

# Towards Race Equality

## REPORT 1

A survey of Black, Asian and minority ethnic prisoners, including Gypsy, Roma and Traveller individuals and foreign nationals across the women's estate in England

April 2022

## About this project

The Criminal Justice Alliance (CJA) and Independent Monitoring Boards (IMBs) have collaborated on a three-part project, *Towards Race Equality*, to improve outcomes for Black, Asian and minority ethnic people held across the women's prison estate in England.

The *Towards Race Equality* project aimed to:

- Gain a better understanding of the experiences of Black, Asian and minority ethnic individuals, foreign nationals, and Gypsy, Roma and Traveller people held in women's prisons.
- Improve the IMBs' understanding and monitoring of race equality issues across the women's prison estate by making recommendations to IMBs and the IMB Management Board.
- Make recommendations for the Ministry of Justice (MoJ), Her Majesty's Prison and Probation Service (HMPPS) and other agencies to address areas for improvement.
- Highlight good practice.

In order to achieve the above aims, this project surveyed prisoners within scope (Report 1), HMPPS equalities leads (Report 2) and IMB members across the women's estate (Report 3). Key findings were analysed and outlined in three separate reports.

The findings from the three surveys have led us to make 26 recommendations, which are directed at the MoJ, HMPPS, governors and directors of women's prisons, as well as the IMB Management Board and Board chairs and members. The full list of recommendations is available in the Executive Summary for the project.

### Disclaimer

Please note that this report includes references to some distressing incidents of racism and discrimination which do not appear to have been dealt with fairly or appropriately.

All quotations are included as written in the original survey responses.

The umbrella term 'BAME/BME', which amalgamates many different ethnicities and identities, has been avoided and instead written out in full. This project acknowledges that even when written out in full, this still involves grouping together different minority communities that does not fully reflect their distinct characteristics and needs or the impact of intersectionality. Foreign national prisoners, including White foreign national prisoners, are considered minoritised individuals in prison, so have been included in the project's scope.

As some respondents of the prisoner survey self-identified as transgender, this project has sought to be inclusive and accurate in its use of language by referring to 'individuals' and 'respondents' in the women's prison estate.

# Acknowledgements

This project brought together the CJA and several IMB members in the women's prison estate with an interest in equality and diversity, with support from staff at the IMB Secretariat.

This project took place between July 2020 and April 2022. During this time, the project steering group has comprised:

## **Criminal Justice Alliance**

- Nina Champion – Director
- Hannah Pittaway – Senior Policy Officer
- Amal Ali – former Policy Officer
- Victoria Eburn – former Policy and Research Intern
- Jessica Rennie – Unlocked Graduate formerly on a work placement

## **Independent Monitoring Boards**

- Hilary Campbell – HMP/YOI Foston Hall IMB, Chair of IMB women's estate group
- Di Askwith – HMP Eastwood Park IMB
- Camille Cooke – HMP/YOI Bronzefield IMB
- Carolyn Harrison – HMP/YOI New Hall IMB

## **IMB Secretariat**

- Jo Easton – Head of Policy and Impact
- Sarah Clifford – former Head of Policy, Training and Engagement
- Kate George – Policy and Impact Lead
- Jackie Otto – National Training Coordinator

We would like to thank Anne Owers (National Chair of IMBs) and Beverley Thompson (External Diversity and Equality Member of the IMB Management Board) for their support with this project.

We are especially grateful to the people in prison, the IMB members and HMPPS staff who completed our surveys.

We extend our gratitude to the University of Roehampton London academics who oversaw the prisoner survey data entry and undertook data analysis:

- Dr Alison Lamont – former Sociology Lecturer
- Dr Robert Busfield – Senior Sociology Lecturer

We would also like to thank the following University of Roehampton London student volunteers for digitising the prisoner survey responses:

- Izzah Tasawar
- Benedicta Kang
- Eleanor Lodge
- Amani Siddiqi
- Lu Campos
- Emily Gadd

We would also like to express our deepest thanks to the women with lived experience who contributed to developing the survey for people in prison. In addition, we thank the organisations who supported the CJA in the early scoping stage of the project, including: Hibiscus Initiatives, the Muslim Women in Prison project, the Traveller Movement, the Zahid Mubarek Trust and Unchained Poetry.

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# 1. Introduction

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‘I would like to address the lack of awareness staff have toward people of [minority] ethnic backgrounds, what it is like to experience the world through our eyes, the anxiety we face and burden/trauma we carry with us.’<sup>1</sup>

Black Caribbean respondent<sup>2</sup>

This study seeks to expand on the limited evidence published to date on the experiences of Black, Asian and minority ethnic women prisoners<sup>3</sup> (Buncy and Ahmed, 2014; Cox and Sacks-Jones, 2017; Prison Reform Trust, 2017). It aims to better understand and amplify the diverse experiences of Black, Asian and minority ethnic prisoners, including Gypsy, Roma and Traveller people, as well as foreign nationals, across the women’s prison estate in England. This report recognises that the survey respondents are not a homogenous group. They encompass various identities and ethnicities, resulting in a range of lived experiences, both between and within groups.

The discrimination experienced by Black, Asian and minority ethnic prisoners held in women’s establishments is multi-layered, with intersectional identities: ethnicity, race, religion, social class, sexual orientation, nationality and gender. Intersectionality recognises that, as individuals are made up of several identities, they may experience multiple interwoven prejudices. For example, women may experience gendered discrimination, and women from minoritised communities could simultaneously face additional forms of discrimination.

The findings in this report were gathered by interviewing and surveying individuals within the project’s scope. It presents their perception of (un)fair treatment and the extent to which the prison meets their cultural needs. It provides further detail on incidents of discrimination and the establishment’s response. It addresses the language barriers faced by those whose first language is not English. It also provides examples of positive practice and suggestions for future activities that raise awareness of cultural practices and celebrate religious traditions.

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1 Quotations are verbatim, as provided by respondents.

2 This report describes respondents as they self-identified on the survey form. It does not provide any other demographic information (such as their location) in order to anonymise their accounts.

3 Where possible, this report refers to specific ethnic groups in order to avoid the amalgamation of all Black, Asian and minority ethnic individuals.

## 2. Methodology

This project aims to improve understanding of the experiences of Black, Asian and minority ethnic prisoners in the women's estate and to inform policy, practice and future studies.

### Survey design

Recent Board reports were analysed by the CJA in order to identify Board's current concerns about equality issues in the women's prison estate. This analysis was used to inform suggested topics for a focus group to design the survey.

In January 2021, an initial focus group was led by a paid policy and research intern at the CJA, a Black woman who was studying for a degree and had lived experience of being in prison.

Five women from minority ethnic backgrounds attended the focus group - three Asian women and two women from Black or other minority ethnic backgrounds - through CJA members, such as the Muslim Women in Prison project and Working Chance. Vouchers were made available to the five participants to thank them for their contributions. This provided additional guidance on key themes and example questions which informed the initial set of draft questions.

The draft survey questions were shared with the Traveller Movement, a civil society organisation that advocates for the rights of ethnic Romany Gypsy, Irish Traveller and Roma individuals, and Hibiscus Initiatives, who support foreign national women, Black, minority ethnic and refugee women, for their comments and suggestions.

Subsequently, as part of the pre-testing stage, the draft survey questions were tested with five prisoners at HMP/YOI Bronzefield and five at HMP/YOI Foston Hall. The questions were refined accordingly. (See [Appendix A](#).)

The National Offender Management Information System (NOMIS) was used to identify eligible women to complete the survey. In addition, HMPPS prison equalities leads identified prisoners whose first language was not English.

The survey forms were translated into the eight most common foreign languages spoken by prisoners across the women's estate at that time: Polish, Urdu, Chinese, Vietnamese, Portuguese, Romanian, Lithuanian and Welsh.

The survey was also produced in Easy Read format for respondents with learning disabilities in order to improve accessibility ([Appendix B](#)). At HMP Styal, all respondents received the Easy Read survey questions.

### Survey promotion and distribution

In early 2021, the survey was promoted in the Women in Prison magazine that is circulated to all women's prisons and some Boards placed posters around their respective establishments.

Boards across the women's estate used various means to conduct the surveys. This was dependent on circumstances at each prison (e.g. Covid-19 outbreaks) and personal

risk assessments. At Foston Hall, for example, the Board mostly carried out telephone interviews, some face-to-face interviews, and delivered the remaining surveys to cells. At other establishments, Boards delivered and collected the completed survey forms.

There was a four-week window in June 2021 for eligible prisoners to complete the survey.

At HMP/YOI East Sutton Park and HMP/YOI Bronzefield, the Boards distributed the survey forms to all prisoners in the establishment in order to carry out a comparative analysis, but the data was subsequently cleansed and only eligible responses were retained for analysis.

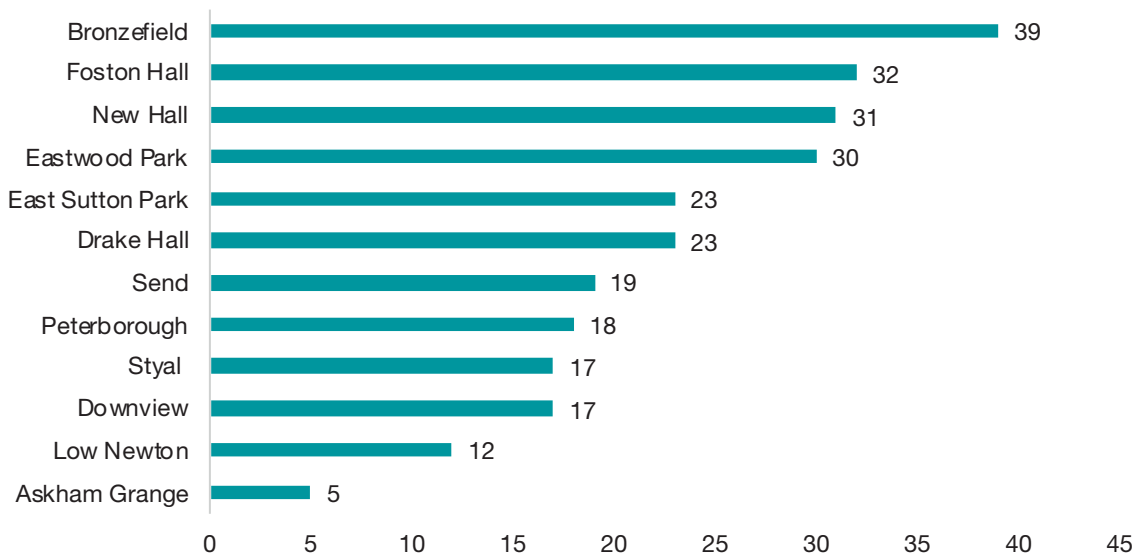
With the approval of the Director and Board, the prisoners at Bronzefield were given an incentive (additional phone credit) to complete the survey. Similarly, at New Hall, each respondent received a body care product.

### Data collection and analysis

A total of 266 eligible survey responses were received from all 12 establishments across the women’s estate in England. This included 52 Easy Read responses and eight foreign language responses that were subsequently translated into English. Almost 40% (n=96) of respondents indicated that English was not their first language.

The breakdown of survey responses per establishment is illustrated below:

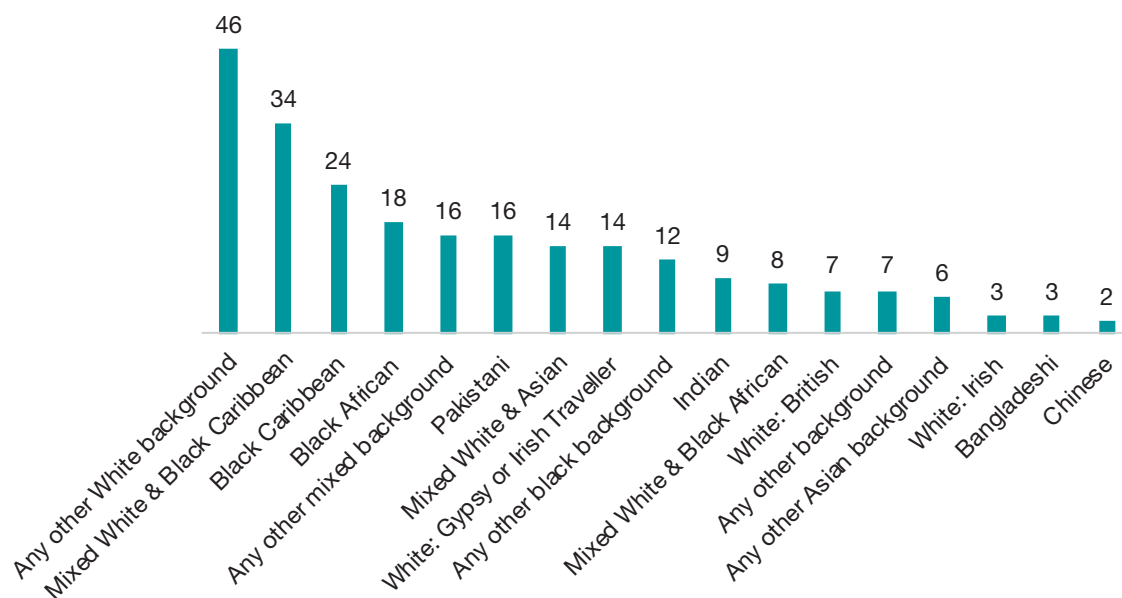
Figure 1: Number of responses by establishment





Respondents were asked to self-identify their ethnic group from the categories provided on the form:

Figure 2: Number of survey responses by ethnic category



There appear to be seven White British respondents, six of whom indicated that English was their first language. One respondent ticked both the 'White British' and the 'any other Mixed/Multiple ethnic background' categories, so their responses will appear in both the corresponding bars above. The remaining respondents may have chosen not to self-identify. The list of eligible prisoners was double checked by both the equalities lead and the respective Board to ensure that they were within the project's scope.

In addition, under the 'White: Gypsy or Irish Traveller' category, two respondents identified as Romany Gypsy and one identified as Roma.

Those who ticked the 'any other ethnic group' category and provided further detail identified as Vietnamese; Iranian; Black Brazilian; mixed Arab, African and European; and 'Turkish/Kurdish'.

The responses were digitised by student volunteers and staff at the IMB Secretariat. The quantitative data was then codified and uploaded to the statistical software SPSS. Two academics from the University of Roehampton London created frequency tables and ran cross-tabulations to identify statistically significant relationships between multiple variables.

Qualitative analysis was undertaken, identifying broad themes and patterns in the data.

## Limitations

These findings offer a snapshot of the experiences of Black, Asian and minority ethnic prisoners across the women's estate at the time the surveys were distributed. As a result, some answers, in particular with reference to activities and access to services, could also be reflective of the restrictions in place during the Covid-19 pandemic.

While this study has identified some overarching themes, it does not claim to represent the lived experiences of all prisoners within scope, as experiences are unique to each individual. The environment and staff at different prisons across the women's estate may also differ. In addition, not all responses to all questions have been included in this thematic review due to capacity constraints. There may be concerns about grouping together different identities, thereby potentially hiding disparities and masking certain individual experiences. Further analysis may be carried out in future, using this data set to enable a more granular approach.

It was decided that qualitative data would be collected through a survey rather than through questioning. While this introduced potential limitations, as respondents may have interpreted the open questions differently, it also allowed a higher number of respondents. This would not have been possible had the data been collected via interviews.

The survey was not translated into all languages spoken by non-UK citizens held in these establishments, which could have disadvantaged other foreign national prisoners who were unable to understand the questions in English and, as a result, may not have responded. Regarding the Easy Read questions, in some instances, the original meaning of questions was inadvertently changed when produced in the Easy Read format. This resulted in respondents answering some different questions depending on the survey format they had received (see [appendices](#)). In some cases, questions were separated into two separate questions in order to simplify their meaning for the Easy Read format.

Due to the survey's focus on discrimination and fair treatment in prison, there could also have been an element of distrust and uncertainty among respondents, as some individuals may not have felt comfortable disclosing details of incidents involving either members of staff or other prisoners.

As has been acknowledged in other publications (Her Majesty's Inspectorate of Prisons, 2020), the poor identification of Gypsy, Roma and Traveller people in prison may limit the number of respondents from these groups, in particular Roma individuals. This is because the ethnicity code 'W3 – Gypsy or Irish Traveller' on the prison system (P-NOMIS) does not include Roma individuals and there may also be some reluctance among individuals to self-identify due to stigma.

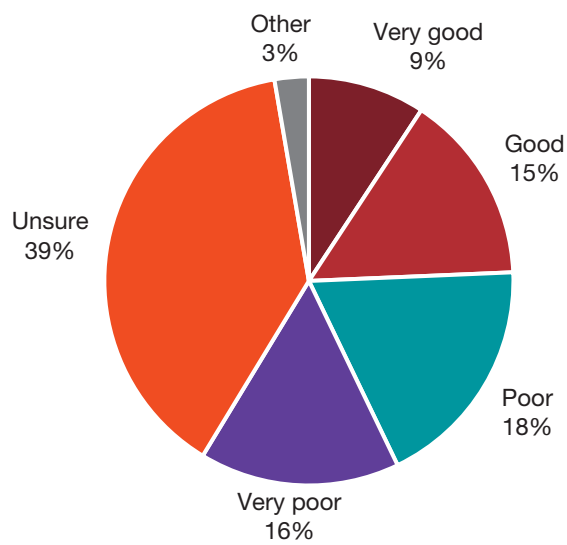
It should be noted that, during the data entry phase, it became apparent that the Romanian word used for 'Gypsy' on the translated form is considered a derogatory term for Roma people, which could have offended Romanian-speaking Roma individuals. A formal complaint was subsequently lodged with the translation provider to ensure that this does not happen in future.

## 3. Findings

### 3.1 Perception of treatment

Respondents were asked to rate their treatment from staff within the prison, with a breakdown of total responses illustrated below:

Figure 3: Treatment from staff within the prison - total responses (n=259)



The data was then disaggregated into distinct groups in order to provide more granularity.<sup>4</sup> This revealed differences in opinion between different ethnic groups:

Figure 4: White: Gypsy or Irish Traveller (n=13)

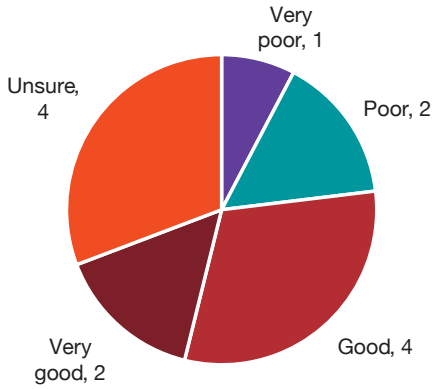


Figure 5: Other White respondents (n=55)

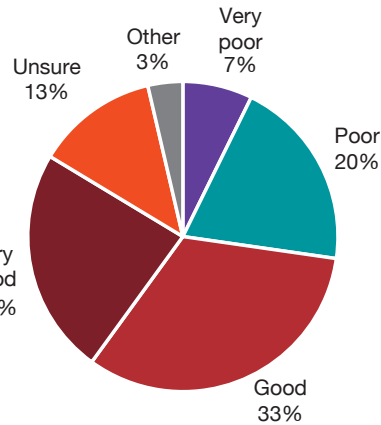


Figure 6: Asian respondents (n=34)

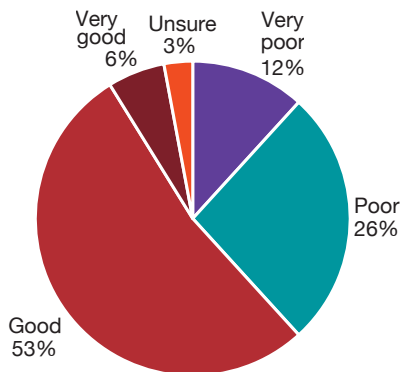


Figure 7: Mixed ethnicity respondents (n=70)

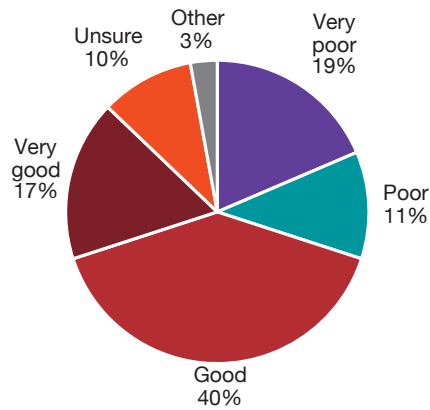
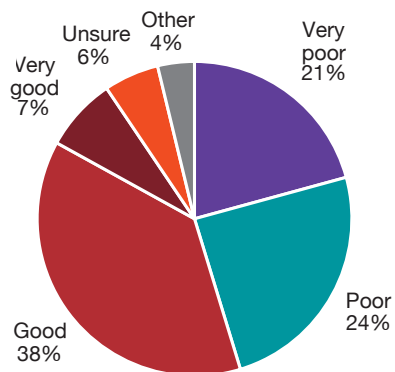


Figure 8: Black respondents (n=53)



<sup>4</sup> 'Asian respondents' includes all those who self-identified as Asian: Indian, Pakistani, Bangladeshi Chinese and any other Asian background. 'Black respondents' includes all those who self-identified as Black: African, Caribbean and any other Black background. 'Mixed ethnicity respondents' includes all those who self-identified as Mixed: White and Black Caribbean, White and Black African, White and Asian, any other Mixed/multiple ethnic background.

Almost half (45%) of Black respondents rated their treatment as ‘poor’ or ‘very poor’, compared to 38% of Asian respondents, 30% of mixed ethnicity respondents, 27% of other White background respondents and 23% (n=3) of Gypsy or Irish Traveller respondents.<sup>5</sup>

Respondents were then invited to provide more details about staff treatment. Some quotations cover general treatment and others specifically link the treatment to their ethnicity or religion. Individuals reported different experiences across the prison estate and varied experiences within one establishment.

These first quotations represent respondents who expressed satisfaction with the way staff had treated them:

- ‘Staff polite, always helpful; there to talk to and will do what they can’. – Asian British respondent
- ‘The staff service is “Brilliant”!’ – Pakistani respondent
- ‘I give respect, so I am treated respectfully.’ – any other White background, German respondent

Others expressed more mixed views, saying that the treatment they received depended on the member of staff with whom they engaged:

- ‘Basically it depends on certain officers, some handle situations really well and I feel listened to and somewhat respected but some officers act like they have a chip on their shoulders and have treated me quite disrespectfully and just plain rude, no consideration to my emotions or mental health.’ – Mixed: White and Black Caribbean respondent
- ‘Majority of the officers are really respectful & easy to talk to, while others are just plain rude & sometimes act like they are scared of me’. – any other Mixed/Multiple ethnic background, Afro-Latina respondent
- ‘It really depends, as a lot of staff show blatant favouritism to some residents. A lot of the staff including a particular senior officer seem unable to be impartial and professional instead choosing to use their uniform as a form of intimidation.’ – Black Caribbean respondent
- ‘It’s hard to generalize as some prison staff are respectful while others are not. Some are rude to me but are ok with other white prisoners that really upsets me.’ – any other Mixed/Multiple ethnic background, mixed Arab, African and European respondent

Overall, respondents provided more examples of negative experiences with staff. These include:

- ‘There is a lot of discrimination, favouritism and racial bias. (Not direct poor treatment.)’ – Mixed: White and Black Caribbean respondent
- ‘I constantly see white people get better treatment for the same thing more than BAME people and there seems to be a lot of favouritism’. – Afro-Caribbean respondent

<sup>5</sup> Values are included in charts depicting the breakdown of responses from White: Gypsy or Irish Traveller respondents due to fewer respondents from these groups. Statistically, numbers that are this low may not be transferrable or significant.

- ‘Officers don’t listen to me because of my background - white prisoners are more likely to be given single cells.’ – any other White background, Russian respondent
- ‘Traveller been treated different from day 1 i.e.: punished before MDT’s [mandatory drug tests] come back even though they’re negative.’ – White: Gypsy or Irish Traveller respondent

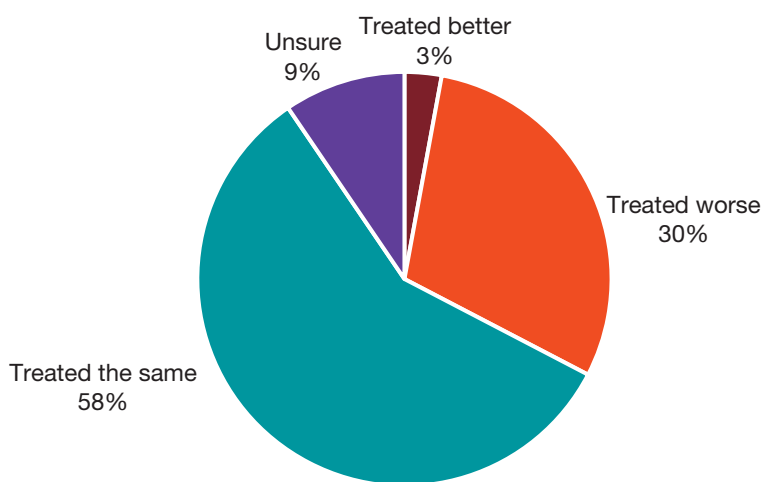
## Fair treatment

Fair treatment necessitates a fair process, which comprises equitable treatment (which links to consistency), unbiased decision making, allowing fair participation (including voice), transparency and respectful treatment. All of these elements lead to increased trust in prison processes, as well as confidence in the outcome.

Respondents were asked if they felt that they had been treated better or worse than other prisoners due to their minority status in relation to access to release on temporary licence (ROTL), home detention curfew (HDC), education/training opportunities, healthcare/mental health support, employment within the prison, visits/calls with family, incentives, and adjudications. It is worth noting that foreign national prisoners are not eligible for ROTL.

Analysis revealed statistically significant differences in opinion between ethnic groups when it came to accessing employment within the prison<sup>6</sup>:

Figure 9: Access to employment within the prison - total responses (n=242)



6 This analysis was undertaken externally, which resulted in the breakdown of slightly different ethnic groups.

Figure 10: Any other White background respondents (n=40)

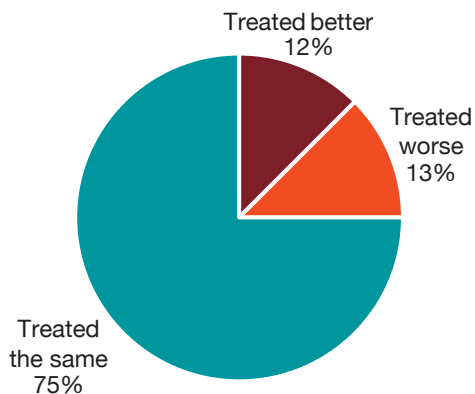


Figure 11: White: Gypsy or Irish Traveller respondents (n=13)

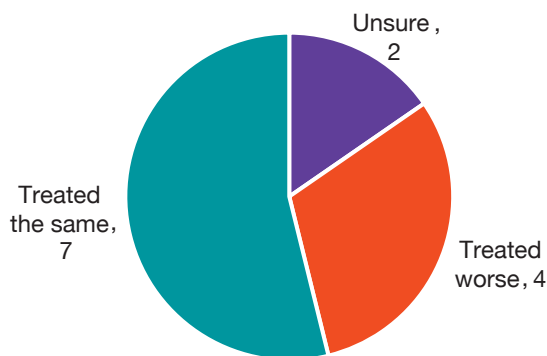


Figure 12: All Mixed ethnicity respondents (n=57)

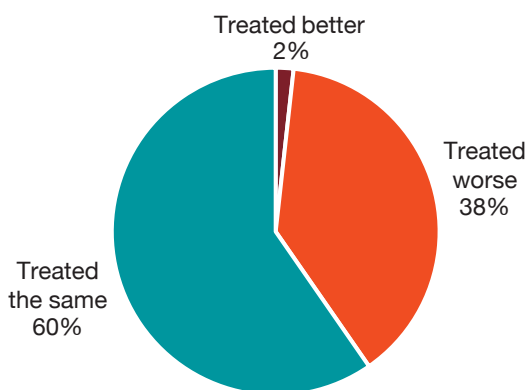


Figure 13: All Black respondents (n=50)

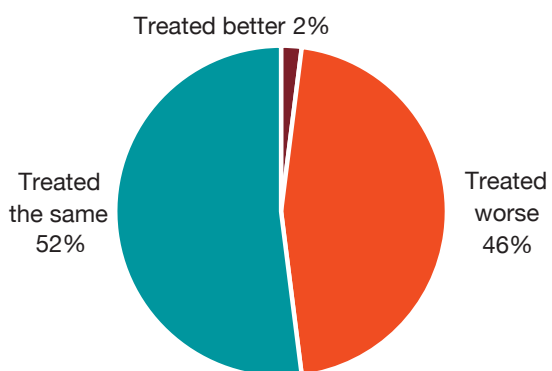
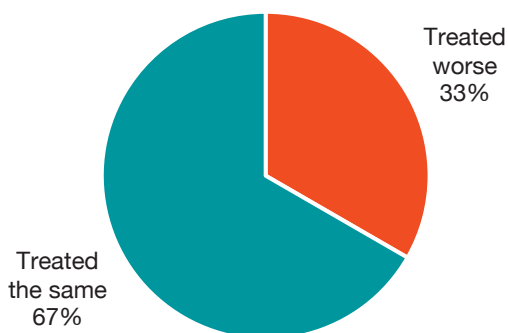


Figure 14: All other respondents (including Asian) (n=39)



Almost half of Black respondents (46%) felt that they had been treated worse with regard to gaining employment within the prison, compared to 38% of mixed ethnicity respondents, 33% of all other groups (including Asian respondents) and 13% of all other White respondents.

Conversely, 12% of any other White background respondents believed that they had been treated better, compared to 2% of mixed ethnicity respondents, 2% of Black respondents; and 0% of all other respondents (including Asian).

Respondents were then asked to elaborate if they had ticked 'treated worse'; most believed that White prisoners received preferential treatment:

- 'From my experience, whenever I or any of my black counter parts apply for jobs or courses we dont get accepted we are placed on waiting list and other white females will come after us and get the job/courses.' – Black Caribbean respondent
- 'And they still refuse to employ me and then you see white girls come in prison and straight away they [get] jobs and all the help they need where as for black and other ethnic minority dont get jobs straight away or any help I noted.' – any other Mixed/ Multiple ethnic background respondent
- 'Basically I applied for a cleaning job and was denied with a letter saying I'm at a Level 2 security, I wasn't aware of this and I still don't know why I'm a level 2. Then I was aware another inmate with the same security level as me was given a cleaning job straight away and shes (white female) I felt discriminated!' – mixed: White and Black Caribbean respondent
- 'This is mainly wing related, I am constantly denied any wing work opportunities and the White residents who arrived after me on this wing would be offered jobs immediately.' – mixed: White and Black African respondent
- 'I feel that in most situations, I notice white prisoners get treated and offered Jobs or get privileges easier than a Black or Asian or any other minority ethnic prisoners.' – Black African respondent

Respondents also provided additional information regarding their perception that they had been treated worse in accessing ROTL and HDC:

- 'We are seen as a threat and they think we won't come back or bring drugs back.' – Mixed: White and Black Caribbean respondent
- 'Majority of the white people keep getting tags & ROTL's whilst most black people are rarely or sometimes not considered at all for those. Black people rarely get opportunities of employment unlike the white people.' – Black African respondent
- 'We struggle to get H.D.C or ROTL or work due to living on sites. They have no facilities here for Travellers. I'm the only one and never had a rep see me.' – White: Gypsy or Irish Traveller respondent

Regarding access to services, some foreign national prisoners indicated that they had been treated worse due to limited language accessibility in their respective establishment. The lack of information in different languages impacted on access to services:

- 'There is no information on the pod in our mother tongue. All is only in English. No leaflet in our language.' – any other White background, German respondent
- 'Staff do not engage with non English Residents, it's to hard for them to use Big Word [translation service used in prison]. FN [foreign nationals] don't get enhanced timely when on [unit location redacted].' – Mixed Asian and Caribbean respondent



- ‘Mostly, because of the language barrier. Also, some members of staff do prefer British people (favouritism).’ – Portuguese-speaking, any other Mixed/Multiple ethnic background respondent

Other respondents felt that disciplinary measures (adjudications) were not fair and resulted in disproportionate outcomes:

- ‘There is always a over-zealous approach with ethnic minorities in this prison, even as a victim of an attack and CCTV displayed self-defense. I was punished in Adjudications when my white counter part is given less.’ – Black African respondent
- ‘I was given an adjudication along with another prisoner who is White for the same incident, she got a caution and I got a monetary reduction.’ – any other Mixed/Multiple ethnic background respondent
- ‘Tougher punishment for non white British for the same offence when adjudicated.’ – Black African respondent

These examples highlight the importance of procedural fairness in relation to decision making. Fundamentally, the first step is for there to be a fair process. When decisions are taken, these should be consistent and transparent, clearly explaining the justification to all individuals involved so that they can judge for themselves the fairness of the process. Transparency will indicate where processes are not fair and can be improved, as well as build trust where the process is fair. Not understanding the reasoning behind adjudication outcomes may lead to lack of confidence in fairness and the legitimacy of these processes (Jackson et al., 2010). The Lammy Review (2017: 70) rightly states that ‘to build trust, the challenge is to demystify decision-making processes and bring them out into the open, so they can be better understood’.

Respondents said that biased beliefs among staff resulted in stereotypical thinking. Across the women’s estate, a number of Black and mixed ethnicity respondents alluded to the angry Black woman stereotype, a racial trope that depicts Black women as being loud, ill-tempered and hostile without provocation:

- ‘Us Bame prisoners feel as if there is no one here to represent us. I.E. make the officers understand that not all of us are aggressive just because we speak different, or that were not gang members.’ – Black African respondent
- ‘I feel as a black woman I have to work to prove myself 10 times more than a white person. I’m always been told I’m loud & intimidating when I’m not, yes I am loud but I ain’t what they think I am’. – any other Black background, Black British respondent.
- ‘I feel like as a black person, you are already viewed as more aggressive, ghetto, uneducated and therefore seen as more likely to re-offend. Because of this you have to fight so much harder for open conditizzions, ROTL’s or progression through IEP scheme.’ – Black African respondent
- ‘I believe that there are less people of Black or Mixed Race in work or training as Security call us “Big Characters”. I also believe they feel we are “Dodgy” both remarks made to myself and peers recently.’ – Mixed: White and Black Caribbean respondent

- ‘I find that because I’m a young black female I always just get looked at as being aggressive even when I am just talking, I always seem to end up worse in adjudications as I am seen as aggressive threat even if it is the same nicking as another girl I always end off worse.’ – Mixed: White and Black Caribbean respondent
- ‘I was told I had attitude & I believe this was linked to my ethnicity as a Black female. People often assume you have either have attitude or call you aggressive when you try to make your voice heard. It is very frustrating and perceived as a negative stereotype’.  
– Black Caribbean respondent

Others felt this stereotypical thinking also applied to minority ethnic prisoners in general:

- ‘I feel as if black prisoners or those that are muslim are seen as intimidating. Officers seem very reluctant to give same prisoners trustworthy roles and if they are given those roles it is done to APPEAR like they are not racist.’ – Muslim, Black African respondent
- ‘They deem anyone of a different culture than your average “White British” to be aggressive or challenging. Mimic different accents and dialects. I believe there is a fundamental issue here and it starts from Management. I couldn’t approach an SO [supervising officer] here about a indirect racial remark as unless its the word “N\*\*\*\*\*”<sup>7</sup>, they do not understand.’ – Mixed: White and Black Caribbean respondent
- ‘They make an opinion on you straight away, simply because of the way you talk or the area you are from. You are instantly labelled as aggressive or intimidating, especially if you are young.’ - any other Mixed/Multiple ethnic background, ‘Latina and Persian’ respondent

The above quotations allude to indirect forms of discrimination and favouritism that will not be as evident as the use of offensive racial slurs. While this behaviour is more difficult to identify, it must still be investigated when concerns arise. Establishments should proactively analyse data to identify if disparities exist. Otherwise, the accumulation of these instances may lead to further distrust in processes and the perpetuation of unacceptable and discriminatory behaviour.

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<sup>7</sup> This report has asterisked racial/ethnic slurs included in direct quotations.

## 3.2 Discrimination

### Incidents

Respondents were asked if they had experienced an incident involving discrimination while in prison, and if so, whether it involved a member of staff, another prisoner or someone else. They were able to tick all that applied, so respondents could report that they had experienced incidents involving each of the different groups. Out of the total 266 respondents, 110 indicated they experienced an incident involving a member of staff and 104 experienced incidents involving another prisoner. Of the 17 respondents who ticked the 'other' option, five stated that they had not experienced discrimination, while the rest ticked this option in order to provide additional detail on incidents involving either a member of staff or another prisoner.

Some respondents recounted examples of discrimination, racism and prejudice involving staff members:

- 'Security [staff]. Unfairly searched and no other person was, I was the only Ethnic person on the landing'. – Black Caribbean respondent
- 'When on remand - she [member of staff] told me I was talking gangster on the wing.' – mixed: White and Black Caribbean respondent
- 'Officers asking black prisoners if they are in gangs outside of prison but not asking White prisoners this question...' – Black African respondent
- 'One member of staff said "you look like the 3 wise monkeys" when sitting with 2 black friends. Feels the 3 of them on the wing are dealing drugs. Feels black prisoners stick together as white prisoners are racist'. – mixed: White and Black Caribbean respondent
- 'We was talking in a yardie accent and was told "speak properly, you sound ridiculous" and "you sound like right gangsters dont you, why don't you educate yourself". I grew up in foster care and I lived in Caribbean and African families so its like second nature to me.' – any other Mixed/Multiple ethnic background respondent
- 'They set up the rules...one rule for one and another for other. Really unfair, every time remind us that we are foreign.' – mixed: British and Asian respondent
- 'Staff member questioning me over how Im mixed race just because of pale colour. Staff saying I smell. Prisoners saying Im white.' – any other Mixed/Multiple ethnic background, English, Scottish, Romany Gypsy, and White and Black Caribbean respondent<sup>8</sup>
- 'As the colour of my skin is light & when I first came here, I wear a head peice for my cultural needs. This was a big problem for officer because it was something different.' – any other White background respondent

All of the above quotations exemplify the need for recruitment processes to better identify racist attitudes and bias. The last two quotations, in particular, highlight the need to improve cultural sensitivity among staff to ensure that they are respectful of how respondents may self-identify and not deny their identity.

<sup>8</sup> The respondent ticked or underlined all of these ethnicities on the survey form.

The two responses below are from individuals held in two different establishments, suggesting widespread ignorance among staff regarding afro hair:

- ‘I washed my hair and blow dried it and had it out natural a officer said to me “ow you look like you have been electricuted ” another one said “I don’t like your hair like that, it needs straightening”. A officer asked me what I’m in jail for and then said Drugs and I had to say why do you say that and he said you look like you would be in for drugs. A officer said once “if youre a muslim, why are you in jail.”’ – mixed: White and Black Caribbean respondent
- ‘I had my afro loose + a staff member asked me if I’d stuck my finger in a plug socket, then another member said oh look it’s -----. I can’t remember the name, but other staff members laughed’. – mixed: White and Black Caribbean respondent

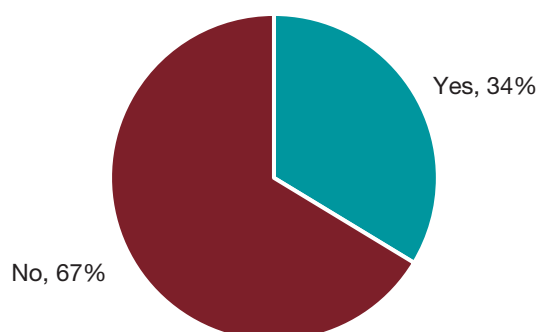
Some respondents elaborated on shocking incidents involving other prisoners:

- ‘There was this prisoner who called me gorilla, monkey ape and n\*\*\*\*\* so I’m used too it, but its racial.’ – Mixed: White and Black Caribbean respondent.
- ‘Racism countless times from other prisoner: called a n\*\*\*\*\*, officer says have to put up with it as in prison - put in DIRF [discrimination incident reporting form] - no outcome - think someone should interview. Racism is non educated issue, perception as black will be part of a gang.’ – Black Caribbean respondent
- ‘Prisoner shouting obscenity “n\*\*\*\*\*” “black bitches”. Adjudicated but stayed on wing. Her behaviour continued.’ – mixed: White and Black Caribbean respondent
- ‘Called a P\*\*\* - I just ignore it.’ – Urdu and Punjabi speaking respondent
- ‘I was called a P\*\*\*\* by another prisoner. This word is racist to my community.’ – White: Gypsy or Irish Traveller, Roma respondent
- ‘Racial discrimination, she [prisoner] assaulted me whilst I was reading the Quran, she wasn’t happy with me praying and practising my faith.’ – Mixed: White and Asian, British Pakistani respondent
- ‘Yes, and I lost my job. I was working in the kitchen for 5 month. After the fight I lost the job because she [another prisoner] started shouting this thing “Go back to Albania”. – any other White background, Albanian respondent

## Response to allegations of discrimination

Respondents who had experienced discrimination were asked if they reported it using a discrimination incident reporting form (DIRF) which initiates the prison's formal procedure for investigating allegations of discrimination:

Figure 15: If you have experienced discrimination, did you report it using a DIRF? (n=196)



Only a third of respondents had used a DIRF to report discrimination in the prison. Those who had submitted a DIRF were asked to elaborate if they thought it was dealt with fairly and if they were satisfied with the outcome.

There were some positive responses on staff handling of DIRFs:

- 'Happy to say report was dealt with fairly and was greatly satisfied with the outcome'. – Black African respondent
- 'Yes I did it was dealt with ok. I can't say that it is the staff fault. It wasn't for them to know where they put me would still be on going' – Black British respondent

However, the last quotation makes the point that even if a DIRF is dealt with appropriately by staff, it does not necessarily ensure that the discrimination stops as a result.

Other respondents expressed their disappointment and frustration at the lengthy process and unjust outcome. Some respondents felt that the process was a waste of time, that their DIRF had been ignored and they no longer saw the point of submitting forms:

- 'I did once. Against a prisoner calling someone a 'P\*\*\*\*'. The discrimination was not against me. I observed it. No action taken because it was my word against another.' – Pakistani respondent
- 'No it wasn't dealt with, trying to say I took the wrong way and didn't do nothing about it if it was the other way round it would be a different story what cause I'm asian and from london.' – respondent
- 'No, because nothing has changed, I continue to have to live with people who do not respect my culture, language or race.' – any other Mixed/Multiple ethnic background

- ‘There is never no punishment when someone says racial things, it is then dismissed on lack of evidence so its a waste of time.’ – Black Caribbean respondent
- ‘No, nothing ever gets dealt with a fair outcome as long as it is regarding racism, as [location redacted] likes to disguise its shortcomings. (Unfair excuses are made for poor behaviour whether it includes white officers or prisoners.)’ – Pakistani respondent

DIRFs should be handled in accordance with the prisoner complaints policy framework’s timescales of 10 working days (Ministry of Justice and HMPPS, 2019: 33). However, the above respondents suggest that even when DIRFs are dealt with within the allocated window, this does not lead to change and issues are not resolved.

Some respondents felt that excuses were made for staff’s unprofessional or discriminatory behaviour when they had submitted a DIRF form:

- ‘[in response to whether it was dealt with fairly] No it was not. They make silly excuses and or the officer blatantly lies and they believe the officer over me because I’m a prisoner. I’ve made complaints (DIRF) and did not receive a response. So I dont think there’s any point in having this system because it simply doesn’t help the problem.’ – Black Caribbean respondent
- ‘As mentioned earlier, these issues are Not addressed or swept under the carpet. Excuses such as the staff member “was under alot of stress” has been used.’ – Black African respondent

Respondents were also asked why they had not used the DIRF process. Of the 130 respondents who had not used DIRF forms to report incidents of discrimination, some provided reasons, including stating that they were unaware of the DIRF process. Other respondents were fearful to formally report instances of discrimination:

- ‘I didn’t report it as I didnt want to get a negative report or let everybody know about the problem.’ – any other White background respondent
- ‘Because I did not want to take it further incase i was sided against by other prisoners/ staff. There is sometimes a stigma on calling out racism as being too sensitive/talking is wrong.’ – any other Asian background, Sri Lankan respondent
- ‘Scared to complain because they will make life hell and they transfer to another jail. Then I lose visits with my family, because now is not too far from [location redacted].’ – White British and Asian respondent
- ‘I haven’t used the above due scared of making things worse for myself. Sorry I am affraid that no outcome (fair outcome) and I would end up being through further torment.’ – Black African respondent

Others expressed distrust and a lack of confidence in the DIRF process:

- ‘I did not have trust within the systems policy to report it’. – Mixed: White and Black Caribbean respondent
- ‘NO, it would Never be dealt with fairly, the Prison Always Wins! There is no fairness, unless this is completely Independent.’ – any other Black background, mixed Asian and Caribbean respondent
- ‘I don’t feel it works. People can gang up on you - staff. They protect each other.’ – Indian respondent

- ‘nothing would be done about or you would end up being made to be the one viewed as a problem. my mental health is far too fragile to put myself through that.’ – Black African respondent

One respondent who had not used the DIRF form did not seem aware of its function and instead had used a generic complaint form:

- ‘But I filled out a comp1 [complaint form], officer stated, “let’s be clear no-one is racist in this establishment against you” was my reply!’ – White: Gypsy or Irish Traveller respondent

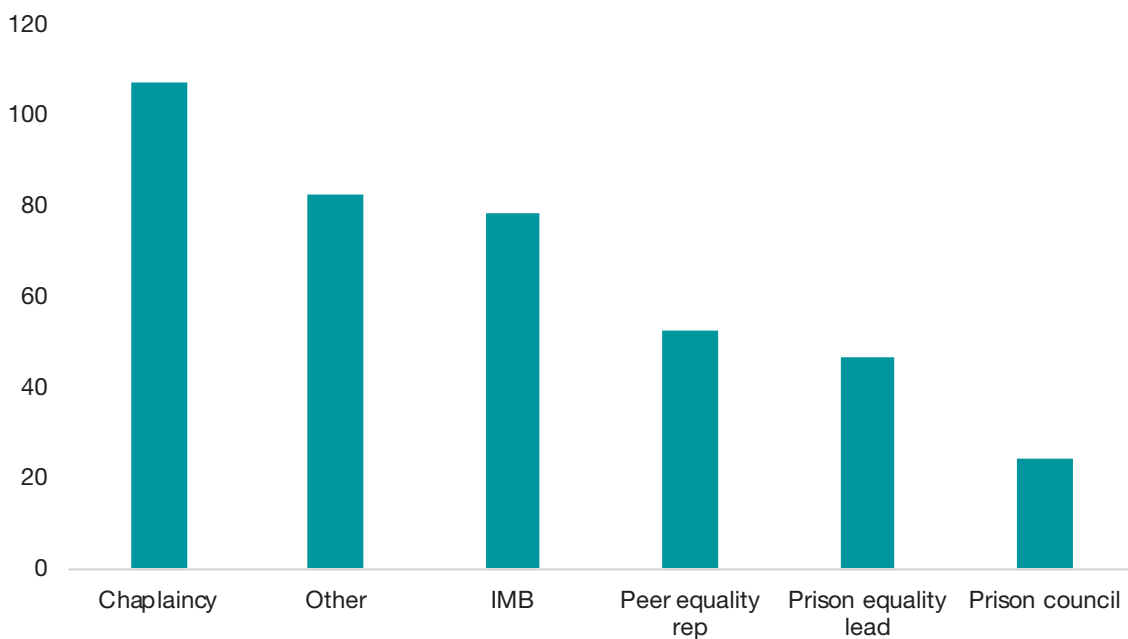
The above responses indicate that more needs to be done in order to build awareness of and trust in the DIRF process. In addition, they point to the need for an independent DIRF process with external scrutiny in order to both ensure a fair outcome is reached and that prisoners are able to trust the process. This would bolster procedural fairness.

In Ensuring Equality: PSI 31/2011, external scrutiny is not stipulated as a requirement: ‘It is crucial to ensure that prisoners have confidence in the DIRF process. Amongst the measures that can be taken to ensure this is external scrutiny of responses.’ This diluted suggestion is not strong enough and may indeed result in inconsistency between establishments across the estate. It is left to local leadership to decide whether or not to introduce independent scrutiny of the DIRF process, considering other constraints and priorities.

## Raising concerns related to race, culture or religion

Respondents were also asked who they would contact if they wanted to raise a concern or idea related to their race, culture or religion. Respondents could tick as many options as applied:

Figure 16: Who would you go to if you wanted to raise a concern or idea related to your race, culture or religion?



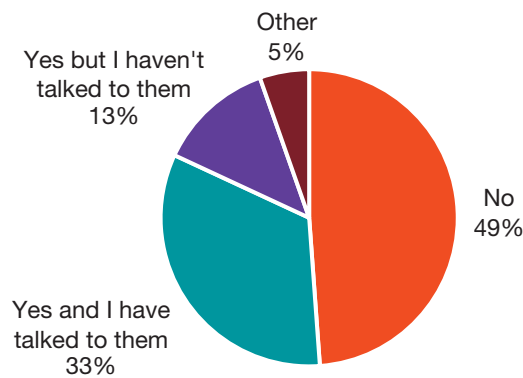
The chaplaincy team was the most popular response by a considerable margin, followed by ‘Other’. Responses under the ‘Other’ category included a particular prison officer, their key worker and the Governor, as well as their peers. Some respondents stated that they could speak to any member of staff. As aforementioned, others were scared to bring up these sensitive topics with anyone or felt that nothing would be done if they did.

A number of respondents felt most comfortable talking to a member of staff from a similar ethnic background: ‘Chaplaincy - She is of a BAME background & understands the way that I feel’ (Black Caribbean respondent)

### Staff from a similar ethnic background

Almost half of respondents reported that there was not a member of staff from the same or similar ethnic background within the prison with whom they could speak:

Figure 17: Member of staff from the same/similar ethnic background within the prison (n=260)



A few respondents felt that they were able to speak to all members of staff regardless of their background:

- ‘I feel that I can talk with all of them equally, makes me happy and supported feel that they treat me as a UK national, no differences at all!’ – any other White background, South American respondent

However, of the 33% of respondents who indicated that they had spoken to members of staff from a similar background, some elaborated on the dynamics at play in the establishment, where these members of staff were either unable to or seemingly uncomfortable with raising concerns:

- ‘I have discussed some of these issues with staff from the same background. They did understand exactly my point but said the decision to change is above their pay role.’ – Black African respondent
- ‘its like the staff are frightened to give advice or say anything to help us.’ – any other Black background, French respondent
- ‘Yes and I have spoken to them and they have told me they have no voice themselves, “the system is built to fail us” and “what can you do, its a White world”. I get on



with them the most and they help make time as easy as they can for us, but as they stated themselves “they have no voice or power.” – any other Mixed/Multiple ethnic background, ‘Latina and Persian’ respondent

- ‘we have differences in our beliefs. I have been abandoned by my Asian family for my beliefs + lifestyle. Asian members of staff are also quite judge-mental about my faith choice and opinions.’ – Mixed: White and Asian respondent

The quotations above highlight the need for a cultural shift so that staff from minority ethnic backgrounds feel comfortable speaking out and raising concerns. However, the last quotation reinforces the idea of intersectionality and the different identities that make up an individual. Simply hiring more diverse members of staff will not address all of these issues, unless staff members are more consistently trained on equality, diversity and inclusion matters.

Some of those who had raised issues relating to their race, culture and religion shared their experiences.

A few respondents mentioned how supportive staff had been despite no change:

- ‘Not much changed - was given a supportive chat on one occasion. Was given opportunity to discuss with staff but didn’t as felt it would make no difference to anything.’ – Black Caribbean respondent
- ‘I spoke to chaplaincy and I was supported - however there wasn’t much they could do.’ – mixed: White and Black Caribbean respondent

Others elaborated on successful outcomes:

- ‘Issues were raised during Equalities meetings and they were dealt with accordingly. For example, I suggested that the toiletry induction packs (which you get given on arrival at the First Night Centre) included products suitable for ethnic skin and hair.’ – mixed: Black African and Black Caribbean respondent
- ‘Yes, it was dealt with and I got my enhancement back but the reasonings did not satisfy me, it was narrowed down to other things besides discrimination which to me was not right.’ – Black Caribbean respondent

Many respondents elaborated on instances where nothing had been done:

- ‘Filled in DIRF forms, spoken to staff - told to put up + shut up.’ – Black Caribbean respondent
- ‘Nothing happened infact they just keep sending me round in circles. I dont understand why is it that no one wants to help or give me a straight forward answer. Why are black females not allowed to have a wig but we can have make up & or hair extensions.’ – Black Caribbean respondent
- ‘No nothing as it carrys on happening cause Im from london and the way I speak they just dont want to hear it.’ – respondent
- ‘Nothing ever happens, even opened an ACCT [assessment, care in custody and teamwork plan opened for individuals identified at risk of self-harm or suicide] just to be heard and yet NOTHING’. – Black African respondent

- ‘I asked if they could give/lend me a bible in Portuguese, if it was possible to give me a hymnary or veil [Evangelical head covering], but they never cared or tried to do anything, I never received a response.’ – any other Mixed/Multiple ethnic background, Latina respondent
- ‘I have used a DIRF for reasons like not been given a afro comb at reception as the thin tooth comb doesn’t work for my hair and I was told to buy one off canteen which is not fair and I should get a free comb like the rest of the prison that is not a minority. Hair products been so expensive and always out of stock on canteen and was told to just wait. Being rationally abused by a prisoner after it was investigated and the girl admitted it I was told nothing can be done just that the girl said she wouldn’t do it again.’ – mixed: White and Black Caribbean respondent
- ‘[Providing further details on the response] To which they replied “The person who deals with the DIRF are Welsh, how could there be racism” (Hmm because they are White in colour and Welsh how does that relate to someone being racist or not to someone of a different colour)?’ – mixed: White and Black Caribbean respondent

The above examples illustrate the need for better training to adequately handle such situations and to ensure that a valid justification is provided for all decisions, as well as the importance of providing timely feedback and updates on concerns raised by prisoners.

One respondent expressed frustration that the prison did not formally recognise their religion as Rastafari on the prison system:

- ‘being a rastafarian I wanted to be recognised on the data as a rastafarian prisoner, but Im down as christian which Im not.’ – mixed: White and Black Caribbean respondent

The prison system should accurately capture data that reflects the way individuals self-identify.

### 3.3 Cultural needs

Respondents were asked to rate the prison's understanding of their cultural needs. A breakdown of the total 255 responses is illustrated below:

Figure 18: Prison's understanding of cultural needs - total responses (n=255)

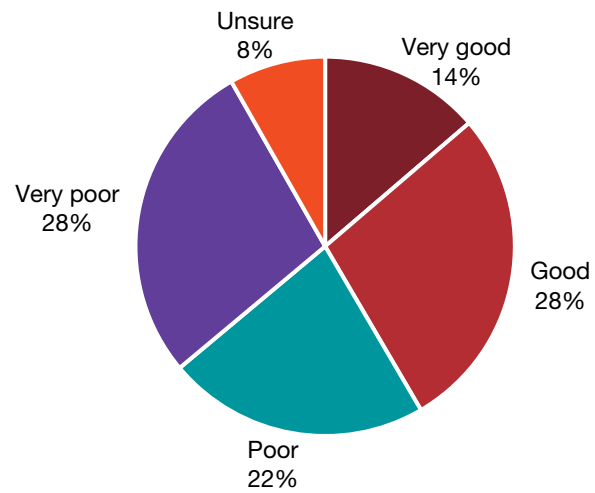


Figure 19: Other White respondents (n=55)

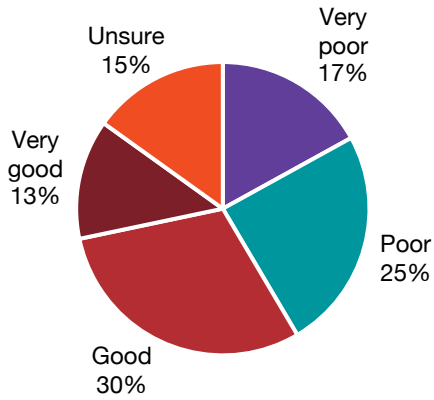


Figure 20: White: Gypsy or Irish Traveller (n=13)

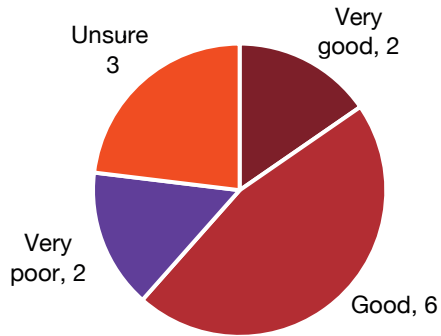


Figure 21: All Asian respondents (n=36)

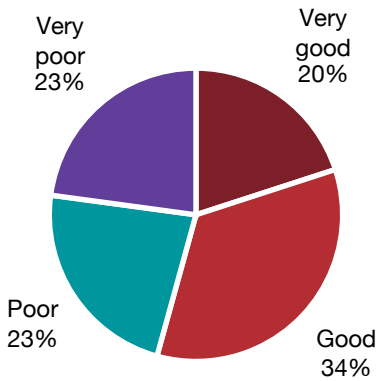


Figure 22: Mixed ethnicity respondents (n=70)

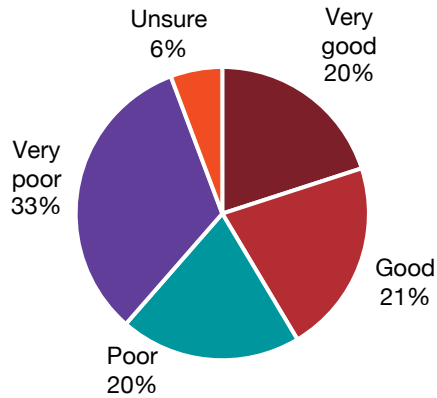
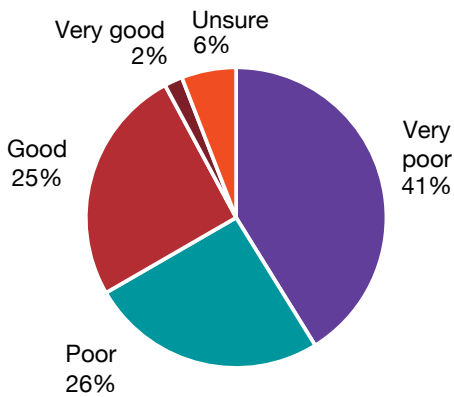


Figure 23: All Black respondents (n=51)



Over two thirds of Black respondents rated the prison’s understanding of their cultural needs as ‘poor’ or ‘very poor’, as did 53% of mixed respondents, 46% of Asian respondents and 42% of White respondents.

Most open responses centred around religion, food and the availability of ethnic-specific items on the canteen.

A few respondents provided positive feedback:

- ‘I’m a Muslim and I feel like there are enough halal options on the menu and respect and provide religious items.’ – Bangladeshi respondent
- ‘Very understanding with food, prayer opportunities and very understanding. Appreciated.’ – Asian British respondent

However, the majority of respondents felt that their religion, culture and/or ethnicity were not being taken into consideration by the establishment:

- ‘Because of my religion on the 23rd December I can only eat fish, I notified staff in due course and this did not happen. I was given the regular menu food, so I couldn’t eat that day.’ – any other White background respondent
- ‘Black people struggle when it comes to cosmetic products and halal food isn’t as good as non halal food i.e. chicken sausage are cheap but cucumber and sausages look and taste so much better.’ – Black African respondent

Some respondents pointed to staff’s limited training in this area, which led to inconsistency. Some responses focused less on the prison itself and more on staff understanding:

- ‘As we are a mostly white Population, I don’t think some staff fully understand our cultural needs. For example, as a Muslim we are required to have a bath or shower before a certain time but we get told we have to wait our turn or if they don’t do shower on a Friday due to staff shortage we don’t get one.’ – Mixed White and Asian respondent
- ‘Varies dependant on staff again on individual member life experience training, awareness, religious requirements etc.’ – Pakistani respondent
- ‘Officers not educated/aware - when there’s a group of black prisoners they can get nervous. Language is different and develops over time; they don’t understand’. – Black British respondent
- ‘Officers think I’m muslim because I wear a head wrap but it’s just cultural and being told that the food I like is disgusting or way it’s made is unclean and I should follow how the white British chefs in the kitchen make it.’ – Rastafari, Black African respondent
- ‘They don’t understand or even try to understand and accept our culture the way we eat the food we eat or clothes we wear. But as of recent they’ve allowed more black people in the kitchen and they cook our food on Sundays’. – Black Caribbean respondent
- ‘Staff have NO/ZERO Respect for Religion! I once saw an officer using her foot to put a Muslim Resident dinner in the cell. Her hands were available, the officer was lazy to bend down to pick up the food box and salad.’ – any other Black background, mixed Asian and Caribbean respondent
- ‘Some of the officers do not understand the different type of religious garments. Once I was walking to lunch with a Muslim female who was wearing her prayer gown and she was rudely told off to go back to her room and change out of her night clothes.’ – Black Caribbean respondent

- ‘They think if your black you have to be either christian or muslim. Lack of understanding’. – Jewish, Black Caribbean respondent

The above responses are further examples of the lack of training and awareness of the different overlapping identities that can make up an individual.

Some Black and mixed ethnicity respondents focused on the lack of appropriate hair and skin care products available:

- ‘There is also a very poor approach to hair care. It is not one size for all and only being able to order once a month means that our hair will get damaged before the order arrives...’ – Black African and Greek respondent
- ‘I don’t believe my cultural needs are met as we Black people are not allowed to have things or products that we desperately need to use on our hair, as our hair are quite difficult to maintain and also skin products for our skins.’ – Black African respondent
- ‘Although there is talk of getting rid of the PAKS catalogue That will mean then that I can’t buy any hair, which I need due to my afro.’ – mixed: White and Black Caribbean respondent
- ‘The prison does not take my needs as important. E.g. care for my hair and skin as a Black woman.’ – Black African respondent
- ‘Canteen products are not relevant & no access to hair products - they don’t understand.’ – Black Caribbean respondent

Overall, there were some attempts to offer culturally specific food, as well as dishes to celebrate religious holidays. However, respondents did not rate these initiatives highly:

- ‘I feel cultural needs are only met its Eid or divali, only see it met once a year by making one dish and putting it on our menue ’. – Muslim, Black African respondent
- ‘Food not appropriate - ‘pretend black food’ - no hair products available.’ – Mixed: White and Black Caribbean respondent
- ‘Caribbean food is poor - try but not appropriate.’ – Mixed: White and Black Caribbean respondent
- ‘I am Caribbean, not enough of my cultural food or any Black cultural food, the ‘Jerk chicken’ they provide is a mockery. We should have food that represents peoples culture, i.e., Chinese, Indian, Jamaican, African, also no translators for foreign people... They usually get ignored because of the language barrier.’ – Black Caribbean respondent
- ‘For Black history month it is usually just a little notice bored with a couple papers in the main hub. The food is never a true representation of food the ‘Caribbean curry’ is the exact same as the normal currys.’ – Mixed: White and Black Caribbean respondent

Respondents had valued initiatives that allowed them to participate in the cooking of this food in order to improve authenticity and make them feel closer to home (see [section 3.6](#) below).

Some noted that there should be greater effort to serve special menus throughout the year to celebrate different cultures and religions:

- ‘Caribbean food, cooked by people who has previous knowledge of recipies and Asian food.’
- ‘Spanish food. I am not talking about Latin food. I am talking about Spanish food.’ – any other White background, Spanish respondent
- ‘Some Eastern Europe food at dining hall or canteen.’ – any other White background, Polish respondent

A number of respondents focused on the obstacles they had faced, when English was not their first language:

- As I said, the language is a barrier. Even for simple things, it gets hard when it comes to the language. – Portuguese-speaking, any other Mixed/Multiple ethnic background respondent
- ‘They do not try to understand our language, we do not have translators, when we need help on the wing, we have to look for patient prisoners to understand our language or our basic English. The officers don’t care.’ – any other Mixed/Multiple ethnic background respondent
- ‘In many things the prison does a lot...but I’ve never been asked about my cultural needs or offered any help with my language, I mean my main language’. – any other White background, Venezuelan-Spanish respondent

### 3.4 Language accessibility

Respondents were asked if English was their first language. Of the 96 respondents who indicated that it was not, 24 reported that they had been told by staff not to speak in a foreign language while in prison. While there will be some security considerations for staff asking prisoners to speak in English, this should be clearly explained to individuals so that they do not feel it is discrimination. However, most instances seem to relate to members of staff deeming it disrespectful for prisoners to speak in a foreign language in the presence of English speakers.

Examples include:

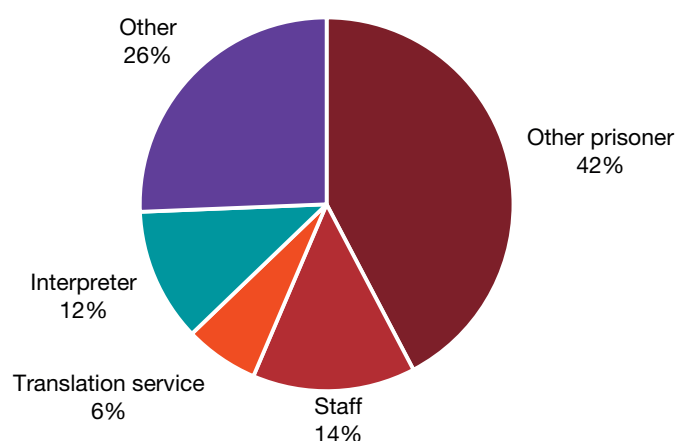
- '[reported speech] "Do not speak in your language, because I need to know what you are talking about. Speak in my language, because I think you are dissing me."' – any other Mixed/Multiple ethnic background respondent
- 'I was asked to translate for one of the new girls then another member of staff said "were in England, speak English."' – Portuguese-speaking, mixed: White and Black Caribbean respondent
- 'It has happened in my place of work in the kitchen where I was told not to speak to one of my co-worker in our language...I have also been a witness in the past where member of kitchen staff has screamed at my friend for speaking in her native language. It was very unprofessional, uncomfortable as the member of staff was borderline racist and discriminating her.' – any other White background, Slovakian respondent
- 'I was on the phone to my mum and as I speak I was told to speak English.' – any other White background, Bulgarian respondent
- 'I have heard officers tell other prisoners to "speak English - you're in England now"' . – any other Black background, mixed: Black African and Black Caribbean respondent
- 'I cant remember much but 2017 a staff member said its rude to speak a different language.' - any other Asian background, Russian-speaking respondent
- 'White officers and prisoners have often made a comment saying it's rude to speak a different language if you can speak English.' – Pakistani respondent
- 'Because sometimes my own language just come out and when I don't understand a word in English and I just say my own language which I feel comfortable. Thenn Been told to speak English.' – any other Mixed/Multiple ethnic background, mixed: White and Black respondent
- 'I was speaking to my friend from Poland in association room in front of other prisoners. I've been told that am in UK I should speak english as Im making people uncomfortable.' – any other White background respondent
- 'they feel uncomfortable with us speaking our language because they don't understand, it is important for us to keep practicing our language.' – mixed White and Black African respondent



## Communicating in prison

Respondents whose first language was not English were then asked how they communicated and received information in their establishment:

Figure 24: If English is not your first language, how do you communicate and receive information? (n=78)



As illustrated above, most respondents (42%) relied on other prisoners to help them communicate. A number of those who ticked the 'other' option noted that they spoke a good enough level of English that they were able to get by. A couple of respondents stated that they use their dictionary if they do not know any words. Some found this 'exhausting'. Others stated:

- 'I have used sign language. alot of the time the people who dont understand me. People whose language is not English first They can get support from another prisoner who speaks their language. Use sign- Language'. – Pakistani respondent
- 'Self taught English by observing other prisoner'. – any other White background, Lithuanian respondent
- 'I do speak English, I have not needed the support of another prisoner or staff member, however if I need help with certain words or expressions, they're always happy to help. I also have a dictionary in possession and that's really helpful'. – any other White background, Venezuelan-Spanish respondent
- 'When I don't have support, I try to express myself with gestures, with drawings, anything that helps them understand me.' – Portuguese-speaking, any other Mixed/ Multiple ethnic background, Latina respondent

Respondents were asked if they had ever supported another prisoner who did not speak English due to their language barriers. Just over half of those who indicated that English was their first language had supported another prisoner, compared to over 70% of respondents whose first language was not English. Examples included helping to communicate with staff, translating food on the menu and using hand gestures to convey messages.

A number of respondents referred to their role as Shannon Trust mentors, helping non-English speaking prisoners learn English. A multilingual respondent noted that they always helped foreign nationals, 'because the prison doesn't have a translation service'.

Of those whose first language is not English, just over half had been offered the opportunity to attend an English for Speakers of Other Languages (ESOL) course. The time it had taken to start attending classes ranged from 'straight away' and 'not long' to six months. It should be noted that these delays may have been due to prolonged restrictions during the pandemic, which will not be reflective of normal waiting times.

## Ideas for helping foreign national prisoners communicate in prison

Respondents suggested various initiatives and resources when asked what more could be done to help prisoners whose first language is not English to communicate and receive information in prison. This included more bilingual members of staff to interact with foreign nationals.

The examples below provided further detail on what more could be done to support prisoners whose first language was not English.

### Translators/Interpreters

- 'There should be more interpreters and translators available for all ethnic groups.' – Black African respondent
- 'If there's a prisoner who knows NO English at all. There should be an interpreter they could call and discuss issues as I met a prisoner with very limited English and had no clue for anything.' – Asian British respondent

### Translated resources

A number of respondents called for a number of resources, such as posters, canteen sheets and dictionaries, as well as books in the library to be made available in different languages. Others requested TV programmes in their language.

- 'Books, papers in Romanian. Games to keep you busy.' – any White background, Romanian respondent
- 'I would like to be able to read news from my country, in my own language.' – any other White background, Venezuelan-Spanish respondent.
- 'Library to have decent range of books in my language, literature in own language, allowance in possession, offer online courses, maybe stream on TV with various languages.' – any other White background, German respondent
- 'I'm willing to pay for TV programmes in my languages. As English is not my first language, I wish to watch some Chinese movies or programmes.' – Chinese respondent

### Peer support

- 'Make language peer workers a thing, so whoever can speak fluent English and other languages can work as a language peer support, so you can help someone right away because the prison will know who to find to translate.' – any other Asian background respondent

- ‘To allow them to contact other prisoners who speak their language more often.’ – any other White background, Eastern European respondent

## **Family’s religious and cultural needs**

Respondents were also asked what more could be done to meet the religious and cultural needs of their family. Over two thirds of those whose first language was not English indicated that they would like more contact with family in other countries through calls, and almost 50% called for both more support for family members who do not speak English as their first language and more communications and information available to families in different languages.

### 3.5 Positive initiatives

Respondents were asked if they were aware of positive initiatives in their establishment specifically for Black, Asian and minority ethnic prisoners. Just under a fifth of respondents indicated that they were aware of positive initiatives. However, in answer to a separate question on being given the opportunity to create, participate and/or contribute to any events or activities for Black, Asian and minority ethnic prisoners, 30 percent (n=73) of respondents stated that they had been given the opportunity to do so.

In response to this question, when respondents elaborated, most positive initiatives of which respondents were aware centred around themed cuisine to mark special events. Others mentioned religious celebrations and holidays, such as Eid and Lent. A couple of respondents felt that celebrating Eid together with fellow Muslim prisoners and their family was also important.

Another respondent referred to a group for Muslim prisoners that gathered on Fridays to 'pray, eat and associate. Speak to each other or chaplain to discuss any issues, ideas or anything they would like to.' However, this was limited during the Covid-19 pandemic.

Regarding positive initiatives, there were differing views from Traveller respondents at different establishments:

- 'Yes a traveller gypsy group that's on once every 3 months. But not yet been. Not yet been invited. If back runing due to Covid 19.' – White: Gypsy or Irish Traveller, Irish respondent
- 'Great with Black & Asian. Absolutley nothing for Travellers.' – White: Gypsy or Irish Traveller respondent

Others felt that initiatives were just tick-box exercises and they expressed frustration that suggestions never materialised:

- 'George Floyd meeting took place. No follow through & nothing happened.' – Black Caribbean respondent
- 'Hold forums other than that nothing...The prisoner usually pushed for it, if the prisoners know their reight.' – Pakistani respondent
- 'We have a bame rep – that's it. We celebrate Black history month.' – mixed: White and Black Caribbean respondent
- 'Nothing they tell us they will do x y and z but NEVER follow through with it.' – any other Black background, Afro-Caribbean respondent

There was variable support provided for foreign nationals:

- 'We used to attend a Foreign National Group every week, but those meetings had no structure whatsoever and people focused a lot on the negative. Sometimes, once a month, a charity came in for arts and crafts activites, which had a purpose'. – any other White background, Portuguese respondent
- 'Foreign nationals are not represented or acknowledged in any way'. – any other White background, Slovakian respondent

### 3.6 Ideas for future events and activities in prison

Respondents were asked to suggest ideas for future events and activities.

A number of respondents proposed meetings on general equality and diversity matters, such as ‘a half an hour session exploring what is equality + diversity and how to apply it to daily life’ (Black African respondent).

Another individual suggested organising a ‘monthly meeting for BAME people to bring up any problems and concerns, I have been here for two years and that has happened only once’ (Afro-Caribbean respondent). The lack of such meetings is evidently in part due to the Covid-19 pandemic and associated lockdowns.

Some respondents’ suggestions focused on religious holidays, such as Diwali, Vaisakhi and Eid celebrations and related activities. Some Muslim respondents called for Quran studies, Islamic talks and gatherings during Ramadan while fasting.

A respondent felt that not enough was being done to celebrate Paganism, unlike other religions:

- ‘They have recently introduced a Pagan meal from the kitchens once a year, but other faiths are allowed to cook more than one meal. We aren’t. We get a sandwich and raisins, which isn’t necessarily a Pagan/heathen meal.’ - any other White background respondent

A number of respondents made more specific suggestions for particular groups.

For example, initiatives for Gypsy, Roma and Traveller prisoners:

- ‘An occasion room for our selves. Drink, food, music, t.v. A chat to get to know one and other. Culture and background info. New adverts regarding us girls. A course regarding Gypsy girls’ freedoms. ART & CRAFT seccionns.’ – White: Gypsy or Irish Traveller respondent
- ‘I think there should be a day where we celebrate all gypsies, Traveller, Roma.’ – White: Gypsy or Irish Traveller, Romany Gypsy respondent
- ‘Educating other prisoners, Cooking ethnic dishes for Traveller History [Month] in June.’ – White: Gypsy or Irish Traveller respondent

Some respondents called for establishments to properly raise awareness of Black history and racism in Britain:

- ‘Educate about Black contribution to Britain, example Wind Rush and the MOORES [Moors] earliest contributions.’ – mixed: White and Black African respondent
- ‘Stephen Lawrence Day. More educational facts during black history month and more inclusive to Africa, not just the Carribean.’ – Black African respondent
- ‘I think black history should be promoted more, Carribean independence day - in London prisons, they dedicate the day and cook soul food, and African independence day. And also maybe, where we could come together and talk about what we’ve each had to endure whilst our time in custody. Would help!’ – any other Mixed/Multiple ethnic background, ‘Latina and Persian’ respondent
- ‘I know they have done a Black history month at [location redacted], it was not a very good outcome in 2019. I would like to see Black people given more recognition ever

day around the prison or in society. Maybe a board put up on the walls showing more of us doing positive things. More History how we contributed to society. Events and activities should include all, so we dont continue to cause segregation in prison.’ – Black Caribbean respondent

- ‘Activities such as group tasks or anything relating to black history month, not just a menu and films on DVD channel that they don’t end up showing.’ – Black Caribbean respondent

There were also ideas for events and groups to celebrate Afro-Caribbean heritage:

- ‘An Afrocarribbean support group would be useful, Independent day celebrations/ events for colonised countries e.g. Ghana Independence.’ – Black Caribbean respondent

Some Chinese respondents called for more events around Chinese New Year. Another respondent highlighted the need to distinguish between Asian individuals and recognise different identities: ‘More awareness on Asian festivals times and the differences of Asian cultures as a lot of people thing that there is just one type of Asian’ – any other Asian background, Sri Lankan respondent.

In making suggestions for improvements, some respondents flagged the need for more language accessibility (see [section 3.4](#) above).

## 4. Conclusions

This report details unacceptable experiences of both indirect and direct racism, and makes the case for urgent action to be taken to improve treatment of and outcomes for these individuals.

It is clear from both the statistics and qualitative responses that the experiences of Black individuals held in women's establishments are particularly bad, especially regarding discriminatory incidents, and lack of understanding around the needs of certain groups, including skin and hair care.

Overall, the lack of cultural awareness and sensitivity among prison staff, examples of unfair treatment experienced by respondents, and variable language accessibility for foreign national prisoners emerged as key concerns. The majority of responses suggest that staff equality and diversity training is both inconsistent and inadequate. There needs to be a greater focus on the issue of multiple identities and intersectionality so that staff are able to acknowledge and meet intersecting needs. However, some discriminatory attitudes will not stop with training: a non-discriminatory and inclusive staff culture has to be embedded across the estate and the recruitment process should ensure that successful applicants illustrate inclusive attitudes and an understanding of the importance of supporting diversity and anti-racist approaches.

There is also an urgent need to improve legitimacy and fair treatment through procedural fairness and transparency of decision making. If unaddressed, this will lead to further erosion of trust and confidence in the staff and establishment over time and outcomes for these prisoners will not improve.

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# Appendix A – English Survey

## IMB Equality and Diversity Monitoring

### Race Equality Survey

#### About the Independent Monitoring Board (IMB)

In every prison and immigration removal centre across England and Wales there is an independent team of volunteers called monitors who visit to ensure that people in prison are being treated in a fair, humane and decent manner. They are known as Independent Monitoring Boards (IMBs).

#### What do IMBs do?

Although they are appointed by the government, they are unpaid and are not part of the prison. They have complete access to prisons, which means they have keys and can see almost all information relating to the prison.

Monitors talk to staff and prisoners on wings and houseblocks, in the segregation or separation units and deal with applications which are sometimes referred to as 'apps' (complaints and requests).

If a prisoner has an issue, he or she can also put in a confidential request to see a member of the IMB, without involving or informing staff and without being punished by the prison. IMB members have to respond (in person or in writing).

#### About the project

The IMBs in women's prisons are looking to gather and analyse the experiences of Black, Asian and ethnic minority prisoners including Gypsy, Roma and Traveller, prisoners from other countries (meaning non-UK citizens) and those with a Mixed ethnicity in prison through a survey. The IMBs hope the survey results will highlight examples of good practice and areas for improvement. The overall aim is to make recommendations for change that will improve race equality and help better meet women's needs.

#### Confidentiality

By filling out and returning the survey, please confirm you are **agreeing to the privacy notice** set out at the back of this survey about how we will look after and use your information.

This survey should be completed based on your experiences within the prison you are in now. **When you have finished the survey, please put it in an envelope provided and put it the IMB box on your wing/houseblock.**

#### 1. Consent

**YES** I agree to my survey answers and information being used by the IMB

**OR**

**NO** I don't agree to my survey answers and information being used by the IMB

#### Treatment and fairness

2. How would you rate your treatment from staff within the prison?

Very good

Poor

Unsure

Good

Very poor

Other – see below

If other, please use this box to give more details:

3. Do you believe that as a Black, Asian or minority ethnic prisoner (including Gypsy, Roma, Traveller prisoners, non-UK citizens and those with Mixed ethnicities), you have been treated **better** or **worse** than other prisoners when thinking about the following activities? Please tick the appropriate boxes.

Activity	Treated better	Treated worse	Treated the same	Not sure
Access to Release on Temporary Licence (ROTL)				
Adjudications				
Access to education / training opportunities				
Access to healthcare / mental health support				
Access to Home Detention Curfew (HDC)				
Access to employment within the prison				
Access to visits and calls with family				
Incentives and Earned Privileges (IEPs)				

4. If you have ticked 'treated worse' on any of the questions above and would like to explain why, please use the space provided below.

5. How would you rate the prison's understanding of your cultural needs? (Cultural needs means things like different food or clothing to meet religious requirements, making sure that people deal with you in a way which respects your culture and language)

- Very good
- Good
- Poor
- Very poor
- Unsure

Please use this box to give more details.

**Staff diversity**

6. Is there a member of staff from the same or similar ethnic background as you within the prison who you can talk to? (This could include landing staff, healthcare staff and education staff.)

Please tick all that apply to you.

- Yes, and I have talked to them
- Yes, but I have not talked to them
- No, not as far as I am aware
- Other (please state below)

If other, please use this box to give more details.

7. Do you feel Black, Asian and minority ethnic staff are comfortable approaching and helping Black, Asian and minority ethnic prisoners (including Gypsy, Roma and Traveller prisoners, non-UK citizens and those with Mixed ethnicities) in prison?

Yes                       No

Please use this box to give more details.

**Discrimination** (this means being treated unfairly due to your race, religion or culture)

8. While in prison have you experienced an incident involving discrimination? If yes, was it an incident involving:

- A member of staff
- Another prisoner
- Other (please state below)

If other, please use this box to give more details. (please do not give names of any individuals)

9. If you have experienced discrimination, did you report it using a Discrimination Incident Report (DIRF) form?

- Yes                       No

If yes, was it dealt with fairly and were you satisfied by the outcome? If no, please explain why not.

**Complaints and suggestions**

10. Are you aware of the Independent Monitoring Board (IMB) and their role within the prison?

- Yes, I have heard of them and I am aware of what they do
- Yes, I have heard of them, but I am not aware of what they do
- No, I have not heard of them

11. Have you ever submitted an application to the IMB?       Yes     No

If yes, was it dealt with fairly and were you satisfied by the outcome? If no, please explain why not.

12. Who would you go to if you wanted to raise a concern or idea relating to your race, religion, or culture?

Please tick all that apply to you.

- The IMB
- The peer equality representative
- The prison council
- The prison equality lead
- Chaplaincy
- Other (please state below)

If other, please use this box to give more details.

13. Have you ever raised issues relating to your race, culture, or religion with any of the above?

Yes  No

If yes, what happened and did anything change as a result?

**Positive initiatives within the prison**

14. Are you aware of any positive initiatives / projects within your prison specifically for Black, Asian and minority prisoners (including Gypsy, Roma and Traveller prisoners, non-UK citizens and those with Mixed ethnicities)?

Yes  No

If yes, please give more details.

15. Have you been given the opportunity to create, participate and/or contribute to any events or activities for Black, Asian and minority ethnic prisoners (including Gypsy, Roma and Traveller prisoners, non-UK citizens and those with Mixed ethnicities) within your prison?

Yes

No

If yes, please give more details.

16. Thinking about your own race, culture and / or religion, what events and activities would you like to see your prison arrange?

### **Family ties**

17. What more could the prison do in order to better meet the religious and cultural needs of your family?

Please tick all that apply to you.

- More contact with family in other countries through phone or video calls
- More support for family members who do not speak English as a first language
- Extra visits around non-Christian religious holidays
- More culturally appropriate food available on visits
- Communications and information available to families in other languages
- Other (please state below)

If other, please use this box to give more details.

18. Has a relative or friend ever experienced any discrimination or unfair treatment due to their race, religion or ethnicity during a visit or video call with you?

Yes

No

If yes, please explain briefly what happened.

19. Have you ever been told by staff to not speak in a foreign language whilst in prison?

Yes

No

If yes, please explain what happened.

**Chaplaincy**

20. How far does the chaplaincy meet your religious needs?

- All my religious needs are met
- Some of my religious needs are met
- None of my religious needs are met
- Not applicable

21. Please explain how could the chaplaincy / prison better support your religious needs?



**Language**

22. If English is not your first language, how do you communicate and receive information?

Please tick all that apply to you.

- With the support of another prisoner who speaks my language
- With the support of a staff member who speaks my language
- Language line/telephone translation service
- Interpreters
- Other (please state below)

If other, please use this box to give more details.

23. While in prison have you been offered the opportunity to attend an English as a Second Language (ESOL) course?

Yes  No

If yes, please say how long you had to wait to start the course after applying.

24. Have you ever supported another prisoner in prison who does not speak English due to their language barriers?

Yes  No

If yes, please briefly explain how you helped.

25. What more could be done to help prisoners with English as a second language to communicate and receive information in prison? (Please state below)

**Canteen**

26. Does the canteen meet your cultural / religious needs?

Yes  No

If no, what would you like to see changed?

27. Do you feel that the products on the canteen for Black, Asian and minority prisoners (including Gypsy, Roma and Traveller prisoners, non-UK citizens and those with Mixed ethnicities) are too expensive or a fair price?

- Yes, they are too expensive
- No, they are a fair price
- Unsure

Please explain your answer.

**Other**

28. Have you been supported by any outside organisations that specifically help Black, Asian and minority ethnic prisoners (including Gypsy, Roma and Traveller prisoners, non-UK citizens and those with Mixed ethnicities)? Please tick all that apply to you.

- Muslim Women in Prison Project
- Southall Black Sisters
- Zahid Mubarek Trust
- Stand Against Racism and Inequality
- Muslim Women's Network
- The Traveller Movement
- Hibiscus
- Other (please state in box below)

If other, please use this box to give more details.

29. Please use this space to tell us anything else that you would like to add which this survey has not addressed.

**Monitoring questions**

- 1. What prison are you in?.....
- 2. How old are you?.....
- 3. Is English your first language?  YES  NO
- 4. If no, please tell us what is your first language .....
- 5. Which religion do you follow?

- Christianity  Buddhism
- Islam  Atheist
- Hinduism  Prefer not to say
- Sikhism  Other (Please state .....
- Judaism

6. What ethnic group from the list below do you identify with?

*White*

- Welsh / English / Scottish / Northern Irish / British
- Irish  Gypsy or Irish Traveller
- Any other White background – please describe.....

*Mixed / Multiple ethnic groups*

- White and Black Caribbean  White and Asian
- White and Black African

Any other Mixed / Multiple ethnic background – please describe .....

*Asian / Asian British*

Indian

Pakistani

Bangladeshi

Chinese

Any other Asian background – please describe.....

*Black / African / Caribbean / Black British*

African

Caribbean

Any other Black / African / Caribbean background – please describe.....

*Other ethnic group*

Arab

Any other ethnic group – please describe.....

**Thank you for taking the time to complete the survey - please put it in the envelope provided and put it the IMB box on your wing/houseblock**

### **Privacy notice**

When you fill out this survey, you give us information about yourself. We have to protect the privacy of that information. This Privacy Notice tells you how we will use the **information you give us when you fill out a survey for IMBs.**

**The information from the survey will be stored by the IMB locally, and by the IMB Secretariat in the Ministry of Justice and for the purposes of this survey project only, your answers may be shared with the University of Roehampton research team and the Criminal Justice Alliance charity.**

### **What information do we collect?**

The survey asks you to provide personal details, as well as any information you give us about your experience in prison.

### **Why do we collect this information and what do we do with it?**

We need to collect, use, and store the personal information you give us in order to complete a survey being carried out by IMBs across women's prisons.

We will also produce and publish statistics on the total number and type of answers that we get, but this will not does not include any personal information about you.

### **Who has access to your personal information?**

Only the IMBs, the IMB Secretariat, and the University of Roehampton will have access to your information. If this survey is completed in a language other than English, it may be shared with the

Ministry of Justice's translation provider, BigWord. Your information will always be held securely on a secure server and/or passworded laptop.

**Who might we share your information with?**

We will only share the results as part of the published survey report and this will not contain data which could identify you.

**How long do we hold your information?**

The information will be held for a maximum of three years.

**What are your rights?**

You are entitled to:

- Ask for any incorrect information we hold to be put right.
- Ask us not to use your personal information any more.
- Ask us to delete your personal information.
- Request details of the information we hold about you.

**Still have questions? Please contact your local IMB.**

# Appendix B – EasyRead Survey



# Are all women prisoners being treated equally and fairly?

Please answer our survey questions and let us know how well you are treated.



EasyRead version

## Who are we?

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We visit prisons to make sure people are treated equally and fairly.



We are called the Independent Monitoring Board or IMB for short.



We are volunteers and not a part of the prison.



We can go anywhere we want to in prisons and can ask to see any information we want.





You can ask to see us if you have a problem and think you are being treated unfairly, to do this leave a message in the IMB box on your wing or houseblock.



You do not have to tell staff and will not be punished for seeing us.

We will keep you up to date on what we do.

## About this survey

---



Some groups of people are not treated as equally and fairly as other white British people.



This could be because you are Asian, black, Gypsy or from another country.



If you are in one of these or any other group treated unfairly we want to hear from you.



We want to hear about good things as well as any problems.



We will use what you say to try and make things better.



Please only tell us things about the prison you are in now.

# Keeping your information private

---



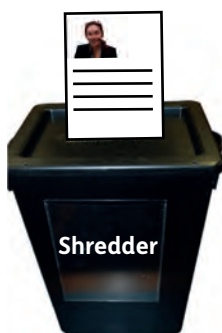
At the Independent Monitoring Board we will keep your information private and safe. It will be destroyed when we have finished this work in 3 years or sooner.



Your information is just for this work we are doing with the University of Roehampton research team and the Criminal Justice Alliance charity. No one else will see it.



We will write a report at the end of the work. This will not show anyone's names or details.



If you change your mind about us having your information please tell us and we will destroy it.

## When you have filled in the questions

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When you have told us all you want to, please put the survey in the IMB box. There is one on every wing or houseblock.

## Any questions

---



If you have any questions please get in touch with your local IMB.

# Are all women prisoners being treated equally and fairly?

---

## Questions



1. Are you happy for us to see and use your information?

Yes

No



2. How well are you treated by prison staff?

Very good

Good

Poor

Very poor









Unsure



Please tell us more if you want to:



3. Do you think some groups of people are treated better or worse than other white British people?  
Please tick the box best for you

		Treated better	Treated worse	Treated the same	Not sure
	Getting a Release on Temporary Licence (ROTL)				
	Making decisions, called Adjudications				
	Going to education or training				
	Getting healthcare or mental health support				
	Getting a Home Detention Curfew (HDC)				
	Getting a job in the prison				
	Having visits and calls with your family				
	Getting Earned Privileges (IEPs) or other good things				



If you have ticked any treated worse box please tell us why.



4. How well does the prison understand any special needs you have because of the group you belong to? This could be things like different food or clothing for your religion.

Very good

Good

Poor

Very poor

Unsure



Please tell us more if you want to:



## Staff



5. Are there any staff from the same background as you?

Yes

No I don't think there are any



6. Can you talk to them?

Yes

Yes and I have talked to them

No



Please tell us more if you want to:



7. Do you feel staff who are not white and British can talk to prisoners who belong to other groups of people?

Yes

No



Please tell us more if you want to:



### Being treated equally and fairly

8. Have you been treated unequally and unfairly in prison?

Yes

No

If yes was it by:



Staff

Another prisoner

Someone else



Please tell us more if you want to:



9. If you said yes, did you report it using the Discrimination form called a DIRF?

Yes

No



Please tell us more if you want to:

## Making a complaint



10. Have you heard about the IMB and what we do before this survey?

Yes

No



If yes, did you know what we do?

Yes

No



11. Have you ever got in touch with the IMB?

Yes

No



Please tell us more if you want to:

?



12. Who would you go to if you wanted to talk to someone about your race, religion, or culture?

Please tick all you might go to.



The IMB

Another prisoner with the job of being a peer equality representative



The prison council

The prison equality lead



Chaplaincy

Other



Please tell us more if you want to:



13. Have you ever talked about a problem with any of these?

Yes

No



Please tell us more if you want to:

**What is the prison doing to make sure people are treated equally and fairly**



14. Do you know if the prison is doing anything for prisoners from groups sometimes treated unfairly?

Yes

No



Please tell us more if you want to:



15. Have you had the chance to join in any events or activities for groups sometimes treated unfairly?

Yes

No



Please tell us more if you want to:



16. Thinking about the group you belong to, what events and activities would you like to see in your prison?

## Families

17. What more could the prison do to meet the religious and cultural needs of your family?

Please tick all that would help you.



More contact with your family in other countries by phone or video calls



More support for family members who do not speak English well



Extra visits around religious holidays

More food that suits your culture on visits



More information for families in other languages

Other



Please tell us more if you want to:





18. Has a relative or friend ever been treated unequally and unfairly because of the group they belong to?

Yes

No



19. Have you ever been told by staff to not speak in a foreign language in prison?

Yes

No

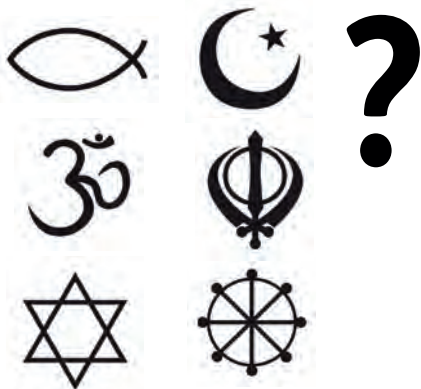


Please tell us more if you want to:



## Chaplaincy

Every prison has a chaplaincy. This is a group of people with different faiths who are there to help you. It does not matter if you are a different religion.



20. Does the chaplaincy meet your religious needs?

Yes all of them

Some of them

No

I don't have any religious needs



21. What could be done to meet your religious needs better?

## Language

22. If you don't speak English do you:



Get support from another prisoner who speaks your language



Get support from a staff member who speaks your language



Use the language line/telephone translation service



Interpreters

Other say below



23. Has prison offered you an English course?

Yes

No



If yes how long did you have to wait for it to start?



24. Have you ever supported another prisoner with their language problems?

Yes

No



Please tell us more if you want to:



25. What could be done to help prisoners with information in prison?



### Food

26. Does the prison meet your cultural or religious food needs?

Yes

No

Please tell us more if you want to:



27. How much does the food for people from other groups cost?

Too much

A fair price

Not sure



Please tell us more if you want to:



### Other

28. Have you had support from any of these:



Muslim Women in Prison Project

Zahid Mubarek Trust



Muslim Women's Network

Hibiscus



Southall Black Sisters



STAND AGAINST  
RACISM & INEQUALITY



Stand Against Racism and Inequality

The Traveller Movement

Other please say who)



29. is there anything else you want to tell us?



**A bit about you**



1. What prison are you in?



2. How old are you?



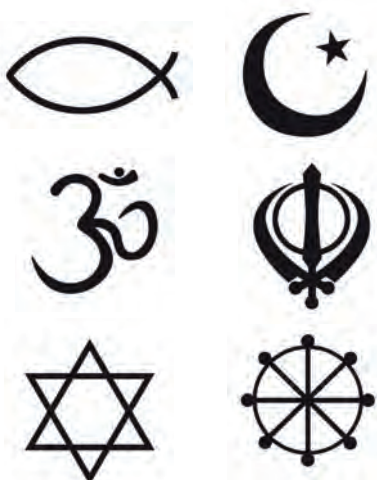
3. Is English your main language?

Yes

No



4. If no, what is your main language?



5. What religion are you:

Christian

Islam

Hinduism

Sikhism

Judaism

Buddhism

**X**

Atheist

Don't want to say

**?**

Other - Please say



6. Do you see yourself as:

**White**

Welsh / English / Scottish / Northern Irish / British

Irish

Gypsy or Irish Traveller

Any other White background – please say



**Mixed**

White and Black Caribbean

White and Black African

White and Asian



Any other Mixed / Multiple ethnic background – please say



**Asian / Asian British**

- Indian
- Pakistani
- Bangladeshi
- Chinese

Any other Asian background – please say



**Black / African / Caribbean / Black British**

- African
- Caribbean

Any other Black / African / Caribbean background – please say



## Other ethnic group

Arab

Any other ethnic group – please say



Thank you so much for letting us know what you think.



Please put these answer sheet in the envelope and post it in the IMB box on your wing or houseblock



If you have any questions please get in touch with your local IMB.

## Credits



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Ref ISL126 21. June 2021.

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