

Monday evening

Brice –

Minorities in prison – international law gives no uniform definition of "minority". Group numerically inferior to the rest of the population in non-dominant position....signs of solidarity aimed at preserving particular religious... characteristics. Outside the norm. Increasingly topical subject in all countries in prison.

How can we help minorities?

Fulvio Furrario (dean of the Waldensian University of Theology)

Reformed church in Italy – 16th century – protestant reformation – Genevan version (previously followed St Francis of Assisi). United with Methodist church in Italy. Like being an ambassador for this strange kind of Christianity.

Ecumenism – tradition of protestant church in Italy was a difficult one – difficult relationships with the Catholic church in the past. Witnesses are not "against" each other – learning to be witnesses together.

Cristiano (Ecumenical representative from Italian bishops' conference)

Called to beyond merely human justice.

Luca Maria Negro (President of the Italian Protestant Federation, Baptist minister)

Special committee dedicated to working in prisons. Not always easy to physically enter the prisons. Positive result in our relationship with minorities in prison.

First group of 93 refugees from Syria through Lebanon, who came to Italy legally – safe passage. Initiative of federation of protestant churches. Also ecumenical initiative. Big day today. Agreement with state authorities.

Brice

John 4:1

La Samaritaine représente presque une triple minorité – femme, Samaritaine, vie pas conforme. Elle rencontre Jésus sur le puits de Jacob à midi pendant les plus fortes chaleurs – à un moment où elle pensait ne rencontrer personne. Elle s'exclut elle-même de la société car elle a peur du regard que les autres vont porter sur elle.

Jésus la met tout de suite à l'aise. Elle parle de la loi. Lui il parle de la grâce. Un intérêt très particulier et pratique chez la femme pour cette eau promise par Jésus. Quand l'aumônier rencontre quelqu'un cela se passe de la même façon. Une personne exclue pour diverses raisons. Nous apportons une parole qui peut faire vivre, qui peut donner envie de parler. Cette femme a commencé à parler avec Jésus parce qu'il avait une accroche. L'aumônier est celui qui ne rejette pas l'autre – celui qui accueille – qui propose une double nourriture. Va faire en sorte que l'appartenance ne soit pas la vraie question – cf. Mont Garazim. La question n'est pas d'enfermer la personne dans son identité mais de l'ouvrir à quelque chose de l'ordre de l'éternité. Son appréciation de départ était fautive.

En Jésus les minorités sont éclatées par cette parole éternelle – elle sera toujours femme, toujours Samaritaine – mais plus obligée d'aller au puits le midi. Plus question du Mont Garazim – elle intègre le fait que Dieu est présent. Une façon de déconstruire la minorité tout en respectant ce qu'elle est. Jésus a construit cette déconstruction. Son identité s'ouvre.

Tuesday

Minorities in prison, inside, isolated and alone!

Daniele Garrone (OT professor, Waldensian Theology Faculty)

Subject : Identity, exclusion or dialogue? Based on the Old Testament. Hebrew – identity and dialogue are not words that are found, especially in the sense used today. Identity often means ideological defense of one's own identity against others. Dialogue – identities facing one another without conflict. In the OT, identity concept there though not written in the text. Literature written and rewritten several times – 7c BC to Hellenistic time.

Question: who are we as the people of Israel? What does this identity imply? What does it mean? Most common model today – for origin of the Pentateuch – in the Persian time, when something is being rebuilt in Jerusalem and Judah – a Persian province – people need to be able to tell themselves and the Persian authorities who they are, what their history is, what their laws are. Temple represents their identity.

Pentateuch edited and completed in this situation – explains it's internal pluralism. Important to include the traditions of the temple priests and the traditions represented by the aristocracy. Certain internal ecumenism! All different positions had to be included. Not a missionary book – pentateuch and prophets not written like NT to give a new interpretation of relationships between God and man to others. Simply wanted to define themselves.

Examples to show cases of strong exclusions but also positions that may lead to a sort of dialogue – positions of opening – own identity in the relationship with God, does not necessarily mean excluding someone else.

1. Mixed marriages. A man married a women from another religion and another ethnic group. Ezra – noticed that Israelite priests and Levites did not *separate themselves* from the peoples of the countries where they lived. Right wing text in the Hebrew Bible! Chose their wives – separated the holy seed. Mixed holy seed with people's of their countries – divorce proposed by Ezra as a solution. Separatist position. Also a different voice: patriarchs with foreign wives – Abraham with Hagar (son Ismael is the first ancestor of a people). Moses - had 2 wives (numbers 12 – Cushite woman – central Africa – Gershon – son "I had been a foreigner there – Myriam and Aaron criticise Moses because of this mixed marriage). Dina (Jacob's daughter – met noble young man from Sichar – can get impression of rape – abomination as per brothers – solution to kill all the people from that group... Prince meets girl, sleep together, according to Moses law – easy solution = marriage. He really loved her. Although

Sichamite a very honest, self-respecting man. So asked his father to ask for her as a wife for him – willing to pay more dowry coz from another ethnic group – yes, but with circumcision. He accepts this condition. Many Sichamites were Samaritans – why not? Fear of losing ethnic identity.

2. Abraham and Abimelech (Genesis) – when patriarch goes abroad to Egypt – very worried – prejudice – powerful can take beautiful woman for their own harem. Say you are my sister that way they won't kill me. Second story explains more than the first one – A sees God in a dream – Sarah is Abraham's wife. Realises about to commit terrible sin, but doing so with a honest heart. Calls Abraham – asks him – did I hurt you some way? Abraham: did this because I thought there was no fear of God in this country – minimum of ethics in biblical language. Written to show that there can be and often is a fear of God even "out there". Abraham's prejudice is obvious – question of identity. God says to Abimelech – "Abraham is a prophet – he has to pray for you, intercede for you" – intercede in Hebrew found only 21 times in the Bible – only one example in Jeremiah's letter to the exiles (ch. 29 – 1st deportees in 587 BC to Babylon) – think God will come down and oblige Babylonians to let them go back. Jeremiah says it's God who has exiled them – settle down, marry, build houses, etc. Look for the wellbeing of the city where I sent you and pray to the Lord for the benefit of this city – intercede for this town – link : an answer to the question when amongst other peoples – relationship between our identity and theirs. Learn from Abraham because out there, there is a certain respect for God. He expects you to pray for the town where you live.
3. Chapters in the Bible that say God will punish nations with imperialism in the end. E.g. story of Jonah – nice text – a very important one. Chapter 1 – Jonah told by God to go to Ninevah and announce God's judgement. Does opposite – ferry to Spain! Goes to sleep on board while others very worried. The seamen were afraid and increasingly so. Jonah wakes up – I fear God, I'm a Jew – ironically meant – because the seamen are more afraid of God – adonai + sacrifice. Jonah goes to Ninevah – they repent – convert – God himself repented of evil he was going to cause in Ninevah. Jonah goes out of town and tries to shelter from the sun. Who is really meant by this Jonah? Apocalyptic point of view – God has already written the end of human history – those who really know him try to stay out and watch what is going to happen. In the case of Jonah, this means: what if God had not decided what the end should be – he repents. What if the Ninevites repented and changed their ways? God could also repent.

4. Isaiah 19. First part deals with possible destruction of Egypt. Several times in the text we read the expression 'on that day'. Every time a new perspective is opened. On that day there will be a highway from Egypt to Assyria. And the Egyptians will *worship* with the Assyrians. The word God is not written. On that day Israel will be the third with Egypt and Assyria – in the middle (between Putin and Obama). All three together and just one blessing in the midst of the earth. The expressions 'my people', 'the work of my hands', 'my heritage' – usually used for Israel – end of history not Armegaddon but a highway linking people together. Words now used for all three. Egypt goes on being Egypt, Israel and Israel and Assyria Assyria – the three identities are kept – a blessing for the earth as a whole.

5. First 11 chapters of Genesis – structure of the book – necessary to express own identity as a people linked to God by a covenant. About the one true God – all humans. After the flood, God makes an eternal promise to the whole of humankind until the end of the world – this promise made for all, has never been abolished or changed or forgotten. God created humankind to place his own image on the earth. A kind of function – responsibility of ruling over the world, common responsibility of all of humankind together. A text centred on the question of identity in a world of minorities. Full of openings towards other people. Given 23 centuries ago.

Minority of Zelophehad's daughters?

Scribes worked longer on the book of Numbers – at the end of the book – little discussions dealing with new problems. Cases of Torah after Moses – scribes are already interpreting – result: in the case of omission of women – later Rabbis concede – interpretation of the law as Torah of Moses. Midrash – Moses asks God in eternal life to look at the situation – Moses entered Rabbinical school – Rabbi gives interpretation and Moses doesn't understand anything – tells God very upset – "this also is the Torah of Moses" – Moses appeased!

Giannino Piana (Ethics professor)

Anthropological and ethical point of view. Complementary aspect. Identity result of many different social, religious, cultural factors, etc. Very diversified. Different theories in the ethical and philosophical schools of thought. 2 different lines of thinking:

First trend: Communitarianism: Identity result of belonging to group in certain social context. Produced by the community. Then importance of autonomy and individuals. These positions should be integrated – compromise between the two different positions.

1. Identity in the reflections about prisons and human rights in prisons and the rights of prisoners

Crises of identity in multi-cultural societies. Presence of different cultures can be a source of richness.

Historical analysis – in European countries lots of different cultures. Multiculturalism – melting pot – certain characteristics. Specific aspects – rapid process of integration into Europe of different cultures and traditions – Islam strong presence in Europe. Unification under an American umbrella – weakest cultures experience difficulties with paradoxical consequences. Reaction to situation where weaker cultures are obliged to adapt to unification model. Tempted to close up and avoid dialogue and confrontation which would be useful for peaceful co-existence. Different kind of citizenship in different cultures. Islamic – combines social, cultural and religious values – kind of civilisation.

Nowadays – how can we build up a reasonable idea of identity that should be able to consider the goodwill of dialogue? 2 different ideas of identity that do not help dialogue but help to create conflict. Totalitarian – in relation to certain religious and cultural attitudes. Ideological identity. Identity that is excessively weak tends to defend itself – refuses dialogue.

Identity that allows us to build dialogue – move from conflict to mutual enrichment – strong ideology – aware that we belong to a certain context. This also means we have to accept prospect of exchange from other models. Need to avoid both risks. Belonging is always partial.

The kind of identity to be developed to go towards true dialogue – built structurally in the relationship with diverse identities. True identity built in the face of the other. Identity and alterity are two different faces of the coin – balance between the two aspects. Identity and otherness – positive dialectic relationship can be created.

Ricoeur – moral or ethical identity is built in the context of the public space – together with other people. Not just inside a person but in the public context. Levinasse?? – centrality of the ego as the heart of modern philosophy. Need to change our own perspective – not start from ego but from otherness. Recognising the face of the other, who wants to start a dialogue with me and I have to react positively. The idea of the other is not seen as a stranger but someone I need to be in contact with – ethical imperative – ethics comes from the figure of the other as a kind of questioning that I have to react to.

Ethical aspects – conditions needed for society with different identities can develop relationships. Co-existence between different identities. Cannot talk about integration only. A certain level of integration is needed – ex. Foreigners arriving in a certain country must take into account the elements that are typical of the cultural context they now live in – necessary aspect. But this must go hand in hand with interaction. Integration should not mean loss of the original identity – acceptance of laws and constitutions but with opportunities to express own identities – e.g. Building mosques – respecting diversity of cultures.

3 important aspects:

1. Cultural anthropology able to overcome ethnocentric attitudes prevalent in western thought. Durren?? need to recognise universal moments in every culture.
2. Citizenship – accepting and respecting certain rules. Also opportunities of expression for different cultures.
3. Subjective attitudes – could be encouraged to find a positive kind of confrontation with different cultures – inner change needed to go towards a kind of recognition of others. A recognising society (Levinasse) – mutuality but this is not enough if not with dynamics of gifts or giving – welcoming, listening.

Anthropological aspect.

Ethics of co-existence – conflicts will always exist – but should be able to accept them without violence. Enriched by the presence of different cultures.

How do you define the boundary between individual identity and responsibilities to other groups?

Luigi Manconi (Senator of the Republic of Italy, President of Committee of Protection of Human Rights)

Identity and exclusion: making good use of identity

Identity today has undergone constant change as if it has moved between two opposite poles. Both tend to go towards an extreme solution – as in Western democratic societies we see constant change between deficit of identity and excess of identity. Neurotic oscillation – different points of collective psychology and individual sensitivity. Neurotic relationship with identity, produces inside our democratic systems, certain phenomena of excess of identity – self-sufficiency of certain groups : cessationism, independentism, leaguism. This kind of self-sufficiency is manifested as a temptation to be separated, since certain strong groups try to organise themselves, because another kind of self sufficiency – strong internal link – groups that become more and more autonomous. Want to achieve the protection of just one group in certain profession or community – consequence = a kind of private welfare. Grounded on denial of universal character of the social protection system – resources that cannot be given to all citizens.

Agencies of control and repression. Problem for prisons seen as social institutions. Individuals now have erratic relationship with system. External relationship – like revolving doors – right of citizenship are not a stable aspect of life of a citizen... A citizen is a person who has rights of citizenship. Other persons are a kind of half-citizen. On a social level this has certain consequences – the prison population – sociological and social changes need further study. If about 10% socially dangerous people in prison – foreigners, drug addicts, people who lose their rights of citizenship – new figures of our society – that make us think of certain characters in 19th century novels. Often homeless, living in poverty.

Prisons have now become a certain stage of a circuit of control and repression – now talking about a kind of institutional sub-system where prisons are a centre place but near the prisons we have places like psych wards in hospitals, former psych prisons, welcome centres for

foreigners, canteens for the poor – places where the prison population has been or will be represented. Collective identity that are not surviving any more. People who have lost this identity and citizenship rights become isolated from the rest of society. Our system is no longer able (eg financial crisis, etc.) to deal with these tasks any more. Humanitarian and fundamentally democratic question.

Inspired by Piana's speech – in our country the deficit of identity has to do with a large part of foreigners – it has to do with foreigners that are seen as being illegal or not sufficiently integrated. It also has to do with the more traditional foreign communities living in country. Not diplomatic to say that I feel the question of multi-cultural society has now become the victim of a totally deformed discussion. Kind of bus from central Europe to the outskirts of the continent - most passengers are foreigners. Kind of representation of a practical situation. During the last 25 years in Italy, multi-culturalism should be seen as a horizon of a new free country. We cannot suggest it as a project for the evolution of our society.

Need to consider that the question of human rights cannot be seen today mainly in its historical dimension as the result of a particular culture – that of democratic systems founded during the Enlightenment and liberal thinking. The question of human rights as become a point of differentiation. It is very present in democratic systems and in the 4th and 5th worlds. Very important because of the violation of the primary foundations when the state denies itself and acts against its own principles – this question is also part of the whole development of the integration of new cultures – have to help and ensure a public space given to other religious confessions. We must all respect the fundamental rights of the individual. Radical difference between our own democracies and others...

May appear pessimistic – but hope (cf female genital mutilation). In Africa now becoming more fashionable – growing trend – with great difficulties but work of education and political fight in certain African countries. Not just in Islamic countries – object of a fundamental political fight. Need to avoid that aspect of rhetoric. In Italian prisons important to avoid certain things. In African countries this kind of mutilation is accepted. Crucial that it is now understood – also in our democratic societies – dialectic between inclusion and integration and protection of different original cultures and religions – decisive passage. Inclusion should not be a gala dinner. Oscillation between rhetoric of welcoming and syndrome of excessive identity – difficult to find the right compromise – politics have a high and noble function here. Because politics need to find the right form of dialogue to overcome the conflict.

The word dialogue should go hand in hand with the word conflict.

In Prison

Ven Mike Kavanagh (Chaplain general)

Religious minorities in prison

Definition of religious minority... June 2015 figures

49% Christian – C of E 19%, RC 18%, Free church 1%, Orthodox 1%, other Christian 10%

15% Muslim

1% Hindu

1% Sikh

2% Buddhist

Pagan 1%

Rastafarian 1%

LDS 1%

Less than 1% : Quaker, Jewish, Bahai, Jain, Ororastrian

No religion – 30%...

Personal inspirations for supporting religious minorities:

St Irenaues "The glory of God is a human being fully alive" – fully aliveness as a support to desistance from crime

"Multifaith chaplaincy is about recognising that the other person's faith means as much to them as yours does to you" – Alison Tyler

Reflecting on my own ministry and recognising my own blind spot as a hospice chaplain – faith specific pastoral care and support for religious practice really important at time of personal crisis, especially around loss/death and dying.

Why enable the care of religious minorities?

1) The museum of empathy

We mustn't presume that we know what they need. Shoe shop – invited to walk a mile literally in someone else's shoes – 1st exhibit in the museum of empathy.

What would you be hoping for as a first time prisoner from your chaplain – place, people, things, books... Then in shoes from someone in one of the small communities... what would they be hoping for?

- Sense of belonging
- Importance of sacred space

Legislation informing the policy for the National Offender Management Service England and Wales

Protects religion and belief

European convention on Human rights – article 9

1952 act...

Prison rules of 1999 – governor will do all he reasonably can to facilitate faith of those that aren't C of E. Allow for the conduct of divine services. Religious books.

From visiting ministers to multifaith teams. Chaplaincy council. Faith advisers – responsible for setting eligibility criteria for chaplains – endorsement.

Faith annexes – how to practice faith in prison.

PSI 51/2011: Faith and Pastoral care of prisoner

- Output 1: The chaplaincy team will reflect the faith/denominational breakdown of the prison
- Output 2: on reception arrangements are made to have access to a minister of their own faith
- Output 4: opportunity for one hour corporate worship/meditation per week
- Output 6: Recognised religious festivals are appropriately observed and marked
- Output 7: Prisoners have the opportunity to engage with members of their faith groups from the community
- Output 8: Prisoners have access to authorised religious artefacts including dress and headwear
- Output 9: Prisoners have access to a programme of religious educational classes and cultural activities
- Output 12: All prisoners wherever they are located in the prison have access to, and are offered, pastoral care by Chaplaincy staff (includes faith specific pastoral care)
- Output 15: resettlement...

How: the faith annexes in PSI 51/2011 which focus on the expression of the faith in a custodial environment

- Each faith adviser contributes a section on their faith covering:
 - Brief background/introduction
 - Holy Days including description of celebration
 - ...

How: Multifaith teams/ assurance and compliance

- Managing chaplain – of any faith

- Mix of employed and sessional chaplains in line with output 1 reflecting the religious breakdown of the prison
- Yearly visit from a member of the HQ team to work with the managing chaplain and the team to help them to deliver chaplaincy services in line with the PSI – particular focus on team make up especially at a vacancy and on ensuring the chaplaincy space properly reflects the needs of the population for worship/meditation including the provision of artefacts and books for corporate worship/meditation – guidance in "Places of worship and meditation in prison"

Training and development: chaplains

- It is a challenge to bring a group of faith leaders in their own right to come and work as part of a multifaith team with the possibility of them being managed by someone from a different faith tradition. How do we help them to become "partners in the shared endeavour of prison chaplaincy" Alison Tyler
- In prison – induction for new chaplains, team meetings, team awaydays
- Nationally – standing out (includes session on resilience), world faiths, pastoral care and counselling for chaplains – all delivered with chaplains from across the traditions so they train and learn together. Mentoring scheme being developed
- Managing chaplains training – exploring leadership and management including reflections from their own faith traditions on being both a chaplain and a leader
- Experimented with scriptural reasoning in regional meetings

Training and development – prison staff – Alison Tyler

- Faith awareness training – raising staff awareness of religious faith practice and its value in a custodial setting and their responsibility if facilitating it; looking at how people develop their religious ideas so staff can recognise religious issues as they arise; help staff to be confident in dealing professionally with matters of faith.
- Searching DVD – giving background to religious artefacts so that searching may be conducted sensitively
- Booklet – A guide to religious practice in prison – to complement the faith annexes in the PSI

No religion

- 30% in prison
- Recent work by Prof. Linda Woodhead looking at white Britons in a yougov poll sampling 1500 people showed 46% with no religion and among the under 40s this rises to 56%. But the "nones" are a complex group – 1 in 6 say there is "definitely or probably...."

Resettlement, resettlement, resettlement

- Shadd Maruna, Liverpool desistance study – faith inside plus faith outside supports desistance
- Work of community chaplaincies to provide mentors, 21 schemes across the country and in 2055 2288 folk received support
- Initiatives to develop capacity in faith groups to support people when they come out of prison
- Building bridges – initiative linked with HMP Wormwood Scrubs in London
- Sikh chaplain...

Other benefits

- Not a stranger but a friend – faith days, multifaith discussion groups, scriptural reasoning groups, work on the Charter of Compassion all help prisoners realise that different communities can learn from each other so that when they go out they will have a vision of multifaith cooperation that is a challenge to those "outside". And chaplains working in multifaith teams inside are changed as they continue to engage with a new vision with their faith communities on the outside to celebrate "The dignity of difference" former Chief Rabbi Jonathan Sacks

Mauro Palma (Former President of the Commission of the Italian Ministry of Justice for the development of prison-related interventions)

All 47 European countries agreed to ratify the European Convention on Human Rights (from Lisbon to Vladivostok and from Malta to Reykjavik – except for Belarus – because of death penalty, + Vatican – because to belong to any regional agreement because of global approach).

Article 3 of the ECHR – one of the only 4 articles that can't be derogated (2 – protection of life, 3 – ban on torture and degrading treatment, 4 – ban on forced labour and slavery, 7 – principle of legality).

Ex. 2002 – derogated from obligations David Blunkett Home Secretary – incarceration without legal decision – detention without charge.

1984 – discussion about system – how effective is the system whenever a person deprived of their liberty is concerned?

Torture – standard-setting. Need to be very balanced in assessing the situation. Ex. Frequency of showers.

Minorities in prison. First : foreigners – not a minority in the mathematical sense, but they don't understand words or context – environment where they are. In 1st protocol – the right to understand - the context, the rules.

Second: vulnerability of some prisoners – they ask for protection and receive isolation! Isolation is one of the most used practices in European prisons to tackle any problem. A critical event should be seen as something that happened. We should consider what

happened as something to be discussed – a sort of network – not to separate one from the others.

Third: multifactors – offenders but sufferers of diseases – mental issues – without social support. Need to find a solution to what is perceived as being our poverty society... In prison a possible solution could be found in the criminal network in the prison – to overcome perception of being a neglected minority – to climb the criminal ladder...ex. Roma – established minority.

Risk of radicalisation – open door to sort of exceptional approach where the rule of law is seen as an obstacle rather than a support. Tendency to confuse necessity to prevent crimes and tendency to deprive people of religious freedom. Impunity of abuses in prisons. Ban on torture – obligation to investigate any possible torture situations. Positive and negative obligations. Impunity is an issue in the European context. More and more people are deprived of their liberty due to an administrative decision (eg. Change in Swiss constitution – no release at end of sentence if the person is seen as a possible danger for repeat offence).

How to coordinate all the bodies in Europe and globally? More and more bureaucracy without more protection.

Wednesday afternoon

Minorities in danger: Elisabetta Zamparutti

Social minorities in Italian prisons may easily become the majority in the prison itself. Rapidly increasing number. Not a specific question – a more general question in this respect – needs an integrated approach, for which appropriate solutions can be found if we are aware that the system of penal justice plays a fundamental role in defending our democratic state. If all states really followed all their duties because they belong to the international community (treaties signed) – e.g. civil rights, ECHR, committee for prevention of torture and degrading treatment.. – if these were all really respected by all states, most problems for minorities would already be solved.

Recent discussion in the committee about minimum vital space (Italy condemned for overcrowding – less than 3sqm each). Last year, the committee – guideline – 4sqm as minimum vital space – just an indication, no power... If these parameters were really respected there would not be any overcrowding – free more human and financial resources that could be used to solve other problems of minorities.

We know that a good and civilised prison system is the mirror of a civilised country. Should also apply to those we see as being different from us – because of current emergencies (crime, addiction, illegal immigration) there are always emotional reactions. Why are these principles not respected? Emergencies – reaction is often emotional – automatic reaction. We don't see an intelligent reaction – reading more deeply than the appearance and also looking at relationships between facts among people. So often no intelligent reaction. And responsible answers are not seen to the issues. This should be the role of government if there is a medium or long term vision for the country.

Drug addiction – addicts are treated with a sort of repression in spite of different indications given that this problem cannot be solved through repression and deprivation of freedom. Many addicts in Italian prisons. Importance of the democratic state – a law in Italy that was very repressive, now repealed – consequently most of those condemned by this law should now be released. Also because the EU indicates that in the face of drug addiction it is always better to find an alternative punishment to prison. But Italy has not yet adopted this indication.

These emergency situations are often emotional – leading us to be closed up rather than open-minded. To understand the meaning and importance of this approach – you can look at the nature of what is different from us. Some people think differently – the universe tends to harmony and order. State of emergency in France – here we see an emotional reaction that is not responsible – now undermining fundamental rights of fundamental importance. This is in France where the most important modern rights were created.

Not difficult to say what I would like to do. Answer in the democratic state – norms, principles and values that are intrinsic in the international community. If we feel the need for new laws – easy to have them dictated. With this kind of emergency logic not only the problem of minorities in prison also a point of the treatment given to the prison minorities. Situation of 1500 life sentences or people with very long sentences who are not given any benefits if they do not find an opportunity for correction. 1100 people in Italy without any benefits. 700 in so-called hard prison – article 41 bis - some people under this provision for 24 years – law of 1992 after organised crime killed judges.

Associations deal with this in a country like Italy that ratified the EU convention 20 years ago, but not yet written a national law for this. In any case these norms are a kind of torture – you can only leave this regime if you give a confession – physical and psychological suffering inflicted on someone in order to get the result of a confession. How can we face such problems? High courts could help with this. Working on appeals in these courts at a supranational level.

Congress in opera prison – Abraham hoping against hope 'esperanza'. Conclude with a message of hope in very difficult situations – try to be a hope and not just hope that someone else will solve the problem for us. Soyons le changement que nous voulons être pour le monde. An inmate can also change a prison if his behaviour is such as to be able to change the institution.

Hands off Cain

Francesco Spagna (director of association against discrimination)

Rights for transgender people in prisons

[Patent letters – king of Piedmont and Sardinia – allowing them freedom of worship – important for reflection together...]

Give reasonable and practical answers to the needs of different minority groups – instrument to measure level of security and civilization of a state. Professional engagement with the state to find such answers.

Fundamental contract of our society – state guarantees fundamental rights with responsibility for this – asks each of us for political and moral solidarity. Expression of charity and love – good neighbours – good neighbourliness. Duty of solidarity between believers and non-believers.

Article 3 – principle of absolute equality of all human beings – regardless of gender, sexual orientation, language, ethnic group, etc. First step of progress of our society. Remove all obstacles that might hinder achievement of these results. Long series of cases of discrimination – that will continue! Need a list of priorities.

2 or 3 important principles – MLK – great champion of equality – signed on Jan 15th: "the time to make the promise of democracy more practical". Need to help the development of laws – now experiencing the discussion of a law on civil rights for homosexual couples – St. Paul – "I want to work for everybody in order to save some" – Mother Teresa: "in order to help the poor I devoted myself to the poorest among the poor" – tried to explain the situation. 95% of us do not know anything about transgender people.

Dr Ricardo Durini-Vito (councillor)

Not just institutional visit – present partnership between penitentiary administration and "Oukoi"?? Italian Islamic organisation.

Senior judge – in charge of training for juvenile and prison services.

Special treatment for RC church. General rule – each domination can ask state to have a special rule for them.

Intercultural issues: Paolo Naso

Safe passage.

Mediterranean hope – Oct 3, 2013 – 368 died at Lampedusa. A moral shock. Not the first time it had happened but the first time we could see it – see the bodies... An incredible tragedy. Working on migration for years and decades – but that night I changed my views – shared with Italian Protestant Federation my deepest feelings about what we were doing (scholarships, counselling, etc.). But we'd never been to Lampedusa. Something new was happening. The now we are facing – migration 2.0. A different phenomenon of migration from the past. Combination of economic and political factors.

Collapse of a major area from west Morocco to Lebanon, Nigeria to Niger... Not a single war in a single country – massive phenomenon involving millions of people with reasons to try and cross the Mediterranean.

First thing – we went to Lampedusa. (40 mins round the island by bike). Closer to Tunisia than Sicily. Started a programme with people leaving Lampedusa. Constant arrivals. Pay between 3000 to 500,000 dollars. Traffickers are not those who drive the boats. As soon as they arrive locked up in detention centres (looks like a jail but not called a jail) without a judgement. Without information about their destiny.

Learned that not enough to observe but needed to act – noticed a new phenomenon – very important and challenging. 10% to 15% percent of those arriving in Lampedusa are unaccompanied minors (teenagers, 12, 14 years old). Family made tremendous financial effort to invest in their project to get them to Europe. First thing they want to do – call their Mum.

Programme: protestant congregation in Chicli in Sicily – young pastor who accepted challenge. Chicli – reception centre for unaccompanied teenagers. Very strict rules about to take care of unaccompanied minors – authorisations from judge and police. Reaction of local population was very negative. Doors of centre vandalised by neo-facist groups. Decided to be firm and loyal to our decision. 1st group of children arrived (then second and third) – eventually those who had signed a petition became friends of the centre.

House of cultures – focusing on inclusion. Not just for the migrants but also for the local population. Get reports from Lampedusa – how many people were dying each week. What to do when tragedy starts. Way to grant safe passages. Article 25 of the Schengen regulation – italian visa to people with special needs. Joint venture with Waldensian church – 3 humanitarian corridors – Morocco, Lebanon and Ethiopian...

Thursday

Cambridge conference – 12-15 September 2016, Magdalene College, Cambridge