation", a generation where the students are more computer savvy than their teachers. "The Big Myth" is an Internet based curriculum in English and Dutch that is intended to encourage discussion in classrooms about religious diversity. Using flash animation it shows 25 creation myths from around the world. It allows teachers to discuss with children the many ways in which people around the world experience their culture and religion.

Bringing communities together

There have been many worthwhile efforts to bring people from different backgrounds together and to help them reflect on their role in today's society. The first attempts at "community service learning", which originated in the United States, have now been initiated in Germany and in the UK. Such initiatives, for instance by the German University of Trier, connect schools and universities with the wider community. Pupils and students work together with community members on projects which will bring a benefit to both parties, mostly to the community itself. This goes one step further than "community schools" which open their doors to the entire community so that they can partake in education.

The arts can play an important role in getting people to better understand each other. Music, drama, poetry and other forms of cultural expression have a tendency of creating a positive atmosphere. For example, the Norwegean "Intermusiccenter" attempts to bring young people together from various backgrounds in order to explore their common and diverse musical roots. In many ways, young people are creating their own new cultural expressions, a hybrid culture containing elements of all the many cultures which make up the kaleidoscope of Europe today.

Responsible and active citizens in a multicultural and globalised world do not only need to respect each other, but they also need to develop critical thinking skills. The project Free2Choose, a debate project developed by the Anne Frank House in Amsterdam in cooperation with 13 partners from around Europe, uses short videoclips, which challenge young people to explore their understanding of what is acceptable and unacceptable in today's society. The videoclips all focus on dilemmas that ask the young people to debate where they draw the line when it comes to human rights and democratic principles: Should neo-Nazis be allowed to march in front of a synagogue? Should people be allowed to threaten others in their song lyrics? Should people be allowed to express whatever they want in public, even if it was insulting?

Intercultural Education can also imply coming to terms with controversial and painful histories. The Anne Frank House has developed a "border tour" of its well-known exhibition about Anne Frank, the Holocaust and human rights, entitled "Anne Frank: A History for Today". School pupils from the border areas of two countries (such as Holland and Germany, or Germany and Poland) worked together on various projects in each other's communities to help educating their peers about the issues of tolerance and intolerance.

Educators in the Czech Republic have developed a project called "Disappeared Neighbours". To make today's youth aware of their histories, pupils research the lives of Jews from their own community who disappeared (were killed) during the Holocaust. This brings back the life stories of people, often at school age at the time, who were persecuted because of their presumed inferiority. The project is now being taken on board in other countries as well.

All of these projects attempt to promote understanding and provide opportunities for people from different backgrounds to get to know each other better, learn to respect each other and to live together as Europeans. Do we really have any other choice?

European Manifesto on Multiple Cultural Affiliation

The Council of Europe and other international institutions and organisations have been determined to promote human rights and democracy, and to combat radicalism and totalitarianism, as well as the rise of obscurantism, ostracism and xenophobia, which are driven by ignorance, the refusal of difference and the rejection of other people. A document; European Manifesto on Multiple Cultural Affiliation, was designed by the Council of Europe (2006) with the aim to maintain democratic citizenship. It declares that:

1. There can be no ambitious European social project unless individuals and communities share the values of human rights, the rule of law and democracy as promoted by the Council of Europe and other institutions.

2. To ensure the implementation of these values, the essential role of people in making democracy work must be fully acknowledged. This means giving everyone access to a culture which enables them to exercise their basic

rights and freedoms effectively, and makes them aware of their responsibilities as citizens.

3. Peaceful democratic ideals cannot be achieved, and people cannot lead meaningful and satisfying lives, unless we develop a general culture which is open to everyone, stimulates mutual awareness and participation and provides a common basis of shared values and knowledge. This culture is non-doctrinal, is neither rigid nor a question of fashion, and cannot be imposed by any state, private entity, group or institution. It is the life blood of a living society, multifaceted and diverse, combining thought, knowledge and action. It leaves the individual free to develop multiple cultural affiliations.

4. Freedom to choose one's own culture is a central element in human rights and fundamental freedoms. Simultaneously or at various stages in their lives, everyone may adopt different cultural affiliations. No one should be confined against their will within a particular group, community, thought-system or world view, but should be free to renounce past choices and make new ones as long as they are consistent with the universal values as promoted by the Council of Europe.

5. Mutual openness and sharing are twin aspects of multiple cultural affiliation. Both are rules of coexistence applying to individuals and groups, who are free to practise their cultures, subject only to respect for others.

6. To live together in harmony, countries and peoples should build a carefully thought-out relationship to their history, acknowledge their shared history and be able to transcend the conflicts of the past. This holds the best hope of reconciling yesterday's enemies, and preventing their descendants from becoming tomorrow's enemies.

7. Wanting a shared future is not compatible with collective amnesia – with ignorance of history or denial of crimes committed in the past. To know one's own history means understanding the history of others and including that history in one's own without vengeance, sterile guilt or exaggerated repentance.

8. European culture is the product of exchanges characterised by openness to other cultures and peoples. Europe risks losing its soul if it turns itself into a citadel.

9. Multiple cultural affiliation is the product of an ongoing historical process of voluntary or forced migration, both within Europe and between Europe and the rest of the world. It means accepting others and helps to forge new social ties and implies that people should have the material conditions they need to have access to culture and benefit from it.

10. European countries, which have developed and promoted the ideal of human rights, should consider that diversity is an asset. Individuality should be respected particularly in the traits that make every person unique – social and ethnic origin, age, marital or parental status, political, philosophical or religious beliefs, sex and sexual orientation, disability. Discrimination on any of these grounds must not be tolerated and can never be justified.

Since multiple cultural affiliation is today a reality of European societies, it is vital for public authorities and civil society to work for its recognition, and promote its role as a factor in developing democratic citizenship. Hence, they should:

a. enable everyone, in accordance with human rights and fundamental freedoms, to exercise their right to participate in cultural life, in accordance with their background and lifestyle, while respecting the choices and rights of others;

b. develop cultural policies which support diversity, promote research and the involvement of the public and private sectors and civil society, in recognition of the fact that market forces alone cannot meet all the needs of cultural diversity;

c. give everyone access, through basic and lifelong education, to an open culture which allows them to discharge their civic responsibilities in a democratic society, integrate fully in their working life and achieve personal fulfilment;

d. ensure a multiperspective approach in history teaching as well as in citizenship education and geography with adequate information on religions and their present-day reality and also ensure that language education policies enable learners to become plurilingual and intercultural citizens, with respect for the languages of others and linguistic diversity;

e. promote intercultural initiatives in cities and regions which encourage dialogue between communities of different origins, and foster shared creativity and mutual enrichment;

f. teach and interpret heritage in ways which highlight the exchanges and mutual influences which have occurred in the past, as well as Europe's multicultural reality and its relations with other world regions;

g. exploit the powerful potential of the information and communication technologies in order to increase multicultural exchanges and knowledgesharing, while emphasising the quality of contents and guarding against the dangers of commercial, technological and other forms of abuse.

- This document is designed to cast further light on the *European Manifesto on Multiple Cultural Affiliation*. It deliberately avoids any quotations or references while summing up the work done in the context of the Council of Europe project *"Cultural identities, shared values and citizenship"* by the following experts: Zofia Halina Archibald, Gabi Dolff-Bonekämper, Tatiana Fedorova, Abdelhafid Hamdi-Cherif, Dorota Ilczuk, Chin Lin Pang, Patrice Meyer- Bisch, Carsten Paludan-Müller, Jean Petaux, Kevin Robins, Christopher Rowe, Calin Rus and Robert Stradling. It is also based on the proceedings of two seminars held by the Council of Europe in Bucharest, on 4-5 May 2006, and in Budapest, on 14-15 December 2006, on the themes *"Identity, citizenship and cohesion"*, and *"Central and eastern European aspects of cultural identities, shared values and citizenship in present-day Europe"*. It draws too on the work of Ulrich Beck, Emmanuel Levinas, Paul Ricoeur, Amartya Sen and Amin Malouf.

2. The European Year of Creativity and Innovation - 2009

Language

The EU works a lot in the field if inter-cultural dialogue. One of the most significant promotions of inter-cultural dialogue was 'The European Year of Intercultural Dialogue 2008 (EYID 2008)'. The main objective of the Year was to promote intercultural dialogue as an instrument to assist European citizens, and all those living in the European Union, in acquiring the knowledge and abilities to deal with a more open and more complex cultural environment. EYID 2008 also aimed to raise the awareness of European citizens of the importance of developing an active European citizenship which is open to the world, respectful of cultural diversity and based on common values in the EU. Intercultural dialogue contributes to mutual understanding and a better living together, exploring the benefits of cultural diversity, and fostering an active European citizenship and a sense of European belonging.

EYID 2008 activities were aimed in particular at young people, but also tried to reach out to disadvantaged social groups. Civil society was encouraged to mobilise and get involved at European, national and local levels. EYID 2008 took place within the overall framework of the first-ever European agenda for culture

in a globalizing world, which was launched by the Commission in May 2007. Its three main objectives were the promotion of cultural diversity and intercultural dialogue, promotion of culture as a catalyst for creativity in the framework of the Lisbon Strategy, and promotion of culture as a vital element in the EU's international relations – all relate to a contemporary European and global society faced with intercultural challenges.

The European Year of Creativity and Innovation is coordinated by the European Commission under the lead of the Directorate- General for Education and Culture. Under the slogan; *Imagine. Create. Innovate.* This aims to promote creative and innovative approaches in different sectors of human activity, from education to enterprise, from arts to science. While promoting the well-being of all individuals in society, the purpose of the Year is to contribute to better equipping the European Union for the challenges ahead in a globalised world.

> *"The European Year of Creativity and Innovation 2009 will help to unlock Europes creative and innovative potential, a task that has become even more important in times of economic crisis".*

>> - Jan Fígel, European Commissiner for Education, Culture, Training and Youth.

3 - Bring the peoples of Europe 'Together in diversity!' Campaign launch of the European Year of Intercultural Dialogue 2008

On 4 December 2007, the European Commission launched the communication campaign for the European Year of Intercultural Dialogue 2008 with the slogan 'Together in Diversity'. The event was animated by the presence of Brussels school pupils from a variety of ethnic backgrounds as a joint expression of the benefits of diversity on the eve of 2008. The European Year aimed to contribute to mutual understanding and better living together. It explored the benefits of cultural diversity, active civic participation in European affairs and fostered a sense of European belonging. It was a joint initiative of the European Union, the Member States and European civil society.

The European Commission invited to the campaign launch event a number of personalities from the cultural scene from across Europe and beyond who have offered their services as 'European Ambassadors for Intercultural Dialogue'. The European Ambassadors include Brazilian writer Paulo Coelho, Slovak conductor Jack Martin Händler, Romanian film director Radu Mihăileanu, Slovenian conceptual artist Marko Peljhan, Catalan bass viola player Jordi Savall, Turkish piano player Fazil Say, and Serbian Eurovision champion Marija Šerifović.

The campaign website promotes a joint European space for intercultural dialogue, and stimulates networking and exchanges of best practices at EU level. The European Year 2008 aimed to establish a foundation for sustained European policy initiatives in the field of intercultural dialogue beyond 2008. It is also an active expression of the impact of the new European agenda for culture in a globalizing world, in which promotion of cultural diversity and intercultural dialogue are one of three key objectives. Six debates on intercultural dialogue were held in Brussels. Such topics covered were media, arts and heritage, the workplace, inter-religious dialogue, education and youth, migration and integration.

4. The promotion of cultural diversity and intercultural dialogue in the external relations of the Union and its Member States

This council meeting (2905th Education, Youth and Culture; Council meeting Brussels, 20th November 2008) highlighted the significance of the intercultural dialogue in the promotion of cultural diversity in EU member states. The following recommendations were highlighted;

1. Intercultural dialogue can help to bring individuals and peoples closer together, and help towards conflict prevention and the process of reconciliation, especially in regions which are facing politically precarious situations;

2. Cultural exchanges and cultural cooperation, including in the audiovisual sphere, can help to establish relations based on partnership, strengthen the place and the role of civil society, foster processes of democratisation and good governance and promote human rights and fundamental freedoms;

3. Culture, an essential component of the knowledge-based economy, is also a sector with strong economic potential, in particular with respect to cultural and creative industries and sustainable cultural tourism;

4. Europe's place in the world, from an artistic, intellectual and scientific point of view, depends to a considerable extent on the dynamism of its cultural creative work and on its cultural exchanges with third countries;

5. Cultural ties between Europe and the other regions of the world can be important for the development of intercultural dialogue and the setting up of common cultural projects;

6. Moreover, the Union has to ensure the promotion of its cultural and linguistic diversity;

7. Cooperative cultural activities undertaken with third countries at local, regional or national level, in particular with a view to promoting cultural and artistic exchanges and co-productions, contributing to the training and mobility of artists and cultural professionals, and strengthening, if necessary, the development capacities of the cultural sectors of the partner countries, especially through the exchange of expertise;

8. The international promotion of European cultural activities, goods and services, including those of an audiovisual nature, such as external audiovisual services, and the mobility of European artists and cultural professionals outside the Union;

9. Multilingualism − especially through language learning, translation and the development of the potential of all European languages to develop cultural and economic dialogue with the rest of the world − and the development of intercultural skills;

10. The mobility of young people under appropriate Community initiatives and programmes, their cultural and artistic education – including media literacy – and their access to artistic expressions in all their diversity;

11. The protection of copyright and related rights and the prevention of and fight against counterfeiting and piracy at international level, in the framework of the relevant bilateral and multilateral agreements and political dialogue and cooperation with third countries;

12. The protection, preservation and promotion of cultural heritage, both tangible and intangible, and international cooperation, including through the exchange of experience in the light of the above-mentioned UNESCO Convention of 1970, in the field of the prevention of and the fight against theft and illicit trafficking of cultural goods, in particular those illicitly acquired through illegal excavations or pillaging of monuments.

- The Council of the European Union

5. European Year of Intercultural Dialogue - Rainbow Platform 2008

"Negotiating differences - a responsibility of artists and cultural institutions"

Intercultural Dialogue under the Rainbow Platform's work programme was about how to improve and facilitate encounters across cultural experiences, between individuals and/or groups with different ethnic, cultural, religious and linguistic backgrounds and heritage with the aim of exploring, testing and increasing

understanding, awareness and respect. Intercultural Dialogue is also about creating a cooperative and willing environment for political and social change, whether through new or existing structures (administration, governance, public opinion, values and attitudes).

- EU; European Cultural Foundation

6. Inter-religious dialogue - 2008

'New horizons: active citizenship to bridge inter-religious divides'

The European Union is a vibrant mix of people of many faiths, cultures and traditions. Christianity is the predominant religion, but many EU citizens are Muslim, Jewish, Hindu and Buddhist, while others are secular or atheist. The diversity of religions in Europe has been further enhanced by Europe's immigrant population, which comes mainly from Muslim countries on Europe's southern borders, including Turkey, Morocco, Algeria and Tunisia. In the UK, the majority of Muslims are of South Asian descent.

The EU guarantees respect for religious, cultural and linguistic diversity. European legislation bans discrimination on grounds of religion or belief and racial or ethnic origin. Europe's history has been marked by enriching cultural, diplomatic and commercial exchanges with people of different religions, including thriving trade flows between European nations and their Muslim neighbours.

While such international and European initiatives provide a vital safety net against interreligious strife, constructing a truly inclusive society based on respect for all will require time and sustained effort. Discord between religions can never be totally eliminated because extremists, both on the global stage and within Europe, will continue to try to provoke disagreement and dissent.

However, inter-religious dialogue can help prevent confrontation by encouraging cooperation and contacts between people of different faiths. Significantly also, when conflict does occur, such discussions can help defuse tensions and mend fences. Within Europe, faith can be an important factor for integration because religion remains an essential part of identity for many people. However, while inter-religious dialogue is useful *per se*, constructing an inclusive society implies moving beyond mere discussion to promoting active citizenship.

Inter-religious dialogue can contribute to just such peaceful cohabitation and social cohesion by giving everyone a stake in society. A society marked by strain and tension between people of different faiths cannot function efficiently. Inter-religious conversation among Europeans of different faiths is therefore vital in order to contribute to social peace and cohesion, prevent conflict and ensure that the talents of all citizens are used to the full to achieve the common goal of building a better community.

This demands joint efforts to create a society where everyone has access to equal opportunities for economic and political participation, and takes part in public service, volunteer work and other efforts to improve life for all citizens. Initiatives to encourage sustained active citizenship should therefore take centre stage in future efforts to promote inter-religious understanding and cooperation.

- EU; European Policy Centre

7. Language Policy Divison

The Language Policy Division in Strasbourg carries out intergovernmental co-operation programmes within the programme of the Steering Committee for education of the Council of Europe. Its activities contribute to the promotion of human rights, democratic citizenship, social cohesion and intercultural dialogue.

Projects are primarily concerned with the development of language education policy with a particular emphasis on pluringualism, common European reference standards, and language education rights and responsibilities. The division assists member states in reviewing their language education polices with a view to promoting linguistic diversity and pluringualism. The Language Policy Division has an increasingly socio-political purpose and deal with all kinds of language use/learning, mother tongue, first language, language/s of education as well as modern, second, regional or minority languages.

The Language Policy Division has developed reference instruments providing standards in language education that are used throughout Europe at all levels of education. These include; Common European Framework of Reference for Languages CEFR, and European Language Portfolio ELP. They are designed for use in planning and evaluating foreign and second languages learning, to enhance quality through coherence and transperancy in language education, and to support the development of intercultural competence.

Pluringual Education promotes;

1. An awareness of why and how one learns the languages one has chosen;
2. An awareness of the ability to use transferable skills in language learning;
3. A respect for the pluringualism of others and the value of languages and varieties irrespective of their perceived status in society.
4. A respect of the cultures embodied in languages and the cultural identities of others.
5. An ability to perceive and mediate the relationships which exist among languages and cultures.
6. A global integrated approach to language education in the curriculum.

The Council of Europe Language Education Policy aims to promote:

- Pluringualism
- Linguistic Diversity
- Social Cohesion
- Democratic Citizenship
- Mutual Understanding

- The Language Policy Division

Appendix 4 Recent cultural policy issues and debates in Malta

Research into cultural diversity in Malta is limited to census data and citizenship statistics on the Maltese and non-Maltese population. According to figures of the 2005 census, just over 12 100 people in Malta, 3% of the total population, are foreign. The population of non-Maltese is composed of citizens from diverse countries, with a large presence of citizens from the UK, Italy, France, Germany, Serbia and Libya.

Following local and international pressure, the government is actively implementing new strategies to address the cultural needs of the migrant community. A "narration through-art" programme, started by the Policy Unit within the Ministry of Education, was pioneered with adolescent immigrant orphans, while the Jesuit Refugee Service provided a number of cultural evenings with ethnic music. A significant three-month programme was launched in 2006 by the Malta Drama Centre, enabling 12 African drum-dancers from an open immigrants' centre to rehearse with Maltese tutors and present a series of spectacular shows for the Maltese public. Anticipated as "a political statement" in favour of the cultural rights of refugees, the project received wide attention in the media. There have been calls in the media for the formulation of strategies for an integrationist programme, emphasising creativity and social cohesion through cultural events, art exhibitions and other intercultural schemes.

Intercultural dialogue: actors, strategies, programmes

Policy measures addressing aspects of intercultural dialogue have mainly been developed by the Ministry of Education, Youth and Employment and the Ministry for the Family and Social Solidarity. Even though the issue of intercultural dialogue does not specifically constitute a primary focus of the remit of the Ministry for the Family and Social Solidarity, yet the Ministry has been an active contributor on the issue through the development of a number of measures

(including legal, policy focused and service-delivery initiatives) that have been or are being adopted to enhance social cohesion, increase the social inclusion prospects of vulnerable groups and promote social solidarity between people of divergent cultural backgrounds. Therefore, although the Ministry for the Family and Social Solidarity has not endorsed specific policies and legal frameworks on the particular topic of Intercultural Dialogue, it has been pivotal in the development of inclusion and integration policies as well as in the enactment of a number of legal frameworks that concern measures to target racism, combat discrimination and advance the welfare of third country nationals. In 2007, the Ministry for Tourism and Culture also introduced intercultural dialogue as part of its political agenda.

The Ministry's National Strategy outlining Malta's contribution for the 2008 European Year for Intercultural Dialogue states that the year will be a unique opportunity for Malta to include intercultural dialogue as one of its key policy measures in order to:

- raise awareness of the intercultural dimension of the country by reaching out to the wider community through culture and the arts; and
- focus on education as a means of introducing intercultural concepts and the value of intercultural dialogue into the curriculum.

Policy must ensure that these challenges offer an opportunity for growth and development to:

- promote dialogue between cultures, both on a local level as well as on an international level;
- discover the roots of European culture and observe similarities and diversities of these cultures;
- facilitate the diffusion of information on intercultural dialogue;

- support initiatives which extend intercultural opportunities available to individuals and groups;

- stimulate society towards an appreciation of the arts and culture in its different forms and relating to the different communities residing in Malta;

- assist primary and secondary schools to develop appreciation and learning among students of the different cultures interacting in their daily life;

- create intersections between the community and the artists in order to increase awareness of cultural diversity among the local population;

- facilitate and support initiatives by creative individuals and groups in order to foster social transformation for an inclusive culture which, through sharing values, can thrive and progress;

- promote studies and allocate resources towards the safeguarding of ethnic minorities;

- give artists the necessary tools to empower them in their role as active ambassadors of intercultural dialogue; and

- create an international platform for artists to engage in dialogue and exchange.

Appendix 5 Analysis of Intercultural Projects in the EU

Austria

Radiodialoge – Stimmen der Vielfalt (Radiodialogues – voices of diversity 2008

The aim of the project was to develop lifelong learning competences including mother tongue, foreign languages, digital competence, social and civic, cultural awareness and expression.

The objectives of the project "Radio Dialogues – Voices of Diversity" were:

- Strengthening of (particularly) young people's ability to live in a complex cultural environment.
- Promotion of active citizenship and engagement in civil society.
- Development of networks in the field of intercultural dialogue between different players, considering migration and integration issues.
- Creation of an intensive public and media presence for these themes.
- Synergies with the UN Year of Languages 2008.

The project targeted individuals and organisations from the migration/intercultural sector. It focused on young people and in particular on women. The coordinator together with six co-organisers had established intercultural editorial teams at six independent radio stations.

Specific activities and outcomes:

- At least 48 multilingual magazine programmes were planned to be produced and broadcasted
- Eight radio-based festivals were organised as a series of events titled "2008: 10 Years of Independent Radio Stations in Austria – 10 Years of Intercultural Dialogue".

- A multilingual on-line platform on intercultural dialogue was be set up. The radio programmes produced remained accessible via the online platform.
- Dissemination was also planned via a poster and postcard campaign

The intercultural editorial teams functioned as a bridge for the European Year of Creativity and Innovation 2009.

Belgium

The project was planned to take place in the German speaking part of Belgium | Belgium

"Wer bist'n du?" – Kreative Auseinandersetzung von Jugendlichen mit dem Thema des interkulturellen Dialogs 2008

The project concerned young people in the German-speaking part of Belgium and their vision of Intercultural dialogue. The main concepts of the project were the sensitisation to the idea of "other people" and reflection on one's own intercultural identity. The concepts were expressed through the arts. The specific target group was young people from different cultural backgrounds from youth centres (Jugendzentren) in the German-speaking part of Belgium.

Planned activities:

- Launched event as an incentive for young people to reflect on "Intercultural dialogue" (January 2008)
- Arts workshops: theatre, dance, music, photos (February-March 2008)
- Closing event - Performance and exhibition of workshop results (Summer 2008)

Nicosia | Cyprus

European Year of intercultural dialogue in Cyprus: Celebrating together 2008

The general objective of the project was to raise awareness among people living in Cyprus, especially the young generation. The project aimed to promote intercultural dialogue amongst decision makers, educators and young people. The project targeted group are students and educators in formal education, but also young people in general, civil society and the wider public.

The project comprised a variety of activities, including activities in schools such as teachers training courses and seminars, student conferences as well as other cultural events organized by the NCB and NGOs. It was foreseen that approximately 17% of the population will be affected by the project. It was expected that by the end of the project people living in Cyprus will become aware of intercultural issues.

Prague | Czech Republic

Together Across Cultures 2008

The project aimed to foster openness and tolerance for cultural diversity. The project was built on successful projects that have already taken place in the Czech Republic and prepared a series of best practice examples to inspire activities after the year (in the fields of art and education).

The planned activities:

▪ Archa Theatre: Bez řečí, no problem …. – theatre performance aimed at involving secondary school students in creating a theatre piece together with other students, artists, refugees/immigrants and asylum seekers;
▪ People in Need: Programmes of multicultural education in CR – examples of good practices;

- People in Need: Intercultural Education – the extension and update of the manual for teachers (including teaching methods in the field of Intercultural Dialogue);
- Brno Cultural Centre: the Babylon Fest (an artistic dialogue);
- Halfheaven: Voicescope – voice workshops;
- Counselling Centre for Integration: Colourful planet festival;
- REPT: Identity I: Our Islam – theatre performance (to promote the ideas of Civil society);
- Common information and promoting campaign – promoting not only above mentioned activities, but creating whole network of intercultural activities and projects (the special information brochure, web pages, "image campaign" in diverse media and creation of documentary produced by the Czech national television).

The main target group was a variety of young people, refugees, immigrants and students. Participants from four other EU countries were also foreseen.

Copenhagen | Denmark

Denmark-cultures in dialogue 2008

The overall aim of the EYID 2008 campaign in Denmark was to raise awareness of the importance of intercultural dialogue, especially among young people, which aimed to contribute to foster an active European citizenship – cosmopolitan and with respect for cultural diversity. CIRIUS was the institution that coordinated the EYID 2008 campaign and activities in Denmark. A steering group, chaired by the Ministry of the Culture, was responsible for the development of the national strategy of the EYID and the choice of the core activities during 2008.

The foreseen core activities were:

- "Dialogue bench" campaign aimed at enhancing local authorities' active involvement
- Film competition / video marathon for young people
- Inclusive electronic music events expected to attract young people from different cultural backgrounds

The project's organisers worked with a direct involvement of about 120 young people in the video marathon and far more young people in the Dialogue bench activities and the electronic music events.

Tallinn | Estonia

Beyond Borders 2008

The project was aimed to raise the awareness among Europeans, in particularly young people, on the importance of engaging in intercultural dialogue in their daily life as well as to foster the role of education as an important medium for teaching about diversity and increasing the understanding between cultures. The main objectives of the projects were; to provide the means for intercultural dialogue between citizens and strengthen respect for cultural diversity. Seminars and lectures on different subjects connected with intercultural dialogue were organized in cooperation with representatives from civil society organisations, state institutions and other stakeholders.

The main emphasis was implemented on events involving the youth directly through workshops, case studies and simulation games. The main target group were young people between the age 14-15, organisations and people interesting in intercultural dialogue. A wide range of activities were foreseen under the project, such as public debates on the related topic, creating a website, workshops and seminars in secondary schools. The events was organized in

partnership with the Estonian national Theatre and the Estonian Russian Drama Theatre.

Tampere, Turku | Finland

European Year of Intercultural Dialogue 2008-2009 implementation in Finland

In the framework of the EYID, the Finnish National Gallery seeks to raise the issue of ethnical, religious and cultural diversity by taking its project to local communities, schools, offices and other venues that play a key role in everyday life. The core activities undertaken can be observed from two different points of learning: workshops for the young audiences encourage children to learn by doing while living libraries, showcases, conferences and interactive web-dialogue will focus on learning by thinking. VTM concentrates on developing networks between museums, schools, cultural institutions etc. in order to build up competencies by sharing experiences and methods as well as compiling work tools and databases for collective use.

The main activities are a multilingual open web forum, a conference on "art museums and diversity", showcases on intercultural dialogue, arts workshops in schools and day care, educational events for professionals working with children, seminars on cultural accessibility in museums, development of new methods and toolkits for schools and cultural institutions, living libraries and national competitions. By organising a migrant or multicultural literature prize and a photography contest on intercultural dialogue, VTM aims to bring out multiple voices and images of people living in a trans-cultural society.

Berlin and different cities in Germany | Germany

Implementation of the European Year of Intercultural Dialogue 2008 in Germany

The project led by the German Ministry consisted of eight separate projects, which was implemented by eight German organisations:

- Several "action days" and workshops on intercultural dialogue under the angle of intercultural learning were organised by the Deutscher Volkshochschulverband International.

- The main event of the project proposed by the Ministerium für Arbeit, Soziales, Gesundheit und Familie Brandenburg was a one-week festival, autumn 2008 in Potsdam, called "Laboratory for the Future", that included workshops and an open air film event. The mutual relationship between education/science and Intercultural dialogue was at the heart of the project.

- Throughout 2008 the Sächsische Kinder- und Jugendfilmdienst promoted intercultural dialogue in pre-schools and schools through films. In addition, intercultural topics were also be embedded in "European Film Weeks", Spring 2008, which was an event organised annually by the Sächsische Kinder- und Jugendfilmdienst.

- The Bürgerstiftung Berlin organised an "Open Space Event" on how Intercultural dialogue can address disadvantaged pupils from different cultural backgrounds.

- The Ausländerbeirat der Stadt Münster organised, in co-operation with the region Twente in the Netherlands, the project "Intercultural dialogue across borders" which focused on cultural identity and diversity.

- The Zentrum für Europäische Bildung organised a competition ("EU Dialogue award") promoting co-operation between schools across borders in Europe and using the Internet as platform.

- The Zentralwohlfahrtsstelle der Juden in Deutschland (German Jewish support centre) planned a seminar in Berlin, in co-operation with the

European Council of Jewish Communities, that will bring together in debate Muslim and Jewish students and young workers.

- The Interkulturelle Rat in Deutschland (Intercultural Council) undertook 20 debate sessions on "school and out-of-school" dialogue actions with multi-religious teams.

Athens, Nafplion, Thessaloniki | Greece

Musical dialogues 2008-2009

This project of the Directorate of Modern Cultural Heritage (DMCH) of the Greek Ministry of Culture is based on the belief that music is a natural bridge between people that may not share a common language or culture. All activities in the framework of this project will promote the positive effect of music as an instrument to bring people together in an intercultural dialogue.

The main objective of the project is to engage a larger number of people in concerts and educational seminars focusing on the opportunities given by the diversity of cultural identities. "Musical dialogues" aims also to highlight the process of European integration and the gradual creation of European citizenship. Furthermore, DMCH will create educational material for music schools and a website in order to sustain the results of the project and its future dissemination. DMCH will work together with the Museum of Greek Folk Musical Instruments, an expert in ethnomusicology, to carry out the project activities.

The activities aim to involve schoolchildren, teachers and students of music and dance, members of immigrant communities and Roma people living in Greece and, in particular, their music groups. Through the concerts organised in the framework of the project and the project's website, the project will reach a very large public.

Budapest | Hungary

Youth and culture in dialogue 2008

Hungary has declared to have a "bottom up" approach to the European Year of Intercultural Dialogue and dedicated central effort to help civil initiatives and projects to be carried out in a successful way and help make them sustainable. Therefore this project's nature was more of a training and network project than a usual cultural project. The National Coordination Body aimed to set the target to build a solid basis of young leaders who are able to carry out similar projects in the long term and who understand the importance of intercultural dialogue.

The main objectives of the project were: to train multiplicators (young cultural operators, civil leaders and these working in the field of education) so they can carry out successful projects not only during the Year but also afterwards, to offer assistance to projects concerned with intercultural dialogue throughout the country, to create a national network of operators who are interested and able to carry out projects in the area of intercultural dialogue. The target audience were the young project leaders. The project activities included discussion on various topics, a national call for project proposals, preparation of an international training conference, a press conference. As a result, it was expected that officials, potential founders and other organisations concerned be familiar with the aims of EYID 2008.

Dublin | Ireland

EU Year of Intercultural Dialogue in Ireland 2007-2008

The project aimed to improve the understanding of the needs of various ethnic, religious and cultural groups in Ireland, including non-Irish nationals, by key service providers, including a focus on education, health, housing, policing and employment. There was a particular emphasis on education, young people and

the arts as well as a focus on local government. A focus on the Education: improving the understanding by key stakeholders involved in education of the education needs of various groups in Ireland.

Anticipated outcomes:

- The development of intercultural strategies education at primary, secondary and third level;
- The engagement of a wide range of key stakeholders in the development of such strategies, including the development of a conference in March 2008 on intercultural approaches to education at which there will also be an EU dimension;
- An intercultural dialogue poetry competition involving the second level schools;
- The development if intercultural strategies with sports bodies.

A focus on art: promoting interaction, understanding and collaboration through arts strategies.

Specific outcomes:

- Publication of a report on the outcomes of an Intercultural Arts Forum (November 2007) focussing on the intercultural arts (January 2008);
- Feeding the results of this report into the overall plan for the EU year;
- Bringing together key stakeholders into an intercultural arts forum;
- Feeding the results into the EU wide meetings of coordinating bodies.

This project provided an opportunity to reinforce and to bring added value to the intercultural policies already developed in Ireland, particular in the National Action Plan against Racism.

Rome, Turin, Otranto, Matera, Ravello, Messina, Viareggio, Ferrara, Bergamo | Italy

"Mosaico": Insieme per i colori d'Europa / Melting the colours of Europe 2008

The Italian Ministry of Culture (MIBAC) has developed a national agenda of activities for 2008 called "Mosaico". This project covered a wide range of transnational activities that involves cultural operators as well as a wider public in a multidisciplinary and multi-sector project. The main objective of the project was to help citizens, young people, scholars and professionals discover the opportunities for development offered through contact with and understanding of others cultures.

Particular attention was given to the involvement of European cultural operators in order to promote exchanges and to improve the mobility of cultural operators at artistic and scientific level. The most important activities planned were the awarding of national prizes for intercultural activities and organising exhibitions, workshops and seminars in order to underline the cultural heritage of Europe and to stimulate international debate. Another aspect of the project was the communication policy and the dissemination of the projects and their results by developing a Communication Plan in order to make the civil society aware of intercultural diversity.

Riga and different cities in Latvia | Latvia

Making diversity accessible: intercultural dialogue in Latvia 2008

The main objective of the project was to support cultural diversity in Latvia through intensive representation of various cultures and support the idea of intercultural dialogue in various horizontal areas of Latvian society.

The activities included:

- An opening event at two levels: experts and stakeholders discussion and open air introductory event for a broader audience;
- Information seminars in Latvian universities for academic staff and students in pedagogy, social work and other related disciplines;
- A competition for pupils of secondary schools – "Tea for two: how to understand the other?";
- A workshop for media – "Intercultural dialogue between lines, on-line and on air … Best practice to be improved";
- Informative materials exhibition concerning Year of Intercultural dialogue 2008;
- A closing event: expert discussion and evolution – "Intercultural dialogue beyond 2008: strategies for long-lasting diversity".

Target groups of this project were very diverse: vulnerable groups/direct stakeholders (religious minorities, visual minorities, Roma people); indirect stakeholders (teachers, academics, students, NGOs active in human rights area, media involved in intercultural dialogue).

Kaunas, Kedainiai, Klaipeda, Panevezys, Siauliai, Vilnius, Vistytis Montpellier,Nimes, Warsaw, Catania, Porto | Lithuania

The European Year of Intercultural Dialogue 2008-2009 in Lithuania

The objectives of the project are to:

- Enhance interest and respect in Lithuania for the originality and variety of other cultural, national and religious groups;
- Contribute to the creation of friendly environment for co-existence of diverse identities and ways of living;
- Establish a network of organisations and individuals for the promotion and development of initiatives in intercultural dialogue.

In the framework of the project several activities of interdisciplinary nature are planned including:

- National launching event – two-day interdisciplinary conference;
- Events of interdisciplinary nature for stimulation intercultural co-operation among young people in Europe;
- Informal educational events and educational programmes presenting multicultural heritage of Europe;
- Round tables on cultural, social, economic consequences of migration processes in Lithuania and Europe;
- Competition of young journalists presenting topics and priorities of the intercultural dialogue.

The project develops a strong European dimension through the involvement of the European culture and education institutions and foreign diplomatic representative offices and cultural centres in Lithuania; through participation of artists, lecturers and researchers from various European countries and through analysis of European citizenship and multicultural heritage as well as socio-cultural changes in Europe influenced by migration patterns.

The project targets a wide range of organisations in the field of youth education and public schools, NGOs active in the field of national minority integration and intercultural co-operation, Lithuanian young people from various ethnic backgrounds, academic community, arts and cultural organisations, policymakers and local governors.

Valletta | Malta

Europe Day 2008 in Malta

This was a unique experience for the students to actually sit in Parliament and discuss with the leaders of today. In the weeks preceding the debate, the students had prepared 10 projects around 10 points emanating from the

energy/climate change agenda. They presented their findings on what Malta and Europe are doing or can do better on these points during the debate, and then present their reports to the President of Malta (following the Parliamentary session). Another report was presented about the Intercultural Dialogue activities that the respective schools had organised throughout the scholastic year. The President of Malta then distributed prizes to the best projects. Playing of the Maltese and European anthems were followed.

The European Commission Representation Office in Malta also organised a Europe Day reception at a Maltese heritage site of intercultural importance and in the presence of the President of Malta. The possibility of having an intercultural group of musicians and singers to perform the European anthem and the Maltese national anthem was currently being explored.

Ljubljana | Slovenia

Europe at school 2007/ 2008 " Intercultural dialogue"

The main aim of 'Europe at school' project was to promote intercultural dialogue among youngsters, teachers and other school workers. The key aim was to get to know the culture of the people that live in the society. By including representatives of different cultures in prize-giving ceremonies, the organisers illustrated the positive side of cultural diversity and encouraged people to get to know other cultures.

The project activities were:

- National prize-giving ceremony.
- Regional price-giving ceremonies.
- International Conference "The role of the school in intercultural co-operation".
- International exhibition of photographs and art works on the topic of intercultural dialogue.

- International youth gathering of 'Europe at school' prize-winners on the topic of intercultural dialogue.

The expected results included the participation of 15,000 young people from all over Slovenia in the 'Europe at school' competition in the year 2007/ 2008, including people with less opportunity and people with disability. Around 1000 people were expected to participate in diverse cultural programmes including singing and dancing performances.

Liverpool | United Kingdom

Intercultural City 2008

Liverpool believed that intercultural dialogue was the basis for real and lasting understanding and respect, which can only built up through the acquisition of knowledge about other cultures. In this way intercultural dialogue can combat ignorance, prejudice, racism and xenophobia. The significance of the European Year of intercultural dialogue led Liverpool, as European capital of culture in 2008, to make Intercultural Dialogue the underlying theme of all its international work. The project matched the networks of 18 British and 22 European cities that Liverpool has been developing since 2004. More than 500 participants were involved directly together with 1 million via the Internet.

The activities to be implemented in the framework of the project were:

- The creation of a new section of the Liverpool 2008 website
- The involvement of between 25-50 young people from partnering EU cities in the project showcase events.
- The "virtual" involvement of many young people via the website

The expected results were:

- A media campaign to showcase Intercultural Dialogue.
- An anticipated 500,000 website visits and major national and international media attention.
- Exposure of the theme to one million people via Liverpool 08 website.
- The direct participation of between 500-1500 young people.

While doing research I came in touch with this organization which really struck me in the ways it deals with cultural diversity. As an educator I feel that organizations like this one are so effective since they are targeted to all citizens, in which through he use of art (a medium of cultures) and through life-long education projects it aims to develop positive inter-cultural relationships.

Diversity Foundation (RDF)

The Respect Diversity Foundation (RDF), a non-profit organization, was created to help people of all ages successfully live, learn and work in our increasingly diverse society. It views diversity as the strength of the country. RDF seeks to help students of all ages understand other cultures and their own, create positive inter-group relationships and build strong communities throughout the state of Oklahoma.

RDF educators are diverse, teaching their own subjects (history of the Middle East conflict, the civil rights movement, poetry writing, art, music, and the cultures of other countries) with the underlying theme of respect for the diversity unique to that culture. Educators accomplish the goal of teaching respect through seminars, workshops, discussion panels and other activities in schools (from pre-kindergarten to universities) and community organizations.

RDF's mission is to teach tolerance and respect for all people. The participants explore diversity through the arts. The RDF encourages students to focus on a

diversity issue such as human rights, global unity, special needs or religious tolerance. Then students engage in discussion, and after expressing their ideas, participants collaborate to create a symbol of respect. These might be in the form of a school anthology, a visual art piece, a poem or a song and dance routine.

Senior citizens participate with teenagers in diversity Intergenerational Art Education Workshops. When people of different cultures or generations learn together and create together, they more readily learn respect for each other; walls and misconceptions are broken down. These encounters teach both the students and the seniors that they have value and can learn from each other. Students learn about specific diversity issues such as human rights, cultures around the globe, and special needs and how these issues relate directly to them. By engaging in discussions, students understand the differences and work together in a positive way. Students take what they have learned from a seminar or workshop and apply the lessons as they grow into young adults, enter the workforce, and become parents. Respect for people from different cultures, races, religions and ability levels become a way of life. Respect for diversity creates friendlier and safer schools and a higher quality of life in Oklahoma communities and the world.

Art and Poetry Contest 2008-2009

Rainbow Connection

Visual art and poetry can show or express respect for people of different cultures and ethnicities, and different religions. The possibilities are as endless as one's imagination. Some examples might be: African masks, drums, freedom quilts, Japanese origami, Haiku, Ageku, Tonka, Native American patterns, drums, quilts, pottery, anthologies of artwork and/or poetry or essays. Metaphors are a powerful way to teach respect: hanging art collages with many diverse shapes

colors patterns and sizes, mobiles of animal shapes, a giant crayon box, and tiles of different patterns.

Appendix 6 Intercultural Projects in Malta

As a member state of the European Union, Malta had also celebrated the European Year of Intercultural Dialogue. A wide range of activities were organized, and invited the public to participate, specifically school students. These activities were so effective and valuable to the Maltese society, which enabled the concept of inter-cultural dialogue.

The European Year of Intercultural Dialogue 2008 - Malta

As the European Year of Intercultural Dialogue came to an end, St James Cavalier Centre for Creativity rounded up the year by launching a new website; *www.diversemalta.com.* The website was the first webportal that brings together all the diverse communities in Malta and the Maltese abroad. The website also provides information on NGOs actively committed to the promotion of intercultural and interreligious dialogue in Malta.

The project, coordinated by Ursula Cehner and Andrea Scorcia, offers individual pages about each community taking part in the project. The public can access practical information on upcoming events and contact information for each community. They can also learn about each organisation's mission and historical background. The website is also a unique opportunity for the Maltese communities spread around the world to keep the Maltese and the diaspora informed about events and activities in their Country. Besides being a unique opportunity for communities and cultural associations to increase their visibility, the website provides visitors with information about language courses offered by these entities. In addition, the site provides information about different religious services in Malta.

Seeing culture through the camera lens

Twenty-six youths from different communities in Malta have come together to create a photographic exhibition as one of Malta's project to mark the 2008 European Year of Intercultural Dialogue. The project corresponding to the sense of sight is the third action launched as part of the innovative five senses project which is being developed by St. James Cavalier.

The project kicked off with a four day workshop led by Dr. Christopher Tribble, a documentary photographer and Patrick Fenech, a Maltese photographer. The sight project is bringing together young people from Malta and the Maltese-Arab and Maltese-Indian communities together with youths from China, Eritrea, Egypt, Italy and Sudan currently living in Malta. In the past week they have worked together to explore how culture and previous experiences influence people's perceptions of places and regions, thus generating an exchange of different points of view and increased dialogue.

The intercultural group of youths also received training in the basic techniques of photography, and will now be guided to take photos based on how they view the Maltese culture, filtered through the lens of their own background. One of the Maltese participants, Francantonio Cauchi Cuschieri, said that;

> *"young people might find it difficult to mix with others from different cultures but through the project we're not only breaking down cultural barriers but integrating our common love of photography"*

These workshops will continue to unfold over the course of the next four months, ending in an exhibition in September 2008. Around 450 images resulting from these workshops will be brought together to form a 'whole' picture highlighting the cultural and human condition from the perspectives of all the participating communities. Dr. Tribble's visit was supported by British Council Malta. Tribble's

portfolio of work spans the UK, France, China, Latvia, Lithuania and Estonia, Sri Lanka, and Poland.

The 2008 European Year of Intercultural Dialogue is an initiative of the European Union with co-funding from the Ministry of Education and Culture and support from the National Lottery Good Causes Fund. St. James Cavalier Centre for Creativity is the National Coordinating Body for the year with Atelier Culture Projects acting as project coordinators.

The European Year of Intercultural Dialogue kicks off in Malta.

The five senses take centre stage as Malta officially launches the European Year of Intercultural Dialogue on Friday 22nd February. Around 50 performers, animators and artisans will come together in a feast of sound, vision, taste, touch and smell, dubbed

Festa 5

The evening will present dance, music, exhibitions, kids' activities, films and food from around the world. The intercultural feast is free of charge and will be held at St. James Cavalier Centre for Creativity Valletta from 7pm onwards. Visitors will be able to participate in an diverse mix of short performances and actions taking place in different spaces around the Centre. The Maltese year-long project is being held under the distinguished patronage of H.E. Dr. Edward Fenech Adami. All visitors would be able to savor tasteful food from the four corners of the world which will be specially prepared by members from the diverse communities living in Malta. In a specially devised children's programme animators will present workshops which include Arabic, Hebrew & Phoenician writing. Children can also learn about Tribal masks, Aboriginal face painting and make their own didgeridoo musical instrument. In the story telling area, animators will be reading stories from different cultures including Egyptian Cinderella and Anancy & The Sky God.

Flamenco performances by Rosana Maya and Maria del Sol will take visitors on a journey from India to Spain, stimulating the senses that evoke the emotions of the dance. Aspiring dancers can also join Oxley of London during an energetic Salsa session and Aldo Calleja for tango. Classical music enthusiasts would also have the pleasure of listening to a 20 minute music presentation by violinist Sarah Spiteri and pianist Alex Vella Gregory. This presentation will take the audience through the various cultural influences on Western Classical Music since Mozart. Alex Vella Gregory will also be presenting a new work especially commissioned for the evening.

Another highlight of the evening will be the launching a new music ensemble made up of migrants teaming up with other Maltese artists led by internationally renowned Percussionist Renzo Spiteri. All musicians in *Project No Borders* are committed to sharing the ideology and benefits of an ever-increasing culturally diverse Europe. An installation by artist Raphael Vella will also be exhibited for the first time in Malta. The installation consists of a huge clothes-horse with larger-than-life books hanging at different levels, each book cover with a laser-cut title bearing the name of God in different European languages. . Vella's sculpture is an enigmatic piece which is a mediation on the erasure of the name of God in an increasingly secular world whilst exploring the co-existence of many definitions of the divine in Europe. The installation is supported by the European Parliament Office in Malta.

Visitors would also be able to view an exhibition on the art of Chinese kites whilst listening to Chinese performers and a Tai Ji demonstration Lizzie Eldridge and Annabelle Galea will perform a theatrical dialogue between a Scottish and a Maltese character. A fusion of music, words and humour, the characters explore their own cultural identities as well as their common ground. And Inizjamed will be presenting readings of poetry related to dialogue and cultural understanding.

The evening will round off with a DJ set of electronic and ethnic sounds from around the world. The European Year of Intercultural Dialogue is an initiative of the European Union and coordinated in Malta by St. James Cavalier Centre for Creativity. The national project entitled 5 is co-funded in Malta by the Ministry for Tourism and Culture with the support of the National Lottery Good Causes Fund.

Touching diversity!

Mediterranean Artisans in a creative dialogue Artisans from European and Mediterranean countries will be meeting their Maltese counterparts in various local markets to exhibit their crafts while creating new items and sharing their techniques. The artisans will demonstrate how we can experience other cultures through the sense of touch, thus enhancing intercultural dialogue through common ground and an acquired understanding of each other's tradecraft.

The initiative devised by Koperattiva Kummere Āust, Malta's fair trade organisation, forms part of the 5 senses project for the 2008 European Year of Intercultural Dialogue in Malta. Project FIVE, aims to create innovative experiences for people to explore intercultural dialogue in a tangible and personal manner. Nathalie Grima, one of the founding members of Koperattiva Kummerc Āust said that;

> *'Fair Trade is itself a hands-on experience of active collaboration between cultures, community development, diversity and sustainable practices.'*

During the first encounter Doris Cachia, an embroidery teacher at the Malta Society of Arts, met Amal Sayed Hassan Sayed, an embroidery worker from the Shandawyl Women Group, Fair Trade Egypt. The public was invited to witness the colourful art of embroidery and meet the artisans at the Valletta market. The artisans also delivered an embroidery workshop at the Malta Society of Arts and Ms. Sayed worked with arts students at the Malta College of Art, Science and Technology Arts. A public seminar highlighting intercultural dialogue and fair

trade was also organised as part of the visit. The next encounter will be held in May where Maltese artist Nadege Cassar will explore the delicate world of silver with Kristina Apostolou, jewellery designer from Cyprus.

Appendix 7 Multiculturalism in Education

Multiculturalism, by virtue of its presence, has had a great social and cultural impact on our society. Gibson (1998) reports in her article "The Status of Multicultural Education in Michigan," that the state board of education issued its position on multicultural education. She quotes:

> 'All efforts shall be made to recognize and appreciate that ours is a radically and ethnically diverse society, consisting of men, women, and children whose ancestral cultures, values, and beliefs are unique aspects of our nation's democracy. It is the policy of the State Board of Education to ensure equality of educational opportunity to all students regardless of race, gender, age, religion, language, socioeconomic status, ethnicity, national origin, background, physical and mental condition, or marital status. (p. 18)

Multicultural education seeks to make educational settings to examine and address their role to either empower or disable the learners. It serves as a solid platform, from which educators can promote goals of equal opportunity, that is, racial, ethnic, and religious tolerance and gender and sexual orientation awareness. It allows them to openly challenge the content and values of the traditional educational curriculum. Education has to adapt to the global changes and to cultural change within the society. The educational system has to keep up with the growing demand of a changing society. Some of the critical elements in multicultural education today are employing student-centered assessment strategies, using culturally responsive instruction, transforming the curriculum, teaching students to accept and appreciate individual differences, teaching social responsibility, promoting family/community involvement and empowerment, understanding behavior in a social/cultural context, and countering resistance.

A multicultural classroom should identify ways in which the histories, beliefs, or experiences of individuals and groups can be shared collectively. Teachers should view multiculturalism as an agent through which youth can learn to asses critically social relationships and work collectively towards institutional change. It is a part of classroom life and should be integral to the presentation of

knowledge. More recent studies on multiculturalism show that collaboration among teachers toward a culturally diverse curriculum can further their understanding of the personal perspectives of those who are culturally different. It enhances effective communication and problem-solving skills, and it helps in applying appropriate evaluation methods when assessing culturally diverse students.

Banks (1994) states with respect to diversity that there are a number of ways teachers can teach diversity. Instead of using fact-based instruction, the curriculum and other units can be organized around larger concepts that deal with multiculturalism, such as diversity, racism, and assimilation. Students can be engaged in approaching concepts from different perspectives and contexts. The teacher can also encourage students to express views, concepts, issues, and problems from the perspective of various races, social classes, and gender groups, and not only from a European, middle-class point of view. Aware educators should realize that students from various cultural groups have different learning styles.

Appendix 8 Respect and Culture

Respect has great significance in everyday life. Since we are young we are taught to respect our parents, teachers, and elders, school rules and laws, family and cultural traditions, other people's feelings and rights, our country's flag and leaders, the truth and people's differing opinions. The ubiquity and importance of respect in everyday life largely explains why philosophers, particularly in moral and political philosophy, have been interested in this concept. They turn up in a multiplicity of philosophical contexts, including cultural diversity and toleration.

Contemporary philosophical interest in respect has overwhelmingly been focused on respect for persons, the idea that all persons should be treated with respect simply because they are persons. Respect for persons is a chief concept in many ethical theories; as the very essence of morality and the basis of all other moral duties and obligations. Immanuel Kant argued that all and only persons (i.e., rational autonomous agents) and the moral law are appropriate elements of the morally most significant attitude of respect. Kant was the first major Western philosopher to put respect for persons, including oneself as a person, at the very center of moral theory. His foundation that persons are ends in themselves with an absolute dignity has become a core ideal of modern humanism and political liberalism.

Everyday practices insist that respect is personally, socially, politically, and morally important in our lives. Thus, much work is being carried out by different organizations, in clarifying and embedding these attitudes in our lives as democratic citizens.

Appendix 9 Overview of European legislation

There are several International and Regional treaties, conventions, guidelines and rules addressing detention of foreigners. The most prominent bodies in Europe are the Council of Europe and the European Union.

Council of Europe

Within the context of detention, the following can be mentioned:

European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR)

European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment.

Twenty Guidliness on forced return.

European Prison Rules.

Committee of Ministers, Recommendation No. R (84) 12 concerning Foreign Prisoners.

Parliamentary Assembly Resolution 1509 (2006) on the Human Rights of Irregular Migrants.

EU

On EU level the following documents are relevant regarding detention:

Charter of Fundamental Rights of the EU.

Commission Proposal for a Directive of the European Parliament and the Council on common standards andprocedures in Member States for returning illegally staying third-country nationals (Commission Proposal Returns Directive), COM (2005).

Proposal for a Council Framework Decision on the European supervision order in pre-trial procedures between Member States of the EU, COM (2006)

Proposal for a Council Framework Decision on the European on the recognition and supervision of suspended sentences and alternative sanctions (Home Office), 5325/07 COPEN 7.

Appendix 10 Education in Prison

The Council of Europe and 42 member states accepted the Recommendation R (89)12 that have set the standard for European prison education.

- All prisoners shall have access to education, which is envisaged as consisting of classroom subjects, vocational education, creative and cultural activities, physical education and sports, social education and library facilities;
- Education for prisoners should be like the education provided for similar age groups in the outside world, and the range of learning opportunities for prisoners should be as wide as possible;
- Education in prison shall aim to develop the whole person bearing in mind his or her social, economic and cultural context;
- All those involved in the administration of the prison system and the management of prisons should facilitate and support education as much as possible;
- Education should have no less a status than work within the prison regime and prisoners should not lose out financially or otherwise by taking part in education;
- Every effort should be made to encourage the prisoner to participate actively in all aspects of education;
- Development programmes should be provided to ensure that prison educators adopt appropriate adult education methods;
- Special attention should be given to those prisoners with particular difficulties and especially those with reading or writing problems;
- Vocational education should aim at the wider development of the individual, as well as being sensitive to trends in the labour market;
- Prisoners should have direct access to a well-stocked library at least once per week;
- Physical education and sports for prisoners should be emphasized and encouraged;

- Creative and cultural activities should be given a significant role because these activities have particular potential to enable prisoners to develop and express themselves;
- Social education should include practical elements that enable the prisoner to manage daily life within the prison, with a view to facilitating the return to society;
- Wherever possible, prisoners should be allowed to participate in education outside prison;
- Where education has to take place within the prison, the outside community should be involved as fully as possible;
- Measures should be taken to enable prisoners to continue their education after release;
- The funds, equipment and teaching staff needed to enable prisoners to receive appropriate education should be made available.

There are wide differences in culture and in educational systems between the countries of the Council of Europe. Prison systems also vary greatly, as does the definition of what constitutes prison education within the administration of prisons. However, despite all these differences, a number of generalisations can be made in relation to prison education. This report, in accordance with its terms of reference, takes prison education in its wide sense to include library services, vocational education, cultural activities, social education, physical education (PE) and sports, as well as the academic subjects which areincluded in narrower concepts of education. The terms educator and teacher are used in the report to indicate staff engaged in facilitating any of the activities just mentioned. Broadly speaking, the term teacher refers to those engages in more conventional, usually classroom-bases education, while the committee speaks of educators when referring to persons engages in the provision of adult education in its wiser sense. The term education sector is uses frequently in the report and means, not just the area within a prison where the main educational activity takes place, but any location or people involves in the education of prisoners in its wiser sense,

that is, including gymnasia, vocational education workshops, theatres, libraries, etc.

Aims of education in prisons

The right to learn

Education in prisons should have purposes no less important than those of education in the community outside. The aims of prison education should be essentially the same as those in adult education. The crucial aims of prison education services must be to facilitate the right to learn which all citizens have and which is a key to their human development. The right to learn is defined in the declaration adopted by the 4th International UNESCO Conference on Adult Education. It is:

- the right to read and write;
- the right to question and analyse ;
- the right to imagine and create;
- the right to read about one's own world and to write history ;
- the right to have access to educational resources ;
- the right to develop individual and collective skills.

Council of Europe adult education policy

In 1981, the Committee of Ministers of the Council of Europe, recommended a policy on adult education, which took a similarly broad and dynamic approach to adult education, identifying it as, among other things, a fundamental factor of equality of educational opportunity and cultural democracy. The appendix to this recommendation states that: *it is important, concerning the objectives of adult education policy*":

1. to regard adult education as one of the factors for economic and social development;

2. to take into consideration in adult education the whole person in the totality of his or her social, economic and cultural context and for that purpose further reduce any existing contrast between general education and vocational training;

3. to integrate progressively adult education in a comprehensive system of permanent education by developing at all levels of education approaches and methods that can be used by adults in order to meet the diverse educational needs which arise throughout their lives;

4. to promote, by means of adult education, the development of the active role and critical attitudes of women and men, as parents, producers, consumers, users of the mass media, citizens and members of their community;

5. to relate, as far as possible and according to national circumstances, the development of adult education to the lifestyles, responsibilities and problems of the adults concerned;

6. to stimulate industrial and commercial firms as well as administrations and public services to promote adult education by taking into account, in addition to their technical requirements, training needs connected with industrial democracy and socio-cultural development;

7. to encourage, in fields such as health, quality of life and the environment, housing, work and employment, family, culture and leisure, co-operation between public, voluntary and private adult education agencies (including the universities) and other educational and social welfare agencies;

8. to support adult education experiments aiming at the creation of activities and job opportunities, particularly those responding to social needs not covered by free enterprise or by the public sector.

The contribution of education in Prison

Even though in practice there may be legitimate differences between the primary aims of education and those of prisons, the provision of education contributes to good order and security in prisons. This happens because educational activities help inmates to relax, to release tension, to express themselves and to develop mental and physical abilities. Good education reflects back to the students their positive qualities and potential; it makes them feel more human by linking them with society outside the prison. In consequence, prison is made more tolerable, its damaging effects on personality are limited, and the prisoner's health and safety are fostered. All this helps for an effective management of prisons. To prosper, prison education requires that its students be given a certain degree of freedom; physical space and scope for movement and interaction; psychological space, in which they can feel autonomous and make choices; and scope to express their thoughts and feelings.

Physical and social environment

The physical and social environment in which education takes place can either strengthen or weaken the prisoner's motivation. It is important that educational activities take place together in a distinct location where an attractive atmosphere can be established, such that the education centre becomes something of a refuge for the prisoner within the prison, but also a location that is different from school education in many ways; in its atmosphere, organisation, methods, subjects and activities offered - as befits a place of adult education.

Diversity of provision

Particular elements of education (vocational education, library services, physical education, creative activities and social education) can be used to meet the prisoner's needs and also provide a link with the outside community. Each of

these areas represents learning opportunities which, in different ways and in different combinations, can be of help to different prisoners. The diversity of provision is important, for the individual needs and circumstances of prisoners vary greatly. There should be diversity not only in the range of courses and activities but also in the levels at which provision is made. Some groups will require special attention and particular variations in the programme offered and the methods employed, for example, young adults, women prisoners and foreign prisoners.

Educational Background of Inmates Attending Prison Education Programs

Stephens (1990) studied 220 male prisoners at a New York State Maximum security prison and found that seventy nine percent of the total inmate population were high school dropouts. Their reasons for dropping out of school included a greater rate of grade retention, school transfers, misbehavior, poor attendance and poor grades. Inmates also experienced less time in extracurricular activities and very little time with a school counselor during their time in school. Most inmates blamed poor socioeconomic conditions and poor role models as major reasons for their dropping out of school and for their criminal activity. These findings clearly support the need for positive prison role models who believe in the value of academic and extracurricular activities that support prisoners' growth and development.

The New Jersey Department of Corrections reported that its prisons grew from 6,000 inmates in 1975 to more than 25,000 in 1997. An estimated 70 percent of these offenders were functioning at the two lowest literacy levels. In addition, the department reported that of the $25,000 spent yearly on each inmate, only about 2 percent of this cost is spent on education. The Department's Corrections Education Task Force recommended that the significant savings gained from reduced recidivism could usually offset those modest increases in educational spending. The Task Force further maintained that expanded and improved

educational opportunity for inmates reduces the likelihood of recidivism. Certainly, effective education programs need funding for filling gaps in inmates' vocational and academic backgrounds, thus reducing recidivism and its related costs and also increasing inmates' potential to lead productive lives.

The prison population includes a disproportionate number of adults who are economically poor or disadvantaged. Inmates who are released from prison are frequently unable to find jobs because they either lack experience and/or literacy skills. With the high cost of incarceration and the large increase in the prison population, it seems that mastery of literacy skills may be a proactive way to address the problem of reincarceration. Literacy skills are important to prisoners in many ways. Inmates need these skills to fill out forms, to make requests and to write letters to others in the outside world. In addition, some prison jobs require literacy skills and inmates can use reading as a way to pass their time while they are behind bars (Paul, 1991). Thus, education programs initially should stress practical applications of literacy so that prisoners can use newly gained skills and insights.

Implications for Successful Educational Programmes and Future challenges

The challenge ahead for educators is that many prisoners lack self-confidence and have a negative attitude toward school. Exacerbating these problems are prison environments that are not rich in verbal and sensory stimuli (Paul, 1991). In addition, correctional educators have difficulty providing a program that has any continuity. Almost daily they have to deal with the uniqueness of the prison culture with such routines and disruptions as lockdown, head counts, and inmates' meetings with lawyers (Shethar, 1993). Furthermore, educators and students are frequently locked in rooms that are monitored by prison guards and the inmates often face peer pressure where achievement and attendance in school are discouraged (Haigler et al. 1994).

In 1991 Clark investigated the success of inmates enrolled in twenty-one prison college level education programs. This study generated data that answered the question whether completing a college degree during a period of prison incarceration reduced the likelihood that participants would return to prison following their release. Clark found that inmates who earned a diploma returned to prison custody at a significantly lower rate (26.4%) than those inmates who did not earn a degree (44.6%).

Dark's findings were similar to those findings reported by Alien in 1988 at the University of Oklahoma. This study showed that 25 % of the inmates who received vocational training in prison returned to prison following their release. This was compared to a 77 % recidivism rate for the general population in the state of Oklahoma. Both the Clark and Alien studies suggest that working toward and earning a degree while in prison is positively related to the success that inmates experience when they are released to society.

Furthermore, the literature shows that in Ohio, while the overall recidivism rate was 40 percent, the recidivism rate for inmates enrolled in the college program was 18 percent. In addition, Ohio statistics show that inmates graduating from the college program reduced the rate of recidivism by 72 percent when compared with inmates not participating in any education program (Batiuk, 1997).

Canadian statistics supported this result by showing that inmates who completed at least two college courses had 50 percent lower recidivism rate than the norm (Duguid, 1997). In New York, 26.4 percent of the inmates who earned a college degree returned to prison compared to 44.6 percent of the inmates who participated in college education programs, but did not graduate (Clark, 1991).

The findings of the project present outcomes about what effective prison education programs do and why they are successful at reducing recidivism. For example, inmates exposed to education programs have lower recidivism rates than those who do not participate. In particular, most vocational programs in prison reported lower recidivism rates, lower parole revocation rates, better release employment patterns and better institutional disciplinary records for participants than for non-participants. Why the vocational programs are successful is because the programs are kept separate from traditional prison routines, and they provide follow-up services for inmates when they are released, attracting a target population of potential learners and providing marketable training skills.

The Select Committee on Narcotics Abuse and Control conducted a study to determine the uses and usefulness of prison literacy and vocational programs of 65,000 inmates in the Federal Prison System. The data were first collected from a survey of the prison staff and review of selected inmate case files and other data to determine if the Federal Bureau of Prisons had reliable information on inmate participation in these programs. Secondly, data were collected from a survey of federal prisoners and prison staff on incentives for encouraging inmate participation and on the usefulness of the prisons' vocational training and industry work assignments in providing marketable employment skills.

The results of this study showed that inmates reported that they were more inclined to participate in programs when they saw clear opportunities to improve their capabilities for success after being released. In addition, ex-prisoners who participated in employment and vocational education programs in prison had a better chance of maintaining employment and earning slightly more money than similar ex-prisoners who had not participated in the programs.

Appendix 11 Prison Education in Malta

Following its visit to Malta, the Committee for the Prevention of Torture concluded that, despite certain progress in the provision of education to inmates, "the regime at Corradino remained relaxed to the point of torpor". It therefore recommended "that serious efforts be made to develop a constructive and challenging regime (including association, education, sport and work with vocational value)".

Improvements were also observed as regards the provision of education to prisoners. In particular, eight new classrooms had opened in 1996, and it was envisaged to continue to expand these facilities. Educational staff included fifteen part-time teachers. As for enrolment figures, they were similar to those found in 1995 (cf. paragraph 54 of CPT/Inf (96) 25); at the time of the May 2001 visit, fifty adult male prisoners were taking classes which included Maltese, English, Italian, arts, etc. In the case of one inmate, commendably flexible arrangements had been made to enable him to work towards a university degree outside the prison. Although vocational training programmes were offered at the prison, prisoners who completed them had slim prospects for finding employment in those fields upon their release, due to requirements to have a clean police record in order to obtain certain professional licenses (e.g., to become an electrician).

The main facilities for sports activities had been significantly upgraded, consisting of a newly-built and well-equipped - though somewhat small - gymnasium (available only to male prisoners). However, it was striking to note that, apart from the occasionally organized football matches, the spacious inner yards in each Division were hardly ever used for collective sports. The CPT recommends that this shortcoming be remedied, and that a wider range of organized sport activities be offered to all adult prisoners.

It is reported that other positive features in the section included a library, music room, workshop, gymnasium, laundry, visiting facilities, a spacious exercise yard and ample communal rooms are available for youth prisoners. The regime in the young offenders section, which offered a full curriculum of classes in Maltese, English, Italian, mathematics, music, geography, history, computer skills, life skills, lateral thinking, arts and crafts, and cooking, as well as a developed recreation programme which included various physical fitness activities. The Assistant Manager in charge of this section at the time of the visit deserves special mention for his efforts to expand occupational activities and social re-integration programmes for the young offenders, in cooperation with the Probation Services Unit and with other state agencies.

Due its geographical location, Malta is confronted to the transit of foreign people from Africa. This phenomenon is expressed in the prison population composition and the increase of that prison population. The prison of Corradino, by virtue of be unique, has handled the problems and irregularities signaled by the European institutions. Malta has followed the European standards and now improves and extends education programs. For example, as noted, health education is implemented as a basic strategy of health prevention. The implementation of technical courses shows the need to introduce professional licenses and to follow up prisoners after release.

IL-KUNSILL TA' L-EWROPA IR-RAKKOMANDAZZJONI Nu. R(89)12 TAL KUMITAT TAL-MINISTRI LILL-ISTATI MEMBRI DWAR L-EDUKAZZJONI FIL-ĦABS

(Addottat mill-Kumitat tal-Ministri nhar it-13 ta' Ottubru 1989 waqt l-429 laqgħa

tad-Deputati tal-Ministri)

Il-Kumitat tal-Ministri, skond it-termini ta' l-Artiklu 15.b ta' l-Istatut tal-Kunsill ta' l-Ewropa -

- *Meta wieħed jikkunsidra li d-dritt għall-edukazzjoni hu fundamentali;*

- *Meta wieħed jikkunsidra l-importanza ta' l-edukazzjoni fl-iżvilupp ta' l-individwu u tal-komunità;*

- *Meta wieħed jikkunsidra li parti kbira tal-priġunieri ftit li xejn kellhom esperjenza edukattiva ta' suċċess, u għaldaqstant issa jista' jkun li għandhom aktar ħtiġijiet edukattivi;*

- *Meta wieħed jikkunsidra li l-edukazzjoni fil-ħabs tgħin biex il-ħabsijiet jirrispettaw il-bniedem u biex jitjiebu l-kundizzjonijiet tad-detenzjoni;*

- *Meta wieħed jikkunsidra li l-edukazzjoni fil-ħabs hi mezz importanti kif jitħaffef ir-ritorn tal-priġunier fil-komunità;*

- *Meta jitwettqu ċerti drittijiet u miżuri skond ir-rakkomandazzjonijiet t'hawn taħt, tista' ġġustifikata d-distinzjoni bejn priġunieri miżmuma l-ħabs biex jgħaddu l-piena u priġunieri li huma miżmuma biss il-ħabs;*

- *Fl-isfond tar-Rakkomandazzjoni Nu. R(87)3 fuq ir-Regoli Ewropej dwar il-Ħabs u r-Rakkomandazzjoni Nu. R(81)17 fuq il-Politika Dwar l-Edukazzjoni għall-Adulti, - tħeġġeġ lill-gvernijiet ta' l-istati membri biex iwettqu politiki li jirrikonoxxu dan li ġej:*

1. *Il-priġunieri kollha għandu jkollhom aċċess għall-edukazzjoni, li hi mistennija li tikkonsisti minn suġġetti ta' l-iskola, edukazzjoni vokazzjonali, attivitajiet kreattivi u kulturali, edukazzjoni fiżika u sport, edukazzjoni soċjali u faċilitajiet ta' librerija;*

2. *L-edukazzjoni lill-priġunieri għandha tkun bħall-bqija ta' l-edukazzjoni għall-gruppi ta' l-istess età fid-dinja ta' barra l-ħabs, u l-medda ta' l-opportunitajiet għall-priġunieri għandha tkun wiesa' kemm jista' jkun;*

3. *L-għan ta' l-edukazzjoni fil-ħabs għandu jkun l-iżvilupp tal-persuna b'mod sħiħ, b'referenza partikulari għall-kuntest soċjali, ekonomiku u l-kulturali;*

4. *Dawk kollha involuti fl-amministrazzjoni tas-sistema tal-ħabs u l-immaniġjar tal-ħabs għandhom kemm jista' jkun iħaffu u jirfdu l-edukazzjoni;*

5. *Fil-ħabs l-edukazzjoni għandha tkun stmata xejn inqas mix-xogħol, u l-priġunieri ma għandhom jitilfu xejn finanzjarju jew mod ieħor ta' kumpens għax jieħdu sehem fi programmi edukattivi;*

6. *Għandu jsir kull sforz biex il-priġunieri jipparteċipaw b'mod attiv fl-aspetti kollha ta' l-edukazzjoni;*

7. *L-edukaturi li jaħdmu fil-ħabsijiet għandu jkollhom programmi ta' żvilupp sabiex jaddottaw metodi ta' l-edukazzjoni għall-adulti xierqa;*

8. *Għandha tingħata attenzjoni speċjali lil dawk il-priġunieri b'diffikultajiet partikulari, u b'mod speċjali dawk bi problemi fil-qari u l-kitba;*

9. *L-għan ta' l-edukazzjoni vokazzjonali għandu jkun l-iżvilupp ta' l-individwu, fil-waqt li tintwera sensittività għall-ħtiġijiet tas-suq;*

10. *Il-priġunieri għandu jkollhom aċċess għal librerija fornuta sew minn ta' l-inqas darba fil-ġimgħa;*

11. *L-edukazzjoni fiżika u l-isport għall-priġunieri għandhom ikunu emfasizzati u mħeġġa;*

12. *L-attivitajiet kreattivi u kulturali jistħoqqilhom li jkollhom sehem importanti għax dawn għandhom potenzjal partikulari biex jgħinu lill-priġunieri jiżviluppaw u jesprimu ruħhom;*

13. *L-edukazzjoni soċjali għandu jkollha elementi prattiċi li bis-saħħa tagħhom il-priġunieri jkunu jafu jqassmu tajjeb il-ħajja tagħhom fil-ħabs, bil-għan li jitħaffef il-proċess tar-ritorn fis-soċjetà;*

14. *Sa fejn hu possibbli, il-priġunieri għandhom jitħallew jipparteċipaw fl-edukazzjoni barra mill-ħabs;*

15. *Fejn l-edukazzjoni jkollha ssir fil-ħabs, kemm jista' jkun għandha tkun involuta l-komunità barra mill-ħabs;*

16. *Għandu jsir kull sforz biex il-priġunieri jkomplu l-edukazzjoni tagħhom ġaladarba jinħelsu;*

17. *Għandhom ikun ipprovduti l-fondi, l-apparat u l-għalliema meħtieġa, sabiex il-priġunieri jirċievu edukazzjoni xierqa.*

Appendix 12 Articles from Local News

Prigunieri fil-Facilita' Korretiva ta' Kordin

DISSETT 23/03/09

Fil-ħabs ta' Kordin bħalissa hemm rekord ta' erba' mija, tlieta u sittin priġunier/ Terz tal-ħabsin huma barranin/ Tnejn u għoxrin huma nisa waqt li disa' priġunieri qed jiskontaw sentenzi t'għomor il-ħabs/ Hu stmat li kull priġunier qed jiswa lill-istat ħamsin Ewro kuljum.

Il-ħitan għolja tal-Faċilita' Korrettiva ta' Kordin. Warajhom, komunita' ta' tliet mija disgħa u għoxrin ruħ jiskontaw sentenza ta' priġunerija, u mija u erbgħa u tletin oħra taħt arrest preventiv/ Fil-verita' mas-sittin minnhom m'humiex residenti Kordin iżda f'faċilitajiet oħra/ Fosthom: priġunieri li waslu fl-aħħar tas-sentenza u qed isegwu programm ta' riabilitazzjoni mid-droga f'faċilita' li l-ħabs stess għandha fl-Imtaħleb jew f'residenzi tal-Caritas u l-Aġenzija Sedqa, waqt li oħrajn qed jgħixu fit-Taqsima Forensika ta' l-Isptar Monte Carmeli, f'H'Attard.

B'terz tal-priġunieri barranin, huma diversi n-nazzjonalitajiet l-aktar fosthom Libjani bi kważi 40 habsi, u warajhom it-Tuneżini u n-Niġerjani bi 12 kull wieħed/ Erbgħa minn kull għaxar priġunieri huma żgħażagħ sa tletin sena/ Tlieta għadhom m'għalqux it-tmintax; u tliet kwarti tal-priġunieri għadhom m'għalqux l-erbgħin sena/ Erbatax-il priġunier għandhom aktar minn 61/ L-aktar reat li għalih hemm nies il-ħabs hu s-serq aggravat; wara, il-pussess u traffikar ta' drogi, u l-importazzjoni ta' drogi.

Il-ħabs ta' Kordin hu mqassam f'diviżjonijiet, kull waħda b'numru ta' ċelel/ Il-priġunieri nisa għandhom diviżjoni għalihom/ L-istess, persuni kunsidrati vulnerabbli; waqt li għaż-żgħazagħ sa wieħed u għoxrin sena hemm it-taqsima YOURS/ Diviżjoni sitta hija tas-sigurta' massima waqt li hemm tliet ċelel ta'

iżolament fejn priġunieri jinżammu taħt osservazzjoni stretta/ Sal-lum, f'Malta, kull priġunier għandu ċ-ċella tiegħu fejn iqatta' mill-inqas nofs il-ħin tal-ġurnata/ Fil-kumplament tal-ħin, priġunier li qed jiskonta sentenza jista' jissieħeb f'xogħlijiet differenti fil-ħabs stess fosthom f'manutenzjoni, xogħol tal-injam, il-kċina u xi xogħol għal barra/ Priġunier jista' wkoll jieħu kors edukattiv f'suġġetti varji/ Television Malta hu nfurmat li huma l-priġunieri barranin l-aktar li juru interess biex ikomplu jitgħallmu/ Fil-ħabs hemm ukoll btieħi, faċilitajiet għall-eżerċizzju u tliet kappelli/ Priġunieri b'imġieba tajba u ħielsa mill-vizzju tad-droga jgawdu minn sentenza mnaqqsa b'terz taż-żmien mogħti oriġinarjament mill-Qorti.

Impjegati għas-sigurta' tal-ħabs: mija u tmenin gwardjan u sbatax-il membru mill-Korp tal-Pulizija/ L-operat kollu tal-ħabs hu miftuħ għall-iskrutinju tal-Bord tal-Viżitaturi tal-ħabs/ Is-sitwazzjoni fil-ħabs u l-proposta għall-introduzzjoni tal-parole għada se jkunu diskussi fil-programm tac-ċentru tal-aħbarijiet.

DISSETT/

Board makes wide-ranging proposals for prison reform

The Ministry of Justice and Home Affairs has announced the setting up of an administrative unit to carry out recommendations made by a board of inquiry into the situation at the prisons.

The Ministry in a statement this evening said that the board in its recommendations said that:

"There is a crucial need to establish a specific directorate or division within the Ministry for Justice and Home Affairs with the policy over-sight of the Correctional Facility and to act as the focal point for all prison matters, leaving the Permanent Secretary to be brought in only if the problems raised are so serious as to require his attention;

A clear chain of command should be put in place which ensures that all managers at every level work together, are clear about what their terms of reference are, and are given annual performance targets to meet to reflect their job descriptions;

Regular meetings by the Director with his management team should be instituted;

Responsibility and accountability at every level should be clearly laid down;

The aims of the "Statement of Purpose" are central to the CCF's business and should be fully implemented;

The quality, selection and training of the overwhelming majority of staff should be improved;

A properly structured programme of continuous training for all prison staff should be developed and implemented;

In order to prevent staff burn-out, permanent staff should be given psychological support;

LONG TERM AIM TO REMOVE POLICE FROM PRISON DUTIES

The long-term objective should be to remove Police Officers from involvement in the prison and to prepare Senior Correctional Officers to fill all posts, including the Director's post;

Division 6 should not be used as a punishment wing;

A system of proper controls in Division 6 should be introduced;

A proper system for allocating prisoners to Divisions on entry to prison within clearly laid down criteria should be introduced;

A full Operational Review of the organisation and manpower establishment of the CCF should be conducted urgently by the Management Efficiency Unit to propose improvements on the lines indicated above and to establish the right number of personnel needed to fulfing the CCF's present roles;

Once completed, recruitment of the necessary additional personnel should be immediately put in hand;

There is an important need for more social workers and psychologists;

STEPS TO END DRUG CULTURE

Determined steps to end the current drug culture must urgently be taken;

There should be a policy of zero tolerance to drugs;

The policy of zero tolerance should be underpinned by organisational improvements to the way the battle against drugs is conducted;

A well-manned entry point led by somebody with absolute authority to search for and stop drugs from entering the prison should be established;

Proper searches should be conducted on anybody returning from prison leave and extended visits or work parties;

Special vigilance should be exercised over food deliveries and the transportation of prisoners to court;

Security measures in vulnerable areas such as the bakery, chapel, education rooms and the gym should be stepped up;

Tight controls should be established in visiting areas;

Staff should be trained to be more vigilant especially during family visits and prison leave;

Modern drug detection equipment should be purchased as soon as possible;

Random drug-testing should be stepped up with a sample of 5% to 10% of prisoners being tested each month;

Those prisoners who refuse a test should be assumed, by their refusal, to be ineligible for any privileges;

Random testing should also apply to the permanent staff at the CCF;

The "Comprehensive Drug Policy" drawn p by the former Director in 2008 should be implemented forwith;

Strict monetary controls to prevent prisoners from purchasing drugs should be established;

Prisoners who test positive on entry to prison should be given all the help necessary for rehabilitation;

Special education and information campaigns should be run to ensure all prisoners are aware of treatment options;

A treatment programme should be introduced within the Correctional Facility;

A qualified coordinator should be placed in charge of treatment and made accountable for the rehabilitation of prisoners in his/her care;

Females should have the same opportunities as males to follow treatment programmes;

The current system of "Prisoner Representatives" should be comprehensively reviewed and clear terms laid down by the Director, and adhered to, for Prison Representatives' future behaviour within more limited responsibilities;

PRISON LEAVE

The rules for granting all forms of Prison Leave should be strictly adhered to, including the need to ensure prisoners undergo a urine test before consideration of a request for leave;

The rules for granting Extended Visits should be strictly adhered to;

Preferential treatment to some prisoners for Prison Leave and Extended Visits should cease;

A comprehensive system for exercising proper financial control should be put in place and strictly observed;

Cheques for expenditure from the Thrift Shop account should invariably be counter-signed by the Director or his nominated Deputy not, as now, by the account holder on the basis of verbal instruction;

The state of the supporting financial records should be improved to avoid abuse.

No person should be permitted to deposit money into the personal account of a prisoner unless the person depositing the money is a relative of the prisoner;

The rule that no prisoner should work in the service of another prisoner should be enforced in-so-far as the assembling of Playmobil toys or other such work is concerned;

PRISON WORK AND ACCESS TO PPHONES

The current system of prison work should be reviewed, clear terms of reference laid down and proper control maintained by the Prison Authorities in order to ensure that no abuses occur;

The purchase of telephone cards by prisoners should be strictly controlled;

The number of telephone calls made by prisoners should be controlled and the current system revised so that restrictions are introduced to control the number of telephone calls that a prisoner may be allowed to make;

Equipment should be installed to block cellular communications from mobile phones inside the prison;

Meetings of the Disciplinary Board should be re-instated and the back-log of cases should be urgently reduced;

The arbitrary administration of discipline must cease;

SEPARATE FACILITY FOR YOUNG OFFENDERS

Steps should be taken to remove the Young Offenders Wing and the Female Wing from Corradino and to establish them in separate facilities in a new location elsewhere;

The severe lack of teachers, funds for education and facilities should be reversed;

The whole programme of rehabilitation and preparation for resettlement of prisoners in society should be markedly improved and properly funded;

Education should be incorporated as part of the regular time-table with similar privileges and arrangements as now obtained for those who spend their time working at the CCF;

The education coordinator should focus on "outreach" so that more prisoners may benefit from the educational opportunities ofered;

An Education Board should be set up to monitor and propose new initiatives in education and solve any difficulties that may arise"

The board said that in light of the maladministration and mismanagement identified in this enquiry, the authorities should be invited to consider taking administrative or disciplinary action, as deemed fit, against those responsible.

Monday, 30th March 2009 - 20:32CET
Sharon Ellul Bonnici