

# **Research and Training Project for Intercultural Awareness**

**Conducted in Wheatfield Prison  
2002**

**Report prepared for The Irish Prison Service by Fitzpatrick Associates and NTDI**

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# SECTION 1

Evaluation of  
Research and  
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for Intercultural  
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Conducted  
in  
Wheatfield  
Prison 2002

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# Executive Summary

## 1. Purpose of Project

The Department of Justice, Equality and Law Reform commissioned the National Training and Development Institute (NTDI) and Fitzpatrick Associates to carry out and evaluate a research and training programme to determine the nature of intercultural awareness, communication and racial equality within Wheatfield Prison in Dublin with a view to subsequently informing broader policy, practice and procedure in Irish prisons. NTDI carried out the research and training and Fitzpatrick Associates evaluated the training programme. The purpose of this report is to describe and evaluate the programme. It does so under the headings of content and structure, implementation and impact.

## 2. Training Programme

Training of prison staff and offenders was carried out in the period 10 September – 1 November 2002. Training was carried out in Wheatfield Prison and 45 staff attended two-day sessions in four groups and 41 offenders attended one-day sessions in six groups. Training was carried out by Orbis for NTDI based on research carried out in advance. This research included a pre-training questionnaire survey.

## 3. Method of Evaluation

The method of evaluation involved analysing information from three sources:

- Questionnaires completed by participants before and after training and evaluation forms completed by participants
- Attendance by an evaluator from Fitzpatrick Associates at the course
- Discussions with senior prison staff.

Immediately following training, all participants completed evaluation forms relating to the training programme. These evaluation forms provide the basis for evaluation of the content, structure and implementation aspects of the training programme.

The impact of training was measured by comparing the responses to "before" and "after" questionnaires completed by participants. Due to a variety of practical reasons e.g. release from prison, unavailability for training etc. it was necessary to replace some of the staff and offenders who originally completed pre-training questionnaires as they were unable to attend the training course. Three weeks following the training programme, participants were asked to complete the same questionnaire again. In the interim some offenders had been released etc. It has not been possible

therefore to arrive at an exactly comparable "before" and "after" picture of the same groups of staff and offenders. The results of the comparison must be interpreted with some caution as only 46% of offenders and 65% of staff who completed pre-training questionnaires completed post-training questionnaires. However, subject to this caveat, it is reasonable to assume that substantial changes in the "before" and "after" positions can be principally attributed to the training programme.

## **4. Assessment – Principal Results**

### ***Structure and Content***

- None of the participants found the course too long; 55% of staff and 44% of offenders found it too short.
- The daily training schedule was found to be good or reasonable by 91% of staff and 93% of offenders.
- More time was suggested as a means to improve the course by 16 offenders and 14 staff.
- Offenders found the session about Travellers most useful, while staff found the session about asylum seekers and refugees most useful.

### ***Implementation***

- Trainers were found to be "generally prepared" or "well prepared" by 88% of staff and 86% of offenders.
- All staff and all offenders would like further training.

### ***Impact***

- Before training, 53% of offenders and 15% of staff did not understand or did not answer a question regarding their ethnic origin; after training all answered.
- After training, 35% more offenders and 44% more staff listed Travellers as a culture that they are aware of outside prison. The equivalent figures for inside prison were 56% and 46% respectively.
- After training, recognition of good experiences with people from different cultures outside prison increased by 40% among offenders and 6% among staff. The equivalent figures for inside prison increased by 33% and 9% respectively.
- After training, 41% of offenders feel offenders from different cultures get on "bad" in prison while 10% of staff feel this.
- After training, 80% of offenders have seen someone being treated unfairly in prison while 29% of staff have seen this.
- After training, 71% of offenders would not report a culturally related incident in prison. 69% of staff would report such an incident.
- After training, 91% of offenders and 83% of staff knew how to report a culturally related incident; this represented increases of 21% and 13% respectively.

- After training, 91% of offenders and 93% of staff considered that multicultural training was useful, increases of 15% and 30% respectively.

## **5. Key Conclusions**

- The training programme appears to have achieved its objective of raising cultural awareness and understanding of cultural diversity among both offenders and staff.
- There is strong support for continuation and expansion of intercultural awareness training among both groups.
- The content and structure of the programme was relevant and the implementation of the training programme was well received.
- The participants favoured an increase in the length of the training programme.
- Issues to be followed up included: apparent unwillingness of offenders to report incidents; need for clarity of staff responsibility to report incidents ; need for staff knowledge of reporting procedures, and a wide divergence in perceptions regarding unfair treatment of offenders.

## **6. Recommendations**

Programmes of training in Intercultural Awareness based on the NTDI training programme and aimed at all prison staff and all offenders should be drawn up and implemented across the prison system.

- This training should be mainstreamed and integrated into other induction and ongoing training for offenders and staff.
- The method of delivery of this training should be selected by prison management taking account of the experience of implementing this pilot training programme.
- Involvement of representatives of minority groups, e.g. Immigrants and Travellers, in the training process should be considered.

The training should be supported and reinforced by other initiatives to develop and encourage intercultural awareness throughout the prison system. Among the measures to be considered should be:

- development of a prison policy statement (taking account of Equality Legislation and international best practice) in relation to Intercultural Awareness/racism, including a code of practice, staff reporting procedures/responsibilities and complaints procedures for offenders and staff for culturally related incidents;
- internal communication/publicity for this policy position and procedures (posters/notices, Wheatfield Weekly newsletter -- the issue of literacy will need to be addressed, e.g. could recognisable anti-racist symbols similar to road signs/anti-smoking signs be developed to ensure that the message is widely disseminated?);

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

- research into why offenders are unwilling to report culturally related incidents and actions to address this issue;
- research into the widely differing perceptions of unfair treatment on cultural grounds as between offenders and staff and action to address this issue.

# Chapter 1 Introduction

## 1.1 Background

The number of non-national offenders being accommodated in Irish prisons has increased in recent years. Changes in the prison population will lead to changes in interpersonal and intergroup relations within the system. Offenders and staff require an awareness of cultural diversity that they may not have been exposed to previously, and an understanding of racism and how that interferes with the rights of diverse cultures.

The Department of Justice, Equality and Law Reform commissioned the National Training & Development Institute (NTDI) which is part of the Rehab Group, with Fitzpatrick Associates to carry out and evaluate a research and training programme to determine the nature of intercultural awareness, communication and racial equality in Wheatfield Prison with a view to informing broader policy, practice and procedure in Irish prisons.

## 1.2 Objectives

The objectives of the project are as follows:

- to carry out a research study to ascertain the extent of awareness regarding cultural diversity, racial equality and communication between those of diverse cultures that exists in the population of prisoners and staff in Wheatfield prison;
- to design a cultural awareness training programme for prisoners and staff, based on the findings of the research;
- to implement the cultural awareness training programme for prisoners (40) and staff (40) within the prison;
- to evaluate the effectiveness of the programme in achieving its aims, through external evaluation on an on-going basis;
  - (a) assessing the structure and content of the Cultural Awareness Training Programme;
  - (b) evaluating the implementation of the training course;
  - (c) examining the day-to-day impact of the training programme on prisoners' attitudes and awareness of intercultural issues;
- present the findings of the research and evaluation study to prisoners and staff of Wheatfield Prison;
- present all findings and recommendations to the Department of Justice, Equality and Law Reform.

## 1.3 Method

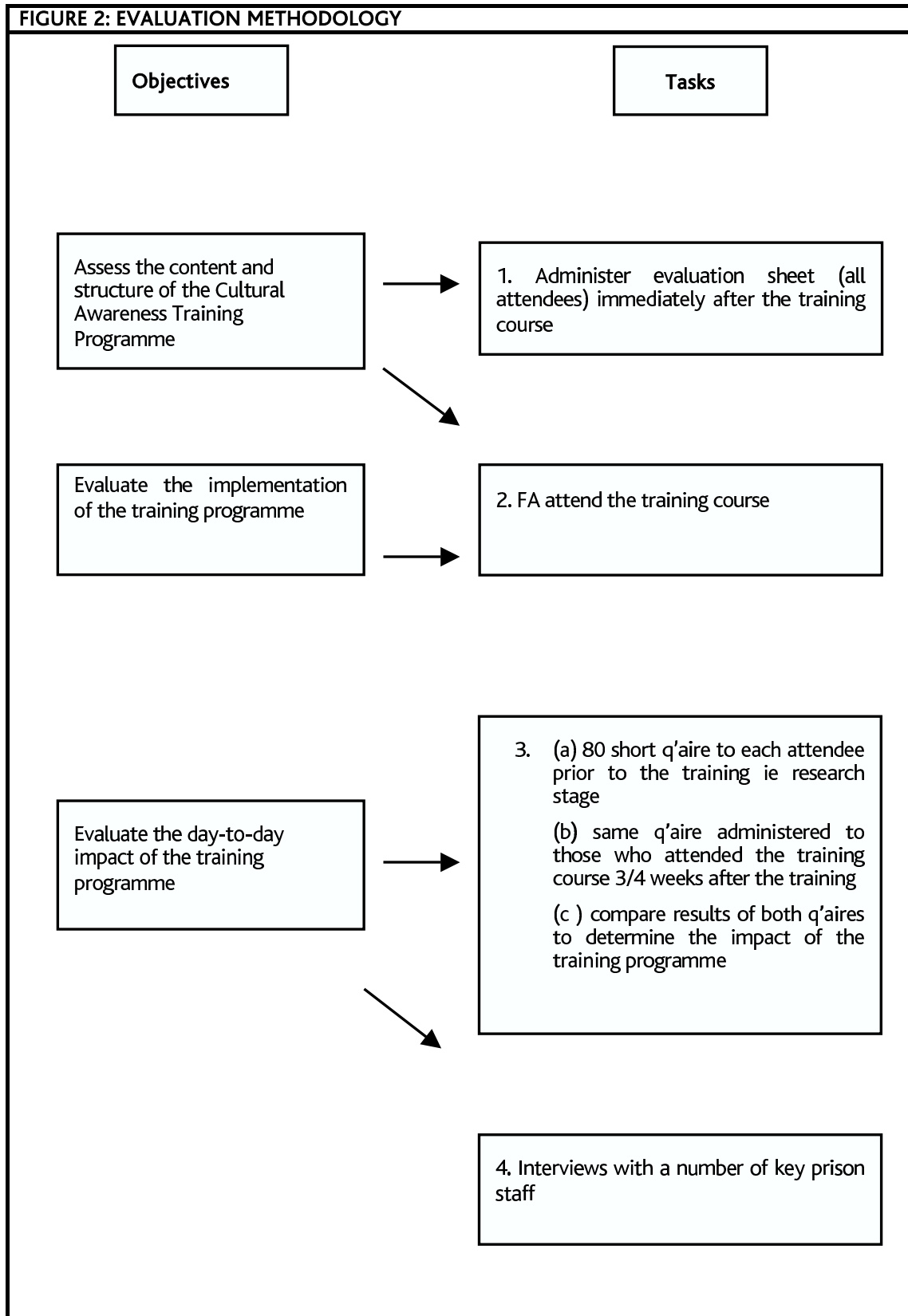
The original project proposal was submitted by NTDI and Fitzpatrick Associates to the Department of Justice, Equality and Law Reform in July 2000 and approval was given for the project to commence in 2002. At that time the proposed method was revised and some minor changes were agreed to ensure a robust evaluation. Figure 1 outlines the overall project objectives, the original and revised method and the organisation responsible (NTDI and/or Fitzpatrick Associates) for undertaking each task. The methodology as outlined in the original proposal is detailed in Column 2, and the revised methodology in Column 3. The training programme was carried out for NTDI by an associate company Orbis.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**FIGURE 1: OVERALL METHODOLOGY**

Project Objectives	Method outlined in the proposal	Revised method/tasks	Organisation Responsible
<b>Objective 1</b>			
Ascertain the awareness regarding cultural diversity, racial equality and communication between diverse cultures	(a) in-depth interviews with 80 trainees	(a) In-depth interviews with a number of trainees (b) Administer questionnaire to everyone attending the training course (80)	NTDI  NTDI
<b>Objective 2</b>			
Design a training awareness programme for prisoners and staff, based on the findings of the research	(a) Desk research (b) Interviews with key personnel eg NCCRI, YARD	Same as method outlined in the proposal	NTDI FA
<b>Objective 3</b>			
Implement the cultural awareness training programme for prisoners and staff	(a) 8 training courses (10 attendees at each) (b) trainees complete evaluation sheet on content, structure and delivery of training course	Same method as outlined in the proposal	NTDI
<b>Objective 4</b>			
Evaluate the effectiveness of the project in achieving its aims	(a) FA Attendance at the training course (b) Meetings/liasing with NTDI	(a) FA Attendance at the training course (b) Meetings/liasing with NTDI (c) Administer short questionnaire to trainees (a number of weeks after the training) (d) Interviews with key prison staff	FA/NTDI  FA  FA  FA
<b>Objective 5</b>			
Present the findings of the research and evaluation to the staff and prisoners	Presentation to staff and prisoners	Same method as the proposal	FA/NTDI

The evaluation steps completed by Fitzpatrick Associates in order to meet the objectives of the project are shown in detail in the figure below.

**FIGURE 2: EVALUATION METHODOLOGY**



# Chapter 2      The Intercultural Research and Training Project

## 2.1 Selection Process for Training Programme

### 2.1.1 Selection of Prison

The training programme was carried out in Wheatfield Prison. Wheatfield was selected as location for the programme because it is a medium-sized prison where the prisoner population includes some cultural diversity and could be expected to remain for the duration of a training programme and participate in the later evaluation of that training.

Wheatfield is a relatively new prison, opened in 1989, initially as a place of detention, and later redesignated as a prison. It currently holds approximately 370 offenders. The majority are serving sentences ranging from two years to life for a variety of offences. The most common offences are sex offences, robbery, drugs offences, and murder. The age of offenders ranges upward from 17 years, with 45% between 22 and 30 and a further 25% between 31 and 40. The staff complement is 337.

### 2.1.2 Selection of Offenders/Staff

It was originally proposed that a sample of 40 offenders (two samples, 20 from majority and 20 from minority populations within the prison) and a sample of 40 staff members from among the custodial and other staff would be selected to participate in the project. Samples of offenders were selected randomly from an alphabetic list of surnames. However, when these offenders were invited to participate in the project, only eight offenders from each of the selected sample groups of offenders agreed to participate. The majority of the randomly selected offenders declined to participate in the initial questionnaire survey. In practice, it was not possible to implement the project using randomly selected samples of offenders. While all selected staff members were willing to participate, some were not available due to leave etc. To overcome these difficulties, 80 participants (40 offenders and 40 staff) were obtained on a voluntary/availability basis for the first stage of the project, the completion of Pre-Training Questionnaires

It was intended, to facilitate evaluation, that the same 80 people who completed the Pre-Training Questionnaire would attend the training sessions and would complete the Post-Training Evaluations and Post-Training Questionnaires. Again this proved not to be possible and there was a high rate of drop-out from the original 80 due to the reasons set out in Figure 3:

**FIGURE 3: REASONS WHY PARTICIPANTS DROPPED OUT OF PROJECT**

<b>STAFF</b>	<b>OFFENDERS</b>
Work commitments taking priority. Transfer to other prison.	Release from prison. Unavailable due to visits from relations/ friends/medical appointments.
Annual leave. Unforeseen circumstances – staff shortages, sick leave etc.	Prison school commitments. Withdrew due to lack of interest.

It was therefore necessary to recruit additional participants from offenders and staff to replace those who were not available. The table below shows the number of offenders and staff participating in the various stages of the project.

**FIGURE 4: NUMBER OF PARTICIPANTS IN STAGES OF THE PROJECT**

	<b>OFFENDERS</b>	<b>STAFF</b>
<b>1<sup>st</sup>: Pre-Training Questionnaires</b> (these questionnaires were completed confidentially, as a result it is not possible to identify questionnaires completed by individuals who subsequently did not attend the training programme.)	40 (7 of these attended the Training Course)	40 (20 of these attended the Training Course)
<b>2<sup>nd</sup>: Pre Training Questionnaires</b>	34 (Excluding the 7 included above)	25 (Excluding the 20 included above)
<b>Attended the Training Programme</b>	41	45
<b>Evaluations Completed After the Training Programme</b>	41	44
<b>Completed the Training Programme but did not complete an evaluation.</b>	0	1
<b>Post-Training Questionnaires.</b>	34	42
<b>Attended the Training Programme but did not complete a Post-Training Questionnaire.</b>	7	3

The turnover of participants at the various stages of the project has implications for the evaluation of the impact of the training programme.

## **2.2 Training Programme**

### **2.2.1 Design of Training Programme – Intercultural Research/ex Ante Survey**

As a basis for the design of a cultural awareness training programme for offenders and staff, the pre-training questionnaire was administered to 40 offenders and 40 staff. A copy of the questionnaire is attached as Annex 1. In addition, ten in-depth interviews were carried out with members of staff throughout the prison to learn from their direct experiences of attitudes to people of different cultures which might need to be addressed in a cultural awareness training programme. Desk research was also carried out into Multiculturalism and Ireland, and Literature on Racism and Racial Discrimination in Prisons. NTDI produced a report based on this work in May 2002.

Based on this research, a training programme was drawn up and conducted by Orbis, an associate company of NTDI. The training programme was designed to create awareness of cultural diversity, to challenge stereotypes and to bring participants to a common understanding. See Orbis Training Objectives in Annex 2.

### **2.2.2 Duration and Timing of Training Programme**

The training programmes for staff were run over two days while the programmes for offenders were run in one day. As the programmes for offenders were required to fit into the daily prison schedule, their one-day programme lasted only approximately 4 hours. In each case, the programme was introduced by a facilitator supported by guest speakers representing minority cultures – immigrants and travellers. See Outline Training Programmes in Annexes 3 and 4. Trainees were encouraged to participate in group discussions and a high level of participation was achieved.

It had originally been planned to run four sessions for staff and four for offenders with ten participants per session. A total of 45 staff participated in four sessions, but it was necessary to run six sessions for offenders in order to achieve the target of 40 offenders (41 attended). The training courses for staff were held first, starting on 10 September 2002, followed by the series of courses for offenders which finished on 1 November.

### **2.2.3 Content of Training Programme**

The training programme for staff started with an introductory workshop on anti-racism including a group session. This involved a guest speaker from the National Consultative Committee on Racism and Interculturalism (NCCI) and was followed by a brief overview of the history of racism involving an explanation of terminology, definitions and types of racism accompanied by experimental exercises. The next session was based on experience of discrimination and issues relating to stereotyping, images and assumptions. Facts and figures on migration and on the impact of changes on the economic climate in Ireland were then discussed, followed by consideration of the influence of the media in creating and perpetuating stereotypes and common beliefs. The day concluded with an exploration of different approaches to integration. Day two introduced a guest speaker from the

Travelling Community to explore the dominant ethnicity in Ireland with a discussion of Traveller issues. This was followed by an overview of the legislative framework leading into strategies for prison within the legislation. A question and answer session and discussion concluded the training programme for staff.

The programme for offenders was similar to the staff programme but was shorter. It was broken into modules and commenced with an introduction to anti-racism incorporating a group exercise. This was followed by the history of racism with explanation of terminology, types of racism and awareness of diversity. The next session dealt with the experience of discrimination, stereotyping, images and assumptions. Facts and figures on migration and impact on the Irish economy were then discussed, together with the influence of the media. The afternoon session explored dominant ethnicity in Ireland with a focus on Travellers with a guest speaker and a video. The final module explored different approaches to integration and a brief overview of legislation followed by questions and answers and discussion.

## **2.2.4 Evaluation of Content, Structure and Delivery of Training Programme**

Immediately following the training courses, each attendee completed a training programme evaluation sheet. Where there were literacy problems, attendees were assisted by the trainers. The evaluation sheets asked the attendees' views on the content, structure and delivery of the training course. Slightly different evaluation sheets were produced for offenders and staff. Copies of the Evaluation Sheets are attached as Annex 5.

In addition, an evaluator from Fitzpatrick Associates attended two days training, one for offenders and one for staff. A meeting was also held with three senior prison staff, one of whom had attended the training course, to obtain their views on the content, implementation and impact of the training programme.

The results of these evaluations are given in Chapter 3.

## **2.3 Evaluation of Impact of Training Programme.**

### **2.3.1 Intercultural Research – Ex Post Survey**

Approximately 3 weeks after the training, the attendees were asked to complete the same questionnaire as they had completed prior to training. The results of both questionnaires were then compared to determine if the training had an impact on awareness of intercultural issues and attitudes. The results of these questionnaire surveys are compared in Chapter 3.

# Chapter 3      Evaluation of Intercultural Training Programme

## 3.1 Introduction

This chapter evaluates the training programme. It first assesses the process of selection of Wheatfield Prison and the participants within the prison and then evaluates the training programme against the three evaluation criteria that were specified in the objectives of the study, i.e. structure and content, implementation and impact.

## 3.2 Assessment of Selection

Wheatfield Prison was selected as the location for the project because it was a medium-sized prison where the prison population includes some cultural diversity and was stable enough to remain for the duration of the training programme and evaluation period. In practice, considerable movement/change in the prison population was experienced with only 7 of the 40 who completed the original Pre-Training Questionnaires attending the training sessions. Subsequently, only 34 of the 41 offenders who attended the training completed Post-Training Questionnaires which were completed approximately three weeks later.

However, there is no evidence to suggest that the population would have been more stable in any other prison. Senior prison officers state that Wheatfield has a more stable population than other prisons. They point out that carrying out an exercise of this nature in a prison environment is quite different to carrying it out in a non prison environment.

In addition, there is no evidence that the population of Wheatfield is, or is not, representative of the wider prison population in Ireland. Wheatfield has a mix of ages, length of sentence and of offences committed; however, it is a relatively new prison with more modern physical facilities and layout which may contribute to better relations between and among offenders and staff in the prison.

Initially, efforts were made to select offenders and staff to participate in the project on a representative sample basis but these efforts proved unsuccessful. The reasons for this were lack of co-operation from some offenders and non-availability of staff. The unique nature of a prison environment played an important part. The final selection of participants was pragmatic based on willingness to volunteer and availability. A more scientific approach would have been desirable but was not possible.

Tables 3.1 and 3.2 show the place of birth recorded by offenders and staff in the questionnaires completed before and after participation in the training programme.

**TABLE 3.1: OFFENDERS PLACE OF BIRTH**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Dublin	40	54	15	44	-10
Counties Outside of Dublin	19	26	7	21	-5
Britain	12	16	9	27	11
Ireland	1	1	2	6	5
Other	2	3	1	3	0
<b>Total</b>	<b>74</b>	<b>100</b>	<b>34</b>	<b>100</b>	<b>0</b>

**TABLE 3.2: STAFF PLACE OF BIRTH**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Dublin	28	43	13	31	-12
Ireland	18	28	23	55	27
Counties Outside of Dublin	14	22	4	10	-12
Britain	3	5	2	4	-1
Unanswered	1	2	-	-	-2
Other	1	2	-	-	-2
<b>Total</b>	<b>65</b>	<b>100</b>	<b>42</b>	<b>100</b>	<b>0</b>

Table 3.1 shows that offenders are predominantly Irish born, followed by British with a very small minority of "other" (USA and Algeria). Table 3.2 shows that staff are almost all Irish born with a very small minority of British and "other". The participants in the training programme, both offenders and staff, are predominantly Irish or British born. The differences in declared place of birth between before and after responses can be attributed to fact that 40 offenders and 23 staff members who completed Pre-Training Questionnaires either did not attend the training Programme or did not complete the Post-Training Questionnaire. The reasons for this are given in 2.1.2 above.

The assessment shows that Wheatfield was a suitable testing ground for the pilot training programme, and that while selection of participants was not ideal from a research perspective, e.g. offenders who participated self-selected, it was probably the best that could be achieved in the circumstances of the prison environment. The programme encountered practical issues in implementation which can be expected in other prisons also.

### 3.3 Assessment of Structure and Content of Training Programme

This section contains three separate assessments of the structure and content of the training programme. These are assessments by the participants, by senior prison staff and by an evaluator.

### 3.3.1 Assessment by Participants

Participants in the training courses were asked to complete Evaluation Forms (see Annex 5) immediately following completion of the courses. The tables below show the responses of the participants to the questions related to Structure and Content of the training. It should be noted that some questions asked participants to rate aspects of the course as "reasonable", "just right" etc. by ticking boxes while other questions asked for responses in the participants' own words.

The first three questions relate to the Structure of the course, in particular seeking views of participants on the length of course, scheduling and suggested improvements.

**TABLE 3.3: HOW DID YOU FIND THE LENGTH OF THE COURSE?**

	Offenders		Staff	
	Frequency	%	Frequency	%
Reasonable	14	34	9	20
Just Right	9	22	11	25
Too long	0	0	0	0
Too short	18	44	24	55
Total	41	100	44	100

None of the participants found the course too long and opinion was more or less equally divided as to whether the length was reasonable/just right or too short. It is notable that 55% of staff found a two-day course too short while only 44% of offenders found a 4-hour course too short.

**TABLE 3.4: WHAT WAS YOUR DAILY TRAINING PROGRAMME SCHEDULE LIKE?**

	Offenders		Staff	
	Frequency	%	Frequency	%
Good	25	61	32	73
Reasonable	13	32	8	18
Too Intense	0	0	2	5
Not Intense Enough	1	2	2	5
No Answer	2	5	-	-
Total	41	100	44	100

The response to the daily schedule was very positive from both offenders and staff with 90% or more agreeing that the daily schedule was either good or reasonable.

**TABLE 3.5: WHAT CHANGES WOULD YOU RECOMMEND TO IMPROVE THE COURSE?**

OFFENDERS		STAFF	
Comments	Frequency	Comments	Frequency
More Time	16	More Time	14
Provide Information on Different Groups	5	A follow up work shop	1
Discussion time afterwards	2	More time on Travellers' Issues	7
More Documentation	1	Target more towards the prison	2
Include minority groups	2	More examples of discrimination	1
None	4	Start and Finishing times	1
		Statistical facts to back up discussion	2
		Role plays	2
		More trainers from different cultures	2

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

By far, the most frequent recommendation to improve the course from both offenders and staff was to allocate more time. Offenders also emphasised provision of more information on different groups and staff emphasised more time on Travellers' issues.

Two questions sought the views of participants on the content of the course. The responses are shown in Tables 3.6 and 3.7.

**TABLE 3.6: WHAT PARTICULAR SESSIONS DO YOU FIND USEFUL?**

OFFENDERS		STAFF	
Comments	Frequency	Comments	Frequency
When the speakers came in to speak.	1	Videos	2
Session about Travellers	16	Speakers from the Travelling Community	5
Information given by the authors	1	Experience of Discrimination	3
How racism affects minorities	2	Influence of Media	2
People opened up	1	Day was Broken	1
Pavee Point	1	Legislation	2
Discrimination against Irish Working Class and Travelling Community	2	Talk about Refugees and about the Travelling Community	3
Information on Refugees	1	Asylum seekers and refugees	10
Questions and Answers	1		
Personnel	1		

The session about Travellers was cited as most useful by 16 offenders; this exceeded the citations of all other sessions combined. Staff cited the session on Asylum Seekers and Refugees as most useful, followed by Travellers.

**TABLE 3.7: WHAT HAS BEEN THE SINGLE MOST IMPORTANT ASPECT OF THE COURSE FOR YOU?**

OFFENDERS		STAFF	
Comments	Frequency	Comments	Frequency
Aware of different cultures	1	Discuss the issues openly	1
Educated to the real facts.	1	Learn a lot about cultures	5
Learning about tolerance	2	Awareness	8
All Important	1	Better understanding	9
Racism	2	Think about your decisions	1
Discrimination against travellers	1	Travellers	1
Information received about travellers and refugees	3	Receiving other people's thoughts on the issue	1
Better idea on how many foreigners come into Ireland	1	Clarification on the Status of Ethnic Minorities. i.e. Refugees, Asylum Seekers	3
Eye Opener	1		
Finding out the truth about anti-racism	1		
Discrimination	2		
Enjoyable, everyone got on well	1		
Discussing about different aspects of diversity	1		
More Information	1		
Learning about other people's experience	1		
Awareness of problems of different cultures/races	2		
Understanding the way foreigners behave the way they do	1		

This was an open question and Offenders cited a large range of "most important aspects" of the course which can be broadly grouped as "learning and awareness of different cultures/races". Staff cited a smaller number of "most important aspects" with three main aspects - better understanding, awareness and learning about different cultures being the most frequent.

The results of the evaluation sheets appear to confirm that the Structure and Content of the training course achieved its objective of generating intercultural awareness among both offenders and prison staff.

### **3.3.2 Assessment by Senior Prison Staff**

The following views on the structure and content of the training course were reported by Senior Prison Staff;

- overall, feedback from attendees indicated that the training courses were very useful, with good facilitation and delivery. Given the objective of the training course (i.e. raising awareness), the content was appropriate;
- the course did appear to raise personal awareness of the issues in question. The course was worthwhile and is needed in the prison, but the content of future courses could be more practical, i.e. relating to operations and procedures in the prison;
- it is critical that the training is specifically related to the prison, and is practical. It should relate to equality policies, procedures and practices in prison. Multicultural policies and procedures, for example nominating a contact person on the issue and setting up a procedure for investigating incidents, are being developed and will complement the training courses and maximise the overall impact within the prison.

### **3.3.3 Assessment by Evaluator**

As an additional independent assessment, an evaluator from Fitzpatrick Associates attended two training days, one for Staff and one for Offenders, and made the following observations:

The course for offenders was well designed, delivered and adapted to suit the attendees. There was a good mix of delivery mechanisms, which were needed to keep participants' attention. The course covered a range of cultural groups including refugees/asylum seekers and Travellers. There seemed to be a genuine interest in the topic with a good level of participation and involvement, and it will probably impact at a personal level; however, it would probably be necessary to follow up with reminders to ensure the main messages are taken on board.

- the attendees enjoyed the training course. It gave them an opportunity to express their views, ask questions on this topic and hear the truth about some of the issues and myths surrounding ethnic groups;

- as an initial introduction, the one-day course was probably long enough, if not slightly too long for the offenders. However, they did feel the course was useful and that there should be a follow-up course;
- the video on Travellers shown in the afternoon session was quite long and the purpose of showing this video was not clear. It seemed more appropriate for a school environment.

The content and delivery of the training course for staff was good, and it was pitched at an appropriate level. The guest speakers stimulated considerable discussion and debate. The training course did create awareness and challenge attendees' views on racism.

- the content, particularly on the first day, focused on raising awareness about racism. This involved role playing, examining stereotypes, and looking at the influence of media on our attitudes and opinions. The second day moved towards the legislative framework and its implications for each individual in the workplace;
- the training course was held over two days, and the agenda fitted neatly into that timeframe.

### 3.4 Assessment of Implementation of Training Programme

#### 3.4.1 Assessment by Participants

The Evaluation Forms completed by participants also sought views on Implementation of the Training Course. The responses to the relevant questions are shown in the tables below.

TABLE 3.8: WHAT WERE THE TRAINERS LIKE?				
	Offenders		Staff	
	Frequency	%	Frequency	%
Generally Prepared	11	27	8	18
Well Prepared	24	59	31	70
Organised	13	32	23	52
Disorganised	1	2	0	0
Not Responsive	0	0	0	0
Responsive	8	20	17	39
Interesting	14	34	27	61
Easily Distracted	1	2	0	0
Other	2	5	0	0

The evaluation of the trainers by staff was positive with a high percentage of respondents giving scores for preparation, organisation, interest and responsiveness. The scoring by offenders was somewhat less positive with only "Well Prepared" scoring over 50%. The scoring on negative measures was very low.

**TABLE 3.9: WOULD YOU LIKE TO RECEIVE FURTHER TRAINING?**

	Offenders		Staff	
	Frequency	%	Frequency	%
Yes	41	100	43	98
No	0	0	1	2

There was an almost unanimous agreement on the desire for further training with only one staff member disagreeing.

Staff were asked to name two changes that they can implement in their job as an outcome of the course.

**TABLE 3.10: NAME TWO CHANGES THAT YOU CAN IMPLEMENT IN YOUR JOB AS AN OUTCOME OF THE COURSE?**

Comments	Frequency
Become more aware of Ethnic Groups and their problems	7
Discuss the issues openly	1
Willingness to listen	2
Be open minded	2
Be more aware of cultures	8
Recognise diversity	1

Staff clearly identified cultural awareness related issues as the main changes that they can implement in their work as a result of the training course.

In summary, the responses to the evaluation sheets indicate a positive response to the implementation of the training course and to the trainers with the vast majority of participants agreeing that the trainers were generally or well prepared. In addition the responses showed a strong desire for further training.

### 3.4.2 Assessment by Senior Prison Staff

Senior Prison Staff stated that

- it was difficult organisationally to run two-day training courses. Staff resources were stretched to cover for the 45 staff attending the course. Staff could be trained (i.e. training the trainers) to deliver this course at more appropriate times, for example on Sundays when the staff are available;
- for new staff recruits, the training should be mainstreamed into the basic officer recruitment training. The duration of the officer recruitment training is between six and nine weeks, and time could be dedicated to multicultural awareness training. However separate arrangements would need to be made for existing staff;
- the message from the training course needs reinforcement to frequently remind offenders and staff that discrimination should not happen and that certain language and activity is not

acceptable. It could be reinforced by placing posters and notices in appropriate places in the prison;

- in the case of the new offenders, training could be included in their induction. In addition, it could be introduced as an element of a course such as civics in prison school. However, as seen at the early stage of this project, existing offenders could refuse to attend such a training course.

### **3.4.3 Assessment by Evaluator**

The evaluator from Fitzpatrick Associates made the following observations regarding the implementation of the training courses:

For offenders

- the discussion was well facilitated and participants were given ample opportunity to express their views and ask questions;
- there was a good variation in the delivery mechanisms used, e.g. perception exercise, slide show and videos. This ensured that participants' interest was maintained for the duration of the training programme;
- given the time pressure due to the late start, the facilitator adapted the programme and still covered all the main concepts and issues;
- given that this issue can be quite complex to understand, the facilitator selected the content and "pitched" the day at the right level for the attendees.

For staff

- most participants enjoyed the training course and appeared to have a genuine interest in the topic. There was good lively discussion on each issue raised during the day;
- the training course was well delivered. The guest speakers were well received, and participants were interested in hearing the views of those who have been victims of racism e.g. Travellers. Throughout the session, the facilitator encouraged participants to express their views, and challenged people on the reasons they held these views;
- in a follow-up training session, or perhaps if this session was run again, a session on general anti-racist practice and policies within the prison could be included.

## **3.5 Evaluation of Impact of Training Programme**

The principal means of evaluating impact is through comparing the "before" and "after" views of the offenders and staff who participated in the training course. These views were obtained through questionnaires. As previously explained, the intent was that the same group of 40 staff and 40 offenders would be trained and would complete questionnaires before and after. For a variety of

reasons which were outlined earlier, this was not possible. Eventually 74 offenders completed pre-training questionnaires, 41 attended the course and 34 of these completed post-training questionnaires. The equivalent figures for staff were 65 pre-training questionnaires, 45 attended the training and 42 of these completed post-training questionnaires.

The net effect of this outcome is that it has not been possible to arrive at an exactly comparable "before and after" picture for the same groups of 40 offenders and 40 staff. The results of the comparison must therefore be interpreted with some caution as only 46% of offenders who completed pre-training questionnaires completed post-training questionnaires. The equivalent figure for staff was 65%. However, subject to this caveat, it is reasonable to assume that substantial changes (generally in excess of 10%) in the before and after positions can be principally attributed to the impact of the training programme.

The tables below compare the "before" and "after" responses to questions designed to measure cultural awareness, attitudes and responses among staff and offenders. Data for offenders are provided first, followed by data for staff. As the questionnaires contained 16 questions and as the data for offenders and staff are reported separately, this means that there are 32 separate tables in this section. This exceptionally large number of tables are included in this chapter of the report rather than in an annex because they are central to the evaluation of the impact of the training course and because the content of questionnaires was agreed with the client in advance. A common format has been adopted for all the tables and the percentage difference before and after training is shown to assist the reader.

### 3.5.1 Impact of Training Programme on Offenders

The following 16 tables give the views of the offenders before and after the training course.

TABLE 3.11: OFFENDERS' DESCRIPTION OF THEIR ETHNIC ORIGIN					
	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Irish	15	20	25	74	54
Roman Catholic	3	4	4	12	8
English	2	3	3	9	6
White	6	8	1	3	-5
Traveller	3	4	1	3	-1
Irish Celtic	2	3	-	-	-3
Did Not Understand	25	34	-	-	-34
No Answer	14	19	-	-	-19
Other	4	5	-	-	-5
<b>Total</b>	<b>74</b>	<b>100</b>	<b>34</b>	<b>100</b>	<b>0</b>

Before the training course over 50% of offenders either did not understand or did not answer this question. Following training these categories declined to zero and participants showed a much increased understanding of the question with 83% describing themselves as either Irish or English.

**TABLE 3.12: WHAT CULTURES ARE OFFENDERS AWARE OF OUTSIDE PRISON ?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
<b>Nationalities</b>					
Chinese	23	31	11	32	1
African	17	23	7	21	-2
Nationalities from Europe	15	20	6	18	-2
Pakistan	14	19	6	18	-1
Asian	8	11	2	6	-5
Romanians	8	11	3	9	-2
Indian	7	9	4	12	3
American	4	5	3	9	4
Jamaican	4	5	1	3	-2
Nigerian	2	3	1	3	0
Turkish	1	1	-	-	1
Vietnamese	-	-	2	6	6
<b>Other</b>					
Blacks	24	32	10	29	-3
Different Religions	7	9	11	32	23
Travellers	7	9	15	44	35
Refugees	6	8	2	6	-2
Colour	5	7	-	-	-7
Country	2	3	-	-	-3
Gypsies	1	1	-	-	-1
Settled	1	1	1	3	2
Muslim	-	-	2	6	6
Other	-	-	3	9	9
Not Aware	12	16	1	3	-13

A large number of nationalities and other cultures were named in response to this open question. The most notable aspect in the responses is the change in the before and after response with large increases in the number listing awareness of Travellers and Different Religions and declines in the number of "not aware" and colour-related categories.

**TABLE 3.13: WHAT CULTURES ARE OFFENDERS AWARE OF INSIDE PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
<b>Nationalities</b>					
English	13	18	-	-	-18
African	10	14	6	18	4
European	10	14	1	3	-11
Chinese	8	11	5	15	4
Nigerian	5	7	2	6	-1
Pakistan	4	5	-	-	-5
African American	1	1	5	15	14
Turks	2	3	-	-	-3
<b>Other</b>					
Blacks	19	26	7	21	-5
Traveller	13	18	25	74	56
Different Religions	9	12	5	15	3
Direct Reference to Wheatfield	3	4	-	-	-4
One or Two Individuals in General	3	4	-	-	-4
Settled	3	4	5	15	11
Refugees	2	6	2	6	0
Sex Offenders	-	-	1	3	3
Aware of Cultures in Other Prisons	1	1	-	-	-1
Not Aware of Other Cultures	16	22	-	-	-22
Other	14	19	-	-	-19

The pattern of responses to this question is somewhat similar to the previous question with a largest being in increase in awareness of Travellers and the largest decline being in "not aware". The element of the training course dealing with Travellers appears to have made a strong impact on offenders, this showed in table 3.6 also where it was listed as the most useful session. The decline in awareness of "English" is notable and it is not clear why this occurred.

**TABLE 3.14: WHERE DO OFFENDERS HEAR ABOUT DIFFERENT CULTURES?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Television	51	69	25	74	5
Newspaper	47	64	15	44	-20
Radio	37	50	14	41	-9
Friends	24	32	9	27	-5
Personal Experience	12	16	5	15	-1
Library	14	19	7	21	2
Training	12	16	15	44	28
Travel	4	5	2	6	1
Other	4	5	1	3	-2

Following the training course the percentage of offenders who heard about different cultures through training increased by 28%. The number who heard via newspaper and radio declined by a similar percentage.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**TABLE 3.15: DO OFFENDERS KNOW ANYONE FROM A DIFFERENT CULTURE, OUTSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	56	76	33	97	21
No	17	23	1	3	-20
No answer	1	1	-	-	-1
Total	74	100	34	100	0

The responses to this question show a much increased awareness of different cultures following training with all but one respondent reporting that they know someone from a different culture outside prison. Given that offenders are in prison, this change in awareness of knowing people from different cultures outside prison can only be attributable to the training course and not to a change in their circle of friends/acquaintances.

**TABLE 3.16: WHAT KIND OF EXPERIENCE HAVE OFFENDERS HAD WITH PEOPLE FROM DIFFERENT CULTURES, OUTSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Good	31	42	28	82	40
Not Applicable	16	22	2	6	-16
Neither good or bad	18	24	2	6	-18
The same as meeting anyone else	5	7	-	-	-7
Both good and bad	3	4	-	-	-4
Bad	1	1	1	3	2
Different	-	-	1	3	3
Total	74	100	34	100	0

This table show that awareness of good experiences with people from different cultures almost doubled to 82% following training with a corresponding decline in "not applicable" and "neither good or bad"

**TABLE 3.17: DO OFFENDERS KNOW ANYONE FROM A DIFFERENT CULTURE, INSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	45	61	29	85	24
No	29	39	5	15	-24
Total	74	100	34	100	0

Awareness of people from different cultures inside prison also increased to 85% following training.

**TABLE 3.18: WHAT KIND OF EXPERIENCE HAVE OFFENDERS HAD WITH PEOPLE FROM DIFFERENT CULTURES, INSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Not Applicable	28	38	5	15	-23
Neither good nor bad	23	31	5	15	-16
Good	21	28	21	62	33
Bad	2	3	1	3	0
OK	-	-	1	3	3
Good and Bad	-	-	1	3	3
Total	74	100	34	100	0

Awareness of good experiences with people from different cultures within prison also more than doubled to 62% following training.

**TABLE 3.19: HOW DO OFFENDERS FEEL OFFENDERS FROM DIFFERENT CULTURES GET ON IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Bad	25	34	14	41	7
Neither Good nor Bad	26	35	10	29	-5
Good	15	20	5	15	-5
Both Good and Bad	3	4	-	-	-4
No Experience	2	3	1	3	0
It Depends	2	3	4	12	9
Don't Know	1	1	-	-	-1
Total	74	100	34	100	0

Following training the percentage of offenders who believed offenders from different culture get on "bad" in prison increased to 41% with declines in the percentage replying "good" or "neither good or bad". This appears to indicate an increase in cultural awareness.

**TABLE 3.20: HAVE OFFENDERS SEEN ANYONE BEING TREATED UNFAIRLY IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	48	65	27	80	15
No	26	35	7	21	-14
Total	74	100	34	100	0

The percentage responding that they have seen anyone being treated unfairly also increased to 80% following training with a reciprocal decrease in the percentage who have not seen anyone being treated unfairly.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**TABLE 3.21: WHAT FORM OF UNFAIR TREATMENT HAVE OFFENDERS SEEN?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Name-Calling	43	58	25	74	16
Being Ignored	26	35	18	53	18
Physical	13	18	18	53	35
Treated Differently	24	32	19	56	21

The responses to this question show an increase in awareness of all forms of unfair treatment with the largest increase of 35% being in physical treatment.

**TABLE 3.22: WOULD OFFENDERS REPORT A CULTURALLY RELATED INCIDENT IN PRISON IF THEY SAW ONE?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
No	61	82	24	71	-12
Yes	6	8	7	21	13
Maybe	4	5	2	6	1
Don't know	3	4	1	3	-1
Total	74	100	34	100	0

Offenders show a very high level of unwillingness to report a culturally related incident. Before training 82% were unwilling to report an incident if they saw one; following training this percentage fell to 71%. This is a serious issue and would merit further investigation and action.

**TABLE 3.23: DO OFFENDERS KNOW HOW TO REPORT A CULTURALLY RELATED INCIDENT IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	52	70	31	91	21
No	18	24	3	9	-15
Don't know	4	5	-	-	-5
Total	74	100	34	100	0

Before training 70% of offenders knew how to report a culturally related incident and following training this increased to 91%. It is clear therefore that lack of knowledge of how to report is not the reason why offenders are unwilling to report culturally related incidents.

**TABLE 3.24: DO OFFENDERS FEEL PEOPLE FROM DIFFERENT CULTURES HAVE THE RIGHT TO LIVE IN IRELAND?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	63	85	30	88	3
Maybe	5	7	3	9	2
No	5	7	1	3	-4
Yes and no	1	1	0	0	-1
Total	74	100	34	100	0

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

Following training, 88% of offenders felt people from different cultures had a right to live in Ireland; this was a marginal increase on the pre-training position. Only one offender felt that people from different cultures did not have a right to live in the country.

**TABLE 3.25: DO OFFENDERS FEEL PEOPLE FROM DIFFERENT CULTURES HAVE THE RIGHT TO WORK IN IRELAND?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	64	86	31	91	5
Maybe	7	9	1	3	-6
Don't know	2	3	1	3	0
Yes and No	1	1	1	3	2
Total	74	100	34	100	0

Post-training, 91 % of offenders felt people from different cultures had a right to work in Ireland, showing a small degree of inconsistency with the response to the previous question.

**TABLE 3.26: DO OFFENDERS THINK MULTICULTURAL TRAINING IS USEFUL**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	56	76	31	91	15
No	1	1	1	3	2
Maybe	8	11	1	3	-8
Don't know	5	7	-	-	-7
I have no experience	2	3	-	-	-3
Yes and I have no experience	2	3	-	-	-3
No Answer	-	-	1	3	3
Total	74	100	34	100	0

After training, 91% of respondents thought multicultural training was useful, an increase of 15%. Those who did not know or had no experience before training were persuaded that training was useful.

The overall message from the comparison of the before and after training responses from offenders is that the training course has had the desired impact of increasing cultural awareness among offenders. This shows in increased recording of knowing people from different cultures and in increased recording of good experiences with people from different cultures. Awareness of Travellers has especially increased. Offenders from different cultures are viewed as faring poorly in prison. A high percentage consider that people from different cultures have a right to live and work in Ireland. There is also a very strong unwillingness among offenders to report unfair treatment of offenders. Following training there was a high level of agreement on the usefulness of multicultural training.

### 3.5.2 Impact of Training Programme on Staff

The following tables give the views of prison staff before and after participation in the training programme.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**TABLE 3.27: STAFF DESCRIPTION OF THEIR ETHNIC ORIGIN**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Irish	38	58	38	91	33
Irish Celt	6	9	-	-	-9
Irish European	2	3	1	2	-1
White	5	8	-	-	-8
Irish Catholic	3	5	3	7	2
Unanswered	10	15	-	-	-15
Other	1	2	-	-	-2
Total	65	100	42	100	0

Following participation in the training programme, 91% of staff described their ethnic origin as Irish, an increase of 33%. Prior to training, 15% did not answer this question while 9% described themselves as Irish Celt and a further 8% as White. Following training, none described themselves in these three categories.

**TABLE 3.28: STAFF AWARENESS OF DIFFERENT CULTURES OUTSIDE PRISON.**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
<b>Nationalities</b>					
African	27	42	19	45	3
Chinese	23	35	17	41	6
Nationalities from Europe	16	25	3	7	-18
Asian	13	20	7	17	-3
Indian	11	17	10	24	7
American	10	15	6	14	-1
English	7	11	2	4	-7
South African	6	9	3	7	-2
Eastern European	5	8	5	12	4
Pakistan	5	8	3	7	-1
South American	5	8	-	-	-8
Nigerian	3	5	1	2	-3
Turk	2	3	-	-	-3
Romanians	-	-	7	17	17
Korean	-	-	2	5	5
New Zealand	-	-	1	2	2
Nigerian	-	-	1	2	2
Jamaican	-	-	1	2	2
Hispanic	-	-	1	2	2
Australian	-	-	2	5	5
<b>Other</b>					
Traveller	15	23	28	67	44
Muslim	14	22	11	26	4
Black	8	12	5	12	0
Religion	5	8	-	-	-8
Arab	3	5	4	10	5
White	2	3	-	-	-3
Asylum Seekers	-	-	1	2	2
Immigrants	-	-	1	2	2
Oriental	-	-	1	2	2
Other	13	20	-	-	-20
No Answer	6	9	-	-	-9

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

Similar to the survey of offenders, a very large number of nationalities and other cultural groups outside prison were listed by prison staff. The largest increases in mentions following training are in Travellers and Romanians indicating increased awareness of these groups. Offenders showed a lower level of awareness of these two cultural groups.

**TABLE 3.29: STAFF AWARENESS OF DIFFERENT CULTURES INSIDE PRISON.**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
<b>Nationalities</b>					
African	26	40	24	58	18
Chinese	11	17	11	26	9
Nigerian	6	9	2	5	-4
Asian	6	9	4	10	1
Turks	4	6	0	0	-6
English	4	6	3	7	1
Arab	4	6	6	15	9
Indian	2	3	5	12	9
Russian	1	2	2	5	3
Romanian	1	2	2	5	3
Eastern European	-	-	6	14	14
European	-	-	3	7	7
Spanish	-	-	1	2	2
Australian	-	-	1	2	2
<b>Other</b>					
Traveller	15	23	29	69	46
Muslim	11	17	6	14	-3
White	1	2	1	2	0
Different Religions	-	-	4	10	10
Colour	-	-	2	5	5
Other	9	14	6	15	1
No Answer	10	15	-	-	-15

Following training, prison staff showed greatest increase in awareness of Travellers, Africans, Eastern Europeans and Different Religions.

**TABLE 3.30: WHERE DO STAFF HEAR ABOUT DIFFERENT CULTURES?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Television	64	98	39	93	-5
Radio	50	77	37	88	11
Newspaper	60	92	39	93	1
Friends	29	45	20	48	3
Personal Experience	2	3	3	7	4
Library	6	9	6	14	5
Training	7	11	24	57	46
Travel	5	8	1	2	-6
Family	2	3	1	2	-1

Staff mainly hear about different cultures through the media. It is interesting to compare the staff response to this question with the offenders' response. Media are a much more important source for staff. As with offenders, the percentage of staff who heard about different cultures through training increased greatly following participation in the training programme.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**TABLE 3.31: DO STAFF KNOW ANYONE FROM A DIFFERENT CULTURE, OUTSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	47	72	35	83	11
No	18	28	7	17	-11
Total	65	100	42	100	0

Following training, awareness among staff of knowing someone from different cultures outside prison increased from 72% to 83%.

**TABLE 3.32: WHAT KIND OF EXPERIENCE HAVE STAFF HAD WITH PEOPLE FROM DIFFERENT CULTURES, OUTSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Good	38	58	27	64	6
Not Applicable	15	23	5	12	-11
Neither good nor bad	10	15	8	19	4
Both good and bad	2	3	2	5	2
Bad	-	-	-	-	0
Total	65	100	42	100	0

Awareness among staff of good experiences with people from different cultures outside of prison increased marginally to 64% following training.

**TABLE 3.33: DO STAFF KNOW ANYONE FROM A DIFFERENT CULTURE, INSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	46	71	36	86	15
No	19	29	6	14	-15
Total	65	100	42	100	0

Awareness among staff of people from different cultures in prison increased by 15% following training.

**TABLE 3.34: WHAT KIND OF EXPERIENCE HAVE STAFF HAD WITH PEOPLE FROM DIFFERENT CULTURES, INSIDE OF PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Neither good nor bad	34	52	22	52	0
Good	13	20	12	29	9
Not Applicable	15	23	5	12	-11
Bad	3	5	2	5	0
Both Good and Bad	-	-	1	2	2
Total	65	100	42	100	0

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

The majority of staff report that they have had "neither good nor bad" experiences with people of different cultures inside prison. This figure did not change following training. Awareness of good experiences with people from different cultures inside prison increased by 9% following training.

**TABLE 3.35: HOW DO STAFF FEEL OFFENDERS FROM DIFFERENT CULTURES GET ON IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Neither Good nor Bad	33	51	25	60	9
Good	17	26	8	19	-7
Bad	10	15	4	10	-5
It Depends	3	5	2	5	0
Good and Bad	-	-	3	7	7
No answer	2	3	-	-	-3
Total	65	100	42	100	0

The response to this question before and after training is mixed with a decrease in the percentage of staff who feel that offenders from different cultures get on both "good" and "bad" in prison and an increase in the number responding "neither good nor bad". It is interesting to compare the responses of offenders and staff to this question. Only 10% of staff feel offenders from different cultures get on "bad" while 41% of offenders reply "bad" to the same question. This shows a substantial divergence of views between offenders and staff on this important question.

**TABLE 3.36: HAVE STAFF SEEN ANYONE BEING TREATED UNFAIRLY IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	21	32	12	29	-3
No	44	68	30	71	3
Total	65	100	42	100	0

The majority of staff (71%) state they have not seen anyone being treated unfairly in prison and 29% say they have seen unfair treatment. This directly contrasts with the views of offenders' 80% of whom have seen unfair treatment and 20% have not seen unfair treatment.

**TABLE 3.37: WHAT FORM OF UNFAIR TREATMENT HAVE STAFF SEEN?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Name-Calling	19	29	11	26	-3
Treated Differently	12	18	9	21	3
Being Ignored	7	11	3	7	-4
Physical	6	9	4	10	1

Among staff, name-calling is the most frequently seen form of unfair treatment.

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**
**TABLE 3.38: WOULD STAFF REPORT A CULTURALLY RELATED INCIDENT IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	28	43	29	69	26
No	6	9	-	-	-9
Maybe	21	32	10	24	-8
Don't know	8	12	3	7	-5
No Answer	2	3	-	-	-3
Total	65	100	42	100	0

Following training, the percentage of staff who would report a culturally related incident increased by 26% to 69%. "Maybe" was the next highest response at 24%. These responses would indicate that clear guidelines should be given to staff regarding their responsibility to report culturally related incidents and these guidelines should indicate the degree of discretion that staff can exercise in this regard.

**TABLE 3.39: DO STAFF KNOW HOW TO REPORT A CULTURALLY RELATED INCIDENT IN PRISON?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	45	69	35	83	13
No	8	12	3	7	-5
Don't know	7	11	2	5	-6
Maybe	4	6	2	5	-1
No Answer	1	2	-	-	-15
Total	65	100	34	100	30

Following training, the percentage of staff who know how to report a culturally related incident increased by 13% from 69% to 82%. Even with this increase, it would be reasonable to expect that all staff should know how to report such an incident. This points to the need for clarity in relation to reporting procedures for staff.

**TABLE 3.40: DO STAFF FEEL PEOPLE FROM DIFFERENT CULTURES HAVE THE RIGHT TO LIVE IN IRELAND?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	49	75	36	86	11
Maybe	15	23	5	12	-11
No Answer	1	2	-	-	-2
Don't Know	-	-	1	2	2
Total	65	100	42	100	0

Following training, the percentage of staff who feel people from different cultures have the right to live in Ireland increased by 11%.

**TABLE 3.41: DO STAFF FEEL PEOPLE FROM DIFFERENT CULTURES HAVE THE RIGHT TO WORK IN IRELAND?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	56	86	35	83	-3
Maybe	7	11	5	12	1
Don't Know	1	2	1	2	0
No Answer	1	2	1	2	0
Total	65	100	42	100	0

Before training the percentage of staff who felt people from different cultures have a right to work in Ireland was 86% which was higher than the percentage that staff felt had a right to live in Ireland. Following training, this inconsistency was removed. The percentage of staff who felt people from different cultures have the right to work in Ireland decreased marginally.

**TABLE 3.42: DO STAFF THINK MULTICULTURAL TRAINING IS USEFUL?**

	Pre-Training		Post-Training		% Point Difference
	Frequency	%	Frequency	%	
Yes	41	63	39	93	30
I have no experience	17	26	-	-	-26
Maybe	5	8	2	5	-3
Yes and I have no experience	2	3	-	-	-3
No Answer	-	-	1	2	2
Total	65	100	42	100	0

Following training, 93% of staff thought multicultural training was useful, an increase of 30% on the pre training position.

The overall message from the staff responses to the questionnaires has been that the training course has had the desired impact and has increased awareness. It has however raised concerns regarding staff responsibility for reporting culturally related incidents and staff knowledge of how to report such incidents. In addition, comparison of the responses from staff and offenders indicates a wide divergence in perceptions between the two groups regarding unfair treatment of offenders. This issue would merit further examination. Following training, there was a high level of agreement that multicultural training was useful.

# Chapter 4      Conclusions and Recommendations

## 4.1 Conclusions

The evaluation shows that the training programme achieved its objective of raising cultural awareness and understanding of cultural diversity among both offenders and staff:

- there was strong support for continuation and expansion of intercultural awareness training from both staff and offenders;
- Wheatfield Prison was a suitable testing ground for the training project. However, the selection of participating offenders and staff was not ideal from a research perspective in that, for practical operating reasons, it was not possible to select a sample as originally intended and then monitor the same group of 40 offenders and 40 staff before and after training;
- the content and structure of the programme was relevant and succeeded in raising awareness and understanding of cultural diversity;
- the implementation of the training was well received by both groups;
- use of speakers/trainers from diverse cultural groups is effective in communicating the message of cultural diversity;
- the participants favoured an increase in the length of the training programme;
- following training, a high percentage held the opinion that people from different cultures have the right to live and work in Ireland;
- the evaluation identified a number of issues that would merit follow-up by the prison authorities:
  1. an apparent unwillingness among offenders to report unfair treatment;
  2. a need for clarity regarding staff responsibility for reporting culturally related incidents and a need to ensure staff knowledge of how to report such incidents;
  3. a wide divergence in perceptions between offenders and staff regarding unfair treatment of offenders on cultural grounds.

## 4.2 Recommendations

Programmes of training in Intercultural Awareness based on the NTDI training programme and aimed at all prison staff and all offenders should be drawn up and implemented across the prison system. This training should be mainstreamed and integrated into other induction and ongoing training for offenders and staff. The method of delivery of this training should be selected by prison management taking account of the experience of implementing this pilot training programme. Involvement of representatives of minority groups, e.g. immigrants and Travellers, in the training process should be considered.

The training should be supported and reinforced by other initiatives to develop and encourage intercultural awareness throughout the prison system. Among the measures to be considered should be:

- development of a prison policy statement (taking account of Equality Legislation and international best practice) in relation to Intercultural Awareness/racism, including a code of practice and staff reporting procedures/responsibilities and complaints procedures for offenders and staff for culturally related incidents;
- internal communication/publicity for this policy position and procedures (posters/notices, Wheatfield Weekly newsletter -- the issue of literacy will need to be addressed e.g. could recognisable anti-racist symbols similar to road signs/anti-smoking signs be developed to ensure that the message is widely disseminated?);
- research into why offenders are unwilling to report culturally related incidents and actions to address this issue;
- research into the widely differing perceptions of unfair treatment on cultural grounds as between offenders and staff and action to address this issue.

# Annex 1 Multicultural Awareness Research: Short Questionnaire for Staff and Offenders

1. Where was your place of birth?

---

2. How would you describe your ethnic origin?

---

---

3. Outside Prison: Say what other cultures you are aware of

---

---

4. Inside Prison: Say what other cultures you are aware of

---

---

5. Where do you hear about different cultures?

Television

☐

Radio

☐

Newspapers

☐

Friends

☐

Training

☐

Library

☐

Other Please Explain:

---

---

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

**6a.Outside Prison: Do you know anyone from a different culture?**

Yes

☐

No

☐

Other Please Explain:

---

---

**6b.If Yes, was that experience?**

Good

☐

Bad

☐

Neither Good or Bad

☐

Other Please Explain:

---

---

**7a. Inside Prison: Do you know anyone from a different culture?**

Yes

☐

No

☐

Other Please Explain:

---

---

**7b.If Yes, was that experience?**

Good

☐

Bad

☐

Neither Good or Bad

☐

Other Please Explain:

---

---

**8.How do you feel offenders from different cultures get on in prison?**

Good

☐

Bad

☐

Neither Good or Bad

☐

Other Please Explain:

---

---

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

**9a. Have you seen anyone being treated unfairly in prison because of their cultural background?**

Yes

☐

No

☐

Other Please Explain:

---

---

**9b. If YES, was it? (Mark all the relevant boxes)**

Physical

☐

Name-Calling

☐

Being-Ignored

☐

Treated Differently

☐

Other Please Explain:

---

---

**9c. If you saw someone being treated unfairly because of their cultural background would you report the incident?**

Yes

☐

No

☐

Maybe

☐

Don't Know

☐

Other Please Explain:

---

---

EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS

10. If someone were being treated unfairly because of their cultural background would you know how to report the incident?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Maybe	<input type="checkbox"/>	Don't Know	<input type="checkbox"/>

Other Please Explain:

---



---

11. In your opinion do people from different cultures have the right to live in Ireland?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Maybe	<input type="checkbox"/>	Don't Know	<input type="checkbox"/>

Other Please Explain:

---



---

12. In your opinion do people from different cultures have the right to work in Ireland?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>
Maybe	<input type="checkbox"/>	Don't Know	<input type="checkbox"/>

Other Please Explain:

---



---

13. Do you think multicultural training is useful?

Yes	<input type="checkbox"/>	No	<input type="checkbox"/>	Maybe	<input type="checkbox"/>
I have no experience	<input type="checkbox"/>	Don't Know	<input type="checkbox"/>		

Other Please Explain:

---



---

**EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS**

- 14    Are there any other comments that you would like to make            about cultural relations in prison?**

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## Annex 2 Interculturalism Awareness Training in Wheatfield Prison - Orbis

**Aim of Training:** Increase the understanding among staff and Offenders of cultural diversity.

Create a tolerant and integrated environment to enable offenders of different races to live together and also staff of different race and background to build relationships and work together

**Preventative Action-** (Putting practices and education in place **now** so that areas that could potentially lead to problems or misunderstandings in the future can be reduced as much as possible....)

### Training Objectives for the group:

To explore and discuss the nature of Racism, its causes, history and impact on an individual and society

To understand the differences between labelling, prejudices and stereotyping and the role of each in causing discrimination

To hear first hand experiences of what constitutes a different culture, personal experiences, languages, music, religion etc.

To differentiate between own race and another race identifying the common elements and divergences

To understand the impact of recent Equality Legislation on the prison system

To identify good practice/ guidelines that can be taken individually to reduce the possibility of racism

## **Annex 3    Outline Training Programme For Offenders - Orbis**



## Anti-Racism Training for Offenders

October 2002

### Programme Outline

10.00a.m.	Introduction Group Exercise	Lindie Botha (Facilitator-Orbis)
10.15a.m.	What is Racism? (Understanding Racism)	Lindie Botha
10.40a.m.	Experience of Discrimination Stereotypes, Images & Assumptions	Lindie Botha
11.15a.m.	Facts and Figures on Migration	Lindie Botha
11.30a.m.	Influence of the Media	Lindie Botha
12.00p.m.	<b>Lunch</b>	
2.30p.m.	Exploring Dominant Ethnicity in Ireland	Martin Collins (Pavee Point)
3.30p.m.	Exploring different approaches to Integration	Lindie Botha
3.45p.m.	The Legislative Framework	Lindie Botha
4.00p.m.	<b>Review and Close</b>	

## **Annex 4    Outline Training Programme for Prison Staff - Orbis**



## Anti-Racism Training for Prison Officers

### Programme Outline- Day 1

September 2002

10.00a.m.	Introduction of Day 1 Group Exercise	Lindie Botha (Facilitator- Orbis)
11.00a.m.	<b>Coffee Break</b>	
11.15a.m.	What is Racism? (Understanding Racism)	Kensika Monshengwo (NCCRI)
12.00p.m.	Experience of Discrimination Stereotypes, Images & Assumptions Facts and Figures on Migration	Kensika Monshengwo
1.00p.m.	<b>Lunch</b>	
2.00p.m.	Influence of the Media	Kensika Monshengwo
3.00p.m.	Exploring different approaches to Integration	Kensika Monshengwo
3.30p.m.	Discussion, Q & A	Lindie Botha Kensika Monshengwo
4.00p.m.	<b>CLOSE</b>	



## Anti-Racism Training for Prison Officers

### Programme Outline-Day 2

September 2002

10.00a.m.	Introduction of Day 2 Introduction of Guest Speaker	Lindie Botha
10.30a.m.	Exploring Dominant Ethnicity Ireland Who are Travellers? Facts and Figures Perceptions	Martin Collins
11.30a.m.	<b>Break</b>	
11.45a.m.	Myths and Reality Policy Development- Its Impact "The Eye of the Storm"- video	Martin Collins
12.45p.m.	Exchange of Questions	
1.00p.m.	<b>Lunch</b>	
2.00p.m.	The Legislative Framework	Lindie Botha
2.15p.m.	Strategies for Prison within the Legislative Framework	Lindie Botha
3.30p.m.	Discussion, Q & A. Evaluation	Lindie Botha
4.00p.m.	<b>CLOSE</b>	

## **Annex 5   Training Programme Evaluation Sheets for Staff and Offenders**

EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS



**Staff**

**PROGRAMME EVALUATION**

Feedback is necessary and valuable for the improvement of programme delivery. Please fill out this evaluation as fully and specifically as possible. Your assistance is appreciated.

Course: **Title** \_\_\_\_\_ **Date:** \_\_\_\_\_

Did you find the length of the course?

**reasonable**


**just right**


**too long**

**too short**

If too long please identify the parts which were particularly long:


The daily schedule was:

**good**


**reasonable**


**too intense**

**not intense enough**

What particular sessions did you find useful and why? \_\_\_\_\_


EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS

What changes would you recommend to improve the course? \_\_\_\_\_

---



---



---

Trainers were:

generally prepared

well prepared

organised

disorganised


not responsive

responsive

interesting

easily distracted


other (please specify) \_\_\_\_\_

---



---



---

Name Two Changes that you can implement in your job as an outcome of the course.

---



---



---

What has been the single most important aspect of the course for you?

---



---

EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS

Signed: \_\_\_\_\_

Job Title: \_\_\_\_\_

Thank you



## PROGRAMME EVALUATION

Feedback is necessary and valuable for the improvement of programme delivery. Please fill out this evaluation as fully and specifically as possible. Your assistance is appreciated.

Course: **Title**\_\_\_\_\_ **Date:** \_\_\_\_\_

Did you find the length of the course?

**reasonable**


**just right**


**too long**

**too short**

If too long please identify the parts which were particularly long:


The daily schedule was:

**good**


**reasonable**


**too intense**

**not intense enough**

What particular sessions did you find useful and why? \_\_\_\_\_

--

EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS

---



---

What changes would you recommend to improve the course? \_\_\_\_\_

---



---



---

Trainers were:

**generally prepared**

**well prepared**

**organised**

**disorganised**


**not responsive**

**responsive**

**interesting**

**easily distracted**


other (please specify) \_\_\_\_\_

---



---



---

Would you like to receive further training?

Yes	
-----	--

No	
----	--

What has been the single most important aspect of the course for you?

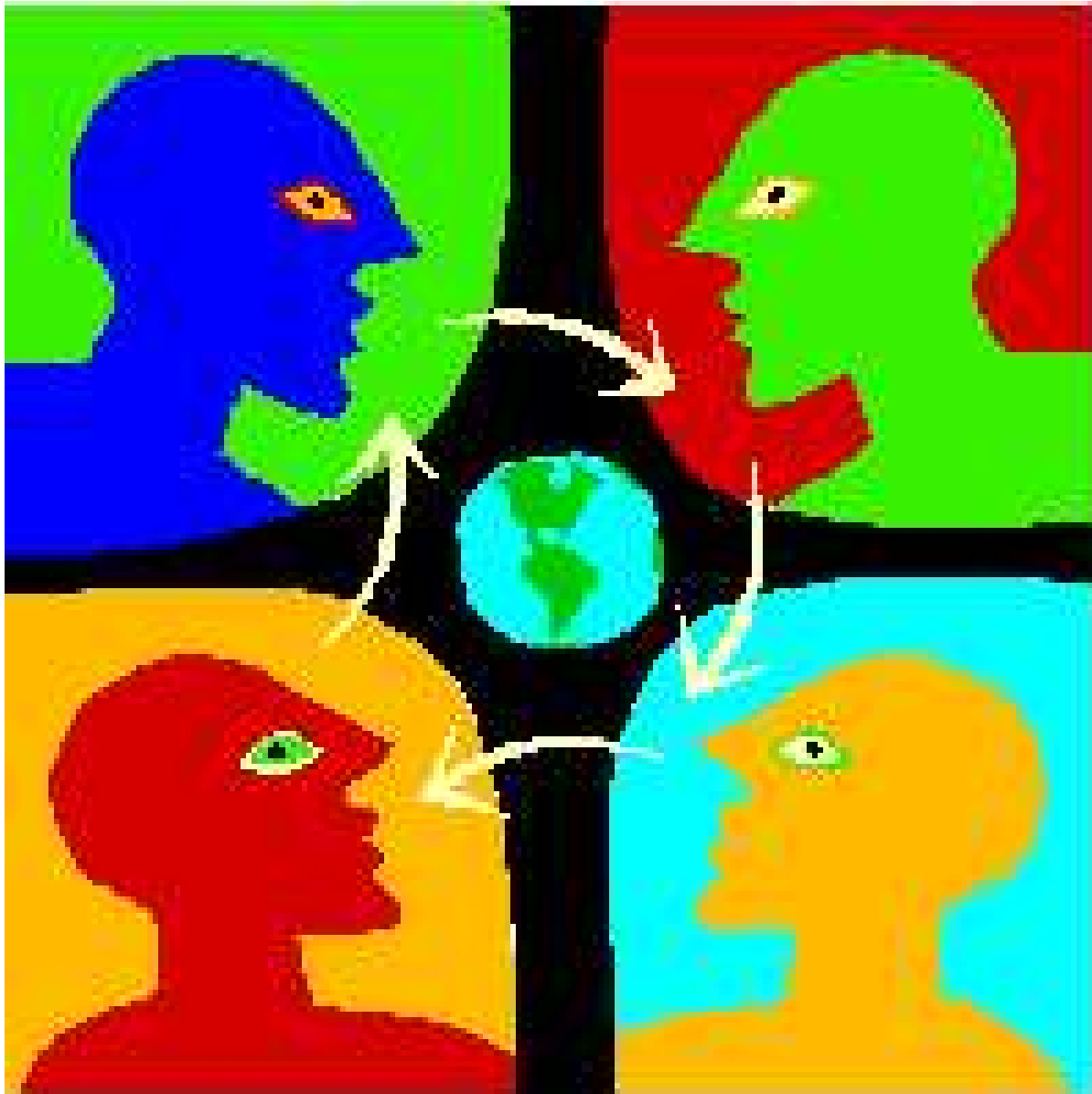
---

EVALUATION OF RESEARCH AND TRAINING PROJECT FOR INTERCULTURAL AWARENESS

Signed: \_\_\_\_\_

Thank You!

## **SECTION 2**



*Research and Training Project on Multicultural Awareness*



## ACKNOWLEDGEMENTS

I would like to express my thanks to the many people who have made this study possible by their participation and help.

Firstly, I wish to thank the offenders in Wheatfield Prison, in particular those who gave their time to participate in the research interviews but also the many others who expressed interest in the project while the research was being carried out.

Special thanks are offered to the staff in Wheatfield Prison. This includes all those who took part in the surveys, and whose enthusiasm and honesty is much appreciated. I would particularly like to mention the Education Unit for allowing the use of their rooms during the interviewing. Thanks also to the many other members of staff who assisted the research in every way possible.

I would like to express special gratitude to Governor Edward Whelan, Deputy Governor Seán Quigley and Deputy Governor Michael Houlihan for their particular support of this research and to Martina Blake for all her organisation and patience during the research phase.

Paili Meek

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## **Background**

The number of non-national offenders being accommodated in Irish prisons is continuing to rise in recent years. The impact of this change in culture within the prison system has not been investigated to date. Changes in the prison population will automatically lead to changes in interpersonal and intergroup relations within the system. Offenders and staff require an awareness of cultural diversity which they may not have been exposed to previously and an understanding of racism and how that interferes with the rights of diverse cultures.

## **Aim**

The aim of this project was to carry out and evaluate a research and training programme to determine the nature of multicultural awareness, communication and racial equality in Wheatfield Prison, with a view to informing broader policy, practice and procedure in Irish prisons.

## **Objectives**

The objectives of the project are as follows:

- To carry out a research study to ascertain the extent of awareness regarding cultural diversity, racial equality and communication between those of diverse cultures that exists in the population of offenders and staff of a specified prison.
- To design a cultural awareness training programme for offenders and staff, based on the findings of the research study.
- To implement the cultural awareness programme for offenders and staff within the prison.

- To evaluate the effectiveness of the Project in achieving its aims, through external evaluation by Fitzpatrick Associates on an ongoing basis. The evaluation phase will seek to provide the necessary insight into the effectiveness of the training programme.
- To present the findings of the research study and evaluation study to offenders and staff where the research and training were carried out.
- To present all findings and recommendations to the Department of Justice, Equality and Law Reform

### **Location**

The project was carried out in Wheatfield Prison. Wheatfield was suggested as a medium-sized prison whose offender population includes some cultural diversity which was stable enough to remain for the duration of a training programme and participate in the later evaluation of that training.

### **Preliminary recommendations after the research phase**

The research phase of this project provided information on the extent of awareness among staff and offenders of diverse cultures and the nature of offenders' and staffs' attitudes towards diverse cultures. This information is to act as a pre-cursor to the planning and implementation of a training programme for staff and offenders to promote cultural awareness in Wheatfield Prison. Although the main purpose of the research phase was to inform the design of the training programme there were some significant issues which came to light. For this reason, these areas are highlighted as preliminary recommendations and could inform future policy and practice in relation to cultural awareness within the prison system.

One of the main instructions of the British Prison Service Order suggests how a policy statement has to be prominently on show throughout the establishment. This statement states how

The Prison Service is committed to racial equality. Improper discrimination on the basis of colour, race, nationality, ethnic or national origins, or religion is unacceptable, as is any racially abusive or insulting language or behaviour on the part of any member of staff, prisoner or visitor, and neither will be tolerated (British Prison Service Order 2800).

- **It is recommended that the Irish Prison Service devise a similar statement to this in order to demonstrate a commitment to racial equality and fair and equal treatment of every offender.**
- **A Race Relations Audit should be conducted annually and the results sent to the Department of Justice, Equality and Law Reform.**
- **The ethnic origin of all inmates has to be recorded on reception. This should include Travellers and Settled Travellers.**
- **All racial incidents or complaints have to be recorded and investigated by the appropriate heads. Reviewing and evaluating the complaints and requests system for both staff and offenders should be considered.**
- **A list of contacts in outside agencies should be kept.**
- **Information and local training for all staff should be provided.**
- **A Race Relations Manual and Training Pack for the Irish Prison Service needs to be developed for all staff. This could be modelled on the *Race Relations Manual* (1991 a) and *Race Relations Training Pack* (1991b) distributed by the Home Office.**

## **Chapter One**

### **INTRODUCTION**

#### **Multiculturalism and Ireland**

Multicultural awareness allows society to recognise past and present cultural diversity and advances the equality of all cultural traditions. Galvin (2000: 317) describes multicultural to be

a situation where a society is portrayed as having a diverse and heterogeneous set of cultural practices, as a result of the existence in the society of differential social and cultural traits.

For a long time in Ireland, terms such as cultural pluralism were deemed to be irrelevant and in general terms ignored. For example, in 1991 The European Parliament of Inquiry on Racism described Ireland as being ‘remarkably free from racism’ because ‘there is not a large number of foreigners’ (Report on the findings of the Inquiry cited in Casey and O’Connell, 2000: 20). Effectively, such complacency illogically suggests that as long as there are no black people or ethnic minorities visible in Ireland, there will not be racism. Such irony is reflected in Joyce’s work *Ulysses*.

Ireland, they say, has the honour of being the only country, which never persecuted the Jews...

And do you know why? ...

Because she never let them in, Mr Deasy said solemnly (Joyce, 1960: 44).

Crowley (1991) argues that such views are in themselves racist as they ignore the existence of Travellers and other Irish born ethnic groups and their direct experiences of a racist Ireland.

#### **Minority ethnic groups in Ireland**

Prior to 28<sup>th</sup> April 2002, the Irish census has not asked a direct question concerning ethnicity. Therefore, at the moment the exact numbers of individuals residing in Ireland that belong to an ethnic minority group are difficult to assess. The Equality Authority states that there are refugees and asylum seekers from over 140 countries now living in Ireland (Equality Authority Resource Pack, 2000). Travellers with their shared history, language, value systems and traditions make up the largest ethnic group in the State. The Census 2002 has recognised the importance of collecting up to

date statistics on members of the Travelling Community. The last estimate was conducted in the year 2000 by Pavee Point who estimated that there were 25,000 Travellers in Ireland (Pavee Point, Fact sheet online <http://Ireland.iol.ie/~pavee/fsecon.htm>). In terms of the Travelling Community Ireland should never have been assessed in terms of having one dominant set of cultural practices. Addressing the presence and needs of Travellers and ethnic minorities means that racial prejudices need to be combated and cultural diversity promoted throughout the wider spectrum. As Bobby Eager, a prominent immigration lawyer argues 'the modern multi-cultural, multi-coloured world has finally hit..and we can no longer see Ireland as a green pasture packed with white faces' (*Irish Times*, 17 May 1997 cited in Mac Lachlan and O'Connell, 2000).

### **Why prisons?**

John Lonergan, Governor of Mountjoy prison, makes a valid point in stating that 'problems do not start in prison..they start in the community' (Partnership 2000 Document: 25). Essentially, issues surrounding race relations exist outside institutions and therefore both prison officers and inmates have been influenced by their experiences outside the prison itself.

Ireland has slowly begun to recognise how racist attitudes that exist in society may be reflected and magnified within institutions. Such recognition has both been promoted and advanced by changes in Irish equality law such as the Employment Act (1998) and the Equal Status Act (2000). As a result of such legislation there are nine grounds on which discrimination is unlawful. These include Gender, Marital Status, Family Status, Age, Disability, Sexual Orientation, Race, Religious beliefs and membership of the Travelling Community.

Organisations such as the Garda Síochána, Dublin Bus, Eircom, Dublin Corporation and the Irish Congress of Trade Unions are currently developing equality and diversity education for their staff and managers (See Equality Authority Pack, 2000b). The fact that the Irish Prison Service is willing to address this area is recognised in the Irish Prison Service Strategy Statement (2001-2003, Strategy 19.6: 46).

### **Literature on racism and racial discrimination in prisons.**

Much of the literature available on race and prisons is concerned with the overrepresentation of black people behind bars. Discussions surround how prisons are used as instruments of social control to contain and create “a black underclass” (Dressel, 1994, Gilmore, 1999, Wacquant, 2001 and 2000). Arguments suggest how black people face a process of criminalization from the time of their arrest, through the courts and in probation (Gordon, 1988, Denney, 1992). Home Office figures from the U.K. released in 1998 highlighted how black people were on average five times more likely to be stopped and searched by the police than white people (Cited in NACRO, 1999: 5). Gilmore (1999) goes as far as to suggest that prisons are used as a geographic resolution to the socio-economic problems created by globalisation. Such overrepresentation is pinpointed by many as evidence of racial bias within the criminal law system. Statistics, which illustrate the differential prison representation by race have been compared with patterns in America. Listing England and Wales (black and white), Australia (non Aboriginal and Aboriginal) and Canada (white and native) Tonry (1994) sums up the work on this area by stating that members of disadvantaged minority groups are up to seven to sixteen times more likely than whites to be incarcerated in a correctional institution (Tonry, 1994: 97, See also similar statistics in Smith, 1997). Following from this NACRO’s work ‘*Let’s get it Right*’ highlights how in June 1997, 19% of the prison population came from minority groups in Britain (NACRO, 1999: 5).

Such studies suggest that Ireland faces a different and unique situation in that the majority of prisoners in this country are not from different ethnic backgrounds. Therefore, Ireland should look to the work carried out in the United States and Britain with minority groups and prepare for the future. In this way, minority groups will not simply become caught up in a process of social engineering, which is out of their control. Rather there will be a framework in place by which all ethnic groups are treated equally. Again, the same point reoccurs. Just because Ireland does not have an over representation of Black people or ethnic communities in prisons does not mean that problems do not exist for those who do go through the system. We may not share the same statistics as documented above, however there is still a responsibility to ask wider questions concerning ethnic minority groups that find themselves in the care of the State through the medium of prison.

In 1994 one study '*Reported and Unreported Racial Incidents in Prisons*', focused on racist incidents in prisons (interviewing 501 prisoners in eight prisons). The results found that 25% of black prisoners said they had been the victims of racial abuse from other prisoners on average four times in the previous three months. Similarly, one third of Asian prisoners perceived that they had been victims of such abuse between prisoners on average five times. The report also highlighted these same groups being victims of racial abuse from staff. In essence, half of black prisoners interviewed and a third of the Asian group made this claim. The same proportion believed that they had suffered discrimination in terms of access to facilities and activities. In the majority of cases verbal abuse was the most frequent type of abuse cited. In terms of reporting there was a definite reluctance on behalf of prisoners to report such incidents in order to avoid repercussions from staff or being labelled a troublemaker (Burnett and Farrell, 1994).

A survey of 295 staff and 1,223 prisoners was conducted by the criminal justice charity NACRO (May 2000) Essentially the results revealed that more than one in ten racial minority prisoners had been physically assaulted due to their race. Two hundred and twenty one prisoners (18%) described themselves as being the victims of racial abuse while in terms of reporting only 83 prisoners (7%) described reporting a racially motivated incident.

In terms of staff, eight individuals reported that they had been physically assaulted because of their ethnic origin (they were all white). A further 82 staff said they had been racially abused due to their ethnic origin (72 were white, eight were black and two were from 'other' ethnic groups). A total of 78 per cent of the staff questioned had not had any training on how to implement race policies. The NACRO survey (2000) illustrates the opinions held by some prison staff on the Prison Service Race Relations Order 2800 issued in 1997. These views make claims such as 'most inmates use it as a tool to manipulate the system', 'too much political correctness-not much common sense', 'we all need education on this issue', 'Could be another waste of paper. The money could be better spent on a good pay rise' and an 'over reaction to the Stephen Lawrence Inquiry' (Cited in NACRO, 2000: 16).

After Zahid Mubarak was murdered in his cell by his racist cellmate at Feltham Young Offenders Institution in south-west London, a further inquiry was set up to

examine racism in prison (*The Guardian*, 17 November 2000). As Juliet Lyons, Director of the Prison Reform Trust argues ‘terrible tragedies can lead to fundamental change. Nothing less will do’ (Cited on [www.prisonreformtrust.org.uk/news-pr9.html](http://www.prisonreformtrust.org.uk/news-pr9.html)). A prison spokesperson commenting on the plan for multicultural awareness programs in Irish prisons sums this point up

the award of this contract now is a reflection of a proactive approach on the part of the Prison Services to potential problems by heading them off at the pass and dealing with them before they become problems (cited on [www.Irishprisons.ie](http://www.Irishprisons.ie)).

The purpose of the research phase of this project was to ascertain the levels of cultural awareness within the prison environment in order to design and implement a cultural awareness programme for staff and offenders in Wheatfield Place of Detention. This is the first time that such information has been collected within the Irish prison system and it is hoped that this pilot project will act as a pre-cursor to implement future policy, practice and procedure in relation to cultural awareness.

## **Chapter Two**

### **METHODOLOGY**

#### **Sampling procedure**

Prisoner sample for short questionnaire.

Information was obtained on 11<sup>th</sup> March 2002 from the general office at Wheatfield Place of Detention. On that date there was a total of 371 offenders in the prison. Offenders were separated into two samples. In this way individuals from different cultures and ethnic backgrounds would be equally represented. One of the main objectives of the research process was to locate participants to take part in a training programme. Effectively, it was suggested that awareness days would be made up of offenders from both the majority and minority populations. Ideally it was hoped that upcoming courses would consist of twenty offenders from minority groups and then twenty from the majority population within Wheatfield. On this basis, it was decided to use a disproportionate stratified sampling method.

#### **Minority group sample**

This sample was created by organising the names of those from different ethnic backgrounds and countries into alphabetical order by surname. In order to achieve this a Chief Officer was consulted to go through population lists and highlight offenders who were either Travellers or from minority ethnic backgrounds. A few of the offender's personal files listed ethnic origin as being Caucasian. However, unless a prisoner's address was recorded as a halting site there was no means by which to separate the Traveller population from the larger population of settled community Irish prisoners. Therefore, going through the names individually with a staff member who knew the population proved to be the most appropriate manner in which to obtain relevant information.

This yielded a sample of 26 individuals from different ethnic and cultural backgrounds. These 26 names were then listed in alphabetical order by surname. To select twenty names to take part every fifth name on the list was simply omitted. The one remaining name and the five other names were automatically placed on a reserve list.

### **Majority group sample**

After removing the 26 offenders used in the first sample there were 345 offenders remaining. This group was then replaced into alphabetical order and every seventeenth name was selected from this list.

### **Data collection with offenders**

It was decided to carry out the short questionnaires with offenders on a one-to-one basis.

Participation was voluntary and confidential and therefore no names were requested on the forms. Researchers met with individuals in a room allocated by the school to ask the questions and fill in the forms on their behalf. This was to facilitate those with literacy difficulties. Respondents presented a lot of information, which interviewers recorded in detail during time frames of twenty to thirty minutes. It was decided at this point that it would be unnecessary to carry out ten in-depth interviews with offenders as there was sufficient data gathered during the completion of the short questionnaire.

### **Difficulties with offender sample**

The offender sample was to encounter difficulties when put into practice. When officers went to invite offenders selected to come forward many of them refused. Only eight offenders from the majority group sample and eight from the minority group sample agreed to take part in the survey. In other words, the majority of those selected in the sample declined to take part in the project. The aim was to have a total of forty offenders (twenty from each group) participating. Therefore, officers assigned to assist researchers locate offenders suggested that an alternative approach should be taken. For this reason, it was decided that offenders should be offered the opportunity to come forward on a voluntary basis. Ultimately, the achieved sample consisted of thirty-one offenders from the majority population in Wheatfield, 6 respondents from outside Ireland, 1 settled Traveller and 2 Travellers. In terms of offenders from different cultures the final sample was disappointing with only nine respondents from the sample accepting the offer to take part in the project. However, due to the fact that participation was both voluntary and under time restrictions there was little that could be done about this. Although this method worked better in terms of locating respondents it had certain implications for the research, which is discussed in the

discussions in Chapter Three. As far as logistically possible, it is envisaged that the same forty offenders who took part in the research phase will be invited to participate in the upcoming training phase.

### **Staff sample for short questionnaire**

A list of all prison officers employed at Wheatfield Prison was obtained on 26<sup>th</sup> February 2002. This list included Officers, Trade Officers, Industrial Supervisors, Assistant Industrial Supervisors, Assistant Chief Officers, Chief Officers and Governors. The total number of employees was 287. In order to select forty members of staff to take part every 7th name on the alphabetical list was selected for interview.

### **Data collection with staff**

Prison officers were assigned to assist in locating the forty staff members selected. Over a period of two days staff were invited to the conference room to meet with researchers. Participants arrived either on their own or else in small groups and were happy to complete questionnaires on their own. Participation by staff was both voluntary and confidential with no information asked regarding names or staff numbers on the survey.

### **Difficulties with staff sample**

There were some minor difficulties, which arose with the staff sample. Although no member of staff declined to take part in the project there were some logistical difficulties. Over the two day period allotted to carry out this research some of the staff members selected were not available due to having their days off, annual leave and sick leave. Once again it was suggested that alternative staff who were available should be invited to participate. Out of the initial staff sample, eleven individuals were replaced. As far as logistically possible it is envisaged that the same forty staff members who took part in the research phase will participate in the upcoming training phase.

### **In depth interviews with staff**

Ten in-depth interviews were carried out with members of staff throughout the prison. These included interviews with the Head Teacher in the Educational Unit, Probation and Welfare Officer, the Chaplaincy, an Industrial Supervisor in the kitchen, a Deputy Governor, a Chief Officer, an Assistant Chief Officer and three Prison Officers. All of these staff were selected informally within the prison and on the basis of who was available during the time allotted for the research. The main objective was to discuss with staff their direct experiences and attitudes to people from different cultures in order to highlight areas, which might need to be addressed within a cultural awareness programme. Researchers met with staff and carried out semi-structured interviews, which were approximately thirty minutes to an hour in duration. During the interviews staff members talked in detail about their own areas of expertise within the prison. Many of the comments and experiences that staff shared with researchers have been tied into the discussion sections at the end of each chapter.

### **Data analysis**

In terms of the short questionnaires data was analysed by eliciting frequencies to the various responses. Due to the fact that both staff and prisoner samples are less than one hundred it is necessary to exercise caution in interpreting percentages. For this reason, the actual frequency is presented alongside the corresponding percentage. This research was conducted in order to ascertain levels of awareness regarding people of different cultures within Wheatfield Place of Detention in order to inform a training programme. Due to the fact that this sample only involved a small number of people and was disproportionate the results should not be seen as a highly accurate reflection of a representative sample.

## Chapter Three

### THE RESPONDENTS WHO TOOK PART

#### Offenders

The majority of offenders (60%) who took part in the interview came from Dublin, while 22.5% came from different counties around Ireland. One respondent described being born in Ireland without specifying where compared to 15% of the sample who said they had been born abroad.

**Table 3.1: Offenders place of birth**

Place of birth	Frequency	Percentage
Dublin	24	60%
Ireland	1	2.5%
Rural Ireland	9	22.5%
Abroad	6	15%

When asked to describe their ethnic origin 50% of those interviewed did not understand the question. Six respondents described themselves as being Irish while three pinpointed being white. In addition, two of the forty offenders answered Roman Catholic. One offender described himself as being a Traveller while another said he was a settled Traveller. Further single responses included, European, Spanish Ancestry, Celtic and English. While three offenders offered the following descriptive comments such as ‘normal’, ‘don’t have one’ and ‘true Dub’.

**Table 3.2: Offenders description of their ethnic origin**

Ethnic Origin described	Frequency	Percentage
Did not understand	20	50%
Irish	6	15%
White	3	7.5%
Roman Catholic	2	5%
Traveller	1	2.5%
Settled Traveller	1	2.5%

#### The staff who took part

Fifty per cent of the staff that filled out short questionnaires came from Dublin. A further quarter just referred to being born in Ireland. Two participants were born abroad while seven listed different counties around Ireland.

**Table 3.3: Staff's place of birth**

Place of birth	Frequency	Percentage
Dublin	20	50%
Ireland	10	25%
Counties outside Dublin	7	17.5%
Abroad	2	5%
Unanswered	1	2.5%

A total of fourteen (35%) staff members described their ethnicity as Irish. There was no response given by seven staff (17.5%). The answer Irish Celt was put forward by three individuals taking part. Whereas Irish European, White and Celtic Origin were each listed twice making up five per cent of the sample each. Single responses included Celtic Northern European, Gaelic, White Irish, Caucasian, Caucasian Irish, Irish Catholic and Rural Irish. Three respondents gave the following descriptions

*“Irish and proud”*

*“Describe it as something to be proud of with long and interesting history”*

*“Living in working class area, mostly Irish with an influx of Non-Nationals”.*

**Table 3.4: Staff's description of their ethnic origin**

Ethnic Origin described	Frequency	Percentage
Irish	14	35%
Not answered	7	17.5%
Irish Celt	3	7.5%
Irish European	2	5%
Celtic Origin	2	5%
White	2	5%

### Chapter Three Discussion

An interesting point which, emerged from the respondents taking part was the fact that 50% of offenders did not understand the meaning of the term ethnic origin. A further 17.5% of staff left the question unanswered. Generally, the term ethnic refers

to characteristics that are transferred from one generation to another by shared culture and experience. The British Prison Service Order 2800 describes how ethnic origin includes religious and cultural differences along with different race, colour, nationality, etc. There are two characteristics common to distinct ethnic groups including a recognisable tradition and a long shared history. Further to this the following factors are listed as being found but not essential

a common geographical origin, a common language, a common literature peculiar to the group, a common religion different to that of neighbouring group, being a minority or being an oppressed or a dominant group within a large community' (British Prison Service Order 2800, 1997: 18).

One discussion with a member of the Travelling Community highlighted how although this individual was a Traveller, he was unable to relate this point to a question regarding ethnic origin. The census 2002 asked everyone directly if they were a member of the Travelling Community. In effect, this may be the approach prisons may have to take in order to record minority group populations. Taking this into account may avoid any difficulties that individuals may have with understanding a term such as ethnic. Direct questions on the entry form would also avoid reception staff having to probe offenders as to whether they were from a particular group.

Staff and offenders taking part in training programmes should be given clear definitions of terms such as ethnicity, race, direct discrimination and indirect discrimination. Supplying handouts to take away and have as reference points would also be beneficial.

In terms of looking at who the offenders were taking part, it was significant that many of those selected in the sample turned down the invitation to participate. Although inviting offenders to volunteer for the project offered an immediate solution to the difficulties encountered, there were direct implications in terms of the information gathered. Essentially, it needs to be taken into account that many of the offenders who came forward shared an interest in the area of racism and were willing and open to learning more about the area. In addition, many of those who came forward were attending school and therefore involved in an education process. Such factors suggest that attitudes and experiences expressed by offenders throughout the research results should not be seen as being representative of the total population of offenders in Wheatfield.

Researchers had direct contact with the general attitudes and experiences of the offender population during evening briefing sessions. These meetings were arranged in order to explain about the project and describe how individuals might be selected to take part. The information sessions entailed visiting the twenty landings in the prison during recreation time. The views expressed, the terminology used and many of the comments made by offenders reflected many stringent views to the whole area of racism. Views that were shared were immediately transcribed and noted by researchers. During briefings researchers were often confronted with jokes, stories and terms of a racist nature, which were often stated after the person had claimed sincerely “not to be a racist but...” Indeed, it was often the statements, which followed after the “but” clause that gave true insight into individuals core beliefs on the matter.

Many of the views put forward on the landings reflected a real sense of fear towards demographic changes taking place in Ireland. In terms of housing, women, welfare and jobs the men appeared to feel quite threatened.

*“How come the refugees and asylum seekers get houses and my girlfriend and baby are still living at home with my mother”*

*“They are treated better than us. They are here for the money and the good economy”*

There were comments made by some individuals, acknowledging a personal preference towards being a racist.

*“I think that they should all be packed up and sent back wherever it is they came from”*

*“I am a racist.... I hate them all”*

*“Soon Ireland is going to be like England; they will be wandering everywhere, taking over”.*

On the other hand, there was also an element of curiosity and interest expressed about the project during visits with some offenders keen to participate and be educated in this respect.

*‘I might slag them off but I am only joking. I don’t mean any harm. It would be good to learn the right things to say.’*

*‘I would like the chance to meet people from different cultures.’*

Many of the questions asked by offenders highlighted further misconceptions. However,

in terms of the project such comments also signified an element of interest.

*‘Will it be okay to ask guest speakers questions? I really want to find out about the types of diseases that these people are bringing into the country. I have heard a lot about AIDS and HIV’*

Many of the forty participants who ended up taking part would not have been present at these briefings, as they would have been attending night classes in the school or reading in the library. Although there were many offenders who expressed an interest in the project, the general response from offenders appeared to be negative. Yet, these feelings and attitudes are not really reflected or measured by the research results from offenders in terms of the short questionnaire. This point was picked up on by respondents themselves who when discussing whether multicultural training was useful or not offered comments such as:

*“Maybe, depends on who you take on this training. I have open mind. Not a racist person”*

*‘Maybe, need to get to the right people. Need to talk to those with racist attitude’.*

Perhaps, much of the language used and racist references made may have been exaggerated due to a peer group or crowd mentality element, which was clearly visible on the landings. In a similar vein, offender’s refusals to participate may have been related to timing. Perhaps, offenders were on a visit or wished not to be

interrupted from work or the gym. Ultimately, the opinions put forward by those interviewed captured a very different response than the overall attitude demonstrated on the landings.

Some offenders commented on why they as a group were being targeted for this type of research.

*“Why are you asking prisoners about this?”*

*“What’s the idea behind this? Are they thinking of mixing the prison, moving those people in here with us”*

The presence of different ethnic groups within the prison system is beginning to take place. Misconceptions and fear have the potential to lead to conflict and discrimination. There are serious decisions to be made on how best to accommodate people from different cultures. Debates surround issues such as whether to keep different ethnic groups together or to mix them throughout the prison. When this was discussed with staff in in-depth interviews they were able to pinpoint the different sides of the debate.

*“People from different cultures should be mixed in all areas. An approach of integration is much healthier”*

*“Would favour inclusion as best way to break down fears...however not at expense of say isolating say three Nigerians”*

*“Approach should be segregated”*

*“They should not be treated any different create fear if you separate them. Us versus them attitude”*

*“In theory it should be mixed but also have to monitor it”.*

*“All areas should be integrated with space for own cultural activities”*

*“As a prison is a hostile environment it is difficult to keep a lid on most confrontations, as such it may be adding to the problem by housing difficult groups together.”*

*‘Important that prisoners from different cultures are not housed together which would lead to division.’*

The views presented above give a realistic insight into the logistics and structural considerations, which need to take place in terms of Irish prisons.

## Chapter Four

### AWARENESS OF DIFFERENT CULTURES:

#### Offenders awareness of different cultures outside prison

Offenders were asked to list other cultures they were aware of outside prison and provided 62 different responses. Many of those listed were broken down into broader categories so as to present the information in an organised manner. One quarter of respondents made the point that other cultures were not something they were very aware of in Ireland. The category ‘not aware’ included comments such as ‘don’t know too many in Dublin’, ‘Not that many Blacks in Killarney’, ‘Not in Cork’ and ‘Not aware of many in rural Ireland compared to when lived in U.K.’ A further three offenders claimed that they were aware of different cultures but did not list any.

*‘Aware of them but ignorant and naïve about them. Hear about them through friend who visits me in prison’*

*‘Aware of different cultures. Doesn’t bother me’.*

Three of the largest categories of responses included 25% listing Chinese, 17.5% Asian and 17.5% citing African. Ten respondents (25%) referred to Blacks as being a culture they were aware of. Two of these respondents explained how they were aware of this from living in the U.K. Three respondents provided comments referring to Dublin including how there has been ‘lots of changes in Dublin with Black people on Parnell Street’. In a similar vein, 5% of offenders listed ‘coloured’ as being a culture they were aware of, one person used the term ‘half-cast’ while one respondent mentioned whites. A further three offenders answered Indian, four said Pakistani, two suggested Nigerian while three individuals highlighted Jamaican.

Thirty- two and a half per cent of offenders interviewed pinpointed different nationalities from Europe (English, French, Sweden, Spanish, Portuguese, Italians, Central Europeans and Belgium) while five per cent listed America. A total of three respondents mentioned Refugees; four said Romanians and two cited Bosnian. Different religions such as Protestants, Christians and Muslims were mentioned by 10% of respondents. While two participants explained how they had family who had married people from different cultures. Only one offender mentioned Travellers and

one said settled people. Some single responses included Gypsy's, Irish communities in the U.K., the Klu Klux Klan, Vietnamese, Israelis, Leagos, Ghana, Colombians, African- American, South African and Mauritius culture in U.K.

**Table 4.1 Offenders awareness of different cultures outside prison**

<b>Type of culture listed</b>	<b>Frequency</b>	<b>Percentage</b>
Nationalities from Europe (total).	13	32.5%
Not aware of different cultures	10	25%
Chinese	10	25%
Blacks	10	25%
Asian	7	17.5%
African	7	17.5%
Different religions	4	10%
Romanians	4	10%
Pakistani	4	10%
Indian	3	7.5%
Jamaican	3	7.5%
Refugees	3	7.5%
Bosnian	2	5%
Nigerian	2	5%
'Coloured'	2	5%
Traveller	1	2.5%

### **Inside prison**

Offenders were asked to list what cultures they were aware of in prison. One quarter of those interviewed explained how they were not aware of other cultures in prison. Six offenders referred in general terms to one or two individuals of whom they were aware. While a further five respondents made a direct reference to individuals within the prison, either by name or by race. Twenty per cent of respondents described being aware of different cultures in other Irish prisons such as Mountjoy, Cloverhill and Limerick.

*'In Cloverhill I was classed as non-national and put with Russians, Africans and Chinese'.*

*'In Mountjoy there are Blacks, Nigerians, Africans, Jamaicans'.*

The largest culture that offenders' listed being aware of in prison was English (12.5%). While ten per cent of those taking part listed 'Blacks'.

*"First time I talked to a Black person was here in prison"*

Other frequently cited responses were Pakistani (7.5%) and Chinese (5%). Two offenders drew attention to the differences between rural and urban Irish culture making comments such as “different culture between Dublin and Cork” and referring to ‘Jackins and Mullahs and rural urban slagging on a friendly basis’. In total four respondents made reference to European offenders that they were aware of.<sup>1</sup>

Once again, only one offender offered Traveller as a response. Single responses included Zaire, Asians, Nigerian, American, India, Arab, African-American and an explanation “don’t mix, generally keep myself to myself”.

**Table 4.2 Offender’s awareness of different cultures inside prison**

Type of culture listed	Frequency	Percentage
Not aware of other cultures	10	25%
Aware in other prisons	8	20%
One or two individuals in general	6	15%
Direct reference to individual in Wheatfield	5	12.5%
English	5	12.5%
Blacks	4	10%
European	4	10%
Pakistani	3	7.5%
Chinese	2	5%
Traveller	1	2.5%

#### **Staff’s awareness of people from different cultures outside prison**

The cultures which, were listed predominately by staff were as follows African (42.5%), Chinese (35%), Muslim (27.5%), Asian (25%), English (20%), Travellers (20%), Romanian (15%), Indian (12.5%) American (12.5%) Eastern European (10%), Arabic (7.5%), Pakistani (7.5%), South African (7.5%), South American (7.5%), Turkish (7.5%) and Jewish (7.5%) with one person referring explicitly to the language Hebrew (2.5%). Fifteen respondents referred to a specific country or nationality within Europe (37.5%). A further five per cent of the sample listed Blacks (5%) and coloured (5%). Cultures such as Aborigines, Japanese, Malaysian and Moroccan were each selected by two respondents. Other than the majority religious categories cited above staff also listed the following religions: Protestants (5%), Hindu (2.5%) and Indian Sikhs (2.5%) and one reference to

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<sup>1</sup>

In this question English offenders were kept separate to this European category.

“religious groups” in general. Two participants misunderstood the question while three responses were left quite vague referring to “all cultures” “most cultures” and “non-Irish”.

Single responses to this question included Taiwanese, Palestinian, North American, Nigerian, Middle Eastern, Latin American, Filipinos, Australian and Afro-American.

**Table 4.3 Staff’s awareness of different cultures outside prison**

<b>Type of culture listed</b>	<b>Frequency</b>	<b>Percentage</b>
African	17	42.5%
Europe	15	37.5%
Chinese	14	35%
Muslim	11	27.5%
Asian	10	25%
English	8	20%
Travellers	8	20%
Romanian	6	15%
Indian	5	12.5%
American	5	12.5%
Eastern Europe	4	10%
Arabic	3	7.5%
Jewish	3	7.5%
Pakistani	3	7.5%
South African	3	7.5%
South American	3	7.5%
Turkish	3	7.5%

### **Inside prison**

Eleven staff (27.5%) cited African as a culture they were aware of in prison. The second most frequent response was Travellers with a quarter of the sample listing this group. Muslim was put forward by eight respondents with a separate reference made (by one individual) to “Islamic” culture. Other common responses included Arabic (12.5%), English (10%), Nigerians (10%), Eastern European (7.5%), Chinese (7.5%), Black (7.5%) and Asian (7.5%). Ten per cent of responses were left unanswered and one person misunderstood the question. Two answers were vague in their referral to “various cultures” and “different types” while another individual explained how they were aware of “none” within the prison environment. Effectively, staff highlighted a specific culture within the prison by four references to “Criminal”(2.5%), “Drug use”(5%), “Segregated prisoners”(2.5%) and “Non-Segregated prisoners”(2.5%). Romanian, Russian and White South African were each selected by 5% of staff filling out the questionnaire. Single responses included West Indian, Turkish, Slavic, Sierra

Leone, Scottish, Irish, Other E.U. Nationals, European, Dutch, Moroccans, Spanish, Iranian, Indians, Eastern, Dublin/non-Dublin, Coloured and American.

**Table 4.4 Staff's awareness of different cultures inside prison**

<b>Type of culture listed</b>	<b>Frequency</b>	<b>Percentage</b>
African	11	27.5%
Travellers	10	25%
Muslim	8	20%
Arabic	5	12.5%
English	4	10%
Nigerians	4	10%
Eastern European	3	7.5%
Chinese	3	7.5%
Black	3	7.5%
Asian	3	7.5%

## **Chapter Four Discussion**

Offenders and staff were asked to list people from different cultures that they were aware of outside prison. The point of this question was to gauge whether or not individuals had experience with people from different cultures outside the prison environment. 25% of offenders were not aware of cultures outside the prison. This may have been due to the fact that they had been serving sentences, which have prevented them from seeing population changes taking place. It is interesting to note how only one offender mentioned the Travelling Community. This is significant especially in that this individual belonged to the community itself. Generally, offenders appeared to consider people from different cultures as being people who were from a different race. In this sense, the highest responses were Chinese, Asian and African. This point is further highlighted by 25% of offenders referring broadly to 'Blacks'. Offenders also listed 'Refugees' as a different type of cultural group they were aware of outside prison.

In contrast to this, 20% of staff identified Travellers as a group that they were aware of. Similarly, highest responses also included groups that were of different race such as African (42.5%), Chinese (35%) and Asian (25%). References were also made to 'Blacks' (5%) and 'Coloured' (5%). Religion featured much more in terms of staff

responses. Muslims were cited by 27.5%, Jewish by 7.5%, Protestant by 7.5% and Hindu and Indian Sikhs featured as single responses. References to European cultures were made by 37.5% of staff and it was noteworthy how 20% of the sample referred explicitly to English people as a different culture they were aware of.

The same question was then asked, but this time in terms of experiences within prison itself. As yet, Wheatfield has not a large cultural diverse population. This was a point that was clearly reflected in terms of offender's responses. Twenty -five per cent of offenders were not aware of any other cultures in prison. Loose references were made about one or two individuals (15%) and then direct references including a name or a description were then put forward by five respondents. Such references were omitted from this report so as not to identify individuals. However, twenty per cent of the offender group mentioned experiences, which related to other prisons including some in England. The fact that Irish prisons such as Mountjoy, Cloverhill and Cork were mentioned indicates that increased cultural diversity within prisons is becoming a reality. Once again, it was interesting that no offender outside the Travelling Community pinpointed Travellers. English groups were listed by 12.5% of offenders, which relates to the fact that in Wheatfield they make up the largest category of foreign nationals.

Staff mentioned sub-cultural groups that were very specific to the prison environment. These included references to Criminal, Drug Users, Segregated and Non-Segregated groups, highlighting staff's awareness of different needs and requirements of individuals in the workplace. Inside the prison 27.5% of staff were aware of African culture while 7.5% listed 'Black'. Muslims made up 20% of responses. This point corresponded with comments made in in-depth interviews where staff highlighted the needs and requirements of Muslims in terms of diet, religion and customs such as Ramadam in Wheatfield. The most significant difference between offenders and staff responses in this section was that a quarter of staff respondents listed the Travellers as a different cultural group that they were aware of at work. This was a positive recognition on behalf of staff. Some interesting points were made during in-depth interviews in terms of staff's attitudes to Travellers, which are related to this discussion.

Essentially, staff were aware of Travellers both inside and outside their work environment. Staff were asked during in-depth interviews what their immediate thoughts were upon hearing the term Traveller. Responses varied from

*‘a whole way of life’*

*‘Dosser’*

*‘Social parasite’*

*‘Itinerant’*

*‘Historical, indigenous...move around, older has good work ethic. Younger are different’*

*‘Part of a community, self selected term. Accepted term while others are not condoned’.*

Such statements were elaborated on when respondents described how

*‘On occasions families get together equals drink, fights, trouble’*

*‘Settled Travellers are no problem’*

*‘Staff are disciplined if using pejorative terms, slang such as knacker and jockey’*

*‘Little or no contribution to society. Litter, fraud and on social welfare’*

*‘They have different culture. Thought about it, wary but would treat with respect’.*

Many of the staff explained how the experiences that they had shared with Travellers was personal. These experiences ranged from one description of buying a house outside, (which is now in an area covered in litter due to Travellers moving in) to experiences within the prison itself. As one staff member described

*‘Because most foreigners I have met have been in jail. Same with Travellers. Meet the bad rather than the good’.*

In terms of awareness training it is difficult to estimate how much personal opinions and experiences can be changed in the space of short-term courses. As one staff member put it

*‘Views are often engrained, often pointless particularly in Traveller context’ .*

One respondent for example, admitted to having called Travellers ‘knackers’. He saw this as a “generalisation and would never address a prisoner like this”. Under the Prohibition of Incitement to Hatred Act, 1989 criminal prosecution can happen if someone “uses words, behaves or displays written material in any place other than a private residence”(cited on Equality Authority Anti-Racist Workplace Resource Pack, 2001). In this respect, staff need to be made very aware of current Equality legislation so as that they are educated in terms of what could be perceived as an offence. A racist incident is defined by the British Prison Service Order 2800 as being ‘any incident where any person dealing with or witnessing the incident alleges, or is of the opinion, that there is a racial element’ (British Prison Service Order 2800, section 6.2.1: 63).

Essentially, these are important considerations for initially those creating the pilot training programme for Wheatfield. However, official guidelines also need to be drawn up to inform the Irish Prison Service future racial practice, policy and procedure.

## Chapter Five

### EXPERIENCES WITH PEOPLE FROM DIFFERENT CULTURES

#### Where do offenders hear about different cultures?

Three quarters of those interviewed stated how they received information regarding different cultures from the television. A total of 67.5% respondents got their information from newspapers while 47.5% highlighted the radio as a further medium.

*“Radio talk show giving out about refugees and asylum seekers”*

Other areas which offenders highlighted as sources were Friends (17.5%), On the streets (7.5%), Library (5%), and Personal Experiences (37.5%). Single responses included Training, Open University Course and don't hear about them.

**Table 5.1 Where do offenders hear about different cultures?**

Where offenders hear about different cultures	Frequency	Percentage
Television	30	75%
Newspapers	27	67.5%
Radio	19	47.5%
Personal Experiences	15	37.5%
Friends	7	17.5%
On the streets	3	7.5%
Library	2	5%
Training	1	2.5%
Open University Course	1	2.5%
Don't hear about them	1	2.5%

*‘Hear from friend who has visited me for last three and a half years. Secondary source haven't seen for myself yet’.*

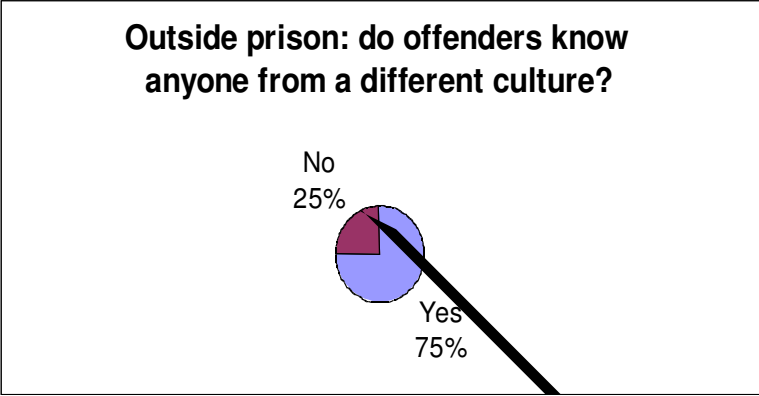
*‘Heard lots of them around town in Summerhill. Heard this from other prisoners coming in’.*

*‘Blacks are everywhere according to my Aunty on the phone’.*

#### The experiences offenders have had with people from different cultures outside prison

Thirty offenders in total (75%) responded to knowing someone from a different culture while ten respondents (25%) made the point that they did not know anyone outside the prison.

**Table 5.2**



*‘No, do Europeans count?’*

*‘No not personally. Don’t associate cause I don’t know them. Just see them around’.*

Fourteen respondents (35%) described having good experiences with people from different cultures.

*‘Good, learn more about their culture. Eat their foods etc. People in Ireland shocked to see so many numbers’*

*‘Good, once they don’t bother me’.*

For ten participants (25%) this question was not applicable, as they had not had any interaction of this kind. A total of seven offenders (17.5%) felt that the experiences they had had could neither be described as good or bad.

*‘Neither good or bad. Living in Birmingham I was assaulted for being a white paddy by a group of Jamaicans. So you can understand what it feels like to be the victim’*

*‘Neither good or bad. Lived in England, more coloured people there. Used to it. Try and get along but bits of racism in me’.*

The same as meeting anyone else was given as a response by fifteen per cent of participants while five per cent described having had a mixture of both good and bad. Only one offender (2.5%) highlighted having had a bad experience.

*‘Bad, something different about Protestants. Got on with him but then he pissed me off in the end’.*

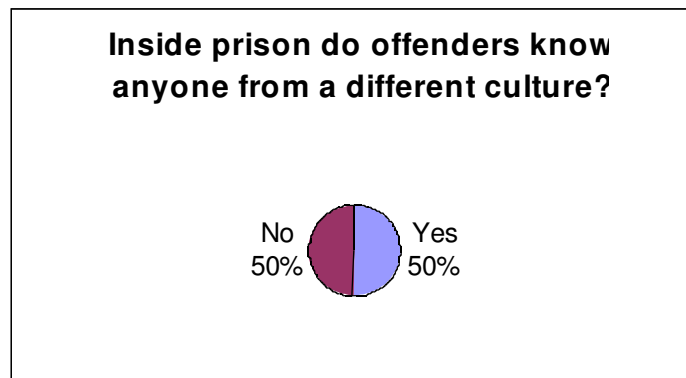
**Table 5.3 What kind of experiences have offenders had with people from different cultures outside prison?**

<b>Experiences offenders have had outside prison</b>	<b>Frequency</b>	<b>Percentage</b>
Good	14	35%
Not applicable	10	25%
Neither good or bad	7	17.5%
The same as meeting anyone else	6	15%
Both good and bad	2	5%
Bad	1	2.5%

## Inside prison

Offenders were asked if they knew anyone from a different culture inside prison. The responses were split evenly with fifty per cent answering yes and fifty per cent answering no.

**Table 5.4**



*‘Yes, in Limerick had a Spanish friend. Not in Wheatfield just English’*

*‘No, not at the moment. Basically Irish and Roman Catholics’*

In terms of inside prison eleven respondents described having had good experiences with people from different cultures.

*“Good experience was interesting to meet him. Worked with him in prison and was amazing to see him doing joinery by hand. Taught him the machinery but he had learned by hand to do this work”*

Seven respondents explained how their experiences with people in prison had been neither been good or bad.

*‘Neither good or bad like meeting a normal person’*

**Table 5.5 What kind of experiences have offenders had with people from different cultures inside prison?**

<b>Experiences staff have had inside prison</b>	<b>Frequency</b>	<b>Percentage</b>
Not applicable	21	52.5%
Good	11	27.5%
Neither good or bad	7	17.5%
Bad	1	2.5%

### **Where staff hear about people from different cultures**

Staff members taking part in the survey (100%) highlighted the television as their main

source of information for hearing about different cultures. 90% chose newspapers while 87.5% of participants selected the radio. Friends were recognised as providing information by 52.5% of the sample. Also, selected were travelling and holidays (10%), library (10%), and training (7.5%). Single responses included ‘family’ and ‘living in different countries’.

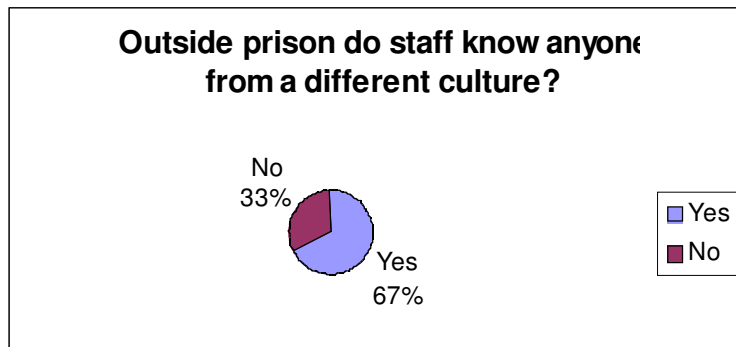
**Table 5.6 Where do staff members hear about different cultures?**

<b>Where offenders hear about different cultures</b>	<b>Frequency</b>	<b>Percentage</b>
Television	40	100%
Newspapers	36	90%
Radio	35	87.5%
Friends	21	52.5%
Library	4	10%
Travelling/Holidays	4	10%
Training	3	7.5%
Family	1	2.5%
Living in different countries	1	2.5%

### **The experiences staff have had with people from different cultures outside prison**

Twenty- seven staff members (67.5%) responded to knowing some one from a different culture while thirteen respondents (32.5%) made the point that they did not know anyone outside the prison.

**Table 5.7 (\*percentages are rounded off evenly in table)**



The majority of staff (52.5%) claimed to have had good experiences with those they had met from different cultures. Eleven respondents (27.5%) selected the not applicable option while six (15%) described having neither good or bad experiences. Single responses included ‘the same as meeting anyone else’ and ‘both good and bad’ experiences.

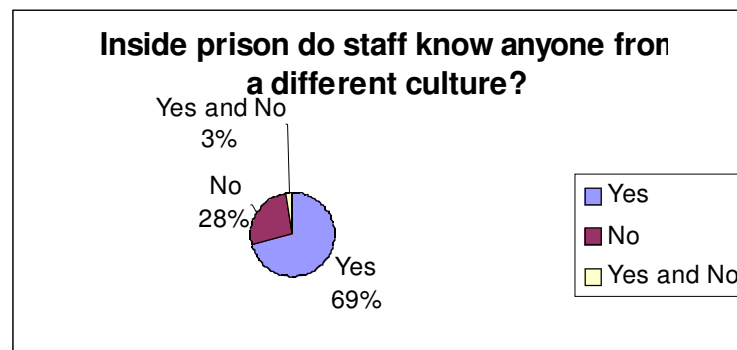
**Table 5.8 What kind of experiences have staff had with people from different cultures outside prison?**

Experiences individuals have had outside prison	Frequency	Percentage
Good	21	52.5%
Not applicable	11	27.5%
Neither good or bad	6	15%
The same as meeting anyone else	1	2.5%
Both good and bad	1	2.5%
Bad	0	0

## Inside prison

Seventy per cent of staff knew someone from a different culture inside prison. On the other hand eleven (27.5%) respondents did not know someone. Yes and no was given as a single answer by one staff member, which might mean the respondent knew of someone but did not know them personally.

**Table 5.9 (\*percentages are rounded off evenly in table)**



In terms of inside the prison environment one quarter of the staff taking part in the survey described having had good experiences. Two respondents suggested that their experiences in this area had been bad while eighteen members of staff chose the neither good or bad option. Ten participants selected not applicable .

**Table 5.9.1 What kind of experiences have staff had with people from different cultures inside prison?**

Experiences staff have had inside prison	Frequency	Percentage
Neither good or bad	18	45%
Not applicable	10	25%
Good	10	25%
Bad	2	5%

## **Chapter Five Discussion**

Both staff and offenders highlighted the media as being a major source of information when it comes to hearing about people from different cultures. Keogh's (2000) study provides some ideas in this respect for a folk group or workshop situation within prisons. Using controversial newspaper clippings notions of Ireland losing its identity and refugees abusing the welfare system came to light during the discussions. This work followed techniques in an effort to locate the assumptions that pupils in secondary schools in Ireland had about refugees and asylum seekers. Keogh's work on the subject offers some useful advice on such techniques. It is explained how sometimes workshops may have 'reaffirmed students negative beliefs as opposed to challenging them' (Keogh, 2000:134). Essentially, by offering students the opportunity to express their core beliefs about the 'other' (Asylum Seekers and Refugees) the pupils remained active. However, they became passive upon talking about the 'them' in the situation. Such results suggest that a section of training could involve exercises, which focus on media analysis in order to encourage participants to critically decode messages that the media constructs. Rather, than have ongoing debates about the content of the newspaper headlines or stories the focus could be on awareness about how the media creates and sends messages to its audiences. During the research phase in Wheatfield it was discovered that talking about racism offered individuals the opportunity to air grievances and fears that they held without changing any of their views. People also felt compelled to list reasons why they were not in any way racist rather than objectively think about the areas that they might be. Rather than allowing excess time for debate, a training programme for prison staff could work on a need to know basis. In this respect, priority should be given to what people in employment or society need to know in terms of legislation and one's conduct in the workplace.

In order to establish levels of contact with people from different cultures, staff and offenders were asked about previous experiences they may have had. Essentially, the aim in asking this question was to establish what kind of experiences people described after meeting individuals. In essence, this was an attempt to discover if participants would view people differently after having individual contact rather than dealing with people as broad unknown groups. It was an effort to see if people could leave behind stories they may have received from the media or elsewhere upon meeting an individual on a one-to-one- basis.

Once again, the question was separated into contact that individuals may have had firstly outside prison and then inside prison. This was to establish whether or not participants sole experience stemmed from either working or being in prison? And if not, were there people who could relate positive experiences from their lives outside this environment? Out of the 75% of offenders who knew someone from a different culture outside prison only one offender answered that they had had a bad experience, while 35% answered good and 15% suggested that it was the same as meeting anyone else. From the 50% of offenders who knew someone from a different culture inside prison 27.5% stressed that this had been a good experience while 17.5% described it as neither good or bad. As discussed previously, offenders had very specific ideas about what they considered a person from a different culture to be and the fact that Travellers were not referred to needs to be taken into account.

Out of the 67.5% of staff who knew someone from a different culture outside prison, the majority 52.5% said that this had been a good experience, while 15% said neither good or bad. In terms, of inside their working environment 70% of staff knew someone from a different culture with 45% describing this experience as being neither good or bad and 25% citing good. It was interesting to note the levels of experience both staff and offenders had of knowing someone from a different culture. The fact that very few respondents outwardly described bad experiences was a positive outcome. In terms of awareness training, this point suggests that staff and offenders should be given the opportunity to meet with people from different cultures during training sessions. This is a suggestion that is reinforced by many comments given by staff during in-depth interviews.

*‘Best thing is to meet people from different cultures like Refugees and Travellers...Like when you deal with addiction one would bring in ex-addicts. There is a lot of problems and fear of the unknown. The media particularly hypes it like with the Herald with headlines such as the invasion of Refugees. This spreads hatred and unbalance.’*

*‘Bring in speakers. How to communicate respect. Don’t make assumptions ...Myths need to be challenged’.*

*‘Traveller culture by Pavee Point or Traveller groups. Use sport, sporting examples like soccer or using sporting stars. Myths should be broken down’.*

## Chapter Six

### HOW PEOPLE FROM DIFFERENT CULTURES ARE TREATED IN PRISON?

#### **How offenders feel people from different cultures get on in prison!**

When asked how offenders from different cultures got on in prison eight respondents selected the “good” option. After selecting “good” some offenders provided additional comments such as “in general good, one or small incident but okay”, “good but colour bias,” “good get on pretty alright”, “good, don’t get bullied or anything”, “good, in prison they get on pretty well pending on what they are in for”, “good, don’t seem to get bullied or anything”.

A total of 42.4% respondents selected the “bad” option when asked how offenders from other cultures get on in prison. Out of a total of seventeen respondents, sixteen made additional comments. Some of these remarks included the following:

*‘Bad, they don’t get on. Majority of prisoners will shy away from them...’*

*‘Bad, it’s hard for them.’*

*‘Bad, not exactly great. One or two use the race card a lot...’*

*‘In Ireland bad, over here a little bit of stick. In London more Black than white prisoners. Also, Black and Indian officers. On the outside In Ireland okay but deep down it is bad’.*

*‘Bad, prisoners refer to them as ‘Nigger’s” but okay if they are on music channel or playing football’*

*‘Bad, hard battle ahead. Straight away different origin. If strange case even worse bullying goes on’ (reference to black sex offender).*

*‘Bad, see a lot of them having hard time. No one to do anything, no help from outside. Some of them afraid go down on protection...’*

*‘Bad, don’t get on. Get treated fairly bad.’*

*‘Bad, deserve what they get should not be over here.’*

*‘Bad, not as good as ourselves.’*

*‘Bad, racism.’*

Nine participants responded neither good or bad to the question.

*‘Neither good or bad, most of the time they are left alone unless they are bothering people’.*

*‘They stick to themselves’.*

Three respondents said both good and bad while the remainder was made up of single responses such as “don’t know”, “it depends” and “no experience”.

**Table 6.1 How do you feel offenders from different cultures get on in prison?**

<b>Feelings on how offenders get on in prison?</b>	<b>Frequency</b>	<b>Percentage</b>
Bad	17	42.5%
Neither good or bad	9	22.5%
Good	8	20%
Both good and bad	3	7.5%
Don’t Know	1	2.5%
It depends	1	2.5%
No experience	1	2.5%

Offenders were asked whether they had ever seen anyone being treated unfairly in prison because of their cultural background. Twenty-five respondents (62.5%) claimed to have seen unfair treatment on account of someone's culture. Some of the comments made included

*‘Yes, sometimes screws give stick. Seen this in Clover Hill. People from different cultures getting in fights with other prisoners’*

*‘Yes, verbal racist remarks, provocative remarks from other prisoners.’*

*‘Yes, racism against other cultures from both officers and between prisoners.’*

*‘Yes, by prison staff also get a few prisoners that are ignorant and take the piss’*

*‘As Irish in England was told by officers in prison to fuck off Paddy. Paddy is stereotype. Not my name.’*

Fifteen respondents (37.5%) had not seen anyone being treated unfairly. A variety of comments were offered such as

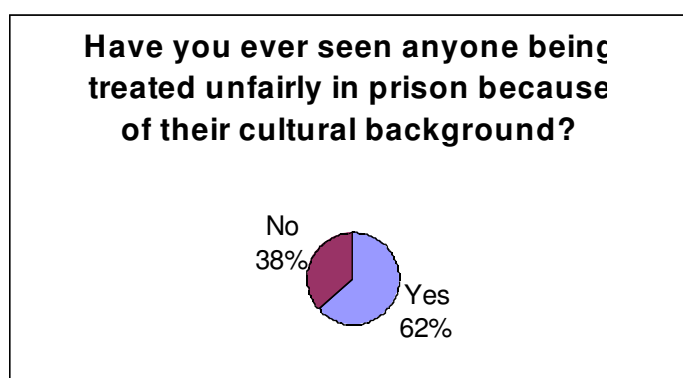
*‘No, if I did I would join in. Irish look after their own’*

*‘A lot of people get treated unfairly but haven’t seen anything myself related to culture’.*

*‘No, other than screws don’t understand their language. Never seen staff involved in this.*

*If Black fella ignorant people will retaliate but same would apply to a white person’.*

**Table 6.2 (\*percentages are rounded up evenly in table)**



Twenty- three offenders mentioned that name-calling was the form of unfairness that they had witnessed in prison. Being ignored and being treated differently were each selected by 35% of respondents. Treated as an outcast was chosen by one offender. Three participants highlighted physical abuse. In addition to these some of the single responses given included:

*“Few bothered to befriend them”*( reference to offenders)

*‘Name-calling and being ignored more between prisoners’.*

*‘Very isolated, cut off, depressed’.*

*‘Due to communication barrier’*

*‘Might give jobs on basis of being a Traveller’*

**Table 6.3 What form of unfair treatment have offenders seen?**

Type of Treatment	Frequency	Percent
Name Calling	23	57.5%
Being Ignored	14	35%
Treated Differently	14	35%
Not applicable	13	32.5%
Physical	3	7.5%
“Treated as an outcast”	1	2.5%

Eighty five per cent of offenders said they would not report an incident if they saw some one being treated unfairly due to their cultural background.

*“No report nothing, even if someone murdered in front of me not a word. Step in personally...”*

*‘No in prison you can’t really, best thing not to get involved..you depend on getting on”*

One respondent said that he would report a culturally related incident

*‘Would not like to see it happen. Do whatever necessary to report it”.*

Three participants (7.5%) suggested that they might report such an incident while two offenders said that they did not know.

*‘Don’t know about reporting. Can’t beat system. Try and intervene would not go fishing. No point”.*

**Table 6.4 Would offenders report a culturally related incident in prison?**

<b>Would offenders report a culturally related incident?</b>	<b>Frequency</b>	<b>Percent</b>
No	34	85%
Maybe	3	7.5%
Yes	1	2.5%
Don’t Know	2	5%

Following on from this offenders were then asked whether or not they knew how to report a culturally related incident in prison. In this respect, a total of 27.5% mentioned how they would not know how to lodge a complaint of this nature. A further 5% claimed that they did not know what the appropriate procedures were.

Sixty-seven and a half percent of respondents suggested that they did know how to go about reporting such an incident. Some expressed comments such as ‘yes but would not, bad system in prison for complaints” while others were able to specify the exact member of staff, procedure or action that they would follow. For example, four respondents stated that they would go to class officers, eight would approach the governor and two referred to the chief. Two comments made suggested dealing with

the problem personally by addressing the perpetrators. The single responses given included going to those directly involved, the A.C.O., Visiting Committee and an explanation of how one individual would report ‘if it was a prison officer... but if an inmate no’.

**Table 6.5 Do offenders know how to report a culturally related incident in prison?**

<b>Do offenders know how to report a culturally related incident?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	27	67.5%
No	11	27.5%
Don't Know	2	5%

At the end of interviews offenders were asked to add any additional comments they had about cultural relations in prisons. The following are examples of the types of issues raised by offenders.

*‘Should not be over here. I know, as I’m homeless. Should look after their own first.*

*‘Black Bastards’ taking over everything.”*

*‘Cultural relations in prison are not good’* (View from foreign prisoner)

*‘Attitudes of Irish people will have to change. Younger people might be more open. At one time supported Travellers but they are more than able to look after themselves. So much vandalised and intimidation. Can’t be right.’*

*‘Fair bit of racism in country. Certain amounts of fear etc loose their jobs. Through ignorance a lot of this happens. Irish moved and were accepted. Multicultural training is good’*

*‘Education important and awareness and understanding. Learn distinction between refugees and genuine foreigners (in terms of training).’*

*“... Lots of lads frightened by different cultures. Frightened is classed as racism. Should not discriminate against one group to give to another. Has to be balance.”*

*“In Mountjoy there were two Nigerians in my cell. If jails full of blacks I would not like to see them taking over. We should not get special treatment approach from both sides.”*

*“The way they are getting money bothers me. Only know by what you see on the news.”*

*“General overview in terms of readjusting to situations (in terms of training). Will cause social problems all these arriving (refugees and asylum seekers). If a person is fat, call him fat. If a person is black you call him a ‘Nigger’ just to wind him up.”*

### **How do staff feel people from different cultures get on in prison?**

Twelve staff members ticked the “good” box when asked how offenders from different cultures get on in prison. Additional responses within the “good” category included

*“Good, conditions in prison can be better than countries arrived from”.*

*‘Good, they are often nervous at first, normal behaviour once settled’.*

One quarter of the staff taking part highlighted bad. Some of the additional comments included in this “bad” section describe perceptions further.

*‘Subject to racism especially if black’.*

*‘Not well enough. When more than a few non-Irish nationals get together they want to rule. Feel they are being picked on’.*

*‘Bad, I would think because they are different it is hard to fit in’*

Eighteen participant made the point that experiences were neither good or bad. This was backed up by comments such as

*“Varies from individual to individual”*

*‘Depends on the officers directly in contact with them’*

*“Neither good or bad. Possibly at a disadvantage”.*

**Table 6.6 How do you feel offenders from different cultures get on in prison?**

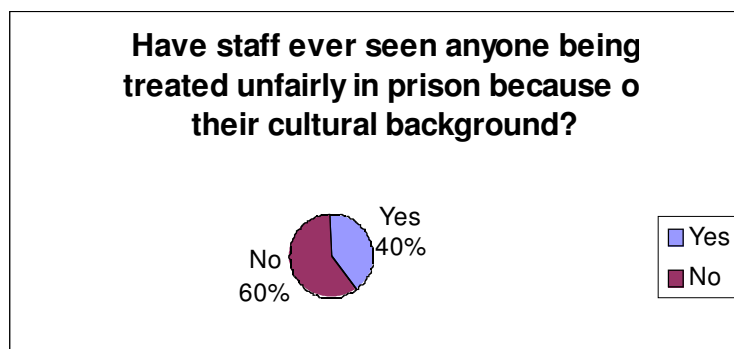
Feelings on how offenders get on in prison?	Frequency	Percentage
Neither good or bad	18	45%
Good	12	30%
Bad	10	25%

When questioned sixteen participants (40%) claimed to have seen someone treated unfairly due to their cultural background within the prison environment. Individual staff described how

*‘they would be subject to abuse from other prisoners’*

*‘have seen coloured/black prisoners shouting at staff racial discrimination in normal jail situations. Sometimes hear comments spoken. Rare to see confrontations’.*

**Table 6.7**



When it came to finding out about the types of unfairness witnessed 57.5% of staff found the question not applicable. The majority (35%) of those who had come across a form of unfairness classed this as having been name-calling. Being treated differently was pinpointed by eleven respondents (27.5%), being ignored by four participants (10%) and physical unfairness was selected by five individuals (12.5%). Although one person taking part answered no to the previous question regarding

unfairness, they did tick name-calling as a response to this question. One officer included the following comment to this section.

*“Generally not fitting in with a reluctance to accept this way of life, attempts to abuse the system because of race”.*

**Table 6.8 What forms of unfair treatment have staff seen?**

Type of Treatment	Frequency	Percent
Not applicable	23	57.5%
Name Calling	14	35%
Treated Differently	11	27.5%
Being Ignored	4	10%
Physical	5	12.5%

Fifteen staff members (37.5%) selected ‘maybe’ as an option when asked about reporting a culturally related incident. Some included further insight by describing how

*“if the situation can be dealt with at a closer level it is better for everyone involved”*  
*‘Maybe, dependent on level of effect on person abused’*

Twelve and a half per cent of those who completed the survey made the point that they would not report an incident of this nature. One additional comment explained how the person in question

*“probably would not report the incident to management but would approach the individual”.*

35% suggested that they would report such an incident. One respondent highlighted how

*‘you would have to report this because they might be in danger’*

One person left the question unanswered while five of the staff said they did not know.

**Table 6.9. Would staff report a culturally related incident in prison?**

<b>Would staff report a culturally related incident?</b>	<b>Frequency</b>	<b>Percent</b>
Maybe	15	37.5%
Yes	14	35%
No	5	12.5%
Don't Know	5	12.5%
Not answered	1	2.5%

When asked whether or not staff were aware of how to report a culturally related incident a majority of 67.5% said yes. Two of this group specified approaching either an assistant chief officer or a supervising officer. Five respondents (12.5%) said they were unaware of how to report such an incident while a further five (12.5%) said that they might. The remaining three individuals claimed that they did not know (7.5%).

**Table 6.9.1 Do staff know how to report a culturally related incident in prison?**

<b>Do staff know how to report a culturally related incident?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	27	67.5%
No	5	12.5%
Don't Know	5	12.5%
Maybe	3	7.5%

Staff were invited to make comments regarding their experiences or opinions of cultural relations within the prison at the end of questionnaires. Fifty per cent of those taking part provided additional comments some of which are listed below.

*‘Lack of staff training regarding cultural relations towards prisoners’*

*‘Needs to be addressed in prison in a changing society but approached from both sides.’*

*‘In my experience prisoners from other cultures are often treated badly by other prisoners. Most staff treat everyone the same.’*

*‘If our own Irish marginalised were being looked after better by government bodies etc. this would alleviate some of the prejudice towards foreigners.’*

*'From my experience I believe staff treat people cultures similar to those from this country. I believe inmates do occasionally slag/name call those people while in prison.*

*'Not enough officers from different cultures. A fair few racists here.'*

*'All offenders should be treated in the same way regardless of background.'*

*'People should be educated and racism needs to be addressed and discipline implemented'*

*'Cultural relations is a very new concept to society and prison as a whole. As such it is still a learning process. Education would be a very important exercise.'*

*'If society as a whole were more aware of racial issues it would be reflected back into prison life both through officers and prisoners. If as an individual you won't tolerate racial abuse those around you should soon get the message.'*

*'I think it is very good in Irish prisons.'*

*" 1:No practical information given in prison officer training. Even lectures alone would be useful.2: Encourage greater recruitment of foreign nationals in prison officers. 3. Encourage staff to take 'in service training' in multicultural training as I believe is done in U.K."*

*'I think that if the offenders and officers had a better knowledge of other cultures that day to day life in prison would be a lot easier.'*

*'Most staff in the prison system don't treat people from different cultures differently. But a number of prisoners can behave differently towards other cultures i.e. mistrust.'*

## **Chapter Six Discussion**

This part of the survey asked offenders and staff to give responses regarding the treatment of offenders from different cultural backgrounds in prison. It asked about experiences of physical abuse, verbal abuse, being ignored and being treated differently. Finally the survey questioned staff and offenders about reporting incidents and their knowledge of the appropriate procedures to follow.

In terms of offenders a majority of 62.5% claimed to have seen someone treated unfairly due to their cultures. The highest example cited was that of name-calling (57.5%).

It should be noted, that the questionnaire did not ask respondents to stipulate who the perceived source of the unfair treatment was.

The most significant point that arose from this section was that regardless of incidents taking place 85% of offenders said they would not report to prison authorities if they saw someone being treated unfairly. In terms of reporting there appeared to be a definite reluctance on the part of offenders to report any incident. Some of their suggestions included dealing with the situation themselves by going to those involved personally. When questioned whether offenders knew how to report an incident 67.5% of the respondents claimed to know how to report such an incident. Although offenders appeared to be aware of procedures to follow there were indications given that the formal complaint procedures was something to be avoided.

Staff opinions were quite split concerning the treatment of people from different cultures in prison. Twelve respondents selected the 'good' category as their response, while ten chose 'bad' and eighteen ticked the 'neither good or bad' option. In this section, staff responses offered a more positive perception with 60% of respondents claiming that they had not witnessed any unfair treatment. It is interesting to compare these results with the same question put to offenders. For those staff (40%), that had witnessed unfairness of some kind it was again name-calling that was suggested by the majority (35%). In terms of reporting an incident, fifteen members of staff (37.5%) suggested that they might, fourteen said they would (35%) and five explained how they would not (12.5%). In a similar vein, a majority of staff (67.5%) like offenders did appear to be aware of the procedures for reporting such an incident.

The feedback from in-depth interviews further suggests that such responses relate to a very particular culture within the prison itself. As one staff member explained they would be put off by the idea of reporting on staff.

*‘If requested I would but would not initiate it due to culture of prison but this would be in relation to all incidents. Just not done.’*

Of the staff interviewed some pinpointed a more informal route of dealing with such situations within the prison.

*‘Might not report but try and deal with it myself. When official it gets sloppy. Might defeat purpose. Quiet word has best results’*

*‘Prefer informal route. Could be seen as a lag lover...traitor’*

It would appear from such comments that attention needs to be invested in terms of improving staff and offenders knowledge about the system of reporting and investigating complaints.

## Chapter Seven

### ATTITUDES TOWARDS PEOPLE FROM DIFFERENT CULTURES

#### Offender's attitudes towards people from different cultures

A total of 33 respondents said that people from different cultures did have the right to live in Ireland.

*‘Yes, Irish went away during the famine. Should be limited...System needs to be able to cope’*

*‘Yes but prefer them to be working. Foreign National versus our homeless creates problems for them. Seven hundred work permits creates anger’*”

Ten per cent of the sample selected maybe as an option.

*“Maybe, some do, some don’t. Some taking advantage. Begging, big gaffs and no bills”*

*‘Maybe, government going about it wrong. Own citizens living on the streets. Putting these people in poor areas. If change in way the government handling it maybe... Going to be like England otherwise’.*

Two offenders felt that people from different cultures did not have the right to be living in Ireland while one respondent weighed up the pro's and cons by stating both yes and no.

*‘Not long ago we emigrated but if coming into the country they need common decency and respect. Treat fairly. Should not disrespect but come under agreements. ‘.*

**Table 7.1 Do offenders feel people from different cultures have the right to live in Ireland?**

<b>Do offenders feel people from different cultures have the right to live in Ireland?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	33	82.5%
Maybe	4	10%
No	2	5%
Yes and No	1	2.5%

In a similar vein, offenders were then asked whether people from different cultures had the right to work in Ireland. A total of 85% answered yes to this question. Three respondents said maybe, one said no and two said yes and no.

**Table 7.2 Do offenders feel people from different cultures have the right to work in Ireland?**

<b>Do offenders feel people from different cultures have the right to live in Ireland?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	34	85.5%
Maybe	3	7.5%
No	1	2.5%
Yes and No	2	5%

When asked about attitudes towards multicultural training 77.5% of offenders said that multicultural training would be useful. A further five participants commented that such training might be useful.

*‘Maybe, need to get to the right people, need to talk to those with racist attitude’.*

Three respondents did not know

*‘Don’t know, only in infancy creases have to be ironed out...’*

**Table 7.3 Do offenders feel multicultural training would be useful?**

<b>Do offenders feel multicultural training would be useful?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	31	77.5%
Maybe	5	12.5%
Don't Know	3	7.5%
No	1	2.5%

**Staff's attitudes towards people from different cultures**

A majority of 82.5% staff stated how people from different cultures have the right to live in Ireland. A few respondents specified their opinions further by making the following statements.

*‘Yes, if they are willing to pay tax and work as per any other member of the community’.*

*‘Yes, if they obey the law’*

*‘Yes, as long as they’re prepared to abide by our cultural heritage’.*

*‘Yes, if they are willing to be part of the community’.*

*‘Yes, to a certain degree as long as they are working and supporting themselves and not here for freebies’*

The remaining seven respondents (17.5%) felt that people from other cultures might have the right to live in Ireland.

**Table 7.4 Do staff feel people from different cultures have the right to live in Ireland?**

<b>Do staff feel people from different cultures have the right to live in Ireland?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	33	82.5%
Maybe	7	17.5%

In a similar vein, ninety per cent of staff surveyed said that people from different cultures have the right to work in Ireland. These results were backed up by two additional comments.

*“Yes, as long as they are legal immigrants” and*

*“Yes, if they are willing to work”.*

Four respondents (10%) answered maybe with one separate comment

*“Maybe, dependent on visa situation. Same as Irish abroad”.*”

**Table 7.5 Do staff feel people from different cultures have the right to work in Ireland?**

<b>Do staff feel people from different cultures have the right to live in Ireland?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	36	90%
Maybe	3	7.5%
No	1	2.5%

When staff were asked about multicultural training 67.5% said that they would find it useful. Eleven (27.5%) explained how they had no previous experience in the area and two respondents felt that it might be useful.

**Table 7.6 Do staff feel multicultural training would be useful?**

<b>Do staff feel multicultural training would be useful?</b>	<b>Frequency</b>	<b>Percent</b>
Yes	27	67.5%
Maybe	2	5%
I have no experience	11	27.5%

### **Chapter Seven Discussion**

Both staff and offenders answered very positively in terms of people from different cultures having the right to live and work in Ireland. Thirty-three offenders believed that people had the right to live in the country while thirty- four with minority groups having the right to work. Similarly, thirty- three members of staff agreed with people from different cultures living here and thirty-six with groups working in Ireland.

A few of the comments in this chapter highlight the fears expressed by offenders about people from different cultures settling in Ireland. Trainers may need to address issues concerning the homeless in Ireland and myths surrounding houses and money being awarded to people from different minority groups as they are debates, which are likely to be brought up by offenders.

Some of the comments made by staff indicated that it was all right for people from different cultures to settle here as long as they were prepared to abide by Irish norms, values and ‘cultural heritage’. Such views suggest that training and awareness days could incorporate discussions regarding ethnocentrism, assimilation and attitudes towards people retaining their own cultural traditions, customs, languages and practices.

Throughout the responses in this section there is one definite attitude which emerges. Effectively, the majority of staff surveys (67.5%) indicate how multicultural training would be considered a useful exercise. Thirty-one offenders (77.5%) put forward the same view. Where space was given to staff at the end of questionnaires many of them indicated how training of this nature is now imperative. There was a definite need demonstrated by those who took part in the research to begin the process of offering prison staff and offenders training in relation to diversity and cultural differences. The awareness days

planned to take place will only invite forty offenders and fifty staff from one Irish prison. Ultimately, the research carried out needs to be addressed on a much broader scale. Designing a multicultural awareness programme for new recruits in Beladd House would act as an initial step. However, it would be unrealistic if new members of staff were expected to be the ones setting the standards. In this sense, staff working throughout the wider spectrum need to be included.

## Chapter Eight

### **ISSUES FOR CONSIDERATION BY THE IRISH PRISON SERVICE WITH PARTICULAR REFERENCE TO EXPERIENCES IN BRITAIN.**

Gravett's (1999: 95) article '*Respecting Racial and Religious Differences*' illustrates how misunderstandings and problems can occur if the special needs of minority groups are not recognised and promoted within the prison environment. Needs for everyone should be acknowledged in a manner which prevents positive discrimination. This checklist for prisons includes practical requirements such as religious customs and preferences, food and diet and toiletries. Effectively, all cultural interests should be catered for. It is suggested that prisoners should not be expected to work on their recognised day of religious observance, while an ethnic balance should be maintained in allocations to work. As previously discussed, a new policy on race relations was issued as British Prison Service Order 2800 in 1997. These instructions listed a set of standards and further mandatory steps to be followed. Basically, this protocol lists both the legal requirements and prison service policy in terms of race relations in the British prison service. This highlights some of the considerations that the HM Prison Service has made in recent years. Taking the recommendations put forward by this order into account offers the Irish Prison Service guidelines to start working towards the future.

Using these guidelines, (which now make up practice and policy in England) researchers created a semi-structured in-depth interview, which they carried out with ten staff members. The aim of these interviews was to gather a sense of staff's expertise in terms of facilities while incorporating their attitudes toward and experiences with people from different cultures. The areas addressed provide some insight towards the direction in which Irish policy may strive.

## Language Barriers

The British Prison Service Order made a recommendation that ‘where standard written information is unavailable, official interpreters should be used to convey important legal information to prisoners who do not understand English’ (British Prison Service Order 2800, 1997: standard six: 51).

Nine staff interviewed in Wheatfield had experience of working with offenders whose first language was not English. In terms of encountering language difficulties, four of them explained how they had not experienced any problems. However, two respondents commented on how this was due to the fact that the offenders in question had in fact had a good command of English. Three described difficulties in terms of understanding needs while three highlighted using signs and symbols to communicate. One staff member drew attention to this area in an additional comment on the short survey

*‘There seems to be serious lack of communication due to language barrier.’*

When asked if there could be improvements made in this area two staff made the point that language classes would not be feasible or a realistic suggestion. However, alternative recommendations made by staff included: prison rules and regulations being made available in a variety of languages, supports from outside agencies, interpreters and training in customs and communication. One staff suggested on the short survey how

*‘A special effort should be made to integrate persons because of disadvantages of language, race etc. Possibly courses in school’.*

Spinellis (2000) work puts forward further concerns in an article about ‘Foreign Detainees in Greek Prisons’. The research data reveals how in the spring of 1993, the prison population studies in Greece contained people from 80 different countries (Spinellis *et al*, 2000: 172). Significantly, the authors assert that attention needs to be given to the barriers of communication between prison staff and foreign inmates regarding prison rules and regulations. National representatives are depicted as dealing with foreign prisoners unequally, with some having no representative acting on their behalf at all. Recommendations in this study suggest the creation of an

information booklet for people who speak different languages entering the prison environment.

This is an area on which the Garda Síochána are currently working. Ultimately, booklets are being developed for immigrants themselves laying out the law and their rights in a variety of relevant languages (Equality Pack, 2001). Standard six of the British Prison Service Order 2800 states how

Information provided throughout the establishment should be made available in a range of languages. Classes in ‘English as a foreign language’ should be provided. Educational or special interest groups may be established for specific ethnic minority groups to meet identified needs. The range of facilities and services available to prisoners should be advertised throughout the establishment (1997, 52).

Such recommendations highlight standards which may soon have to be addressed in Ireland.

### **Material in the Library**

Gravett (1999: 95) suggests that the range of books and material available to read in the library should reflect all cultural interests. This includes having foreign-language books and suitable newspapers, which are available to borrow. In the British Prison Service Order 2800 it is recommended ‘that the library should stock, or make arrangements to obtain, a range of books designed to meet the needs of ethnic groups and foreign nationals’ (British Prison Service Order 2800, 1997: section six: 52).

When staff were asked about this facility in Wheatfield, there was a mixed response. One has to bear in mind that, as yet, Wheatfield has only had experiences with a small section of the population, which is culturally diverse. It would appear that although this facility is available in the prison there has only been a limited number of requests to date due to the small demand. Respondents generally felt that in terms of Wheatfield staff were open to providing this facility and the Educational Unit, library, Chaplains and Probation and Welfare Service were the appropriate areas to approach.

*“We are beginning to look at this. Multicultural Library in Cloverhill has lots of texts in different languages and we would respond to requests. Teachers deal specifically with education..Approach to all students is individually based.”*

### **Variety of prison food**

According to Gravett (1999: 95) all food provided should be wholesome, nutritious, well prepared and served, reasonably varied and sufficient in quantity. In addition, consideration should be given to religious customs as well as cultural preferences, and vegetarian meals should be available as an option. Following from this The British Prison Service Order 2800 recommends that all ‘prisoners should be provided with a diet, which conforms with their religious or other beliefs as well as specific dietary needs’ (British Prison Service Order 2800, 1997: standard six: 51).

During the research phase it became evident that food, nutrition and customs are taken very seriously in Wheatfield Place of Detention. Vegetarians, Vegans, Muslims and Jews are all catered for in the prison. The doctor records individual dietary requirements and these are then passed on to the appropriate staff in the kitchens. There is a fourteen-day vegetarian cycle in place and diet plans are changed every twelve months and reviewed every six months.

### **Goods in the prison shop**

The British Prison Service Order 2800 stresses how prison shops ‘should stock a range of goods catering for the needs of ethnic minority groups and foreign nationals’ (British Prison Service Order 2800, 1997: section six: 52). In a similar vein, NACRO describe how in their research it was discovered that black prisoners find it difficult to get skin care and hair products, which they need (NACRO, 2000: 27). Respondents described the prison shop in Wheatfield as carrying ‘basic products’ and ‘predominately catering for Irish prisoners’. Staff had not received many requests of this nature. However, it was explained that if there was a need or a request made that the item needed would then be ordered in.

One interviewee described the shop as having

*“... a limited supply. Cigarettes, chocolates, biscuits, regular Irish shampoo and conditioner. Demand is not that big. Only handful of people from different ethnic minorities here in Wheatfield”*

Other interviewees mentioned going to the Chaplain, the Visiting Committee and the Governor's Parade.

### **Access to prison work**

The British Prison Service Order claims that there can be particular jobs and work allocated to prisoners that may be more favourable than others. This is a point which the British Prison Service Order 2800 develops, describing how 'orderly jobs, work in the mess, kitchen and laundry are often seen as better jobs' (British Prison Service Order 2800, 1997:54). As a result, staff in Wheatfield were asked whether or not a person's cultural background was taken into account when jobs/work were being allocated. The majority of staff felt that where an offender was placed was more to do with competence, ability, skills and interest.

*'Based on experience and interest. Governor involved in work allocation.*

*Interviews all offenders if interested and enthusiastic..."*

In the future, Irish prisons may have to follow the example of Britain and conduct ethnic monitoring of those working throughout the prison. As the Order on Race Relations describes

Monitoring of the ethnic composition of those in work is essential to indicate any imbalance. There is likely to be a broad similarity of views among all prisoners of all ethnic origins about which jobs are favoured and which jobs are disliked. In general, if a successful policy of equal access is applied, it is expected that there will be a spread of prisoners from different ethnic groups among different occupations, broadly in proportion to their representation in the establishment, although different skills and interests may lead to imbalances from time to time (British Prison Service Order 2800, 1997: 55).

### **Access to chosen religion**

The majority of staff consulted in Wheatfield said that offenders have access to their chosen religion in prison.

So far the numbers of people seeking access to religions other than Catholicism has remained fairly small in Wheatfield. This is clear when one compares the HM prison service where there are for example approximately 4500 Muslim prisoners (Prison Service Journal, 2001: 19). An article in the *Prison Service Journal* by Maqsood

Ahmed, (Muslim adviser to the HM Prison service) highlights some of the areas that have been brought to light in terms of Muslim needs. Topics discussed include: accommodating the weekly Friday congregation prayer which is obligatory for every Muslim, Imams being available to lead these Friday prayers, and Communal showers (when Muslims are not allowed to expose their private parts to anyone except a wife/husband). Examples such as strip searching Muslims and mandatory drug testing during Ramadan highlight some of the issues arising when catering for individuals' diversity in an equal fashion. In Wheatfield Place of Detention the Chaplains are responsible for worship within the prison. It is their role to make contact with other denominations for people of all faiths and to organise visits from different religious leaders when requested. Staff were very aware of this facility within Wheatfield.

It was recognised by staff that Irish prisons will shortly be accommodating larger numbers of people with varying faiths. One respondent describes how at the moment in Wheatfield, people with different religions

*'are very seldom here. Numbers small, not equipped to deal with wide cultures but facilitate as much as possible. Training for a couple of hours could help. How they see us, perceive us, how we should perceive them'*

In order to be aware of individuals' religious needs and requests it would be beneficial for prison staff in general to be briefed and trained in this respect. As one staff member describes it would allow

*'staff to conduct themselves in a more professional way. Allows problems to be identified and proper multicultural policy put in place'*

The recommendations for this report essentially adapt some of the main standards issued by the British Prison Service Order 2800 in 1997 to ensure racial equality. England has reached a stage where Race Relations Management Teams (RRMT) and Race Relations Liaison Officers (RRLO) are appointed to each prison. Having specific personnel allocated to jobs in this area may be too advanced a measure in terms of Ireland for the moment. However, the fact that such roles exist indicates the seriousness with which England has addressed the area of Race Relations in prisons. Further developments include intensive recruitment campaigns to broaden prison staff populations, which reflect Britain's multicultural society

The Parekh report (2000: 282) outlines ten questions for self- review, which act as helpful guidelines for organisations.

1. Leadership: Do the leaders of our organisation show by their words and actions that they understand and are committed to race equality and cultural diversity issues?
2. Documentation: Does our organisation have intelligible, reader-friendly documentation about race, equality and cultural diversity? Is the documentation well known to all staff? Was it produced through processes of consultation? Is it kept under review? Does it include an action plan with short-and medium-term goals, and with deadlines and performance indicators?
3. Quantitative and qualitative checks: Does our organisation check its own progress in relation to race equality and cultural diversity? Do we have the basic quantitative information we need? Do we also collect perceptions and impressions in a systematic way?
4. Mainstreaming: Do we systematically check on the impact of all our policies, including unintended impacts, in relation to equality and diversity issues?
5. Consultation and Partnership: Do we consult local communities adequately about issues that concern them? Do we show that we have attended to their views and concerns? Do we work in active partnership with them? Do we accept that we have a responsibility to assist in enhancing capabilities?
6. Rewards and Sanctions: Do equality and diversity issues appear in our staff appraisal schemes? Are there rewards and incentives for staff who perform well? Are there sanctions for those whose performance is not satisfactory?
7. Occupational and professional culture: is our occupational and professional culture positive about equality and diversity issues, or is there sneering about so-called political correctness or indifference? Do some staff feel that their cultural identities is marginalised or ignored, and/or that their experiences and perceptions of racism are not recognised? Are our perceptions and expectations of the public racist, or likely to have racist effects?
8. Recruitment, Promotion and Retention: Are staff recruited and promoted according to equal opportunities principles and practices? Are positive action measures used? Is our staffing structure becoming yearly more inclusive, at all levels of seniority?
9. Training and Staff development: Is there a satisfactory system of developing staff skills in relation to equality and diversity issues? Has a satisfactory proportion of staff received high-quality training within the last three years?
10. Making a difference: Is our organisation making a discernible and positive difference, in relation to equality and diversity, in the outside world? Do we have reliable evidence of this? (Taken from The Parekh Report, 2000: 282).

Effectively, staff who follow such guidelines should be rewarded for their work. As one director of a racial equality council describes

There is too much emphasis on training as a solution... but knowledge that your job or promotion depends on demonstrating diversity is more effective. Training is encouraging people, but we have reached a stage where people must just be told to do it or else (Parekh Report, 2000: 284).

## Chapter Nine

### CONCLUSIONS

#### Preliminary recommendations

Some preliminary recommendations have been suggested in this report as loose guidelines for future policy and practice in relation to cultural awareness within the Irish prison system.

One of the main instructions of the British Prison Service Order suggests how a policy statement has to be prominently on show throughout the establishment. This statement states how

The Prison Service is committed to racial equality. Improper discrimination on the basis of colour, race, nationality, ethnic or national origins, or religion is unacceptable, as is any racially abusive or insulting language or behaviour on the part of any member of staff, prisoner or visitor, and neither will be tolerated (British Prison Service Order 2800).

- **It is recommended that the Irish Prison Service devise a similar statement to this in order to demonstrate a commitment to racial equality and fair and equal treatment of every offender.**
- **A Race Relations Audit should be conducted annually and the results sent to the Department of Justice, Equality and Law Reform.**
- **The ethnic origin of all inmates has to be recorded on reception. This should include Travellers and settled Travellers.**
- **All racial incidents or complaints have to be recorded and investigated by the appropriate heads. Reviewing and evaluating the complaints and requests system for both staff and offenders should be considered.**
- **A list of contacts in outside agencies should be kept.**
- **Information and local training for all staff should be provided.**
- **A Race Relations manual and Training Pack for the Irish Prison Service needs to be developed for all staff. This could be modeled on the *Race***

***Relations Manual (1991 a) and Race Relations Training Pack (1991b)***  
**distributed by the Home Office.**

Countries such as Canada, New Zealand and Australia are starting to use imaginative methods regarding culture within prisons. Basically there is an attempt to use the rich traditions of minority groups to deal more effectively with diverse populations. Under Maori justice in New Zealand abusers are exiled and counselled by tribal elders who decide when they should be allowed to return. Consendine (1997: 182) asserts how it is

time to set aside the mindset of the colonial master and look to the sound elements within most indigenous traditions, which with adaptation could supply a much better form of criminal justice.

The Correctional Services in Canada works in partnership with Aboriginal offenders to develop programmes that will better serve the correctional needs of these minority groups. Nine healing lodges have been set up across Canada, an Aboriginal reintegration programme and community residential facilities ([www.csc-scc.9c.ca](http://www.csc-scc.9c.ca)). Although there are costs and benefits to this approach such work is progressive in that it stops presuming that different cultures address punishment in the same ways. It eliminates the colour-blind approach and also the assimilation policies of the 1960's, which promoted discarding ones own culture and conforming to the dominant one.

When the Gardaí Síochána were paving the way for the establishment of their Office for Racial and Intercultural inquiries (which is now located on Harcourt Street) one policeman from the U.K. described this development as follows

Ireland is now at a crossroads and the Gardaí are very lucky. You are only at the beginning of this process and you can learn from the experiences of other police forces all over Europe. Don't loose the opportunity (Walsh, 2000: 172).

Such a recommendation can definitely be applied to the Irish Prison Service.

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## APPENDIX

### Multicultural awareness research: short questionnaire for staff and offenders

1. Where was your place of birth?

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2. How would you describe your ethnic origin?

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3. Outside Prison: Say what other cultures you are aware of

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4. Inside Prison: Say what other cultures you are aware of

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5. Where do you hear about different cultures?

Television ☐ Radio ☐ Newspapers ☐

Friends ☐ Training ☐ Library ☐

Other Please Explain: 

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6a. Outside Prison: Do you know anyone from a different culture?

Yes ☐ No ☐

Other Please Explain: 

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6b. If Yes, was that experience?

Good ☐ Bad ☐ Neither Good or Bad ☐

Other Please Explain: 

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7a. Inside Prison: Do you know anyone from a different culture?

Yes ☐ No ☐

Other Please Explain: \_\_\_\_\_

7b.If Yes, was that experience?

Good ☐ Bad ☐ Neither Good or Bad ☐

Other Please Explain: \_\_\_\_\_

8.How do you feel offenders from different cultures get on in prison?

Good ☐ Bad ☐ Neither Good or Bad ☐

Other Please Explain: \_\_\_\_\_

9a.Have you seen anyone being treated unfairly in prison because of their cultural background?

Yes ☐ No ☐

Other Please Explain: \_\_\_\_\_

9b.If YES, was it? (Mark all the relevant boxes)

Physical ☐

Name-Calling ☐

Being-Ignored ☐

Treated Differently ☐

Other Please Explain: \_\_\_\_\_

9c If you saw someone being treated unfairly because of their cultural background would you report the incident?

Yes ☐ No ☐

Maybe ☐ Don't Know ☐

Other Please Explain: \_\_\_\_\_

10. If someone were being treated unfairly because of their cultural background would you know how to report the incident?

Yes ☐ No ☐

Maybe ☐ Don't Know ☐

Other Please Explain: \_\_\_\_\_

11. In your opinion do people from different cultures have the right to live in Ireland?

Yes ☐ No ☐

Maybe ☐ Don't Know ☐

Other Please Explain: \_\_\_\_\_

12. In your opinion do people from different cultures have the right to work in Ireland?

Yes ☐ No ☐

Maybe ☐ Don't Know ☐

Other Please Explain: \_\_\_\_\_

13. Do you think multicultural training is useful?

Yes ☐ No ☐ Maybe ☐

I have no Experience ☐ Don't Know ☐

Other Please Explain: \_\_\_\_\_

14 Are there any other comments that you would like to make about cultural relations in prison?

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