Alberta Correctional Education Journal

Outside the Wall: Reintegration Strategies for The Millenium

Proceedings of the Alberta Correctional Education Annual Conference

March 3, 4, 5, 1999

Banff Park Lodge
Banff, Alberta
Canada

Journal Editors
Kevin Wahl
Keith Mauthe

©1999 Alberta Correctional Education Association

www.telusplanet.net/public/acea
acea@telusplanet.net

MISSION STATEMENT

The Alberta Correctional Education Association (ACEA) is dedicated to the academic, vocational, and personal development of offenders and the professional enhancement of Association members.

CORE PRINCIPLES AND GUIDING VALUES

Every Person Has Potential To Learn

- We believe education contributes to the growth and development of offenders by directing the learning process, stimulating intellectual curiousity and promoting lifelong learning.

- We believe education has a responsibility to challenge offenders' understanding of themselves, their abilities, values and aspirations.

Every Person Has Potential To Become A More Responsible Citizen

- We believe that an effective way to address crime and crime prevention is to provide education that promotes moral, social and personal skills along with a responsibility to self, family and the larger community.

- We believe criminal behavior is most often a choice; appropriate educational programs influence offenders to make alternate, prosocial and ethical decisions.

- We believe education promotes offenders' self-discipline, self-worth, self-confidence, values and morals, thereby encouraging responsible citizenship.

- We believe the community has a responsibility to promote, through education, the reintegration of offenders into society

Correctional Education is Unique

- We believe correctional education provides holistic education to address the social, moral, personal, vocational and academic needs of offenders.

- We believe correctional educators are professionals who have developed skills necessary to teach effectively in a demanding subculture that is security oriented, high risk and controlled.

- We believe correctional education meets the diverse requirements of numerous stake holders.

Professional Associations Contribute to Growth and Development of the Members

- We believe the ***Alberta Correctional Education Association (ACEA)*** maintains and develops professional standards through the creation and use of its constitution, publications, in-services, research, and anticipation of the future needs for its members.

- We believe the sharing and networking of knowledge, ideas, values and experience provided through ACEA and its activities, is of benefit to both the members and the stakeholders.

- We believe the members of ACEA are the major resource and strength in achieving correctional education mandates.

ACKNOWLEDGMENTS

The ACEA 1999 Conference in Banff was another success. Again, we enjoyed the beautiful Banff Park Lodge, which over the past few years has provided us with exemplary service and accommodation.

Success was achieved via the help of knowledgeable and talented presenters, and keynote speakers. A special thanks to each of you; thank you also for those who provided manuscripts for this journal.

Special thanks to Randall Wright and Kimberly Drozda for the leadership they provided to the organizing committee. Success was guaranteed by the organizing committee who worked hard and diligently to continue the tradition of excellence and quality that ACEA is known for. Thank you to:
Gary Grimsdale; Vocational Offset Printing Instructor Drumheller Institution for printing program booklets, Jan Quinney; Excalibur TC at Drumheller Institution -- our conduit to get things to Gary and to the students who submitted a logo, Nina Gamble and Buffy Whalen for maintaining the registration table, Martha Dobbin and Colleen LaPerle for gifts and draws, Glenda Pincovski; Teacher Coordinator and staff Excalibur-Bowden Institution for gathering the carvings and clock made by students and Glenda for her craftiness of making a quilt for the Silent Auction. They also gathered plants for the door prizes, Hali Savostianik for searching out the entertainment, thanks to Frank Blanchet for the wonderful music, Red Deer Remand Centre and Bowden staff who helped with the hospitality suite, Jim Coulthard for selling the silent auction tickets, and others who contributed to the conference that may have been missed.

Thanks also to Pam Ouimet for her help in the production, layout, design and word processing. Her patience, expertise and dedication are greatly appreciated assets.

Of course, thanks to each of you, who participated in the conference, helping us to have a good time, a learning time and a time to get to know each other better. Thank you to Excalibur Learning Resource Center and the various school boards and / or colleges under contract, who provide the leadership to each of our learning centers and schools.

And finally, thank you to Alberta Justice, Alberta Advanced Education, and Correctional Service Canada, for their continual support to correctional education.

Thank You

Kevin Wahl
Journal Editor
Lethbridge, AB
December, 1999

Keith Mauthe
Journal Editor
Lethbridge, AB
December, 1999

PREFACE

Over the years the ACEA reputation for successful conferences has set a standard for excellence and professionalism, as well as providing an unparalleled opportunity to network and socialize with teachers, professionals, speakers, administrators, and leaders in the correctional education community. The 1999 conference continued this tradition of excellence, and this journal is a testament to that quality.

The conference theme was, Outside the Wall: Reintegration Strategies for The Millenium and a bevy of speakers accented and punctuated this theme into workable concepts pertinent and practical to teachers and leaders. This journal provides opportunity for each of us to attend "all" the presentations; the knowledge the speakers and presenters shared is encapsulated in this journal as a "hard copy" of the conference. Enjoy!

Thank you to everyone who helped make the ACEA, 1999 Conference a success.

Kevin Wahl
ACEA President
Editor, 1999 ACEA Journal of Correctional Education

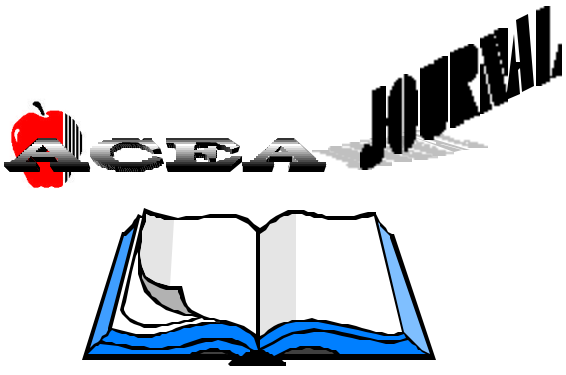


TABLE OF CONTENTS

SUBJECTS AND OBJECTS IN MODERN CORRECTIONS

Stephen Duguid, Simon Fraser University

PRISONERS AND TREES

I'd like to state two recent occurrences which will, in an elliptical way, open the way to my central theme. I no longer work in or with prisons. I had a 20 year sentence, serving my time inside from 1973 to 1980 followed by an extended parole until 1993, when the CSC told me and my colleagues in the post-secondary program in B.C. to go away. They were finished with us, we had done our time. But the prison experience was for me, as I suspect it is for the truly imprisoned, a formative one - and it stays with me.

Last year I found myself having to give an impromptu speech to a group of students graduating from a rather elite Master's Degree program that I had been the director of at Simon Fraser. Searching for the highest compliment I could think of, I told the students – who were indeed an excellent bunch – that they were as good as the students I had encountered in the prison. Imagine the consternation that caused! These were successful professional people; lawyers, nurses, teachers, entrepreneurs. One could almost see the images forming in their minds as they tried to understand the connection I was making. Prisoners were not like them – prisoners were a category of being, not individuals but objects - not subjects like them.

Last week – occurrence No. 2 – I was sitting in my office at Simon Fraser when a former prisoner-student from one our programs stopped by to see me. He had been released a few months earlier and was trying to locate a couple of his former SFU instructors. In our conversation he related two "micro-events" which in retrospect, seem relevant to this paper. In the first event, which loomed large in his mind, his instructor had allowed him to turn in an optional examination question

which he had not known about at the time of the exam because he had arrived late. The instructor simply trusted him in his promise that he had in fact written the exam question as soon as he realized his mistake. The second event that was pre-eminent in his mind six months after release was the kindness a "keeper" had shown him when, through no fault of his own, his actual release process had gotten fouled up and key papers were missing. The guard who went out of his way to retrieve the missing documents was someone the prisoner had established a minor "relationship" with a few month earlier when he had voluntarily turned in some found contraband. In both incidents, the prisoner was treated by teacher and guard as a subject rather than an object, and the impact seemed to have been profound.

In following the conference theme of "Reintegration Strategies for the Millennium," I propose to focus on this issue of the prisoner as object and subject. Much of my intellectual work over the past few years has been in the area of environmental issues, with a particular focus on the way we humans have come to think about the natural world. One of the central accusations made by environmentalists and ecologists is that in the modern, Western industrial world we have adopted a subject/object differentiation in dealing with nature – we are subjects and the rest of creation are objects – the classic "I" vs. "it" way of seeing. This has led to two versions of how we should proceed in dealing with the various crises and malfunctions we find in our relationship with nature:

1) We can "master" the crisis – in this case global warming, climate change, loss of biodiversity, resource depletion, etc. – through the use of technology, conservation and common sense. We can "fix the problem" and the "problem" is it, not us.

2) Deep ecologists argue, on the other hand, that it is the "mastery agenda" itself that undermines any possibility of solving these kinds of problems and to move forward we must establish a more reciprocal relationship with the natural world.

The philosopher Martin Buber approached this issue most directly in his "I-Thou" construction. He uses the tree as an example, pointing out that we can see it as a thing, a set of

numbers, a certain chemistry - or as "…a being astir with life, transpiring and growing…" In Buber's world the tree can be a thing, an object, an "it" or it can be a subject and hence be in a reciprocal relationship with other subjects.

Subjects are constituted by their relationships, not by their being *per se*. And as powerful actors, as subjects in the world, it is the kind of relationships that we establish that will determine the world we live in. As Neil Evernden reminds us in *The Natural Alien*, "He who chooses to say 'It' routinely lives in a world of objects. He becomes a professional stranger, the objective observer who we always feel somewhat threatened by…"[1]

Prisoners as Trees? It won't take much imagination for you to see where I am heading with this. Anyone with experience in prisons can generate countless examples of subject/object relationships in that environment. And, just as likely, your more memorable personal moments within that prison experience stem from fragmentary subject/subject, I-Thou occasions. But the prison numbers, the uniforms, the panopticon tradition with its constant focus on observation, the very notion of classification and the labeling as inmate, convict, prisoner, or even patient makes objectification a necessary part of incarceration.

Despite this, there has always been an awareness among some within the prison that acceptance of the prisoner-as-object could result only in a relationship of sterile dualism rather than one that was dialectic and hence had the potential to develop. The two incidents I started with – both of which would be commonplace in a world of I-Thou relationships – were examples of this. The great prison reformers of the past based their reforms on breaking down the subject/object world of the prison and treating prisoners as people, as subjects. On the other hand, the great Medical Model of the Post-War era, the various Punishment Models and – I will argue later – the current Cognitive Model, are all based on a subject-object relationship between keeper and kept, reformer and deviant,

coach and client, and – since education is often not immune from such a world view - teacher and student.

The criminal/prisoner, in most cases, is, however, a subject in a parallel social system – the realm of crime and prison - and only an object in "our" system. The record of failure associated with attempts at reformation and rehabilitation is in large part due to this problem – we are attempting to persuade a subject to become an object in order that he or she might once again lay claim to be a subject, or at least partially a subject since an "ex-con" will carry that sign of objectification for a long time.

This insight leads me to the final part of my introduction and the link with the conference theme of "reintegration." From 1993 to 1996 I was engaged in an extensive follow-up study of the men who had been engaged with the post-secondary education program in federal prisons in B.C. from 1973-1993. The Social Sciences and Humanities Research Council funded the study which was designed to find out what kinds of educational interventions had been particularly effective with what kinds of prisoners. Some of you may have read accounts of this research in journals or seen a copy of our Report.[2] The research consisted of following up for three years after release 654 individuals who had completed at least two university courses over a minimum of eight months. Their criminal history files were reviewed, their risk categories established using the CSC's Statistical Index on Recidivism (SIR) scale, and their academic records examined. While overall the group performed exceptionally well in relation to recidivism expectations, we were really more concerned with identifying sub-groups within the group of 654 who did even better (or worse) than the average for the group as a whole.

The most surprising result was that in almost every sub-group identified, those members of the group who carried on with any kind of education after release - even if only for a short time - had a much lower rate of recidivism than those who did not. In the following tables the first column records the predicted rate of post-release success, the second column is the actual success rate after

three years, and the last column calculates the relative improvement of the actual success rate over the SIR predicted rate of success. [Note: Relative improvement for the Total Group was 30%]

Participation in Further Education - Total Group (n=654)

Sub-Groups	Predicted %	Actual %	Difference	Relative Improvement
Further Ed. (213)	52%	87%	26%	**42%**
No Further Ed (378)	61%	71%	14%	25%
Withdrew (60)	57%	55%	3%	5%

Young/High Risk Subjects with Further Education After Release n=118

Sub-Groups	Predicted %	Actual %	Difference	Relative Improvement
Further Ed. (n=32)	36%	66%	30%	**84%**
No Further Ed. (n=86)	36%	38%	2%	5%

Subjects whose Academic Performance Improved with Further Education n=118

SUBGROUPS	Predicted %	Actual %	Difference	Relative Improvement
Further Ed. (52)	56%	90%	34%	**61%**
No Further Ed. (53)	59%	74%	15%	25%
Withdrew (13)	50%	38%	-11%	-23%

Young Robbers with Further Education (n=159)

Sub-Groups	Predicted %	Actual %	Difference	Relative Improvement
Further Ed (43)	47%	72%	25%	**54%**
No Further Ed (95)	43%	41%	-2%	-4%
Withdrew (21)	45%	33%	-12%	-27%

Younger Subjects with Further Education After Release (n=111)

Sub-Groups	Predicted %	Actual %	Difference	Relative Improvement
Further Ed (n=29)	49%	79%	30%	**62%**
No Further Ed (n=65)	43%	45%	1%	3%
Withdrew (n=17)	49%	50%	7%	17%

Other results showed us other interesting things about the possible mechanisms in the post-secondary program that led to post-release success. Depending on the sub-group of subjects being examined, these included improving academic performance, greater participation in what on campus might be called "extra-curricular affairs," taking courses more consistently, and spending more time

in the education program. But it was this further education factor that seemed most relevant to a discussion of "reintegration strategies." It will be my argument here that:

1) The affiliation acquired while in the education program ("I am a student") is more important than the skills or knowledge acquired;

2) One of the criminal's primary problems is a lack of socially acceptable affiliations which are the source of much of our identity;

3) Enrolling in any kind of educational program after release provides institutional support for the transference of that student identity into the community during the crucial weeks following release.

My remarks here take place within the context of having recently completed a book manuscript on this subject, the title of which is **Can Prisons Work: The Prisoner as Object and Subject in Modern Corrections**. The work conceives of correctional programming in North America and Britain having gone through three phases since 1945. The first phase from circa 1945 to 1974 was the time of the Medical Model; Phase Two from 1974 to circa 1990 was the era of the Opportunities Model; and Phase Three which began circa 1990 is increasingly seen as the era of the Cognitive Model. Clearly in my prison education career I was an 'Opportunity' and hence was a casualty of the paradigm shift that brought in the Cognitive Model.

I'm going to spend some time looking at the origins and nature of the Medical Model in order to contrast it with what I have called the era of Opportunities that followed – the period in which I argue that greater emphasis was placed on trying to see the prisoner as subject rather than object.

PRISONERS AND TICKS

Our thinking about deviance, evil, or crime takes place within essentially two philosophical realms:

1) People are essentially good and are driven to crime by external conditions. Two of our great founding philosophers, Confucius and Socrates, start their set of understandings with the idea

that humans are social, reflective creatures who under the right conditions will always opt to do good rather than evil. For Socrates this predilection for good or, put another way, 'social' action in the world stemmed from two qualities innate in the human; reflection or the ability to reason and conscience or the ability to feel. Plato, Socrates' student, carried on this line of thought by insisting that the observed, bad behavior of humans was the result of either "...some flaw in his physical make-up [or] failure in his education, neither of which he likes or chooses." Clearly this was Thomas Jefferson's point when he urged that the task was to "inform the discretion" of those who had erred and was the basis for the great trial lawyer Clarence Darrow's claim that people commit crimes "...simply because they cannot avoid it on account of circumstances which are entirely beyond their control and for which they are in no way responsible."[3]

2) On the other hand, Aristotle presumed a pleasure-seeking decision-maker as the norm for the human and, therefore, if someone performed evil or non-virtuous acts it stemmed from intention rather than ignorance or accident. For Aristotle, the issue was therefore one of individual character which needed to be trained or predisposed toward virtuous acts. For instance, in an important and very contemporary sounding passage in his *Ethics*, Aristotle argues for doubling any penalties for offenses committed in a drunken state "...because the source of the action lay in the agent himself: he was capable of not getting drunk, and his drunkenness was the cause of his ignorance."[4] One can sense in this lesson the current appeal of Aristotle for those who wish greater stress be placed on personal responsibility instead of appeals to circumstances, victimization, or prejudice.

Carried further, in St. Paul's Epistle to the Romans, we hear the voice of an essentially flawed being:

> For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
> For the good that I would do, I do not; but the evil which I would not do, that I do.[5]

In the same tradition, St. Augustine tortures himself with guilt over his youthful pleasures in theft and carnality, admitting that "...the evil in me was foul, but I loved it."[6] Crime, then, became an important piece of theological evidence, visible proof of the hopelessness of the secular world. Closer to our time this dark view of human nature was given its modernist seal by the 17th century English political philosopher, Thomas Hobbes, who, in seeking to explain the crucial importance of state power, warned us of the violent alternative that had its origins within each of us:

> "...during the time when men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man."[7]

By the early 20th century this view of human nature as fundamentally, instinctually aggressive, non-cooperative and violent was given scientific pretensions in the work of Freud, particularly in his *Civilization and Its Discontents*, written in 1930. Focusing on the neurosis-producing conflict between the competing demand of human instinct and civilization, Freud pulled no punches in describing the base nature of the human animal:

> "...men are not gentle creatures who want to be loved...they are, on the contrary, creatures among whose instinctual endowments is to be reckoned a powerful share of aggressiveness...In circumstances that are favorable to it, when the mental counter-forces which ordinarily inhibit it are out of action, it [aggressiveness] also manifests itself spontaneously and reveals man as a savage beast to whom consideration towards his own kind is something alien..."[8]

Despite the appeal of these dark visions, in the field of programming in Corrections, it is the more generous Platonic view that has held sway, a belief that deviance is somehow linked to error, deficit, disadvantage, or disability.

Operationally, three schools of thought or approaches emerged in the 20th century to confront the problem of deviance and they are with us still in all our prisons.

First, the Sociological approach stressed the disadvantages and inequalities that cause criminal behaviour and the labeling that perpetuates it; a 'deviant' is one who steps or is pushed by circumstances outside the established moral or legal norms of a given society. That move might be seen as intentional as in the case of a political or criminal action freely entered into, it might be seen as reactive as in a response to discrimination or economic deprivation, or it might be seen as an action driven at least in part by chemical or biological factors internal to the actor. Even in the latter case, where the voluntary nature of the act is often unclear, unless mental incapacity can be proven there is still the assumption of some element of choice, a breaking of a social contract. The deviant

in this set of understandings remains a free subject and responsible for his or her actions, a clear inheritance from the 18th century Enlightenment. Only the mad or deranged became 'objects' consigned to involuntary treatment.

Second, the Psychological approach looked more toward deficits and errors in its attempts to understand and "cure" the criminal and in many ways was the real power behind what became the Medical Model. From their first forays into the world of deviance, psychologists and psychiatrists have tended to see the criminal deviant more in terms of people who really cannot help themselves, "...an object, a fit subject for treatment not conversation, inferior to the doctor or psychiatrist who is going to change him in desirable ways."[9] This movement from subject to object has had a long and varied history of labeling, categorizing, and stigmatizing the criminal offender, including categories such as the degenerate, the feeble-minded, the inebriate, the moral imbecile, the habitual offender and more recently, the psychopath. All of these labels presume the powerful effect of a 'norm' from which individuals deviate, a norm in this case built on factors such as stable employment, stable marriages, deferred gratification, and planning. Once internalized, this perspective enables experts to speak with ease about a "delinquent mind" which conceives of the world quite differently than the presumably normal mind. These labels are all designed to allow us to somehow make sense of the 'other,' the small minority of marginal and troublesome souls that we find in our midst.

Starting then from the position that something is wrong with the individual deviant, this wrongness quickly evolves, within the psychological approach, into the idea of deviance as illness which moves it directly into a medical and 'helping' realm. From this perspective, then, psychology may lay claim to being a powerful force in the general reform and improvement of correctional systems. The sociological approach, prone to seeing the deviant as much victim as perpetrator, put little faith in the corrections enterprise and consigned prisons to the role of at best a benign container. The psychological

approach, on the other hand, offers a hope for renewal of these deviant selves given a more enlightened, interventionist, and humane correctional system.

There is a third approach, the biological, which was quite influential earlier in this century and has made a dramatic comeback in recent years. At its heart is a shift in targeting from the 'delinquent mind' to the delinquent brain. This may seem a minor point, but the genetic and brain chemistry research that is driving this new wave of speculations concerning the nature of the deviant is a long way from the theories of the developmental, Freudian, and behaviorist psychologists. Hopes for biology providing the key to solving the crime problem received a boost during the 1980's when studies by the RAND Corporation and other groups indicated that perhaps over 50% of reported crimes were being committed by a small sub-group of mostly male criminals - estimated as low as 5% of the total number of convicted felons. This led to the notion of a small group of "super-deviants" who were in fact the 'real' problem and were perhaps "...driven by individual (biological) factors not shared by most men."[9]

Taking over from more traditional education, training and religious programs which maintained a rather more universalist approach to the issue of rehabilitation - taking on all comers as it were - the Medical Model opted for getting to know the prisoner, getting 'inside' so to speak, in order to offer individualized treatment. Ideally, the new phalanx of specialized prison workers - the psychiatrists, psychologists and social workers - would diagnose the inmate's needs, prescribe the necessary treatment and ensure that it was effectively carried out. At the center of this ambition is a subtle de-centering from the 'act' of deviance - the crime - and onto the individual deviant, the concern being "...less to avenge the crime than to transform the criminal who stands behind it."[10]

In the classic version of the Medical Model as operationalized in the period from circa 1949 to 1977, variations of deviance were minimized, all offenders being seen as potential addicts, sex offenders, thieves, and killers. Sentences issued by the courts varied based on the perceived

seriousness of the offence, but these distinctions faded as soon as the verdict of guilty was decreed by a judge and the deviant criminal was passed over to the penal wing of the criminal justice system. Now the criminal, the offender, became in Foucault's terminology the "delinquent." Suddenly the action which precipitated the conviction and the sentencing receded (at least temporarily) and the person of the delinquent became the subject of study. This transition generally began after conviction and before sentencing as the judge requested a 'pre-sentence report' outlining some specifics of the offender's life history which might be relevant to the sentence. The prison thus accepts at its gate a convicted person but what it will subsequently act upon throughout the duration of the sentence is a different 'object' than the 'subject' it receives.

Thus behind the offender stands the delinquent, whose slow formation is shown via the creation of a biography - the criminal thus exists before the crime and even outside it. As Foucault says, he not only commits his crime, he "...has an affinity with it.[11] For the treatment practitioners it was an elective affinity, a set of links between self and act that were not necessarily freely or consciously chosen, could be identified, diagnosed, prescribed for and treated.

It would be nice if the Medical Model and its related schools of thought were correct in presuming that there was something "wrong" with the criminal – a deficit or disorder, a missing piece or an incorrectly programmed child, a wounded being needing care and attention or the myriad other explanations of why people do bad things. If that were the case, then we should be able to fix them and perhaps with some offenders we can. But with the seasoned troops that occupy our adult prisons, I suspect the case is quite different. The pathology or deficit or disorder, whatever its origin, has long since been incorporated into an identity and into a world in which it can qualify as a fully developed subject. "The Life," it's often called.

I want to retreat from crime here and return to the analogy with nature. In the *Natural Alien*, Neil Evernden recounts the story of the wood tick, which I would like to explore in some detail. The wood tick is literally blind to the world as we know it, with our list of preferences, insights and observations being unknown and irrelevant to it. It knows no colours, hears nothing, smells almost nothing and if you could somehow communicate to it that such a world exists, it would consider you a liar. Instead, the wood tick relies on three elements of the planet:

- A general photosensivity of its skin leads the mature, fertilized female wood tick to the top of the bush, to which she clings awaiting a mammal and a meal of blood in order to complete a life cycle;
- A smell of butyric acid – sweat – heralds the arrival of the meal and she executes her ambush by dropping from the bush;
- Assuming the target is hit and she lands on something warm she heads for open skin and drinks what for her is only a warm liquid, then drops to the ground, lays her eggs and dies.

The world for the tick is a world of light, sweat, heat and blood. Evernden insists that this is indeed a world "…every bit as valid and adequate as our own" and should not be dismissed as mere "instinct" or "reflex." The tick occupies a world that is meaningful to it, only sensing information that is perceptually significant to it, what Evernden and others refer to as its *Umwelt*, the world of an individual organism.

Where is this heading? The prisoner as tick? Perhaps. Within the human species we may have several forms of *Umwelt*. Ours – yours and mine – consists of the standard biological factors of sight, sound, touch, etc. but also values, preferences, customs, aspirations, beliefs, cognitive patterns of cause and effect and so forth. And they work for us. Indeed, that's why we have them.

Criminals, of whom prisoners are a sub-set, may operate within a different *Umwelt* that works for them. Jean Genet makes a powerful case for the erotic appeal of theft. We know that for some individuals violence *per se* is pleasurable and socially significant. Irvine Welsh in

Trainspotting describes the attraction of self-destruction through drug addiction. For me, this was the toughest encounter in prison, the irrational – from my perspective – appeal of persistent drug use when it led almost inevitably back to prison. In a genuine attempt to answer my questions, all the addict could do was fall back on banalities: "I'm just not myself unless I'm high."

The tick's *Umwelt* is functional for the tick – indeed it is the best of all possible tick worlds. The *Umwelt* of the criminal is likewise functional for him. Even illiteracy, one might argue, can be functional in a community that relies little on the text. Addiction can be a badge of membership; a quick temper an admired attribute, and callousness or lack of empathy a valued quality in a friend and fellow thief. But this world is clearly dysfunctional for the rest of us. And, I would argue, it is only functional for the criminal because, for whatever reason, access to the more conventional world of humans has been denied or rejected. I am thus unashamedly Platonic in my belief in the social origins of crime and deviance.

Understanding that the criminal's *Umwelt* in some way 'works' for him does not mean, of course, that we should therefore celebrate or even tolerate it. What it does mean, however, is that the criminal does have a world, a "life," in which he is a subject. In the prison, therefore, we are not offering a life of subjectness – the life of citizen – to a mere object – a criminal. Instead we are trying to persuade a subject disguised to our eyes as an object to in fact switch subjectivities – a much more complicated task.

To make a long story short, the Medical Model did not work. The notorious Martinson declaration in 1974 that "nothing works," while overstated, was on the right track. The technicians of change had demanded more than mere re-formation or re-integration – they had insisted on a transformation of souls but lacked the means to achieve it.

Martinson saw the failure as inherent in the approach:

> It may be that there is a radical flaw in our present strategies - that education at its best, or that psychotherapy at its best, cannot overcome, or even appreciably reduce, the powerful tendency for offenders to continue in criminal behavior. Our present treatment programs are based on a theory of crime as a *disease* - that is to say, as something foreign and abnormal in the individual which can presumably be cured. This theory may well be flawed, in that it overlooks - indeed denies - both the normality of crime in society and the personal normality of a very large proportion of offenders, criminals who are merely responding to the facts and conditions of our society.[12]

Hence the resurgence of the Sociologist. Unfortunately, sociology had little to offer Corrections except as a means of understanding itself. While useful in determining policies toward crime, criminals and public safety, because it moved attention from the criminal to the conditions, it largely ignored prisons.

In my early writings on this issue I saw the weakness of the Medical Model approach as centering on its reliance on the cognitive – the knowing, the understanding, the problem-solving, the realm of empathy, esteem and insight – and its ignoring of the moral realm and its cognate areas of shame and remorse. Oddly, earlier 18th century prison reformers had reversed the order with public shaming and moral instruction being the foundation of "correcting." But for the modern experts, living in an increasingly relativistic age, moral issues were too slippery and unscientific, and remorse too easily manufactured and not demonstrable in quantitative terms.

LET A HUNDRED FLOWERS BLOOM, A HUNDRED SCHOOLS OF THOUGHT CONTEND

Correctional systems across North America and to a lesser extent in Britain had invested heavily in the Medical Model – in terms of staff, prestige and money. The writings of Martinson (1974), Norval Morris (1973) and Michel Foucault (1977) had called all this into question and the public and the politicians responded accordingly. In 1976 the Solicitor General in Canada admitted

that rehabilitation efforts were a failure and proposed instead that "In the future, instead of trying to prescribe appropriate treatment to rehabilitate offenders, the correction system will expect prisoners to make use of available opportunities to earn their way out....the offender has the capacity to make choices...".[13]

In the United States the Attorney General came to much the same conclusion as early as 1973, with a national Advisory Commission on Criminal Justice agreeing, concluding that prisons were "...obsolete, cannot be reformed, should not be perpetuated through the false hope of forced treatment, and should be repudiated as useless for any other purpose than locking away persons who are too dangerous to be allowed at large in a free society."[14]

In Britain, the 1977 White Paper *Prisons and the Prisoner* recommended to the Prison Service being that it abandon concerns for crime causation and recidivism and focus instead on the "...management of prisons." Closely following from this, the decisive blow to the treatment model was delivered by the May Report (Committee of Inquiry into the UK Prison Services) in 1979, which proclaimed the end of the rehabilitation ideal in favor of "Positive Custody," holding that "...if a man wants to reform himself, then it is up to us, within the resources available, to provide the means by which he can do so."[15]

Hence the rise of the Opportunities Model. Of course given the realities of the prison, the range of opportunities was limited, and the commitment to "letting the offender make choices" was often less than genuine. Nevertheless, the opportunities approach, for all its duplicity and contradictions did create a space for activities that were both subversive and progressive.

It is the presence of this contested space within the prison - sometimes quite literally "square footage" - that creates an environment conducive to the possibility that actual 'transformations' might occur. The tentative language is deliberate here since the prison remains authoritarian even

with the door thus slightly ajar. Just as social movements (e.g. feminists, environmentalists...) in the larger society begin to operate in the 1970's in what some theorists refer to as 'counterpublic spheres,' even the very limited public sphere within the carceral world allows entrance to various groups and social formations, which, in combination with prisoners who choose to attach themselves to these 'movements', demand a space or counterpublic sphere within which to operate. Trapped in its proclaimed openness to new initiatives, programs and opportunities, the prison, for the moment, was often forced to concede the space.

In response to this vacuum, private contractors, school districts, charitable associations, community colleges, universities and other community-based bodies now began to propose activities and programs designed to address prison and prisoner needs, whether for recreation, education, training, counseling or therapy. Local Chambers of Commerce got involved along with national bodies concerned with topics from literacy and learning disabilities to prison arts and Black Studies. In the absence of the singular approach to understanding crime and the prisoner that had characterized the preceding decades, the range of possible interventions was now limited only by the availability of interested parties, money, and the favoured approach of institution-based or regional correctional administrators.

These new faces in the prison came with minimal 'baggage' in terms of the patterns that had been established by prisoners, treatment staff, and correctional staff. Indeed, one of the defining characteristics of most of the people associated with these new initiatives was their fundamental unfamiliarity with prisons. They came from other institutions with quite different traditions, objectives and expectations. The result was often chaos, sometimes innovation, and frequently frustration, both for the outsiders and for prison staff. It was with this wave that I first entered the B.C. Penitentiary in September 1974, teaching a class on Medieval European History to a class of 75

prisoners. And it was highly symbolic that my parallel class at Matsqui Institution was by 1975 being held in the Pilot Treatment Unit building – former home for a behaviourist and transcendental meditation program the result of which had been to increase rates of recidivism for its clients.

In my manuscript I examined in some detail five programs that were active during this era:

1. The Project NewGate Post-Secondary Programs in the United States
2. The Santa Cruz Women's Prison Program in California
3. The Barlinnie Special Unit in Scotland
4. The Adult Education approach in Britain and Western Europe
5. The Post-Secondary Program in British Columbia Federal Prisons

Each of these initiatives shared an educational focus – some more formal than others, some more specialised than others – and they all had in common a general tendency to focus on the prisoner as student, learner, person, subject. In all these programs:

- prisoners were given a wide range of choice
- participatory management styles were in place
- the prisoner was encouraged to assume the identity of student or learner
- coercion was limited or non-existent
- peer pressure was relied upon to maintain order
- there was a focus on contact with the outside community

Above all, these programs were complex in nature, multi-faceted, attempted to address a variety of needs and desires, and were grounded in institutions and affiliations outside the bureaucratic orbit of the criminal justice system. By the early 1990's these programs and many others like them were all gone or severely limited in size and scope. The NewGate programs had disappeared, the Santa Cruz experiment had been canceled, the Barlinnie Special Unit closed, the university program in B.C. eliminated, and adult education programs in Britain increasingly centralized and cut back. In their place, in many institutions, appeared the various Cognitive Skills initiatives that had their origin in Canada in the work of Bob Ross, Elizabeth Fabiano, Frank Porporino and a host of academic supporters. Psychology had come back with a vengeance from its

years in the wilderness and, as I have argued, brought back into the prison a new, improved version of the Medical Model. And with it came the labels, the deficits, the psychopathies, the predictions, the types, the categories, the classifications and so forth – all designed to return the prisoner to his rightful status as object of discourse, testing and curing.

What happened?

THE MEDICAL MODEL INFLUX

By 1991, the advocates for cognitive skills were beginning to put more distance between their approach and the more traditional approaches of education. In schools across North America the notion that 'critical thinking' and other cognitive skills should be taught directly, as subjects in their own right instead of attributes of disciplines, was riding a powerful wave of instrumental thinking. Elizabeth Fabiano, by this time the most outspoken proponent of cognitive skills in the field of corrections, stated the case bluntly:

> The challenge for all educators, particularly correctional educators, is for us to move away from the assumption that cognitive skills will develop as a natural consequence of an individual's exposure to various parts of the school curriculum, particularly reading, writing, math, and science. In
> order to effectively impact on an offender's ability to adjust in a prosocial manner it may be necessary to teach thinking skills in an explicit and direct manner.[16]

In a letter to Simon Fraser University in 1992, the regional Correctional Service of Canada outlined the new realities, announcing the "...comprehensive and fast-paced" nature of the implementation process:

The Correctional Strategy is based on the concept that offender needs should drive programs and service delivery in the CSC, and that programs should focus primarily on successful reintegration of offenders into the community.

The Strategy starts from the premise that "...Good corrections is, in effect, the successful reduction of the risk of recidivism..." and this is to be accomplished by:

1. Assisting the individual offender in addressing needs relating specifically to his or her criminal behavior so that the likelihood of recidivism is reduced;

2. Investing in programming to this end and providing incentives for offenders to participate in order to correct their criminal behavior.

3. Such programming to focus on changing beliefs, attitudes and behaviors which relate to criminal behavior.

Thus, all "...programming must be directly linked to meeting offenders' needs, and particularly those needs which if addressed will result in pro-social behavior....All programs should have a correctional orientation and correctional goals [and] the assumption that existing programs will meet the offenders' needs must be avoided." Even more alarming to the recipients of this message was the admission that the new correctional strategy was being implemented at a time when the government was in an era of restraint and that therefore reallocations of resources would be necessary if these new programming initiatives were to succeed. A year later the University Program in British Columbia was canceled by the Correctional Service as a cost-cutting action.

The alacrity with which the correctional service in Canada adopted Cognitive Skills as the core activity with offenders was striking. In a few years the nightmares caused by the humiliating demise of the medical/treatment model were forgotten and officials from the Correctional Service of Canada began to spread the new gospel into the United States and Europe. At a speech to colleagues in the United Kingdom in 1993, Roger Cormier from the CSC could state without flinching that:

> Reducing re-offending by changing offenders from criminal to law-abiding lifestyles is a central theme in corrections in Canada.....the Canadian correctional system is predicated on the assumption that offenders can change from a criminal to a law-abiding life style....[17]

And in a 1995 feature article in the CSC's in-house research publication it was further

spelled out that this process of change was possible because the research associated with what was by now a cognitive skills 'movement' had led to the creation of a coherent and proven rehabilitation system based on the following:

1. Offenders have needs that directly cause their criminal behavior
2. We can diagnose these needs accurately
3. Appropriate intervention is available
4. Intervention will reduce these needs
5. Reduced need will diminish criminal behavior.[18]

According to its own research, the Cognitive Skills Program had no measurable impact on rates of recidivism of high risk prisoners – persuading them only that larger dosage was needed or that they needed booster sessions once in the community. The Medical Model terminology was almost irresistible!

Still, the logic inherent in the Cognitive Skills system was a powerful incentive for other jurisdictions which were looking for an in-house magic bullet. In the United States, by now wedded to a massive 'get tough on crime' agenda driven as much by politics as by need, record numbers of criminals were being 'incapacitated', new prisons were being built, and 'tougher' laws and programs encouraged. A 'No Frills' prison section was added to the Republican sponsored *Take Back Our Streets* Act of 1994, the State of Alabama re-introduced chain gangs, Pell grants for prisoner-students were eliminated thereby crippling post-secondary education in prisons and, typical of the political mood of the times, the Governor of Massachusetts was on record as wanting his state's prisons to be a "...tour through the circles of hell..." where prisoners would learn only the "...joys of busting rocks."[19] Hardly fertile ground for Cognitive Skills one might suppose, but even in this draconian atmosphere corrections professionals were looking for more positive solutions.

WHAT WORKS AND WHY

It's time to end this tale of woe, but not before a rather prolonged conclusion. Why had the University Program in B.C. been so successful and what could that success tell us about prison programs in general? Are there in fact subversive possibilities within prisons? Can the correctional system 'correct' in spite of itself? And why had so many men who went on to further education so confounded the predictions about them? There is solid research demonstrating that some programs in prison are remarkably effective in reducing rates of recidivism, changing the lives of prisoners, and perhaps even transforming the prison itself, if only temporarily. What are some common features of these programs?

A clue as to how this might work was given at a prison education conference in Victoria in 1980 by Michael Ignatieff. He spoke at length about the moral dimension implicit in providing education to prisoners and insisted that such programs would fail if they attempted to inculcate only normative values. Instead, he argued for the inclusion of a critical perspective on social issues, including even issues which prisoners might seek to use in constructing an excuse for their criminal actions. Such a critical perspective would demonstrate, if done skillfully, that one could take issue with the inevitable injustices, inequalities and imperfections in society without needing to resort to criminal acts. A decade later Ignatieff's radical perspective on this essential human right, even for the prisoner, of freedom to dissent and maintain a critical perspective on law and society would become codified in the Council of Europe's insistence that the prisoner need not "…capitulate psychologically to the prison system."

This seems an absolutely central point to any discussion of the rehabilitation or transformation of criminals into citizens. It is acknowledged at the outset that society as we find it is often unjust, unequal and uncaring but at the same time is a social structure within which one can live, be reconciled to, and attempt to change. In the first instance, living with society as it is, some prisoners can be taught skills, motivated, or otherwise persuaded to take advantage of the opportunities that exist in society despite inequalities and injustices. Many education and training programs in prisons have this as their

objective. Or, if this is not a likely or preferred possibility, one can be reconciled to the status quo by a contemplative inward turn or by the cultivation of alternative priorities, the option encouraged by many prison arts, counseling, and religious initiatives. Finally, the kind of critical approach discussed by Ignatieff could encourage a shifting of the energy and innovative thinking involved in a criminal career toward active engagement with issues of social change and development. This latter point contained within it the challenging and radical idea that in the criminal act there was a embedded critical insight that needed to be preserved rather than expunged. Particularly successful prison programs, I would argue, managed to contain elements of each of these possibilities.

BACK TO FIRST PRINCIPLES: DUALISM

Western culture was born of a convenient dualism, the competing world views of Plato and Aristotle. Whether seen as the sum total of human possibilities in their time or a creation by subsequent generations seeking neatness of analysis, the impact of a dualist framework has been decisive in Western culture from ancient to modern times. To review: Plato believed that what we have come to call criminal behavior or deviance (and he called evil) stem from either lack of knowledge or skewed knowledge and in correcting this was content to settle for visible signs of virtuous behavior; Aristotle, on the other hand, saw deviance as stemming from embedded character flaws which led to poor decisions and was insistent that virtuous actions could only flow from virtuous intentions.

But how does this relate to prisons? Clearly, the modern, progressive prison reform movements of the late 18th and early 19th centuries were Platonic in their concern with producing conformity in the outward life of the offender, with only the Quakers nodding as well to the importance of arriving at an inner transformation through solitary study of the Bible. Just as clearly, the contemporary Medical or Treatment approaches are Aristotelean in their concern with the inner

self, the conscience, cognitive structures and moral intention. In its most extreme version this Aristotelean impulse even proposes heading off future evil by detaining individuals whose 'character' can be diagnosed as flawed. In the modern parlance, if we find a sexual deviant in our midst who has refused treatment designed to cure him, how can we justify not locking him away in order to prevent inevitable or even possible future harm to others?

As so many critics of the dualist tradition in Western culture have attested, such an either/or approach to the lived realities of both selves and systems can only lead to misunderstandings, failures and even disasters. This is not to say that Plato and Aristotle have no value, but rather that the real strength of their insights into the human condition only emerges when they are held in common rather than apart. It is in the realm of the critical tension between these two world views, the synaptic space between the poles as it were, that we should strive to place ourselves. Some philosophers attempt to occupy this space and, logically enough in a dualist culture, are subsequently criticized for attempting to hold opposite views which can only result in a paradox. Rousseau was one of these who insisted on the value of the paradox, arguing that social conformity in the Platonic and if necessary authoritarian sense was an essential feature of any human social contract community, while at the same time insisting that in reaching moral conclusions about an individual's behavior (such as his own!) only intentions mattered, not actions.

It is, then, to this space between the dualisms of action and intention, body and soul**,** conformity and deviance, keepers and kept that we should find the most energetic, challenging and therefore transformative attempts to address the problem of moving individuals from life as criminal to life as citizen. But we must be aware that this is a potentially messy space, difficult to tolerate and often dangerous. While some criminals are truly transformed into citizens and others stubbornly remain openly criminal, the middle realm of paradox also contains our untreated sex offender who

lives a normal life but may harbor deviant intention, the heroin addict who has become an alcoholic, and the thief who learns to cheat within the law rather than steal outside it.

THE SPACE BETWEEN

The era in corrections in which a 'hundred flowers were allowed to bloom' was characterized, I have argued throughout, by its tolerance for action in this neutral space between the dualisms. The prison systems examined here could not, of course, tolerate a complete breakdown or erosion of their mechanisms of control which might have followed on from a true 'opening up' of the prison to outside forces. There could be no copying of the penal situation in some developing countries with families living inside or adjacent to the prison, a money economy allowed to flourish, and inmate self-government rampant. But neither could these prison systems any longer mimic their more authoritarian counterparts in countries like China or the Soviet Union, where no doubts about proper treatment were ever entertained. The result was a kind of paralysis, temporary as we have seen, but sufficiently extended in time to allow for a significant history of successful innovation to occur.

For the more successful of these incursions into the formerly closed world of the prison, I have identified three common factors, which taken together account for their success. They are:

1. Community, Self and Authenticity: An ethical stance toward the prisoner based on interacting with him or her as a Subject rather than an Object. In its structural form this often centers on creating a democratic participatory environment within which the program operates.

2. Bonds with the Conventional World: A politics of prison programming that stresses the connection between the specific initiative and an institutional or social affiliation external to and separate from the prison or the criminal justice system.

3. A structural approach that relies on diversity and complexity rather than singularity and simplicity, acknowledging that prisoner needs are many and unique and the intervenor's skills and abilities both various and limited.

Each of these factors contributes to the encouraging of individual change or development, namely addressing the needs and aspirations of that individual in an intimate, equitable and practical manner. 'Intimacy' may seem a strange requirement in such a process but it goes to the heart of the task by acknowledging, even 'privileging' to use a more contemporary term, the singularity and complexity of the person. Try as we may to make them so, the imprisoned are not the 'dead souls' of Gogol's 19th century Russia nor are they the numbered 'inmates' of the modern correctional institution. They can never be mere 'raw material' awaiting transformation, nor are they all benighted deviants awaiting or resisting correction.

If intimacy and even equity are dissonant-sounding words in the popular vernacular of deviance, there is more difficulty to come. The ethical, political and structural prescription outlined above also requires that attention be paid to the preservation of individual 'dignity' and the development or enhancement of 'character.' Nelson Mandela in his autobiography, *Long Walk to Freedom*, singled out the importance of the former when he insisted that, "Prison and the authorities conspire to rob each man of his dignity." Occupying as it does such prominent 'moral ground,' the state and its agent the correctional system can hardly do otherwise. The dignity of the criminal, assuming any is left after the degradation intrinsic to much of criminal and prison life, cannot be seen as an asset despite all the rehabilitative talk about the importance of self-esteem. The criminal must first be deconstructed via transformation into an object of study and control, and then filled with a unique sense of self-esteem and dignity formed by his new subjectivity as 'inmate.'

The sense of character, dignity and self-esteem that the prison regime attempts to impose on the prisoner is one that aspires to prepare the person for a life of submission to authority, rule following and self-discipline, all qualities of functional value within the prison and, as perceived by some, in society. It is not likely, however, that many prisoners are likely to esteem or aspire to that

kind of persona or character, their criminal careers in some ways being evidence of an early rejection of exactly that. True, there may be some, perhaps a significant number, of imprisoned criminals whose life chances were so poor or whose insights so limited that they were denied the opportunity of successfully becoming submissive, self-disciplined rule followers, but they are not likely the more seriously dangerous residents in our prisons. Rather, it is the ones who upon questioning that path found the only option to be one of crime, violence and self-destruction.

It is the success of traditional, conformity-encouraging prison programs with low-risk and older offenders and with their corresponding dismal failure with high-risk and 'mid-career' criminals that highlights for us the central dilemma. The current American solution of merely holding these more dangerous offenders in prison until they are old and 'burnt-out' (i.e. willing to conform at last) is likely too expensive, inhumane and ineffective since it simply creates social space in the world of crime for other individuals. The success of programs like Cognitive

Skills with low-risk offenders is interesting, but once again does nothing to address the chaos being caused by multiple offenders – often aggressive, insightful and intelligent - who perceive crime as their only reasonable career option.

What, then, is to be done? Here we can borrow a phrase from one of Virginia Woolf's most influential books, *A Room of One's Own*, and her insistence in that book that "...a woman must have money and a room of her own if she is to write fiction..." points the way toward a solution." If "writing fiction" is transposed to mean achieving an authentic sense of self in relation to the whole, and if "money" can mean resources and the social connections they embody, and a "room" can mean a space within which the private self can determine its interactions with the public sphere, then we

are close to being able to move Woolf's prescription from the particulars of early 20th century women to late 20th century humans *per se*, with prisoners being a particular sub-set. Indeed, we return via this re-worked Woolf to our original three factors deemed essential to any successful transformation from criminal to citizen: a democratic ethics, a diverse set of political linkages**,** and an inevitably complex set of needs and relations.

COMMUNITY, SELF AND AUTHENTICITY

If the first step in constructing an approach to facilitating transformations in the lives of prisoners is to imagine a means of relating to the individual prisoner as a subject rather than an object, this task has immediate parallels in the society outside the prison. The philosopher Charles Taylor constructs his argument for an "Ethics of Authenticity" on the idea that "...each of us has an original way of being human...", that we individually comprise a unique subjectivity that is ours and ours alone, and that this selfness includes or is embedded within a conscience, an "...intuitive feeling for what is right and wrong." But this intuitive sense is often masked or mis-directed.

The novels of Jane Austen survive so well in the late 20th century because she wrote at a time when her idealized notions of community - grounded largely in the landed gentry families of 18th century England - was coming under the corrosive pressure of early capitalist-driven individualism. Thus in her most 'political' of novels, *Mansfield Park*, the two daughters of Lord Bertram, the typically Austenesque inept but well-meaning gentry father, make poor choices in the mating and moral game, and he muses at the end of the novel about what had gone wrong:

Something must have been wanting <u>within</u>, or time would have worn away much of its [his severity as a father] ill effect. He feared that principle, active principle, had been wanting, that they had never been properly taught to govern their inclinations and tempers, by that sense of duty which

alone can suffice. They had been instructed theoretically in their religion, but never required to bring it into daily practice…..He had wanted them to be good, but his cares had been directed to the understanding and manners, not the disposition; and of the necessity of self-denial and humility, he feared they had never heard from any lips that could profit them.[20]

This will warrant some dissection. At the start Austen has introduced the idea of an "*active* principle", not merely a set of rules or commandments, but an internalized set of beliefs and principles that were grounded in social engagement rather than just learning – Aristotle's intentions again. Thus it is a "sense of duty which can alone suffice", and duty here is understood to be a disposition formulated within a self in interaction with community. Presuming for a moment, then, that our prisoners are like Sir Thomas Bertrams's daughters in that they have 'gone wrong', then merely teaching or imposing a set of principles or rules will not suffice. Bertram rightly sees that his daughters have only "theoretical" knowledge obtained independently of any requirement to put it into "daily practice", and here the "daily" part seems particularly significant. The "inclinations and tempers" of the two young girls were insufficiently touched by their abstracted lessons, just as the inclination of the criminal to steal or to shift quickly from frustration to violence will unlikely be altered by lessons in anger management, literacy, or positive reinforcement. Austen has Sir Bertram see through the level of mere "understanding" - what the correctional establishment often calls "insight" - to the dispositional core. The task set for us then, is to create a means of influencing the disposition of the prisoner in such a way as to allow him or her to bring into play what Taylor calls their innate sense of right and wrong, and to do so in a manner that is at the same time both socially responsible and true to themselves.

As a born again pedestrian who eschews the automobile whenever possible, I have ample time for reveries and speculations about the criminal habits of the drivers I observe on daily walks to

buses and trains. What set of rules – internally or externally derived – governs or fails to govern the behavior of the thousands of drivers that surround me? The ubiquitous yellow caution light that follows green and precedes red provides fuel for speculation. What cognitive and moral operations are at play when the driver sees the yellow appear and has to decide to stop and obey the law or speed up and evade the law? Fear of apprehension? Deterrence? Obligations to one's fellow humans? The decision in many cities to install cameras at intersections is an admission of moral defeat and a late 20th century lament akin to Austen's Thomas Bertram – our drivers are "wanting within".

To address this need to create authentic links between the individual prisoner and the wider community, I have argued for the creation of democratic practices within the prison, providing a space for participative action, for the exercise of accommodation, compromise and fairness along with guile, bluff and force in social interactions. Within the prison the creation of such an environment makes it possible to re-create a version of the 'public sphere' that was taken away at the point of incarceration. As Austen argued, the skills and dispositions so essential to the operation of such a public sphere are not strictly speaking 'teachable', but rather require a space for practice and experimentation. For most citizens, family life, schooling and adolescent social relations provide at least a minimal mix of necessary learning and practice, but for the men and women we end up imprisoning, as their biographies demonstrate, these experiences are often truncated, skewed or lead only to skills and dispositions that provoke a break with civic culture and authentic social relations.

In virtually all the various sub-groups or types of prisoner-students in the B.C. program examined in the follow-up research, those who were judged to be most 'involved in' or 'engaged with' the program, did better after release than their counterparts whose participation was more casual. This research, then, tended to verify one of that program's central hypotheses, that while:

> ...the university program was successful for many reasons, the most important was the creation of an effective learning culture in which adult education in prison could find an effective operational context - effective because it allowed prisoner-students to put into practice values and ideas percolating through the community, and because it converted the Prison Education Program part of the prison into an around-the-clock educational experience for some prisoners.[21]

Some students may experience the contrast between prisoner/object and student/subject in an intensely personal way and be literally transformed as a result, never willing to return to the role of object. Others may have a much less intense notion of the difference, while still others may only observe the phenomenon from afar. This is, of course, no different from the experience of any random sample of university students in terms of their relationship with their temporary institutional affiliation. The central point, however, is the awareness that there are other roles one can adopt, even in the prison and even when released from prison back into communities in which their roles seemed defined by their histories.

BONDS WITH THE CONVENTIONAL WORLD

The central purpose of all the efforts that go into the creation of democratic, participatory and just communities within the prison is to create the possibility of a subject to subject discourse. We know from experience that adults resent and resist attempts at a top-down, subject-to-object form of discourse, that while they may be forced to conform to such a relationship for short periods of time, its impact will be limited and short-term at best. Once the potential for a reciprocal conversation between subjects is established, the objective from the point of view of the teacher/counselor is to engage the prisoner in a discussion of values and goals and the politics of living that is integral to both. The conversation, then, centers on the 'quality' of the prisoner's subjectivity - and, indeed, in true reciprocal fashion on the quality of the subjectivity of the citizen as well. In a truly vibrant, dynamic setting the conversation becomes a debate, inevitably heated at times, concerning the relative merits of the subjective selves of criminal and citizen.

The central importance and complexity of this reciprocity is at the core of what is perhaps the most enlightened discussion of prison programming currently in circulation, the Council of Europe's *Report on Prison Education*. There the need to respect the prisoner as adult person is front and center: "Clearly, crime cannot be condoned and the futility of a criminal life may well be raised as an issue in class, but there are aspects of the prisoner's culture which the adult educator must respect or at least accept."[22] There can be no such reciprocity in a dualist world of victor and vanquished. Instead, we must accept a world of complexity, paradox and diversity.

This is an argument, then, for respecting diversity. Not just the popular, politically correct diversity of cultural backgrounds, but the daunting fact that each of us is unique, that the combination of mind, emotion and biography means that people are complicated and, despite the best efforts of carceral objectification, prisoners are still people. While medical science continues to move in the direction of acknowledging that, unlike experimental rats, people may respond to interventions in unique and mysterious ways, correctional 'science' still seems wedded to experimental models from an earlier era.

Thus we are plagued by studies of intervention effectiveness like the one recently completed in Texas that 'followed-up' 14,411 inmates, some who were in education programs and others who were not. They found "no significant differences" between the two groups in their rates of recidivism." One can easily imagine a similar study using 14,411 cows, one being given a vitamin supplement, the other not in order to determine productivity outcome.[23] Within that Texas study, of course, were many diverse groups of prisoners and ultimately 14,411 individuals. Both the groups and the individuals experienced their education or lack thereof in different ways and the task in both program intervention and in effectiveness evaluation is to acknowledge that diversity and work with it rather than in spite of it.

REFLECTIONS

Democratic communities, strong institutional affiliations, and respect for diversity and individuality are anethema to the traditional prison. Jacobo Timmerman, who endured imprisonment in an Argentinian brutal parody of the modern prison, reflected on the experience in terms of the authoritarianism - whether well-meaning or evil - that lies at the root of modern carceral systems: "The chief obsession of the totalitarian mind lies in its need for the world to be clear-cut and orderly. Any subtlety, contradiction, or complexity upsets and confuses this notion and becomes intolerable." The authoritarian institution, shaping the reality of both keepers and kept, uses its monopoly of power to implement its "...compelling need to simplify reality."[24]

Following the crisis of confidence experienced by those in corrections in the 1970's and 1980's, limited versions of democratic communities did flourish, outside institutions did become interested in prison reform and programs, and there was an acknowledgement that prisoners were individuals with specific needs and desires. The resulting sets of policies, what I have grouped under the label Opportunities Model, allowed for an opening up of prison systems to outsiders. The results were often messy, untidy, chaotic but seldom if ever disastrous. Programs like the Santa Cruz project at the California Institutions for Women were perhaps too *avant garde* for even a more open prison system, but new programs took their place, including a wide range of education programs. Project NewGate was too ambitious and high profile, but it opened the way for a renaissance of college and university engagements with prisons across North America. Popular interest in literacy and a new thrust of religiosity in the culture resulted in thousands of lay volunteers entering prisons to work one-to-one with prisoners.

These interventions did not 'cure crime.' There were other demographic, cultural and

economic engines in charge of that phenomenon - but as the research results from the university program in British Columbia show, significant numbers of men who were predicted to continue with criminal careers after release, chose other options, and one can make a strong case that it was their experiences while in prison that in large part accounted for the choice. This research also shows beyond any doubt that there is no simple correlation between taking education courses and doing well after release, but rather that the mechanisms that contribute to such outcomes are multiple and varied. For some individuals the mere completion of high school, learning to read, or completing college courses might be a sufficiently influential mechanism that would cause a re-thinking of career options, attitude and social life. For others it might be the friendships and collegiality formed in a theatre workshop of life skills class, or the insights gained by assuming a leadership role in a student council or participatory community. These are the engines that drive change in the 'real' world and there is no reason that they should not be just as powerful in the prison if that institution allows them to flourish.

Within these prison communities that strive to establish civil and ethical relations between teachers, counselors and volunteers on the one hand and prisoners on the other, it is the starting point of mutual respect that kick starts the process of individual development that can lead to the kind of transformations revealed in the follow-up research. As one prisoner-student said in an eloquent graduation address, "Here we are granted our humanity; it is in fact demanded of us. Here we function as responsible human beings…" In a less polished way, a beginning student in the university program in British Columbia spoke just as eloquently about his reaction to being a member of the university community in the prison: "It's more relaxed, you're treated more humanely, I think. And one doesn't have to put up a front, you just act yourself. You know that you're accepted by these people, these teachers accept you like they would anybody on the street. This is all new to me."

ENDNOTES

1. Neil Evernden, *The Natural Alien: Humankind and Environment*, Toronto: University of Toronto Press, 1993.

2. Stephen Duguid, *Final Report: British Columbia Prison Education Research Project*, Simon Fraser University, 1998. Results also discussed in S. Duguid and R. Pawson, "Education, Change and Transformation: The Prison Experience," *Evaluation Review*, vol. 22:4, 1998 and S. Duguid, C. Hawkey and W. Knights, "Measuring the Impact of Post-Secondary Education in Prison: A Report from British Columbia," *Journal of Offender Rehabilitation*, vol. 27:1/2, 1998.

3. Clarence Darrow, *Crime and Criminals*, Charles Kerr, 1902, reprinted in John Burr, ed., *Philosophy and Contemporary Issues*, Macmillan, 1984, p. 66.

4. Aristotle, *Ethics*, Penguin, 1976, p. 123.

5. Romans, chapter 7, verses 18-19.

6. Augustine, *Confessions*, Penguin, 1961, p. 47.

7. Thomas Hobbes, *Leviathan*, in Edwin Burt, ed., *The English Philosophers from Bacon to Mill*, New York: Modern Library, 1967,. p. 161.

8. Freud, *Civilization and Its Discontents*, NY: WW. Norton, 1961, p. 65-6.

9. Mary Warnock in the *Times Higher Education Supplement*, 10 February 1995.

10. David Garland, "Sociological Perspectives on Punishment," Tonry and Morris, eds, *Crime and Justice: A Review of Research*, vol. 4, 1991, p. 135.

11. Michel Foucault, *Discipline and Punish*, p. 151.

12. Robert Martinson, "California Research at the Crossroads," *Crime and Delinquency*, v.22:2, 1976, p. 190.

13. Francis Fox, Vancouver *Sun*, 30 October 1976; Correctional Services of Canada, *Orientation Manual for Contract Staff*, 1987, p. 18.

14. "The Career Criminal," *The Angolite*, 1973, p. 37; David Rothman, "The Crime of Punishment," *New York Review of Books*, 17 February 1994, p. 35.

15. Denis Trevelyan (Director General, Prison Service), "Education as part of the concept of Positive Custody," *Coombe Lodge Reports*, v. 14:2, 1981.

16. Elizabeth Fabiano, David Robinson and Frank Porporino, *A Preliminary Assessment of the Cognitive Skills Training Pilot Project*, Ottawa: Correctional Service of Canada, May, 1990, p. 9.

17. Roger Cormier, "Reducing Re-offending: The Steps Canada is Taking," *Prison Service Journal*, v. 93, 1994.

18. Lynn Stewart and William Millson, "Offender Motivation for Treatment as a Responsivity Factor," *Forum for Corrections Research*, v. 7:3, 1995. p. 5.

19. Robert Worth, "A Model Prison," *Atlantic Monthly*, Nov. 1995, 38-42.

20. Janes Austen, *Mansfield Park*, Penguin, 1966, p. 422.

21. Wayne Knights and Bill Jeffries, "Staging A Learning Community: Theatre in Prison," unpub. mss, Simon Fraser University Prison Education Research Project, 1996, p. 1.

22. Council of Europe, *Report on Education in Prisons*, Strasbourg, 1990, p. 13.

23. Kenneth Adams et al. "A large-scale multidimensional test of the effect of prison education programs on offender behavior," *The Prison Journal*, v. 74:4, 1994, pp. 433-449.

24. Jacobo Timmerman, *Prisoner without a Name, Cell without a Number*, NY: Vintage, 1982, p. 95.

DELANCY STREET: A WORKING MODEL

Patricia Franklin

ABSTRACT

Founded in San Francisco in 1972 by John Maher, a former heroin addict and felony offender, The Delancy Street Foundation is an alternative solution to tax dollars spent on traditional corrections facilities and offenders' lives, senselessly wasted in jails. While no panacea to crime, the Delancy Street model may be of use in addressing the needs of adult and juvenile facilities throughout this and other countries.

INTRODUCTION

Delancy Street offers offenders a place to learn and put to use viable social skills. John Maher designed The Foundation to assist offenders with drug and other felony histories comparable to his as a sanctuary for those who know the pain of drug addiction and the accompanying violence and sorrow it brings to abusers and their families. As one inmate stated:

> "The idea of Delancy Street is kind of creative in itself … an idea that most people like myself behind prison walls have no idea of how to … succeed some way in life, other than being a professional criminal."

With the expertise of Dr. Mimi Silbert, a UC Berkeley criminologist, Maher slowly, and often painfully, built a community of ex-cons, felons, and addicts who live together, teach each other, and help build each other's self-esteem. The residents function as a family, earning their own ways while contributing to the smooth operation of the program.

THE STRUCTURE

Delancy Street (DS) differs from Department of Corrections (DC) rehabilitation programs in six distinct ways:

Delancy Street	**Dept. of Corrections**
Private donations and money earned by residents create a sense of caring for the program in which they are members.	Inmates have no vested interest in caring for that which seeks to control them.
Self-image is enhanced through correct grooming, living well, mannered eating, and dressing for success. Their increased confidence levels enables the residents to improve their attitudes and behaviors.	Inmates remain mentally, socially, emotionally and educationally impoverished, because they are deprived of those items needed for a decent self-image. Inmates cannot acquire the tools for self-betterment, therefore, change is regressive.
Each person is held responsible for choices and actions and must work to acquire clothing, food, privileges. The goal is self-improvement as well as the good of the group, as decided by Delancy Street's community.	All basic needs are provided for incarcerated offenders who are rarely given responsibility. They do not develop skills that are useful outside the facility.
Community service is mandated. Individuals must do and care for others in a way that promotes family pride and unity.	Individuals have no sense of participation and lack concern for and involvement with others, except to the degree of capitulation to and cooperation with authority.
Self-discipline is expected with pressure exerted to keep the community running smoothly. Risk-taking and positive change are encouraged and supported.	Discipline is external and artificially motivated . Inmates have little opportunity to process information in order to make decisions. They are encouraged to obey, conform, and be docile.
Delancy Street is a self-supporting, profit-making enterprise. Community-owned and resident-operated businesses gross $6 million annually.	State and federal prisons are costly tax drainers which deprive other social welfare programs of desperately needed funding.

This differentiation has elicited much comment and appreciation from many sectors, including correction's officials (Sperrazza, Diane), Governor Garrey Carruthers of New Mexico,

Ann Yeomans, Santa Fe Public Offender's Office, and publications including *Parade* (Ryan, Michael; Whitemore, Hank), *The Washington Post*, *The New York Times* (Gross, Jane), and the *Reader's Digest*:

> "With so much success, Delancy Street could just rest on its laurels. But … the organization seeks out new challenges. In New Mexico, it has done the unheard-of by taking in juvenile offenders as young as 12 and training them alongside adult ex-cons. Carol Kizziah, consultant to the Criminal Justice Agency for Contra Costa County in California, calls the New Mexico project 'a model for juvenile-justice programs" (Males, Carolyn and Raskin, Julie, March 1989).

THE HAMPDEN-TURNER THEORETICAL APPENDIX

Following research at Delancy Street, Charles Hampden-Turner developed a common sense approach to "human development by way of psychosocial learning (Sane Asylum, 1974). "From his experience at The Foundation, he suggests we learn viable social codes while employing them during work and in communicating with others. The following is his Theoretical Appendix, or "A Headlong Assault Upon the Ineffable."

1. Persons exist creatively
2. through the quality of their perception,
3. the strength of their identities,
4. and synthesizing these into anticipated and experienced competencies.
5. They commit these with intensity and authenticity in their human environments,
6. periodically suspending their cognitive structure and risking themselves
7. in trying to bridge the distance to others.
8. They seek to make self-confirming, self-transcending impacts upon others,
9. and through dialectics achieve higher levels of synergy.

10. All parties attempt to order the feedback from this process into matrices of developing complexity.

SYSTEM FAILURE

Dr. Mimi Silbert, director of Delancy Street for over 20 years, plainly describes the failure of the American penal system in *The Self-Help Revolution.*

> "Social problems like drug addiction are complex phenomena which involve the interaction of the individuals within the system. In our zeal for quick cures to these problems, however, we develop simple definitions. There are those among us who consider crime to be solely the product of an unjust and inequitable society. These people tend to sentimentalize the criminal as a victim. The result, unfortunately is legions of junkies and lawbreakers who, because they are stripped of personal responsibility for their past, are divested of control of their futures. Conversely, there are some who consider wrong-doing wholly the fault of the individual, be it through criminal inclination, biological defect, or pyschological disease and personality disorder. These people tend to be "tough" on the criminal. But this attitude, while it engenders anger, bitterness and hatred, rather than manipulation and guilt, leaves the criminal as devoid of options as the other extreme. We place people in prisons where, however horrible or however humane the conditions, the inmates are stripped of all interaction with society: they are also stripped of all responsibility, and are maintained at the taxpayers' expense. Thus they emerge with no sense of responsibility or personal power."

PUNISHMENT OR SOCIAL REHABILITATION?

The increasingly pervasive premise that incarceration is a place for punishment, not as punishment is antithetical to success.

Society's goal should be to incarcerate a criminal for violating the law and to provide the opportunity to learn social functioning skills prior to release. Imprisonment is not a deterrent to crime. Thus, if criminal attitudes and behavior are not changed because the emphasis is on punishment and not rehabilitation, then time spent in prison may be wasted.

Imprisonment fosters neither personal responsibility nor power. In fact, released convicts may well be meaner, more dysfunctional and more socially inept than when they entered prison. Common-sense dictates we should provide them the tools with which they can build opportunities for themselves *while* confined. A lesson may be learned from the European Prison Rules:

#1 -- The deprivation of liberty shall be affected in material and moral conditions which ensure respect for human dignity …

#3 -- The purposes of the treatment of persons in custody shall be to sustain their … self respect and … develop their sense of responsibility and encourage those attitudes and skills that will assist them to return to society with the best chance of leading law-abiding and self-supporting lives …

#64 -- Imprisonment is by the deprivation of liberty a punishment in itself.

#65 -- Every effort shall be made to ensure:

a) the conditions of life are compatible with human dignity …

b) … the detrimental effects of imprisonment and differences between prison life and life at liberty (are minimized …)

c) (sustenance) of links with relatives and the outside community…

#66 -- To these ends all the remedial, educational, moral, spiritual … resources should be made available … in accordance with the individual treatment needs of prisoners (Prison Reform Trust, 1993).

Frank Riessman, author of *The 'Helper' Therapy Principle*, explains how a community is itself a factor in the rehabilitation process:

> "The group provides support, reinforcement, sanctions, and norms; extends the power of the individual; provides feedback; and occupies time. While this last might normally be thought of as a negative for a person seeking to overcome addictive behavior, that had come to control and occupy one's entire life, involvement in the group helps to fill time and replace activities associated with the addiction."

In 1991, *USA Today* ran a complimentary article referencing a bill filed in the California Senate intended to reduce prison sentences by two months for inmates who teach others to read (*USA Today*, February 14, 1991), further supporting the idea that inmates helping others is positive.

Prison is a prime setting for group involvement, as it is populated by old-timers as well as newcomers of all ages. That is, it comprises individuals at different stages of development to mentor and be mentored. Through mentoring programs, inmates could contribute to the community and fell pride of accomplishment, keys to lasting rehabilitation.

HOW DO CRIMINALS LEARN

In *The Journal of Correctional Education*, John Minahan states:

> "Each one of us … has the need to make sense out of the world in which we find ourselves…
>
> "… this process of events meaning becomes a condition of being alive."
>
> "It is evident to me … that most of the men I teach at the penitentiary are expert at mapping their personal positions in the prison hierarchy of inmates and guards … At the same time, however, these men have trouble drawing larger maps."

The Delancy Street model provides inmates, who want to become productive and self-sufficient but lack the ability to do so, an opportunity to learn maps, and therefore reach their destinations.

CONCLUSION

Too often the assumption is made that imprisoned persons choose to be non-productive and anti-social. However, I am satisfied that is not the case. Experience suggests that many inmates simply lack the skills necessary to function in society.

While Delancy Street is not an option of *all* inmates, it should be seen as an alternative to prison for those who truly want help and are willing to reach out for it, work for it, take responsibility, and to give and be given.

REFERENCES

Gartner, Alan and Frank Riessman. *The Self-Help Revolution*. Community Psychology Series, vol. X, Chapter 3.

Gross, Jane. "Where Life's 'Losers' Are Building New Lives." *The New York Times*, March 1, 1989.

Hampden-Turner, Charles. *Sane Asylum*. Wright Institute, Berkeley, CA, 1974. Males, Carolyn and Raskin, Julie. "Delancy Street's Road to Success." *Reader's Digest*, March 21, 1989, p. 112.

Minahan, John. "Mapping of the World: Some Thoughts on Teaching the Humanities in Prison." *Journal of Correctional Education*, vol. 41, issue 1, March 1990, p. 16.

Prison Reform Trust. *Prison Rules: A Working Guide*. London, England.

Riessman, Frank. "The 'Helper' Therapy Principal." *Social Work*. April, 1965, pp. 27-32.

Ryan, Michael. "They Earn Their Way Back." *Parade*. November 8, 1987.

Whitemore, Hank. "Hitting Bottom Can Be The Beginning." *Parade*. March 15, 1992, pp. 4-7.

Sperrazza, Diane. 'Special N.M. Community Gives Losers 2nd Chance." *Albuquerque Journal*, March 21, 1982.

USA Today. February 14, 1991, p. 9A, col. 2.

The Washington Post. "For a Few Addicts: A 4-Year Lesson in Living." May 14, 1986.

BIOGRAPHICAL SKETCH

Patricia Franklin is an Instructor/Coordinator of Job Readiness Programs at the Washington State Reformatory, a 700-bed maximum adult male prison. She is also the Coordinator of Read-to-Succeed, a state model inmate-to-inmate literacy tutoring program. Patricia has a Master's Degree in multicultural education from Pepperdine University and is working on her Doctorate in education. She presently serves as Vice President of ICEA.

IMPRISONMENT AND RELEASE THROUGH SPEECH
The Place of Large Group Dialogue in Prisons

Dr. Foster N. Walker

Over many years, the dialogue groups I have attended as a participant, or organized and facilitated, have been for the university or the general public. About a year ago I was invited to the Institution for Women in Edmonton to co-facilitate a dialogue group. After the first two days of sessions, I was struck by the way the participation had immediately been so serious and so fruitful. In my experience this normally takes much longer. My immediate thought was how extremely appropriate a prison is for a dialogue group. Dialogue group work is about finding a new freedom inwardly and socially. If you do not know your freedom is curtailed you cannot be serious about dialogue. Outside of prison, the subtler walls of confinement are hard to see. In prison there is no doubt at all where walls and wire are; there may be an unusually immediate concern to explore what in every way it means to be imprisoned, and what it might be to be free—experientially, not as an intellectual cliché.

Although I have spoken many times with Peter Garrett, and heard from him of his dialogue group work in British prisons, my interest was quite mild. This experience in Edmonton—my first involvement with prisons—has moved me from interest to serious thought about the aptness of dialogue groups in prisons. The consequences of breaking the law must follow unavoidably if the law is to be taken seriously. A key principle in law is that we have the power of choice to keep the law or to break it. We have the choice to be responsible. If we make an irresponsible choice, the consequence of penalty must follow. All this is understood. Now the growing climate of thought regarding rehabilitation, could be expressed as follows. It makes no

sense to simply penalize law-breaking. There must be some serious effort to enable law-breakers to realize their potential for a different kind of choice. Presumably this is the intent of education in prison. It is in relation to the question of *how* we can best help the imprisoned activate a different kind of choice that I want to consider dialogue in the large group. I would like to give you a small sample of these thoughts in my talk—just enough to provide us with a basis for discussion.

First, I think it would be helpful to give you some background information on dialogue and dialogue groups, to underline for you the significance of a movement which is a new phenomenon in the history of civilized culture. In the last half century an extremely interesting and historically overdue movement has taken place, still so new it has as yet hardly touched the everyday life of individuals and institutions. The essence of the movement is its attempt to take dialogue seriously, and to explore its possibilities and implications for the many, rather than the few.

Twenty-five hundred years ago Socrates developed the art of questioning for which he is famous, and called it dialogue—which is literally 'dia', meaning 'through' and 'logos' meaning 'word'. For twenty-five hundred years it has been assumed that dialogue is only for a few eccentric philosophers, and it has therefore been given no attention, apart from academic analysis. And the academics have not grasped its potential for everyday life. Dialogue was not really awoken from its long sleep until Martin Buber wrote *I and Thou* and *Between Man and Man* in the middle part of the century. It took that long for thinkers to realize that dialogue was not the brilliant and peculiar *way* of the leading question with which Socrates conducted his inquiries with others. The *essence* of his discovery is a *new kind of relationship* arising between

human beings when they move beyond petty differences in favor of a joint effort to understand their lives through an unusual openness and honesty. The realization that they need each other to understand fundamental matters allows them to drop the differences which have held them in conflict. Buber realized that the relationship of dialogue can arise even without speech, so that the association of dialogue with talking—which had prevented the deep understanding of it—was finally broken. The talking is not the dialogue, but a special kind of talking and listening is powerful for evoking dialogic relationship. Equally important, dialogic speech was no longer associated exclusively with the Socratic way of questioning, which is a marvelous art but not appropriate as a model for the large group.

After Buber, and somewhat independently of him, the realization of the importance of dialogue in small and large groups was explored for the first time in history by a few individuals in different places and settings. Two key figures were the psychologist, Patrick de Maré, in Britain, and the philosopher and educator, Paulo Freire, in Brazil. Both realized that sustained dialogue in a group is a unique opportunity for learning, and stimulates the creation of a new and emancipated social culture. It was de Maré who documented the different effects of different sizes of group, and coined the terms “small,” “median,” and “large” groups.

Other names you may be familiar with are Jiddu Krishnamurti, the spiritual philosopher and teacher, and David Bohm, the theoretical physicist. Most recently, and closest to our interests here, is the work of Peter Garrett in prisons in Britain. Peter Garrett was a friend and associate of both de Maré and Bohm.

Socrates gave a clear message about dialogue to Western civilization. Why did it take twenty-five hundred years to grow into a social movement? I don’t think historians have studied

this, and I am no historian, but I think the answer is something like the following. First, it was not realized that dialogue involves a unique kind of relationship. Second, dialogic relationship is not a way of being we are used to, so that it requires us to change. The change is difficult—so difficult that we could almost say it is a new evolutionary step in human being. It is a potential waiting to be realized, but blocked by the ways of relating we have developed as our stock in trade. And this point cannot be understood as long as we are fooled by the loose way in which the word "dialogue" refers to any kind of conversation. Most people, outside of hunter-gatherer tribes, have never witnessed or experienced dialogue, and wouldn't recognize it as such if they did. It is not a method or set of techniques we can quickly learn and then put into operation. It requires us to change what we are, and such change requires a long preparation and a sustained willingness to persist.

A crucial point to grasp when trying to see what is unique about dialogue is that it is not ordinary conversation, debate, problem-solving, discussion, negotiation, therapy, instruction, or any kind of speech we are familiar with. For example, ordinary conversation, unlike dialogue, is not for the purpose of joint inquiry. The main concern of debate is to persuade, whereas dialogue challenges but does not manipulate anyone's opinion. Discussion, like percussion, is a clash of different opinions, but the aim of dialogue is to move through and beyond this. Therapy aims to restore an individual's sense of well-being, whereas dialogue has the aim of joint inquiry for understanding, and may or may not be felt as therapeutic. It is the delicate task of the facilitators in a dialogue group to point out where participants are simply enacting familiar modes of speech and interaction. As an initial statement of its uniqueness, we could say that dialogue is a joint exploration of what thoughts are moving us, what we do with them, and how they are affecting

the quality of our lives. Even this is too simple, since, for example, there is inner dialogue, which is quite crucial.

An important point for this talk is to distinguish between dialogue in general, and dialogue in organized groups of definite size, meeting regularly for several months or several years. The dialogue work Peter Garrett started in prisons is the median size of large group dialogue. The median group is at the smallest end of the large group spectrum, having 12 to 30 participants. Carl Rogers has held large groups of 800 participants, reminding us of the Greek Ekklesia or Assembly of the first democracy, having over a thousand present. The small group of up to eight people can be many things, depending on the membership, though its size presents difficulties, such as a lack of sufficient diversity of perspective. Dialogue organized in the median large group is my focus here. That is all I will say here by way of background. Now I want to visit a dialogue group with you.

Suppose for a moment that you put your head round the door of the room in which a dialogue group is meeting, and watch and listen for a few minutes. What would you most probably observe? Around fifteen to forty people sitting in a circle with no tables or other furniture between them. Someone is talking. The rest are listening. The speaker is relating something that happened during the week. Someone else comments on this, and is drawn back into an event which frightened her long ago. Everything is slow. There is no agenda. Several topics can be touched on in an hour and a half session, and sometimes the group stays with one topic all the time. Probably you will think, “Oh, a dialogue group is just a personal sharing group.” Or if you witnessed one of the heated exchanges, you might think it is a sort of therapy group. But you notice there is no therapist, no leader, no one guiding the talk, and that seems

rather chaotic. If you happen to listen at a moment when a question about ethical behavior is pursued rather theoretically, you may think it's some kind of intellectual entertainment. But if you attend every session over weeks, you will be puzzled, realizing that what is happening does not fit any of the labels with which you are familiar.

In spite of no direction from a leader, the same topics reappear over time, pursued more deeply, patiently, no hurry for conclusions. And the talk often drops the topic, and focuses on how people are thinking and feeling in the midst of the talk. You are probably wondering, "Where is all this going?" But the participants don't seem to be concerned about going anywhere in particular. It *is* very puzzling. Do they think they have all the time in the world? A dialogue group is never a weekend workshop affair. It requires a long commitment to bear its special fruit, not the least of which is the overflow of its effects into every area of the participants' lives.

Well, you know there is a facilitator in this group, and you catch her in the break, and ask her: "What is this? What are you really doing in there? What's the point?" And if she can persuade you to walk several times around the prison compound with her, she may say something like the following—especially if she happens to think like me.

Did you ever consider the problems of human life that stem very much from the absence of a profound feeling of being together? In this absence, people feel increasingly isolated, and so they begin to see life as me, or me and my group, against all the rest, scrambling aggressively for scarce commodities. Criminal behavior is one form of the assertion of an isolated self—me against society, against the law, experiencing no sense of belonging, or desire for contribution and responsibility to the human community in general. When we feel profoundly together, we

don't decide to further our own ends in defiance of the needs and rights of others in our community.

If prison is to be a genuinely human community, and a place where people learn something that will release energy and purpose contrary to criminal behavior, prisons must do something to provide an opportunity to experience what real togetherness, real solidarity as human beings, is like. Do what? Dialogue. But that answer has no meaning unless we look further at the forces which *destroy* the natural tendency toward togetherness. I mean ideas—the destructive forces are primarily false and confused ideas, forming the content of confused thinking, and issuing in very confused action.

Look, for example, at the idea that difference is a problem. Everywhere, people resist differences, seeing them as a problem to be resolved. But is difference a problem? I know difference in sex, in race, in religion, in families, acts as a spawning ground for all kinds of destructive behavior—violence in the family, religious persecutions, racial wars, political murders. So fragmentation—the opposite of togetherness—is associated with difference.

But does difference *have* to spawn destructive behavior? Surely not. If we have come, somehow, to the *idea* that all males are hateful, all Germans are latent Nazis, all Christians are enemies to the truth of Islam, that all such differences are problems to be eliminated, then, yes, difference will spawn all kinds of appalling behavior.

But the differences themselves are benign. They are just the way life is. The *idea* that difference is a problem creates all the difficulty. Suppose we play with a different idea—the idea that difference is a rich opportunity, making for endless interest, endless learning as the different perspectives expand our own, and giving the pleasure of transforming boring familiarity with the

fresh and unpredictable. This is not just an idea, it's an everyday fact. Every day, difference is also enjoyed. "Well, that's different!" we say, smiling with approval.

Difference clearly does not *have* to isolate people in rejection and antagonism. This only happens if we have the idea that a particular difference is a problem. If you are a devout Baptist and I am a devout Catholic, is it possible for us to be, and feel, together, even religiously? I mean together with no rejection of each other, and no antagonism toward each other? Can you drop the false idea of the Catholic as the enemy? Can I drop the idea of the Baptist as the enemy? Put it this way: can we each be open to the other in the experience of togetherness as fellow human beings?

Dialogue provides a way for us to reach this point. When we commit to talking everything through with each other, for as long as it takes to understand each other—which may be weeks or months—we discover it can be done. At first, the more we share our views, the more the differences will hurt and irritate, but if we are committed to staying in the group and not walking away, to talking and not fighting, we discover it can be done. The talk becomes the walk.

The difficulty is that such a quality of persistence with talking ourselves into allowing difference to become a source of harmony is almost unknown in the modern world. Instead, we rush to make trade-offs, we fight, we retreat and compromise, we force others from power positions, eliminate each other, and we can do all this so easily we don't even have to think about it. That's the problem. It's thought operating thoughtlessly. It's mindless. The dialogue group is about the recovery of mind with respect to all these habitual ways of dealing with conflict of

interests. The kind of talking that ushers in this recovery of mind is so different it is like learning a new language. It's immensely difficult, and a fascinating challenge.

You have completed one round of the prison compound, and start another, since she obviously has much more to say.

So, we have talked of isolation, she continues, which took us to the lack of togetherness, and we noted how that is a condition for anti-social attitudes. We explored the idea of difference as something to resist, and the way that destroys togetherness. In overcoming this, in learning to feel difference in a new light, we are, in the talking together, creating a new culture together, a new mind, a new way of being together. We are actually experiencing the beginnings of a profound togetherness, without ever eliminating a difference. It feels like community, not isolation. Our fellows in the group are increasingly making themselves extremely vulnerable, but we are no longer exploiting this—we are moving naturally toward responsibility. It is just happening. Do you see how moving away from the feeling of oneself as an isolated self is a movement toward responsibility? Amongst other things, this can involve a movement away from the attitudes giving rise to crime, and we have not even been trying to tackle criminal tendency! We have been exploring together, exploring the thoughts and feelings underlying unnecessary isolation—the thoughts and feelings which may never have been spoken before. We are not trying to *solve* anything. We are trying to *understand* each other, and ourselves, which is, inevitably, a healing force for the individual and the social group.

I can certainly relate to her point about dialogue being like a new language. I was never taught to dialogue. It was never even mentioned. It was tacitly forbidden. Parents and teachers

and peer groups imposed whole areas of things that could not be spoken without dire consequences.

That's it, she says. That's precisely it. The difficulty is that we ourselves do not know how to dialogue. It is not a way of talking we have learned at home, at school, or anywhere else. We have not experienced it, so we do not understand it, do not see the point. It requires a recognition of our imprisonment within the walls of the unspeakable, and a leap of faith to take the trouble to see if they can be scaled. We will only do something difficult like this if we see the necessity of it, and the way that other approaches, for all their value, do not bring this about. Those of us who have become organizers and facilitators of dialogue, did so because we saw the importance of it, not because we could do it. Like anyone else, we have had to learn, and we are still learning—because, it requires us to change who we are, to unlearn rigid patterns of a lifetime.

So I am suggesting that dialogue is a way of being together which actually allows us to experience a *real* togetherness. This is a necessity for resolving any human difficulty, including criminality. I am involved here because of my conviction that this is the educational venture in prisons which addresses the *root* problem.

Think for a moment about an obviously basic difference in a prison, between staff and prisoners. You are "staff," I am "prisoner." These are categories, labels, slots to squeeze people into. They never fit, but we try. You are not simply a staff member, and I am not simply a prisoner. These are *roles*. You are in the role of staff in the prison, and I am in the role of prisoner—while in the prison. But if you see your very self as 'staff' and I see my very self as 'prisoner,' we can never relate. Only our images of ourselves in our roles meet. How do they

meet? They meet in a clash, however quiet, making us look as if we are basically different, apart, like two different species. The absolute difference of roles fools us into thinking we are different and irreconcilable as selves. This difference can never be transcended, and we stand off in suspicion and fear, alienated—the alienation like gunpowder waiting for a spark. You do not treat me like a person, as a human being like yourself; I do the same to you. We never relate as fellow human beings. We are never together; you are always in control, I am always the one under correction, or resisting correction. And in strengthening my sense of identity as a prisoner, my sense of identity as a criminal may also be strengthened.

The other side of this problem is that I am fooled into thinking that I *am* together with those in my group. But that sense of being together is an illusion. When I relate to the others in my group simply on the basis of their being in my group, it is our role images meeting, not the real human beings that we are. In this way, the continuation of the illusion of being together actively prevents the realization of the lack of real meeting, and thus prevents any thoughtful movement towards it.

Now as 'prisoner,' I belong to the prisoner group. If I *identify myself* with my role, I also have group identity. What does that do? It keeps me alien not just to you but to everyone in your group—even those I've never even met. Whatever conflict I feel with you over our role differences, I am also going to feel with anyone in your group, just because I am thinking 'staff' is what they *are*. So I am not even open to the possibility of togetherness with anyone in your group.

In this way, the prison makes its own contribution to the problematic divisiveness already learned in the rest of society. I could talk in the same way about other social groups, such as

families, schools, and political factions. The problem of identifying ourselves with roles, so that we only relate according to role definition, is a universal problem. The student says, "Meet me as a fellow human being." The teacher says, "You must be quiet and learn. I am teacher, I know, I teach. That is all." The child says, "Meet me as fellow human being." The parent says, "I am father. I provide and tell you what to think and do. You receive and obey." This is the tragedy, the frustration, and then the despair, rage, and violence of people held apart by roles.

Of course it is a fatal misunderstanding of what a role is, but false ideas have power, and can lead our lives to fatal conclusions. There is a way out. If you listen, deeply, patiently, regularly, to me, as I tell you of my life, my thoughts, my feelings, gradually you will see I am not my role definition, but a person like you. And your role prejudice drops. If I do the same, and stop seeing you simply as staff, we begin to realize our togetherness. Feeling together, we can now work together, not against each other. Suddenly a whole new world of possibilities exists for us. So here we see that the dialogue group, by addressing unnecessary role conflict, can contribute much to the quality of relationship in the prison, between inmates and staff, between the inmates themselves, and between the staff themselves.

The real function of a role is to describe something we do, a particular area of activity and responsibility. It does not identify what we *are* and *can be*. The real self always overflows any and every role. As one person said in a dialogue group, "I don't know who I am, but what I am is continually unfolding in every moment."

The place we first learn to confuse a role with our identity is the family of origin. And it is a multiple confusion. How does the confused way of thinking proceed here? Your family is a different family. People in your family are not my parents and sisters and brothers, and,

therefore, I do not have to accord them the same treatment. I have loyalty and responsibility to my family members, but not to anyone else.

Now, running alongside this curious but common way of thinking, is an even more curious, and also paradoxical, stream. The more exclusively my early learning of patterns of relationship is with family, the greater is my tendency to relate to outsiders as quasi-family members. Even though I consciously differentiate between my family and outsiders, unconsciously, and projectively, I try to relate to outsiders as quasi-family members—as if they were parents, siblings, grandparents, and so on. You must have noticed how we make our spouses into fathers and mothers, our students into children, and our political and religious leaders into fathers and mothers we idealize, or hate, or both. In projecting a role image onto the other we make a real person into something unreal. As long as I have not learned to relate to others in the larger socio-cultural context except through a family model, there will be endless confusion and conflict. Add to this confusion the dysfunctional models of family relationships that we have learned.

If we bear in mind that prison inmates have often demonstrated in a dramatic way the difficulty of relating effectively to the socio-cultural environment, the large group again suggests its usefulness. Patrick de Maré, as a clinical psychologist, was intrigued to observe what happened when people shift from small group work to the large dialogue group. In the large group they find that they cannot relate to participants in the manner of family. For the *large* group, on account of its size, makes the relational demand of a society, not a family. Also, of course, its process is *dialogue*, and with this we have no familiarity, either in the family or the larger society.

Being together for regular sessions over a long period, in dialogue and with a large number of relative strangers, means that we cannot avoid getting to know the people both as unique persons, and as human beings like us. Our images of the participants as fathers, mothers, and older and younger siblings gradually crumble. We can no longer use these images to relate to others in the group. If we have always used those images for relationship, we are now in a frightening predicament. Without them, what do we do? This produces a period of intense frustration, because we don't know how to relate to the real human being in front of us, and he or she will not stay true to our image. If we stay in the group through the frustration, we began to change. We *learn* to relate to other people as unique selves without role categories. And we also begin to see *ourselves* beyond any role limitation. We began to see ourselves as we really are. We began to feel what it is like to relate to ourselves and other human beings just as human beings, not only beyond a quasi-family label, but beyond any label whatsoever.

Since the large group is more like a society than a family, another advantage is that socio-cultural issues arise, such as employment conditions, justice and the law. Moreover, they arise not only as abstract problems but as immediate issues in the group process itself. In general, we could say that it is the large group which brings up the issue of citizenship. Undoubtedly, inmates, though not inmates alone, need this opportunity to clarify and expand their thinking about socio-cultural issues. Instructional contexts exercise the memory a lot and thinking very little. Small groups, besides the temptation toward quasi-family dynamics rather than dialogue, cannot offer the wide range of perspectives on which effective thinking thrives.

When we see ourselves and others beyond any labels, differences are still there, but these are *real* differences—differences of height, color, sex, cultural perspective, race, religion, career,

and so on. Real differences, without reaction from confused category thought, are no more a problem than having different types of trees. More than that, they are clearly an advantage, and for the challenge to serious thought, they are a necessity. Consider the real difference of religious perspective between our Catholic and Baptist. If the Catholic is not identifying himself totally with the role category of 'Catholic,' he will not regard the Baptist as any kind of threat. The difference of religion is then a source of interest and a strong provocation of clearer and deeper understanding, and the interchange furthers mutual respect as fellow human beings.

We do not need to be held dangerously apart by differences. But to avoid this confusion, we have to see the tricks that thought plays with labels. The large group has been found to have enormous potential for exposing the dangerous tricks thought plays, and an enormous potential for enabling participants to free themselves of deceptive thought. Beginning to see how thought does, and does not work, is part of the mind expansion of the dialogue group.

How could large group dialogue do all this? Look again at what is happening in the group. It is a circle for good communication between everyone, and to indicate that no one has power of position over anyone else. There is a completely open space between the participants. In that sense they are equally naked to each other, equally exposed and vulnerable. Since the only designated role is that of facilitator, and there is no agenda beyond what the participants create for themselves, they are naked in the sense that they cannot hide in prescribed role behavior. Increasingly, they can only be seen by others as the human beings they are. Because nothing anyone wants to say is forbidden, eventually they will all find themselves saying what they have always wanted to say and always kept hidden. In a large group of comparative

strangers, which in no way resembles family or close friends, this requires great courage. Is this the freedom of speech democracies have always claimed, and yet had such difficulty realizing?

Perhaps we have a certain civilized naiveté about the power of such a circle when its effect is to unify us in the mutual understanding I have called a profound togetherness. Since we are in the land of the First Nations people, it is appropriate to listen to them on this matter. Black Elk, for example, says this:

> "The Power of the World always works in circles, and everything tried to be round…The wind, in its greatest power, whirls. Birds make their nests in circles…Our teepees were round like the nests of birds, and these were always set in a circle…But the Wasichus have put us in these square houses. Our power is gone and we are dying…"

The house of dialogue claims the power of the circle. And gradually, month by month, if the membership remains stable, it is felt—the fellowship deepening curiously amidst the most openly and honestly shared differences, clashes, and hatred anyone might wish to hear. It can be a whirlwind. Slowly, there is a learning to be together, to work together, to feel and think together, whatever the differences. Fight or flight is transcended to the remarkable discovery that anything can be talked through, if one has the will, and goodwill, to persist.

At the start I suggested being in prison is only the most obvious kind of imprisonment. I have discussed a subtler form of imprisonment which is universal—that speech, thought, and relationship in all its facets, have been unnecessarily constricted by role designations subtly interpreted as identity designations. The roles have become our jailers. But the roles are inside us—we have taken them in. And so we are our own jailers. Dialogue is, paradoxically, group *self*-inquiry. In the midst of the interchange, the participants begin to understand themselves in a

way that reveals a key to the freedom of the authentic self. Speaking our minds authentically is associated with a reclaiming of the power to *be* ourselves authentically.

But speech has been too much emphasized. The language and power of dialogue are impossible without the maturity of authentic listening, where we listen to the meaning for a particular *person*, not just to the meaning of the words. How could we go beyond the immediate reaction to difference without listening long and hard? But if we do go beyond our own immediate reaction it is because we have listened to, and understood, something about *ourselves*, about the source of our problematic reactions. So we have learned to listen to ourselves, and begin to turn the inward war of our various inner voices into an inner dialogue. Outer dialogue and inner dialogue require each other. The fruit of both is peace, and peace, by it very nature, violates nothing.

Authentic listening is total attention, a high act of intelligence discerning meaning as it rests not in the little niche of a word, but in the complexity of a whole life trying to express itself in the word. The uniqueness of dialogic speech, and the experience of profound togetherness, rely entirely on the quality of listening. In a dialogue group, every participant spends most of the time listening. When we consider that wars in the home and abroad begin when people who can listen to words will not or cannot listen to *each other*, we see that this question of listening is critical to the whole quality of life. Undoubtedly it is critical to the diminishing of a criminal attitude and an inhumane atmosphere in a prison.

How can this kind of listening be activated? This takes us back to dialogic speech. The only kind of speech which can activate listening as total attention is speech that provokes a huge question in the listener's mind. Whatever kinds of talking go on in dialogue, nothing of

significance can happen until the right kind of questions surface and grip our attention. The right kind of question is the fundamental condition for talking to become dialogue. When such questions arise, the appropriate response is not an answer. They are an expression of something which is crucial but not known. If we don't know, giving answers is just babble. There are relatively trivial questions, asked for an answer, for example, "When does the next bus leave?" And there are profound questions, asked as an appeal for understanding where we as yet have none. For example, if someone, in the awful realization of having wasted half a lifetime frivolously, asks, "What is my life really about?", wouldn't any answer be an insensitive intellectual game? There is no answer, but there is a long inquiry together if we care enough to engage in it. So this sort of question takes us in a flash right out of all we think we know, and into wondering, or contemplation, or pondering—together. With this comes a silence, within and outside. This is the silence of real listening. This questioning, and listening, are the new language of dialogue which has to be learned. As long as we think our ability with language is adequate, we cannot enter into the experience of dialogic listening and speaking.

To seriously consider dialogue in prisons we cannot think of simply starting it tomorrow like a table tennis club, since for the most part we do not know how to dialogue, or how to work with the dynamics of large group free-floating conversation. Dialogue groups start in many ways, and there is no rule. I think that a useful plan would be to start a study group, reading and discussing two or three books on dialogue and dialogue groups. Having a facilitator for this, who has knowledge and experience of dialogue and the books, would be an advantage, though it is not necessary. My suggestion for books is David Bohm's booklet, *On Dialogue*, and Patrick de Maré's *Koinonia*. Bohm's book is a simple and straightforward introduction. De Maré's book is

a marvelous visionary work, but much more complex. Chapters two and three of Paulo Freire's *Pedagogy of the Oppressed* are provocative and inspiring. All three books have the critical advantage of being grounded in actual experience with group dialogue.

As with any human group, a source of conflict in prisons is the lack of mutual understanding caused by an excess of authoritarian commands. Bearing in mind the capacity of the large group to accommodate hundreds of participants at once, it would undoubtedly be of advantage to have periods when *all* staff and inmates meet together for the open speaking of dialogue.

What I have been suggesting for prison education is along the lines of Harold Behr's exhortation in the March 1985 issue of *Group Analysis*, as reported by de Maré. Behr says that large groups should take up the challenge [of humanizing society] and set about creating a climate in which they can form an established part of our culture.

REFERENCES

Bohm, David. *On Dialogue*. (1990 booklet, a few still available from Kalptaru Books, 1406 Daly Road, Ojai, California, 93023-1950, toll-free tel: 877-525-7282. This booklet now appears as Ch. 2 of the next reference on this list.).

Bohm, David. *On Dialogue*. (Lee Nichol, ed.) Routledge, 1996.

de Maré, Patrick, et al. *Koinonia: From Hate, through Dialogue, to Culture in the Large Group*Karnac, 1991(Caversham Booksellers, 98, Harbord St., Toronto, Ontario, M5S 1G6, (416) 944-0962)).

Freire, Paulo. *Pedagogy of the Oppressed*. Seabury, 1972.

Buber, Martin. *Between Man and Man*. Macmillan, 1965.

Garrett, Peter J.T. "Group Dialogue Within Prisons." Unpublished Report, c. 1994, and "Group Dialogue in Prisons," Fourth European Groupwork Symposium, Leicester, U.K., 1994. (Inquiries: *The Prison Dialogue,* P.O. Box 44, Chipping Campden, Glos GL55 6YN, U.K.)

Correspondence:
Dr. F. N. Walker, 4, 2017-90 Ave. S.W., Calgary, Alberta. T2V 0X4
(403) 281-8730, e-mail: walkerf@cadvision.com

PROFESSIONAL IDENTITY FOR CORRECTIONAL EDUCATORS

Carolyn Eggleston, Ph.D.

> "Probably no element of the correctional education scene is more negative, more lacking, than that of professional status." (Reagen & Stoughton, 1997).

INTRODUCTION

Very few correctional teachers grew up planning to be correctional educators. Most of us "fell into" correctional education after preparing for other work. This is a problem, because we were not properly socialized into the field. Instead, we tend to come into institutional teaching identifying as a reading teacher, math teacher, or trade instructor. What this means is that we do not share a world view, knowledge base, or agreed assumptions about what and how we should teach. In most disciplines, there is a shared world view, which everyone who trained in the field at least understands, if not agrees.

Although this may not seem relatively important at first glance, consider the shared base that most teachers take into the classroom. Elementary school teachers share the foundation belief that content should address the developmental levels of children. Classes which train teachers to work with children address this world view. Elementary teachers have shared experience and training which allows them to take the basic tenets of the discipline into any classroom setting.

In the correctional classroom, however, teachers bring differing educational ideas, because they may have been trained in any number of areas. The teacher in the classroom next to you may not approach teaching the way you do. That teacher may not have even been trained

as a teacher, at all. This disconnect enhances our feelings of isolation, confusion, and lack of professionalism. It is important that we know more about our field in order to better identify with it.

There have been two dissertations written recently which asked correctional teachers in California what they knew about their field (Kistler, 1995; Sauter, 1999). They both surveyed alternative and correctional education teachers in state, county, and local correctional facilities around the State; one addressed adult teachers and the other teachers in juvenile facilities. In both dissertations, the level at which teachers knew about the classic books in their field was around 8%. This does not mean they had read the classic books, only that they knew their names. Only a bit over 50% even knew about the Correctional Education Association, the professional development organization for the field.

In fact, teachers currently employed in correctional settings in California rated knowledge about the contributors to the field, and the history and literature as not at all important to their workplaces. They did not even know how little they knew.

METHODS OF PROFESSIONAL IDENTITY

There is a rich history and literature in correctional education, of which most of us are unaware. We need to know more about our field in order to move beyond being isolated presenters of information. There are many major historical figures who contributed to correctional education, and made it a part of the broader social milieu. We have had several patterns of professional identify over the decades. Learning about these early contributors and patterns makes us feel more closely tied into something larger than ourselves. This makes us

stronger, and better able to sustain ourselves in an environment which can be harsh. (For Professional Identity Assessment Inventory, please see appendix).

There have been several patterns in correctional education professional identification over the decades. The first way correctional educators identified themselves was as Sabbath school teachers. The Sabbath School was the first Correctional Education (CE) trend, begun in the late 1700s, in which chaplains came into the prisons to teach. "Meritorious Convicts" were taught reading so they could read the Bible and be saved for Christ. Chaplains came to the prison after their other duties were completed, and literally "taught between the bars." The Bible was the only text used; the education had a clear religious definition and focus (Gehring, 1995).

In the middle 1800s, the common school trend that had secularized public school education in North America helped to also secularize correctional education. It paralleled public school efforts of the same period. Schools began serving a social function to correct the ills of modern society (Tyack, 1980/1974). They were seen as a solution to the problems of industrialization, urbanization, increased crime rates, social upheaval, the need to Americanize vast numbers of immigrants, and advocacy of the democratic ideal. These goals fit nicely into the ambitions of CE efforts, as they were seen as options for "correcting" the behavior of criminals. Teachers in institutions began to identify as public school instructors.

A third trend in the way correctional educators have identified professionally was with vocational skill development. Starting in the early 1800s, a number of prisons began offering training for job acquisition. This effort helped prisoners attain useful job skills once released into society. Vocational skill training was one aspect of the Auburn, or factory system of prison management, where prisoners worked in congregate shops and produced marketable items for

sale (Freedman, 1981). The factory model became very popular because it was so financially lucrative for the institution. Trade and industrial education was also a major program component in institutions for juveniles, in the reform schools that were established in urban centers.

Another feature of CE history and professional identification by teachers has been the college model. During the last years of the 19th century, several institutional faculties identified as professors (Brockway, 1969/1912). It was not uncommon for local college professors to "moonlight" as prison teachers in the evening. The infusion of instructors who identified as college professors brought the outside world into the prison in a way that had not yet been done. Correctional education and its advocates began to be more and more professionalized. This early focus on postsecondary teaching contrasts with the modern effort of postsecondary attainment for inmates, which began to flourish in the mid 1960s. Together, these two patterns of professional identification are associated with the college model.

The adult education trend became accepted in corrections during the 1930s. This addressed directly, for the first time, the question of andragogy vs pedagogy for prisoners, that prisoners, in spite of academic deficits, are adult learners, not children. This required an adjustment in the elementary education style of teaching prisoners. Adult educators maintain that different learning tasks are relevant at particular stages of a persons lifetime; these tasks must be translated into educational efforts as well. A lack of academic skill attainment does not mean students require primary methods of teaching. The major proponent of the adult education model was Austin MacCormick, the father of modern correctional education (1931).

The next trend in the education of prisoners and the professional identification of its teachers was with the concept of secondary completion. The focus on high school and GED completion was a response to the proliferation of secondary opportunities in local public schools. This is based on the idea that prisoners should have access to educational opportunities similar to those in the community at large, and grew out of broad social concerns about equal access to education. The social movements of the 1960s led to an emphasis on increased educational opportunities for prisoners, as it had led to improvements for other groups.

Another trend in CE has been influenced by the field of behavioral psychology. Learning, which is often defined as changed behavior, has been linked to rehabilitation and reintegration. This addresses the question of whether education in prisons is "correctional" in the sense its focus is on changing student behavior. In many countries, the professional in the prison classroom is considered a prison educator, not implying that they should "correct" anything. The behavioral psychology approach has led to widespread discussion about whether professionals in the field should be called correctional educators, corrections educators, or prison educators; or indeed a term not yet determined. Internationally, there is still a great deal of debate about the appropriate title for our discipline, and no fully accepted term.

Special education is currently a popular trend in CE in the United States. It offers an expansive repertoire of instructional strategies for remediating skill deficits among students with particular learning problems, although it does not offer a rationale oriented focus. Special education approaches have been developed in large part because there has been Federal funding available in the United States for support of programs. There have been a number of special education professionals trained to teach in institutions as a result of this emphasis. Although

there is research which supports some links between disability and criminal behavior (Eggleston, 1996), there is little evidence for the argument that all prisoners also have educational disabilities. This pattern of professional identity has led to increased confusion about what we are, rather than less. Special education can bring helpful strategies to the discipline, but it is a disservice to assume that special education is the same thing as correctional education. There are many "normal," gifted, and adult learners inside prison walls.

THE SUCCESSFUL EDUCATOR

What makes an educator successful in prison teaching? This lies at the heart of the question of professional identity because it is this which should define us. Although we have over the decades identified with one or another discipline in our teaching, correctional education should ultimately be defined by what we do well. There has been some research done to try and find out what the skills and characteristics of successful correctional teachers are, a question which continues to have relevance today.

The skills and characteristics of successful correctional educators include two distinct concepts. Skills, like particular teaching methods or strategies, can be taught through a course of instruction. Characteristics, on the other hand, are intrinsic to the individual, and are acquired from maturation. They can develop, but only through the individual's determination to change. As education professionals, we can only directly address the skills portion of the formula, while obliquely determining characteristics. And yet, both are very important. How difficult it would be if a teacher inside the prison had all the paper credentials, had learned the skills to be a teacher, and yet hated prisoners! This person might possess all the skills but none of the

characteristics. With the limited access that a prisoner has to teachers, this might be the only teacher the student has. Although skills and characteristics are important in any teaching endeavor, these become critical inside the prison, where each student has one or two teachers, at best. In addition, the education program in the prison is often the last formal educational experience the prisoner has. It is critical that the teacher be a help, not a hindrance.

There is a project which has led to a multi year effort designed to determine the skills and characteristics of successful, veteran correctional educators (Gehring, et al, 1992). The research has centered in the United States and Canada, and included a series of surveys directed to working correctional educators, asking what they consider the salient skills and characteristics of successful teachers. Correctional educators from adult, juvenile, state, and county facilities were asked, in a series of several "rounds," what skills and characteristics successful correctional teachers ought to possess. Included in the survey rounds were teachers, administrators and supervisors, in academic, vocational, and postsecondary settings.

In the various survey cycles, it was found that there were a number of areas identified by the recipients which were skill based, and others which were based on characteristics. Through a process of elimination and combination, an agreed upon list of skills and characteristics was determined. Then additional surveys were developed in an attempt to assign performance indicators to the measures. There are currently some correctional systems which use the skills and characteristics as part of the annual evaluation process for teaching staff.

Contained in the list of skills and characteristics were several salient factors, such as, "the ability to sustain a high level of energy over a prolonged period, even in a setting that can be harsh." Some of the others included:

--Ability to relate well with others.

--Ability to stimulate interest in learning and growth.

--Ability to maintain own professional development.

Although these have not been widely implemented, they provide some foundation for understanding the exceptional needs of correctional teachers. Although good teaching is good teaching anywhere, there are factors which make the correctional teacher unique, with special challenges and demands. These should be the factors we search for in hiring, and the factors we use to evaluate success.

CORRECTIONAL TEACHER PREPARATION

There have been some formal efforts to train correctional teachers over the years. A few models have emerged in the patterns of program development. These schools of instruction can be identified by their development, or "generations" of focus (Eggleston, 1992).

The first generation of correctional education teacher preparation programs was developed to meet locally identified needs. Prisons and local universities got together to develop a training program which would address a specific deficit area, such as correctional counselors, with parameters established by local decision makers. In this stage professional identity centers on being an institutional employee. The role of correctional education within the institutional program is emphasized. The teacher preparation is for recognized teaching jobs in the area.

The problem with this type of program is that there is no coherent, coordinated effort between correctional teachers. People trained in this model identify with their bosses, not the discipline. Non educators can be in charge of the process.

A second generation has been identified as correctional/special education, which in the U.S. was influenced by Federal special education funding opportunities. In this stage professional identity is centered on the related disciplines, such as special education, elementary education, or with a particular subject matter. Known special education strategies are applied in the facility, and correctional education is seen as institutional special education.

The problem with this effort is that programs are generally dependent upon external funding, which can be eliminated as easily as it appeared (this has been the case in the US., with the conservative trend in Washington). University professors apply for program grants, but may not have a real commitment to CE. But perhaps the worst problem is that special education is not the same as correctional education. There are certainly students in prison who have special education needs, but there are also gifted as well as normal learners. It is arrogant for us to assume that all prison students are students with disabilities. And special education professors who have spent one Saturday visiting a prison do not know everything there is to know about prison work.

There is a possibility of a third generation for correctional education teacher preparation. Although it does not yet fully exist, the major focus is on an identification with correctional education. It combines the best of US and Canadian practices. The US model of correctional education tends to focus on basic and marketable skills, and in Canada many correctional educators have at least experimented with developmental approaches to correctional education. There has been an attempt to use cognitive approaches in addition to behavioral, trying to focus on community needs in addition to basic skill needs, and on social maturation in addition to job skills. This stage, or third generation, is still in development, but is what we are trying to do at

the Center for the Study of CE. In third generation teacher preparation, there is a focus on the unique dimensions of teaching inside. Student learn their specific content areas, such as reading or special education, but that content is designed to be offered in a format similar to the spokes around a wheel, where the center of the wheel is the core correctional education content. The spokes of the wheel are the specific content areas. The third generation of teacher preparation is part of an international, connected movement.

The third generation is what is being developed for correctional education programs, to meet both staff development (inservice) and masters' level programs. These principles are also being applied to pre-service models for student preparing to become teachers. Included in the curriculum is emphasis on the real differences of teaching inside, the unique institutional challenges, and ways of sustaining ones' self over the long term. In addition, students learn about the rich history and literature of the field.

SUMMARY

Correctional teachers do some of the most important work on the planet. For too long that work has been accomplished in a vacuum, with individual victories going unnoticed by others. We need to develop into the kind of teachers who can make a contribution over a sustained period, and be willing to share our successes with others. To do that we must prepare ourselves adequately, through a continued process of professional development and increased professionalism. We owe it to ourselves and to our students.

> "It is clear that in whatever it is our duty to act, those matters also it is our duty to study" (Arnold, in Quick, 1916, p. Xiii).

REFERENCES

Brockway, Z. (1969/1912). Fifty years of prison service: an autobiography. Montclair, NJ: Patterson Smith.

Eggleston, C. (1992). Correctional education teacher preparation: an overview and a look toward a third generation. Issues In Teacher Education. 1, (2), 43-50.

Eggleston, C. (1996). The Justice system. Learning Disabilities: Lifelong Issues. Baltimore, MD: Paul Brookes Pub. Ed. By S. Cramer, Wm. Ellis.

Freedman, E. (1981). Their Sister's keepers: women's prison reform in America, 1830-1930. Ann Arbor, MI: Univ of Michigan press.

Gehring, T., Eggleston, C., & Ashcroft, R. (1992). Correctional teacher skills, characteristics, and performance indicators. Issues in Teacher Education, 1, (2), 22-42.

Gehring, T. (1995). Characteristics of correctional instruction, 1789-1875. Journal of Correctional Education. June, (1).

Kistler, K. (1995). A Study to establish the need for a Correctional-Specific Education Curriculum.". Pepperdine University, 1995.

MacCormick, A. (1931). The Education of adult prisoners. NY: The Nat Society of Penal Information.

Quick, R.H. (1916). Essays on educational reformers. NY: D. Appleton. (Arnold).

Reagen, M.V., & Stoughton, D.M, (1977). School behind bars: A descriptive overview of correctional education in the american prison system. Metuchen, NJ: The Scarecrow Press.

Sauter, R. (1999). A Study to identify the special concerns and curricular needs of the professional correctional educator of youthful offenders. Graduate School of Education & Psychology, Pepperdine University, unpublished doctoral dissertation.

Tyack, D. (1980/1974). The One best system: a history of American urban education. Cambridge, MA: Harvard Univ Press.

APPENDIX

CORRECTIONAL EDUCATION

PROFESSIONAL IDENTITY ASSESSMENT INVENTORY

1. Who founded the Correctional Education Association, wrote the book on the first U.S. survey of CE (The Education of Adult Prisoners), and was the first editor of the Journal of Correctional Education?

2. What is the title of the definitive book on modern correctional teaching, the 1985 book by Robert Ross and Elizabeth Fabiano?

3. Describe the major correctional education contribution of at least one of the following: Alexander Maconochie, Zebulon Brockway, William George, or Thomas Mott Osborne.

4. What is the primary professional association for teachers of confined students, and what is its approximate North American membership?

5. Approximately how long has correctional education been practiced in North America?

6. Identify what at least one of the following people did to foster correctional education: Clara Barton, Albert Einstein, Franklin Delano Roosevelt, Winston Churchill.

7. Research suggests that the average proportion of students with disabilities in public schools is 10-12%. What does the research suggest is the proportion of students with disabilities in confinement?

8. Briefly describe your aspirations for either your classroom, or for the program in which you work.

9. Briefly describe your aspirations for the correctional education system in which you work (for example, provincial or Federal).

Developed by Thom Gehring & Carolyn Eggleston, CSUSB Center for the Study of CE

SUBVERTED CORRECTIONAL EDUCATION: A POLICY ANALYSIS

(Revised June 1997)

Arlette S. Barrette, PhD student, University of Alberta

The mandate of correctional institutions in Canada is to control and rehabilitate individuals admitted to their charge. Within that mandate, specific educational policies and practices have been developed that are intended to reduce recidivism and prepare 'students' for social and cultural re-integration and labour market participation following discharge. Here I discuss the inequalities, problems, and failures associated with prison education and the implementation of this mandate and argue for possible alternative policy strategies.

The purpose of the criminal justice system is the control and prevention of crime and this purpose determines both the sentencing, the correctional policy, and processes. In 1998, 133 persons per 100,000 Canadians were in a Canadian correctional facility. Currently, 14,500 adults (over 18 years of age, males and females), serving sentences of two years plus, are distributed in forty-six federal penetentiaries. Therefore, the philosophy and the rationality of the justice system is still the four R's: restraint, reform, rehabilitation, and reintegration (O'Leary & Duffee, 1971, p. 379) and these are the cornerstones (Barrette, 1998, Table 1), for the justification of the education and training policy as both a planned course of action and inaction (Pal, 1997, pp. 4-5) designed to deal with criminality. How sound is this approach to crime? This paper, using a policy analysis approach (Pal, 1992), will explore the underlaying assumptions and expose contradictions of the effects and outcomes of the policy. Finally, it will propose alternative policy strategies.

LEGITIMACY OF CORRECTIONAL SERVICES

> The Correctional Service of Canada (CSC), as part of the criminal justice system and respecting the rules of law, contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure, and humane control. (CSC, Mission Statement, 1997, p. 4)

The Correctional Service of Canada (CSC) is an agency of the justice system. Under the jurisdiction of the Solicitor General, it is legislatively mandated by the Constitution Act (1982); the Criminal Code of Canada; the Corrections and Correctional Release Act (1992), and its amendments. It is also subject to the Canadian Charter of Rights (1980) and the policy of multiculturalism. As well, international agreements, such as the United Nations Standard Minimum Rules [with regards to treatment of prisoners] and the International Covenant on Civil and Political Rights affect the practices. These various levels of legislation impact on the policies, the planning, the operations and the rationale for the measure of effectiveness and accountability of the Service. In the same fashion, the principles outlined by the Mission Statement (1997), reflect the underlaying Core Value #1, which states "we respect the dignity of individuals, the rights of all members of society, and the potential for human growth and development"; while Core Value #2 asserts that "we recognize that the offender has the potential to live as a law-abiding citizen." Finally, the defined Strategic Objectives (1997), articulate the goals toward the realization of the Mission and consequently, the Policy of Education and Training (Division) is aligned with Objectives 2.3 and 2.4 respectively:

> To provide programs to assist offenders in meeting their individual needs, in order to enhance their potential for reintegration as law-abiding citizens.
>
> To ensure that offenders are productively occupied and have access to a variety of work and educational opportunities to meet their needs for growth and personal development.

POLICY-MAKING MODELS: EVOLUTIONS APPLIED

Mitchell examined the historical antecedents of the underlying paradigms (1984, p. 140-143) of policy definition, analysis and research before concluding that the needs and interests of society are represented, by the elected body, in hierarchical impersonal structures replicating existing ones. These functional and structural paradigms are present in the policy of correctional education because education and prisons share identical historical antecedents of discipline, inherited from the Church, and the military (Foucault, 1975; Barrette, 1998; 1999). Dye's (1981) appreciation of the importance of polity is revealed in the Elite Model of policy-making, whereby policies are usually made by a small group of policy-makers, traditional agents of a politically and financially dominant group, who are determined to protect these interests. The most comprehensive work for the explanation of policy development, in the initial period of Canadian policy development and implementation (1947-early 70's), has been supplied by Dye (1975). He identified and provided a total of seven contributing factors to policy-making, of which five would seem to have relevance to correctional policy-makers: they must know society's value preferences and their relative weights; know all the alternatives available; infer the consequences of each alternative; and calculate the value of each achieved value in relation to each sacrificed one. He discussed a ratio to be established between them; however, he did not provide a reference to what the acceptable margin would be. Perhaps the answer is in Pal's discussion of cost analysis (1997, pp. 243-245): there is no margin as the solution providing the highest ratio is considered the best option. Previously, Lindblom (1959) concluded that time restraints, costs, and the limitations of intelligence were such severe limitations upon policy-makers, that they were sufficient reasons for the abandonment of the old rational model, in favor

of a more realistic one. Subsequently, Simmons, Davis, Clapman and Sager (1974, p. 459) advocated for a policy-making model adequate in understanding the complexity of influences and networks of social interaction affecting the collective decisions essential to policy-making. They proposed an incremental alternative called the Public Policy Flow Model.

This appealed to policy-makers and politicians due to the extensive, and often hidden, investments in existing programs which made it difficult to legitimate expenditures for completely new policies (Dye, 1981, p. 37). However, the incremental model allows for one administration to pass the problem to the next, while appearing to do something and/or to adjust existing policies, rather than attempt major changes unpopular with the voting taxpayers. While incremental changes are politically pragmatic and expedient, Dye concluded that this approach does not look for the best solution; it only goes as far as finding a solution that will work. Consequently, he warned of the danger of this band-aid approach, becoming a series of partial adjustments which never resolve the original problem and result in snowballing problems and issues, which can end up more costly, in the long run.

This was substantiated when Pal (1997) presented an overview of the issues surrounding policy-analysis in current Canadian context. Examining the main steps of the policy-making process, we pointed out political, moral, administrative or socio-economic shortcomings; he also questioned the value of successive reforms since the early 1970's, which gave birth to a hybrid model called the System Model. As a mixture of the Bureaucratic Model and the Incremental Model, the system allows for upward and/or lateral extension[s] as the needs arise for linkage

with other agencies and services. The system is therefore flexible, and mutable, and increasingly difficult to upset as it can fold and extend itself in a different configuration when exposed or vulnerable: the octopus would be a likely analogy.

Each of the models provides a particular perspective of the decision making and planning process central to the analysis of the complexities of federal educational policies and that at the various stages of development, implementation, or evaluation, ambiguities are revealed. Since, complete homogeneity in bureaucratic policy-making was impossible: only a hybrid model, resulting from administrative decentralization, provided a semblance of systematic unity. However, its shortcomings are exposed in the evaluative stage. Pal (1997, pp. 258-259) identifies loose central agency guidelines and delegation of implementation and evaluative process to the periphery as a fairly recent (last twenty-five years) characteristic of Canadian government services, which are neither surprising nor unique to CSC. Similarly, the re-organization of the CSC (1996-97) seemed to favor decentralization, in the process of information gathering, while maintaining a centralization of decision and policy-making, and evaluation aimed at eliminating regional discrepancies and institutional "fiefdom mentalities" (quoting Commissioner Ingstrup in Barrette, 1998).

OFFICIAL JUSTIFICATION OF CORRECTIONAL EDUCATION: REDUCE RECIDIVISM

The four Rs can be perceived as a continuum in a linear model of decreasing security (Barrette, 1998, Table 2A) which would allow for more freedom and opportunities within the institutions, until release into the community. They can also be seen as converging practices upon the inmates through the rituals and practices of routine activities and timetable. However,

the best understanding comes from merging the two models, by superimposing one to the other, as they converge upon the offenders in the course of their life and activities (Barrette, 1998, Table 2B).

A CSC sponsored research document, Can educating adult offenders counteract recidivism? (1992), reports that Education and/or Training are perceived as the primary positive measures preventing criminal activity and recidivism, by promoting desirable law-abiding activities. Correctional education takes varied forms of practice: from treatment programs to vocational training, the inmate's Correctional Plan reflects the Mission mandated.

POLICY APPLIED: *PROBLEMS* EMERGE

The accepted Correctional Strategy, with *efficiency* as a set priority, guides operations by *determining the relationships and priorities* among the components of programming. All functions are reviewed in light of the Correctional Strategy to determine reallocation, alteration, or elimination of resources. The CSC guiding principles (pp. 2-3) are:

1. Reducing recidivism by addressing needs;
2. Creating an *environment* conducive to change;
3. The attitudes, values, and skills of *staff are agents of change;* and
4. An organized approach to establishing programming and effective follow-up throughout the sentence is required.

Therefore, the Correctional Strategy defines how the responsibility of CSC will be discharged in accordance with the laws; the Mission Statement; and the social and cultural traditions of our country; to respond to the needs of the offenders under its jurisdiction.

These needs are addressed simultaneously as basic human needs [for housing, food, clothing, health care, and safety], and as correctional treatment needs; they are determined by the presence of factors in their life histories (Barrette, 1998; 1999; Gerstman, 1999) relating specifically to criminal behavior, so that likelihood of recidivism is reduced. According to the CSC document:

> …*offender needs are related to cognitive deficiencies*. Substance abuse, illiteracy, mental illness, sexual deviancy, and antisocial attitudes, values, and behaviors…[and] to address the real needs and not just the symptoms, basic cognitive deficits which are underlying needs such as impulse control or anger management must be addressed with offenders who manifest these needs through substance abuse, sexual deviancy or violence. (p. 3)

The priority of interventions is defined as the Core Program, consisting of Living Skills Programming, Substance Abuse Programs, Sex Offender Treatment, Family Violence, and Literacy (Table 3) all of these have a *direct impact upon correctional employment, parole and early release eligibility.* However, in spite of diversity, the majority of needs are *administratively perceived as common to all, including women and minorities*, and consequently the policy states that "what is needed for these gender-specific or cultural groups is different only in the approach taken or the context in which the needs are addressed." (p. 3)

In any large organization, activities required to support the Service's operation may not be complementary or consistent with the needs of offenders. Therefore, an attempt at a clear distinction is made and recognized between Service and offender needs, and the implementation of the Program Planning Model assists in this task. "The overall general programming strategy is to be *oriented towards behavior change*" (p. 5) from the time of the intake assessment, which determines the individual's Correctional Plan. The bureaucratic process ensures that Case Managers and Program Officers are informed of implementations, priorities, and that assignment

objectives are communicated through the review process to program and work supervisors. These objectives will be the factors on which to obtain regular progress reports, ensuring that both institutions and parole offices can effectively respond to individual needs, evaluate the effectiveness of programs, provide guidance for utilization of resources as offender population needs systematically and continuously change, and ensure continuity between the institutions and the community.

The primary goal of each program environment is to provide various opportunities to practice the skills learned through the priority interventions. However, the function of literacy does not have so much to do with crime, as with the needs of institutions and societal emphasis upon literacy. According to the manual:

> While literacy may not be directly related to criminal behavior, illiterate individuals are very often also socially unskilled and ill-equipped to cope with daily, ordinary life. A strong literacy program is important as a basic social need, as well as to assist the offenders in understanding other program components that will help them reintegrate into the community. (p. 8)

Furthermore, if *academic education programs* can be used to provide a concrete environment to apply skills; it can "also evaluate behaviors through encouragement, monitoring, and evaluation reports" (p. 9) which *are necessary to the control function of the system*. The importance of this control function is revealed in the *meritocracy of inmate pay*. It ensures that "the level of pay is directly related to the involvement in and progress made on the correctional plan…" (p. 10). The CSC document is explicit:

> Offenders should not be in a position to earn top rates of pay or participate in wage bonus programs until such time as they are involved in or have completed the requirements set out in their correctional plans . . . Offenders should be required to participate in programs which are considered necessary for the reduction of the risk of recidivism. (pp. 10-11)

Yet, recidivism, in the 1992 document previously used to justify the education program, is recorded in terms of the return [before parole expiry or within three years after release, if time was served to expiry] of ex-offenders to correctional settings. This can happen for two reasons: breaching parole technicalities or sentencing due to subsequent crime, but *no statistics had been reported, in the document, to establish the difference so it is impossible to establish the impact of education on subsequent crime.*

In addition, the problems emerging point to the coercive nature of behavior modification treatment having more to do with behaviorism than with education. A reduction of education to literacy narrows the focus of the educational enterprise. Finally, by generalizing statistics, it becomes possible to nullify inequalities and failures.

INEQUALITIES AND FAILURES OF CORRECTIONAL EDUCATION

The Education and Training Division had a budget of $24 million for the previous 6 years according to the 94-95 Year End Report. This $24 million in 1994-95 applied to a full-time enrollment of 3,359 students. We are told that this figure included all administrative and operative costs, including expenditures, materials and institutional libraries. Figures were not give to show the allocation of resources, so it becomes impossible to see the order or priorities.

In the next report (1996-97), the figures are all inclusive of the Justice programs *both in community and inside CSC*. Outreach programs for prevention are lumped with treatment programs for sexual offenders, substance(s) abuse, family and violence against women, ethnocultural programs, and educational assessment costs are all included. We are now presented with a new way of figuring costs; as the "overall unit costs" (p. 25) determines what it

cost to deliver a program to an unit, *but not provided with the formula to arrive at the unit, nor with a definition of the unit*. The budget figures show that overall institutional education represent 42% of all enrollments, at a cost of 44% of the budget (p. 27). However, actual unit costs for 1994-95 ($724); 1995-96 ($792); and 1996-97 ($753) are provided. It is planned that 1997-98 would see the costs increase to $825 (p. 27). *Apparently in working with figures, ambiguity is still a possibility; but the real issue of the correctional educational value has not been assessed*.

How is the education and training offered evaluated? The 94-95 Report evaluated effectiveness according to A) participation (43%); B) student/teacher ratio (12.8:1);
C) cost of $7159/full-time student; D) enrollment, which varied from section to section, (so overall figures were not collated), and E) completion rates which were undermined by this sectioning, and by *incomplete statistics of drop-outs, transfers and withdrawals.*

Wanting to see if changes and restructuring had affected Education and Training, I contacted CSC National Headquarter (NHQ), Accountability and Performance Measurement Sector on January 22, 1998. I was informed that there was no report for 1995-96 and that the 1996-97's Report would be forwarded. Our conversation, and my questions about the 1994-95 Report led to the discoveries that 1) new approaches and methods were now used for measurement; 2) that the development of these standards and procedures had precluded the production of the 95-96 report; and 3) that the new 1996-97 Report was as different to the last one as oranges to apples. If there is *no measure of comparison between reports*, how do we know the quality exist and that there is validity to correctional education as a method of

rehabilitation? On April 3, 1999, I followed up on the previous years, and inquired about the 98-99 report. I'm told that it won't be available until June.

In the 1996-97 Report, there is *no official data documenting the level of achievement* at any stage of the educational process. Why is it that achievement is not a specified standard of quality and/or efficacy? The standards previously identified are not standards of education/rehabilitation, but they contribute to administration and budgeting. One could question the quality of management and administration, give that $71590 is almost twice the amount of (1997-98) Alberta subsidy per student in public schools; and at least the schools and the students are subject to standardized measures of achievement and performance.

The reality is that correctional education is "banked" education. There are few institutional employment possibilities requiring secondary or post-secondary education; most of the employment is menial and revolves around the functional service needs of the institutions: food production and preparation, maintenance, landscaping and inmates services like the canteen. Much of the maintenance is "make work": creating more work by subdividing tasks until the work is irrelevant and meaningless to the worker, while still contributing to the functioning of the institution. In keeping a maximum amount of workers "productively occupied" with often antiquated tools and methods, which have long been abandoned by most of the public employment sectors, the inmates fall further behind in their employability.

So while, correctional education promises improved economic and employment opportunities for after release; in this world of rapid change, technologies and trades have been transformed. Often the training is outdated even as it is offered. Educational inflation renders

equivalency diplomas useless, and programs which were to be the magic key to advanced education prove worthless; consequently, expectations turn to discouragement.

I conducted an informal survey (Fall of 1995) of the value of the General Equivalency Diploma (GED), in Alberta. In CSC, it is a popular course with the inmates; widely endorsed by the Correctional Managers, and it is generally taken as a Grade 12 education. Yet, Alberta higher education institutions such as the Alberta Vocational Colleges (AVCs), SAIT, NAIT, Grant McEwan College, Alberta College, and the University of Alberta do not recognize it as adequate for entry in their technical or higher education programs: they have "transition year(s)" to upgrade the academic levels. Then, it would appear that GED is a correctional short cut, "meeting the identified educational needs". It serves to appease reformers and inmates, but does not appear to facilitate continuity in educational programming after release.

This was confirmed when I asked my correspondent at the CSC National Headquarters about this apparent failing. He admitted readily that there was no statistic to confirm community educational continuity after release because "that's not our problem." When pressed, he said "they don't have time for school, they have to make money." These bureaucratic and economic priorities having been established, we finished our conversation, leaving me to wonder if the best reason for correctional education is to occupy, and make time pass while incarcerated (just like the other hobbies), while allowing the system to comply with the political agenda of literacy and its mandate of education for rehabilitation. Maybe that's all that was ever intended in the policy.

THE ALTERNATIVES

First, consider the documented evidence that education works to counter recidivism; but it depends on the level and method education. Duguid (at the Association of the Correctional Educators of Alberta (ACEA) Conference, 1999) made clear that what really impacted upon ex-offenders in his research, was a change of self-identity resulting, not from literacy level education, but from participation in post-secondary education programs from recognized colleges and universities. This allowed for a change of ascribed status, identity re-formation, association with desirable peer groups, enhanced mobility, and employment; having more opportunities lessened the attraction to criminal lifestyles.

In addition, his longitudinal findings (1998) showed that post-release rate of success improved overall by 30% over the predicted rates (using the current actuarial methods, with 654 subjects). Similarly striking, young/high risk subjects continuing to further their education after release increased their rate of success by 84%; while those who did not pursue further education, only increased it by 5%.

Obviously, while there is much to be said for the benefits of advanced education, it is curtailed inside the prisons as the university programs have been terminated (1992) due to fiscal restraints. Consequently, as a society, we can either invest in more meaningful education or in more prisons. Currently, it is now only through correspondence that university courses are available, and then, only to the few who can afford them, and only if they are allowed to in their correctional plan. This creates untold limitations and reduces the potential of education to contribute to rehabilitation and reintegration.

Secondly, a firm distinction must be made; rehabilitation, as behavior modification, and reintegration are considered when inmates abstains from criminal acts. Yet in prison, opportunities are not that prevalent. Contrarily, rehabilitation in the sense of re-socialization, demands that individuals do not engage in criminal acts even when the opportunities are present, because of the internalized normative constraints which prevent them from engaging in acts which would violate their own new standards of proper and expected behavior. These respective definitions might lead the reader to conclude that the majority of direct correctional efforts end at best at rehabilitation, since re-socialization implies a level of efficacy in techniques of induced change that the social, psychological and psychiatric disciplines have yet to offer.

After analysis, I posit that the sociological problems of the prison mandate determine the limitations of the critical function of re-socialization set for the prison structure and question whether these limitations are such that re-socialization and the remaining functions of the prison are obtainable simultaneously by means of the same structure. In my opinion, a review of the mandate is needed, and the function of the CSC needs to be limited to the detainment of high-risk and dangerous offenders only. As the security level decreases, integration into community programs is desirable to promote successful rehabilitation (resocialization) and reintegration.

Thirdly, and finally, ACEA members, in continuing to organize themselves and by becoming a professionally recognized segment of the teaching profession, have a unique opportunity to valorize their work and contribution to rehabilitation by asking for the recognition of the achievement and measure of the quality of education which they impart; and which are left

out of the current evaluations. Otherwise, they lose their option to become advocates for their students' education and they contribute to their own objectification as functions of the correctional system.

REFERENCES

Abrahamson, Mark 1989. Sociological Theory: An Introduction to Concepts, Issues, and Research. 2nd Ed. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Barrette, Arlette M. 1999a. The Prison is More…Than Four Walls. Unpublished Paper EDFN 562.

1999b. Forbidden Apples and Serpent's Tale: Getting a correctional education. Unpublished Paper. EDFN 604.

.1999c. Subverted Practices in Correctional Education: a Policy Analysis. ACEA Conference, March 3-5, 1999. Banff, Alberta.

.1998a. Beyond the Prison Façade. Unpublished Paper. SOC 604.

.1998b. Policy Analysi of the Correctional Education Policy Applied in the Canadian Federal Penitentiaries. Unpublished Paper. EDFN 603.

.1997. Breaking Away From Polarities. Paper and Presentation. Alberta Correctional Education Association (ACEA) Conference: Preparing for the Unknown, Banff, Alberta, March 5-7, 1997. Published ACEA Journal, November 1997, pp. 5-12.

Beirne, Piers 1993. Inventing Criminology: Essays on the Rise of Homo Criminalis. Albany, NY: State University of New York Press.

Bentham, Jeremy 1995. The Panopticon Writings. Edited and Introduced by Miran Bozovic. London, UK: Verso.

Carrigan, D. Owen 1991. Crime and Punishment in Canada: A history. Toronto, ON: McClellan & Stewart Inc.

Dunn, William N. 1981. Public Policy Analysis: An Introduction, Englewood Cliffs: Prentice-Hall Inc.

Duguid, Stephen. 1999. Subjects and Objects in Correctional Education. Unpublished Paper. ACEA Conference, March 3-5, 1999. Banff, Alberta.

Duguid, Stephen, Colleen Hawkey and Ray Pawson 1996. "Using Recidivism to evaluate Effectiveness in Prison Education Programs." Journal of Correctional Education, Vol. 47, Issue 2, June 1996, pp. 74-85.

Dye, Thomas R. 1975. Understanding Public Policy. Englewood Cliffs: Prentice-Hall, Inc.

. (1981). Understanding Public Policy, 2nd Ed, Revised and New Forward, Englewood Cliffs: Prentice-Hall, Inc.

Foucault, M. 1977/1995. Discipline and Punish, (A. Sheridan, Trans.). New York: Pantheon Books.

.1977. Nietzsche, Genealogy, History. In D. Bouchard (Ed.), Language, Counter-Memory Practice. James Clifford and George Marcus, (Eds.). pp. 139-165. New York: Cornell University Press.

.1979. A History of Sexuality: An Introduction. (1). London: Allen Lane, Penguin Press.

.1983. Afterword: The Subject and Power. In H. L. Dreyfus & P. Rabinow. (Eds.). Michael Foucault: Beyond Structuralism and Hermeneutics. 2nd ed., pp. 208-252. Chicago: The University of Chicago Press.

Fox, Patricia Anne 1994. Education Rituals and the Marginal Status of Prison Educators in a Canadian Federal Prison: A Study for Advancing Adult Education in Prisons. University of Manitoba, Canada. PhD (Education). (AAC NN13128).

Friedland, M. L. (Ed.) 1989. Sanctions and Rewards in the Legal System: A Multidisciplinary Approach Toronto, ON: University of Toronto Press.

Gabor, Thomas 1986. The Predictability of Criminal Behaviour. Toronto, ON: University of Toronto Press.

Garland, David 1990. Punishment and Modern Society. Oxford, UK: Clarendon Press.

Germsheid, R. D. 1985. "Prison Education to What End?", Canadian Vocational Journal. Vol. 21, No. 3, November 1985, pp. 26-29. (ERIC/Ovid: EJ327486).

Gerstman, Lois P. 1999. A Preliminary Investigation of the Correctional Service of Canada Supervision Approaches: From a Case Management Officer (Institution) Perspective. M.A. Thesis University of the Americas-Puebla, Mexico.

Goffman, Erving 1961. Assylums. New York: Anchor Books.

Griffiths, Curt T. and SimonVerdun-Jones 1993. Canadian Criminal Justice. 2nd Ed. Toronto, ON: Harcourt, Brace & Company, Canada.

Hazelrigg, Lawrence (Ed.), 1969. Prisons within Society: A Reader in Penology. Garden City, NY:Doubleday Anchor Books Original.

Honderich, Ted 1969. Punishment: The Supposed Justifications. London, UK: Hutchinson Co.

Lindblom, Charles E. 1959. "The Science of muddling through." Public Administration Review, 19: 79-88.

Linden, Rick; (Ed.) 1987. Criminology: A Canadian Perspective, Toronto, ON: Holt, Rinehart and Winston of Canada, Limited.
. 1992. Criminology: A Canadian Perspective, 2nd Ed. Toronto, ON: Harcourt, Brace, Jovanovich Canada, Inc.

Marron, Kevin 1996. The Slammer: The crisis in Canada's Prison System, Toronto, ON: Doubleday Canada.
. (1996). "What Do You Learn in Prison?', The New Internationalist, No. 282, August 1996, pp. 20-22.

McCormick, Kevin R. E. Ed. 1994. Carceral Contexts: Readings in Control. Toronto: ON: Canadian Scholars' Press.

Ministry of Supply and Services Canada 1997. Mission of the Correctional Service of Canada.
4th Ed. Ottawa: Communications Branch.
. (undated). The Correctional Strategy, Correctional Service of Canada.

Mitchell, Douglas E. 1984. "Educational Policy Analysis: the State of the Art." Educational Administration Quarterly, Vol. 20, No. 3 (Summer 1984), pp. 129-160.

O'Leary, Vincent and David Duffee 1971. "Correctional Policy: A Classification of Goals Designed for Change." Crime and Delinquency, Vol. 18 (1971), p. 379.

Pal, Leslie A. 1997. Beyond Policy Analysis: public issue management in turbulent times. Scarborough: ITP Nelson.

Public Works and Government Services Canada 1996. Commission of Inquiry into Certain Events at the Prison for Women in Kingston. Ottawa: Canada Communication Group.

Rentzmann, William. 1996. "Prison Philosophy and Prison Education." Journal of Correctional Education, Vol. 47, Issue 2, June 1996, pp.58-63.

Research and Statistic Branch. "Adult Basic Education: Can It Help Reduce Recidivism?", Forum of Corrections Research, Vol. 3, No. 1, 1991, pp. 4-7.
. Contract Teachers in Federal Institutions: Can They Be Legally Considered Federal Government Employees? *The Queen v. Public Service Alliance of Canada and Econosult Inc (1990)*. Forum of Corrections Research, Vol. 3, No. 1, 1991, p. 28.
. 1997. Correctional Service of Canada 1996 Staff Survey, Volumes I - II & Institutional Profiles. Ottawa: NHQ.

. 1996. Correctional Education Year -End Report 1994-95. Ottawa: Accountability and Measurement Sector, NHQ.
1998. Correctional Education Year - End Report 1996-97. Ottawa: Accountability and Measurement Sector, NHQ.

Sacco, Vincent F. (Ed.) 1988. Deviance: Conformity and control in Canadian Society Scarborough, ON: Prentice-Hall Canada Inc.

Simmons, R. H., B. W. Davis, R. J. K. Chapman and D. D. Sager. 1974. "Policy Flow Analysis : A Conceptual Model for Comparative Public Policy Research." Western Political Quarterly, 27, pp. 457-468.

Spencer, Metta 1990. Foundations of Modern Sociology, Canadian Fifth Edition, Scarborough, ON: Prentice-Hall Canada Inc.

Stebbins, Robert A. 1988. Deviance: Tolerable differences. Toronto, ON: McGraw-Hill Ryerson Limited.

Stroup, Herbert 1966. Bureaucracy in Higher Education, New York: The Free Press.

Teevan, James J. Editor (1988). Introduction to Sociology, A Canadian Focus. 3rd Ed. Scarborough, ON: Prentice-Hall Canada Inc.

The Edmonton Journal, November 6, 1997, A9. Cushy Jails Criticized by Staff Poll.
. November 15, 1997, A4. Prairie Provinces Fail Prisoners - Study. Winnipeg: Mennonite Central Committee Canada.

Travis III, Lawrence F., Martin D. Schwartz and Todd R. Clear. 1990. Corrections: An Issues Approach, 2nd Ed., 4th Printing. Anderson Publishing Co.

UNESCO 1989. Declaration of Basic Principles for the Treatment of Prisoners.

Weber, Max 1947. The Theory of Social and Economic Organization, New York: The Free Press.

BIBLIOGRAPHY

With a background in administration, insurance and accounting, Arlette has redirected her career into adult education since 1985. She has worked for the Alberta Vocational College – Lesser Slave Lake and for the Metis Association of Alberta as an educator and coordinator while completing a Bachelor of Education in Adult Education. After completing a Master of Education in International and Intercultural Education she taught in correctional settings at Drumheller and at the Edmonton Institution for Women. She has also been the director of a women's shelter for victims of violence. Arlette is currently completing her PhD in the Department of Educational Policy Studies at the University of Alberta, focusing her work upon correctional issues surrounding education, rehabilitation and community reintegration. She continues to volunteer in various Institutions, and serves as a second-term Senator of the University of Alberta.

OUTSIDE THE WALL: REINTEGRATION STRATEGIES FOR THE MILLENIUM – NETWORKING INSIDE THE WALL

Colleen R. Ryan
- cryan@maildrop.srv.ualberta.ca

> No matter where this kind of educator works, the great difficulty (or the great adventure!) is how to make education something which, in being serious, rigorous, methodical, and having a process, also creates happiness and joy… (Paulo Freire, cited in Shor, 1992, p.23)

INTRODUCTION

The purpose of this paper is threefold. Firstly, it is hoped that a review of computer use in schools will encourage facilitators of prison education to become more actively involved with computer assisted learning.

Secondly, it is hoped that prison educators, and those involved with prison education, will begin to inquire into and reflect upon their assumptions and perceptions concerning computer usage in a "closed system." Positive developments have come about not only as a result of the efforts of Alberta Educators to engage students in interactive technology education, but also due to their generous efforts to share their own favourite web sites for other educators to use by publishing them on the Alberta learning websites. In so doing, these "paradigm pioneers" are helping to challenge the notion that computer literacy is to be reserved for an elite few.

Finally, it is hoped that facilitators of education in prison environments can gain encouragement to act as models of learning themselves. Just as inmates are expected to engage in new learning, so too must facilitators of education. How many times have we heard an inmate say, "well I don't need to know that"… or "I don't do computer stuff!" How many times have we also heard our own colleagues, perhaps themselves "inmates"

of fear, or inertia, comment that they are not computer literate, that they are not very good with computers?

Prison educators fall into a very unique category of educational facilitator. Educational funds for prisoners are limited. The one room school house is still the order of the day in prison education. The prison educator is asked to teach all subjects of varied curricula to students of various ages and levels of learning. It is now being suggested that the prison educator be adept in computer knowledge as well.

Prison educators may teach adults or minors or a combination of both. As a result of recent proposals regarding Young Offender legislation in Canada, the number of young offenders entering adult correctional facilities is bound to increase. Teachers in adult facilities will be expected to take over where well funded public systems have left off. Younger students entering adult correctional facilities will very likely know more about computers than prison educators. Many students are now learning how to create home pages in grade seven. Aside from merely feeling obligated to keep up with students, it is incumbent on all prison educators to model their own efforts to tackle the challenges of lifelong learning by engaging in computer literacy education.

COMPUTER USE IN CLASSROOMS

Over the past few years there has been a tremendous serge in mandating adaptations for computer use and literacy in the classroom. This initiative has existed since the early 1980's in Britain (Robertson, 1998). Teachers were given formal training, and then students and teachers alike were encouraged to create software and curricula which would promote a knowledge of computer technology. Reviewing the outcomes of

this initiative, Robertson concluded that learning in today's classroom would not be complete without computer interactivity. Interactive technology, rooted in a process of communication between the learner and what is being explored, has become an effective and irreplaceable tool in the learning process:

> When a child [student] plays with sand or water, the result of particular actions is immediately apparent in filling containers, turning wheels, spilling and so on. However, in exploring more abstract mathematical ideas, for example, it is not always possible to see the effects of "play" so easily.… Computers… have the potential to apply complex sets of rules to our actions and to respond in a manner which may illuminate our understanding of a topic – interactivity. Because the machine response need not be mediated through another human being, but goes directly to the learner, this may result in greater learner control. (Robertson, 1998, p. 34)

Given that maximized learning and motivation will occur when the learner feels in control of the learning environment (Stoney and Wild, 1998), computer interfacing can serve a useful purpose in empowering students in prison education; however, even though computer interfacing may be motivational, maximized learning can not take place without critical planning and evaluation regarding the implementation of computer software and networking. Multimedia presentation can only be successfully implemented where the multimedia presentation meets the particular needs of the learner while at the same time fostering critical thinking on a global scale.

In response to concerns raised regarding learning in an insular classroom, Breivik (1996) writes:

Information literacy implies knowing:

1) When information is needed (the first and often hardest ability to master).
2) What kind of information is needed.

3) How to get the needed information.
4) How to evaluate the quality/suitability of acquired information (particularly important in an age when people tend to believe anything the computer tells them).
5) How to use acquired information for problem solving or decision making. (p.66).

Thus, to the extent the student is able to recognize computer technology and personal computer literacy as a resource tool, rather than a storehouse of transferable knowledge, the student is able to gain an understanding of critically informed global learning. Accordingly, Breivik concludes that resource-based learning requires a paradigm shift to push back the walls of the classroom to encompass the world. This shift transfers emphasis from teaching to an emphasis on learning, placing primary responsibility on the student to find useable resources from among the wide range of real-world information. Resource-based learning has the advantage of allowing students to explore a variety of materials to achieve learning objectives. The many formats in which information appears, allow for flexibility in learning among students who may, for example, learn more comfortably with visual materials or computer-assisted media than by relying solely on print materials (Breivik, p. 66).

In order to foster critical computer literacy and to address learner needs, the role of facilitator becomes paramount to ensure a balance between learner control of the system, and appropriate guidelines offered by the facilitator. When introducing computer access to students, the facilitator must be sensitive to the massive amounts of information available to the learner which may overwhelm a student with "cognitive overload," affecting motivation to learn, which in turn may affect learning outcomes. With

technologies available in word processing, it is possible to download a limited series of hyperlinks into a lesson plan. By doing so the student gains a sense of empowerment through learner control and at the same time avoid cognitive overload.

The provincial government recently mandated the need for children to learn how to access information which will enable them to be competitive in the global economy. Computer literacy is now a recognized category of "basic" education. Students must not only understand software usage but also Internet usage; hence, children in kindergarten are now exposed to computer software and interactive technologies. It is not uncommon for groups of elementary students to engage in global e-mail communication and participate in global Internet experiments by the time they are in grade three.

Students enjoy interactive learning with computers, and feel empowered to learn when they can "play" in virtual reality. This degree of empowerment has, to some extent, caught high school educators by surprise. Many students become so adept at using computers, they know more than their teachers. A new circumstance is surfacing wherein teacher expectations are being dwarfed by student performance. Students are learning at a rate which has caused some concern and apprehension among teachers; the teacher's role, as banker of knowledge, is being eradicated. For some teachers the disparity of knowledge between what students know and how much the teacher needs to learn is overwhelming.

Interactive learning can easily be limited (Robertson, 1998) by restricting computer access to pre-selected educational software provided through CD-ROMS, where activities involve browsing through encyclopaedias or merely clicking the mouse to turn virtual pages or run virtual scenes. Although initially exciting for users, the

intrigue of such interactivity wanes, encouraging the learner to engage in more interactive styles of learning. Higher levels of interactivity promote and are associated with higher levels of learning. Hence by the time the student moves into secondary education more interactive learning is required to maintain the degree of student motivation and empowerment with this medium.

Mary Cox (1995), educational media specialist at the Max Bruner Middle School in Florida, argues that despite the educational opportunities CD-ROMS offer students, they "can't teach what the Internet can"(p. 60). She argues that "while CD-ROM is a desirable format for reference information and interactive learning activities, it lacks the vitality and immediacy of an online connection." Citing a quote from a colleague she states the following:

> Connie Lane, professor of technology education at Florida State University in Tallahassee, has observed that secondary students in the university's high school initially find online searching frustrating because they have to navigate through a myriad of menus and submenus, but once they have experienced using the net a few times they prefer Internet connections. …students prefer CD-ROM for ready reference, but, after acquiring some online searching skills, they're fascinated by exploring the online world. …writing and receiving e-mail messages and visiting World Wide Web sites with stunning graphics are her students' most popular activities.
>
> It's true that there are obstacles to successful use of online networks. But, by going online, students have access to the most current information and resources that enrich traditional curricula.

Skills required for online use differ from those required for CD-ROM use. With such large amounts of data available, students need to learn to think at more highly creative levels as they apply information-seeking skills to a constantly changing environment. Cox concludes that "in a world where it is predicted that only paradigm

pioneers will enjoy success, we can easily see that the rote searches, for fixed information, on CD-ROM for example, may be inadequate to train students to sort through a continually shifting avalanche of information" (p.60).

Stoney and Wild (1998) stress the need for critical interfacing using websites in learning, and the importance of design and user friendliness of the learning interface. In their case study of guidelines needed to create a network for school districts, Herndon and Yarrow (1996) suggest the first step in the journey is to conduct a needs assessment. Given the particular needs of prison educators and students, it might be worthwhile to consider establishing either a provincial or federal "instructional technology needs assessment committee" consisting of teachers, administrators, and volunteers from the community. This committee would assess needs of both students and teachers regarding computer literacy in a corrections environment.

My research analyzed a needs analysis by the U.S. corrections department almost twenty years ago, and manipulated it to address concerns regarding Internet usage today. Ironically, although the needs analysis at that time focussed on issues regarding implementation of educational programs in general, concerns which emanated from that study are surfacing as pivotal issues regarding Internet access in Canadian prisons today. Paraphrasing some of these concerns below, it is hoped that prison educators and administrators will reflect on the following question: why are issues raised over twenty-five years ago concerning the implementation of social education programs such as life skills, interpersonal skills, and problem-solving skills which are seen as a necessity in present day society, are now again being perpetuated regarding the implementation of Internet access for prisoners? What is the real motive behind these concerns? Are they

founded in issues of control and power, or possibly fear, or are they genuine issues? If they are "real" issues, how can we best approach securing solutions while accommodating student needs?

In 1973, Bell et al. stated that while some administrators of educational programs were contributing greatly to the advancement of state-of-the-art programs others were reluctant and almost secretive in their planning and procedures. They emphasized that "critical administrative and policy-making decisions" often rested in the hands of those most concerned with security. At the same time they noted those involved in security were often the most hostile regarding the implementation of the new life skill programs. These administrators backed up security rational, stating that, security issues aside, criminals should not have free access to programs that even family and friends pay for. Support for the new programs was determined on the basis of "contradictory philosophies espoused by custodial and treatment personnel" which tied in with the "prevailing attitudes of society-at-large." There was a wide rift between the treatment and educational modalities within prisons. The onset of computer literacy requirements has not lessened the effect of this rift; it is now compounded by the fact that even prison educator's have contradictory philosophies regarding adult learning in a prison environment, and differ greatly in opinions regarding Internet access for inmates. Back in 1973 a faction of prison staff saw a great benefit in offering social education programs while another faction did not. The rift now includes the have's and have not's of computer literacy.

Interestingly enough, Bell et al. point out that allowing inmates access to typical

science tools such as dissecting instruments and chemicals was a genuine security concern. Ironically, virtual labs can now supply all the dissecting instruments, the flies, the frogs, the chemicals, the Bunsen burners, the dice for statistics, the pulleys for physics experiments, etc. without any tools ever having to cross the prison security threshold. There is such potential for learning offered through the Internet, which can overcome the many restrictions associated with an insular environment. Admitting to ignorance of such potential through the guise of expressed concerns with security is no longer appropriate educational modeling for social transformation, rehabilitation, or reintegration.

Nonetheless, administrative needs have to be considered in tandem with student needs. Because the degree of interactivity increases according to the student level of learning, administrators continue to express security concerns regarding the tremendous amount of information available on the Internet, not all of it deemed to be educationally appropriate. In a prison environment the kinds of security available for software usage and network service would be paramount. For example, Internet Explorer is now offering software which prohibit users from accessing any information on the Internet without a rating similar to a PG rating. Currently this system is somewhat ineffective as most sites on the Internet have not been rated. Arguably, educational sites will become rated, and as more security minded and critical surfing tools are created, access to prohibited sites will be restricted as a matter of course. Requests can be made of certain service providers to ensure that sites deemed to be inappropriate are filtered from the links available to users. Service providers, such as TELUS PLANET which is very economical for educational institutions, do not offer the filtering provided by America

Online or CompuServe. However, free shareware server filters (known as "browser add-ons") are continually created to serve as "parental controls," which complement the economic viability of user systems such as TELUS PLANET. Further research regarding the degree to which any server would be able to meet the specific security needs of a corrections program is warranted. It would appear that "browser add-on parental controls" would be a very effective censure for corrections concerns.

It seems clear that implementation of a complete computer literacy program in prison education needs a support system capable of catering to specific needs. Herndon and Yarrow (1996) asked for tenders from bidders who could meet outlined goals and specific needs and chose a networking service and support provider accordingly. They concluded there were basically 12 steps required to create a network instructional support system:

1. Decide what your school district wants to accomplish
2. Select software to accomplish this goal
3. Decide on hardware to accomplish this goal
4. Look at management capabilities
5. Plan physical structure of the network
6. Decide on platform server
7. Conduct the bidding process
8. Approve a contract with the vendor
9. Implement the network
10. Utilize the network
11. Plan maintenance of the network

12. Plan for continual evaluation of the network

The cost of creating an instructional support system could be formidable, especially given the fact that funding for prison education has deteriorated. However, I suggest a different approach which would entail piggy-backing onto various systems set up to offer networking services and instructional support within each province. Because education comes within provincial jurisdiction, each provincial educational system will offer varied instructional support systems regarding instructional technology. Moreover, the established educational systems cater to the needs of K-12 students. It is argued that such educational supports are not geared to meet adult education needs, and hence are of little use to those studying in an adult setting. Students in prison often have learning disabilities, have had poor schooling experiences, and, in many cases, have not excelled in education. Educational programs offered through the Internet tend to be learner-centered, offering visual and audio graphics, and feedback which effectively accommodates and assists in overcoming difficulties associated with learning disabilities.

Alberta's Department of Education embarked on a project involving teacher and student participation through the *Because We Care Education Society of Alberta* and the *TELUS Learning Connection.* This instructional support system was established to assist both teachers and students in instructional technology: http://www.2learn.ca. This site not only offers links to various other educational support systems, and tips which can be used by teachers of kindergarten through grade twelve, but it also introduces students and educators to skills required for using the Internet. It is coordinated with the help of Denis Chalifoux of the TELUS Learning Connection & Ross Shepard High School and Dr. Frank Jenkins of the University of Alberta Department of Secondary Science Education

and Ross Shepard High School. Dr. Jenkins offered me support and encouragement in preparation for the prison educators' conference and I acknowledge and am indebted to him for his assistance. His support reflects the real educational nature and power of the Learning Connection and the *Because We Care Education Society of Alberta* which encourage sharing our visions and working together to realize the great potential and effects of our cooperative efforts in technology instruction.

My presentation for the ACEA Conference, with the cooperative and generous efforts of the "computer literate hosts" of the conference, provided a "facilitator created" download of html sites from "www.2learn.ca" and from other selected sites on the Internet. See Appendix A. One goal of my presentation was to convince prison educators that, sites from the Internet could be downloaded as html sources and opened as Netscape or Internet Explorer sites as long as prison classroom computers housed either Netscape or Internet Explorer software. To accomplish this, I set out to present these sites from the cache memory of my computer without actually connecting to the network. This required downloading or "source saving" html sites and re-opening them using Netscape or Internet Explorer software. Any hypertext links within those sites became inaccessible, "offline." For example, a saved download of an Internet search of Hamlet would reveal a search page with summarized links. A student could chose to hyperlink to an essay on Shakespeare's understanding of Copernican physics, if online, by simply clicking on the hyperlink; however, once downloaded, the connection is lost. As a result, the student would have to either be instructed to search the "instructor downloads" provided (i.e. previously downloaded onto the disc in lesson plan format), or to ask the facilitator to obtain a downloaded copy of the link for follow-up. Such teacher

directed Internet study would be very time consuming and require much preparation. Nonetheless it would conform to security standards.

Post-secondary students have access to Internet providers through an account with their post-secondary institutions. It can be argued that facilitators would be able to access the Internet on their behalf to download materials for their educational use. I have found high school sites offered by the TELUS Learning Connection extremely valuable sources of information for those engaging in post-secondary studies, whether they be in veterinary assistant studies, or liberal arts courses. High school students with learning disabilities may have difficulty grasping instructions geared to the average grade twelve student, instruction geared to lower grade levels may be more learner centered and useful for struggling adult students.

It is conceivable that Internet materials can be shared with incarcerated students offline; however, it is minimally practical and minimally empowering to allow the students to "surf" in this type of "dry dock" set up. Certainly, prison educators can offer a setup where student learns to navigate the information highway, from the parking lot so to speak, but it is suggested that far more can be done for student empowerment when it comes to teaching computer literacy skills. The theme of this conference is to prepare students for eventual reintegration into society, I therefore urge that ways to bring the Internet into the prison be considered, which can both maximize learner access and maintain security standards.

Perhaps the easiest way to facilitate controlled access to the Internet in prison education would entail purchasing of specialized computer video projectors for use only by the facilitator. The facilitator would log-on and relay accessed information through

the projector as students participated in the surfing process via the "facilitator/mediator." Such projectors can be purchased for as little as $3000.00 per projector, which is roughly the equivalent of the purchase of 1 or 2 extra computers per prison. A far more reasonably priced method would be to adopt the "Averkey" approach. The Averkey is a small device which hooks up to the computer and allows on-line internet projections to be relayed through a cable to a television screen. At a cost of less than $500.00 per unit, it is suggested even students in segregation could profit from on-line facilitator mediated schooling.

To standardize Canadian prison education, contracting with one supporting network such as TELUS Learning Connection, could assist in the development of a national prison educators' curricula, and would be less costly given the standardized software in use. For example, due to differences in service providers and software browsers, a Macintosh may run a virtual genetics lab where specific mutated fruit flies are selected by students, mated, and allowed to produce offspring, all with the click of a mouse. However, a Macintosh Web server may not accommodate the Interactive Frog Dissection, which was developed for server software on a UNIX workstation. Keeping up with technology is no small feat and it seems based on a trial and error philosophy even with those well versed in instructional technology.

For purposes of this paper, a sample of sites found at http://www.2learn.ca, and other selected websites, has been appended. The richness and depth of learning sites can not be known merely through textual description. The "fun" of discovery is reduced when one does not engage interactively with these sites. The feeling of empowerment gained through the "educational treasure hunt" is absent. Nonetheless, it is hoped readers

will have a better understanding of the resources available for them and for their students by viewing the samples in the appendix. If this paper is downloaded and re-opened under Microsoft Office 97 or 98, these recent software editions have an embedded hypertext link, allowing readers immediate access to these sites (providing they have an Internet connection).

PRISON EDUCATORS ARE NOT ALONE

The challenges presented in teaching students to use computers is not limited to adult education nor to prison education. Resistance to pedagogical changes utilizing technology in universities is often blamed on faculty and administrator reluctance to explore new techniques out of a fear of change in general or of the technology in particular (Bailey & Coltar, 1994, p. 186). In commenting on her tour of 11 U.S. high schools with advanced technology programs, Frances F. Jacobson (1995) writes that "she was dumbstruck by the pivotal role students are playing as technology leaders in their schools." It appears that computer literacy is mandating more responsible roles for students, while at the same time challenging traditional teacher roles. As Jacobson (1995) writes:

> We all make jokes about having to ask kids for help with our computer problems. My journey reminded me of this again and again. In virtually every school, students held leadership roles, as well as instructional roles, when it came to computers. …
>
> I also saw how teachers were responding to the encroachment of technology. In addition to feeling they might be losing control of the knowledge base to students, many teachers were not accustomed to being beginning learners.
>
> More than any other factor I was exposed to during these travels, I was continually struck by the power of the individual …. The fragility of

> this power is revealed when the pivotal person is absent. A thriving program is likely to collapse…. To create lasting and meaningful growth, school culture must support a community of change-making individuals who, in working together, have the power to establish a stable infrastructure.

Whether computer literacy is being suggested at the post-secondary level, at the high school level, or from within prison walls it would seem the challenge is to consider changing the accepted role of facilitator. From the prison educator's point of view, this means investing in reducing recidivism by encouraging students to adopt an understanding of critical networking for social transformation.

CHANGING THE STOREHOUSES OF KNOWLEDGE: EMPOWERING CRITICAL COMPUTER LITERACY FOR SOCIAL TRANSFORMATION

Implementing technology instruction is not easy for teachers who, used to being experts in their fields, consider themselves somewhat computer illiterate. I found Jacobson's (1995) conclusions regarding teacher learning to be particularly poignant. She states:

> Teacher training worked best where it was voluntary and included an onsite core of teacher-mentors. At every school there were a few mavericks who were willing to take on the mentor role, given some token sign of administrative support. These individuals possessed the right mix of a generous and non-threatening spirit along with enthusiasm and belief in what they were doing. The result was a grassroots growth of technology, rather than an imposition of it from above that could have led to resentment. … I saw cases of learned helplessness, such as the librarian who would not plug in a printer on her own.

In drawing upon their own feelings about becoming computer literate, facilitators can gain profound insights into what Shor (1992) has suggested is required of critical teaching for social transformation. If any mandate seems to have recently fallen on the

shoulders of prison educators, it is to empower students to engage in critical thinking thereby providing needed skills to successfully reintegrate into society. Teacher's experiences regarding their own challenges with computer literacy and their modeling of their own willingness to tackle the challenge within the prison classroom can effect social change in a way which both guides and empowers the incarcerated student. As Shor (1992) states:

> the difference between empowering and traditional pedagogy has to do with the positive or negative feelings students can develop for the learning process. In traditional classrooms, negative emotions are provoked in students by teacher-centered politics. Unilateral teacher authority in a passive curriculum arouses in many students a variety of negative emotions: self-doubt, hostility, resentment, boredom, indignation, cynicism, disrespect, frustration, the desire to escape. These student affects are commonly generated when an official culture and language are imposed from the top down, ignoring the students' themes, languages, conditions, and diverse culture. Their consequent negative feelings interfere with learning and lead to strong anti-intellectualism in countless students as well as to alienation from civil life. (p.23)

Given this understanding of empowering learning, one can understand how prison educators, with all the obligations inherent in facilitation within a prison environment might harbour some resentment in being forced to become computer literacy facilitators, as well. Jacobson (1995), in pointing out how students can effectively enter into a leadership role given their own advances in computer literacy, explains that despite seeing a fundamental shift in the status quo of education which removed sole control of the knowledge from the hands of the teachers, a far greater need was surfacing:

> What I realized, however, is that despite greater technical knowledge, students still need support and guidance to use computers intelligently. I returned with a strong impression that where teachers let go of their need to control knowledge, truly exciting things are happening. In those situations, teachers see their role as cognitive scaffolding –

> facilitating student work rather than possessing and dispensing knowledge. …I could write a separate article simply on the impact of computer use in these schools, where I was exposed to highly engaged and motivated students. There was a great deal of controlled chaos, group problem-
>
> solving, collaboration, and active learning. Teachers took on roles as facilitators and mentors…. Several teachers noted that, in addition to being teachers of science or social studies or Spanish, they were now also teachers of sociology, ethics, and critical thinking. (p. 21)

Shor stresses the role of the facilitator in education is to assist the student to develop critical consciousness. This critical consciousness can be summarized as having four qualities:

1) Power Awareness: Knowing that society and history are made by contending forces and interests, that human action makes society, and that society is unfinished and can be transformed;
2) Critical Literacy: Habits of thought, reading, writing, and speaking which go beneath surface meaning… applying [this meaning] to our own contexts and imagining how to act on that meaning to change the condition it reflects.
3) Permanent Desocialization: Understanding and challenging artificial, political limits on human development; seeing self and social transformation as a joint process;
4) Self-education/Organization: Self-organized transformative education to develop critical thought and cooperative action. (pp. 129-130)

Encouraging facilitators of adult education to adopt a role of "facilitator of critical thinking for social change" Shor stresses that students who are exposed to mass culture have specific needs which must be addressed through a facilitator skilled in critical thinking. Although Shor (1992) does not refer to Internet usage itself, he states all forms of mass media can cause the student to develop "accelerated perception". The student

becomes impatient with "careful thought," the ability to critically analyze the myriad of information available becomes diminished as the student prefers to surf from one adventure to another. Shor does not suggest that, surfing be censured from the student, since the student will always encounter the effects of mass media, rather, he suggests the facilitator in the classroom encourage and assist the student to develop behaviors which will foster critical thinking despite the massive influx of information available. He suggests the following strategies to help student "decelerate perception":

- Self-reflective journal keeping;
- Cooperative group work in class;
- Reading out loud printed texts for class discussion to grasp their meaning and not just say the words;
- Process methods for writing that include adequate time for successive thinking, composing, and rewriting;
- Extended peer discussion of problems posed in class;
- Long-term active research projects that evolve phase by phase;
- Narrative grading rather than only number or letter grades, to encourage serious dialogue between student and teacher about the quality of their work.

Shor (1992) states:

> The critical paradigm of empowering education, then, calls for inventing a zone of transformation where the cultures of students and teachers meet. Teachers are responsible for taking the lead in discovering this zone. Once discovered, it is filled with a specific subject matter and learning process – a theme (generative, topical, or academic) and problem-posing (critical dialogue). Empowering education thus takes place in a symbolic frontier, a developmental borderland between the teacher's and student's existing cultures.

The facilitator of critical thinking in prison education is thus encouraged to invent a zone of transformation. Not only does the Internet contain a storehouse of knowledge revealing cultures upon cultures, it also reflects elements of both teacher and student worlds. Arguably, it can bring mass media, the world, to reintegrating inmates long before they are released. The prison educator/critical computer literacy facilitator, can assist the inmate to develop critical thinking skills using the myriad of cultural influence and information found on the Internet. Whatever issues presented to the student through the combined teacher/student interactions within the Internet world can be critically examined and "worked through" via journalling, peer/teacher counselling, group collaborations and role playing - all from within the safe haven of the prison environment. The consequent skills attained would serve as the student's own resource based haven in facing real world reintegration challenges.

COMPUTER LITERACY AND REINTEGRATION SKILLS

If allowing high school students to navigate in cyberspace today will allow them to be comfortable in such a world tomorrow (Cox, 1996), surely the same can be said for inmates preparing to reintegrate into society. In considering opportunities for employment and the drawbacks of postponing incorporation of technology into basic education Bailey and Coltar (1994) state:

> Continuing to postpone the incorporation of technology into course work will only perpetuate today's two-classed computer society of the user and the non-user. Those mastering even the basics of telecommunications technology and its related access tools will be the information "have's." Those who harbor anxiety and fear, which in turn leads to frustration and failure, will be perpetual technological "have-nots." … Numerous studies demonstrate that higher achievement, more positive relationships among the learning community, and the

> development of cooperative behaviors can result from cooperative learning experiences (Johnson, Johnson, & Smith, 1988, p. 186).

Stephen Duguid (1987) suggests that, with its focus on seminars, writing, individual initiative, and a clear grasp of the ethical and objective components of all issues, a Liberal Arts education "addresses most directly the unique cognitive and moral reasoning deficits" of prisoners (p.6). He sites Bob Ross's extensive review of successful prison programs, stating:

> [Ross has] made an important contribution to the debate on corrections and on prison education by making the point in a very convincing manner that prison programs can be effective in changing the post-release behaviour of criminals. The only common denominator he can find in examining these effective programs is that all try to have an impact on the individual's cognitive development and reasoning ability (p.8).

Current employers demand critical thinking and computer literacy skills of employees. Given the mandate to encourage global understanding in a computer literate world, one has to question whether a prison education plan, without Internet access, can effectively promote and provide the means for successful reintegration. In discussing concerns addressed when planning for successful reintegration, Bowman, Lowrey and Purser (1997) point out how difficult it is for inmates to "unlearn" the effects of "institutionalization" which have placed restrictions on their ability to develop critical thinking skills. They state:

> From the first moments of incarceration, inmates are told what to do, how to do it, and where to be each minute of the day. Life skills and attitudes necessary to succeed in the larger community, such as decision making, assertiveness, self-reliance, autonomy, and self-esteem, are subjugated to authority. Individuals have substantially fewer decisions once imprisoned. … Contact with the outside community is greatly diminished. Visitors are typically infrequent, and so the world of the inmate becomes circumscribed to the daily activities within prison (p. 115).

When the time for release approaches, the position of the institution is reversed and inmates are expected to display the independent and critical thinking skills required to assure success in reintegrating. Allowing students Internet access will lessen negative effects of institutional control.

CONCLUSION

When students are allowed freedom to engage in interactive computer learning, changes in the learning environment take place. Both teacher and student begin to see each other as co-facilitators of critical learning for social transformation. Students take on roles of leadership and responsibility within the learning environment. When the prison educator accepts the role of mentor/facilitator in critical instructional technology, encourages responsible use of resource based interactive learning, and promotes critical computer literacy for social transformation, he or she facilitates not only consequent positive learning outcomes, but also a vision of successful reintegration beyond the walls.

REFERENCES

Bailey, E.K. & Coltar, M. (1994). Teaching via the Internet. *Communication Education,* 43(4), 182-193.

Bell, R. et al. (1979). *National Evaluation Program: Phase I Report: Correctional Education Programs for Inmates*. U.S. Department of Justice. Law Enforcement Assistance Administration. National Institute of Law Enforcement and Criminal Justice.

Bowman, V.E., Lowrey, L. & Purser, J. (1997). Two-tiered humanistic pre-release interventions for prison inmates. *Journal of Offender Rehabilitation*, 25 (1/2), 115-128.

Breivik, P. S, (1996, February). Information literacy: When computers aren't enough. *Learning and Leading with Technology,* 65-67.

Bull, G., Bull, G. & Sigmon, T. (1996, February). Mining the Internet: An electronic journey across the web. *Learning and Leading with Technology*, 17-21.

Cox, M. Z. (1995, October). You can't surf on a CD-ROM. *School Library Journal*, 60.

Duguid, S.(1987). University Prison Education in British Columbia. Burnaby, B.C.: Simon Fraser University.

Hendron, J. & Yarrow, J. (1996, February). Guidelines for creating a network – a case study. *Leading and Learning with Technology,* 31-33.

Jacobson, F. F. (1995, November). Red light, green light. What is it that helps or hinders a school's technology program? *School Library Journal*, 20-23.

Robertson, J. (1998). Paradise lost: Children, multimedia and the myth of interactivity. *Journal of Computer Assisted Learning*, 14, 31-39.

Shor, I. (1992). *Critical Teaching for Social Change*. Chicago: University of Chicago Press.

Stoney, S. & Wild, M. (1998). Motivation and interface design: maximizing learning opportunities. *Journal of Computer Assisted Learning*, 14, 40-50.

APPENDIX A: SAMPLES FROM CONFERENCE PRESENTATION

©1999 Because We Care Education Society of Alberta. All Rights Reserved.

WELCOME TO 2LEARN: http://www.2Learn.ca/

INTRODUCTION TO THE INTERNET:

Internet Tour:

HTTP://WWW.INFOLANE.COM/NM-LIBRARY/ITBLCON.HTML

This guided tour, from a high school website, will help you and your secondary school students get started using the Internet.

Beginner's Guide to the Internet for Educators:

http://121.3e.psu.edu/linktuts/bgtoc.htm

"This tutorial will show you why the Internet is such a valuable resource for educators by taking you on a tour through some of the ... best educational sites currently online. We'll also tell you what tools you'll need to make the most of your online journeys, and how touse them effectively in the classroom." (site intro.)

Internet Island: http://www.miamisci.org/ii/default.html

"Internet Island is designed to be a safe environment where novice Internet users learn and practice navigation skills. At the same time, they experience how Internet can be used to promote inquiry-based learning."

COPYRIGHT LINKS: http://www.2learn.ca/mapset/copyright.html

EDUCATION AND TRAINING LEARNING CENTRES - links to learning centres of all levels and disciplines throughout Alberta:

http://www.telusplanet.net/links/altalink/edutrain.html

LANGUAGE ARTS:

http://www.2learn.ca/currlinks/2teach/netsteps/1NSindices/NSla.html

Grade 7 to 9

Canadian Children's Literature - by Tracy Duckett, Wolf Creek
Ghosts - by Margo Johnston and Beverly Ryland, Edmonton Public Schools
Literature Circle Links, Gr. 4-9 by Sandra Glanville, West Meadow School, Claresholm
Music Biographies, Grades 6 to 9 - by Monique Gratrix, St.Augustine School
Poe, Edgar Allan - by Team Teacher, TLC Team
Poetry, Gr. 9-12 by Deborah Kitching, Fort McMurray Catholic School District
Steinbeck - by Petra Hallyburton, Strathcona Composite High School

Grade 10 to 12

Catcher in the Rye - by Bernie Derosiers, Grande Prairie Composite
Crucible (Arthur Miller) - by Petra Hallyburton, Strathcona Composite High School
Dorris, Michael author of The Broken Cord - by Pat Jackson, Lorne Jenken High School

Dragon Links, English 10, Mythology - by Peter Shaw, Will Sinclair High School
English 'NetSteps - by Team Teacher, TLC Team
Findley, Timothy - by Petra Hallyburton, Strathcona Composite High School
Forbidden City - Novel study, English 23, Bernie Desrosiers, Grande Prairie Composite
Kingsolver, Barbara - by John Finnie, PSD #70
Literature Metalinks - by Pat Kimura and Andrene Wilson, Elk Island Public Schools
Macbeth, English 20 - by Rick Berry, Holy Family Catholic Schools
Macwitch Macbeth, English 20 - by David Sader, St. Jerome's/ECACSSRD#16
Poe, Edgar Allan - by Team Teacher, TLC Team
Poetry, Gr. 9-12 - by Deborah Kitching, Fort McMurray Catholic School District
Shakespeare Links I, English 10 - by Tod Perkins, Caroline Community School
Shakespeare Links II - by Team Teacher, TLC Team
Shakespeare Links III, English 10-30, Shakespeare Study - by Janice Hyshka
Shakespeare Links IV - by Jon D. Zabloski, Student from Canmore Collegiate
Shakespearean Literature, Gr. 9 - 12 - by Dave Jorgensen, Riverview School, Devon
Short Story Writing, - by Bernie Desroseirs, Grande Prairie Composite High School
Steinbeck, John- by Petra Hallyburton, Strathcona Composite High School To Kill a Mockingbird - by Peter Shaw, Will Sinclair High School, Wild Rose school division

WRITING ESSAYS TUTORIAL: http://wind.cc.whecn.edu/~mdoyle/writing.html

WRITING ARGUMENTATIVE ESSAYS/QUALITY DETAILS:

http://www.sonoma.edu/cthink/FResource/6-9/arguments.html

SOCIAL STUDIES:

http://www.2learn.ca/currlinks/2teach/netsteps/1NSindices/NSss.html

Grades 7 to 9
Brazil, Gr. 8 Topic C - by Jillian Madsen, Edmonton Public Schools
Canadian History, Gr. 8 Topic B - by Brad Wolfe, Glenmary School, Peace River
Canadian Multiculturalism, Gr. 7 Topic A - by Katharina Grimm, Parkland School,
Interactive Map Making, Grades 7 to 9 - by Team Teacher, TLC Team
Japan Grade 7 Topic C - by Ernie Lockert & Kurt Scobie GYRD#35
Native Peoples Grade 7 Topic 3 - by Kelly Shyry, H. E. Bourgoin School
Women in Canadian History, Gr. 8- by Genia Leskiw, H.E.Bourgoin School

Grades 10 to 12

Canadian and Provincial Governments - Gr. 6 and Gr. 10/ S.S. 13 - by Greg Wedman,
Human Rights - by Marlene Congdon, Spruce Grove Composite High School
News Links, Grade 9 to 12, Current Events - by S. Homister, NLSD #69, B.C.H.S.
Sustainable Development - Grade 11, topic B, - by Team Teacher, TLC Team
World War One - by Greg Barclay, Camrose Composite High School
World War Two - by Team Teacher, TLC Team

MATH:
http://www.2learn.ca/currlinks/2teach/netsteps/1Nsindices/NSmath.html
Grade 7 to 9
Team Math Java, Simulations and Games - by Team Teacher, TLC Team Math Lessons,
Stock Market Math, - by Team Teacher TLC.
Grade 10 to 12
Math Java, Simulations and Games - by Team Teacher, TLC Team Math Lessons,
Grades K to 12 - by Barry Bayley, TLC Team Senior High Math, - by Kathy Burton,
Livingstone Range School Division Stock Market Math, - by Team Teacher TLC.
Stock Market Portfolio - by Donald Schaeffer, NLSD # 69, B.C.H.S.

SCIENCES
http://www.2learn.ca/currlinks/2teach/netsteps/1NSindices/NSsci.html
Grade 7 to 9
Bird Study - by Barry Bayley and Norine Ambrose
Canadian Species at Risk, Grades 7 to 9 - by Marianne Rogers, Parkland School Division
Earthquakes Grade 8 - by Dale Makar, Montgomery Junior High School, Calgary
Energy and Machines Grade 8 - by Dale Makar, Montgomery Junior High School, Calgary
Fluid and Pressure Grade 9 - by Dale Makar, Montgomery Junior High School, Calgary
Forces and Motion Grade 7 - by Dale Makar, Montgomery Junior High School, Calgary
General Geology, Grade 8 - by Dale Makar, Montgomery Junior High School, Calgary
Heat and Temperature, Grade 7 - by Dale Makar, Montgomery Junior High School
Micro-Organisims, Grade 7 - by Michael Ruscitti, Blueberry Community School
Microrganisms and Food, Grade 7 - by Dale Makar, Montgomery Junior High School,
Plate Tectonics, Gr. 7 - by Allan Lariviere, Fox Creek School
Robotic Links, - by Barry Bayley, TLC Team
Simple Machines, Grade 8 - by Bill Brown, Pioneer School/ Wild Rose School Div. #66
Volcanoes Links - by Team Teacher, TLC Team

Grade 10 to 12
Chemistry:
Atomic Model - by David Gargus, Lamont High School, Elk Island Public Schools
Chem 20/30 - by Stephen D. Price, Westwood Community High

Periodic Table: You are going to love this periodic table! All the java class files can be downloaded and used offline for faster operation. You even get sound effects! (Please be patient… the download from Germany is quite slow.)
http://www.home.ivm.de/~gollog/tableuk.htm

Physics Java, Simulation & Game Links:

Physics Java Simulations (Explanation - **TicTacToe**)

The interactivity of web pages and the ability to download "intelligent" mini-programs (called Java Applets) over the Internet have great possibilities for interactive tutorials and simulations in education. The availability of these "game-like" Physics applets may inspire teachers to develop Internet lessons or designed-learning questions to assisted students with the understanding of difficult concepts.

http://www.2learn.ca/currlinks/2teach/netsteps/javatictactoe/

Reaction Time Java Applet (StopLight)

Thanks to Fu_Kwung Hwang for the animated applet of a car braking for a stop light... one of his best on his site at the Virtual Physics Lab! The mind of any physics teacher viewing this simulation will explode with the possibilities of developing lessons around this little "game". Students control the velocity and coefficient of friction and, of course, the "Brake" pedal (button). The displayed delay (reaction) time, Brake(ing) time and the corresponding reaction and braking distances offer many combinations of problem data to verify the results. Intuitive students can be challenged to determine the relationship between maximum deceleration and coefficient of friction...among other things!

Raw Applet: http://www.cvnet.net/ezahrai/ntnujava/Reaction/reactionTime.html

Java Cannon

The classic projectile motion question of the range of a fired cannon is brought dynamically alive by this java applet from the University of Oregon Virtual Lab. The student has control of the angle of the cannon and velocity of the ball in an attempt to hit a distant target. The trajectory of multiple attempts are show in different colors. What leads this simulation to be much better than most, is that students have control over other variables that are often difficult to manipulate... like gravity, windage and density of the ball, which have an effect on the frictional drag. For a chuckle, have students predict what will happen with a strong headwind(-50 windage), a ball with the smallest density (0.01) and turn on the drag. Then shoot... the visual result will be a surprise for some... one that they will never forget, after thinking about it!

Raw Applet: http://jersey.uoregon.edu/vlab/Cannon/index.html

Web Activity: http://zebu.uoregon.edu/nsf/cannon.html

Game: http://zebu.uoregon.edu/nsf/cannon_alex.html

Virtual Physics Lab - Play and Learn Physics! (Collection)

This site is so popular it has 15 mirror sites.

http://www.cvnet.net/ezahrai/ntnujava/index.html

Department of Geology, St. Francis Xavier University (Canada)

Interactive Physics and Math with Java

Sergey Kiselev & Tanya Yanovsky-Kiselev. A set of 23 educational applets written by this dynamic duo is a significant contribution. Thank you...

http://www.lightlink.com/sergey/

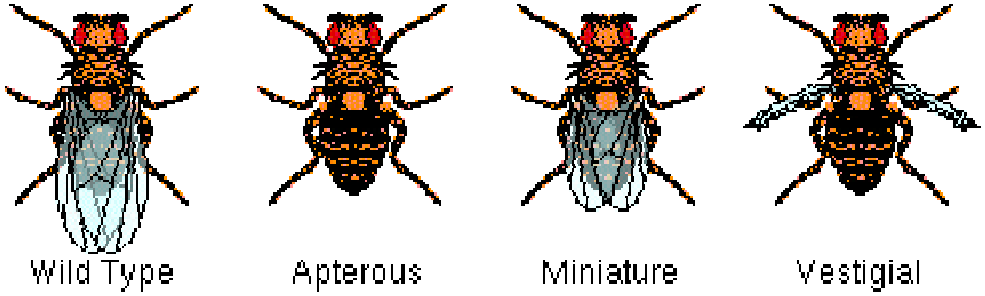
Biology

Biology 30 Links - by Wade Strass, Parkland School Division

Cloning: Moral & Ethics Links - by John Ilchuk, NLSD #69, B.C.H.S.

Growing & Studying Crystals - by Team Teacher, TLC Team,
Herpetology - by Norine Ambrose, Biological Sciences, University of Alberta
Human Genome Project, - by Joan Coy, Eaglesham School, PWSB#33
Human Reproduction, - by Marcella Rhein, Spruce Grove Composite High School
Nervous System, - by Fred Moody, Redwater School
Nervous System II - by Michele Smith, St. Mary's School

Welcome To Virtual Fly Lab: introduction to principles of genetics.
http://vquake.calstatela.edu/edesktop/VirtApps/VflyLab/IntroVflyLab.html
Mutant Fruit Flies (Images): comparison between wild type and common mutations in fruit flies. Provides background for work in Virtual Fly Lab.
http://www.exploratorium.edu/exhibits/mutant_flies/mutant_flies.html
Enter The Virtual Fly Lab: controlled crosses reinforces students understanding of basic genetic principles.
http://vquake.calstatela.edu/edesktop/VirtApps/VflyLab/Design.html



Career and Technology Studies:
http://www.2learn.ca/currlinks/2teach/netsteps/1NSindices/NScts.html
Agriculture - by Lorine Sweeney, J.R. Robson School, Vermilion
Career Transitions Career Resources Links - by B. Toma, NLSD
Career Search Links - by Joe Worobec, P.S.D. 70
Calm 20 Career Links - by R. Hoger, McCoy High School, Medicine Hat
Communications Technology -Com 103 Photography - by Deborah Kitching,
Construction Technologies
Cosmetology Studies
Design Studies
Community Health AIDS Links - by VLS, NLSD#69, B.C.H.S
Social Skills - by Fay Gaberel and Shelley Thody, J. A. Williams High School
Food Studies - Pat Berlinguette & Paula Brosseau, H.E.Bourgoin School
Forestry
Internet Links to Forestry Information, - by Peggy Fleet, Communications Coordinator
Forest Ecosystems - by Debbie Mitchell, Parkland School Division - Muir Lake
Legal Studies
Doing Hard Time - by R. Jalbert, BCHS, NLSD #69
Legal Studies - by Carolyn Jefferson, J. A. Williams High School, Lac La Biche
Legal Studies II - by Peter Banks, Iron River School, Northern Lights School Division
©1999 Because We Care Education Society of Alberta. All Rights Reserved.

Finally, I found the following internet sites to be very enlightening and enriching!

Co-Intelligent Prison Work: http://www.best.com/~cii/S-CIprisonwork.html
This site looks at ways to assist violent offenders and others to consider alternative ways. "The prison population in the U.S. doubled from 1981-1991, and has doubled again in the past five years, [writes Manitonquat (Medicine Story), a Native American elder, spiritual leader and Keeper of the Lore for the Assonet band of the Wampanoag Nation in what we now call New Hampshire.] [The prison program I work with is based on an indigenous understanding of] how to live a life that is harmonious and in balance. We notice that things tend to want to heal, to come to balance, to become better, and that human beings want in fact to learn, to become more aware, more conscious, and to make things better. [In our prison program] we encourage spiritual growth and seeking, because a whole human being must be aware of more than himself, that there is a vast mystery beyond our consciousness to which we must have some relation. (**Manitonquat – Medicine Story**)
Indigenous Healing Alternatives:
http://www.best.com/~cii/Plisteningcircles.html
I believe a co-intelligent civilization needs to be built, at its most elemental level, out of circles and spirals, just as many indigenous cultures were and are. Circles lend themselves to a sense of wholeness and balance, to an awareness of the rhythmic processes (cycles) of the world and our place in them. Circles make us conscious of context. (**Manitonquat – Medicine Story**)
Native American Spiritual Freedom in Prison: (Sketch by **Black Crow**)
http://www.nativeweb.org/pages/legal/trapp/index.html

BIBLIOGRAPHY

Colleen is currently practicing law, previously having been an Adult Educator of Legal Assistants for ten years. She holds a Masters of Adult Education, a Bachelor of Laws degree, and a Science degree from the University of Alberta. She also holds a Bachelor of Arts degree from McGill University. Colleen continues to be actively involved in Prison Dialogue, which she introduced to Canadian Corrections over two years ago. She is also a member of Britain's Prison Dialogue, founded by Peter Garrett.

VALUES EDUCATION

Phyllis Fleck and Gary Sears

INTRODUCTION

When Correctional Education is limited only to the consideration of the four core subjects, devoid of any meaningful connection to pro-social values, attitudes, and skills, the end result of this education may often be actualized as the creation of a well-educated offender still in possession of anti-social behaviors and perceptions. The presupposition that criminal activity is largely a factor of lifestyle choices and perceptions leads naturally to the understanding that these choices and perceptions may be changed through the acquisition of socially acceptable values. It is with this belief and intention that the Manning Adult Learning Centre initiated a "values education component" within its program of thematic integrated core studies in June of 1998.

ENVIRONMENT

The Manning Adult Learning Centre (MALC) is the provincially accredited private school housed within Edmonton Institution, a maximum-security federal penitentiary. The school adheres to the Alberta Education program of studies and can provide education services throughout the K-12 grade spectrum. Each learner at MALC is prescribed a program of studies intended to address individual academic, cognitive, and values deficits as identified through a process of formal assessing, file reviewing, case conferencing, as well as personal interviews. These deficits, along with precise learning

and behavioral expectations for self-improvement are clearly articulated in the MALC Individual Education Plan (IEP).

MALC delivers full-time, half time, or casual education services to in excess of one hundred inmates a month, accounting for approximately one-third of the total inmate population of the institution. A majority of students are enrolled on a casual basis, which permits employment, and hence vocational development, at a variety of locations within the institution. Correctional educators facilitate learning in classrooms, on living units, or at the inmates' work site. This allows for a great deal of flexibility in the delivery of educational programs.

THE "MALC" VALUES EDUCATION MODEL

The values education program offered at MALC is guided by two fundamental principles:

First, in accordance with Core Value #2 "We recognize that the offender has the potential to live as a law-abiding citizen" (CSC, 1997).

Secondly, "Correctional Education, as a member of the Correctional Program family, contributes to the reintegration of the offender through the provision of programs that address the prerequisite literacy, numeracy, personal and employment skills and the pro-social attitudes and values necessary to function as a law-abiding, self-directed member of the community" (CSC, 1993).

To facilitate the development of a set of values that contributes to the well being of the individual and society, the work Peaceful Theory and Practice in Values Education (Toh & Floresca-Cawagas, 1990) was referenced. This work details a set of seven core

values which the authors consider a requirement for personal and social peace: 1)Constructiveness, 2)Compassion, 3)Contemplation, 4)Conciliation, 5)Communion, 6)Conscientization, and 7)Commitment. While these seven core values in no way represent an exhaustive or entire reflection of the human values system, Toh & Floresca-Cawagas propose these seven core values as fundamental to the establishment of a just and caring society. The staff at MALC recognizes that for a society to be just and caring, citizens must be self-directed and law-abiding. To develop this goal, the staff at MALC have committed to modeling these seven core values and to promoting values development in the individual students.

AN OVERVIEW OF THE SEVEN CORE VALUES

CONSTRUCTIVENESS

Constructiveness refers to an individual's ability to engage in activities intended to affect positive change and reduce suffering, pain, and misery in self or others. Toh & Floresca-Cawagas state that "it is not enough to understand existing problems [that cause suffering, pain, and misery] in an approach limited to theoretical critique, divorced from [practical application]" (Toh & Floresca-Cawagas, 1990). The correctional educator, committed to developing a sense of constructiveness in the student, encourages an understanding of "the structures [or root causes, that] [marginalize] [the student], [in order] to empower them to assert their basic human dignity and rights, and to educate them… … for self reliant improvement" (Toh & Floresca-Cawagas, 1990). In the truest spirit of constructiveness, the student is encouraged to build a more meaningful lifestyle for himself.

Specifically, the typical student enrolled at MALC is encouraged to consider how to engage in constructiveness in the present environment. The student is required to reflect on personal well being; is there a balance of physical constructiveness with mental and spiritual development? In groups, the student is evaluated on the sharing behavior and contribution to the social climate of the immediate surroundings, then evaluated on whether the contributions are constructive for society as a whole. By considering personal, interpersonal, and societal domains, the student addresses constructiveness in a global and holistic sense.

COMPASSION

Compassion is awareness of suffering, pain, and misery, coupled with a sense of commitment to ease this suffering, pain, and misery. With compassion comes a deeper understanding of the root causes of marginalization and poverty in society. "It behooves speaking out against structural violence, and for transforming social, economic, political, and cultural relationships, institutions, and structures towards more just production and distribution of resources and rewards" (Toh & Floresca-Cawagas, 1990). A student with a well-developed sense of compassion, coupled with accurate insight and knowledge, is better equipped to react appropriately to a personal sense of suffering.

In a correctional setting, particularly one that is "maximum-security," sustaining a sense of compassion requires cultivation and patience; many inmates are all too familiar with their society, which is largely devoid of compassion. Therefore, MALC first endeavors to support a sense of compassion in the student that is primarily directed towards self. The student is encouraged to recognize patterns of error in life due to a lack

of compassion and thus begin to personally incorporate compassion. Subsequently, the student is better able to understand and tolerate the pain, suffering, and misery in others.

CONTEMPLATION

Contemplation is an act of continual, and critical, self-reflection. Thus, contemplation becomes an act of self-correction so that "[personal] peace builders have to draw upon their inner strengths and convictions, which in turn are nurtured by a willingness to continually contemplate on personal values and motivations" (Toh & Floresca-Cawagas, 1990). Contemplation requires an individual to engage in self-evaluation and problem solving to avoid repetition of past errors in the future.

At the Manning Adult Learning Centre, students are encouraged to engage in self-reflection and introspection as a component for linking life experiences to academic studies. Classroom climate in the Manning Adult Learning Centre requires individuals to consider the needs of others prior to acting, and to limit actions to those that are non-violent and non-harmful. When considering academic or abstract issues, students are asked to articulate multiple points of view and possible resolutions to conflicts; empowering students to engage in a process of inductive reasoning, and lateral, non-sequential thought, which requires personal reflection and, ultimately, contemplation.

CONCILIATION

Conciliation requires individuals to actively seek to resolve differences and conflict by extending the hand of friendship, acceptance, and understanding. Correctional Educators at MALC promote a "belief in the validity and viability of a conciliation model of active non-violence in resolving conflicts, no matter how complex and difficult. Conciliation requires a minimum spirit of willingness to tolerate

differences and to compromise if necessary, so that conflicting parties can at least sit down to talk about those differences." (Toh & Floresca-Cawagas, 1990). MALC cultivates this spirit in the classroom so students may begin developing skills often alien to their life-styles.

To adopt a perspective based on conciliation, the MALC student is encouraged to accept that the past can not be changed and to adopt an unconditional understanding of self as a person. The student is encouraged not to qualify actions with excuses based on background or experience, nor to lace perceptions with negative emotional reactions. The student is expected to nurture a sense of community spirit and cooperation in an environment not qualified by culture, religion, type of offense, or group membership. Upon completion of this the student is then ready to seek diverse connections beyond the boundaries of the inmate sub-culture.

COMMUNION

Communion means to be connected to spiritual, mental, and physical support that is nourishing to the individual and to the greater society. The transformation of offender to a peaceful, law-abiding citizen requires "cooperation, solidarity, and linkages between individuals, groups, institutions, and communities at the local, national, regional and global levels" (Toh & Floresca-Cawagas, 1990). The student engaged in communion does not generalize about humanity, but sees individuals as unique components of a larger web. Students are constantly reminded that they have a vested interest in the wellbeing, and shortcomings of all members of society.

The MALC Values Education program seeks to engage students in an atmosphere of communion by encouraging an "extended family" model within the

school. This model is reinforced through strong lines of mutual support and sharing with other departments of the institution. The student is expected to govern activities regarding these social conventions, ultimately strengthening membership and acceptance in society. The goal of communion, through this model, is to move the student through the full societal spectrum, from membership as an individual who damages society and affiliates with groups who contribute little to social well-being, to a state of social membership which contributes to society in a positive manner.

CONSCIENTIZATION

Conscientization is a marriage between theory and practice, educating a student towards becoming a more pro-social, personally peaceful member of society. Conscientization is "helping learners go beyond merely describing the symptoms of conflicts and violence in their immediate and wider contexts" (Toh & Floresca-Cawagas, 1990). Through an understanding of conscientization, the student begins to entertain the issues of conflict and violence, eventually to galvanizing these issues, moving from a personal perspective to a greater societal one.

MALC students are encouraged to critically address personal, experiential, or academic knowledge of conflict and violence, with the aim of synthesizing and generalizing on a personal level. When the student develops awareness of personal conflict and violence as a self-deficit, there is a readiness to possibly present plausible resolutions to potentially explosive challenges. Readiness includes acceptance of membership in the immediate society, with an expectation to contribute in a positive manner. Actualization of readiness guides the student through life’s journey, and towards social redemption.

COMMITMENT

Commitment is the acting upon areas of identified deficit, which requires an ongoing decision by the student to address these current deficits. The inmate, through the ability to discern patterns shaping quality of life, which often are influenced by personal, social, and global communities, reaches a stage where behavioral change is initiated. Without this ultimate commitment to a pro-social lifestyle, all other values component blocks can not be woven into the solid fabric of the journey of life. The student must make a personal commitment to begin acting in a pro-social and contributing manner. At the Manning Adult Learning Centre, this is the essence that is laced through the philosophy of the correctional educational processes.

PRACTICAL APPLICATIONS OF VALUES COMPONENTS

THE COFFEE KLATCH

The Coffee Klatch is simply the utilization of a common area where students gather (the coffee pot or a common lounge area) and are presented with controversial information, in different genres, to elicit various perspectives. This provides opportunity for students to explore information in context of the core value components.

THE THEMATIC UNIT

As compensatory studies, thematic units include skill sets and learner expectations from four core subjects in accordance with CSC and Alberta Education. A constant in this curriculum is seven core values; although not boldly characterized, they subtly shape the nature of the content.

SCRIPTED PLAYS

Students at MALC often read short scripted plays in small groups. The dramas encourage students to interact pro-socially through portrayal of bold characters; these characters are so pronounced, students have to rely on intrinsic energies. Such character analysis and projected play encourages creative and critical thinking, which are embedded in the values education program.

PEER TUTELAGE

MALC encourages students to support one another. Such support occurs in two ways: academic and social. This support fosters a sense of collective responsibility among students.

REFERENCES

Toh & Floresca-Cawagas (1990). Peaceful Theory and Practice in Values Education: Phoenix Publishing House, Inc., 927 Quezon Avenue, Quezon City, Philippines.

Mission of the Correction Service of Canada (1997). Ministry of Supply and Services Canada; Ottawa, Ontario.

CORE VALUES APPLICATION MATRIX FOR THE MALC VALUES EDUCATION PROGRAM

CORE VALUES COMPONENT	PERSONAL APPLICATION	INTERPERSONAL/ COMMUNITY APPLICATION	SOCIETAL/ GLOBAL APPLICATION
CONSTRUCTIVENESS	Engages in physical, mental, and spiritual self-care and improvement.	Exhibits "Sharing Behavior" in group settings.	Limits actions and choices to only those that improve society as a whole.
COMPASSION	Is self- accepting and recognizes error patterns in past mistakes. Values his individuality.	Recognizes the suffering of others. Respects differences within groups.	Is aware of the suffering of others not in his community.
CONTEMPLATION	Actively participates in self-reflection and introspection.	Considers others before acting. Chooses actions that are non-harming and non-violent.	Is well informed about issues of societal or global importance and can articulate several points of view in discussions.
CONCILIATION	Accepts that the past can not be changed. Has an unconditional understanding of himself as a person.	Nurtures community spirit and cooperation. Will act as a mediator in a conflict.	Seeks appropriate contact with society so as to become an active member in a variety of communities.
COMMUNION	Seeks out a state of balance in his life. Recognizes the interdependence of his body, mind, and spirit.	Engages in activities with others that encourage cooperation and mutual benefit. Actively participates in groups that benefit the community.	Avoids activities that are violent or harm others. Recognizes his role in contributing to the well-being of society.
CONSCIENTIZATION	Becomes aware of areas of self-deficit and actively seeks to develop these areas.	Accepts his membership in the community. Seeks to contribute to the well-being and growth of his community.	Can clearly articulate social or global areas that are the results of a state of "collective self-deficit".
COMMITMENT	Actualizes change in his personal life.	Facilitates activities that contribute to the well-being and growth of his community. Refuses to participate in activities that harm others.	Limits his activities to those that improve society.

MALC VALUES EDUCATION, COGNET, AND COGNITIVE SKILLS

CORE VALUE	COGNET	COGNITIVE SKILLS
COMPASSION	• SHARING BEHAVIOUR • GETTING THE MAIN IDEA	
CONSCIENTIZATION	• INNER MEANING • PRECISION AND ACCURACY • SPACE AND TIME CONCEPTS • MAKING COMPARRISONS • PROBLEM IDENTIFICATION	• PLUS: MINUS: INTERESTING • ALTERNATIVES, POSSIBILITIES, CHOICES
CONSTRUCTIVENESS	• SELF DEVELOPMENT	• AIMS, GOALS, AND OBJECTIVES
CONCILIATION	• CONNECTING EVENTS	• OTHER'S POINT OF VIEW
COMMUNION	• FEELING OF COMPETANCE • THOUGHT INTEGRATION	
COMMITMENT	• SELF REGULATION • FEELING OF CHALLENGE	• FIRST IMPORTANT PRIORITY
CONTEMPLATION	• GOAL DIRECTED BEHAVIOUR • WORKING MEMORY • APPROACH TO TASK • SELECTIVE ATTENTION	• CONSIDER ALL THE FACTS • CONSEQUENCES AND SEQUELS

EDUCATIONAL RESOURCES FROM THE INTERNET: GOING INSIDE THE WALL

Mr. Charles Ramsey, Executive Director,
National Adult Literacy Database Inc. (NALD)

BIOGRAPHY

Charles Ramsey has worked in Adult Education for over 25 years. After completing his undergraduate and graduate Education at St. Thomas University, the University of Saskatchewan (Saskatoon), and the University of New Brunswick, he began his career as an instructor in the Business and Industrial Arts Teacher Training Program at the New Brunswick Institute of Technology.

From there he moved into various Adult Education positions with the New Brunswick government. Prior to his appointment as Executive Director of the National Adult Literacy Database Inc. (NALD) on September 1, 1995. Charles was Director of Program Coordination and Apprenticeship Training for the New Brunswick Department of Advanced Education and Labour.

In the 25 years that he has been associated with Adult Education, Charles has worked on many projects leading to greater accessibility for adults to educational and training programs. He has also been involved in organizational analysis and development, seeking to make organizations like the community college system more responsive to the needs of its client groups.

Charles is well known for his involvement with community groups and for his participation in provincial and national projects in the areas of adult learning and literacy.

ABSTRACT

The mandate of NALD (a non-profit organization) is to provide literacy and academic upgrading information and resources to the literacy community in Canada, a community that for various reasons has difficulty assessing these resources through traditional means.

NALD does this through its World Wide Web (WWW) site at www.nald.ca where there are over 30,000 pages of information and resources. Over 27,000 users visit the NALD site each month and they down load an average of 150,000 pages.

This material is now being transferred to CD-ROM for distribution in those segments of the literacy community where access to the Internet is impossible or difficult. In a special project, NALD is exploring with Corrections Canada, the possibility of enhancing this CD-ROM with materials specific to the "corrections" community for use in education programs within the walls of institutions across the country either delivered by CD-ROM or on the Corrections Canada Intranet.

Charles Ramsey will show the web site direct from the WWW and the information and resources available there and will engage those working in this environment in a discussion of the feasibility of such a project.

ESL STRATEGIES TO REINTEGRATE THE OFFENDER

Marilyn Martin

ESL strategies that help to reintegrate the offender is the focus of the presentation. Teaching material relevant to the needs of a learner is part of this approach. Target tasks are the specific activities that the learners need to do in the real world; pedagogic tasks are those scripted for the classroom. The Canadian Language Benchmarks – standards in the community – are tasks that describe what a student can do given varying levels of English fluency.

Use of the newspaper and life text to supplement a pre-set text curriculum is a valuable strategy. For an effective use of the newspaper the student is encouraged to parallel closely the way a native speaker would use it, such as selectively reading favorite sections. Life text is made of the stories of the students. Published texts usually involve content which is general to a very large context rather than specific to a community. Students can not relate to texts with which they have no bond of experience. One way of demystifying a written text is to have that text in the words of the learner. To see his own words in print is to acknowledge that his experience is of value.

A key visual is a graphic representation of text and structure. The use of key visuals is a technique to prepare students to read more academic text. Webs, tables, graphs, maps, and flow charts are examples of these graphics.

Types of text completion included the close and the gapped text exercises. Jigsaw techniques were discussed as a cooperative teaching strategy. Finally, a discussion of learning games and their value concluded the presentation.

COGNITIVE ENRICHMENT NETWORK (COGNET)

Margaret Wright

COGNET stands for COGNITIVE ENRICHMENT NETWORK. It is a teaching methodology, not a program. Because it is a teaching method, it can be used in any subject area. COGNET seeks to help students become independent, lifelong learners. While the focus in school is academic curriculum, the thinking processes which are taught can be used in every aspect of the students' lives, including prison life and life on the street.

COGNET is solidly grounded in the work of two renowned learning theorists, Piaget and Kohlberg. The theoretical research base is well established in the work of Reuven Fueurstein through Instrumental Enrichment. Instrumental Enrichment is a program to teach learning strategies. Dr. Kathy Greenberg, from the University of Tennessee, used Fueurstein's theory and under his supervision developed COGNET. Bea Fisher, from Correctional Services of Canada, then revised COGNET to be used with adult learners.

COGNET has to do with the thinking processes. Whenever a question is asked, the brain goes through eighteen processes to come up with an answer. It has been found that the thinking processes of most offenders are not well developed, or some of the processes are missing altogether; therefore, decision making and learning are impaired. This can be compared to Christmas tree lights, if one bulb is not working, or is missing, the rest of the lights cannot work!

COGNET's goal is to teach the eighteen pieces of the learning process. Ten of these processes are called Building Blocks of Thinking and are cognitive in nature. The remaining eight processes, called Tools of Independent Learning, are behavioral in nature. In school, these eighteen processes are taught along with, and through the academic curriculum.

The ten Building Blocks of Thinking include: approach to task, precision and accuracy, space and time concepts, thought integration, selective attention, making comparisons, working memory, getting the main idea and problem identification. These building blocks are cognitive in nature.

The Tools of Independent Learning, which are behavioral in nature, include: inner meaning, self regulation, feeling of competence, goal directed behavior, self development, sharing behavior, feeling of challenge and awareness of self change.

The teacher becomes a mediator, assisting student in making connections between current learning and what was learned in the past. Connecting with the student's own world can take some of the fear out of present learning. The mediator's second task is to discuss with the student the process used in the current learning situation. Next, the mediator assists the student in developing awareness to apply this process to future situations which may be similar in nature. In other words, to increase preparedness for future decision making.

Because the emphasis of COGNET is on process, it empowers the student to become an independent, lifelong learner. Through COGNET, the offender is assisted in achieving potential and accentuating the positive. The teacher assists in the process by

using the targeted interventions and watching for positive, targeted changes in the learner.

The education staff at Saskatchewan Federal Penitentiary used COGNET for over two years. They approached COGNET with fear, some resentment and many reservations. However, by putting the theory into practice, many good things happened, which provided motivation to continue using COGNET. As we experimented with COGNET, it was easy to see positive effects on the students. Weaker students became stronger while good students became even better; not only were students making great strides, but teachers were growing.

COGNET is a common, everyday occurrence at our site. It is used as a teaching method, adapted for use as an evaluation tool, and as a means of reporting to institutional parole officers. As we embrace COGNET, it is permeating the consciousness of teachers, students, and other institutional staff.

COGNET makes education correctional. No longer is education in isolation, but a valuable part of a cohesive whole, working towards community re-integration for the offender. COGNET does work! We can teach students to become independent, lifelong learners in school, in the penitentiary setting, and in the real world. COGNET is not for the faint of heart, but then neither is education if it is to be correctional!