

**ERA-SEMINAR „PREVENTING
RADICALISATION IN DETENTION“
Vienna, 12th and 13th October 2017**



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LECTURE 13.10.2017, 09:45 h

**„EUROPRIS` GENERAL BASIC RULES
ON PRISON CHAPLAINCY AND DE-
RADICALISATION; THE GERMAN [AND
CATALAN] MULTI-FAITH CHAPLAINCY
APPROACHES TO DERADICALISATION“**

By Dr. Hans Kieserling, Hessisches Ministerium der Justiz, Wiesbaden

Thank you for the invitation.

Thank you that we can be here in this beautiful city...

I.

In the EU Member States and many other states, we all have a fundamental right to freedom of religion. The religions and confessions must be treated equally.

It is obvious that also religious prisoners can practice their religion, as long as other prisoners and in particular the institution's safety and order are not affected. "Religious practice" must be interpreted broadly, that includes worship, individual or group conversations, prayers, meditations etc.

We think that spiritual welfare is an important tool against radicalisation. This is primarily to combat *religious* radicalisation, but also extreme left and extreme right-wing radicalisation.

By a sufficient external support and sufficient opportunities for own religious practices of the prisoners, radicalisation can generally be reduced and in particular religious radicalisation can be countered, for example by clarifying or unmasking incorrect mixing of religion and ideology.

In particular, the Islamic Imams support prevention and de-radicalisation, when they question and discuss radical views of extremist prisoners. They can affect radical beliefs and their dissemination by religious beliefs.

II.

Radicalisation is a problem of the whole society, that can escalate and spread particularly in prisons, but here, it can be fought specifically.

In November 2015, the EuroPris Radicalisation expert group had its first meeting here in Vienna, the next was in April 2016 in Barcelona. The expert group worked out various subjects and found out that the subjects

- Risk assessment tools,
- Chaplaincy and
- Identification of radicalized offenders

should have priority. So we built 3 sub-groups.

Dr. Julio Zino and I have chaired the sub-working group Chaplaincy and we prepared universal rules for Prison Chaplaincy and Deradicalisation.

(We would like to present these universal rules: - printed handouts?)

III.

A. Principles

- I. All prisoners have to be treated with respect of the human dignity and their fundamental rights, taking into account their specific situation and their individual - even religious – needs; at the same time the general public has to be protected effectively from criminal acts.
- II. No man or woman loses his or her God-given dignity. A part of reasonable treatment in prison is the offer that all prisoners may have contact with the chaplaincy service of their religious community and receive assistance.
- III. Prisoners should also have the right to hold religious objects in their cells, pertaining to their specific faith - as long as these objects can not be dangerous for the prisoners, the prison staff or the public.
- IV. The State is neutral and must not favor any religious group or denomination. Nevertheless the State and his prison service must guarantee a prisoner's right to religious assistance. But no prisoner should be forced to practice religion against his intention or to receive unsolicited proposals of religious care during his or her stay in prison.
- V. All prisoners are entitled to participate in religious services and celebrations of their own faith or another religion or confession. This right may be restricted only for overriding reasons of security.

B. Religious care as an element of deradicalisation in prisons

- VI. Religious care is an important element to help to prevent all forms of radicalisation, e.g. extreme left or right-wing or extreme radicalized religious groups. Therefore, it allows prisoners to exercise their rights, and they have also the possibility to practice their faith in a none-radical manner.
- VII. We accept that there are several forms of religious care within prisons, e.g. religious service, one to one or group meetings, celebrations of religious festivals, etc., or otherwise it's left to the religious communities or denominations to decide.
- VIII. A moderate and tolerant religious care is particularly important to help to prevent all forms - especially religious forms – of radicalisation. A widespread religious offer helps to decrease radicalisation and increases the possibilities to recognize and combat radicalisation. Moderate and tolerant religious care allows voluntary relationships to be built between the chaplains and prisoners, even inmates vulnerable to radicalisation. This reduces the influence of other - possibly radicalising - forces.
- IX. Prison chaplains contribute to the cohesion of community by promoting encounters and dialogues between people with different religions and cultures and can strengthen dialogues between different faiths. Thus, the religious care reduces cleavage phenomena such as political or religious extremism.
- X. Prison chaplains promote also tolerance within the own religious group and with the other social groups.
- XI. It is very important that moderate prison chaplains are carefully selecty in order to promote a moderate and tolerant religious care. Before starting pastoral work, a chaplain must tolerate a security check on his own person. It is also important that prison authorities inform new chaplains about prison regulations that may affect them. Moreover, in each prison there should be a staff member to act as the coordinator between the prison management and the chaplains of the different religions and denominations.

Moreover, in each prison certain staff members should be assigned to carry out functions of coordination and reference to chaplains of different religions and denominations.

- XII. In order to select a chaplain, prison authorities need the support and endorsement of the appropriate external religious community. The prison chaplains should use, as far as possible, the official language(s) of the country. It must be recognized that certain religious rituals may require the use of their preceptive language.
- XIII. All prison chaplains commit themselves in particular to equality between men and women. Women's rights are human rights.
- XIV. Prison chaplains must be capable and ready to detect a tendency towards radicalisation of prisoners. And they must be capable and ready to deconstruct the ideologies underlying radicalisation. Thus, the mixing of religion and ideology can thereby be shown to the prisoner.
- XV. Prison chaplains hold in confidence the conversations between themselves and prisoners. If a prison chaplain recognizes that the contents of a conversation could threaten the security in prison or for the public, they have to inform the prison authorities about the danger.
- XVI. The whole prison staff must be trained in cultural and religious awareness in order to handle the multicultural and religious background of the prisoners in a sensitive manner. This is important because their behavior influences the prison's climate and therefore the own safety and the safety of the prisoners. It would also be desirable that prison authorities designate a person responsible to inform the prison staff about religious and cultural diversity and to answer their queries.
- XVII. The prison chaplains can support prisoners not only in religious matters. This can also apply after release from prison, as well for the family of the prisoner.)

IV.

In Germany, I work for the Ministry of Justice of the German Federal State Hesse. I cannot speak for whole Germany, but for my federal state and its prison system.

In Hesse ("Hessen"), we have nearly the same number of prisoners of Christian Catholic faith, Evangelical Christian faith and the Muslim faith. These 3 represent the 3 largest faiths (in each group about 1.300 prisoners).

In Hesse, we built a new network for deradicalisation in prisons, called "**NeDiS**", which is active since April 2016. "NeDiS" is a short form of "Netzwerk Deradikalisierung im Strafvollzug", that means "Network for De-Radicalisation in prisons". The network is based on 4 pillars:

- I. Identification of violent extremism,
- II. Prevention of radicalisation to violence,
- III. Promotion of disengagement and social reintegration and
- IV. Building a network for central coordination and communication
(including 8 structure observers in our bigger prisons and
1 Islamic scholar in our Ministry).

In my opinion, the creation of a coverage permanent pastoral offer - especially for Muslim prisoners - is as important as the security measures by NeDiS.

The positive experience with the christian spiritual welfare should encourage us to open pastoral offers to our muslim prisoners.

Of course, the use of religious care is voluntary, so that radicalized prisoners can escape it. But especially for the prisoners with long imprisonment, who are religiously radicalized or could it be, the possibility of participating in regular services (especially, but not only Friday prayers and individual or group discussions) is an interesting offer, at least in cases of real religious radicalisation. Even there, the chaplain (in this case: the Imam) comes to the prisoners and learns about a radicalisation or possible radicalisation risk significantly more than the prison staff persons, which prisoners usually trust less.

The mediation of religious values for Muslim prisoners by trained and reliable Imams comes to a resocialisation promoting effect when prisoners are strengthened not only in the knowledge of the contents of the Koran, but also in the development of its own personality.

Violent Islamism is often not only an extreme kind of worship, but also a movement of perceived or real socially disadvantaged and educationally disadvantaged populations. A stronger personality can resist better a polarizing agitation by violent extremists.

The caregivers should accompany the prisoners as possible throughout the whole period of their detention. It would be good not to lose the gained confidence by transfers to other prisons. If they like and it seems to be necessary, the prisoners should be accompanied even after release from prison.

Of course, it must be ensured that chaplains and especially Imams do not have extremist views themselves. And they should be fully educated Islamic scholars. They must confront the sympathizers and vulnerable prisoners in individual and group discussions - at least the group

discussions in our (German) language, not in the Arab, Turkish or another language! - with basic issues, such as:

- Which power potential has the religion?
- What about the relationship between religion and politics?
- How literally to understand the Koran?

By differentiated Koranic exegesis, confrontation with Islamic law, the prophets and the history of ideas of Islam there must be developed moderate answers (without violence) with and for the prisoners. The target is to counter glorifications of violence as Djihadi-Salafist or other extremist arguments. Then, religious instruction and worship make an important contribution to our security.

A 100% safety is impossible, neither in prisons nor outside the prisons. But we think that a widespread pastoral offer is one of the rewarding and indispensable means to minimize religious radicalisation for example by Salafists.

The positive experiences that we have so far with the Christian prisoners' pastoral care, we can fully utilize even with the religious support for Muslim prisoners in order not to become a violent extremist offender. Even if the "individual pastoral care" in Islam does not have a particular tradition, there is in the issue of pastoral care at the 3 monotheistic religions (Judaism, Christianity and Islam) no significant difference.

Of course, the mobilization of the pastoral offer is voluntary. But the *selection* of imams we make ourselves and thus we increase the dynamic security.

We can not say how much acts of violence inside and outside the prisons were prevented by successful means of religious care. But if - while fulfilling the fundamental right to freedom of religion - even one single terrorist attack was prevented by it, it was worth it.

In Catalonia, our catalonian friends have partially similar ideas...

(Dr. Julio Zino)...

Thank you for your attention. ☺



Generalitat de Catalunya
Departament de Justícia
Directorate-General for Penitentiary Services

Europris' general basic rules on prison chaplaincy and de-radicalisation

The Catalan multi-faith chaplaincy approaches to deradicalisation

Julio Zino

Directorate-General for Penitentiary Services,
Department of Justice, Government of Catalonia

Preventing Radicalisation in Detention

Vienna, 12-13 October 2017

Vienna, Austria

Personal professional background

:: My name is Julio Zino

:: I'm a Social Anthropologist

:: From 1987 to 2002 I worked as a Social Worker in prison

:: Since 2002, I have worked in the DGPS as head of a specialized Unit that deals with cultural diversity (immigrants and minorities), relations with different beliefs, ICT for inmates, gender equality...

:: Also, I'm a lecturer in Anthropology at University of Barcelona

The prison service in Catalonia

:: Catalonia is an autonomous community in Spain

:: Since 1984, the management of the prison system has been assigned to the Catalan administration

:: There are 9 closed prisons and 3 open prisons

:: Total of inmates in September 2017: 8579

.: Spanish: 56,7%

.: Foreigners: 43,3 % (UE: 7,4%)

Staff:

:: security staff : 3179

:: rehabilitation: 855

:: administration: 346



Centre Penitenciar Mas d'Enric

Terrorism in Catalonia

- In Spain, any terrorist action must be investigated by a central court in Madrid
- For this reason, in the Catalan prisons there are not a significant number of inmates convicted for terrorist crimes
- But Catalonia is an important area concerning the detection of radicalism → terrorist attacks in August 2017 are an emerging episode of the situation



Background actions related with cultural and religious diversity

:: Assignment of chaplains of different religions in prisons

:: Intercultural Mediation Service

:: Intercultural education programme

:: Interreligious dialogue groups

:: Training for professionals in different cultures, diversity of beliefs and radicalisation topics

:: “Guide for the respect of the diversity of beliefs”

Religious chaplaincy in prison

:: 387 people of different religions are allowed to enter in prisons → chaplains and volunteers

:: The Justice Department has signed agreements with Catholic, Evangelic and Muslim representatives to provide religious assistance in prisons (with funding)

:: Designation of a member of prison's staff as interlocutor

:: Procedures to facilitate the access of inmates to chaplains

:: Regular coordination meetings with religious representatives

Awareness of the value of cultural and religious diversity (for the staff)

:: Training courses and workshops in different cultures, diversity of beliefs and radicalisation topics for professionals

:: Publication and dissemination of a "Guide for the respect of the diversity of beliefs in prisons"

:: Cooperation and exchange between confessions and chaplains

:: Open work session on the role of religions in rehabilitation

GUIA PER AL RESPECTE
A LA DIVERSITAT DE CREENCES
ALS CENTRES PENITENCIARIS
DE CATALUNYA



 Generalitat
de Catalunya

<http://goo.gl/ivm18F>

Awareness of the value of cultural and religious diversity for inmates

:: Activities to promote exchange and interrelation for inmates:

.: Intercultural Mediation Service → *particularities and common ground*

.: Intercultural Education Program → based in intercultural groups

.: Interreligious dialogue groups → with the support of an “*UNESCO Association*”

.: Ecumenical and interfaith meetings in prison → *prayer for peace*





Challenges on the topic of radicalisation

:: We are working on a **programme to prevent radicalisation** in prison

:: It has **two main axes**:

.: **detection** → coordination between security services outside and inside prisons

.: **prevention** → social, educational and psychological actions to deal with radicalisation

Prevention program (Arrel)

:: **Arrel** (root) → program to prevent radicalization processes of inmates at risk

:: Focused on all types of radicalisation

:: Transversal approach: integrated in the already existing offer of rehabilitation programs

:: This program has been elaborated with the participation of staff members from the young adults prison and from and adult's prison

Arrel (Root): Guidelines

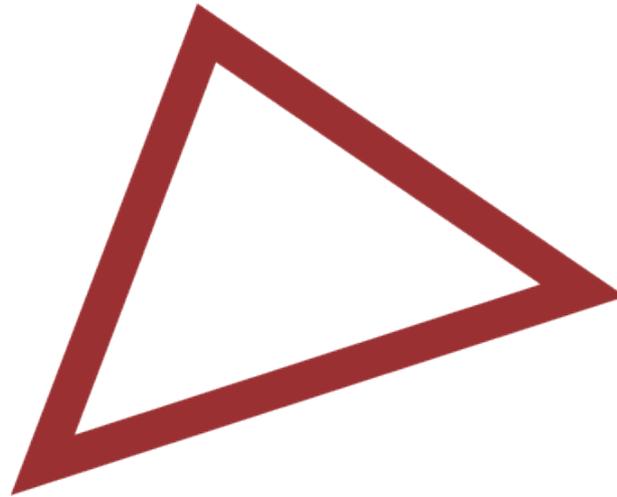
:: Difficulty of predicting processes of radicalization → we work with the vulnerability and risk of inmates

:: Targeted actions aimed at three elements of the radicalization process

:: Reinforcement of preventive actions → 3 levels of prevention

Three elements of the radicalization process

vulnerable and influenced person



absence of
protective factors

extremist ideology
and radicalising influencer

Arrel (Root): Guidelines

- :: Dynamic detection → detection and evaluation of personal vulnerability and risk through continuous mentoring actions
- .: Mentoring actions are also a form of preventive intervention

- :: Offering alternative points of view and conflict narratives:
 - .: Intercultural Mediation Service
 - .: Intercultural education program
 - .: Interreligious dialogue groups

- :: Promote critical thinking

Thank you very much for your attention

Julio Zino

jzino@gencat.cat



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