UNESCO Chair of applied Research
for Education in Prison

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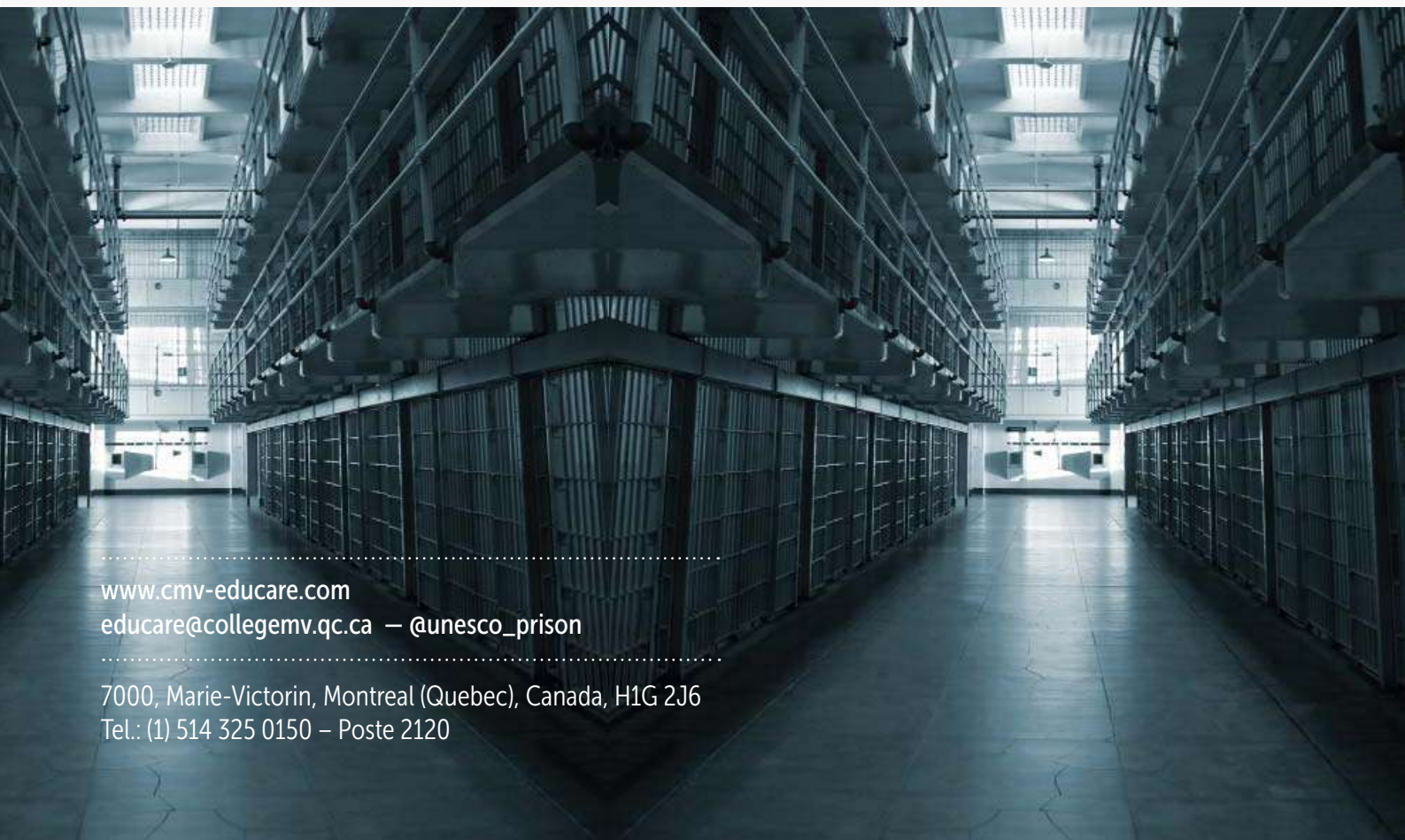

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A WORD FROM THE CO-CHAIRHOLDER

Frédérick Armstrong
Co-chairholder of the UNESCO Chair in Applied Research for Education in Prison

Education in prison includes several fields of practice that can be grouped schematically under the triptych formal, non-formal and informal education. In this regard, the Chair is currently working on the development of a research project on the adaptation of education services in prison and post-prison environments for Aboriginal people. The complexity of educational, socio-economic, cultural and political issues requires that a range of services be used, from formal education to non-formal programs, while considering the effects of informal learning that takes place in all of these activities. We know that the effectiveness and legitimacy of educational interventions depend on a respect for the diversity of learning approaches. We also know that prison education practitioners have different practices, methods and goals, but all agree on the importance of defending the rights of incarcerated people to an education adapted to their interests and needs. The Chair believes that all of these fields of practice deserve support, and refuses to limit its research and activities to formal education. Prison education is not monolithic because the needs of incarcerated people are not.

The 2022 Chair Awards highlight this diversity of practice, both for the adaptation of pedagogical tools in a pandemic context for a course on managing interactions in the workplace (**André Chamberland**), and for literary and plastic self-expression in social integration courses (**Luc Beauchesne** and **Émilie Gagnon**).

Similarly, research on prison as a phenomenon has been produced differently by philosophers, sociologists, historians, anthropologists, ethnographers, psychologists, lawyers, political scientists, criminologists, managers, etc. These disciplinary perspectives modulate the research produced according to the theoretical frameworks and methods used by the researchers.

This multiplicity of disciplines, methodologies and epistemologies creates challenges for those who, like the UNESCO Chair in Applied Research for Education in Prison, want to paint a comprehensive picture of prison education. Furthermore, the fields of investigation use common concepts but assemble them differently in their descriptions of the prison universe; mobilizing the principles of justice, assessing risks, managing control mechanisms, designing reintegration processes, developing the educational methods used, taking psychological safety into account, understanding identity dynamics, etc., all depend in part on the field in which the research teams are operating. Potential tensions, or even disciplinary rivalries, may arise and lead researchers to evolve in silos, limiting their cross – and transdisciplinary exchanges and sometimes their mutual understanding.

We want our newsletter to reflect this complex diversity, particularly in our *Research Overview* section. This section includes, among others, historians interested in prison education, as well as anthropologists, sociologists, prison and adult education practitioners, lawyers, social workers, even sexologists and, of course, criminologists. Obviously, this list does not cover the entirety of prison education research and many other disciplines could have been included.

As Geraldine Cleere noted in our interview, research on prison education has long been the domain of committed practitioners who have sought either to demonstrate the importance of these programs or to show that prison education works, i.e. that it reduces the recidivism rate of those who participate in prison education programs. Like her, we are excited to note that in recent years, research on prison education has both broadened and deepened. Many studies attempt to examine the effects of prison education on individuals through qualitative analysis of their individual experiences without rejecting quantitative approaches that provide a comprehensive view.

A WORD FROM THE CO-CHAIRHOLDER

To add to the sharing of disciplines, advances in prison education research can also come from the sharing of learners' stories. Betina Otaso's testimony illustrates the positive impact of prison education within the confines of practitioners' usual pedagogical and programmatic frameworks. The importance she attributes to educational spaces, to the somewhat disinterested view of pedagogical relationships, to the possibilities of exploring another self, of existing differently in a totalitarian and entirely prison-controlled world, reinforces the positive view we share of the effective foundations of prison education.

While criminology and education studies still share the limelight in the field of prison education research with, we must admit, a certain amount of rivalry, we believe that cross – and transdisciplinary approaches are promising avenues for research.

This is why we have been trying for several issues now to paint a picture as representative of research as possible, a picture that we could even call ecumenical, since it considers that all disciplines and all approaches contribute to the building of knowledge about prison education.

The development, support and dissemination of research on education in prisons enable the gaps between disciplinary fields to be bridged in order to ask different questions of the prison world. These new questions bring to light a changing reality, which should tend towards the improvement of the social reintegration mechanisms necessary following a sentence received and the social confinement that often ensues. We hope to contribute, in our own way, to this idea that prison education is necessary for a successful exit from the prison universe for the people who have passed through it and for the communities that have been affected by this situation.

Enjoy!

Senegal Mission

A delegation from the UNESCO Chair in Applied Research for Education in Prison consisting of Geneviève Perreault and Frédérick Armstrong travelled to Dakar, Senegal from May 23 to May 28 to participate in a training session offered in partnership with Collège Ahuntsic (Montréal), Centre de Recherche, d'étude, de formation et d'échanges académiques sur la paix, la sécurité et le développement (CREFEA-PSED) and the École Nationale des Travailleurs Sociaux Spécialisés de Dakar (ENTSS), with the financial support of the Ministère des Relations internationales et de la Francophonie du Québec.

Photos: Adja Djouf

The "social work capacity-building project for interventions with prisoners" brought together a group of dedicated individuals who work in the Senegalese prison system and in psychosocial intervention with people who are incarcerated or vulnerable to incarceration, such as street youth for a week-long meeting.

This visit, which took place in the premises of the Penitentiary Administration of the Liberté VI Penal Camp in Dakar, allowed Lara Butstraen, criminologist and teacher in the delinquency intervention techniques program at Collège Ahuntsic, to complete and deepen a training program that began in September 2021 in virtual mode. Geneviève Perreault and Frédérick Armstrong were also able to contribute to the training by leading two discussions on the right to education in prison and the issues and challenges related to formal education in a prison context.

The delegation visited three detention facilities: the Liberté VI women's prison, the Liberté VI penal camp and the Hann juvenile detention and correctional facility. These visits allowed the delegation to make important observations for the development of education in the country's prisons. First, Senegal's prison administration is faced with significant prison overcrowding and facilities that were not designed to be prisons, which poses major challenges for the operation of formal and non-formal education programs. Second, our discussions with all stakeholders convinced us that those who work for the prison administration are committed to their mission of preparing prisoners for reintegration into society, understanding the importance of prison education for both prisoners and society at large.

We are proud to have participated in this training and we are convinced that it contributed to the expertise of the participants who will return to their respective fields of practice even better equipped to face the many challenges of intervention with incarcerated individuals. We also believe that we were able to highlight the fact that education is an essential part of the psychosocial intervention with incarcerated persons.

Photo: Joseph Sagne

Presentation at the ARC's *Nouveaux enjeux pour la recherche collégiale conference*

As part of the 89th Acfas Congress, the ARC (Association pour la recherche au collégial) held a conference during which Lyne Bisson, a social work teacher and associate researcher with the UNESCO Chair in Applied research for Education in Prison, and Frédérick Armstrong, the Chair's research co-chair holder, presented a scientific poster. This poster, part of the research project entitled *Meaning and Effects of Education in Prison: The Perspective of Incarcerated Learners*, discusses preliminary findings on the contribution of collaboration with ex-prisoners to research on education in prison. It was awarded the prize for the poster with the catchiest name in the session

→ See the poster here.

2022 UNESCO Chair in Applied Research for Education in Prison Award

The UNESCO Chair in Applied Research for Prison Education has awarded two prizes to educators in prison settings. This is a post-pandemic return for these awards, which aim to highlight the important work that is done on a daily basis in federal penitentiaries and detention facilities under provincial jurisdiction in Quebec. The Chair thereby emphasizes the importance of education in the prison environment, which not only allows for the acquisition of skills deemed essential in society, but also promotes the socio-professional reintegration of persons in the justice system.

The Chair Award for provincial institutions was awarded to French teacher **Luc Beauchesne** and art teacher **Émilie Gagnon** at the Centre de service scolaire du Chemin-du-Roy CSSCDR at the Trois-Rivières detention centre for "L'école de l'expression de soi" (school of self-expression). The award for federal institutions was given to **André Chamberland**, remedial teacher at Archambault Institution and the Centre fédéral de formation de Laval for the project "Gestion des interactions au travail" (managing interactions at work).

PORTRAIT OF A RESEARCHER:
GERALDINE CLEERE

Photo credit: Geraldine Cleere

Geraldine Cleere lectures in Law and Criminology at South East Technological University, Ireland. She is the program director for the B.A. (Hons) in Criminal Justice Studies and has recently led the development of a new MA in Criminology and Criminal Justice at the University. She is also involved in the education of Irish Prison Service Recruit Prison Officers. She has also acted as a director in an organization called U-Casadh that engages with ex-prisoners after release to support them in their efforts to reintegrate and rehabilitate. Her recent book *Prison Education and Desistance: Changing Perspectives* presents her work with prisoners and ex-prisoners in Irish prisons that examined the impact of prison education on their efforts to rehabilitate and desist from crime.

Editor – Could you present your background as a researcher and your current field of research? How did you first become interested in that research field and what lead you to concentrate on *desistance* as a particular topic?

Geraldine Cleere – My original background is law. However, as I progressed through my Masters degree, I moved more towards the criminal sphere. From there, I undertook a Ph.D. which has now grounded me entirely in the area of criminology. My interest had never been with prisons before, but in many ways I feel like my own personal background lead me to it. I spent my early years in state housing and many of my neighbours were criminally active and spent time in prison. While we eventually moved from that area after my father purchased our own home, I have reflected on the various trajectories that people can take. One difference is that many of those past neighbours did not have someone insisting they went to school and wondered if that lack of education had contributed to their criminality. I enjoyed criminology and I realized that there was an interesting question to be asked: What kind of a role does education play in moving people away from criminal behaviour?

Since 2016 I have also been lucky to work on a project to develop and deliver a course to educate trainee prison officers in the Irish Prison Service. Prior to 2017, prison officers did not need any college education before working in prisons but now they must undergo a 2-year accredited certificate before being allowed to work in prisons. The original motivation for this program was to provide a far more holistic and rehabilitative approach to imprisonment. A strong ethos of the Irish Prison Service in providing this education to its recruits is that "every contact counts." Every time a prison officer engages with prisoners they should do so from a place of respect and dignity, in the hope that they will instill good values within the prisoner and hopefully that this will make a difference overtime in the life of prisoners. It is also a move towards providing more humane treatment throughout the sentence.

Editor – What motivated that change?

G. C. – I don't think I can speak for the Irish Prison Service entirely but for many years countries have looked at the Scandinavian model as an inspiration for best practice in the operation of prisons. Moreover, within Europe in general there has been a movement toward educating prison officers. In Ireland, other professionals in the criminal justice system, such as police officers and probation officers, for instance, all required a significant level of education prior to practising in the chosen profession. I believe there was a realization that prison officers are at the very forefront of punishment. They are the people who have to carry out the punishment laid down by the court and are the professionals that those sentenced to imprisonment have the most contact with, yet they only had a minimal amount of training (13 weeks) and that needed to change.

Moreover, the goal was to change the culture of prison work. To promote engagement toward rehabilitation. And I think it made a difference. We have recently carried out surveys with prisoners and a lot of them comment about the newer and younger staff have a different way of doing the job, which I think is positive. Of course, none of them mentioned that it helped them move away from crime, right, but it's still progress!

Editor – Can you give us a brief introduction on the notion of *desistance*?

G. C. – When I started researching prison education, I realized that a lot of the studies were focusing on the notion of recidivism. They were only interested in one thing: when people left prison having undertaken prison education, did they reoffend or not? As somebody who enjoyed my own education and who is now an educator, I thought that there were so many other benefits that education could provide and reducing down to just this one outcome – lack of recidivism – is not telling the whole story. First, it is not telling us *why* a person did not reoffend. It tells us nothing about the process whereby education can reduce recidivism. It also assumes too quickly that prison education is the sole reason why people are not reoffending. That reductivism did not sit well with me. I thought it depersonalized education. It only spoke to those who were funding prison education.

Desistance is more about the process of change, the factors that influence a person to begin moving towards a more conventional and conformist lifestyle and in the longer term, looks at the elements that support a full cessation of criminal offending. It recognizes that a person may fall back into offending from time to time, but it is the processes that are the primary focus.

Prison education is also often ignored in criminology. I thought that education potentially had a very significant role to play for offenders within the whole system and I thought it was important to bring it under the umbrella of criminology. I believed the notion of desistance provided a good lens to do so. It allows us to look at how various factors like confidence, self-esteem, better family relationships, getting a job, etc., are affected by education to eventually lead to behavioural change.

Editor – One of the reasons for meeting you was to bring the notion of desistance to the front and introduce it to our readership. Can you give us your definition of this notion?

G. C. – Actually, one of the things I say in my book is that there are so many definitions of desistance that it is difficult to define. I tend to keep it simply and define it as "the process of cessation of criminal offending". Many refer to desistance as the longer-term cessation of offending. However, the short-term crime-free periods should not be discounted overall, as most people oscillate back and forth between periods of criminality and periods of desistance, but for most, these crime-free interludes become longer, eventually resulting in desistance.

It is generally accepted that there are two phases of desistance. Primary desistance is the phase in which people try to find their feet, they're trying not to offend again and negotiate the various challenges that come with living a crime-free life such as financing or overcoming an addiction, for example. It is a period where people often tend to oscillate between periods of offending and periods of conformity with the law. You often find then that they may go back to prison, but generally during primary desistance there are greater gaps between periods of offending and conformity as I mentioned above.

After that, they find themselves in secondary desistance, which is seen to be "true" desistance. This is the phase where a person generally does not offend again, or relapse is unlikely. Secondary desistance is the goal.

My hypothesis is that education in prison is a form of pre-desistance. It often sows the seeds: people won't have thought about desistance at all, but oftentimes when they participate in education, they start to see that there is another way of doing things.

Some of the people I interviewed for my research described previous education as being an extremely negative experience. They did not enjoy school; they were put to the back of the class, ignored by teachers, bullied by peers or there simply was not a tradition of education in their own family and they received little support for their education. It was not always a case that they did not like education, but for some reason or another they dropped out. Many started to internalize the idea that they were not good enough for education or that education was not for them. But when they engage with education in prison, they started to see: "Actually this is quite interesting, and I am able for this." Sometimes they even see: "If I had stayed in school maybe my outcome would have been different."

Examining the role of education in desistance shows that this process is quite different from the idea of merely "aging out" of criminality. Of course, as people mature education becomes far more attractive, but access to proper education in prison can also play a role by itself.

Editor – Is there something special about education in prison that allows to have this effect on learners?

G. C. – I think that smaller class sizes and the fact that people are there voluntarily have a great impact. Up until the time that people leave school in Ireland, education is mandated. People *must go to school*. And, you know, when you engage with something voluntarily – which is why I'm completely against compulsory prison education – you engage at a much different level. It is a conscious choice and that is something extremely positive. It shows a motivation to want to do something differently, even if that is simply to escape boredom, it is still motivation for some form of change, nonetheless.

Another thing that some of the men I interviewed spoke about is the role of the teacher; they referred to them as being very encouraging. Over their lifetime many of the people I interviewed had internalized a narrative that they couldn't achieve success by legitimate means. Teachers in prison really engage with learners on a different level. They understand that learning as an adult is different.

Learners are very surprised when they engage in education and that this experience is very different from what they thought education was about. I think they come to see it as more "education" and less as "school". Teachers are a significant part of that shift and have an important role to play for the learner.

Editor – Moving back to the idea of *"recidivism"* vs. *"desistance",* do you think that moving away from the recidivism literature can bring something new to the table when it comes to promoting education in prison?

G. C. – The recidivism literature seems to be speaking more to decision and policy-makers. A desistance-based model speaks more to the actual philosophy of education for adults and the people who promote it as it involves examining the underlying personal journey of the learner. I think it's a positive shift. Of course, the ultimate goal is to support people to live their lives as well-integrated and engaged citizens. Recidivism and desistance are two sides of the same coin, but desistance provides a far more holistic understanding of the phenomenon. It recognizes that education is part in the multifaceted jigsaw of factors that influence a person to move away from crime and that there are different ways in which education supports the factors that support desistance if that makes sense. In terms of promoting education, moving away from an approach to evaluation that is recidivism-based, allows us to really unpack the true value of education and allows for as greater level of reflection on the various benefits that education provides to the learner and society. A longer list of the multifaceted benefits of engaging in prison education should – in theory at least – make the case for providing and investing in education in prisons more robust, rather than simply showing that it reduces reoffending. However, factors such as being a better parent, contributing positively to community life, being an engaged citizen, undertaking additional education or getting a job are not quantifiable in monetary terms and therefore these benefits often get ignored. Hopefully, our reliance on using recidivism as a measure for education's success will reduce and those who are responsible for investing in education will come to see the various other benefits and processes that education underlies and the significant impact it can have on the lives of those in prison, those released, their families and their communities.

Editor – Do you think education in prison should be holistic and mind-opening or should it be designed specifically toward employment?

G. C. – In Ireland, the curriculum is very broad and there is a strong focus on art and various other modules that learners tend to engage with on a very personal and emotional level. But you can also engage in a more mainstream syllabus that would grant you a secondary degree, what we would call a "Leaving Certificate", the equivalent of a High School diploma. They can also engage in skills-based workshops that are more vocational and employment focused. Learners can engage in either, subject to availability, which I think is important.

A broad curriculum allows people to engage for their own reasons. Oddly enough, most people start out with the more artistic programs, like poetry, art, etc. which seem to be gateway subjects that bring people to the more traditional school-based modules and skills-based programs that are offered.

It is important to allow learners to take what they want from education. Teachers don't really tell people why they are offering education. Nobody says: "Come up the prison school so we can open your mind." It's very much based on attraction as opposed to promotion. People are made aware that the school is there and that there are different options.

Editor – Don't you worry that people inside prisons won't be attracted if they don't see it as a concrete opportunity to find work when they go outside?

G. C. – That's a good point. I think sometimes that maybe education in prison should be presented as something completely different. Perhaps if we said: "Come to the prison school and make a few hours go by a little bit faster" [laugh]. Because if we are honest with ourselves, a lot of people come to the school just to break boredom. Most people worry most about today's problem and do not focus as intently on what is to come in a year or two. So, promoting education as solving a problem that is in the distant future will not be as effective as promoting it as a solution to a present problem.

That might be a better approach because even if you present prison education as something that will provide a skill or an opportunity, most would still not be interested, because a significant percentage of them are not worried about getting a job when they get out of prison. They do not believe employers will give them a shot. Moreover, very few have firmly resolved to change their ways. That's the sad reality, but I still believe that making sure that people know what education is about and how to access it when they are ready is probably the best that the prison school can do. Once they get there, the hope is that they will enjoy it and continue!

Editor – Can you describe your research methodology (approach, data collection, interviews?) Could you talk about your experience as a researcher in prison? Did you conduct any field research, and did it alter your perception of that subject?

G. C. – I used several different methods. Originally, I wasn't comfortable with the focus on a quantitative method of measuring the success or lack thereof of prison education, so I wanted to look at it in a qualitative way and take a far more personal approach. I thought that interviews provided a good option. For a comparison, I believed it would be good to interview people who were participating in prison education and people who weren't. The interviews addressed a range of issues – obviously their views around prison education – but I also used the desistance framework of literature to develop other questions around their offending, their life, their behaviours, their beliefs and their attitudes which added an interesting dimension.

To add an extra element to the research I thought who better to gauge whether prison education has been successful or what kind of an impact it has than people who have been through education in prison and have who are now in various stages of reintegrating into society. Therefore, I also interviewed several former prisoners to explore how education had supported their reintegration or what kind of impact they thought it had. That was the more personal, conversational element of the research.

Finally, social capital has been linked in the literature to more successful outcomes for those trying to desist from crime. Social capital is a very broad concept that looks at various personal and social factors such as social networks, social bonds, integration and citizenship, I thought it would be interesting to examine whether prison education had an impact on this and thus could be seen as supporting desistance. The only way of really assessing social capital was by way of a survey. So, I had to bring in a quantitative element that I did not plan originally.

I did both the interviews and survey at the same time, with the survey following directly after the interview to allow the interview conversations to flow without being prompted towards pro-social responses.

Editor – Did going in the field bring a new perspective on your understanding of prison education and desistance?

G. C. – Yes, the realities of the prison environment and the responses to some of the interview questions were quite different from what I had anticipated from conducting desk research on the topic and the various issues. One of the things that really surprised me was that it was obvious that people weren't engaging with education for skills or for future work opportunities or anything like

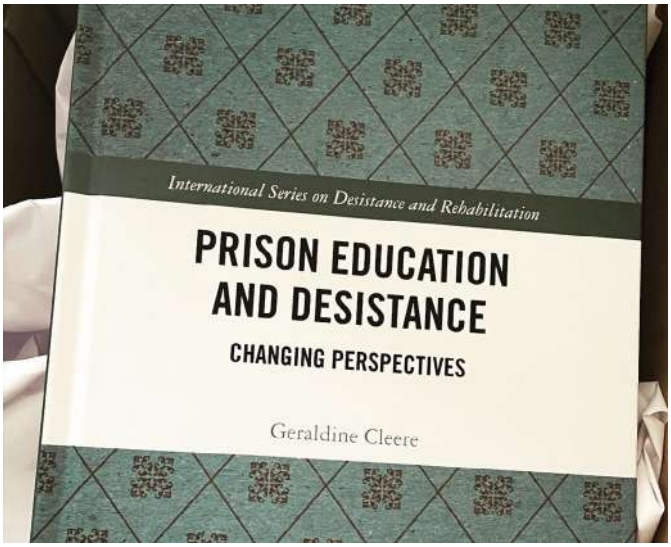


Photo credit:
Geraldine Cleere

that. Rather they were engaging for very personal reasons: to escape the prison environment, to help with boredom or addiction. I thought they would engage with future plans, but that was far down the list.

Another thing was the whole idea of routine; prison education was very attractive for people because it provided a routine of getting up and going to school every day and doing something productive. Those people who didn't form a routine around education early formed it around something else such as the gym. Once that routine was set, it was very difficult to break it.

There was also a stark contrast between the perspectives of those who were participating in prison education and those who were not. People who engaged in education knew what was going to happen after getting out and they had a plan. That was often not the case with people who didn't get involved in education in prison.

There was a very high level of awareness about the limits of prison education. Most of them thought that prison education would not greatly increase their chance of getting a job, but they saw its broader importance in improving their relationship with their families and with their friends who are not offenders. This was sometimes expressed with some cynicism, but I thought it was a good thing for them to be both realistic and nuanced about the impact of prison education. It didn't change the fact that they had a criminal record, but it stabilized a lot of things in their life, and they appreciated that.

Editor – What did you find most surprising?

G. C. – What was most surprising to me about the entire piece of research was the profound relationship between prison education and social capital. In the surveys that I carried out, I found that those who participated in prison education had an overwhelmingly higher level of social capital than those who did not. Given that this survey was added in as an experimental and small element of the overall research design, it was quite unexpected to see just how much prison education can impact on the overall attitudes and behaviours that people have and their ability to be engaged and integrated citizens. Within that social capital survey, I also included a small element to examine for a type of prison-based social capital, which is the same as community-based social capital but indicates that a person is immersed in the harmful beliefs, attitudes, norms and rules of the prison. This section of the survey showed that those who were not participating in prison education had significantly higher levels of prison-based social capital than those who were participating. Those who were participating in education had accumulated very little prison-based social capital. I hypothesized that education was playing a part in shielding these men from the harmful negative mindset that goes with the prison environment and that attending the school during recreational hours removes the prisoner from the prison environment during the times when they are most likely to socialize with other prisoners and develop these pro-prison, anti-societal norms and attitudes. This was perhaps the most unexpected finding of the research.

Editor – Could you tell us about the future of the field of education in prison? What kind of trends could we expect?

G. C. – I think there is far greater interest in prison education now. In the past a lot of research was carried out by practitioners or people who wanted to justify the continued funding of an education program in prison. Whereas now, prison education has become a very attractive area of research for independent researchers. I think that is a positive thing. As more people do research, there is a greater inclination towards broadening the way in which we view prison education and the way in which we examine its benefits, like looking at it through the lens of desistance or trying to bring it in through the idea of social bonds or social capital. Those avenues are promising and important. A lot more work needs to be done but bringing it towards the approaches and theories of mainstream criminological work and research is crucially important. Many other interventions that are played out within the criminal justice system seem to be under the criminological umbrella, whereas education still seems to be more slightly removed or underrepresented in that domain. So, there is still a gap to be bridged and hopefully my work helps in addressing that. We need to constantly find new ways of examining and conceptualizing the benefits of prison education, that way we can truly continue to unpack and discover its value – whether it's through the lens of desistance, social capital or any other relevant theoretical framework that the next person may think appropriate. If we keep looking at it merely through the lens of recidivism, we don't learn anything new; we just add to what they find but we're not really opening it up. It is an incredibly important area. It has the capacity to change the lives of people and ultimately to change society at large. Over and above reducing crime and recidivism rates, we shouldn't lose track of the people who undertake education in prison. Each of those is an individual with a life, with people and families around them, with communities around them. We must think about the impact that prison education can have on the learner and every other person within that network. I think we can't lose sight of that: the impact on the individual and their network is what is important, not the generalized landscape of statistics.

→ To consult Geraldine Cleere' book on Prison Education and Desistance, Routledge, 2021.

PORTRAIT OF A LEARNER:

BETINA OTASO

Betina Otaso.
Photo credits: Germán Morilla (IG)

Betina Otaso is studying for a degree in Literature at the University of Buenos Aires and has taken part in activities carried out by the PEC (prison extension program)[1] from the Secretary of University Extension and Student Welfare of the Faculty of Philosophy and Literature, University of Buenos Aires. She has also started her Literature degree under the UBAXXII Program of higher education at the Ezeiza University Center (CUE) in the Federal Penitentiary IV in Ezeiza. She is currently a teacher in secondary schools in the Province of Buenos Aires and is studying to be a teacher at the Mariano Acosta School.

Ines Ichaso and **Yanina García**, both teachers in the PEC and coordinators of the Literature degree of UBA XXII, interviewed Betina, who shares her experience as a university student in confinement contexts.

↓

Interviewers – How would you describe your relationship with primary, secondary and higher education before prison?

Betina Otaso – School, probably ever since preschool, has always been a place of freedom for me, a place to be with my friends and teachers, many of whom I remember with fondness and admiration. I came to the Ezeiza University Center (CUE) full of hope. I felt like a child starting preschool with mixed feelings: happiness, sadness. I didn't have a backpack or even a pencil case.

1 – University extension activities are aimed at populations or communities with which the University interacts or of which it is part in different territories or institutional contexts. In these activities, academic practices are put in dialogue with knowledge, problems and social needs, generating new perspectives and tools to transform reality. For more information see: http://seube.filo.uba.ar/programa-de-extensión-en-cárceles

The feelings were the same as when I started school as a child, the expectation of sharing with new friends who were looking for the same thing I was, with teachers who came to give us what we were hoping for and everything we had to give as, all the best hopes and expectations.

Interviewers – What made you want to begin college? What were your expectations? What did you imagine once you started coming to the CUE?

B. O. – Wow, it was a long journey. I knew about the CUE because I had asked around and had friends who were in the same place I was. I had found out that some universities could come to us. "I can go to college," I thought. I had wanted to go to college since I was about twenty years old. So, then I said to myself, "Oh, I can study." It was a way of passing time and doing something for myself while I was there. And I liked studying, spending time with my classmates, it was the only place I could be and the best thing that could happen to me was sharing with others.

I lived in the slum cell block in sector 1, which has many blocks. These blocks don't even have physical education classes, let alone access to the university.

So, I would take everything I could carry from the CUE back to my block mates, because no one in the slum went to university because it was too hard. I first had to go back to primary school to be able to study in the CUE. Afterwards, when I was able to get into university, they tried to move me to another cell block in another sector with the other girls who go to the university because, according to the prison officers, the girls in the slum can't go to university. Why not? They say it is because of their behaviour, because they smoke pot or get into fights with the prison officers. But that's not the real reason. We were there because of a deeper social issue: I'm a brown person and I don't keep my mouth shut. Besides, in other places, even though there are real mirrors where you can see your whole face and body, there are also set times to sleep or study or turn on the light. So, you choose, either you're free in the slum, with everything that this implies, and you can live with that, or you go and live there, where you are even more captive.

So, in the slum you couldn't go to the CUE, but they don't say you can't, they just don't give you access, they make it as hard as they can. It was a battle, my classmates were supportive, they were there for me and helped me speak up and get the CUE to come to me. So, if I hadn't been where I was, or didn't have my friends' help, I wouldn't have been able to get to where I dreamt of going. You can see the power of university, right? A good power, the power to do, to act. For example, the girls who live in the Drug Rehabilitation Center are very closely guarded and controlled, but everyone gets together in the CUE. It's very difficult to get there. And all of that made me want it even more. And once you get there, it's with such great joy. You want to stay there forever.

Interviewers – What did you imagine would happen in the CUE? You were saying how you dreamt of being there. What had you imagined?

B. O. – Seeing people from outside. What I had imagined was quite close to reality. When I went to work at a school, I thought, "oh, there are lots of teachers, butterflies and sparkles" and there were dogs. But here, what I had dreamed turned out to be true. These people who came in to bring us winds of change, with their sacrifice, so full of youth and good energy, it was moving.

Interviewers – Could you tell us about the activities you did when you started coming? Both for the degree as well as the workshops? What do you remember?

B. O. – When I got there everything was a whirlwind: subjects, timetables, new concepts, paperwork to fill out. Everything was so fast; I was lost at first. Plus, no one in my sector was taking classes in the CUE so no one could walk me through it. There were a thousand things to do, but I didn't care, I just plodded on. The teachers were helpful, they would answer all our questions, no matter

how stupid they were because they knew that everything was new, and we barely understood this new language. But I would keep myself entertained and learn along the way, reading everything the teachers said, listening to them attentively. For example, V.C. is a great secretary, the school's jailbird secretary, she taught us how to fill out the paperwork and all the formalities. She's a great classmate, she's taught me so much. M was also a good friend and classmate, she insisted that I study and said that it was hard, but that I would get there in the end. She gave me a very necessary boost. M and V pushed me to study, and I landed on my feet, thank God.

Interviewers – That's great, it goes to show how important friends and classmates are, doesn't it?

B. O. – Yes. Also, the teachers that would answer even the stupidest questions. What do I write on a midterm exam? What the f**k is a "midterm exam" anyway? That's just for doctors and professors, not for me. My fellow inmates would celebrate when I did well on my exams. Some of them went to primary school and I would help them with their homework. I would teach them to write in cursive, they could barely recognize the letters. We would help each other out, we would take back stuff for our fellow inmates of the slum sector. I wish everybody would see it this way. It's so important that we help each other out and give a hand to our fellow inmates with what they don't have or can't do. I say this in all humbleness.

Interviewers – Do you remember a particular subject or workshop from those first times in the CUE?

B. O. – Yes, I remember that while I was doing the first courses, the girls who lived in sector 4 were taking the more advanced courses and were near to graduation. I met girls who didn't live in the slum sector, they would never be taken there, in part because of their [lighter] skin colour. Just the same as in life, on the streets, at the hospital, a bar, everywhere. We had become friends and I would see them studying and ask them what they were doing or what they were studying in different subjects. I started sitting with them and just absorbing everything. And then I decided to start [my degree]. And they would say to me, "You can't go there because you haven't started your bachelor's degree yet." So, I would step on it and think "I want to go there, I want to take this class and I want to take part of that class." So, I did all the introductory courses. The teachers were nice, they would make sure we learned their courses. Especially the *Introduction to Scientific Thinking* teacher and the Semiotics teacher both gave great classes. I couldn't take the courses for the degree yet. I would say hi to everyone, but I couldn't participate yet. One day, I snuck into Professor Yani's class and told her that I didn't have any class to go to and asked her if I could stay. "Of course!" she said, "and you can participate, make like you belong to the class." And that's when I said to myself, "I want to take all of these classes."

I did all the introductory courses in the slum and all the while they tried to get me to move me to sector 4. Sometimes I would study in the bathroom, at night, because we sleep in the same place as where we live, the table is in the same space as the beds, so you can't turn on the lights. My cell mates would say, "Study, Beti, I'll just cover my head" or they would make makeshift tents, but I didn't want to bother them so I would just study in the bathroom.

My classmates in the CUE and some of the teachers knew that I didn't have the same living conditions as the rest and that I didn't want to move to another sector. They would congratulate me, "You're making such a great effort," they would say. And that recognition was the fuel I needed to go on. I was so overwhelmed, but at the same time, believing in myself was freeing. My children, who were having such a difficult time, were so happy when I started college! They put aside their worries about my not wanting to move to what they thought was a safer sector. They had insisted that I move, and I would tell them what I'm telling you: "I'm not like the other girls, I'm a different type of

1 – Typical Argentine drink similar to tea.

mother, I worry, I'm there, I'm a worker, I like drinking *mate*[1] with my friends and not having anyone control me." My going to college was a relief for them, they were happy because they understood that I had an objective, that I really wanted to be better and that going to college was a positive thing. But it was important for me that they understand that I wanted to stay in this sector. We would talk three times a day and they would ask me what I was doing, "Mom, are you studying at work? Wow, that's cool." All we talked about was what I was doing at the CUE.

Interviewers – Thinking back on the courses you took for the degree, or the workshops given by the PEC, is there one you think is more significant? Anything that had a direct impact on your life?

B. O. – All of them, absolutely all of them. I wanted to be everywhere at once. But I kept coming back to the same worries: not understanding what a midterm exam was. "You have some nerve, taking a midterm exam, you're such a fake," I would say to myself. I would tell myself that this was too much for me. And then I attended Gareffi's workshop with Miss Yanina[3]: "Reading, talking and writing in university". We learned so much. I remember there were a couple of complicated students, like that lawyer who would fight everything. One day I reacted, and I remember you got nervous. I laugh now, but my tone was provocative. I got up and was ready to mess her up. I don't know what kind of magic you did, but I went out instead to have a cigarette. "Go along, Beti, go have a smoke. Let's all go outside for a smoke and calm down." This kind of thing didn't happen in other spaces. You don't have to be alert to who's near you here. It doesn't matter. The air is different here, so the mind is different as well. One feels comfortable and you feel respectful because you're respected. Everything you learn here is useful later.

The workshop was about learning to handle yourself in college, from learning how to quote bibliography as well as addressing any other questions that could arise. It was like taking a lot of workshops all rolled into one. Very necessary. Everyone had been invited, but the wardens didn't bring them down [from the cell units]. The girls in secondary school, who wanted to go to university, had been invited although they weren't in college yet. It was a workshop that was open to all the inmates.

Another one I remember is the magazine workshop. I absolutely loved it. Or the workshop in which a lot of trans girls participated. Silvia Delfino's workshop on genders and human rights was beautiful. I would skip math class and go to her workshop instead.

Interviewers – Thinking back on these subjects and workshops, could you describe their impact on you?

B. O. – I felt like Beti. I am Beti. I felt that I was learning that I could associate authors. That was something that I didn't even know was possible. I thought of everything as different parts and that was it. That was how they had taught us to study: "study this book, read that." I began to use, mix and talk and make associations between ideas and areas. That made an impact on an academic level. Other things that come to mind, for example, is how much time passed before I began school. It's part of the learning process. Everything that helps to learn is great.

Interviewers –You mention the consequences of the experience of learning. Does this have consequences on your life today? I was thinking about what you said about how much time passed before being able to start studying. But once you started studying, do you think that it influenced what you do today?

3 – Yanina is one of the interviewers.

B. O. – It had all an effect. Now one can occupy one's mind, time and energy on something besides *f-ing* up. And that concern and that proposal doesn't feel like an imposition, "You have to stop doing something to...". No. I must study and that beats everything else. Studying beats everything, for the first time. Sometimes even your family. You want to study more and more, and it becomes the biggest addiction of your life. And everything else just goes away, you get over everything else.

Interviewers – One nail drives out another, right?

B. O. – It drives you out of all those places you're used to but are no good for you. It drives it all out without imposing, without forcing, just by being there and with what it has to offer. All those people who go there, you, everything you bring in, everything you do, everything you propose, how you study, how you treat us, the affection. You don't have all of that in other places. You change. You know those people who stop being junkies? They say, "I can't hang out with this guy," or "I can't go to a football match with that guy." They stop being junkies, but they also stop being themselves. And everything is forced. But when you have your mind on something more sacred, that stimulates you more, that offers lots of things, more than just a chemical addiction... Well, if those aren't the effects, I don't know what we're talking about! The other effects are the impulse, the desire to progress, to talk differently, to connect with other people. All of that, the ability to distinguish, to not react to violence. I'm staying here until my brain retires. I'm old, but my mind has rejuvenated with my studies, it's sped up, it remembers, studies, reads, writes, works, everything. I've always worked, not with my mind, but with my body as machinery. So, I'm very happy and grateful.

Today, looking at my home, my children, my work, I know that all of this wouldn't have been possible without my schooling. Thank God, and you, and the Universe, Pachamama (Mother Earth), all the gauchitos[4]. Thank God for taking me there and you for letting me belong and sit in those classrooms.

When I talk to future students of the CUE, I promise them a "perfect date", thinking that they'll have the same teachers, class spirit, the same eagerness and strength. I've met different groups of teachers in other places lately, but they're so different from my experience in the CUE. Today, that contact with the teaching community, as well as those I met at the CUE, has very much to do with what studying in prison gave me. It was an opportunity that allowed me to have a decent job, a teaching job, that allowed me to absorb and get infected with that spirit. After everything I did there, and after what you did with us, today it's possible for me to have a different life, for my children to be happy seeing me go to work every day. And although I won't find the same teachers I found in the CUE, my experience in the CUE is a legacy that hopefully lives on in my teaching children, teenagers and in my educating others. That's why I'm so eternally grateful to the glorious CUE.

Whenever I feel defeated or they try to put me down, saying that I'm a jailbird, that I'm a person of colour, that I'm poor, that I'm a Peronist and other stuff, I go and look for my books from the CUE, I look for you, to keep walking this post-jail world, a winding road that's made easier by you. It really is true that I go to my books, and I feel safe, I feel that I'm home.

Interviewers – One last question: Is there something you would improve in the Prison Extension Program and the Literature degree?

B. O. – How could you even ask something like that?! I think they should stop bothering the professors when they come into the prison. They should leave them alone, stop inspecting them and have no restrictions. They only bring in their wisdom and freedom for us. Also, I would like for the teachers to have some form of transport to make it easier for them to get here, like a bus. That's what I would change. And that they don't change my teachers. And that the cops don't come into the CUE, that they don't even come close, they have nothing to do in there, it's not their space.

4 – Folk religious figure.

And I don't want them to be with you, I don't want my teachers to share that bad energy. Why? Why do they search you? Why? It's not respectful. Thinking about the PEC, it makes me angry to think about how uncomfortable my teachers must feel when they enter this *f-ing* prison.

And more teachers. And that they open more spaces, everything we already know. And if the girls (from the slum sector) could come, it would be so great. Do you know what the penitentiary service does so that you can only come in from sector 4? They separate the girls in university and non-university cell blocks even though we all live under the same roof. The girls who live further away can't get there. That's discrimination. They break us apart, they divide us and cast us against each other just to get a rush, because they don't have a life of their own. We end up giving them what they want: we fight amongst ourselves, we don't stand up for each other, we compete against each other and steal from one another. They create satellite conflicts around the main conflict that revolves around the fact that they don't treat us all equally. That's the main axis around which we all revolve, that's what they do, that's what they want.

Is it more comfortable to live in sector 4 to study? Probably, but then you don't have to mind when they come in for inmate count and treat you like dogs, standing for hours on end next to your bunk. The university sector is seen with good eyes by people who don't live there. "How wonderful," they say. "Such an achievement!" It's a big lie. It doesn't do any good. It just works for the coppers, they love it when we turn against each other, when there's a row between hoods. I just want to say that we should stop making distinctions, because if we do the girls are never going to get anywhere, not even into high school.

Making distinctions is not good. On the contrary, they should bring us all in, we should all be educated so we can all move ahead. It's not just about taking exams, it's a lot of other stuff. Did they give you a computer? Great. You can look up a ton of information and pass it on to other girls who don't even have visitors. That must change. And if more people went to college, more people would think like I do. Because we should share everything. We should all be the responsible students that love that place. And I hope that it keeps growing because everything you do there is incredible.

The editors would like to thank **Juan Pablo Parchuc**, professor at @filo_uba (University of Buenos Aires) for is collaboration on this project. He also teaches in UBAXXII, a program of higher studies in federal penitentiaries that was founded in 1985, as the first university program in prison in Argentina.

JOURNALS FOCUSING ON PRISON EDUCATION

Flynn, N., & Higdon, R. (2022). Prison Education: Beyond Review and Evaluation. *The Prison Journal, 102*(2).

The valuation of education programs in prison is usually linked to the acquisition of academic knowledge and skills leading to professional qualification. Flynn and Higdon propose, on the basis of interviews and evaluation of existing programs in England and Wales, to consider this valuation in the light of social integration. For the authors, citizenship education is a model for reforming prison education programs. The authors propose a distinction between prison education and education in prison. The former is linked to the goal of reducing criminal behaviour and the latter is more informal, understood as a holistic reorganization of the experience of those who receive it, following some of the precepts of pragmatist educational philosophy and Durkheimian sociology.

On the one hand, education in prison constitutes a moral lesson towards a way out of delinquency through the integration of a more socially efficient ethos. On the other hand, according to the sociology of the prison, it constitutes a place of perfected learning of criminal practices within a subcultural space withdrawn from society. Despite the numerous educational needs of a majority of inmates who have a difficult relationship with education due to marginal cognitive profiles, basic education programs remain restrictive and ineffective, as they lead to the possession of low-skill, low-paid job skills, which contribute to the reinforcement of a social status of inmates that predates their penal experience. Similarly, post-secondary education programs seem to fail because they are not very inclusive: few inmates have access to them despite the expressed demand (2.5 % vs. 20 %), prison constraints limit engagement and access to the necessary forms of support, and education programs carried out at a distance also tend to crystallize the inmates' social position, thus confirming their negative perception and difficult identification with education. Flynn and Higdon therefore propose the further use of citizenship education, as it leads the inmate to know and understand principles of active living leading to civic, moral and social engagement. The principles of equality, diversity, tolerance, deliberation and social cooperation are in this regard structuring for the active reintegration of prisoners, ensuring a global reorganization of their lived experience and providing an agency lost in the prison system.

Grossi, S. (2021). "Rethinking Social Reintegration and Prison: A Critical Analysis of an Educational Proposal for an Alternative Model in Brazil". *Journal of Prison Education and Reentry, 2*(7).
Doi: https://doi.org/10.25771/9bjw-p777

Drawing on Goffman's (1963) sociological findings on institutional functioning, Foucault's (1975) socio-historical findings on the management of marginalized populations, and Wacquant's (2009) economic-political findings on the political aims of maintaining social inequalities of undereducated and lower socio-economic status populations, Grossi constructs an ethnographic and documentary analysis of a model prison education program in Brazil. These program analyses allow the author to state that it is possible to develop innovative and effective education and social reintegration programs, despite an unfavourable and stigmatizing social and economic context, as long as the ideological premises underlying prison management, such as conceptions of recidivism and social reintegration, are positively modulated around the social rehabilitation of incarcerated people *(recuperandos)*.

Based on the observation of its implementation modalities, the author describes the APAC model (Association for the Protection and Assistance of Convicted Persons, an NPO created in 1972 in Sao Paulo) as an alternative model that designs its programs according to a comprehensive and

humane conception of social reintegration. With an enviable reputation of being associated with lower recidivism rates than more traditional models, the APAC model allows for low-cost prison management and has historically solved problems of dysfunction and confrontation between inmates and prison authorities. This model is implemented locally or is in the process of being implemented in 129 local units in Brazil. Despite a significant increase in the prison population (707 % since 1990), Grossi describes these prison units as peaceful environments of co-management focused on the social reintegration of citizens serving sentences. The inmates do not wear uniforms and they share with unarmed guards an architectural space that is decentralized according to the activities of social reintegration and education. Education is an important foundation of this model of prison with strong elements of self-management, whether it is the formal education necessary for an undereducated population, or the non-formal education disseminated in the mechanisms of self-regulation and participation of the inmates in the management of prison activities. The multiple activities of social reintegration are gradually intertwined in a return to society for the "rehabilitated", strengthened by mechanisms of self-regulation and a network of associations disseminated and anchored in a diversity of community and employability environments. In itself, the APAC model seems to constitute an innovative alternative for effective self-management of prison environments deployed in stigmatizing socio-political contexts.

EDUCATION SCIENCES

Martín-Solbes, V. M., Añaños, F. T., Molina-Fernández, E., & Burgos-Jiménez, R. J. (2021). The Professional Dimension in Spanish Prison Socio-Educational Action. *Education Sciences, 11*(10), 585.

The article deals with the reality of prison professionals in regular and open prison conditions in Spain and the perceptions of women prisoners. The objective is to analyze the psycho-emotional, educational and professional dimensions of the professionals and the perception of the women prisoners. The study was carried out with a mixed design of two research projects, open and closed. The sample was composed of 102 professionals and 75 women from 13 autonomous communities. The means used were semi-structured questionnaires and interviews with women prisoners. Content analysis, basic statistics, contingency tables and independence tests were performed.

The article concludes by noting the socio-demographic similarity between the professionals in charge of the open and closed regimes. Specifically, the difference lies in their age, since the open regime is a space frequented by more experienced profiles, where women stand out in socio-educational positions. Focusing on the open regime, a greater prospect of reintegration among women is noted, improving the convictions of reintegration with the level of job satisfaction. Finally, we emphasize that socio-emotional skills are identified by the socio-educational agents, as well as the need for continuous training and professional retraining. However, the evidence of the weaker presence of educational professionals could indicate the need to grant greater leadership and pedagogical and educational protagonism to these professionals [40]. The question is to analyze whether experience, social skills, motivation and vocation are sufficient tools to practise the socio-educational profession while ignoring the political, ethical and technical analysis related to the socio-educational action, which is usually acquired in undergraduate studies in social education [35]. Finally, we would like to emphasize that, despite the difficulties that prison life can bring to inmates and professionals, it was possible to access both groups for the development of the study. We would also like to note the importance of this study due to the methodological approach used and the sampling that aimed to understand the prison reality and to highlight the value of the socio-educational action for the dignity of the inmates and their preparation for life outside, and therefore the promotion of social reintegration.

McVicar, L., & Roy, C. (2022). "Eye-opening": Case study of a documentary film series in a carceral setting. *Studies in the Education of Adults, 0*(0), 114.

This article presents findings from a case study of nine incarcerated women who attended a weekly screening of a documentary film followed by discussion and individual interviews with all participants for four weeks. The purpose of this study was to understand the educational potential of documentary films and discussions with a group of incarcerated women. The films were carefully selected and depicted ordinary people facing adversity. The authors facilitated discussions to allow for reflection, articulation and sharing of ideas. Given the low level of formal education among incarcerated women, the authors assumed that documentary films would provide an engaging format for participants to reflect on and discuss social issues. They also saw group discussions as important opportunities for sharing, as women often recognized similar issues, gained a better understanding of situations and experiences, and identified effective strategies.

Preliminary analysis of the data shows four main findings. First, participants valued non-formal learning and were proud to participate in discussions that were respectful of differences. Second, they expressed curiosity about new information and other perspectives. Third, participants were inspired by stories of ordinary people facing adversity with perseverance and creativity. Finally, while the films provided a break from the monotony of incarceration, the activity was nonetheless situated in the context of the participants' correctional plans. As the number of incarcerated women in Canada continues to rise, these results suggest that activities such as this documentary series can provide stimulation and reflection for those incarcerated.

The authors also note that the prison setting shaped the learning experience. The films would have been a break from the monotony and anxiety of being imprisoned; they felt free to be observed and appreciated an opportunity to relax. Despite this, the prison setting was still a powerful backdrop to the film series and how the participants understood it. Participants were keenly aware of the importance of "good" behaviour in this setting, which was ultimately explicitly confirmed by the program officer to participants. Regardless of the success in creating a safe, democratic, and enriching experience for participants, the authors conclude that adult educators must recognize the power dynamics this creates between teachers and learners. When programs are delivered in the prison context, they are inherently at risk of becoming a tool of correction rather than a tool of learning.

Wyant, B., & Becker, P. (2021). The Inside-Out Prison Exchange Program and Higher Order Thinking: A Propensity Score Matching Approach. *Journal of Transformative Learning, 8*(2).

The Inside-Out Program is an international program where currently incarcerated individuals (inside students) and college or university students (outside students) participate in a college course taught in a correctional facility. Typically meeting once a week over the course of a single semester, the Inside-Out educational approach is designed to be collaborative, with an instructor trained to foster an exchange of ideas among students. Instead of relying on direct instruction or faculty lectures commonly used in university classrooms, Inside-Out uses indirect instruction and intergroup dialogue.

Wyant and Becker's paper examines whether Inside-Out provides additional opportunities to develop higher-order thinking skills compared to courses taught in more traditional settings using a propensity score matching approach. Specifically, the study investigates whether participants report that their course promotes and emphasizes higher-order thinking skills to a greater degree than participants in non-Inside-Out courses.

Four survey questions from the National Survey of Student Engagement (NSSE) were used to assess the extent to which a specific course emphasized higher-order thinking skills. A baseline comparison of those who participated in an Inside-Out and non-Inside-Out course reveals that Inside-Out students reported that their course emphasized higher-order thinking skills (analyzing, evaluating, and connecting new concepts together) to a greater degree than students in more traditional courses. The authors suggest that other courses could mimic aspects of the Inside-Out program (e.g. collaborative learning, dialogic teaching) to better prepare and meet students' academic needs.

Larsdotter, S., Lemon, J., & Lindroth, M. (2022). Educator and staff perspectives on a rights-based sex education for young men in jail and prison in Sweden. *Sex Education*, 114.

This article explores how rights-based sex education targeting young men in Swedish prisons, both remanded (awaiting verdict) and detained (convicted and serving a sentence), was experienced by the educators and prison staff present during the training. The sex education sessions covered topics such as 1) body and sexuality, 2) boundaries, consent, and sexual violence, 3) safer sex and sexually transmitted infections (STIs), 4) relationships, and 5) pornography. Two educators visited youth wings at the various correctional facilities for one hour of training over three weeks.

According to the study, all parties involved-young men, correctional staff, and educators-appreciated the value of the project. This article mainly explores the experiences of educators and correctional staff, as it was not possible to involve young men more fully in the study because of COVID-19.

Data for the study were collected through individual interviews with participants in the four major regions of the Swedish correctional system. The interviews focused on 1) preparation for talking about sexuality and interpersonal relationships with vulnerable young men prior to the project, 2) how the session content was received by the young men, 3) specific pedagogical challenges encountered during the sessions, and 4) current preparation for working on sexuality and interpersonal relationships with vulnerable young men. Three open-ended questions were used in the interviews with correctional staff. These focused on the experience of 1) how the sessions were conducted in their workplace; 2) resistance to the project from young men, themselves, or colleagues; and 3) benefits and risks associated with the project.

The analysis of the interviews indicated that the educators perceived themselves as competent educators, but working in a new environment. All of the educators witnessed discriminatory, sometimes threatening and degrading behaviours, and expressed a need to improve their handling of these situations. At the same time, educators also became aware of gaps in their knowledge. For example, when discussing sex under the influence of alcohol or other drugs, some educators felt lost when young men described experiences that were unfamiliar to them. Educators also mentioned that they lacked knowledge of the honour culture as it relates to sexuality.

Another challenge was how best to strike a balance between maintaining trust and bridging knowledge gaps. On the one hand, educators needed to avoid a lecture perspective that reminded young men too much of school education. On the other hand, educators identified major knowledge gaps among young men.

For their part, correctional staff saw the sex education sessions they and their clients attended as positive. Staff members said that the sessions were well structured and that the educators facilitated sex education sessions that were well aligned with the issues they typically worked on, such as masculinity norms, relationships, and sexual violence.

CRIMINOLOGY, LEGAL SCIENCES AND PUBLIC POLICIES

Collica-Cox, K., & Day, G. J. (2021). When Dogs Make the Difference: Jail-Based Parenting with and without Animal-Assisted Therapy. *Criminal Justice Policy Review.*

Collica-Cox and Day's study examined the effects of animal-assisted therapy in parenting training offered to mothers and grandmothers in two New York State prisons, the Metropolitan Correctional Center (MCC) and the Westchester County Department of Correction (WCDOC). Using a mixed-method, quasi-experimental analysis, the research team found that women who completed the parenting training in addition to being exposed to therapy dogs reported lower levels of depression, anxiety, stress (parental and generic), and higher self-esteem and parenting knowledge than women who completed the same training without the dogs. The fact that the increase in the latter two indicators (parental stress and self-esteem) was statistically significant and the qualitative data suggest that animal-assisted therapy has a significant positive effect on female learners. Given the harmful effect that a prison sentence can have on women and their children, the research team notes that their study provides compelling reasons to believe that parenting programs would be more effective if offered with the support of therapy animals.

Scott, J. B. (2022). From Freire to Foucault: Designing a Critical Prison Pedagogy. In J. R. Wies & H. J. Haldane (Eds.), *Applying Anthropology to General Education* (P. 80–92). London: Routledge.

This article describes how a general education program based on the work of Michel Foucault's *Discipline and Punish* (1975) can anthropologically address the everyday problems of incarcerated learners. The article first discusses how the problematic education described by Paulo Freire's Pedagogy of the Oppressed can be used as a model to help incarcerated learners. The author then describes the self-reflective processes of incarcerated students in eight prisons enrolled in an online "Introduction to Anthropology" course for Milwaukee Area Technical College. Finally, the author offers examples of how incarcerated learners relate Foucault's description of the prison state to their daily lives.

According to the author, when Freire and Foucault are applied to the study of general education in a prison or other non-traditional classrooms, the what, how, and why of learning are often one and the same. For the incarcerated, the prison is both an object of analysis and the institution that dictates modes of learning.

Further, education in prison can be liberating in quite practical terms. Education programs can show a form of rehabilitation that is attractive to judges who grant release. A degree can provide a way for formally incarcerated people to overcome the systematic inequalities that lead people to be labelled criminal and deviant. By naming, reflecting, and acting, incarcerated learners can also become more skilled at humanizing their mistakes.

In 2018, the author began designing and implementing a college-level "Introduction to Anthropology" online course for incarcerated learners – approximately 20 per class – housed in eight Wisconsin prisons. The program was designed specifically to prepare participants for long-term success after being released. Most participants intended to earn an associate's degree, if not a four-year degree upon release. The author was particularly interested in how learners critiqued Foucault's pessimism and offered alternative interpretations of incarceration, informed by their reflection on Foucault's and Freire's theses, suggesting to him that, in order to foster success for judicially involved students, general education should do more than simply impart technical vocabulary.

Lindsay, S. L. (2022). Damned if you do, damned if you don't: How formerly incarcerated men navigate the labor market with prison credentials. *Criminology.*

Here Linday addresses an important issue regarding the organization of prison-based education and training: the role of diplomas and other forms of qualification obtained in prison in accessing the labour market. While these qualifications are often touted as a solution to reintegration challenges, studies that examine their effectiveness do not always show convincing results. Lindsay offers an innovative explanation for this apparent lack of impact: the prison credential dilemma. This article provides a qualitative portrait of the job search experience of 50 individuals who obtained a degree or certification in prison in Franklin County, Ohio, and uncovers the so-called dilemma. In short, while obtaining a qualification in prison is in principle a signal of desistance and employability, job seekers who have obtained qualifications in a prison context face the possibility that these qualifications may not be recognized for their value by employers or, worse, that they may trigger the biases and stereotypes that learners sought to dismantle by participating in prison training. As a result, job seekers develop strategies to manage this dilemma by, for example, not emphasizing the fact that their degree was earned in prison, presenting them as part of a redemptive narrative during the interview process, or upgrading their training once they are out. The article concludes by pointing out that this qualitative picture shows a reality that quantitative research on the links between prison qualifications and employment cannot: it may underestimate the effectiveness of prison training because some job seekers do not mention it during the hiring process; it may overestimate it because job seekers may hide the fact that their training was obtained in prison or use alternative strategies and get a job despite their prison qualifications. Although prison qualifications are an important tool for reintegration and access to employment, Lindsay suggests that other steps need to be taken to manage the prison qualifications dilemma. For example, it could be ensured that diplomas and certificates are awarded by recognized educational institutions rather than by the prisons themselves.

Nur, A. V., & Nguyen, H. (2022). Prison Work and Vocational Programs: A Systematic Review and Analysis of Moderators of Program Success. *Justice Quarterly*, 130.

Nur and Nguyen conducted a systematic review and analysis of the literature that measures the effectiveness of vocational programs in prison settings. While the literature suggests that the success of these programs is mixed and uncertain, Nur and Nguyen argue that the meta-analyses and systematic reviews are dated and rely on a monolithic understanding of the extent of the effect of these programs, problems that would account for at least some of the uncertainty about the effectiveness of work and vocational programs in prison settings. The authors argue that the studies reviewed have several other problems: they do not compare the same outcomes (e.g. no recidivism, no re-incarceration, job retention); the programs evaluated differ in both their objectives and type of intervention; and the effect of a combination of programs is never evaluated. Nur and Nguyen conclude that researchers interested in the evaluation of prison training programs should agree on the outcomes that the programs are intended to affect. Furthermore, studies should compare respondents who have had access to programs that are comparable in both purpose and intensity. To the extent possible, evaluations should isolate programs and avoid assessing the outcomes of people who participate in more than one program. Finally, research teams should work from clear definitions of different types of programs, based on their specific characteristics and objectives.

SOCIAL SCIENCES

Huaiquián-Billeke, C., Sánchez-Toledo, V., Quilodrán-Contreras, R., & Vera-Urra, J. (2021). Education in Confinement: The Reintegration of Young People in Prison in La Araucanía, Chile. *Social Inclusion, 9*(4), 60–68. Doi: https://doi.org/10.17645/si.v9i4.4605

This article presents the perception of young adults (19–29 years old) in prison in Chile based on a case study conducted in a prison setting using semi-structured interviews. The article highlights the important changes that need to be made from a pedagogical and social reintegration perspective in order to allow these young people to be autonomous and active in their social reintegration.

Lizio, G. S., & Scarfó, F. (2021). El derecho humano a la educación en el tratamiento penitenciario basado en la resocialización : Una mirada desde la realidad Argentina. *Teoria e Cultura, 16*(2).

The right to education is a fundamental right that must be regulated by the State. Based on this premise, the article aims to analyze the current vision of education in prisons in Argentina and the implementation of educational programs. The authors' analysis highlights the contradictions inherent in the learning processes between education inside and outside the prison walls. As an example, education as a space for the development of critical thinking is not promoted in prison. They then point out the tensions that this can create in the prison environment. The authors then critically review the Argentinean way of working, which proposes a reduced and utilitarian vision of education in prison: education as a tool of normalization and social control used only for rehabilitation purposes. The authors then develop a more holistic model (all the actors of the penal system must be taken into account), and more effective, which promotes and fosters personal development, based on the educational needs of the subjects and taking into account the particular context of incarceration. From this perspective, education in prison can be seen as a social opportunity that offers a better quality of life inside and outside the prison walls by building autonomy and a sense of responsibility in incarcerated people. They conclude that the Argentinean State should implement measures, no longer guided by a punitive logic, but based on a socio-educational approach to reduce the social and cultural vulnerability of the incarcerated by improving the learning process in prison.

Thouin, C. (2021). The impact of state and federal policies on community college correctional education programs. New Directions for Community Colleges, 2021(196), 6979. https://doi.org/10.1002/cc.20484

Against the background of a major policy shift in the United States regarding post-secondary tuition assistance to prisoners, the return of the Pell Grants program, and the reduction of incarceration rates, this article provides a portrait of community college correctional education programs within the context of federal and state policies and suggests courses of action for managers. The article demonstrates the central role played by colleges in the reentry of incarcerated individuals despite the chronic historical underfunding of prison education programs in the United States. It cites the effectiveness of post-secondary programs for reentry that enable an economically disadvantaged population with little education to avoid homelessness or recidivism and acquire skills to actively participate in the labour market, thereby contributing to lower incarceration management costs for the entire U.S. population. The vast majority of prisons offer education programs. Short-sentence

prisons (jails), however, appear to be limited by a tenuous and uncredited supply due to the short length of sentences and the difficulty of developing tailored programs. Prisons, which house inmates with longer sentences, provide 27 % with employment training and 7 % with access to higher education. Most of these programs are offered on-site by community colleges at 68 %. Access to remote education remains numerically more marginal and appears to be less effective, as it is more affected by service breakdowns due to technological and prison conditions. Finally, the author reiterates the importance of financial support for these programs and insists that college programs must be rooted in the communities in order to improve their relevance and success in the reintegration of prisoners.

MONOGRAPHS

Crone, R. (2022). *Illiterate Inmates: Educating Criminals in Nineteenth Century England.* Oxford: Oxford University Press.

Historian Rosalind Crone paints a picture of the advent and evolution of an important idea and mission: that those accused and convicted of crimes should be educated. Drawing on documentary data from local jails and penitentiaries spanning the period from 1800 to 1899, Crone shows that basic education (arithmetic, reading, and writing) was available in all prisons in the United Kingdom by 1860 and thus became an integral part of the modern penal regime. She also shows that other philosophies of imprisonment, which prioritized the punitive and deterrent nature of prison, existed in parallel and were obstacles to the success of prison education and its reconstructive mission.

REFLECTION

An "Ingenue's" Look at Education in Confinement – Even in Prison.
Luc Barsalou, teacher and educational consultant, active retiree.

The current context of the COVID-19 pandemic is causing us to shift from predominantly in-person (or classroom) teaching to distance (or virtual) teaching, with or without digital support. Many argue that distance education is not equivalent to face-to-face, offering a lower quality of teaching – in the literal sense of "transmission of signs" – or even poorer learning.

Even before the pandemic, however, many students were receiving distance education, or taking courses in a hybrid format (classroom and videoconference), with varying degrees of persistence and success. This was true in the regular context as well as for students in prison. For the latter, it was already clear that perseverance and success were less than in the classroom, due to the difficulty of having an ongoing relationship with a tutor, and the near impossibility of using interactive digital means (access to the Internet being forbidden to prisoners). In the prison environment, if it became impossible, for reasons of security and public health, to ensure learning in the classroom, we could observe the disengagement of students from a privileged means of rehabilitation: to follow and complete an educational program.

In a situation of confinement, whether sanitary or penitentiary, does access to teaching, and therefore to learning, require the presence of flesh and blood, or can it bear a certain amount of virtuality?

In his tale *L'Ingénu* (1767), French author Voltaire (1694-1778) offers us, from a temporal distance, an interesting reflection in this respect.

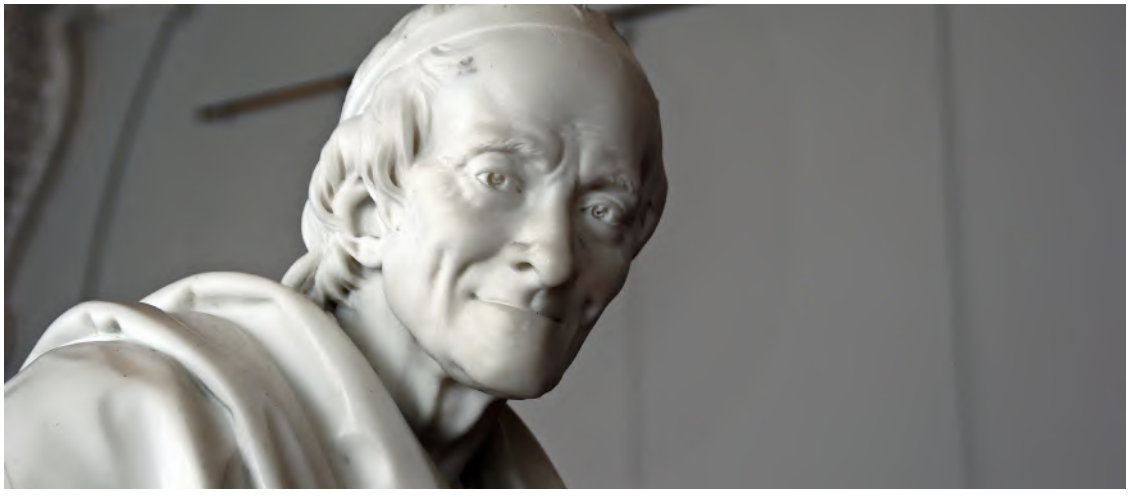
Among other adventures set in the time of Louis XIV (a little distance did not hurt the authors...), this tale by Voltaire brings together a so-called Huron (Wendat), nicknamed "the ingenue", and a Jansenist named Gordon, incarcerated in the same cell at the Bastille, for reasons of social nonconformity. Sympathizing quite quickly, the two companions set up a sort of correctional plan, where Gordon introduced the Ingenue to science and literature and the Ingenue educated Gordon from his experiences and natural morals. "Reading expands the soul, and an enlightened friend comforts it." (*L'Ingénu*, Gallimard, 1979 [1767], p. 107). This mutual instruction and education takes place in person, of course, and let us say it in confinement. However, they resort to the memory of events, or to the reading of works and authors who are at a distance, in space and in time. The Ingenue and Gordon take a step back, an emotional distance from their journey and their incarceration. They develop a critical mind in each other's presence.

Molière would enchant the Ingenue. He introduced him to the customs of Paris and the human race. – "Which of his comedies do you prefer? [asked Gordon] – Tartuffe, without difficulty. – I think like you, says Gordon, it is a tartuffe who plunged me in this dungeon, and perhaps it is tartuffes who brought you misfortune" (*L'Ingénu*, Gallimard, p. 112). Social nonconformity, as I said...

Within the means of the time of the two characters, this is thus a hybrid learning and teaching experience: use of distant sources but direct access to a learning community (at least present). Let us note that it is the quality of presence of one to the other that makes this pair of learners a valid learning community, able to cross all distances towards knowledge.

In a situation of socio-sanitary confinement, our era can do at least as well as or better than what turned the Ingenue into a learned man and Gordon into a philosopher. It may simply be a matter of ensuring the presence of a stimulating learning community to sustain the curiosity to explore distant sources of knowledge.

However, in the prison context, given the technological and security limitations, it is the direct accessibility to a stimulating learning community that will be the key and the mediator allowing to benefit from sources of knowledge, know-how and soft skills, suitable to achieve a meaningful educational journey. If the knowledge and freedom are remote, a mediator (in the form of a tutor, a class, etc.) must be present, ideally in a classroom setting.



Voltaire, Ermitage Museum. Photo credit: Creative Commons CC0.

On the other hand, in a regular academic environment, before, during, and after the pandemic, questions may need to be asked about how to ensure that learners and teachers form valid learning communities. Being in the classroom may not be enough for both to be mutually present and abolish the distances that limit learning and the pursuit of a meaningful educational project. Present and distant rhyme stylistically with artificial and superficial; they do not have to be synonymous. Remotely or in person, mutually authentic communication and engagement are perhaps the greatest mediators.

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