



Pedagogical Strategies that motivate marginalized groups with various cultural backgrounds and the relationship between culture and social and civic competencies, including motivation of the marginalized individual

In this presentation I will focus on a particular marginalised group who are situated within another marginalised group: foreign prisoners in prison. In general foreign prisoners in Malta tend to be a minority, of a different skin colour (black) and of a different religion (Muslim).

Prisoners, (similarly to illegal immigrants) at times do not even enjoy some of the basic human rights. I will argue that there is an important link between the European LLL competencies and Human Rights, such as the right to education and to social and cultural rights in a way that when one is promoting basic human rights for marginalised groups, one is also promoting, to a certain extent, Europe's LLL competencies. Both human rights as well as the mentioned competencies have to be promoted within such environments.

As an example to contextualise this presentation I will focus on practices in a Maltese prison, and give examples of initiatives being taken in order to promote cultural awareness and expression within this particular restrictive environment. The approach currently taking place is to promote the value of respect for the 'other', to empathise, understand and to make the 'strange' familiar. This is done by using everyday life experiences, such as food, religion and language.

I will also discuss how the LLL competencies are being dealt with in prison, particularly with regards to communication and interpersonal and civic competencies.

The pedagogical approaches to develop skills of appreciation and skills of self and cultural expression are discussed. These lead us to discuss also knowledge one considers necessary in order to relate to the 'other', as well, and most importantly, on the attitude of both the other and the one responsible for the other – in this case, the prison guard. It is within such an approach that the identity of both the foreign inmate as well as the 'local' guardian changes/adapts to new realities, in such a way that prison inmates; foreign or local, as well as immigrants (illegal or not) are considered and respected first and foremost as human beings with particular individual rights.