

HM Chief Inspector of Prisons

Muslim prisoners' experiences: A thematic review

June 2010

Contents

Acknowledgements	3
Introduction	4
1. Summary	7
2. Background	9
3. Methodology	13
4. Understanding the perspectives of Muslim prisoners	15
5. Practising Islam in prison	23
6. Conversion to Islam	29
7. The role of Muslim chaplains	33
8. Ethnicity, religion and nationality	37
9. Recommendations and good practice	43

Appendices

I. Prison population by religious affiliation: December 2008	45
II. Muslim prison population by ethnicity: December 2008	46
III. List of establishments surveyed between September 2006 and April 2009	47
IV. Age and ethnicity: comparison of the interview sample with the total Muslim prisoner population	49
V. Comparison of survey sample and total Muslim prisoner population in December 2008 by prison type and ethnicity	50
VI. Main issues/problems highlighted by interviewees	51
VII. Importance of personal characteristics to own identity/in defining role/place	52
VIII. Significant differences in profile between Muslim and non-Muslim prisoners responding to surveys between September 2006 and April 2009	53
IX. Survey breakdown by ethnicity – September 2006 – April 2009	54
i) Asian prisoner survey responses	55
ii) Black prisoner survey responses	65
iii) Mixed heritage prisoner survey responses	75
iv) Muslim prisoners: all ethnic groups survey responses	85
v) Asian and black Muslim prisoner survey responses	95
vi) Non-Muslim prisoner survey responses for all ethnic groups	105

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Introduction

There are around 10,300 Muslims in prisons in England and Wales: a number that has been growing steadily over recent years. There has been considerable public focus on them as potential extremists and on prisons as the place where they may become radicalised, often through conversion – even though fewer than 1% are in prison because of terrorist-related offences.

This report looks at the actual experience and perceptions of Muslim prisoners – using prisoner surveys and inspection reports over a three-year period, and supplementing this with in-depth interviews with a representative sample of 164 Muslim men in eight prisons and interviews with the Muslim chaplains there.

Muslims in prison are far from being a homogenous group. Some are birth Muslims, and others have converted. In prisoner surveys, 40% were Asian, 32% black, 11% white and 10% of mixed heritage. One of their main grievances was, however, that staff tended to think of them as a group, rather than as individuals, and too often through the lens of extremism and terrorism – whether that was to prevent, or to detect, those issues. It was also evident that events and perceptions outside prison, in the public and the media, directly affected relationships inside prisons.

The headline finding, from surveys and interviews, is that Muslim prisoners report more negatively on their prison experience, and particularly their safety and their relationship with staff, than other prisoners – this is even more pronounced than the discrepancy between the reported experiences of black and minority ethnic prisoners compared to white prisoners. The differential perception has slightly lessened over the last three years, but is still pronounced. On the positive side, Muslims were more likely than non-Muslims to report that their faith needs were met in prisons, reflecting the strengthening of the role of Muslim chaplains. Beneath those headlines, however, are some more complex findings.

Differential perceptions were widest in high security dispersal prisons, where the focus on security and extremism is sharpest. Three-quarters of Muslims had felt unsafe in these prisons, and this perception was strongly linked to mistrust of staff. In young offender institutions (YOIs), the differentials were less marked, and it was in one YOI that we found the only example of a tailored programme to assist staff understanding and promote prisoner engagement.

Race and ethnicity were important factors in Muslim prisoners' negative experiences and perceptions. As in the prison population generally, white Muslims felt most positive, and black and mixed heritage Muslims least. Some of those interviewed focused on race as the determining factor in their treatment. However, within each of the four ethnic groups, religion added a further clear layer of perceived disadvantage: Muslims in each ethnic group reported significantly less positively than non-Muslims. This was less true for Asians than for other ethnic groups – and interviewees suggested that the others were not seen as 'proper' Muslims and treated with particular suspicion. Black and mixed heritage Muslims in general felt more alienated from staff.

Interviews showed that faith played a central role in Muslim prisoners' lives, much more so than establishments often recognised. In spite of much greater attention to and awareness of religious needs, Muslims and chaplains reported limited understanding of the importance of religious books, prayer time and even halal food. Many Muslim prisoners also stressed the positive and rehabilitative role that Islam played in their lives, and the calm that religious observance could induce in a stressed prison environment. This was in marked contrast to the suspicion that religious observance, and particularly conversion or reversion, tended to produce among staff. Converts did, however, have mixed motives, which could include perceived dietary benefits, or protection within a group. Muslim chaplains recognised the need to provide particular support and teaching to a group that could be more easily misled, but lacked the time to do so. They also sometimes lacked the trust of alienated prisoners: a perverse consequence of chaplains' greater integration into prison life.

A pervasive theme was the lack of support and training available to staff, outside briefings that related to violent extremism and radicalisation. Generic diversity training did not address the need. As a consequence, staff could either back off from confronting challenging behaviour, or challenge inappropriately. It was also noticeable in the survey that fewer Muslim prisoners than non-Muslims knew where to get help with resettlement issues.

This report shows that, though prisons have come a considerable distance in meeting the religious needs of Muslims, they are not yet effectively managing a complex and multi-dimensional population. There are two separate, and sometimes conflicting, approaches. The first, through the diversity lens, focuses on ensuring appropriate religious observance and identifying and preventing discrimination on grounds of religion. The second, through the lens of security, focuses solely on Muslims as potential or actual extremists. At present, the latter approach appears to be better resourced, better understood and more prevalent.

It would be naïve to deny that there are, within the prison population, Muslims who hold radical extremist views, or who may be attracted to them for a variety of reasons. But that does not argue for a blanket security-led approach to Muslim prisoners in general. It is essential that the National Offender Management Service develops a strategy, with support and training, for effective staff engagement with Muslims as individual prisoners with specific risks and needs, rather than as part of a separate and troubling group. Without that, there is a real risk of a self-fulfilling prophecy: that the prison experience will create or entrench alienation and disaffection, so that prisons release into the community young men who are more likely to offend, or even embrace extremism.

Anne Owers
HM Chief Inspector of Prisons

June 2010

1. Summary

- 1.1 This report aims to provide a thorough and multi-layered understanding of Muslim prisoners' experiences. It is based mainly on in-depth interviews with 164 Muslim prisoners in eight establishments, examination of their wing history sheets, and interviews with Muslim chaplains in the same establishments. In addition, evidence has been taken from an analysis of 85 inspection reports and 272 interviews during routine inspections with prisoners about their perceptions of safety. The findings from over 9,000 prisoner surveys (12% completed by Muslims) were also analysed to obtain a better understanding of prisoners' perceptions and the relative importance of religion and ethnic identity.
- 1.2 Muslims had poorer perceptions than non-Muslims across the majority of survey questions. They were more likely to say they had experienced control and restraint, and segregation, and to feel unfairly treated in relation to the incentives and earned privileges scheme. They were also more likely to report victimisation by both staff and prisoners, and to say they felt unsafe. It was not just physical safety that concerned Muslims, but feelings of psychological insecurity, often driven by the way they felt they were perceived. The single most prominent theme to emerge from our interviews with Muslim prisoners was their frustration at stereotypical portrayals of Muslims and Islam, and the consequences of this for their experiences in prison.
- 1.3 Muslim prisoners described basically respectful but distant relationships with the majority of staff. They cited poor consultation mechanisms and a perception that staff could not relate to them as individuals but rather viewed them as a high risk group. It was not just an absence of knowledge about them, their cultures and beliefs that upset Muslim prisoners, but rather the thought that what knowledge staff had was obtained through the focus on preventing violent extremism and radicalisation. Muslim prisoners described both frustration and resignation at being labelled in this way, and perceived nervousness and some hostility towards them from other prisoners and staff. Our reports analysis showed that staff in high security prisons found it particularly difficult to balance the need for vigilance about potential radicalisation against that to build effective relationships with prisoners.
- 1.4 The significance of the structure, discipline, comfort and support of Islam was a theme of our interviews. In relation to practising Islam, our interviewees raised issues similar to those identified in our reports analysis. The provision of facilities for religious observance was not a prominent issue: Muslim prisoners felt that prisons were doing a reasonably good job of meeting their religious needs. This was despite issues such as limited access to busy Muslim chaplains, the variable management of halal food, limited canteen provision, restrictions on attending Friday prayer, and not always being able to shower before prayers. An underlying concern was that non-Muslims did not understand the central role that Islam played in their lives and did not, therefore, gauge the extent to which they were affected by actions such as curtailment of prayers, or disrespect towards Muslim religious artefacts.
- 1.5 About 30% of our interviewees had converted to Islam, and they tended to have a strong sense of religious and ethnic identity and a desire for religious guidance. Most converts gave positive reasons for becoming Muslims. Reasons for conversion fell into three main categories: those attracted by the discipline, structure and comfort of the religion; those who felt it gave them the opportunity to obtain support and protection in a group with a powerful identity; and those who were initially attracted by perceptions of the material advantages of identifying as Muslim – although most of this last group subsequently became genuinely practising Muslims. Inspection reports revealed some staff concern about possible forcible conversions and intimidation of non-Muslims, mainly in high security and young offender establishments.

- 1.6 In surveys, prisoners tended to report reasonably good access to Muslim chaplains in all types of prison, but a significant number of interviewees felt that chaplains had little time to see them. Some prisoners also felt that Muslim chaplains were more identified with the prison system and had less trust in them as a result. The Muslim chaplains we interviewed gave four main concerns, most of which echoed those raised by prisoners. A lack of staff understanding of Islam was the main issue. Nearly all chaplains felt that staff had negative misconceptions about Islam and needed focused training on Islamic beliefs and culture. Many thought that staff lacked confidence in dealing with Muslim prisoners and focused too heavily on security risks. They also complained of a lack of time to fulfil their duties and, particularly, to see new converts. As a result, they were hindered in their effectiveness as a key part of the Prison Service's approach to managing the risk of radicalisation, and unable to provide assurance to staff. Linked to this was a perception that they were not trusted by the prison authorities to tackle the signs of radicalisation. Finally, they complained about enduring frailties in provision of appropriate food and canteen products for Muslim prisoners. The persistence of cross-contamination of utensils, occasional lack of care in providing halal food, and expense of Islamic items, such as prayer mats, were all particularly criticised.
- 1.7 Muslims were more likely than non-Muslims to be foreign nationals and from a minority ethnic group. Our survey analysis suggested an association between religious identity and negative perceptions. Muslims from all ethnic groups were more negative about prison life than non-Muslims. Although there were fewer differences in the perceptions of Asian Muslims and non-Muslims, in the key areas of safety and respect Asian Muslims still reported more negatively. Overall, Asian and particularly white Muslim respondents tended to report the most positive experiences of prison life, and black and mixed heritage Muslims the worst. The latter had worse perceptions than all other groups.

2. Background

- 2.1 The number of Muslim prisoners has increased rapidly over the last 15 years.¹ According to the 2001 census, there were about 1.6 million Muslims (2.7% of the population) in the UK. In December 2008, there were 9,975 Muslims in English and Welsh prisons, constituting 12% of the prison population.² This compared with 2,513 (5%) in 1994 and 6,571 (8%) in June 2004.³ Muslims now constitute the third largest religious group in prison, after those with no religious affiliation and Christians (see appendix I).
- 2.2 The age and socioeconomic profiles of the Muslim population in general partly explain the high number of Muslim prisoners. Both are powerful predictors of involvement in the criminal justice system, and Muslims in Britain have a notably younger age profile than non-Muslims and are more likely to come from lower socioeconomic groups. For instance, the 2001 census showed that approximately 34% of Muslims, against a national average of about 20%, were under the age of 16 and 18%, against a national average of 11%, were aged 16 to 24.⁴ The census also highlighted social and economic deprivation among Muslims, reflected in high rates of unemployment, low income, low educational attainment and poor health.
- 2.3 Prison figures also indicate an over-representation of black Muslims compared with the percentage in the community. According to the 2001 census, approximately 74% of Muslims in the general population were Asian and 7% were black. In December 2008, 42% of Muslim prisoners were Asian and 34% were black (see appendix II).
- 2.4 The 2006/7 prison inspectorate annual report⁵ analysed prisoner surveys conducted at every full inspection in that year and, for the first time, separated responses from Muslim prisoners from others. The results were stark: in 103 of 163 questions, responses from Muslim prisoners were significantly worse, sometimes dramatically so, than those of non-Muslims. This was a more negative picture than for black and minority ethnic prisoners, who reported worse outcomes than white prisoners in response to 97 questions.
- 2.5 The 2007/8 annual report⁶ showed slightly better, but largely similar, findings, noting that Muslim prisoners' perceptions continued to be significantly worse than those of non-Muslims across all key areas. Muslim prisoners were more likely to say they felt unsafe, had been victimised by staff, and had been restrained or spent time in segregation. Overall, Muslim prisoners' responses were significantly worse in 93 of 170 questions (while those of black and minority ethnic prisoners were worse in 89 questions). Only one establishment demonstrated a positive commitment to consultation in order to understand and tackle the underlying causes of the negative perceptions of Muslims.

¹ Although Islam is not the fastest growing religion; the number of Buddhists increased more quickly in the 10 years between 1996 and 2006, *Offender Management Caseload Statistics* (2006) England and Wales: Ministry of Justice, NOMS RDS.

² Figures provided by OMS Analytical Services, March 2009.

³ *Offender Management Caseload Statistics* (2004) England and Wales: Home Office, NOMS RDS.

⁴ The peak age for offending for males in England and Wales was 18 in 1997–98 and the peak age for females was 15. Findings from the 2003 *Crime and Justice Survey* by the Home Office revealed the average age of onset for offending had reduced to 15 and that young people, particularly males, were responsible for a disproportionate volume of crime. Source: Offenders as a percentage of the population: by gender and age, 1997–98: *Social Trends* 30. www.statistics.gov.uk/statbase.

⁵ HM Inspectorate of Prisons (2008) *Chief Inspector of Prisons for England and Wales Annual Report 2006–07*, London: TSO.

⁶ HM Inspectorate of Prisons (2009) *HM Chief Inspector of Prisons for England and Wales Annual Report 2007–08*, London: TSO.

- 2.6 While some weaknesses in religious provision were identified in both annual reports, prisons were generally more sensitive to the religious needs of Muslims, and shortcomings in this area did not appear to account for the level of prisoner discontent, which evidently had deeper roots. Such findings, with a few exceptions, have been replicated in most subsequent inspection reports, and the 2008/9 annual report, and support the recommendation, first made in the HMYOI Portland inspection report in 2007, that the National Offender Management Service (NOMS) should develop a national strategy to support prisons in identifying and dealing with issues relating to Muslim prisoners. It was also recommended that prisons should monitor access to key regime activities and other significant areas by religion, as well as by race, to identify whether there were any discrepancies in outcomes for Muslim prisoners.
- 2.7 The Prison Service's *Race Review*,⁷ which took account of the evidence from Inspectorate reports, notes some of these concerns and mentions emerging issues in relation to the Muslim prisoner population. NOMS also commissioned a scoping study to examine the views of prison staff and Muslim prisoners, primarily in relation to resettlement. However, a strategy for meeting the needs of Muslim prisoners has not materialised, nor has monitoring by religion. At the same time, identifying extremism and preventing radicalisation have become major NOMS policy concerns and directly affect Muslims. The focus on extremism has been driven by the government's counter-terrorism strategy, known as CONTEST. One component of this is Prevent, which aims to stop people becoming terrorists or supporting violent extremists. The Prevent strategy has five key strands: challenging violent extremist ideology; disrupting those who promote violent extremism and supporting the institutions where they are active, including prisons; supporting individuals who are being targeted and recruited; increasing the resilience of communities to violent extremism; and addressing grievances that can otherwise be exploited. Importantly, the Prevent strategy also states that work is needed to 'reduce inequalities, tackle racism and other forms of extremism' because, for example, 'reducing inequalities undermines the narrative pushed by Al-Qaida and by promoters of violent extremism, which relies on encouraging a sense of victimhood.'⁸
- 2.8 The *Race Review* also noted better facilities for Muslim prisoners and the formal requirement for establishments to appoint chaplains to reflect the needs of the prison population. Encouraging dialogue between chaplains and Muslim prisoners is one of the key strands of the government's strategy for preventing violent extremism,⁹ which also acknowledges the need for 'increasing support to Muslim chaplains and staff working in prisons to reduce the risk of radicalisation of offenders.'¹⁰

⁷ HM Prison Service (2008) *Race Review: Implementing Race Equality in Prisons – Five Years On*, was published to assess progress since the critical report on race relations in prisons published by the Commission for Race Equality in 2003.

⁸ HM Government (2008) *The Prevent Strategy: A Guide for Local Partners in England. Stopping people becoming or supporting terrorists and violent extremists*, London: HMSO.

⁹ It is now widely acknowledged by NOMS and independent researchers that education and the presentation of competing interpretations of religion are important to the prevention of radicalisation. For example, Cole and Cole (2009, p.282) conclude that increased religious observance can be subverted by radical 'Islamists' who exploit individuals' lack of religious knowledge and language skills.

¹⁰ HM Government (2008) *Preventing Violent Extremism: A Strategy for Delivery*, p.5.

- 2.9 In 2007, the Prison Service embarked on a programme of training to help staff identify and respond to signs of radicalisation and, even though it recognised the risks of stereotyping, the effect has been to encourage a focus on Muslims as potential extremists. There is a danger that by failing to place more focus on promoting equality and thereby preventing alienation among the Muslim prisoner population, such developments could further undermine staff-prisoner relationships and affect the dynamic security that helps to keep prisons safe and secure. Encouraging staff to see Muslims through the lens of terrorism is also likely to affect staff perceptions of and behaviour toward Muslims. This thematic review was planned in the context of growing concerns about the potentially adverse impact of these developments.
- 2.10 There is currently little wider academic literature examining the views of Muslim prisoners. However, some empirical studies have recently appeared that examine the impact of counter-terrorism measures on the lived experiences of Muslims. For example, Mythen's (2009) research,¹¹ during which he interviewed 32 young Pakistani Muslim men in North West England, found a sense of individual and institutional victimisation that had led to three prevalent responses: 'disenchantment, infuriation and responsabilisation' (p2). The last refers to those who responded to the challenge to their sense of 'selfhood and/or faith' by assuming 'an important social role as educators on history, culture faith and politics' (p12). He pointed to the lack of similar qualitative evidence and argued that there was a need for much more research on the impact of increased 'securitisation' on the everyday lived experience of young British Pakistanis.
- 2.11 Another recent and significant publication is a major research study on representations of Muslims in the print media between 2000 and 2008.¹² In a total sample of just under a thousand newspaper stories, more than a third related to terrorism and a large number were found to have exaggerated or distorted information, with an emphasis on newsworthy angles at the expense of balance and context. Interestingly, the authors noted a recent shift towards stories about the religious and cultural differences between Islam and British culture, and by 2008 these stories had overtaken terrorism-related stories for the first time (32% to 27%). Portrayals of Islam as 'dangerous, backward or irrational' and as being 'in opposition to dominant British values' were very common. At the same time, coverage of attacks on, or problems facing, Muslims had steadily declined.
- 2.12 Other research has highlighted how negative media representations can often serve to strengthen Muslim identity. Cole and Cole¹³ noted that opinion polls suggest that a sense of Muslim identity is strengthened by a sense of belonging to a besieged community. They highlighted research showing that after the terrorist attacks of September 2001, many young Muslims 'began practising their religion more rigorously than their parents' generation, finding strength in their faith, and a sense of international solidarity through the "ummah".'¹⁴

¹¹ Mythen, G (2009) *Counter-terrorism and Community Relations*. In: Sanders, A, Seddon, T, Smith, G and Quick, H. (eds). *Regulation and Criminal Justice: Developing a New Framework for Research and Policy Development*, Cambridge: Cambridge University Press.

¹² Kerry Moore, Paul Mason and Justin Lewis (2008) *Images of Islam in the UK: The Representations of British Muslims in the National Print News Media 2000-08*. Cardiff School of Journalism, Media and Cultural Studies. This research, commissioned for Channel 4 Television, was based on content analysis of 974 newspaper articles, analysis of visual images and case studies, and is available at: <http://www.cardiff.ac.uk/jomec/resources/08channel4-dispatches.pdf>

¹³ Cole, J and Cole, B (2009) *Martyrdom: Radicalisation and Terrorist Violence among British Muslims*, Pennant Books.

¹⁴ 'Ummah' is an Arabic word meaning 'community' or 'nation' and refers to the Muslim world.

2.13 Concern has been expressed about potential radicalisation and extremism among Muslim converts in prison, and reference is often made to Richard Reid, the ‘shoe bomber’, who converted to Islam while in Brixton prison.¹⁵ There is no comprehensive central record of change in religion.¹⁶ This information is often recorded only on individual prisoner records, partly because of limitations in the LIDS¹⁷ system. The data recorded on LIDS may also be inaccurate, for example if prisoners do not declare any religious affiliation on arrival. While some prisons retain information centrally, separately from LIDS, they are in a minority. However, additional demographic information such as ethnicity is not routinely recorded, nor is the religion a prisoner is converting from and to. The lack of detailed information on conversions therefore hinders an accurate assessment of trends.

¹⁵ It seems likely from what is known, that Reid’s move towards violent extremism was a gradual process that took place on his return to the community, encouraged by sermons delivered by Abu Hamza (currently in prison himself for incitement to racial hatred and incitement to kill) and others at the Finsbury Park mosque, which he attended after his release. See for example, <http://www.guardian.co.uk/world/2006/aug/24/alqaida.terrorism> and <http://news.bbc.co.uk/1/hi/uk/1730141.stm>

¹⁶ A model form is set out in Prison Service Order 4550 but its use is not compulsory.

¹⁷ Local inmate database system.

3. Methodology

- 3.1 This report draws on: inspection findings from prison inspection reports (see appendix III), prisoner surveys, and other material collected in the course of inspections; interviews with prisoners about their perceptions of safety, and with chaplains; and examination of prisoners' wing history sheets.
- 3.2 A key new source of evidence, however, is in-depth interviews with 164 Muslim prisoners in eight establishments: 62 in local prisons, 61 in training prisons and 41 in young offender institutions. Establishments were selected on the basis of functional type, size of the Muslim prisoner population and location to ensure the sample reflected the variation in population size and geographical spread. Interviewees were selected from a list of all prisoners in the establishments, and selection ensured that ethnicity and age profiles reflected the demographics of the total Muslim prisoner population (see appendix IV). Prisoners were interviewed in private, using a telephone interpreting service where necessary.¹⁸ Their wing history sheets were checked for overall quality and comments relating to religious identity.
- 3.3 A semi-structured interview was used, including closed and open questions. All interviewees were asked to identify any problems or issues they had experienced across a wide range of areas relating to prison life and the treatment of Muslim prisoners. If they considered an issue to be problematic, they were asked to rate its seriousness on a scale of 1 to 4 (1 = slight problem, 4 = a very big problem). A 'seriousness score' was then calculated by multiplying the number of individuals who thought the issue was a problem by the average rating score (missing data were excluded).
- 3.4 The main aim of the fieldwork was to obtain systematic qualitative data on Muslim prisoners' views about prison life in general and the extent to which they felt their religious needs were met. It was intended to inform and guide a wider and more balanced strategic response to Muslim prisoners' needs. There were no questions directly about terrorism, radicalisation or extremism, but these issues were often mentioned by interviewees in answers to other questions. The diversity of experiences and views, particularly between Muslims from different ethnicities and between converts and birth Muslims, was also examined in detail during the interviews, and within the survey data, to give a more detailed and multi-layered understanding of their experiences.
- 3.5 We sought out Muslim chaplains in each of the establishments to discuss their perceptions of the treatment of Muslim prisoners, any good practice or concerns, and the degree to which they felt able to meet Muslim prisoners' needs. In one prison, the post was vacant and the coordinating chaplain was interviewed instead.
- 3.6 We examined the findings from 85 full and short inspections conducted between September 2006 and April 2009 across all prison types. Some results have also been included from two more recent follow-up reports on establishments included in the initial sample, HMP Belmarsh and HMYOI Portland, to see if there had been any change in the perceptions of Muslim prisoners reported in the earlier inspections.

¹⁸ Interviews were not recorded and all quotes are based on the notes taken by interviewers, which means that some may not be an exact reproduction of the words used.

- 3.7 We also analysed 9,027 prisoner surveys from the same period, of which 1,049 were completed by Muslims. Forty per cent of Muslims were Asians, 32% were black, 11% were white and 10% were of mixed heritage. September 2006 was chosen as the start date, as this was when the prisoner survey was first adapted to include a religious identifier that allowed comparison between the experiences of Muslim and non-Muslim prisoners. Although there are some variations, the survey sample is broadly representative of the Muslim prison population in terms of ethnicity and location (see appendix V). As a result of changes to the survey, data on control and restraint and segregation are available only from September 2006 to April 2008. Statistically significant differences¹⁹ were highlighted between treatment reported by Muslims and non-Muslims for each functional type of prison. We were also able to compare the survey responses of Muslims from different ethnic groups and, in order to explore the relative importance of religious and ethnic identities, we also analysed the comparative responses from Muslims and non-Muslims in different ethnic groups (appendix IX).
- 3.8 Key information on safety was also extracted from our survey findings. A further source of evidence on safety issues was the qualitative safety interviews conducted during a number of routine inspections, which allowed a more detailed exploration of the nature of the insecurities felt by Muslims. Fifty-two interviews were carried out with Muslims (out of a total of 272 prisoners) across 15 establishments: five high security prisons, six local prisons and four young offender institutions.
- 3.9 There are unavoidable methodological problems with using different datasets yielding information over a focused period of one month, in the case of the fieldwork interviews, and two and a half years, in the case of surveys, inspection reports and safety interviews. This may explain some inconsistencies in findings and is highlighted in the text where relevant.
- 3.10 Most of the following chapters have been divided according to the main themes that emerged from the interviews. Chapter 4 on 'understanding the perspectives of Muslim prisoners' and chapter 8 on 'ethnicity, religion and nationality' include more quantitative data drawn from surveys. Some discussion of the differences we found between ethnic groups is integrated into the chapters where relevant, but other issues are considered together in chapter 8.

¹⁹ Statistical significance is a way of estimating the likelihood that a difference between two samples indicates a real difference between the populations from which the samples are taken, rather than being due to chance. If a result is very unlikely to have arisen by chance, we say it is statistically significant - in this instance at a 0.05 significance level.

4. Understanding the perspectives of Muslim prisoners

4.1 Muslim prisoners had poorer perceptions than non-Muslims across the majority of questions in the survey, and were more likely to report experience of control and restraint, and segregation. Inspection reports in general showed that Muslim prisoners felt that staff were encouraged to treat them with suspicion, and lacked the confidence to engage with them. Meanwhile, many staff felt they needed training to help them understand and respond more effectively to their needs. In our interviews, Muslim prisoners had few complaints about individual staff, but there was a general mistrust between them and staff. There appeared to be a close link between negative media representations, prisoners’ feelings of insecurity, and distant relationships with staff.

Safety

4.2 One of the most consistent findings from our surveys was that Muslim prisoners felt less safe than non-Muslims in most types of prison, apart from category B training prisons and open prisons. Overall, 46% of Muslim prisoners felt unsafe compared with 36% of non-Muslim prisoners (all differences referred to here and elsewhere in the report are included only if they are statistically significant). The margin of difference was greatest among responses from those in category C training establishments and especially from those in the dispersal prisons. (Differential responses from Muslims of different ethnicities are explored further in chapter 8.)

Muslim prisoners’ perceptions of safety – survey results September 2006 – April 2009

		Muslim prisoners	Non-Muslim prisoners
	Any percentage highlighted in green is significantly better.		
	Any percentage highlighted in blue is significantly worse.		
	Have you ever felt unsafe in this establishment?		
	Local prisons	47%	41%
	Dispersal prisons	73%	54%
	Training prisons (category B)	44%	42%
	Training prisons (category C)	46%	29%
	Young offender institutions	45%	33%
	Female prisons	50%	40%
	Open prisons	19%	14%
	Overall (across all functional types)	46%	36%

- 4.3 A total of 272 'safety interviews' was undertaken at the time of some inspections²⁰ to uncover areas of concern that contributed to prisoners feeling unsafe while in custody. Overall, both Muslim and non-Muslim prisoners reported feeling reasonably safe. However, the amalgamated responses from 220 safety interviews with non-Muslims produced some differences from the 52 interviews conducted with Muslims. The five most prominent issues for non-Muslims were the way staff behaved with prisoners, the aggressive body language of other prisoners, overcrowding, gang culture and the availability of drugs. Muslim prisoners' concerns were more clearly focused on staff. As with non-Muslims, the most significant issue raised by Muslim prisoners was the way staff behaved with prisoners, but half the sample indicated this to be a problem compared with 44% of non-Muslims. This was followed by a lack of trust in staff keeping things confidential; either overenthusiastic staff intervention or lack of intervention in fights, bullying and self-harm incidents; availability of drugs; and discrimination on the basis of ethnicity by staff. The comments below give examples of the insecurity expressed by Muslim prisoners, the desire to find support among other Muslims, and unhappiness with staff behaviour.

Staff swear at you and then apologise, young officers try to intimidate me and they turn things round that you say or do. They push your buttons so you'll kick off and get moved.

They have to watch their mouths, so not directly racist to you, but there is a difference.

Heard little remarks and when you confront them they deny it. Mutter under their breath...

Need to have allegiances or you have problems...

- 4.4 In the recent fieldwork interviews with Muslim prisoners conducted for this report, a single open-ended question was asked about safety and several similar concerns were raised about staff and other prisoners. However, prisoners who were interviewed reported feeling reasonably safe overall (only 32 of the 164 interviewees said safety was a problem), though inevitably their further comments gave more prominence to being identified as Muslim as being behind their feelings of lack of safety.²¹

More likely to be attacked if a Muslim. Officers do all they can. Very easy for other prisoners to come into cell.

Some people think Islam is just about terrorism. They may hurt you at any time.

I see lots of Muslim brothers coming to the mosque and complaining. One boy got beaten up by four people; this made me feel unsafe.

We are in their jail. If only Muslims on the wing, would feel safe.

²⁰ Safety interviews were not conducted routinely on inspections, but were determined by the risk areas identified from other forms of intelligence, including the prisoner survey.

²¹ This is to be expected given that in the fieldwork interviews prisoners knew that inspectors were focusing on the impact of various factors on them as Muslims.

Victimisation

- 4.5 In the analysis of prisoner surveys, 25% of Muslim prisoners said they had been victimised by other prisoners, compared with 23% of non-Muslims. Muslims were most likely to ascribe such victimisation to their ethnicity and religion. Asian Muslims (in comparison to Muslims of all other ethnicities) were particularly likely to report this, especially those in dispersal²² and women's prisons.
- 4.6 Far more Muslims than non-Muslims (37% against 24%) claimed to have been victimised by staff. They said they experienced worse treatment in the form of physical assaults, again particularly as a result of ethnicity and religion. More Muslims than non-Muslims (31% against 20%) felt threatened or intimidated by staff. Muslims held in category C prisons were the next most likely to report having been victimised by staff (37% compared with 20%). Negative perceptions were particularly noticeable in dispersal prisons, where almost two-thirds of Muslims claimed to have been victimised by staff, compared with 37% of non-Muslims. Muslim prisoners in dispersal prisons were much more likely than non-Muslims to believe that their poorer treatment was on the basis of ethnicity (48% against 9%) or religion (45% against 3%).

Use of force, segregation and discipline

- 4.7 In surveys, Muslim prisoners were more likely to report being restrained by staff. The figures were most extreme in local prisons and young offender institutions. In local prisons, 18% said they had experienced control and restraint compared with only 7% of non-Muslims. Seventeen per cent also said they had spent time in segregation compared with only 12% of non-Muslims. In young offender institutions, 21% (against 12%) said they had been physically restrained and 22% (against 14%) said they had spent a night in the segregation unit. The picture was similar, though less acute, in category B establishments.
- 4.8 In our fieldwork interviews, 24 interviewees (18%) said they had spent time in segregation. Eleven of the 24 were in local establishments, eight in young offender institutions and five in training prisons. Eleven interviewees (7%) said they had been physically restrained by staff; four of the 11 were in local prisons, six in young offender institutions and one in a training prison. Most thought their treatment had been appropriate and accepted that force or segregation had been necessary. Six prisoners felt their treatment was poor, citing verbal intimidation or physical abuse:

I was treated very badly. They said I was threatening. I do have a temper, but I do not threaten. If they don't like you – then that is that. Because I had two witnesses in my adjudication, the case was dropped – though nothing else was done, it was just forgotten about.

- 4.9 Muslim prisoners were more likely to report unfair treatment in relation to the incentives and earned privileges (IEP) scheme in most types of prison. The figures were particularly concerning in local prisons, where only 28% felt they had been treated fairly compared with 47% of non-Muslims, and in dispersal prisons, where only a quarter of Muslims reported fair treatment compared with 53% of others.

²² Dispersal prisons are those prisons in the high security estate that do not also function as ordinary local prisons, and hold only prisoners of category A or B security status.

- 4.10 In our interviews, about a third of Muslim prisoners said that the IEP scheme was a particular problem for them (see appendix VI). Most felt this was not related to religion, but was rather a general problem affecting all prisoners. However, a larger minority linked the unfair treatment to race:

They give you a warning for small things. White prisoners do not get warned about the same things.

... depends on which officer. Some will always be consistent, others have favourites. On one wing became a race issue.

Staff–prisoner relationships

Survey and inspection report findings

- 4.11 In surveys, Muslims reported more negatively on a number of key questions relating to relationships and communication with staff. While 60% of Muslim prisoners said most staff treated them with respect, the equivalent figure for non-Muslims was 72%. The same percentage (60%) said they had a member of staff to turn to if they had a problem, compared with 71% of non-Muslims. Muslims were also less likely to report that staff spoke to them during association periods, that they had a personal officer or found them helpful if they did have one. The surveys also suggested perceptions of less help with resettlement and less knowledge of who to contact for help with problems such as employment, accommodation and finances.
- 4.12 Poor communication, especially in relation to recognising and investigating perceptions of unfair treatment, and the need for greater staff awareness were recurrent themes in reports. Often staff appeared unaware of the scale of negative perceptions among Muslim prisoners and, in the prisons where discontent was greatest, consultation mechanisms to tackle poor perceptions were generally inadequate. A prisoner in one large local prison complained about the lack of effective avenues of communication and consultation with prison staff, which he felt was particularly important at a time when there were significant tensions between Muslims and others in wider society. In another local prison, the lack of communication was compounded by the lack of a full-time Muslim chaplain. The negative perceptions were deep-rooted and persisted even in prisons where inspectors identified a great deal of proactive work by some committed staff.
- 4.13 The need for better staff training was illustrated at one training prison where the majority of staff had attended generic diversity training in the last three years, but found it inadequate to help them relate to Muslim prisoners or even understand wider race relations issues better. In another training prison, custody and chaplaincy staff were poorly supported in their attempts to deal with a small group of prisoners with a radical interpretation of Islam, and custody staff had received no specific training. Staff appeared strongly aware of the dangers of radicalisation, but without the knowledge and confidence to manage Muslim prisoners in general better. The prison had also been unable to facilitate an Islamic teaching group to help address distorted interpretations of Islam among prisoners, despite the willingness of the Muslim chaplain to provide the group.

The high security estate

- 4.14 The high security estate consists of the five dispersal prisons and three 'core local' prisons, which hold a minority – often a small minority – of category A prisoners awaiting trial or newly sentenced. These prisons face some distinct and complex issues in managing Muslim prisoners, particularly in relation to the small but growing number of prisoners convicted of terrorist-related offences. They also reflect more acutely many of the problems found in other types of prison.
- 4.15 For example, in one high security prison, Muslim prisoners had greater feelings of insecurity from first reception onwards and had to work harder to settle into prison life, reporting that staff lacked cultural and religious understanding. In another establishment, staff appeared to have little idea about how to relate to Muslims, except as extremists. The little information and training provided was related to monitoring Muslim prisoners as potential threats to national security, although the vast majority of Muslims were not convicted of terrorist offences. At another establishment, Muslim prisoners were unhappy about being prevented from praying together communally, as they were also unable to pray together in cells or in association or exercise areas. Animosity was fuelled by the fact that the chaplaincy had not been consulted about this restriction.
- 4.16 The particular situation of a small group of people accused of involvement with terrorism was explored in detail in the Inspectorate's review of the category A detainee unit at HMP Long Lartin in 2007.²³ This report reflected some key issues raised in other inspections. While detainees commended their treatment by dedicated unit staff, they felt that other prison staff had little understanding of their needs:

Staff interviews raised the problems faced in relation to lack of knowledge of immigration issues, the challenge of building trust, understanding religious and cultural needs, and language barriers. (p17)

- 4.17 Overall, the analysis of reports suggested that Muslim prisoners in high security prisons had little trust in staff and believed that, faced with a small number of prisoners convicted or charged with terrorist-related offences, staff had become more suspicious of all Muslims. Many staff working in the high security estate found it difficult to work with small groups of radicalised or terrorist prisoners alongside larger groups of other Muslim prisoners, and often did not distinguish adequately between the two. This, coupled with a focus on identifying extremism, promoted questionable assumptions about the presence and prevalence of radicalisation.
- 4.18 There are some, albeit tentative, signs of change. In the 2009 inspection of HMP Belmarsh, a core local prison, it was possible to compare the responses of Muslim prisoners with those recorded at the previous inspection in 2007.²⁴ They still reported significantly more negatively than non-Muslims across a range of areas. However, both relative to the non-Muslim population and in comparison with Muslims at the earlier inspection, their perceptions had improved across a range of areas. In the 2007 Belmarsh report, 73% of Muslim prisoners' responses were worse than those of non-Muslims and only 2% were better. However, in 2009, only 37% of responses from Muslims were worse and 8% were better. The 2009 inspection found that Muslim chaplains were appreciated by Muslim prisoners and had done some good work to help strengthen communication between prisoners and staff, even though formal consultation was still underdeveloped: for example, a chaplain had facilitated a meeting between Muslim prisoners and security staff. They were also developing links with outside agencies to assist with resettlement. While these findings alone do not constitute evidence of a sustained improvement

²³ HM Inspectorate of Prisons (2007) *An Inspection of the Category A Detainee Unit at HMP Long Lartin*, London: HMIP.

²⁴ The Belmarsh inspection took place between 27 April and 1 May 2009. The previous inspection was between 8 and 12 October 2007.

in relations between staff and Muslim prisoners, they have coincided with greater efforts to recognise the needs and concerns of Muslim prisoners in a heavily criticised high security establishment. A similar change, outside the high security estate, was noted at HMYOI Portland, where more negative responses from Muslim prisoners had declined from 50% to 31% between the 2007 and 2009 inspections.²⁵

Findings from prisoner interviews

- 4.19 The survey results and previous inspection reports suggested that Muslims were more likely to be negative about staff than non-Muslims. While this was confirmed to some extent in our interviews, this more recent evidence suggested that there had been some improvements. The average interview rating for staff-prisoner relationships was reasonably good (3 on a rising 4 point scale) and 61% (n=97) of interviewees said they would approach personal officers with any difficulties.
- 4.20 However, further information given by Muslim prisoners suggested that they had specific concerns that were unlikely to be shared by non-Muslims. Notwithstanding the overall rating, just under half of Muslim interviewees felt that staff behaviour was a significant problem: in most cases, comments referred to a minority of staff. Examples given of poor staff behaviour were usually about general actions rather than specifically anti-Muslim attitudes, but – echoing a common response to other questions – a strong underlying theme was prisoners' suspicion that poor treatment might have resulted from being Muslim. Most often cited was a security-focused approach that labelled all Muslims as problematic – rather than a simple knowledge gap, there was a sense that the void was filled with stereotypes of violent extremism. As a British Pakistani put it, 'devout Muslim and violent offence [are] automatically linked'. In addition, prisoners mentioned 'subtle' forms of discrimination through things like the IEP scheme and job allocation. There was a common perception that Muslims were 'singled out and watched' more than other prisoners, particularly at Friday prayers.

... officers line up around the mosque and it feels uncomfortable when you're praying. It's like a concentration camp and it feels like you're being forced there when you're choosing to go and being watched ... are [they] watching us or the imam or is their presence there for another reason? Are there that many staff in church? Radicalisation won't happen in the mosque. In [previous prison] they would take notes of what the imam was saying.

²⁵ The most recent inspection took place between 6 and 10 July 2009 and the previous one was between 3 and 12 January 2007. In the 2007 Portland inspection report, in 50% of the questions that had reached statistical significance, Muslim responses were worse than those for non-Muslims and 17% were better. In 2009, 31% were worse and 10% better.

- 4.21 A common complaint was also that staff could be lazy, unhelpful or sometimes obstructive by deliberately unlocking late or refusing to unlock for showers before Friday prayers. Some of the more positive comments were about staff being fair and balanced in their approach, though there was little evidence in prisoners' accounts of positive attempts at interaction and numerous examples of staff maintaining a careful distance. Irritation at perceived staff discomfort about interacting with Muslims was also a theme of the interviews:

*Will chat but you have to speak to them. Not rude but not friendly.
Some will come up and chat – but very rare.
Hard to explain [views on staff], staff are... cautious around you. Feel embarrassed for them. They tiptoe around you; would prefer it if they were upfront.
Sometimes you get on well with people [staff] until they find out you are a Muslim...
Then they are not as friendly, more cautious.*

- 4.22 The negative impact of public and official discourses around terrorism, extremism and radicalisation on Muslim prisoners' experiences of safety and respect was a prominent theme of the interviews and is now explored in more detail.

The impact of public perceptions of Islam on Muslim prisoners

... for many non-Muslims the media is their only education into Islam.

- 4.23 The way Muslims are perceived, specifically the links made between Muslims and terrorism, was the biggest problem cited by prisoners in our interviews. The question asked by inspectors was specifically about the impact of media coverage, but it acted as a gateway into a far more wide-ranging discussion about the general situation of Muslims in Britain, and the knock-on effect of media coverage of Muslims on treatment by prison staff and other prisoners. In particular, prisoners reported frustration at Islam being portrayed as a violent religion. They felt that their religion was inappropriately brought into the reporting of political or terrorist events, and that Islam and Muslims were consistently linked to terrorism and extremist or fanatical behaviour, even when there was no direct evidence. A similar point was that there was insufficient distinction made between terrorists who happened to be Muslim and Muslims in general.

... on TV they always have something to say about Muslims. Fanatics are always identified as Muslims, not as 'Egyptians' or 'Bangladeshis'. Identify by religion rather than nationality.

- 4.24 Perceptions of a high level of scrutiny by prison staff and non-Muslims had led to confusion about why there was no recognition of the fact that Muslims were equally fearful of terrorism. Many prisoners went on to describe how these portrayals directly affected their treatment and behaviour in prison, prompting fear, suspicion and wariness towards them, and encouraging other prisoners and staff to express pre-existing prejudices. One man of Bangladeshi origin said the prisoner in the next cell had become more 'distanced and sarcastic' when he realised he was Muslim, and thought this was partly because the media was 'making everyone look guilty when it's just individuals'. He went on to say how he had learned to 'pause before answering any questions about what religion I am from' because he was 'worried that others will see me differently'. Many similar comments were made:

*... Some try to hide their beliefs. Muslims fear speaking about their faith in case they get labelled as terrorists or radicals.
People who never liked Muslims anyway have an advantage.*

- 4.25 One British Pakistani prisoner, who accepted his (non-terrorist) offence, said he had felt paranoid while being charged and going through court on the last occasion because he could not shake off the worry that the authorities thought he was a terrorist. In the same way that black and minority prisoners have often reported uncertainty about whether poor treatment results from their ethnicity,²⁶ there was also confusion among our interviewees about whether their treatment was on the basis of religion:

Never sure if they are treating you badly because you're a Muslim or for other reasons. Can't take it because you're already tense about how Muslims are treated, go over the edge more quickly.

- 4.26 A few prisoners had started to question their religion because of the negative image it had developed. Several interviewees said they no longer felt proud to be Muslim or felt they needed and/or wanted to hide their religion from others. They expressed confusion about radical views and did not understand how the Qur'an could lead to the killing of innocent people. Others described adapting their behaviour to an exaggeratedly pro-social approach, in the hope that this would 'prove people (non-Muslims) wrong' and challenge some of the negative images.

- 4.27 More common among prisoners was a philosophical approach, which entailed accepting the negativity towards their religion and choosing to turn their energies inwards rather than attempting to fight what appeared to many to be an impossible battle. To an extent, the hostility encouraged them to increase understanding of their faith and to identify with it more.

Makes me feel more positive about religion. When everyone is against you, you know you're not a fundamentalist, makes you believe the truth. Negative attitudes as a response to others' negativity. Now just get on with things.

I feel like the brothers are my family when I'm in prison. I see bad portrayals of Islam in the press which makes me want to hold on to my faith even more and to know the real truth.

- 4.28 The value that Muslims placed on their ability to practise Islam in prison was evident from all sources of evidence and is now explored in greater depth.

²⁶ HM Inspectorate of Prisons (2005) *Parallel Worlds: A Thematic Review of Race Relations in Prisons*, London: HMIP.

5. Practising Islam in prison

5.1 The survey analysis and inspection reports suggested that prisons had improved provision to meet the religious needs of Muslim prisoners, though some shortcomings were consistently identified and there was less satisfaction in high security prisons. During in-depth interviews, many Muslim prisoners felt that non-Muslims either did not understand the central role that Islam played in their lives or had misconceptions about its nature. Interviewees identified similar issues to those raised in reports and surveys, including a lack of trust in food being halal, varying access to Friday prayers, and a lack of staff understanding of their religion. They were particularly concerned about the compromises they felt they had to make as a result of unsuitable food or canteen lists. However, overall, Muslims from all backgrounds felt that prisons were doing a reasonably good job of meeting their religious needs. The support, comfort and sense of identity provided by Islam were a theme of the interviews.

Survey and inspection report findings

- 5.2 Surveys showed that more Muslims than non-Muslims (58% against 53%) felt their religious beliefs were respected. The most positive responses came from young offender institutions and local prisons. In local prisons, two-thirds of Muslims felt their beliefs were respected, compared with only half of non-Muslims. Significantly more Muslims than non-Muslims in young offender institutions felt their religious beliefs were respected (53% against 48%). The worst findings were in dispersal prisons, where only about a third said their religious beliefs were respected (38% against 50%). This was the only type of prison in which Muslim prisoners gave a worse response than non-Muslims on this question.
- 5.3 From inspection reports it appeared that prisons had become more effective in meeting the religious needs of Muslim prisoners, observing religious festivals and increasing facilities to accommodate multi-faith worship. However, many inspections still found that there was inadequate space for Muslim worship and some services were split. Reports also highlighted some issues around religious provision, including access to a religious leader on the first night or the morning after arriving into custody, religious services clashing with other regime activities, and prisoner frustration at having to apply in advance to attend services. In addition, prisoners were not always released from residential units promptly enough to get to services. There were inconsistent practices across establishments with regard to Muslim prayer and ablution arrangements.

Findings from prisoner interviews

The importance of Islam as a way of life

- 5.4 The importance of Muslim identity, in terms of religious and cultural aspects of Islam, was clear from the outset. The vast majority of Muslim prisoners felt their religion was more important in defining them than ethnicity, nationality, age or gender. Ninety-five per cent of interviewees rated their religion as being very important to them, while 83% felt that it was very important to the way that others saw them and their place in society (see appendix VII).
- 5.5 Muslim prisoners were extremely consistent in the factors they felt were most important to them as Muslims. Halal food, facilities to pray and access to the mosque for Friday prayers, and ablution facilities were named by most interviewees. While only 10% (n=17) were aware of external agencies or local community faith groups in their establishments, nearly three-quarters felt their needs as Muslims were met by the establishment. The average rating for religious provision in establishments was reasonably good (3 on a rising 4-point scale). Where establishments offered Islamic classes, this was viewed particularly positively.

- 5.6 When asked what establishments could do better, many found it difficult to respond, but some consistent themes emerged among the rest. More contact with Muslim chaplains and their apparent lack of time was a prominent issue for the less satisfied group, as was the desire for more Islamic study classes and more opportunities for showers before Friday prayers. Other issues included the desire for improved canteen lists, more opportunity to pray in congregation other than on Friday, and better training of servery workers to prevent cross-contamination of food.
- 5.7 Only about a quarter of prisoners (27%; n=45) were aware of Muslim prisoner representatives. The latter have been appointed in some establishments to help raise confidence among and communication with Muslim prisoners, for example by monitoring serveries to prevent cross-contamination and attending consultation meetings with staff. A point that resonated through many of the interviews was the need for staff to have a better understanding of, and respect for, religious beliefs.

*Newer staff should have training in religion ... too much focus on extremism.
[Staff need] more knowledge of Islam. I try to have knowledge to make me feel better as human being engaging with others. As people who have duty of care for me, they need to have better knowledge.*

- 5.8 There were many similarities in the accounts of birth Muslims and converts, but the latter more often expressed the need for guidance and support (see below for a more detailed discussion). Many Muslims said they had been taking religion more seriously while in prison as a means of renewal and identity. Some felt it was a means of gaining group support and solidarity:

*In jail you need an identity so some people become stronger Muslims, the group helps you out if you get in trouble – we call them prison Muslims.
... never prayed five times a day and didn't read Qur'an but now more active in doing the important stuff. Now attend mosque...
Only really found faith two years ago when 48 years old ... picked up the Qur'an and have been reading it ever since, was in prison at the time and it just happened.*

- 5.9 Islam was described by most as a positive force helping them through the experience of custody and sustaining commitment towards reform. For example, one prisoner, a Pakistani Muslim from birth who had not been religious until recently, described its value as follows:

The Qur'an ... gives me strength and comfort, everything I need it gives me ... have become a more positive person, much better than 10 months ago. Was not ashamed of my behaviour before I read the Qur'an, things didn't register properly ... Don't believe I would have found myself without the Qur'an. It is about caring and giving.

- 5.10 Prayer was immensely important to most prisoners, invoking calm and peace and relieving stress in the intense prison environment. Two-thirds of interviewees (64%; n=105) said that prayer was a main need. It was seen as a way of focusing the mind and providing a routine, while helping prisoners to deal with feelings of isolation. A number of prisoners also mentioned the importance to them of sharing cells with other Muslims who understood and respected their need to pray. Some prisoners said it had formed an important part of their rehabilitation, helping to address substance misuse and the struggle to remain drug free.

... praying is like meditating ... takes your mind off of things ... helps to fill time and helps you to feel better about yourself. The Qur'an has always helped me through prison.

I've tried a lot of drugs, but this gives me spiritual stuff – it'll stop me offending.

- 5.11 Muslim converts overwhelmingly described the importance of Islam in helping them to cope with the prison system,²⁷ more so than birth Muslims (see section on converts). More fundamentally, it appeared that observing and learning more about Islam gave prisoners an opportunity to explore and develop positive self-identities while in prison, opportunities which were otherwise limited by negative external representations of Muslims.

Understanding and tolerance

- 5.12 Misunderstanding of Islamic practices was the fifth most cited problem in our interviews. Many Muslims felt that non-Muslims simply did not understand the importance to them of Islam and the positive role that it played as a way of life. This was considered to underlie a number of the other problems. One interviewee encapsulated the view of a small number of interviewees who did not feel that Muslims were accepted:

The problem is not misunderstanding ... they don't want us to live as Muslims.

- 5.13 There was evidence from many more interviewees that staff and other prisoners were tolerant towards the needs of Muslims, even if understanding was slight. Some prisoners mentioned positive discussions and debates between Muslims and non-Muslims (staff and prisoners), and appreciated an interest and willingness to learn by asking questions and engaging with Muslims.

You always get people who disagree. A couple of months ago we had a debate about science and creation – some who knew a lot about science were arguing with Muslims. It's OK.

²⁷ This mirrors the earlier cited research by Spalek and El-Hassan: Spalek, B and El-Hassan, S (2006) Religion in Prison: Conversion to Islam. *Prison Service Journal*, 163, 13-20.

5.14 The location of the establishment and diversity of the local community and staff group were considered by many prisoners to be important factors in how comfortable they felt in the prison. Prisoners said they had generally experienced more understanding and tolerance in establishments with a diverse population. Their concerns largely centred on prayer and staff not comprehending its importance to them. Staff were criticised for interrupting prisoners when they were praying in their cells and misunderstanding the significance of things such as prayer mats:

On Muslim prayer, people think we get treated better. We don't. It's an issue that people misuse prayer mats – they are disrespectful, using them as rugs in their cells, treading on them. They have Muslim symbols on them and pictures of mosques. They wouldn't do that to symbols of other religions. The prison has a policy on offensive pictures, but does nothing about people treading on prayer mats. Mats are too easily available from the canteen – they should be available only to Muslims.

5.15 A number of specific concerns were raised about communal Friday prayers, which prisoners felt demonstrated a lack of understanding of how significant this event was for them. These included:

- An excessive number of staff at Friday prayers (see 4.20).
- The presence specifically of female officers – some prisoners, especially at one of the young offender institutions but also in adult prisons, did not want women to supervise services. When asked further about this, most (wrongly) thought that the Qur'an did not sanction it.
- Staff talking during the sermon, leaving radios on and disrupting the service as a result.
- Staff walking on the mosque carpet with shoes on.
- Being unable to shower before prayers.

Food and canteen

5.16 In surveys, only 21% of Muslim prisoners described the food as good or very good compared with 29% of non-Muslim prisoners. Only 36% felt the canteen sold a wide enough range of goods to meet their needs, compared with nearly half of non-Muslims. Canteen issues and the food were, respectively, also the second and third most problematic areas reported by our interviewees. While the issues reported in relation to canteen were to a large extent general ones that could be experienced by all prisoners – primarily cost and delivery problems – some concerns specific to Muslim prisoners were also raised and were related to the importance of religious identity and practices. The main ones were the lack of variety in the shop and halal options that were limited, expensive or not trusted to be truly halal. Prisoners also said they found it difficult to get and afford religious artefacts, such as prayer mats and hats, and were upset about the way religious items were not, in their view, treated with respect during the canteen process.

Don't get much for Muslims and the items that are available are very expensive. They are making such a profit on Muslim items.

What I don't like is that they sell the Qur'an, but they should not. It should be supplied through the chaplaincy. DHL²⁸ should not be treating it as if it is an ordinary book, placing it on shelves, and putting the canteen bag with a Qur'an in it on the floor.

²⁸ DHL is the current Prison Service canteen/shop supplier.

5.17 Similarly, problems reported by interviewees in relation to food were often general, including poor quality and portion size, lack of nutrition in meal options and lack of choice. The issues specifically relating to Muslims reflected the survey and reports analysis. They included a lack of trust in the authenticity of halal food, criticism of the range of halal options, concern about cross-contamination, and the perception that not enough Muslim prisoners were working on the servery. In several establishments, prisoners complained that lunch was served at the same time as they needed to shower before attending Friday prayers.

Food is a main problem, the same food all the time, we are lucky to get two varieties of halal.

.... some would prefer to have a full-time Muslim worker on each servery. People mix the utensils sometimes; they don't understand what it means.

Halal choice ok but cross-contamination needs sorting out.

5.18 The importance of recognising the diversity of the Muslim population was illustrated by the comments of one prisoner, who pointed out that it was important for the prison to remember that Muslims were not only defined by their religion but also by the different countries from which they came, which gave them varied cultural tastes. He felt prison managers thought that if something was halal, the need for variety had been met, whereas Muslims from Africa, Asia and Europe had considerably different needs.

6. Conversion to Islam

- 6.1 Converts had a particularly strong sense of religious and ethnic identity. There was some staff concern about conversions and intimidation of non-Muslims in high security and young offender establishments, though there was no objective evidence of forcible conversions. Converts expressed their desire for more guidance from busy Muslim chaplains. Most gave positive reasons for becoming Muslims and were either attracted by the calming effect, comfort and structure of the religion, or felt that it gave them the opportunity to obtain support and protection in a group with a powerful identity. A few were initially attracted by perceived material advantages of identifying as Muslim, but most of this group subsequently became genuinely practising Muslims. No clear reasons emerged for the higher number of black converts.

Inspection report findings

- 6.2 There was some staff concern about conversions in dispersal and young offender establishments, but this was rarely found elsewhere. Concerns about intimidation of non-Muslims, the emergence of gangs and conversions to Islam were often linked, but were backed by little evidence. For example, staff at one high security prison believed that some Muslim gangs put pressure on non-Muslims to convert and on Muslims to conform to a strict and extreme interpretation of Islam. They appeared reluctant to challenge any inappropriate behaviour or engage with Muslim prisoners, with a perception among some that Muslim prisoners ‘policed themselves’. This did nothing to establish whether there was intimidation or, if so, what were the root causes. Similarly, in several young offender establishments, staff raised concerns over young people who had converted to Islam while in the establishment, although there was little suggestion of bullying or forcible conversions by Muslim gangs. There was very little comment from staff about Islam as a positive force.

Findings from prisoner interviews

- 6.3 Forty-nine (30%) of the 164 Muslim prisoners we interviewed said they had converted to Islam. They tended to be less critical than birth Muslims of the portrayal of Muslims in the media or of the treatment of Muslims in prison. One convert in our sample said that if he or other converts wanted to learn and asked a lot of questions about Islam, then others, and even Muslim chaplains, might see this as an indicator of radical views. Other converts expressed their desire for more guidance. One man who had converted a few months previously was frustrated that he had not been unlocked to attend religious classes; staff confirmed that he had not been collected and it was unclear why, given that he was on the list. Others were frustrated that chaplains did not have time to speak to them:

[I’m] still learning about it [i.e. Islam]... Imam doesn’t have time to take me through the practices.

- 6.4 Some converts felt that those born into the Islamic faith (particularly of Asian and African origin) were less likely to understand, question and appreciate their faith as it had always been 'that way' for them. Views of lifelong Muslims about converts were generally mixed. Some felt that they took the religion seriously, but were critical of converts for 'not knowing anything' and sceptical of their reasons for becoming Muslims while in prison:

Many start to become Muslims in jail only, but they pay attention [to teaching and religious requirements]. Comments [i.e. of imam] go deeper than for others sometimes; they're mostly black people.

The biggest issue [is] convenience converting. Don't understand the religion and don't want to. Ignorance [is] frustrating.

At Ramadan conversions double. Some convert just for food and flasks. This always impacts on the Muslims actively practising. Don't feel that they take it seriously and they give us a bad name.

Change to Islam to show off. Like a fashion. Islam is serious and people who convert should have this love of Islam and take it seriously.

Reasons given for conversion

- 6.5 Many converts said they had made the decision to change their religion as a result of learning about Islam from other prisoners or being influenced by family members who were Muslim. We did not ask directly about people being intimidated into converting and none of the prisoners we spoke to offered the view that they had been coerced by other prisoners or that they had become Muslims to give expression to negative feelings. The only prisoner to offer any opinion about forcible conversions or radicalisation was dismissive, commenting that he 'did not become a Muslim to be a terrorist, part of a gang or to fit in'. There was only one reference to targeting of vulnerable people for conversion in our interviews – 'people hone in on the vulnerable to convert'. None of the wing history sheets revealed staff concerns about forced conversions. However, one noted intimidation of non-practising Muslims by a prisoner who was removed from his job on the servery because he was commenting in a hostile way on other prisoners' food choices, mainly if Muslims chose non-halal dishes.
- 6.6 The main reasons given for converting to Islam reflected a positive desire to change lives, and the most common reason was simply that Islam and its expression through the Qur'an 'made sense' and helped to strengthen identity and purpose. Most prisoners were attracted by one or more of the following aspects.
- 6.7 First were the discipline, structure and comfort provided by observing Islam through prayer, fasting and other rituals. A strong theme in the accounts of converts was one of Islam as a calming force that helped give prisoners perspective.

It keeps me focused. Instead of building up hate and anger behind your door, it's kind of cleansing. It helps you with discipline in your life.

Very calming ... Arabic language, even if don't understand it, it is calming as music is to listen to. Ritualistic religion – suppose a good thing, but many will complete their rituals but don't understand the meaning to them and why they do it.

Pray five times a day – gives more focus, calm down, takes stress away. Feeling someone cares and is looking after you.

- 6.8 Second, there was the opportunity to obtain support and protection in a group with a powerful identity. Interviewees stressed the cohesive nature of Islam compared with other religious faiths for converts.²⁹ The support gained from ‘brothers’ and the group solidarity of learning from others and praying together seemed very meaningful to the converts in the sample.

*[Islam provides] strength and guidance and protection of course.
I've got loads of close brothers here. They share with you, we look out for each other.
We give to each other even if we don't have enough ourselves.*

- 6.9 Third, perceptions of material advantages of identifying as Muslim, mainly better food at Ramadan and more time out of cell, were cited by a number of Muslim converts. The suspicions of birth Muslims that there were some ‘convenience Muslims’ were confirmed to an extent. However, most ‘convenience Muslims’ said they were actively practising at the time of interview. Regardless of their original reasons for becoming Muslims, most had found a genuine attraction to Islam through the process of attending prayers and reading the Qur’an.

*Food good too, initially this is what converted me.
Still learning about Islam: at the time [of conversion] more food choices and opportunities. But now learning and liking a lot more.
... became Muslim in 1989 in prison (previous sentence) because you get better food.
Then I started to learn – now [I'm] a Muslim in heart.*

Ethnicity and conversion

- 6.10 Prison figures indicate an over-representation of black Muslim prisoners compared with black Muslims in the community (see section 2). This was reflected in our sample of converts of whom 65% (n=32) were black, 18% (n=9) white and 16% (n=8) of mixed heritage. None were Asian. No definitive reason for this disparity emerged from our interviews. A few prisoners said that the conversion of black people in particular was causing much unease among staff already struggling to understand and respond to extremism:

They [non-Muslims] feel threatened by extremists and converts. Black community are converting – people ignore it as they don't understand it.

²⁹ Wider literature suggests that Islam is seen by adherents, including those involved in the criminal justice system, as more of a way of life than Christianity, which is often the former stated religion of converts. For example, see Quraishi, M (2005) *Muslims and Crime*. London: Ashgate; and Spalek, B and El-Hassan, S (2006). Religion in Prison: Conversion to Islam. *Prison Service Journal*, 163, 13-20.

- 6.11 Asians were commonly perceived by Muslim prisoners of all ethnicities as ‘proper’ Muslims, more legitimate than black and especially white Muslims – both of these groups being more likely to be converts. Some interviewees said staff and some non-Muslims perceived conversion among white prisoners especially as being a result of pressure from other Muslims, although there was little evidence of this. One man who had recently converted was also irritated that he was not being taken seriously because he was a white Muslim:

Prison doesn't like white people converting. Hostility from staff, not taken seriously if a white Muslim ... was mistakenly given pork chop at dinner ... servery staff said 'don't be silly, you only converted last week'. This wouldn't happen with an Asian.

7. The role of Muslim chaplains

- 7.1 Most prisoners valued Muslim chaplains and wanted better access to them. However, some also felt that they were more identified with the authorities than previously, and this affected their trust in them. Muslim chaplains we interviewed gave four main concerns: a lack of staff understanding of Islam, which was the main issue; a lack of time for them to fulfil their duties and particularly to see new converts; a perception that they were not trusted by the prison authorities; and enduring frailties in provision of appropriate food and canteen products for Muslim prisoners. Some areas of good practice emerged that increased understanding of Islam and Muslims.

Survey and inspection report findings

- 7.2 Surveys found that far more Muslims than non-Muslims were able to speak to a religious leader of their faith in private (68% against 56%). The most positive response came from young offender institutions, local prisons and, surprisingly, dispersal prisons (where only 38% of Muslims felt their religion was respected). In local prisons, 70% said they could speak to a chaplain of their faith in private if they wanted to against just over a half of non-Muslims. In young offender institutions, the equivalent figure was 70% against 54%, and in high security prisons it was 79% against 60% of non-Muslims.
- 7.3 Many inspection reports referred to the lack of time for Muslim chaplains to meet the needs of a growing Muslim prison population. They also noted the breadth and complexity of their role and the importance of them being able to fulfil it. Muslim chaplains were often fundamental to increasing the understanding of prisoners and staff about the issues facing the Muslim prisoner population. In one prison, the need to retain the confidence of both groups was far from straightforward, in a context where staff felt they needed guidance and training and Muslim prisoners felt discriminated against. In other reports, both prisoners and Muslim chaplains consistently suggested that, despite greater resources in many prisons, chaplains still had substantial problems in finding enough time to engage with Muslim prisoners.
- 7.4 The shortfall in provision was most obvious in training prisons, which tend to be located away from cities, in less ethnically diverse areas. In one prison, only five hours a week of chaplaincy time was given to the Muslim chaplain, although 26% of the population was Muslim. Another had no Muslim chaplain in post, although 14% of the population were Muslim. Two others had just appointed a Muslim chaplain after substantial gaps, in one case of two years. The lack of a Muslim chaplain was described in one report as having had an adverse effect on the perceptions of some prisoners of the prison's ability to meet their religious needs, with poor leadership during Ramadan and prayers being led by a prisoner. Prison Service Order 4550 states that prisoners can only lead prayers outside the high security estate and following risk assessment.

Findings from interviews with Muslim chaplains

- 7.5 Muslim chaplains were interviewed in seven of the eight fieldwork establishments. In the eighth, the head of chaplaincy was interviewed as there was no Muslim chaplain in post. Most chaplains felt their prisons were trying to meet the needs of Muslim prisoners, but were faltering in some key areas, which are discussed in more detail below. The positives mentioned in some of the prisons included good prayer rooms, the provision of adequate washing facilities and effective Muslim prisoner orderlies. In Rochester YOI, the chaplaincy team had set up an innovative work placement in the local mosque, specifically for Muslim prisoners. Part of its purpose was to offer a frank account of life in prison to those in the community, both to promote understanding of

prison life and to deter offending. The same establishment delivered an Islamic awareness course for staff (see below) and ran an inter-faith group known as 'question time'. The purpose of this was to allow prisoners from different religious traditions the space to examine each other's thinking, and to discuss moral issues. In particular, it allowed Christians and Muslims to explore similarities and differences between their respective faiths. In Wandsworth prison, the Muslim chaplain had produced an informative and easy-to-read guide to Islam for staff and prisoners.

- 7.6 However, the predominant themes from the interviews with Muslim chaplains were more negative and mostly echoed the views of Muslim prisoners. Four concerns were mentioned by half or more of the chaplains: poor staff understanding of Islam and of Muslim prisoners; a lack of time to fulfil the role of a Muslim chaplain, especially with prisoners who had converted; a perceived lack of trust in them to address radicalisation; and problems with the management of food and canteen lists. These are now addressed in more detail.

Staff understanding of Islam

- 7.7 All but one of the chaplains felt that a lack of staff comprehension of Islam or media-inspired misconceptions that promoted disrespect towards Muslims and their religion were common. One chaplain said he was angry about the 'demonisation' of Muslims and the way that 'media reports focus on fringe lunatics, [with] no recognition of Islam being a religion of peace'. Other chaplains felt staff lacked confidence and were 'walking on eggshells', unsure how to challenge or deal with challenges from Muslim prisoners and, as a result, were either too harsh or too lenient towards them.
- 7.8 Some chaplains felt that the importance of prayer to Muslims was misunderstood or even exploited as a behaviour management tool. One complained about the unthinking and 'feeble' reasons that were sometimes given for banning Muslims from the mosque, and the way prayer was too readily seen as a potential sanction to be withdrawn for unrelated misdemeanours. He gave the example of a recent convert who was under no restrictions anywhere else in the prison, but was banned from the mosque because of his apparent risk to staff and prisoners. In another establishment, the practice of banning prisoners from Friday prayers for unrelated poor behaviour had been formalised, and some prisoners were given an 'exclusion from worship' form. One such form in a prisoner's history file stated that 'due to information received by the security department and to maintain the good order of the establishment you are banned from worship for one month'. There was no further explanation, and we were told that prisoners were often banned for behaviour that had not taken place in the mosque.
- 7.9 Most chaplains thought that focused training on Islamic beliefs and culture was needed, rather than generic diversity training. The only chaplain who was more positive was based at Rochester, where a tailored programme of 'Islamic awareness training' had been developed to present a positive picture of Islam and give staff more confidence in engaging with young Muslims. The manual covered the fundamental beliefs and principles of Islam, explained common terms and rituals, and examined some common issues that staff working at the establishment might encounter. These included possible sensitivities relating to prayer, cleanliness, searching practice, food and violent extremism, all of which had been mentioned as issues by prisoners. Space was given at the end for questions and further discussion. We did not see the training being delivered or have the opportunity to ask staff about their experience of it, and there had been no evaluation of its effectiveness or impact.

Lack of time and converts

- 7.10 The time given to Muslim chaplains ranged from full time to six hours a week, and most felt they had insufficient time to fulfil their roles. This was raised as a particular issue in the context of large numbers of recent converts to Islam, who could not be seen systematically. Most chaplains felt that converts had little understanding of, or were 'naïve', about Islam; some gave them priority for Muslim classes, but others had no time to run such classes in the first place. A few chaplains felt under additional pressure to manage the anxiety that prison staff expressed to them about converts. This related mainly to staff feeling nervous about security because of the number of Muslims and suspicion that they might have converted unwillingly.

Lack of trust

- 7.11 The government sees the influence of Muslim chaplains explicitly as a key part of the strategy for minimising extremism in prisons.³⁰ As the following section on prisoners' views shows, this greater identification with the system had not gone unnoticed by prisoners, and this in turn appeared to limit the effectiveness of chaplains in developing relationships with some prisoners, including those at risk of radicalisation. However, some chaplains themselves felt that they were not trusted by the authorities to address extremism or potential extremism.
- 7.12 Two of the fieldwork establishments had had visits from an external anti-radicalisation initiative. Selected Muslim prisoners were seen without the Muslim chaplain necessarily being informed or consulted, and this had clearly led to some bad feeling among chaplains in one of the prisons we visited, as they felt undermined. This project was working with several prisoners on a weekly basis and the Muslim chaplains felt this was creating confusion, as prisoners were unsure why they had been singled out for interview and did not know how to interpret sometimes conflicting messages from the prison chaplain and the project. In addition, Muslim chaplains had been interviewed about their potential to radicalise others, raising suspicion about them and, in their view, compromising their chaplaincy work. One chaplain complained that this initiative was damaging relations with prisoners – 'we're all working for the same cause but we're never consulted'. He felt he and his colleagues could help to rehabilitate these prisoners as they had formed relationships with them.

Canteen and food

- 7.13 The need to improve canteen lists and to ensure that halal food was provided and properly managed were the other most mentioned issues. There was some exasperation among chaplains that cross-contamination was still happening and non-halal food was still occasionally presented as halal, reducing prisoner confidence in the food and giving the impression of disrespect towards their religion. In some establishments, Muslim prisoner orderlies monitored the servery to minimise the chances of cross-contamination, and this was considered to be a reasonably effective strategy. The expense of Islamic items, such as prayer mats, and the limited availability of other goods, such as scent or halal food, on canteen lists were also considered to be problematic.

³⁰ HM Government (2008) *Preventing Violent Extremism: A Strategy for Delivery*, p.5.

Findings from prisoner interviews

Prisoners' comments on Muslim chaplains

- 7.14 The lack of time that chaplains had to meet the needs of Muslim prisoners was very prominent during our prisoner interviews.

*From Friday to Friday – you never see him otherwise except at the mosque.
Don't talk to him, just listen to him on a Friday.*

- 7.15 Most prisoners were positive about their relationship with Muslim chaplains when they did see them. Many comments were simply about them being 'good', 'nice guys' or 'helpful'. Some felt they could be effective mediators and a calming influence.

*Imam can be the peacemaker and talk things through with the gov [i.e. prison officer].
We have great imams here, so calms you down over the negativity.*

- 7.16 However, deeper questioning revealed that many prisoners had a clear awareness of the difficulties of balancing multiple roles and keeping the confidence of both staff and prisoners. They were not necessarily sympathetic or trusting, even if they thought the chaplain was doing his best.

*Don't really get on as he is biased – I believe imams are hand picked by the government. Talks are westernised. Information given isn't fully correct.
Imam can be a bit funny – scared of getting the sack, sides with officers, he's not independent, linked to staff.
Need a good imam who speaks more to prisoners and supports their needs and issues.
He needs to be more involved in prisoner culture.*

- 7.17 One Muslim convert felt that the chaplain had a particular problem with what he termed 'hardcore' Muslims:

... some hardcore Muslims do have a problem with him because he talks with the governor ... A hardcore Muslim is someone who only associates with other Muslims and is very strict. They get very angry about things.

- 7.18 Two-thirds of prisoner interviewees described themselves as Sunni Muslims, with 29% (n=48) either not knowing the difference or choosing not to identify a distinct denomination, and 4% (n=7) describing themselves as Shi'a Muslims.³¹ The lack of diversity of Muslim chaplains, most of whom are Pakistani Sunnis, was rarely mentioned by prisoners as a problem. The following was a rare critical comment:

When we did have a visiting imam he said 'Shi'as believe this but it's not right'; he did not say it in a friendly way and I took offence. Most imams in prisons tend to be Sunni.

- 7.19 A few prisoners were reluctant to criticise the Muslim chaplain and one simply said that he did not want to answer questions about his relationship with him because he did not want to be critical.

³¹ The Sunni/Shi'a split occurred in the decades following the death of the Prophet Mohammed in 632. Sunni Muslims make up the majority (85%) of Muslims. Both Sunnis and Shi'as share the most fundamental beliefs about Islam, but have varying practices and positions that stem essentially from political differences. Sunni Muslims accept that the successor to the Prophet Mohammed should have been elected, which is what happened. Shi'a Muslims believe that the leadership should have stayed within the Prophet's family and do not recognise the authority of elected Muslim leaders.

8. Ethnicity, religion and nationality

- 8.1 Muslims were more likely than non-Muslims to be foreign nationals and to be from a minority ethnic group. In our surveys, Muslim black and mixed heritage prisoners reported substantially more negatively than non-Muslims of the same ethnicity, suggesting a strong association between religious identity and negative perceptions. This was also the case for Asian Muslims as against non-Muslims in response to key safety and respect questions, though responses in other areas were mixed. Comparing Muslim prisoners of different ethnicities, of the two majority groups, Asian Muslims tended to report more positive experiences than black Muslims. Of the smaller groups, white Muslims reported much more positively, while mixed heritage Muslims had the worst perceptions overall.

Characteristics of Muslim survey and interview samples

- 8.2 The profile of the 9,027 survey respondents revealed that Muslim prisoners were considerably more likely than non-Muslims to be young, foreign national, from a black and minority ethnic group, and in prison for the first time. Conversely, though the variance was less wide, they were less likely to be sentenced, to have a short period left to serve, or to have English as a first language (see appendix VIII).
- 8.3 The average age of our 164 interviewees was 28 (ranging from 18 to 55) and most (66%; n=108) were under 30. Twelve per cent of interviewees (n=20) stated their country of residence was outside the UK, and 29% (n=47) said English was not their first language.³² Previous Inspectorate thematic reviews on race and foreign nationals have shown that issues such as ethnicity, nationality, age and language proficiency present particular challenges for prisoners, such as immigration difficulties and racism, which need to be addressed through coherent and integrated diversity strategies. These issues also emerged in the in-depth prisoner interviews for this report, and are discussed below.

Survey findings

Ethnicity and religion

- 8.4 We compared the survey responses of black, Asian and mixed heritage Muslims with those of non-Muslims from the same ethnic background to understand better the relative importance of Muslim identity and ethnicity (see appendix IX). The number of white Muslims was too low to be tested for significance against all white respondents. Muslims from all other ethnic backgrounds tended to report more negatively than non-Muslims. The contrast for black and mixed heritage Muslims was particularly noticeable. Black Muslim prisoners responded more negatively than black non-Muslims to 101 out of 184 questions and more positively to only 10. Mixed heritage Muslims responded more negatively than mixed heritage non-Muslims in answer to 98 questions, and more positively to only 12.

³² 83% (n=136) were sentenced, an additional 4% (n=6) were on recall and the remaining 13% (n=22) were on remand. Sentence length ranged from two months to life, with the average sentence length (excluding the four life-sentenced prisoners) being approximately four years and four months.

- 8.5 The figures for the Asian group were more mixed. Asian Muslims reported more negatively in answer to 57 questions, but more positively than Asian non-Muslims in 44 answers. Nevertheless, responses to key questions on safety and relationships with staff, including health care staff, remained more negative for Asian Muslims. Nearly three-quarters of Asian non-Muslims said that most staff treated them with respect, but only 61% of Asian Muslims said the same. In other areas, it seemed that while Muslim identity was an important variable affecting Asian prisoners' perceptions, it was less important for Asians than for other ethnic groups.
- 8.6 For all groups, this analysis indicated that religion is much more important than ethnicity alone in influencing perceptions of victimisation by staff. Forty-nine per cent of mixed heritage Muslims said they had been victimised by staff compared with 25% of mixed heritage non-Muslims. Thirty-eight per cent of black Muslims (compared with 32% of non-Muslims), 35% of Asian Muslims (compared with 24% of non-Muslims), and 29% of white Muslims (compared with 22% of non-Muslims) said the same. In relation to victimisation by other prisoners, there was little difference between the responses of Muslims and non-Muslims.

Perceptions of different ethnic groups

- 8.7 We also compared the perceptions of prisoners from different ethnic groups identifying as Muslim and did a similar comparison for those identifying as non-Muslim. This comparison simply shows the worst and best responses across ethnic groups rather than statistical significance and should be treated with caution, as it has the potential to over-emphasise the reporting of smaller ethnic groups (white and mixed heritage) to the detriment of larger groups (Asian and black).
- 8.8 This analysis showed that the small group of mixed heritage Muslims tended to report the worst experiences of prison life, and, in broad terms, Asian Muslims were likely to have the most positive responses (see appendix IX). Of the 184 questions asked, mixed heritage prisoners gave the most negative response in 105 answers, more than any other ethnic group. They had the most positive perceptions in only 30 responses, fewer than any other ethnic group. Black Muslims reported the worst perceptions in answer to 45 questions (and best for 39), white Muslims worst for 34 questions (and best for 75), and Asians worst for 19 questions (and best for 65). The contrast between the findings for black and Asian Muslims is particularly striking.
- 8.9 In the key areas of safety and respect, there were mixed findings but a tendency for more positive reporting by white Muslims in relation to other Muslim groups, including Asians. White prisoners (65%) reported more positively on respectful treatment by staff than Asian (61%), black (58%) and mixed heritage Muslims (57%). Two-thirds of white Muslims felt they had a member of staff to turn to for help, while mixed heritage Muslims were the least likely to report this (54%), followed by Asian and black Muslims (60% and 61% respectively).
- 8.10 There appeared to be particular issues of victimisation by other prisoners for Asian Muslims in dispersal and women's prisons. In dispersal prisons, 29% of Asian Muslims (against 12% of other ethnicities) reported victimisation from other prisoners on the basis of their ethnicity and 38% (against 8%) on the basis of religion. Overall, 53% of Asian Muslim prisoners in dispersal prisons reported feeling threatened or intimidated by other prisoners compared with 32% of Muslims of other ethnic backgrounds. In women's prisons, 28% of Asian Muslims said they had experienced victimisation from other prisoners because of their ethnicity (against 7%).
- 8.11 Twenty-nine per cent of white Muslims said they had experienced victimisation from staff, compared with almost half of mixed heritage Muslims, 35% of Asian Muslims and 38% of black Muslims. Mixed heritage Muslim prisoners were also much more likely than other groups to feel intimidated by staff – 41% reported this compared with 24% of white Muslims, 31% of Asian Muslims and 32% of black Muslims.

- 8.12 A quarter of black and Asian Muslims reported victimisation from other prisoners, while white prisoners reported a slightly higher level of 27%. Mixed heritage Muslims reported the lowest levels of victimisation from other prisoners (21%). For white prisoners, the victimisation related mainly to religious identity, while for black and Asian Muslims, race and ethnic origin were also important causative factors. Fourteen per cent of Asian Muslims cited race and ethnic origin as a reason for their victimisation by other prisoners, compared with 10% of black prisoners, 8% of white prisoners and only 2% of mixed heritage prisoners.
- 8.13 This pattern was broadly reflected in the perceptions of different ethnic groups more generally, as confirmed by the analysis of non-Muslims from the same ethnic groups. White non-Muslim prisoners continued to report most positively, but mixed heritage non-Muslims and Asian non-Muslims had similarly negative perceptions.³³
- 8.14 We also drew out the survey findings for the two largest Muslim groups, Asian and black Muslims, to compare them with each other and test for statistical significance (see appendix IX, survey v). Asian Muslims tended to report better experiences, giving better responses to 68 questions and worse ones in 30. This was apparent in the key areas of safety and respect: 61% of Asian Muslims said that most staff treated them with respect, compared with 58% of black Muslims; 35% of Asian Muslims said that they had been victimised by staff, compared with 38% of black Muslims; and 20% of Asian Muslims said they felt unsafe, compared with 25% of black Muslims. However, more Asian than black Muslims perceived discriminatory treatment on the basis of religion (58% against 38%).

Findings from interviews with Muslim prisoners

- 8.15 A substantial minority of Muslim interviewees said they had experienced discrimination on the basis of ethnicity (39%; n=64). A number of prisoners conflated racial and religious discrimination, illustrating the difficulty they had in distinguishing between the two. When specifically asked if religious discrimination and racism were linked, these two terms were used interchangeably by many, with a tendency to use racism as a catch-all term for any perceived religious discrimination.

I classify religious discrimination as racism. Some people see newspapers, get one view and that is it. It is small mindedness – all Muslims are bad. They see you with a beard; they look at you and make a judgement.

³³ Mixed heritage non-Muslims gave the most negative responses to 55 questions and the best to 35 (the lowest number of positive responses of all ethnicities). Asian prisoners reported most negatively against 73 questions (the highest number of negative responses of all ethnicities), and most positively to 58 questions. Black non-Muslims were most negative on 46 questions and most positive on 46 questions, while white non-Muslims were most negative on 38 questions and most positive on 78 questions (the lowest negative and highest positive responses).

- 8.16 While the number of those interviewed was too small to make meaningful distinctions between different ethnic groups, the further comments from black interviewees contained more examples of both overt and subtle racism than those from other groups:

Blacks are stereotyped. People are scared of them and don't understand ... Same stereotypes, i.e. I see a black person with jewellery on and I think 'gangster' and so do they but they have more fear ... Race differentiates – not being Muslim.

... people making monkey noises when I walked past when I first came here, shouting 'nigger' behind their curtains.

- 8.17 White interviewees tended to feel that their faith was not identifiable, as Islam was not a religion generally associated with them; apart from some comments about discrimination against Eastern Europeans, they did not generally describe discrimination on the basis of ethnic background. Of those prisoners who felt that Muslims of different ethnicities were treated differently, there was a perception that Asian Muslims experienced more discrimination than others, whether on the basis of race or religion:

There is a lot of malice towards Asian people. I have pulled people up on this wing for using the P word [Paki], calling people 'smelly' and so on. It's done in a joking or undercover way, but deep down they mean it.

... they [Asians] are more visible. If you have a big beard, it will have more of an effect on people's perceptions. But this is more about racism than about the Muslim faith.

Common ground with white prisoners means they [i.e. staff] work through issues and have higher tolerance.

- 8.18 Asians, especially Pakistanis, were seen as most likely to be identified as Muslims and to be affected by security concerns about terrorism. A number of non-Asian prisoners said the links made between Asians and Islam were so strong that they experienced specific anti-Asian racial abuse when it was known that they were Muslims. For example, both a black British Muslim and a mixed heritage Muslim in different prisons commented that they had been called 'Pakis' when their religions became known. Similarly, a white British Muslim prisoner who had converted from Christianity was reluctant to let others know that he was a Muslim in prison because of experiences on the outside, when he said he had been called a 'plastic Paki'. Although he had declared his religion on reception, he made no reference to it in his day-to-day life in the prison and staff on his own wing were unaware that he was Muslim.

- 8.19 The number of mixed heritage Muslims was relatively small (n=13), and no clear patterns or conclusions emerged to explain the survey findings of negative perceptions among this group. These need further investigation.

- 8.20 There was a perception among some interviewees that discrimination could intensify when people were subject to one or more defining characteristic:

... if you are black, you are violent, if you are also a Muslim – well, you are definitely violent. People are simply branded – and being black and a Muslim is just a double whammy.

- 8.21 Similarly, foreign nationality was considered by some prisoners to present particular problems that could increase the vulnerability of Muslims. Some (British) prisoners felt that more overt abuse was directed at foreign nationals if they spoke little English, and many thought they found it harder to obtain help. A number of foreign national Muslims mentioned the difficulties that the threat or certainty of deportation presented, especially in preparing for release or resettlement.

It is harder for them [foreign nationals], especially for those who can't speak English... Staff [are] reluctant to spend time with those who can't speak English and sometimes they don't get out for prayers – things don't get chased up.

Can get what I need because I speak English; more difficult for foreign nationals.

Staff came to see [me] and asked about [resettlement] but need to wait until immigration case settled.

No information, nothing recently. Immigration told me I would move in January and never heard from them since.

- 8.22 Overall, our interviews suggested that combinations of religion, ethnicity and nationality could create particular vulnerabilities for Muslim prisoners that need specific recognition in prison strategies.

9. Recommendations and good practice

Recommendations

To the National Offender Management Service

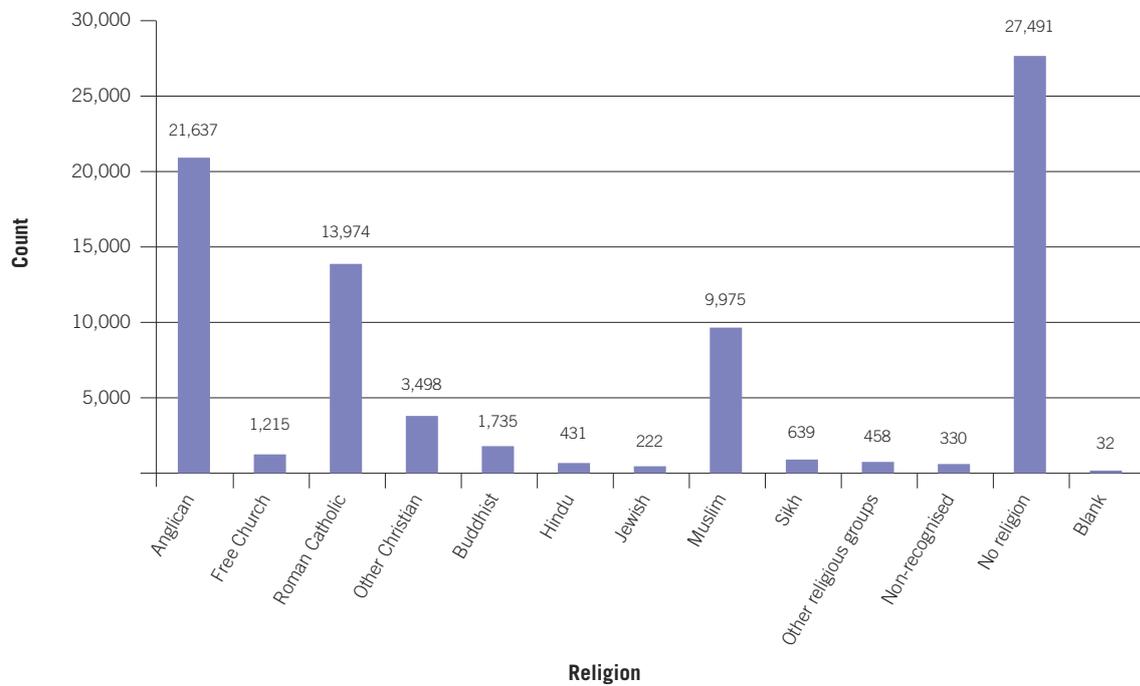
- 9.1 There should be a NOMS national strategy for Muslim prisoners, supported by national and local policies, outlining how the needs of Muslim prisoners will be met. This should include:
- Systematic monitoring and recording of conversions in prisons, including information on ethnicity, previous and new religions of converts, and reasons for conversion.
 - Staff training that enhances understanding of the main concerns of Muslim prisoners and a greater recognition of their religious diversity and the way that this interacts with cultural and racial identities.
 - Monitoring of regime elements by religion and investigation of areas of potential discrimination and disadvantage.
 - Routine assessment of the faith needs of the prisoner population to ensure adequate provision to meet these needs.
 - Mechanisms for consulting and positively enhancing dialogue with Muslim prisoners and addressing concerns raised by them. These should include discussion groups and written surveys.
 - The routine development of links with external community and faith groups to help meet the needs of prisoners and develop prison policy.
- 9.2 The perceptions of Muslims from different ethnic groups and nationalities should inform the development of a dynamic strategy.
- 9.3 The effectiveness of the Islamic awareness training provided for staff at Rochester should be evaluated, along with any other training being delivered, and rolled out nationally if deemed successful.
- 9.4 Muslim chaplains should have sufficient time to meet the religious and pastoral needs of the Muslim population and to fulfil any educational and consultancy role for prison staff. They should be routinely consulted by prison managers on decisions affecting policy and practice towards Muslim prisoners.
- 9.5 All prisons should provide opportunities for education and discussion about religion, either through classes or one-to-one sessions, and prioritise converts for attendance.
- 9.6 All prisoners should be unlocked in good time to attend services.
- 9.7 Cross-contamination of food should not take place, and proof of the authenticity of halal products should be displayed at serveries. Muslim orderlies or chaplains should routinely monitor practice at serveries.
- 9.8 Prisoners should not be banned from Muslim services for unrelated misdemeanours.

Good practice

- 9.9 *In Rochester, the chaplaincy team had set up an innovative work placement in the local mosque specifically for Muslim prisoners. It offered a frank account of life in prison to those in the community to promote understanding of prison life and to deter offending.*
- 9.10 *Rochester ran an inter-faith group to deal with moral issues and examine differences in perceptions between Christians and Muslims.*
- 9.11 *Wandsworth had an informative and easy-to-read guide to Islam for staff and prisoners.*

Appendix 1

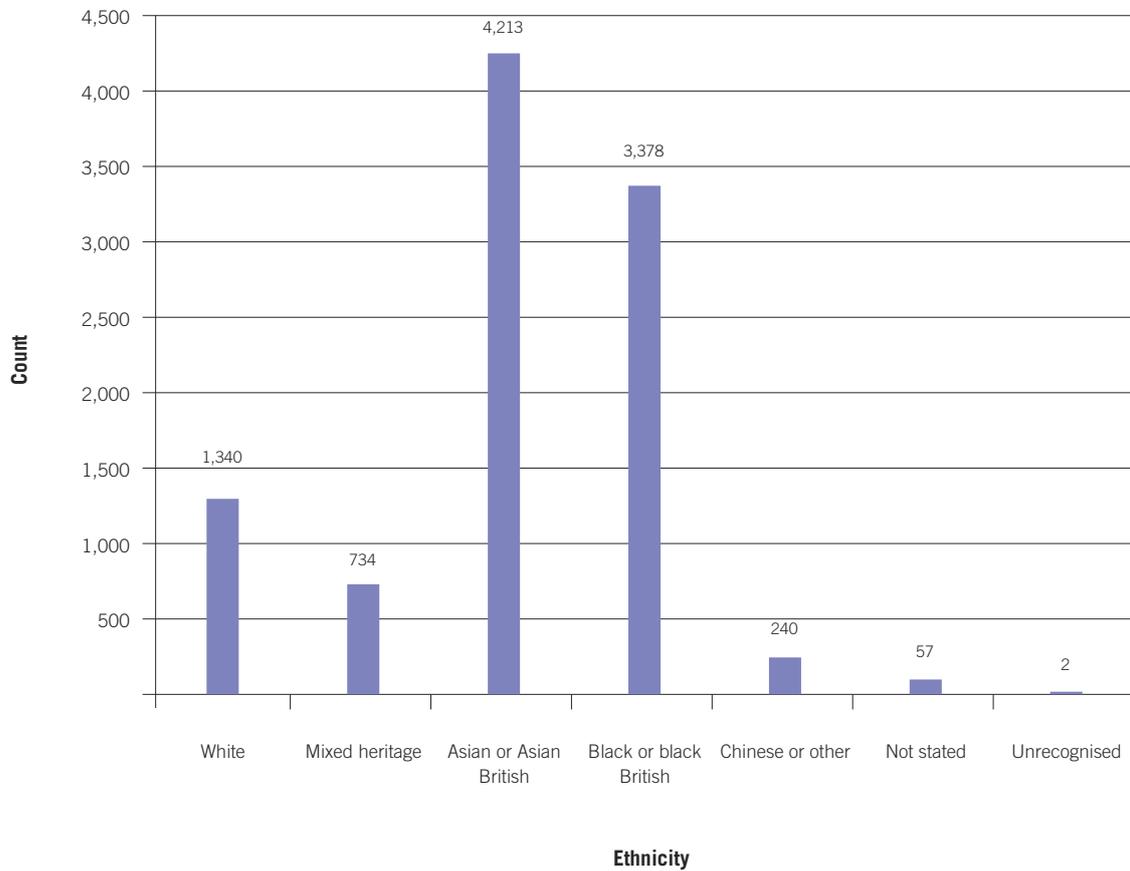
Prison population by religious affiliation: December 2008



Figures provided by OMS Analytical Services, March 2009

Appendix II

Muslim prison population by ethnicity: December 2008



Data Sources and Quality

These figures have been drawn from administrative IT systems. Care is taken when processing and analysing the returns, but the detail collected is subject to the inaccuracies inherent in any large scale recording system, and so although shown to the last individual, the figure may not be accurate to that level. Because the detailed population breakdowns have been scaled and also rounded to the nearest whole number, individual components may not sum to the totals.

OMSAS Analytical Services 2009.

Appendix III

List of establishments surveyed between September 2006 and April 2009

<i>Establishment</i>	<i>Functional type</i>	<i>Type of inspection</i>	<i>Date of inspection (w/c)</i>
Acklington	Cat C trainer	Full announced	11 Dec 06
Albany	Cat B trainer	Full unannounced	12 Nov 07
Askham Grange	Female	Full announced	29 Sep 08
Aylesbury	Young adult	Full announced	9 Mar 09
Bedford	Local	Full announced	2 Mar 09
Belmarsh	High secure/local	Full follow-up	27 Apr 09
Birmingham	Local	Full announced	19 Feb 07
Brinsford	Young adult	Full follow-up	5 Feb 07
Brixton	Local	Full announced	28 Apr 08
Brockhill	Cat C trainer	Full announced	10 Dec 07
Buckley Hall	Cat C trainer	Full announced	3 Dec 07
Bullingdon	Local	Full announced	14 Jan 08
Bullwood Hall	Cat C trainer	Full announced	3 Dec 07
Camp Hill	Cat C trainer	Full follow-up	9 Feb 09
Canterbury	Cat C trainer	Full announced	20 Aug 07
Cardiff	Local	Full announced	7 Jan 08
Castington	Young adult	Full announced	19 Jan 09
Channings Wood	Cat C trainer	Full announced	2 Jul 07
Chelmsford	Local/young offender	Full announced	9 Jul 07
Dartmoor	Cat C trainer	Full announced	11 Feb 08
Doncaster	Local/young offender	Full follow-up	11 Feb 08
Dovegate	Cat B trainer	Full announced	29 Sept 08
Downview	Female	Full announced	12 May 08
Drake Hall	Female	Full announced	3 Sep 07
East Sutton Park	Female	Full announced	13 Nov 06
Eastwood Park	Female	Full announced	13 Oct 08
Elmley	Local/trainer	Full announced	11 Dec 06
Erlestoke	Cat C trainer	Full announced	28 Apr 08
Everthorpe	Cat C trainer	Full announced	12 Jan 09
Featherstone	Cat C trainer	Full announced	20 Oct 08
Feltham	Young adult	Full follow-up	4 Jun 07
Forest Bank	Local	Full unannounced	10 Sep 07
Frankland	High secure	Full announced	4 Feb 08
Full Sutton	High secure	Full announced	19 Nov 06
Garth	Cat B trainer	Full announced	30 Mar 09
Gloucester	Local	Full announced	16 Apr 07
Haverigg	Cat C trainer	Full announced	2 Feb 09
Highpoint	Cat C trainer	Full announced	14 May 07
Hollesley Bay	Cat D/open	Full announced	9 Feb 09
Holloway	Female	Full follow-up	5 Mar 08
Hull	Local	Full announced	10 Nov 08

Appendix III *continued*

<i>Establishment</i>	<i>Functional type</i>	<i>Type of inspection</i>	<i>Date of inspection (w/c)</i>
Kennett	Cat C trainer	Full announced	1 Sep 08
Lancaster Castle	Cat C trainer	Full announced	1 Oct 07
Lancaster Farms	Young adult	Full announced	8 Sep 08
Latchmere House	Cat D/open	Full announced	15 Jan 07
Leeds	Local	Full unannounced	5 Dec 07
Leicester	Local	Full announced	2 Jun 08
Lewes	Local/young offender	Full announced	20 Aug 07
Leyhill	Cat D/open	Full announced	5 Mar 07
Lincoln	Local	Full announced	1 Dec 07
Lindholme	Cat C trainer	Full announced	29 Oct 07
Littlehey	Cat C trainer	Full announced	2 Jul 07
Liverpool	Local	Full follow-up	12 Feb 07
Long Lartin	High secure	Full announced	14 July 08
Maidstone	Cat C trainer	Full announced	19 Feb 07
Morton Hall	Female	Full announced	19 Nov 07
New Hall	Female/young offender	Full announced	10 Nov 08
North Sea Camp	Cat D/open	Full announced	11 May 09
Norwich	Local/young offender	Full follow-up	15 Nov 06
Onley	Cat C trainer/ young offender	Full announced	29 Oct 07
Parc	Local/young adult	Full announced	7 July 08
Parkhurst	Cat B trainer	Full follow-up	8 Dec 08
Pentonville	Local	Full announced	11 May 09
Peterborough	Local/male & female	Full announced	9 Oct 06
Portland	Young adult	Full follow-up	3 Jan 07
Ranby	Cat C trainer	Full announced	12 Mar 07
Reading	Young adult	Full follow-up	21 May 07
Risley	Cat C trainer	Full announced	14 Apr 08
Rye Hill	Cat B trainer	Full unannounced	11 Jun 07
Spring Hill	Cat D/open	Full announced	11 Aug 08
Stanford Hill	Cat D/open	Full announced	11 Dec 06
Stoke Heath	Young adult	Full follow-up	19 Mar 07
Styal	Female	Full announced	1 Sep 08
Swaleside	Cat B trainer	Full announced	31 Mar 08
The Mount	Cat C trainer	Full follow-up	18 Sep 06
The Verne	Cat C trainer	Full announced	6 Aug 07
Wakefield	High secure	Full announced	1 Dec 08
Wealstun	Cat C trainer/open	Full announced	1 Dec 08
Wellingborough	Cat C trainer	Full announced	4 Aug 08
Whatton	Cat C trainer	Full announced	22 Jan 07
Whitemoor	High secure	Full follow-up	7 Apr 08
Winchester	Local	Full announced	16 Apr 07
Woodhill	High secure/ young offender	Full announced	3 Sep 07
Wormwood Scrubs	Local	Full announced	9 Jun 08
Wymott	Cat C trainer	Full announced	20 Oct 08

Appendix IV

Age and ethnicity: comparison of the interview sample with the total Muslim prisoner population

<i>Age</i>	<i>Thematic sample</i>	<i>Total Muslim prisoner population (Dec 08)</i>
Under 21	36 (22%)	15%
21 -29	72 (44%)	44%
30-39	36 (22%)	26%
40-49	15 (9%)	10%
50-59	5 (3%)	3%
Over 60	0	1%

<i>Ethnicity</i>	<i>Thematic sample</i>	<i>Total Muslim prisoner population (Dec 08)</i>
Asian	57 (35%)	42%
Black	61 (37%)	34%
Mixed	13 (8%)	7%
White	27 (16%)	13%
Other	6 (4%)	2%

Appendix V

Comparison of survey sample and total Muslim prisoner population in December 2008 by prison type

<i>Location</i>	<i>Survey sample (excluding missing data) –1,031</i>	<i>Total Muslim prison population in Dec 08 – 9,975</i>
Locals	(290) 28%	34%
High secure	(74) 7%	7%
Cat B trainers	(88) 9%	40% (trainers combined)
Cat C trainers	(263) 26%	
YOIs	(183) 17%	8%
Female	(60) 6%	5%
Open (Cat D)	(73) 7%	5%

Comparison of survey sample and total Muslim prisoner population in December 2008 by ethnicity

<i>Ethnicity</i>	<i>Survey sample (excluding missing data) –1,031</i>	<i>Total Muslim prison population in Dec 08 – 9,975</i>
White	(116) 11%	13%
Black	(338) 32%	34%
Asian	(424) 40%	42%
Mixed	(102) 10%	7%
Chinese/other	(51) 5%	3%

Appendix VI

Main issues/problems highlighted by interviewees

	<i>Yes, this is a problem (number of respondents)</i>	<i>Average rate (1dp) (1 = slight problem, to 4 = a very big problem)</i>	<i>Seriousness score</i>
Consequence of media events/ media portrayals of Islam	89	3.3	293
Canteen	78	2.9	229
Food	75	3	222
The way staff behave with prisoners	81	2.7	216
Misunderstanding of Islamic practices	68	2.9	196
Applications	65	3	192
Lack of family contact	59	3.1	184.5
Discrimination on the basis of your ethnicity/racism	64	2.9	183
Health care	52	3.1	161
IEP scheme	52	2.9	150
Discrimination on the basis of your religion	55	2.7	148
Lack of preparation for release	46	3.2	148
Staff treat Muslim prisoners fairly	53	2.8	146.5
Access to religious leader	46	3.2	145
Complaints	44	3	133
Isolation (within the prison)	41	3	121.5
Religious intolerance	43	2.6	112.5

Appendix VII

Importance of personal characteristics to own identity

	<i>n= yes</i>	<i>Average rating</i>
Religion	155 (95%)	3.5
Ethnicity	112 (68%)	3.1
Nationality	123 (75%)	3.1
Age	85 (52%)	2.7
Gender	117 (71%)	3.1

Importance of personal characteristics in defining role/place in society

	<i>n = yes</i>	<i>Average rating</i>
Religion	136 (83%)	3.5
Ethnicity	103 (63%)	3.1
Nationality	104 (63%)	3.1
Age	78 (48%)	2.7
Gender	100 (61%)	3.2

Appendix VIII

Significant differences in profile between Muslim and non-Muslim prisoners responding to surveys between September 2006 and April 2009

<i>Muslim prisoners were significantly more likely to be:</i>	<i>Muslim prisoners</i>	<i>Non-Muslim prisoners</i>
under the age of 21	13%	9%
a foreign national	25%	12%
from a minority ethnic group	89%	19%
in prison for the first time	48%	36%

<i>Muslim prisoners were significantly less likely to:</i>	<i>Muslim prisoners</i>	<i>Non-Muslim prisoners</i>
be sentenced	82%	86%
be on recall	6%	10%
have less than six months to serve	29%	37%
have English as their first language	63%	92%

Appendix IX

Survey breakdown by ethnicity: September 2006 – April 2009

- (i) Asian prisoner survey responses
- (ii) Black prisoner survey responses
- (iii) Mixed heritage prisoner survey responses
- (iv) Muslim prisoners: all ethnic groups survey responses
- (v) Asian and black Muslim prisoner survey responses
- (vi) Non-Muslim prisoner survey responses for all ethnic groups

(i) Asian prisoner survey responses: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

-  Any percentage highlighted in green is significantly better
-  Any percentage highlighted in blue is significantly worse
-  Any percentage highlighted in orange shows a significant difference in prisoners' background details
-  Percentages which are not highlighted show there is no significant difference

		Asian Muslim prisoners	Asian non-Muslim prisoners
	Number of completed questionnaires returned	424	172
	SECTION 1: GENERAL INFORMATION		
2	Are you under 21 years of age?	11%	5%
3a	Are you sentenced?	84%	80%
3b	Are you on recall?	6%	6%
4a	Is your sentence less than 12 months?	13%	22%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	6%	2%
5	Do you have six months or less to serve?	31%	38%
6	Have you been in this prison less than a month?	12%	19%
7	Are you a foreign national?	13%	34%
8	Is English your first language?	59%	54%
11	Are you homosexual/gay or bisexual?	3%	6%
12	Do you consider yourself to have a disability?	10%	11%
13	Is this your first time in prison?	53%	61%
14	Have you been in more than five prisons this time?	7%	10%
15	Do you have any children under the age of 18?	41%	41%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	46%	50%
1b	Was your personal safety during the journey good/very good?	56%	55%
1c	Was the comfort of the van good/very good?	18%	24%
1d	Was the attention paid to your health needs good/very good?	30%	35%
1e	Was the frequency of toilet breaks good/very good?	15%	24%
2	Did you spend more than four hours in the van?	10%	8%
3	Were you treated well/very well by the escort staff?	64%	64%
4a	Did you know where you were going when you left court or when transferred from another prison?	71%	64%
4b	Before you arrived here did you receive any written information about what would happen to you?	22%	20%
4c	When you first arrived here did your property arrive at the same time as you?	83%	83%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1	In the first 24 hours, did staff ask you if you needed help/support with the following:		
1b	Problems with loss of property?	10%	11%
1c	Housing problems?	21%	34%
1d	Problems contacting employers?	11%	15%
1e	Problems contacting family?	40%	54%
1f	Problems ensuring dependants were looked after?	13%	11%
1g	Money problems?	14%	17%
1h	Problems of feeling depressed/suicidal?	45%	38%
1i	Health problems?	66%	56%
1j	Problems in needing protection from other prisoners?	18%	27%
1k	Problems accessing phone numbers?	40%	34%
2	When you first arrived:		
2a	Did you have any problems?	71%	66%
2b	Did you have any problems with loss of property?	12%	16%
2c	Did you have any housing problems?	11%	19%
2d	Did you have any problems contacting employers?	6%	7%

2e	Did you have any problems contacting family?	34%	30%
2f	Did you have any problems ensuring dependants were being looked after?	5%	8%
2g	Did you have any money worries?	24%	24%
2h	Did you have any problems with feeling depressed or suicidal?	22%	20%
2i	Did you have any health problems?	19%	20%
2j	Did you have any problems with needing protection from other prisoners?	6%	5%
2k	Did you have problems accessing phone numbers?	31%	33%
3a	Were you seen by a member of health services in reception?	85%	76%
3b	When you were searched in reception, was this carried out in a respectful way?	68%	68%
4	Were you treated well/very well in reception?	61%	67%
5	On your day of arrival, were you offered any of the following information:		
5a	Information about what was going to happen to you?	43%	40%
5b	Information about what support was available for people feeling depressed or suicidal?	37%	38%
5c	Information about how to make routine requests?	30%	31%
5d	Information about your entitlement to visits?	41%	42%
5e	Information about health services?	54%	44%
5f	Information about the chaplaincy?	48%	45%
6	On your day of arrival, were you offered any of the following:		
6a	A smokers/non-smokers pack?	75%	62%
6b	The opportunity to have a shower?	35%	33%
6c	The opportunity to make a free telephone call?	53%	50%
6d	Something to eat?	74%	77%
7	Within the first 24 hours did you meet any of the following people:		
7a	The chaplain or a religious leader?	40%	44%
7b	Someone from health services?	62%	60%
7c	A Listener/Samaritans?	19%	23%
8	Did you have access to the prison shop/canteen within the first 24 hours?	18%	21%
9	Did you feel safe on your first night here?	62%	68%
10	Have you been on an induction course?	85%	86%

For those who have been on an induction course:			
11	Did the course cover everything you needed to know about the prison?	57%	61%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY			
1	In terms of your legal rights, is it easy/very easy to:		
1a	Communicate with your solicitor or legal representative?	47%	42%
1b	Attend legal visits?	56%	45%
1c	Obtain bail information?	20%	15%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	41%	31%
3	For the wing/unit you are currently on:		
3a	Are you normally offered enough clean, suitable clothes for the week?	56%	56%
3b	Are you normally able to have a shower every day?	86%	85%
3c	Do you normally receive clean sheets every week?	73%	75%
3d	Do you normally get cell cleaning materials every week?	64%	71%
3e	Is your cell call bell normally answered within five minutes?	39%	49%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	62%	63%
3g	Can you normally get your stored property if you need to?	28%	33%
4	Is the food in this prison good/very good?	25%	28%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	37%	44%
6a	Is it easy/very easy to get a complaints form?	80%	72%
6b	Is it easy/very easy to get an application form?	83%	81%
7	Have you made an application?	83%	78%
For those who have made an application:			
8a	Do you feel applications are dealt with fairly?	52%	56%
8b	Do you feel applications are dealt with promptly (within seven days)?	48%	55%
9	Have you made a complaint?	52%	44%
For those who have made a complaint:			
10a	Do you feel complaints are dealt with fairly?	28%	38%
10b	Do you feel complaints are dealt with promptly (within seven days)?	35%	39%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	32%	32%

10c	Were you given information about how to make an appeal?	25%	25%
12	Is it easy/very easy to see the Independent Monitoring Board?	28%	34%
13a	Do you feel your religious beliefs are respected?	63%	63%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	68%	59%
14	Are you able to speak to a Listener at any time if you want to?	50%	56%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	60%	73%
15b	Do most staff, in this prison, treat you with respect?	61%	74%
SECTION 5: SAFETY			
1	Have you ever felt unsafe in this prison?	46%	39%
2	Do you feel unsafe in this prison at the moment?	20%	23%
4	Have you been victimised by another prisoner?	25%	24%
5	Since you have been here, has another prisoner:		
5a	Made insulting remarks made about you, your family or friends?	11%	14%
5b	Hit, kicked or assaulted you?	8%	10%
5c	Sexually abused you?	0%	1%
5d	Victimised you because of your race or ethnic origin?	14%	12%
5e	Victimised you because of drugs?	2%	4%
5f	Taken your canteen/property?	4%	6%
5g	Victimised you because you were new here?	6%	7%
5h	Victimised you because of your sexuality?	0%	1%
5i	Victimised you because you have a disability?	1%	1%
5j	Victimised you because of your religion/religious beliefs?	12%	7%
5k	Victimised you because you were from a different part of the country?	6%	7%
5l	Victimised you because of your offence/crime?	3%	9%
6	Have you been victimised by a member of staff?	35%	24%
7	Since you have been here, has a member of staff:		
7a	Made insulting remarks made about you, your family or friends?	14%	9%
7b	Hit, kicked or assaulted you?	4%	1%
7c	Sexually abused you?	1%	0%
7d	Victimised you because of your race or ethnic origin?	20%	8%

7e	Victimised you because of drugs?	2%	5%
7f	Victimised you because you were new here?	11%	8%
7g	Victimised you because of your sexuality?	0%	0%
7h	Victimised you because you have a disability?	2%	2%
7i	Victimised you because of your religion/religious beliefs?	17%	6%
7j	Victimised you because you were from a different part of the country?	7%	5%
7k	Victimised you because of your offence/crime?	4%	6%
For those who have been victimised by staff or other prisoners:			
8	Did you report any victimisation that you have experienced?	43%	30%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	25%	20%
10	Have you ever felt threatened or intimidated by a member of staff in here?	31%	18%
11	Is it easy/very easy to get illegal drugs in this prison?	29%	28%
SECTION 6: HEALTH SERVICES			
1a	Is it easy/very easy to see the doctor?	31%	28%
1b	Is it easy/very easy to see the nurse?	56%	58%
1c	Is it easy/very easy to see the dentist?	10%	24%
1d	Is it easy/very easy to see the optician?	13%	19%
2	Are you able to see a pharmacist?	48%	47%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:			
3a	The doctor?	50%	54%
3b	The nurse?	51%	60%
3c	The dentist?	34%	41%
3d	The optician?	38%	53%
4	The overall quality of health services?	39%	49%
5	Are you currently taking medication?	33%	40%
For those currently taking medication:			
6	Are you allowed to keep possession of your medication in your own cell?	83%	82%
9a	Did you have a drug problem when you came into this prison?	11%	11%
9b	Did you have an alcohol problem when you came into this prison?	6%	9%

10a	Have you developed a drug problem since you have been in this prison?	4%	3%
10b	Have you developed an alcohol problem since you have been in this prison?	1%	2%
For those with drug or alcohol problems:			
11	Do you know who to contact in this prison for help?	71%	56%
12	Have you received any help or intervention while in this prison?	71%	88%
For those who have received help or intervention with their drug or alcohol problem:			
13	Was this intervention or help useful?	56%	58%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	15%	20%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	10%	15%
For those who may have a drug or alcohol problem on release, do you know who in this prison:			
15	Can help you contact external drug or alcohol agencies on release?	44%	68%
SECTION 7: PURPOSEFUL ACTIVITY			
1 Are you currently involved in any of the following activities:			
1a	A prison job?	54%	53%
1b	Vocational or skills training?	24%	7%
1c	Education (including basic skills)?	45%	51%
1d	Offending behaviour programmes?	19%	8%
2ai	Have you had a job while in prison?	72%	65%
For those who have had a prison job while in prison:			
2aii	Do you feel the job will help you on release?	46%	36%
2bi	Have you been involved in vocational or skills training while in prison?	65%	60%
For those who have had vocational or skills training while in prison:			
2bii	Do you feel the vocational or skills training will help you on release?	58%	48%
2ci	Have you been involved in education while in prison?	81%	73%
For those who have been involved in education while in prison:			
2cii	Do you feel the education will help you on release?	67%	64%
2di	Have you been involved in offending behaviour programmes while in prison?	61%	54%
For those who have been involved in offending behaviour programmes while in prison:			
2dii	Do you feel the offending behaviour programme(s) will help you on release?	57%	46%

3	Do you go to the library at least once a week?	35%	43%
4	On average, do you go to the gym at least twice a week?	57%	46%
5	On average, do you go outside for exercise three or more times a week?	47%	43%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	12%	17%
7	On average, do you go on association more than five times each week?	64%	49%
8	Do staff normally speak to you most of the time/all of the time during association?	16%	17%
SECTION 8: RESETTLEMENT			
1	Do you have a personal officer?	59%	58%
For those with a personal officer:			
2	Do you think your personal officer is helpful/very helpful?	59%	70%
For those who are sentenced:			
3	Do you have a sentence plan?	57%	42%
For those with a sentence plan:			
4	Were you involved/very involved in the development of your plan?	66%	67%
5	Can you achieve some/all of your sentence plan targets in this prison?	60%	77%
6	Are there plans for you to achieve some/all your targets in another prison?	49%	31%
For those who are sentenced:			
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	26%	34%
8	Do you feel that any member of staff has helped you to prepare for release?	13%	25%
9	Have you had any problems with sending or receiving mail?	42%	29%
10	Have you had any problems getting access to the telephones?	32%	33%
11	Did you have a visit in the first week that you were here?	37%	29%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	61%	62%
13	Did you receive one or more visits in the last week?	40%	36%
14	Have you been helped to maintain contact with family/friends while in this prison?	46%	54%
15	Do you know who to contact within this prison to get help with the following:		
15b	Maintaining good relationships?	19%	20%
15c	Avoiding bad relationships?	14%	10%
15d	Finding a job on release?	33%	36%

15e	Finding accommodation on release?	36%	41%
15f	With money/finances on release?	24%	24%
15g	Claiming benefits on release?	33%	34%
15h	Arranging a place at college/continuing education on release?	28%	29%
15i	Accessing health services on release?	26%	34%
15j	Opening a bank account on release?	24%	30%
16	Do you think you will have a problem with any of the following on release from prison:		
16b	Maintaining good relationships?	7%	12%
16c	Avoiding bad relationships?	6%	10%
16d	Finding a job?	44%	49%
16e	Finding accommodation?	24%	35%
16f	Money/finances?	43%	46%
16g	Claiming benefits?	31%	35%
16h	Arranging a place at college/continuing education?	32%	30%
16i	Accessing health services?	17%	16%
16j	Opening a bank account?	28%	37%
For those who are sentenced:			
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	54%	59%

(ii) Black prisoner survey responses: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

-  Any percentage highlighted in green is significantly better
-  Any percentage highlighted in blue is significantly worse
-  Any percentage highlighted in orange shows a significant difference in prisoners' background details
-  Percentages which are not highlighted show there is no significant difference

		Black Muslim prisoners	Black non-Muslim prisoners
	Number of completed questionnaires returned	338	880
	SECTION 1: GENERAL INFORMATION		
2	Are you under 21 years of age?	15%	10%
3a	Are you sentenced?	82%	10%
3b	Are you on recall?	5%	6%
4a	Is your sentence less than 12 months?	7%	11%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	7%	4%
5	Do you have six months or less to serve?	29%	31%
6	Have you been in this prison less than a month?	13%	9%
7	Are you a foreign national?	29%	31%
8	Is English your first language?	73%	87%
11	Are you homosexual/gay or bisexual?	2%	3%
12	Do you consider yourself to have a disability?	12%	11%
13	Is this your first time in prison?	38%	46%
14	Have you been in more than five prisons this time?	17%	9%
15	Do you have any children under the age of 18?	52%	60%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	43%	52%
1b	Was your personal safety during the journey good/very good?	52%	55%
1c	Was the comfort of the van good/very good?	16%	17%
1d	Was the attention paid to your health needs good/very good?	29%	31%
1e	Was the frequency of toilet breaks good/very good?	13%	14%
2	Did you spend more than four hours in the van?	10%	7%
3	Were you treated well/very well by the escort staff?	58%	65%
4a	Did you know where you were going when you left court or when transferred from another prison?	69%	72%
4b	Before you arrived here did you receive any written information about what would happen to you?	17%	18%
4c	When you first arrived here did your property arrive at the same time as you?	69%	81%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1 In the first 24 hours, did staff ask you if you needed help/support with the following:

1b	Problems with loss of property?	18%	15%
1c	Housing problems?	32%	24%
1d	Problems contacting employers?	10%	10%
1e	Problems contacting family?	51%	53%
1f	Problems ensuring dependants were looked after?	11%	13%
1g	Money problems?	21%	20%
1h	Problems of feeling depressed/suicidal?	37%	38%
1i	Health problems?	52%	58%
1j	Problems in needing protection from other prisoners?	11%	19%
1k	Problems accessing phone numbers?	37%	41%

2 When you first arrived:

2a	Did you have any problems?	73%	71%
2b	Did you have any problems with loss of property?	22%	18%
2c	Did you have any housing problems?	23%	23%
2d	Did you have any problems contacting employers?	6%	8%

2e	Did you have any problems contacting family?	29%	26%
2f	Did you have any problems ensuring dependants were being looked after?	6%	8%
2g	Did you have any money worries?	27%	25%
2h	Did you have any problems with feeling depressed or suicidal?	18%	18%
2i	Did you have any health problems?	21%	18%
2j	Did you have any problems with needing protection from other prisoners?	7%	7%
2k	Did you have problems accessing phone numbers?	34%	29%
3a	Were you seen by a member of health services in reception?	84%	83%
3b	When you were searched in reception, was this carried out in a respectful way?	55%	69%
4	Were you treated well/very well in reception?	54%	64%
5	On your day of arrival, were you offered any of the following information:		
5a	Information about what was going to happen to you?	46%	47%
5b	Information about what support was available for people feeling depressed or suicidal?	41%	41%
5c	Information about how to make routine requests?	34%	40%
5d	Information about your entitlement to visits?	49%	49%
5e	Information about health services?	49%	54%
5f	Information about the chaplaincy?	49%	47%
6	On your day of arrival, were you offered any of the following:		
6a	A smokers/non-smokers pack?	74%	77%
6b	The opportunity to have a shower?	40%	39%
6c	The opportunity to make a free telephone call?	52%	52%
6d	Something to eat?	74%	81%
7	Within the first 24 hours did you meet any of the following people:		
7a	The chaplain or a religious leader?	40%	46%
7b	Someone from health services?	70%	73%
7c	A Listener/Samaritans?	20%	23%
8	Did you have access to the prison shop/canteen within the first 24 hours?	22%	24%
9	Did you feel safe on your first night here?	68%	72%
10	Have you been on an induction course?	86%	88%

For those who have been on an induction course:			
11	Did the course cover everything you needed to know about the prison?	54%	60%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY			
1 In terms of your legal rights, is it easy/very easy to:			
1a	Communicate with your solicitor or legal representative?	44%	45%
1b	Attend legal visits?	51%	52%
1c	Obtain bail information?	19%	19%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	40%	39%
3 For the wing/unit you are currently on:			
3a	Are you normally offered enough clean, suitable clothes for the week?	46%	54%
3b	Are you normally able to have a shower every day?	79%	85%
3c	Do you normally receive clean sheets every week?	73%	75%
3d	Do you normally get cell cleaning materials every week?	68%	67%
3e	Is your cell call bell normally answered within five minutes?	33%	37%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	67%	71%
3g	Can you normally get your stored property, if you need to?	26%	29%
4	Is the food in this prison good/very good?	18%	26%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	35%	37%
6a	Is it easy/very easy to get a complaints form?	77%	82%
6b	Is it easy/very easy to get an application form?	85%	88%
7	Have you made an application?	84%	85%
For those who have made an application:			
8a	Do you feel applications are dealt with fairly?	47%	51%
8b	Do you feel applications are dealt with promptly (within seven days)?	40%	48%
9	Have you made a complaint?	60%	55%
For those who have made a complaint:			
10a	Do you feel complaints are dealt with fairly?	22%	25%
10b	Do you feel complaints are dealt with promptly (within seven days)?	28%	32%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	34%	23%

10c	Were you given information about how to make an appeal?	28%	30%
12	Is it easy/very easy to see the Independent Monitoring Board?	25%	29%
13a	Do you feel your religious beliefs are respected?	56%	59%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	70%	59%
14	Are you able to speak to a Listener at any time, if you want to?	48%	51%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	61%	67%
15b	Do most staff, in this prison, treat you with respect?	58%	64%
SECTION 5: SAFETY			
1	Have you ever felt unsafe in this prison?	47%	40%
2	Do you feel unsafe in this prison at the moment?	25%	20%
4	Have you been victimised by another prisoner?	25%	23%
5	Since you have been here, has another prisoner:		
5a	Made insulting remarks made about you, your family or friends?	11%	10%
5b	Hit, kicked or assaulted you?	8%	6%
5c	Sexually abused you?	2%	1%
5d	Victimised you because of your race or ethnic origin?	10%	7%
5e	Victimised you because of drugs?	3%	2%
5f	Taken your canteen/property?	3%	4%
5g	Victimised you because you were new here?	5%	5%
5h	Victimised you because of your sexuality?	1%	1%
5i	Victimised you because you have a disability?	1%	1%
5j	Victimised you because of your religion/religious beliefs?	5%	2%
5k	Victimised you because you were from a different part of the country?	7%	6%
5l	Victimised you because of your offence/crime?	5%	5%
6	Have you been victimised by a member of staff?	38%	32%
7	Since you have been here, has a member of staff:		
7a	Made insulting remarks made about you, your family or friends?	13%	11%
7b	Hit, kicked or assaulted you?	8%	4%
7c	Sexually abused you?	2%	1%
7d	Victimised you because of your race or ethnic origin?	20%	13%

7e	Victimised you because of drugs?	1%	2%
7f	Victimised you because you were new here?	9%	8%
7g	Victimised you because of your sexuality?	1%	0%
7h	Victimised you because you have a disability?	0%	2%
7i	Victimised you because of your religion/religious beliefs?	14%	3%
7j	Victimised you because you were from a different part of the country?	10%	6%
7k	Victimised you because of your offence/crime?	7%	8%
For those who have been victimised by staff or other prisoners:			
8	Did you report any victimisation that you have experienced?	49%	34%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	22%	22%
10	Have you ever felt threatened or intimidated by a member of staff in here?	32%	28%
11	Is it easy/very easy to get illegal drugs in this prison?	24%	22%
SECTION 6: HEALTH SERVICES			
1a	Is it easy/very easy to see the doctor?	25%	35%
1b	Is it easy/very easy to see the nurse?	68%	63%
1c	Is it easy/very easy to see the dentist?	13%	14%
1d	Is it easy/very easy to see the optician?	11%	16%
2	Are you able to see a pharmacist?	35%	47%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:			
3a	The doctor?	45%	50%
3b	The nurse?	51%	62%
3c	The dentist?	31%	44%
3d	The optician?	28%	44%
4	The overall quality of health services?	37%	42%
5	Are you currently taking medication?	37%	34%
For those currently taking medication:			
6	Are you allowed to keep possession of your medication in your own cell?	75%	81%
9a	Did you have a drug problem when you came into this prison?	12%	13%
9b	Did you have an alcohol problem when you came into this prison?	4%	5%

10a	Have you developed a drug problem since you have been in this prison?	7%	5%
10b	Have you developed an alcohol problem since you have been in this prison?	3%	1%
For those with drug or alcohol problems:			
11	Do you know who to contact in this prison for help?	62%	73%
12	Have you received any help or intervention while in this prison?	55%	69%
For those who have received help or intervention with their drug or alcohol problem:			
13	Was this intervention or help useful?	91%	75%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	22%	17%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	14%	11%
For those who may have a drug or alcohol problem on release, do you know who in this prison:			
15	Can help you contact external drug or alcohol agencies on release?	35%	49%
SECTION 7: PURPOSEFUL ACTIVITY			
1 Are you currently involved in any of the following activities:			
1a	A prison job?	36%	47%
1b	Vocational or skills training?	15%	23%
1c	Education (including basic skills)?	37%	49%
1d	Offending behaviour programmes?	9%	12%
2ai	Have you had a job while in prison?	74%	77%
For those who have had a prison job while in prison:			
2aii	Do you feel the job will help you on release?	44%	45%
2bi	Have you been involved in vocational or skills training while in prison?	68%	71%
For those who have had vocational or skills training while in prison:			
2bii	Do you feel the vocational or skills training will help you on release?	59%	62%
2ci	Have you been involved in education while in prison?	80%	82%
For those who have been involved in education while in prison:			
2cii	Do you feel the education will help you on release?	70%	71%
2di	Have you been involved in offending behaviour programmes while in prison?	69%	66%
For those who have been involved in offending behaviour programmes while in prison:			
2dii	Do you feel the offending behaviour programme(s) will help you on release?	65%	54%

3	Do you go to the library at least once a week?	38%	42%
4	On average, do you go to the gym at least twice a week?	57%	61%
5	On average, do you go outside for exercise three or more times a week?	40%	44%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	10%	14%
7	On average, do you go on association more than five times each week?	52%	59%
8	Do staff normally speak to you most of the time/all of the time during association?	18%	17%
SECTION 8: RESETTLEMENT			
1	Do you have a personal officer?	56%	58%
For those with a personal officer:			
2	Do you think your personal officer is helpful/very helpful?	51%	57%
For those who are sentenced:			
3	Do you have a sentence plan?	59%	57%
For those with a sentence plan			
4	Were you involved/very involved in the development of your plan?	60%	67%
5	Can you achieve some/all of your sentence plan targets in this prison?	60%	68%
6	Are there plans for you to achieve some/all your targets in another prison?	49%	52%
For those who are sentenced:			
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	24%	29%
8	Do you feel that any member of staff has helped you to prepare for release?	12%	18%
9	Have you had any problems with sending or receiving mail?	45%	37%
10	Have you had any problems getting access to the telephones?	22%	24%
11	Did you have a visit in the first week that you were here?	22%	27%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	53%	59%
13	Did you receive one or more visits in the last week?	33%	36%
14	Have you been helped to maintain contact with family/friends while in this prison?	21%	40%
15	Do you know who to contact within this prison to get help with the following:		
15b	Maintaining good relationships?	17%	13%
15c	Avoiding bad relationships?	8%	10%
15d	Finding a job on release?	38%	39%

15e	Finding accommodation on release?	39%	41%
15f	With money/finances on release?	25%	28%
15g	Claiming benefits on release?	31%	36%
15h	Arranging a place at college/continuing education on release?	30%	30%
15i	Accessing health services on release?	24%	29%
15j	Opening a bank account on release?	22%	29%
16	Do you think you will have a problem with any of the following on release from prison		
16b	Maintaining good relationships?	28%	16%
16c	Avoiding bad relationships?	18%	18%
16d	Finding a job?	58%	53%
16e	Finding accommodation?	54%	46%
16f	Money/finances?	51%	50%
16g	Claiming benefits?	39%	34%
16h	Arranging a place at college/continuing education?	39%	33%
16i	Accessing health services?	26%	16%
16j	Opening a bank account?	43%	33%
For those who are sentenced:			
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	57%	63%

(iii) Mixed heritage prisoner survey responses: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

- Any percentage highlighted in green is significantly better
- Any percentage highlighted in blue is significantly worse
- Any percentage highlighted in orange shows a significant difference in prisoners' background details
- Percentages which are not highlighted show there is no significant difference

		Mixed heritage Muslim prisoners	Mixed heritage non- Muslim prisoners
Number of completed questionnaires returned		102	388
SECTION 1: GENERAL INFORMATION			
2	Are you under 21 years of age?	21%	14%
3a	Are you sentenced?	81%	81%
3b	Are you on recall?	12%	10%
4a	Is your sentence less than 12 months?	11%	9%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	8%	7%
5	Do you have six months or less to serve?	27%	32%
6	Have you been in this prison less than a month?	3%	20%
7	Are you a foreign national?	21%	16%
8	Is English your first language?	75%	90%
11	Are you homosexual/gay or bisexual?	4%	4%
12	Do you consider yourself to have a disability?	10%	11%
13	Is this your first time in prison?	38%	34%
14	Have you been in more than five prisons this time?	12%	7%
15	Do you have any children under the age of 18?	42%	55%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	28%	47%
1b	Was your personal safety during the journey good/very good?	41%	57%
1c	Was the comfort of the van good/very good?	7%	11%
1d	Was the attention paid to your health needs good/very good?	19%	27%
1e	Was the frequency of toilet breaks good/very good?	10%	11%
2	Did you spend more than four hours in the van?	7%	9%
3	Were you treated well/very well by the escort staff?	45%	69%
4a	Did you know where you were going when you left court or when transferred from another prison?	71%	75%
4b	Before you arrived here did you receive any written information about what would happen to you?	18%	16%
4c	When you first arrived here did your property arrive at the same time as you?	68%	80%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1	In the first 24 hours, did staff ask you if you needed help/support with the following:		
1b	Problems with loss of property?	11%	12%
1c	Housing problems?	11%	22%
1d	Problems contacting employers?	6%	9%
1e	Problems contacting family?	41%	50%
1f	Problems ensuring dependants were looked after?	6%	10%
1g	Money problems?	11%	14%
1h	Problems of feeling depressed/suicidal?	24%	45%
1i	Health problems?	40%	60%
1j	Problems in needing protection from other prisoners?	11%	16%
1k	Problems accessing phone numbers?	31%	38%
2	When you first arrived:		
2a	Did you have any problems?	85%	71%
2b	Did you have any problems with loss of property?	21%	15%
2c	Did you have any housing problems?	17%	18%
2d	Did you have any problems contacting employers?	7%	6%

2e	Did you have any problems contacting family?	42%	30%
2f	Did you have any problems ensuring dependants were being looked after?	6%	7%
2g	Did you have any money worries?	23%	22%
2h	Did you have any problems with feeling depressed or suicidal?	20%	16%
2i	Did you have any health problems?	19%	19%
2j	Did you have any problems with needing protection from other prisoners?	3%	6%
2k	Did you have problems accessing phone numbers?	38%	25%
3a	Were you seen by a member of health services in reception?	78%	89%
3b	When you were searched in reception, was this carried out in a respectful way?	52%	74%
4	Were you treated well/very well in reception?	50%	59%
5	On your day of arrival, were you offered any of the following information:		
5a	Information about what was going to happen to you?	33%	40%
5b	Information about what support was available for people feeling depressed or suicidal?	29%	38%
5c	Information about how to make routine requests?	23%	33%
5d	Information about your entitlement to visits?	31%	41%
5e	Information about health services?	43%	56%
5f	Information about the chaplaincy?	31%	53%
6	On your day of arrival, were you offered any of the following:		
6a	A smokers/non-smokers pack?	72%	77%
6b	The opportunity to have a shower?	32%	35%
6c	The opportunity to make a free telephone call?	44%	53%
6d	Something to eat?	71%	79%
7	Within the first 24 hours did you meet any of the following people:		
7a	The chaplain or a religious leader?	39%	43%
7b	Someone from health services?	60%	72%
7c	A Listener/Samaritans?	20%	25%
8	Did you have access to the prison shop/canteen within the first 24 hours?	15%	20%
9	Did you feel safe on your first night here?	66%	83%
10	Have you been on an induction course?	80%	85%

For those who have been on an induction course:			
11	Did the course cover everything you needed to know about the prison?	46%	56%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY			
1	In terms of your legal rights, is it easy/very easy to:		
1a	Communicate with your solicitor or legal representative?	32%	42%
1b	Attend legal visits?	53%	54%
1c	Obtain bail information?	11%	22%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	48%	40%
3	For the wing/unit you are currently on:		
3a	Are you normally offered enough clean, suitable clothes for the week?	44%	44%
3b	Are you normally able to have a shower every day?	81%	82%
3c	Do you normally receive clean sheets every week?	71%	78%
3d	Do you normally get cell cleaning materials every week?	66%	68%
3e	Is your cell call bell normally answered within five minutes?	35%	39%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	61%	64%
3g	Can you normally get your stored property, if you need to?	18%	26%
4	Is the food in this prison good/very good?	15%	23%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	28%	39%
6a	Is it easy/very easy to get a complaints form?	81%	83%
6b	Is it easy/very easy to get an application form?	81%	87%
7	Have you made an application?	85%	89%
For those who have made an application:			
8a	Do you feel applications are dealt with fairly?	41%	54%
8b	Do you feel applications are dealt with promptly (within seven days)?	31%	45%
9	Have you made a complaint?	63%	58%
For those who have made a complaint:			
10a	Do you feel complaints are dealt with fairly?	18%	25%
10b	Do you feel complaints are dealt with promptly (within seven days)?	20%	29%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	47%	25%

10c	Were you given information about how to make an appeal?	25%	28%
12	Is it easy/very easy to see the Independent Monitoring Board?	27%	31%
13a	Do you feel your religious beliefs are respected?	50%	50%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	60%	54%
14	Are you able to speak to a Listener at any time, if you want to?	41%	49%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	54%	67%
15b	Do most staff, in this prison, treat you with respect?	57%	67%
SECTION 5: SAFETY			
1	Have you ever felt unsafe in this prison?	46%	37%
2	Do you feel unsafe in this prison at the moment?	26%	16%
4	Have you been victimised by another prisoner?	21%	23%
5	Since you have been here, has another prisoner:		
5a	Made insulting remarks made about you, your family or friends?	8%	13%
5b	Hit, kicked or assaulted you?	7%	6%
5c	Sexually abused you?	0%	1%
5d	Victimised you because of your race or ethnic origin?	2%	7%
5e	Victimised you because of drugs?	1%	3%
5f	Taken your canteen/property?	3%	4%
5g	Victimised you because you were new here?	3%	5%
5h	Victimised you because of your sexuality?	0%	2%
5i	Victimised you because you have a disability?	0%	1%
5j	Victimised you because of your religion/religious beliefs?	3%	3%
5k	Victimised you because you were from a different part of the country?	6%	6%
5l	Victimised you because of your offence/crime?	13%	2%
6	Have you been victimised by a member of staff?	49%	25%
7	Since you have been here, has a member of staff:		
7a	Made insulting remarks made about you, your family or friends?	16%	12%
7b	Hit, kicked or assaulted you?	9%	3%
7c	Sexually abused you?	3%	2%
7d	Victimised you because of your race or ethnic origin?	20%	7%

7e	Victimised you because of drugs?	5%	3%
7f	Victimised you because you were new here?	9%	5%
7g	Victimised you because of your sexuality?	0%	1%
7h	Victimised you because you have a disability?	1%	1%
7i	Victimised you because of your religion/religious beliefs?	18%	1%
7j	Victimised you because you were from a different part of the country?	15%	5%
7k	Victimised you because of your offence/crime?	20%	7%
For those who have been victimised by staff or other prisoners:			
8	Did you report any victimisation that you have experienced?	35%	40%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	29%	24%
10	Have you ever felt threatened or intimidated by a member of staff in here?	41%	21%
11	Is it easy/very easy to get illegal drugs in this prison?	32%	32%
SECTION 6: HEALTH SERVICES			
1a	Is it easy/very easy to see the doctor?	21%	32%
1b	Is it easy/very easy to see the nurse?	47%	58%
1c	Is it easy/very easy to see the dentist?	9%	19%
1d	Is it easy/very easy to see the optician?	6%	15%
2	Are you able to see a pharmacist?	34%	47%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:			
3a	The doctor?	43%	44%
3b	The nurse?	41%	59%
3c	The dentist?	34%	45%
3d	The optician?	39%	41%
4	The overall quality of health services?	27%	39%
5	Are you currently taking medication?	41%	32%
For those currently taking medication:			
6	Are you allowed to keep possession of your medication in your own cell?	79%	75%
9a	Did you have a drug problem when you came into this prison?	18%	20%
9b	Did you have an alcohol problem when you came into this prison?	9%	12%

10a	Have you developed a drug problem since you have been in this prison?	0%	4%
10b	Have you developed an alcohol problem since you have been in this prison?	0%	1%
For those with drug or alcohol problems:			
11	Do you know who to contact in this prison for help?	100%	80%
12	Have you received any help or intervention while in this prison?	100%	77%
For those who have received help or intervention with their drug or alcohol problem:			
13	Was this intervention or help useful?	81%	76%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	27%	25%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	14%	17%
For those who may have a drug or alcohol problem on release, do you know who in this prison:			
15	Can help you contact external drug or alcohol agencies on release?	34%	58%
SECTION 7: PURPOSEFUL ACTIVITY			
1	Are you currently involved in any of the following activities:		
1a	A prison job?	44%	55%
1b	Vocational or skills training?	12%	15%
1c	Education (including basic skills)?	37%	30%
1d	Offending behaviour programmes?	21%	12%
2ai	Have you had a job while in prison?	66%	75%
For those who have had a prison job while in prison:			
2aii	Do you feel the job will help you on release?	30%	45%
2bi	Have you been involved in vocational or skills training while in prison?	63%	63%
For those who have had vocational or skills training while in prison:			
2bii	Do you feel the vocational or skills training will help you on release?	57%	65%
2ci	Have you been involved in education while in prison?	73%	72%
For those who have been involved in education while in prison:			
2cii	Do you feel the education will help you on release?	59%	71%
2di	Have you been involved in offending behaviour programmes while in prison?	57%	59%
For those who have been involved in offending behaviour programmes while in prison:			
2dii	Do you feel the offending behaviour programme(s) will help you on release?	60%	63%

3	Do you go to the library at least once a week?	35%	41%
4	On average, do you go to the gym at least twice a week?	61%	66%
5	On average, do you go outside for exercise three or more times a week?	42%	45%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	7%	13%
7	On average, do you go on association more than five times each week?	56%	60%
8	Do staff normally speak to you most of the time/all of the time during association?	18%	16%
SECTION 8: RESETTLEMENT			
1	Do you have a personal officer?	52%	57%
For those with a personal officer:			
2	Do you think your personal officer is helpful/very helpful?	53%	53%
For those who are sentenced:			
3	Do you have a sentence plan?	49%	57%
For those with a sentence plan:			
4	Were you involved/very involved in the development of your plan?	66%	59%
5	Can you achieve some/all of your sentence plan targets in this prison?	63%	62%
6	Are there plans for you to achieve some/all your targets in another prison?	52%	44%
For those who are sentenced:			
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	24%	31%
8	Do you feel that any member of staff has helped you to prepare for release?	9%	16%
9	Have you had any problems with sending or receiving mail?	53%	47%
10	Have you had any problems getting access to the telephones?	32%	28%
11	Did you have a visit in the first week that you were here?	23%	32%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	51%	60%
13	Did you receive one or more visits in the last week?	34%	38%
14	Have you been helped to maintain contact with family/friends while in this prison?	41%	36%
15	Do you know who to contact within this prison to get help with the following:		
15b	Maintaining good relationships?	23%	14%
15c	Avoiding bad relationships?	12%	11%
15d	Finding a job on release?	23%	36%

15e	Finding accommodation on release?	24%	41%
15f	With money/finances on release?	15%	29%
15g	Claiming benefits on release?	20%	39%
15h	Arranging a place at college/continuing education on release?	19%	32%
15i	Accessing health services on release?	20%	32%
15j	Opening a bank account on release?	15%	29%
16 Do you think you will have a problem with any of the following on release from prison:			
16b	Maintaining good relationships?	16%	15%
16c	Avoiding bad relationships?	4%	10%
16d	Finding a job?	56%	49%
16e	Finding accommodation?	48%	39%
16f	Money/finances?	50%	48%
16g	Claiming benefits?	41%	34%
16h	Arranging a place at college/continuing education?	41%	31%
16i	Accessing health services?	23%	20%
16j	Opening a bank account?	39%	30%
For those who are sentenced:			
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	55%	60%

(iv) Muslim prisoners: all ethnic groups survey responses: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

		White Muslim prisoners	Black Muslim prisoners	Asian Muslim prisoners	Mixed heritage non-Muslim prisoners
 Percentages highlighted in green show the best score across ethnic groups  Percentages highlighted in blue show the worst score across ethnic groups					
Number of completed questionnaires returned		116	338	424	102
SECTION 1: GENERAL INFORMATION					
2	Are you under 21 years of age?	10%	15%	11%	21%
3a	Are you sentenced?	80%	82%	84%	81%
3b	Are you on recall?	8%	5%	6%	12%
4a	Is your sentence less than 12 months?	9%	7%	13%	11%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	7%	7%	6%	8%
5	Do you have six months or less to serve?	26%	29%	31%	27%
6	Have you been in this prison less than a month?	18%	13%	12%	3%
7	Are you a foreign national?	36%	29%	13%	21%
8	Is English your first language?	53%	73%	59%	75%
11	Are you homosexual/gay or bisexual?	3%	2%	3%	4%
12	Do you consider yourself to have a disability?	18%	12%	10%	10%
13	Is this your first time in prison?	53%	38%	53%	38%
14	Have you been in more than five prisons this time?	18%	17%	7%	12%
15	Do you have any children under the age of 18?	42%	52%	41%	42%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	43%	43%	46%	28%
1b	Was your personal safety during the journey good/very good?	58%	52%	56%	41%
1c	Was the comfort of the van good/very good?	22%	16%	18%	7%
1d	Was the attention paid to your health needs good/very good?	34%	29%	30%	19%
1e	Was the frequency of toilet breaks good/very good?	16%	13%	15%	10%
2	Did you spend more than four hours in the van?	11%	10%	10%	7%
3	Were you treated well/very well by the escort staff?	59%	58%	64%	45%
4a	Did you know where you were going when you left court or when transferred from another prison?	65%	69%	71%	71%
4b	Before you arrived here did you receive any written information about what would happen to you?	21%	17%	22%	18%
4c	When you first arrived here did your property arrive at the same time as you?	79%	69%	83%	68%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1	In the first 24 hours, did staff ask you if you needed help/support with the following:				
1b	Problems with loss of property?	18%	18%	10%	11%
1c	Housing problems?	20%	32%	21%	11%
1d	Problems contacting employers?	15%	10%	11%	6%
1e	Problems contacting family?	43%	51%	40%	41%
1f	Problems ensuring dependants were looked after?	14%	11%	13%	6%
1g	Money problems?	11%	21%	14%	11%
1h	Problems of feeling depressed/suicidal?	34%	37%	45%	24%
1i	Health problems?	54%	52%	66%	40%
1j	Problems in needing protection from other prisoners?	21%	11%	18%	11%
1k	Problems accessing phone numbers?	39%	37%	40%	31%
2	When you first arrived:				
2a	Did you have any problems?	64%	73%	71%	85%
2b	Did you have any problems with loss of property?	16%	22%	12%	21%
2c	Did you have any housing problems?	14%	23%	11%	17%
2d	Did you have any problems contacting employers?	8%	6%	6%	7%

2e	Did you have any problems contacting family?	31%	29%	34%	42%
2f	Did you have any problems ensuring dependants were being looked after?	8%	6%	5%	6%
2g	Did you have any money worries?	17%	27%	24%	23%
2h	Did you have any problems with feeling depressed or suicidal?	20%	18%	22%	20%
2i	Did you have any health problems?	25%	21%	19%	19%
2j	Did you have any problems with needing protection from other prisoners?	12%	7%	6%	3%
2k	Did you have problems accessing phone numbers?	26%	34%	31%	28%
3a	Were you seen by a member of health services in reception?	76%	84%	85%	78%
3b	When you were searched in reception, was this carried out in a respectful way?	64%	55%	68%	52%
4	Were you treated well/very well in reception?	60%	54%	61%	50%
5	On your day of arrival, were you offered any of the following information:				
5a	Information about what was going to happen to you?	41%	46%	43%	33%
5b	Information about what support was available for people feeling depressed or suicidal?	40%	41%	37%	29%
5c	Information about how to make routine requests?	31%	34%	30%	23%
5d	Information about your entitlement to visits?	35%	49%	41%	31%
5e	Information about health services?	46%	49%	54%	43%
5f	Information about the chaplaincy?	38%	49%	48%	31%
6	On your day of arrival, were you offered any of the following:				
6a	A smokers/non-smokers pack?	68%	74%	75%	72%
6b	The opportunity to have a shower?	32%	40%	35%	32%
6c	The opportunity to make a free telephone call?	45%	52%	53%	44%
6d	Something to eat?	71%	74%	74%	71%
7	Within the first 24 hours did you meet any of the following people:				
7a	The chaplain or a religious leader?	39%	40%	40%	39%
7b	Someone from health services?	57%	70%	62%	60%
7c	A Listener/Samaritans?	17%	20%	19%	20%
8	Did you have access to the prison shop/canteen within the first 24 hours?	26%	22%	18%	15%

9	Did you feel safe on your first night here?	61%	68%	62%	66%
10	Have you been on an induction course?	87%	86%	85%	80%
For those who have been on an induction course:					
11	Did the course cover everything you needed to know about the prison?	56%	54%	57%	46%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY					
1	In terms of your legal rights, is it easy/very easy to:				
1a	Communicate with your solicitor or legal representative?	46%	44%	47%	32%
1b	Attend legal visits?	49%	51%	56%	53%
1c	Obtain bail information?	13%	19%	20%	11%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	42%	40%	41%	48%
3	For the wing/unit you are currently on:				
3a	Are you normally offered enough clean, suitable clothes for the week?	58%	46%	56%	44%
3b	Are you normally able to have a shower every day?	77%	79%	86%	81%
3c	Do you normally receive clean sheets every week?	83%	73%	73%	71%
3d	Do you normally get cell cleaning materials every week?	71%	68%	64%	66%
3e	Is your cell call bell normally answered within five minutes?	35%	33%	39%	35%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	67%	67%	62%	61%
3g	Can you normally get your stored property, if you need to?	37%	26%	28%	18%
4	Is the food in this prison good/very good?	17%	18%	25%	15%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	41%	35%	37%	28%
6a	Is it easy/very easy to get a complaints form?	79%	77%	80%	81%
6b	Is it easy/very easy to get an application form?	87%	85%	83%	81%
7	Have you made an application?	84%	84%	83%	85%
For those who have made an application:					
8a	Do you feel applications are dealt with fairly?	47%	47%	52%	41%
8b	Do you feel applications are dealt with promptly (within seven days)?	46%	40%	48%	31%
9	Have you made a complaint?	57%	60%	52%	63%

For those who have made a complaint:					
10a	Do you feel complaints are dealt with fairly?	20%	22%	28%	18%
10b	Do you feel complaints are dealt with promptly (within seven days)?	22%	28%	35%	20%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	30%	34%	32%	47%
10c	Were you given information about how to make an appeal?	26%	28%	25%	25%
12	Is it easy/very easy to see the Independent Monitoring Board?	27%	25%	28%	27%
13a	Do you feel your religious beliefs are respected?	64%	56%	63%	50%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	71%	70%	68%	60%
14	Are you able to speak to a Listener at any time, if you want to?	51%	48%	50%	41%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	66%	61%	60%	54%
15b	Do most staff, in this prison, treat you with respect?	65%	58%	61%	57%
SECTION 5: SAFETY					
1	Have you ever felt unsafe in this prison?	44%	47%	46%	46%
2	Do you feel unsafe in this prison at the moment?	25%	25%	20%	26%
4	Have you been victimised by another prisoner?	27%	25%	25%	21%
5	Since you have been here, has another prisoner:				
5a	Made insulting remarks made about you, your family or friends?	12%	11%	11%	8%
5b	Hit, kicked or assaulted you?	7%	8%	8%	7%
5c	Sexually abused you?	0%	2%	0%	0%
5d	Victimised you because of your race or ethnic origin?	8%	10%	14%	2%
5e	Victimised you because of drugs?	2%	3%	2%	1%
5f	Taken your canteen/property?	3%	3%	4%	3%
5g	Victimised you because you were new here?	4%	5%	6%	3%
5h	Victimised you because of your sexuality?	0%	1%	0%	0%
5i	Victimised you because you have a disability?	1%	1%	1%	0%
5j	Victimised you because of your religion/religious beliefs?	13%	5%	12%	3%
5k	Victimised you because you were from a different part of the country?	6%	7%	6%	6%

5l	Victimised you because of your offence/crime?	9%	5%	3%	13%
6	Have you been victimised by a member of staff?	29%	38%	35%	49%
7	Since you have been here, has a member of staff:				
7a	Made insulting remarks about you, your family or friends?	11%	13%	14%	16%
7b	Hit, kicked or assaulted you?	2%	8%	4%	9%
7c	Sexually abused you?	1%	2%	1%	3%
7d	Victimised you because of your race or ethnic origin?	9%	20%	20%	20%
7e	Victimised you because of drugs?	1%	1%	2%	5%
7f	Victimised you because you were new here?	4%	9%	11%	9%
7g	Victimised you because of your sexuality?	0%	1%	0%	0%
7h	Victimised you because you have a disability?	1%	0%	2%	1%
7i	Victimised you because of your religion/religious beliefs?	15%	14%	17%	18%
7j	Victimised you because you were from a different part of the country?	6%	10%	7%	15%
7k	Victimised you because of your offence/crime?	7%	7%	4%	20%
For those who have been victimised by staff or other prisoners:					
8	Did you report any victimisation that you have experienced?	26%	49%	43%	35%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	25%	22%	25%	29%
10	Have you ever felt threatened or intimidated by a member of staff in here?	24%	32%	31%	41%
11	Is it easy/very easy to get illegal drugs in this prison?	28%	24%	29%	32%
SECTION 6: HEALTH SERVICES					
1a	Is it easy/very easy to see the doctor?	25%	25%	31%	21%
1b	Is it easy/very easy to see the nurse?	50%	68%	56%	47%
1c	Is it easy/very easy to see the dentist?	12%	13%	10%	9%
1d	Is it easy/very easy to see the optician?	12%	11%	13%	6%
2	Are you able to see a pharmacist?	27%	35%	48%	34%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:					
3a	The doctor?	49%	45%	50%	43%

3b	The nurse?	60%	51%	51%	41%
3c	The dentist?	42%	31%	34%	34%
3d	The optician?	46%	28%	38%	39%
4	The overall quality of health services?	44%	37%	39%	27%
5	Are you currently taking medication?	42%	37%	33%	41%

For those currently taking medication:

6	Are you allowed to keep possession of your medication in your own cell?	76%	75%	83%	79%
9a	Did you have a drug problem when you came into this prison?	10%	12%	11%	18%
9b	Did you have an alcohol problem when you came into this prison?	9%	4%	6%	9%
10a	Have you developed a drug problem since you have been in this prison?	13%	7%	4%	0%
10b	Have you developed an alcohol problem since you have been in this prison?	3%	3%	1%	0%

For those with drug or alcohol problems:

11	Do you know who to contact in this prison for help?	85%	62%	71%	100%
12	Have you received any help or intervention while in this prison?	81%	55%	71%	100%

For those who have received help or intervention with their drug or alcohol problem:

13	Was this intervention or help useful?	73%	91%	56%	81%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	19%	22%	15%	27%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	11%	14%	10%	14%

For those who may have a drug or alcohol problem on release, do you know who in this prison:

15	Can help you contact external drug or alcohol agencies on release?	45%	35%	44%	34%
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SECTION 7: PURPOSEFUL ACTIVITY

1	Are you currently involved in any of the following activities:				
1a	A prison job?	54%	36%	54%	44%
1b	Vocational or skills training?	12%	15%	24%	12%
1c	Education (including basic skills)?	51%	37%	45%	37%

1d	Offending behaviour programmes?	13%	9%	19%	21%
2ai	Have you had a job while in prison?	76%	74%	72%	66%
For those who have had a prison job while in prison:					
2aii	Do you feel the job will help you on release?	43%	44%	46%	30%
2bi	Have you been involved in vocational or skills training while in prison?	72%	68%	65%	63%
For those who have had vocational or skills training while in prison:					
2bii	Do you feel the vocational or skills training will help you on release?	56%	59%	58%	57%
2ci	Have you been involved in education while in prison?	81%	80%	81%	73%
For those who have been involved in education while in prison:					
2cii	Do you feel the education will help you on release?	60%	70%	67%	59%
2di	Have you been involved in offending behaviour programmes while in prison?	69%	69%	61%	57%
For those who have been involved in offending behaviour programmes while in prison:					
2dii	Do you feel the offending behaviour programme(s) will help you on release?	42%	65%	57%	60%
3	Do you go to the library at least once a week?	46%	38%	35%	35%
4	On average, do you go to the gym at least twice a week?	45%	57%	57%	61%
5	On average, do you go outside for exercise three or more times a week?	48%	40%	47%	42%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	17%	10%	12%	7%
7	On average, do you go on association more than five times each week?	54%	52%	54%	56%
8	Do staff normally speak to you most of the time/all of the time during association?	19%	18%	16%	18%
SECTION 8: RESETTLEMENT					
1	Do you have a personal officer?	70%	56%	59%	52%
For those with a personal officer:					
2	Do you think your personal officer is helpful/very helpful?	55%	51%	59%	53%
For those who are sentenced:					
3	Do you have a sentence plan?	65%	59%	57%	49%

For those with a sentence plan:					
4	Were you involved/very involved in the development of your plan?	65%	60%	66%	66%
5	Can you achieve some/all of your sentence plan targets in this prison?	66%	60%	60%	63%
6	Are there plans for you to achieve some/all your targets in another prison?	43%	49%	49%	52%
For those who are sentenced:					
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	41%	24%	26%	24%
8	Do you feel that any member of staff has helped you to prepare for release?	21%	12%	13%	9%
9	Have you had any problems with sending or receiving mail?	38%	45%	42%	53%
10	Have you had any problems getting access to the telephones?	39%	22%	32%	32%
11	Did you have a visit in the first week that you were here?	30%	22%	37%	23%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	55%	53%	61%	51%
13	Did you receive one or more visits in the last week?	42%	33%	40%	34%
14	Have you been helped to maintain contact with family/friends while in this prison?	45%	21%	46%	41%
15	Do you know who to contact within this prison to get help with the following:				
15b	Maintaining good relationships?	28%	17%	19%	23%
15c	Avoiding bad relationships?	25%	8%	14%	12%
15d	Finding a job on release?	41%	38%	33%	23%
15e	Finding accommodation on release?	45%	39%	36%	24%
15f	With money/finances on release?	29%	25%	24%	15%
15g	Claiming benefits on release?	42%	31%	33%	20%
15h	Arranging a place at college/continuing education on release?	25%	30%	28%	19%
15i	Accessing health services on release?	29%	24%	26%	20%
15j	Opening a bank account on release?	33%	22%	24%	15%
16	Do you think you will have a problem with any of the following on release from prison:				
16b	Maintaining good relationships?	18%	28%	7%	16%
16c	Avoiding bad relationships?	21%	18%	6%	4%

16d	Finding a job?	46%	58%	44%	56%
16e	Finding accommodation?	36%	54%	24%	48%
16f	Money/finances?	39%	51%	43%	50%
16g	Claiming benefits?	40%	39%	31%	41%
16h	Arranging a place at college/continuing education?	30%	39%	32%	41%
16i	Accessing health services?	25%	26%	17%	23%
16j	Opening a bank account?	35%	43%	28%	39%
For those who are sentenced:					
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	62%	57%	54%	55%

(v) Asian and black Muslim prisoner survey responses: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

-  Asian and black Muslim prisoner survey responses: September 2006-April 2009
-  Any percentage highlighted in blue is significantly worse
-  Any percentage highlighted in orange shows a significant difference in prisoners' background details
-  Percentages which are not highlighted show there is no significant difference

		Asian Muslim prisoners	Black Muslim prisoners
Number of completed questionnaires returned		424	388
SECTION 1: GENERAL INFORMATION			
2	Are you under 21 years of age?	11%	15%
3a	Are you sentenced?	84%	82%
3b	Are you on recall?	6%	5%
4a	Is your sentence less than 12 months?	13%	7%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	6%	7%
5	Do you have six months or less to serve?	31%	29%
6	Have you been in this prison less than a month?	12%	13%
7	Are you a foreign national?	13%	29%
8	Is English your first language?	59%	73%
11	Are you homosexual/gay or bisexual?	3%	2%
12	Do you consider yourself to have a disability?	10%	12%
13	Is this your first time in prison?	53%	38%
14	Have you been in more than five prisons this time?	7%	17%
15	Do you have any children under the age of 18?	41%	52%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	46%	43%
1b	Was your personal safety during the journey good/very good?	56%	52%
1c	Was the comfort of the van good/very good?	18%	16%
1d	Was the attention paid to your health needs good/very good?	30%	29%
1e	Was the frequency of toilet breaks good/very good?	15%	13%
2	Did you spend more than four hours in the van?	10%	10%
3	Were you treated well/very well by the escort staff?	64%	58%
4a	Did you know where you were going when you left court or when transferred from another prison?	71%	69%
4b	Before you arrived here did you receive any written information about what would happen to you?	22%	17%
4c	When you first arrived here did your property arrive at the same time as you?	83%	69%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1	In the first 24 hours, did staff ask you if you needed help/support with the following:		
1b	Problems with loss of property?	10%	18%
1c	Housing problems?	21%	32%
1d	Problems contacting employers?	11%	10%
1e	Problems contacting family?	40%	51%
1f	Problems ensuring dependants were looked after?	13%	11%
1g	Money problems?	14%	21%
1h	Problems of feeling depressed/suicidal?	45%	37%
1i	Health problems?	66%	52%
1j	Problems in needing protection from other prisoners?	18%	11%
1k	Problems accessing phone numbers?	40%	37%
2	When you first arrived:		
2a	Did you have any problems?	71%	73%
2b	Did you have any problems with loss of property?	12%	22%
2c	Did you have any housing problems?	11%	23%
2d	Did you have any problems contacting employers?	6%	6%

2e	Did you have any problems contacting family?	34%	29%
2f	Did you have any problems ensuring dependants were being looked after?	5%	6%
2g	Did you have any money worries?	24%	27%
2h	Did you have any problems with feeling depressed or suicidal?	22%	18%
2i	Did you have any health problems?	19%	21%
2j	Did you have any problems with needing protection from other prisoners?	6%	7%
2k	Did you have problems accessing phone numbers?	31%	34%
3a	Were you seen by a member of health services in reception?	85%	84%
3b	When you were searched in reception, was this carried out in a respectful way?	68%	55%
4	Were you treated well/very well in reception?	61%	54%
5	On your day of arrival, were you offered any of the following information:		
5a	Information about what was going to happen to you?	43%	46%
5b	Information about what support was available for people feeling depressed or suicidal?	37%	41%
5c	Information about how to make routine requests?	30%	34%
5d	Information about your entitlement to visits?	41%	49%
5e	Information about health services?	54%	49%
5f	Information about the chaplaincy?	48%	49%
6	On your day of arrival, were you offered any of the following:		
6a	A smokers/non-smokers pack?	75%	74%
6b	The opportunity to have a shower?	35%	40%
6c	The opportunity to make a free telephone call?	53%	52%
6d	Something to eat?	74%	74%
7	Within the first 24 hours did you meet any of the following people:		
7a	The chaplain or a religious leader?	40%	40%
7b	Someone from health services?	62%	70%
7c	A Listener/Samaritans?	19%	20%
8	Did you have access to the prison shop/canteen within the first 24 hours?	18%	22%
9	Did you feel safe on your first night here?	62%	68%
10	Have you been on an induction course?	85%	86%

For those who have been on an induction course:			
11	Did the course cover everything you needed to know about the prison?	57%	54%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY			
1	In terms of your legal rights, is it easy/very easy to:		
1a	Communicate with your solicitor or legal representative?	47%	44%
1b	Attend legal visits?	56%	51%
1c	Obtain bail information?	20%	19%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	41%	40%
3 For the wing/unit you are currently on:			
3a	Are you normally offered enough clean, suitable clothes for the week?	56%	46%
3b	Are you normally able to have a shower every day?	86%	79%
3c	Do you normally receive clean sheets every week?	73%	73%
3d	Do you normally get cell cleaning materials every week?	64%	68%
3e	Is your cell call bell normally answered within five minutes?	39%	33%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	62%	67%
3g	Can you normally get your stored property, if you need to?	28%	26%
4	Is the food in this prison good/very good?	25%	18%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	37%	35%
6a	Is it easy/very easy to get a complaints form?	80%	77%
6b	Is it easy/very easy to get an application form?	83%	85%
7	Have you made an application?	83%	84%
For those who have made an application:			
8a	Do you feel applications are dealt with fairly?	52%	47%
8b	Do you feel applications are dealt with promptly (within seven days)?	48%	40%
9	Have you made a complaint?	52%	60%
For those who have made a complaint:			
10a	Do you feel complaints are dealt with fairly?	28%	22%
10b	Do you feel complaints are dealt with promptly (within seven days)?	35%	28%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	32%	34%

10c	Were you given information about how to make an appeal?	25%	28%
12	Is it easy/very easy to see the Independent Monitoring Board?	28%	25%
13a	Do you feel your religious beliefs are respected?	63%	56%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	68%	70%
14	Are you able to speak to a Listener at any time, if you want to?	50%	48%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	60%	61%
15b	Do most staff, in this prison, treat you with respect?	61%	58%
SECTION 5: SAFETY			
1	Have you ever felt unsafe in this prison?	46%	47%
2	Do you feel unsafe in this prison at the moment?	20%	25%
4	Have you been victimised by another prisoner?	25%	25%
5	Since you have been here, has another prisoner:		
5a	Made insulting remarks made about you, your family or friends?	11%	11%
5b	Hit, kicked or assaulted you?	8%	8%
5c	Sexually abused you?	0%	2%
5d	Victimised you because of your race or ethnic origin?	14%	10%
5e	Victimised you because of drugs?	2%	3%
5f	Taken your canteen/property?	4%	3%
5g	Victimised you because you were new here?	6%	5%
5h	Victimised you because of your sexuality?	0%	1%
5i	Victimised you because you have a disability?	1%	1%
5j	Victimised you because of your religion/religious beliefs?	12%	5%
5k	Victimised you because you were from a different part of the country?	6%	7%
5l	Victimised you because of your offence/crime?	3%	5%
6	Have you been victimised by a member of staff?	35%	38%
7	Since you have been here, has a member of staff:		
7a	Made insulting remarks made about you, your family or friends?	14%	13%
7b	Hit, kicked or assaulted you?	4%	8%
7c	Sexually abused you?	1%	2%
7d	Victimised you because of your race or ethnic origin?	20%	20%

7e	Victimised you because of drugs?	2%	1%
7f	Victimised you because you were new here?	11%	9%
7g	Victimised you because of your sexuality?	0%	1%
7h	Victimised you because you have a disability?	2%	0%
7i	Victimised you because of your religion/religious beliefs?	17%	14%
7j	Victimised you because you were from a different part of the country?	7%	10%
7k	Victimised you because of your offence/crime?	4%	7%
For those who have been victimised by staff or other prisoners:			
8	Did you report any victimisation that you have experienced?	43%	49%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	25%	22%
10	Have you ever felt threatened or intimidated by a member of staff in here?	31%	32%
11	Is it easy/very easy to get illegal drugs in this prison?	29%	24%
SECTION 6: HEALTH SERVICES			
1a	Is it easy/very easy to see the doctor?	31%	25%
1b	Is it easy/very easy to see the nurse?	56%	68%
1c	Is it easy/very easy to see the dentist?	10%	13%
1d	Is it easy/very easy to see the optician?	13%	11%
2	Are you able to see a pharmacist?	48%	35%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:			
3a	The doctor?	50%	45%
3b	The nurse?	51%	51%
3c	The dentist?	34%	31%
3d	The optician?	38%	28%
4	The overall quality of health services?	39%	37%
5	Are you currently taking medication?	33%	37%
For those currently taking medication:			
6	Are you allowed to keep possession of your medication in your own cell?	83%	75%
9a	Did you have a drug problem when you came into this prison?	11%	12%
9b	Did you have an alcohol problem when you came into this prison?	6%	4%

10a	Have you developed a drug problem since you have been in this prison?	4%	7%
10b	Have you developed an alcohol problem since you have been in this prison?	1%	3%
For those with drug or alcohol problems:			
11	Do you know who to contact in this prison for help?	71%	62%
12	Have you received any help or intervention while in this prison?	71%	55%
For those who have received help or intervention with their drug or alcohol problem:			
13	Was this intervention or help useful?	56%	91%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	15%	22%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	10%	14%
For those who may have a drug or alcohol problem on release, do you know who in this prison:			
15	Can help you contact external drug or alcohol agencies on release?	44%	35%
SECTION 7: PURPOSEFUL ACTIVITY			
1	Are you currently involved in any of the following activities:		
1a	A prison job?	54%	36%
1b	Vocational or skills training?	24%	15%
1c	Education (including basic skills)?	45%	37%
1d	Offending behaviour programmes?	19%	9%
2ai	Have you had a job while in prison?	72%	74%
For those who have had a prison job while in prison:			
2aii	Do you feel the job will help you on release?	46%	44%
2bi	Have you been involved in vocational or skills training while in prison?	65%	68%
For those who have had vocational or skills training while in prison:			
2bii	Do you feel the vocational or skills training will help you on release?	58%	59%
2ci	Have you been involved in education while in prison?	81%	80%
For those who have been involved in education while in prison:			
2cii	Do you feel the education will help you on release?	67%	70%
2di	Have you been involved in offending behaviour programmes while in prison?	61%	69%
For those who have been involved in offending behaviour programmes while in prison:			
2dii	Do you feel the offending behaviour programme(s) will help you on release?	57%	65%

3	Do you go to the library at least once a week?	35%	38%
4	On average, do you go to the gym at least twice a week?	57%	57%
5	On average, do you go outside for exercise three or more times a week?	47%	40%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	12%	10%
7	On average, do you go on association more than five times each week?	64%	52%
8	Do staff normally speak to you most of the time/all of the time during association?	16%	18%
SECTION 8: RESETTLEMENT			
1	Do you have a personal officer?	59%	56%
For those with a personal officer:			
2	Do you think your personal officer is helpful/very helpful?	59%	51%
For those who are sentenced:			
3	Do you have a sentence plan?	57%	59%
For those with a sentence plan:			
4	Were you involved/very involved in the development of your plan?	66%	60%
5	Can you achieve some/all of your sentence plan targets in this prison?	60%	60%
6	Are there plans for you to achieve some/all your targets in another prison?	49%	49%
For those who are sentenced:			
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	26%	24%
8	Do you feel that any member of staff has helped you to prepare for release?	13%	12%
9	Have you had any problems with sending or receiving mail?	42%	45%
10	Have you had any problems getting access to the telephones?	32%	22%
11	Did you have a visit in the first week that you were here?	37%	22%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	61%	53%
13	Did you receive one or more visits in the last week?	40%	33%
14	Have you been helped to maintain contact with family/friends while in this prison?	46%	21%
15	Do you know who to contact within this prison to get help with the following:		
15b	Maintaining good relationships?	19%	17%
15c	Avoiding bad relationships?	14%	8%
15d	Finding a job on release?	33%	38%

15e	Finding accommodation on release?	36%	39%
15f	With money/finances on release?	24%	25%
15g	Claiming benefits on release?	33%	31%
15h	Arranging a place at college/continuing education on release?	28%	30%
15i	Accessing health services on release?	26%	24%
15j	Opening a bank account on release?	24%	22%
16	Do you think you will have a problem with any of the following on release from prison:		
16b	Maintaining good relationships?	7%	28%
16c	Avoiding bad relationships?	6%	18%
16d	Finding a job?	44%	58%
16e	Finding accommodation?	24%	54%
16f	Money/finances?	43%	51%
16g	Claiming benefits?	31%	39%
16h	Arranging a place at college/continuing education?	32%	39%
16i	Accessing health services?	17%	26%
16j	Opening a bank account?	28%	43%
For those who are sentenced:			
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	54%	57%

(vi) Non-Muslim prisoner survey responses for all ethnic groups: September 2006-April 2009

Prisoner survey responses (missing data has been excluded for each question). Please note: where there are apparently large differences, which are not indicated as statistically significant, this is likely to be due to chance.

		White non-Muslim prisoners	Black non-Muslim prisoners	Asian non-Muslim prisoners	Mixed heritage non-Muslim prisoners
	Percentages highlighted in green show the best score across ethnic groups				
	Percentages highlighted in blue show the worst score across ethnic groups				
Number of completed questionnaires returned		6366	880	172	388
SECTION 1: GENERAL INFORMATION					
2	Are you under 21 years of age?	9%	10%	5%	14%
3a	Are you sentenced?	87%	82%	80%	81%
3b	Are you on recall?	11%	6%	6%	10%
4a	Is your sentence less than 12 months?	13%	11%	22%	9%
4b	Are you here under an indeterminate sentence for public protection (IPP prisoner)?	5%	4%	2%	7%
5	Do you have six months or less to serve?	38%	31%	38%	32%
6	Have you been in this prison less than a month?	14%	9%	19%	20%
7	Are you a foreign national?	7%	31%	34%	16%
8	Is English your first language?	95%	87%	54%	90%
11	Are you homosexual/gay or bisexual?	6%	3%	6%	4%
12	Do you consider yourself to have a disability?	18%	11%	11%	11%
13	Is this your first time in prison?	34%	46%	61%	34%
14	Have you been in more than five prisons this time?	10%	9%	10%	7%
15	Do you have any children under the age of 18?	49%	60%	41%	55%

SECTION 2: TRANSFERS AND ESCORTS

For the most recent journey you have made either to or from court or between prisons:

1a	Was the cleanliness of the van good/very good?	52%	52%	50%	47%
1b	Was your personal safety during the journey good/very good?	63%	55%	55%	57%
1c	Was the comfort of the van good/very good?	16%	17%	24%	11%
1d	Was the attention paid to your health needs good/very good?	32%	31%	35%	27%
1e	Was the frequency of toilet breaks good/very good?	13%	14%	24%	11%
2	Did you spend more than four hours in the van?	9%	7%	8%	9%
3	Were you treated well/very well by the escort staff?	65%	65%	64%	69%
4a	Did you know where you were going when you left court or when transferred from another prison?	77%	72%	64%	75%
4b	Before you arrived here did you receive any written information about what would happen to you?	14%	18%	20%	16%
4c	When you first arrived here did your property arrive at the same time as you?	85%	81%	83%	80%

SECTION 3: RECEPTION, FIRST NIGHT AND INDUCTION

1	In the first 24 hours, did staff ask you if you needed help/support with the following:				
1b	Problems with loss of property?	21%	15%	11%	12%
1c	Housing problems?	23%	24%	34%	22%
1d	Problems contacting employers?	12%	10%	15%	9%
1e	Problems contacting family?	47%	53%	54%	50%
1f	Problems ensuring dependants were looked after?	14%	13%	11%	10%
1g	Money problems?	18%	20%	17%	14%
1h	Problems of feeling depressed/suicidal?	47%	38%	38%	45%
1i	Health problems?	55%	58%	56%	60%
1j	Problems in needing protection from other prisoners?	20%	19%	27%	16%
1k	Problems accessing phone numbers?	35%	41%	34%	38%
2	When you first arrived:				
2a	Did you have any problems?	66%	71%	66%	71%
2b	Did you have any problems with loss of property?	13%	18%	16%	15%
2c	Did you have any housing problems?	18%	23%	19%	18%
2d	Did you have any problems contacting employers?	5%	8%	7%	6%

2e	Did you have any problems contacting family?	24%	26%	30%	30%
2f	Did you have any problems ensuring dependants were being looked after?	7%	8%	8%	7%
2g	Did you have any money worries?	20%	25%	24%	22%
2h	Did you have any problems with feeling depressed or suicidal?	19%	18%	20%	16%
2i	Did you have any health problems?	23%	18%	20%	19%
2j	Did you have any problems with needing protection from other prisoners?	8%	7%	5%	6%
2k	Did you have problems accessing phone numbers?	23%	29%	33%	25%
3a	Were you seen by a member of health services in reception?	84%	83%	76%	89%
3b	When you were searched in reception, was this carried out in a respectful way?	75%	69%	68%	74%
4	Were you treated well/very well in reception?	68%	64%	67%	59%
5	On your day of arrival, were you offered any of the following information:				
5a	Information about what was going to happen to you?	48%	47%	40%	40%
5b	Information about what support was available for people feeling depressed or suicidal?	46%	41%	38%	38%
5c	Information about how to make routine requests?	37%	40%	31%	33%
5d	Information about your entitlement to visits?	43%	49%	42%	41%
5e	Information about health services?	54%	54%	44%	56%
5f	Information about the chaplaincy?	52%	47%	45%	53%
6	On your day of arrival, were you offered any of the following:				
6a	A smokers/non-smokers pack?	77%	77%	62%	77%
6b	The opportunity to have a shower?	39%	39%	33%	35%
6c	The opportunity to make a free telephone call?	52%	52%	50%	53%
6d	Something to eat?	77%	81%	77%	79%
7	Within the first 24 hours did you meet any of the following people:				
7a	The chaplain or a religious leader?	46%	46%	44%	43%
7b	Someone from health services?	70%	73%	60%	72%
7c	A Listener/Samaritans?	27%	23%	23%	25%
8	Did you have access to the prison shop/canteen within the first 24 hours?	23%	24%	21%	20%

9	Did you feel safe on your first night here?	80%	72%	68%	83%
10	Have you been on an induction course?	82%	88%	86%	85%
For those who have been on an induction course:					
11	Did the course cover everything you needed to know about the prison?	61%	60%	61%	56%
SECTION 4: LEGAL RIGHTS AND RESPECTFUL CUSTODY					
1	In terms of your legal rights, is it easy/very easy to:				
1a	Communicate with your solicitor or legal representative?	49%	45%	42%	42%
1b	Attend legal visits?	59%	52%	45%	54%
1c	Obtain bail information?	25%	19%	15%	22%
2	Have staff ever opened letters from your solicitor or legal representative when you were not with them?	42%	39%	31%	40%
3	For the wing/unit you are currently on:				
3a	Are you normally offered enough clean, suitable clothes for the week?	55%	54%	56%	44%
3b	Are you normally able to have a shower every day?	89%	85%	85%	82%
3c	Do you normally receive clean sheets every week?	80%	75%	75%	78%
3d	Do you normally get cell cleaning materials every week?	69%	67%	71%	68%
3e	Is your cell call bell normally answered within five minutes?	38%	37%	49%	39%
3f	Is it normally quiet enough for you to be able to relax or sleep in your cell at night time?	64%	71%	63%	64%
3g	Can you normally get your stored property, if you need to?	29%	29%	33%	26%
4	Is the food in this prison good/very good?	30%	26%	28%	23%
5	Does the shop/canteen sell a wide enough range of goods to meet your needs?	51%	37%	44%	39%
6a	Is it easy/very easy to get a complaints form?	85%	82%	72%	83%
6b	Is it easy/very easy to get an application form?	88%	88%	81%	87%
7	Have you made an application?	84%	85%	78%	89%
For those who have made an application:					
8a	Do you feel applications are dealt with fairly?	58%	51%	56%	54%
8b	Do you feel applications are dealt with promptly (within seven days)?	51%	48%	55%	45%
9	Have you made a complaint?	52%	55%	44%	58%

For those who have made a complaint:					
10a	Do you feel complaints are dealt with fairly?	37%	25%	38%	25%
10b	Do you feel complaints are dealt with promptly (within seven days)?	41%	32%	39%	29%
11	Have you ever been made to or encouraged to withdraw a complaint since you have been in this prison?	24%	23%	32%	25%
10c	Were you given information about how to make an appeal?	28%	30%	25%	28%
12	Is it easy/very easy to see the Independent Monitoring Board?	36%	29%	34%	31%
13a	Do you feel your religious beliefs are respected?	52%	59%	63%	50%
13b	Are you able to speak to a religious leader of your faith in private if you want to?	56%	59%	59%	54%
14	Are you able to speak to a Listener at any time, if you want to?	64%	51%	56%	49%
15a	Is there a member of staff, in this prison, that you can turn to for help if you have a problem?	72%	67%	73%	67%
15b	Do most staff, in this prison, treat you with respect?	74%	64%	74%	67%
SECTION 5: SAFETY					
1	Have you ever felt unsafe in this prison?	36%	40%	39%	37%
2	Do you feel unsafe in this prison at the moment?	16%	20%	23%	16%
4	Have you been victimised by another prisoner?	22%	23%	24%	23%
5	Since you have been here, has another prisoner:				
5a	Made insulting remarks made about you, your family or friends?	12%	10%	14%	13%
5b	Hit, kicked or assaulted you?	7%	6%	10%	6%
5c	Sexually abused you?	1%	1%	1%	1%
5d	Victimised you because of your race or ethnic origin?	2%	7%	12%	7%
5e	Victimised you because of drugs?	3%	2%	4%	3%
5f	Taken your canteen/property?	5%	4%	6%	4%
5g	Victimised you because you were new here?	5%	5%	7%	5%
5h	Victimised you because of your sexuality?	1%	1%	1%	2%
5i	Victimised you because you have a disability?	2%	1%	1%	1%
5j	Victimised you because of your religion/religious beliefs?	2%	2%	7%	3%
5k	Victimised you because you were from a different part of the country?	5%	6%	7%	6%

5l	Victimised you because of your offence/crime?	10%	5%	9%	2%
6	Have you been victimised by a member of staff?	22%	32%	24%	25%
7	Since you have been here, has a member of staff:				
7a	Made insulting remarks made about you, your family or friends?	12%	11%	9%	12%
7b	Hit, kicked or assaulted you?	3%	4%	1%	3%
7c	Sexually abused you?	1%	1%	0%	2%
7d	Victimised you because of your race or ethnic origin?	2%	13%	8%	7%
7e	Victimised you because of drugs?	4%	2%	5%	3%
7f	Victimised you because you were new here?	4%	8%	8%	5%
7g	Victimised you because of your sexuality?	1%	0%	0%	1%
7h	Victimised you because you have a disability?	3%	2%	2%	1%
7i	Victimised you because of your religion/religious beliefs?	1%	3%	6%	1%
7j	Victimised you because you were from a different part of the country?	6%	6%	5%	5%
7k	Victimised you because of your offence/crime?	8%	8%	6%	7%
For those who have been victimised by staff or other prisoners:					
8	Did you report any victimisation that you have experienced?	41%	34%	30%	40%
9	Have you ever felt threatened or intimidated by another prisoner/group of prisoners in here?	26%	22%	20%	24%
10	Have you ever felt threatened or intimidated by a member of staff in here?	19%	28%	18%	21%
11	Is it easy/very easy to get illegal drugs in this prison?	36%	22%	28%	32%
SECTION 6: HEALTH SERVICES					
1a	Is it easy/very easy to see the doctor?	38%	35%	28%	32%
1b	Is it easy/very easy to see the nurse?	56%	63%	58%	58%
1c	Is it easy/very easy to see the dentist?	14%	14%	24%	19%
1d	Is it easy/very easy to see the optician?	17%	16%	19%	15%
2	Are you able to see a pharmacist?	50%	47%	47%	47%
For those who have been to the following services, do you think the quality of the health service from the following is good/very good:					
3a	The doctor?	52%	50%	54%	44%

3b	The nurse?	65%	62%	60%	59%
3c	The dentist?	42%	44%	41%	45%
3d	The optician?	45%	44%	53%	41%
4	The overall quality of health services?	48%	42%	49%	39%
5	Are you currently taking medication?	47%	34%	40%	32%

For those currently taking medication:

6	Are you allowed to keep possession of your medication in your own cell?	71%	81%	82%	75%
9a	Did you have a drug problem when you came into this prison?	26%	13%	11%	20%
9b	Did you have an alcohol problem when you came into this prison?	18%	5%	9%	12%
10a	Have you developed a drug problem since you have been in this prison?	11%	5%	3%	4%
10b	Have you developed an alcohol problem since you have been in this prison?	11%	1%	2%	1%

For those with drug or alcohol problems:

11	Do you know who to contact in this prison for help?	85%	73%	56%	80%
12	Have you received any help or intervention while in this prison?	73%	69%	88%	77%

For those who have received help or intervention with their drug or alcohol problem:

13	Was this intervention or help useful?	80%	75%	58%	76%
14a	Do you think you will have a problem with drugs when you leave this prison? (Yes/don't know)	28%	17%	20%	25%
14b	Do you think you will have a problem with alcohol when you leave this prison? (Yes/don't know)	25%	11%	15%	17%

For those who may have a drug or alcohol problem on release, do you know who in this prison:

15	Can help you contact external drug or alcohol agencies on release?	62%	49%	68%	58%
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SECTION 7: PURPOSEFUL ACTIVITY

1	Are you currently involved in any of the following activities:				
1a	A prison job?	66%	47%	53%	55%
1b	Vocational or skills training?	24%	23%	7%	15%
1c	Education (including basic skills)?	36%	49%	51%	30%

1d	Offending behaviour programmes?	24%	12%	8%	12%
2ai	Have you had a job while in prison?	76%	77%	65%	75%
For those who have had a prison job while in prison:					
2aii	Do you feel the job will help you on release?	46%	45%	36%	45%
2bi	Have you been involved in vocational or skills training while in prison?	63%	71%	60%	63%
For those who have had vocational or skills training while in prison:					
2bii	Do you feel the vocational or skills training will help you on release?	56%	62%	48%	65%
2ci	Have you been involved in education while in prison?	71%	82%	73%	72%
For those who have been involved in education while in prison:					
2cii	Do you feel the education will help you on release?	58%	71%	64%	71%
2di	Have you been involved in offending behaviour programmes while in prison?	62%	66%	54%	59%
For those who have been involved in offending behaviour programmes while in prison:					
2dii	Do you feel the offending behaviour programme(s) will help you on release?	54%	54%	46%	63%
3	Do you go to the library at least once a week?	39%	42%	43%	41%
4	On average, do you go to the gym at least twice a week?	44%	61%	46%	66%
5	On average, do you go outside for exercise three or more times a week?	43%	44%	43%	45%
6	On average, do you spend 10 or more hours out of your cell on a weekday?	15%	14%	17%	13%
7	On average, do you go on association more than five times each week?	65%	59%	49%	60%
8	Do staff normally speak to you most of the time/all of the time during association?	21%	17%	17%	16%
SECTION 8: RESETTLEMENT					
1	Do you have a personal officer?	63%	58%	58%	57%
For those with a personal officer:					
2	Do you think your personal officer is helpful/very helpful?	66%	57%	70%	53%
For those who are sentenced:					
3	Do you have a sentence plan?	57%	57%	42%	57%

For those with a sentence plan:					
4	Were you involved/very involved in the development of your plan?	61%	67%	67%	59%
5	Can you achieve some/all of your sentence plan targets in this prison?	70%	68%	77%	62%
6	Are there plans for you to achieve some/all your targets in another prison?	44%	52%	31%	44%
For those who are sentenced:					
7	Do you feel that any member of staff has helped you address your offending behaviour while at this prison?	36%	29%	34%	31%
8	Do you feel that any member of staff has helped you to prepare for release?	17%	18%	25%	16%
9	Have you had any problems with sending or receiving mail?	40%	37%	29%	47%
10	Have you had any problems getting access to the telephones?	23%	24%	33%	28%
11	Did you have a visit in the first week that you were here?	30%	27%	29%	32%
12	Does this prison give you the opportunity to have the visits you are entitled to (e.g. number and length of visit)?	70%	59%	62%	60%
13	Did you receive one or more visits in the last week?	34%	36%	36%	38%
14	Have you been helped to maintain contact with family/friends while in this prison?	42%	40%	54%	36%
15	Do you know who to contact within this prison to get help with the following:				
15b	Maintaining good relationships?	17%	13%	20%	14%
15c	Avoiding bad relationships?	13%	10%	10%	11%
15d	Finding a job on release?	40%	39%	36%	36%
15e	Finding accommodation on release?	42%	41%	41%	41%
15f	With money/finances on release?	29%	28%	24%	29%
15g	Claiming benefits on release?	43%	36%	34%	39%
15h	Arranging a place at college/continuing education on release?	29%	30%	29%	32%
15i	Accessing health services on release?	35%	29%	34%	32%
15j	Opening a bank account on release?	30%	29%	30%	29%
16	Do you think you will have a problem with any of the following on release from prison:				
16b	Maintaining good relationships?	15%	16%	12%	15%
16c	Avoiding bad relationships?	16%	18%	10%	10%

16d	Finding a job?	48%	53%	49%	49%
16e	Finding accommodation?	43%	46%	35%	39%
16f	Money/finances?	45%	50%	46%	48%
16g	Claiming benefits?	33%	34%	35%	34%
16h	Arranging a place at college/continuing education?	28%	33%	30%	31%
16i	Accessing health services?	22%	16%	16%	20%
16j	Opening a bank account?	38%	33%	37%	30%
For those who are sentenced:					
17	Have you done anything, or has anything happened to you, here to make you less likely to offend in future?	54%	63%	59%	60%

