



FIGHTING AGAINST INMATES' RADICALIZATION

Project number: 763538 — FAIR — JUST-AG-2016/JUST-AG-2016-03

Report on the analysis of the needs of detention centre staff to prevent and/or deal with radicalization

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Introduction

The FAIR project, starting in October 2017, promises to deliver a number of tools for professionals who work in European prison systems. They are intended to support this crucial group in their work and, specifically, to support them in preventing and recognising radicalisation within the prisons where they work, and reintegrating prisoners who have radicalised within prisons or who have been convicted of terrorism related offences.

These tools include:

- Guidelines for identifying prisoners who are at risk of radicalisation;
- A prevention and re-integration programme for radicalised detainees;
- A participatory web platform;
- An online consultation service for prison operators;
- Training for prison operators based upon these tools.

The FAIR consortium is dedicated to providing state of the art material, constructed from academic knowledge on the subject and from the experiences of those working directly in this field. In order to avoid producing tools which are not in fact in demand on the work floor (a pitfall for many solely academic projects), we conducted a needs assessment, tailor made from this specific target group.

The results of this assessment are delivered in this document.

Design of the questionnaire

Our project must create tools which are applicable to all European countries. Needless to say, there are some considerable differences across Europe and even within the nine European countries represented within our consortium. In particular, there are significant differences in the penitentiary and legal systems which are used and even at a cultural level in the types of radicalisation which the country faces. In order to reflect this breadth of experiences and needs, we chose to use a mixed methods questionnaire, combining qualitative and quantitative data. In this way, we have built a sound scientific basis upon which several relevant conclusions can be drawn and simultaneously left space for respondents to document the specifics of their geographical situation.

Besides giving an overall reflection of the demographics of our respondents, including the field of prison work with which they are engaged, our questionnaire was designed to measure the



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extent to which information, training or support is currently available on the subject of radicalisation or rehabilitation. Additionally, it measures to what extent the prison operators feel that they are confronted with problems radicalisation as a phenomenon.

Methodology

Our questionnaire was developed by Arq on the basis of previous experience with the target group and insights from the current literature on the subject. It was finalised with input from the whole consortium group. Each consortium member took responsibility for disseminating the questionnaire in their own home country. Partners were given the freedom to disseminate as they wished, either through mail contact, through interviews, or during focus groups.

Below, an overview is given of the demographics of our respondents, then a description per country of the results. Finally, some conclusions are drawn regarding the general implications of these result and their specific significance for our project and the tools which it will produce.

Results

In total we had 160 respondents, of whom 68 were female, 91 were male and 1 identified as other. All respondents were from the countries represented in the consortium, that is, Italy, Portugal, Lithuania, Slovenia, Hungary, Romania, Finland and the Netherlands. The size of the teams which respondents work in varied dramatically, with a maximum of 188 and a minimum of 2. Length of time in current position also varied dramatically, the shortest being 1 month and the longest 36 years. Prison warders and guards were well represented within the sample, but other professionals also responded, including social workers, psychologists, counsellors, officers for reintegration, spiritual leaders, teachers, management and administrative staff.





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Italy

The Italian respondents came from two institutions, both operating almost at full capacity. 38% of respondents indicated that people who had been convicted of terrorist offences were housed within their prisons. The rest of the respondents were unaware of whether or not this was the case. Both prisons house both male and female prisoners. In one of the institutions a full spectrum of spiritual guidance was available for the inmates, in the other, only Catholic and Jehovah's Witness prisoners could receive pastoral care.

46% of these respondents said that they had faced the issue of radicalisation during the course of their work. Of these, 46 % reported that this was Islamist radicalisation, 15% other, and 39% did not know. 92% had never seen a prisoner take the role of spiritual leader within a prison. None of them were aware of rehabilitation courses which were available to inmates. Some of the inmates had received some kind of support, but on an individual basis and usually from a spiritual leader. This was not specifically geared towards de-radicalisation or disengagement. None of the respondents was aware of a de-radicalisation programme for prisoners.

77% of respondents said that they did not know how the prison where they work deals with radicalisation. The remaining 23% indicated that radicalised detainees are kept in isolation, and not allowed to participate in group activities. Participants indicated that there is currently no training available on the issue for internal staff. They did, however, have some clear ideas on how a de-radicalisation programme should be structured. They suggest:

- 1) Start with a specific/individual intervention, establishing a trusted environment with psychological support to understand why he/she arrived there;
- 2) Promote social recovery, giving him/her training, job opportunities;
- 3) Create a group space to exchange ideas;
- 4) Countering radical Islam's lectures, using literature, history lessons, poetry, teaching positive religious behaviour;
- 5) Teaching non violent practice as a tool to fight against political injustices.

84% of respondents indicated that they did not know what the signs of a process of radicalisation were. 100% underlined that it was important to know the correct indication of such a process if to avoid stigmatising the inmates.



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There were not responses from the group about prevention programmes or training regarding radicalisation. All the respondents indicated that there is, currently, no training available.

100% responded “I don't know” to questions about whether or not there were gangs within the prison, or defined political groups.

69% of respondents indicated that they feel that inmates are vulnerable to radicalisation through contact with other inmates. They say that inmates who have been convicted of terrorism related offences are placed in isolation in any case. 92% said that a de-radicalisation programme would lose its power if it were to be obligatory,

80% indicated that concentrating radicalised prisoners together, inmates were likely to intensify the process of further radicalisation amongst themselves.

The Italian results indicate that there is a lack of, and desire for, knowledge and training about radicalisation, and an awareness that it is an important theme within the prison system there.





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Portugal

Respondents came from various institutions, varying in size from 180 prisoners to 750. All of these prisoners are male. 50% of respondents did not know whether or not people who had been convicted of terrorism related offences were housed within the prison in which they worked. 32% said that there were no inmates of this kind in their prison. The spiritual support offered within the prisons was almost overwhelmingly Catholic, with a small minority responding that Protestant, Jewish, or Muslim guidance was also available.

64% responded that they were never confronted with radicalisation during their work. 28% reported that this happens sometimes. Of these, 7% each reported that this was Islamist or left wing radicalisation, 14% reported right wing radicalisation.

64% thought that it would be possible for an inmate to radicalise within a prison without the staff knowing, with individuals commenting that a lack of surveillance of the inmates was the key obstacle.

Only 7% had seen an inmate take the role of a spiritual leader within the prison. Responses were evenly spread over whether prisoners convicted of crimes which are not related to terrorism were offered access to reintegration programmes. The ones who were including programmes tackling drug addiction or other dependencies, training and education programmes. 82% felt that people who have been convicted of terrorism related offences should be offered access to rehabilitation programmes. However 54% stated that there was no such programme available in the prison where they worked and 39% did not respond as to whether one was available or not. The responses as to whether these programmes were the same for those convicted of terrorist offences and other offences was inconclusive, with 82% not responding.

60% of respondents felt that people who had been convicted of terrorism related offences should be offered a rehabilitation programme. 32% did not respond and 7% felt that should not. 82% stated that there was no such programme available in the prison where they worked. There were no responses about what these programmes contain. There was also no response about whether any programmes which are offered are effective.

No respondents reported on a policy within the prison in which they work specifically designed for dealing with radicalised inmates. Suggestions for a rehabilitation ranged from psychological support to education, specifically education about religious matters.



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The most respondents identified increased isolation and increased writing and reading on radical ideologies as potential signs that an inmate may be radicalising. Only 14% indicated change of diet or praying behaviour as a possible indicator.

71% indicate that they do not have access to sufficient information about radicalisation and 75% that there is no training on the subject available. 68% reported that they did not have access to sufficient information about prevention. 71% indicated that there was no training on the subject available.

When asked what kinds of training they would find useful, 42% responded that they would like training about organisations working in the field of radicalisation, 35% wanted information about the international geopolitical context, 28% on terrorism and 25% each on Islamist, left wing and right wing ideologies.

25% reported that inmates “sometimes” join gangs during their sentence. Reasons for doing so were given as: consolidation of identity, prior acquaintance with gang members, protection, power, status and economic motivations such as drug traffic, protection or extortion. No politically motivated gangs were named, only 21% naming ethnic groups as forming gangs. Social exclusion was named as a leading factor in causing vulnerability to radicalisation.

36% Indicate that there is no de-radicalisation programmes available in the prison in which they work. 26% indicated that there are no radicalised inmates.

Most respondents did not respond to whether keeping radicalised inmates together or apart was most likely to intensify radicalisation processes, and those who did respond said that they did not know.

Our Portuguese respondents indicate that de-radicalisation programmes would be beneficial for inmates who have radicalised, although in most cases no such programme exists. None of the Portuguese staff were informed about the number of radicalised inmates under their care, making this project highly relevant for them. They expressed a desire to deepen their skills and knowledge in this field. A lack of training and information is also clearly indicated, as with our Italian respondents.





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Lithuania

Respondents came from prisons housing a minimum of 500 prisoners and a maximum of 1000. 50% of respondents said that the prison that they worked in did not house any prisoners convicted of terrorist offences; the other 50% said that they did not know whether this was so or not. The prisons were both gender separated and mixed population.

70% of respondents said that spiritual support was available for Christian inmates, while only 20% reported available services for Jewish and Muslim prisoners.

40% of respondents are sometimes confronted with radicalisation during the course of their work, 50% never. 10% did not provide an answer. 20% of respondents said that the radicalisation within their prison was Islamist, 10% right wing. 30% stated that there is no radicalisation in the prison where they work. 40% of respondents did not feel that it would be possible for inmates to radicalise without the knowledge of the prison staff – 20% felt that it would. 20% of respondents had experienced prisoners taking the role of unofficial spiritual leader within a prison, 70% had not.

100% of respondents said that inmates who had been convicted of crimes not related to terrorism were offered access to rehabilitation programmes. These programmes contain psychological consultations, cultural and educational training, integration/reintegration programs into society, addiction prevention programs, aggression prevention programs and behavioural programs. 70% of respondents felt that similar programs should be made available to those who have been convicted of terrorism related offences so as to prevent radicalisation, enhance de-radicalisation, and support a successful reintegration into society.

30% of the respondents noted that inmates convicted of terrorism related offences were often offered access to such programmes, 30% responded that they were never offered access and 40% either skipped the question or responded "I don't know."

50% of respondents noted that prisoners who had been convicted of terrorism related offences are never offered access to rehabilitation programmes.

Some respondents replied that the prison in which they work deals with issues around radicalisation through social work. Suggestions as to what a de-radicalisation programme should contain included programs about how to recognise radicalisation and more trainings about the subject in general.

70% of respondents said that aggression was an indicator of radicalisation, 60% identified writing about radical ideologies, 50% reading radical material, 40% new tattoos or forming or



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joining a group. Small percentages identified isolating oneself, listen to music and stigmatising of other prisoners, while 30% identified change of diet and intensified praying behaviour.

A striking 90% of respondents said that they did not have access to sufficient information regarding radical ideologies and 60% reported that there was no available training from the prison on the subject and also on the subject of prevention of radicalisation. 90% skipped our question on the subject of this training, 10% reported that any training which was available was on the subject of Islamist radicalisation.

50% of respondents indicated that they would like to receive training about terrorism, 40% training on Islamism and 20% saying that training about right and left wing ideologies and other organisations working in the field of radicalisation would be valuable.

40% each of our respondents said that people within their prisons joined a group or gang either often or sometimes. Of these, 30% stated that this was an Islamist group, 30% that the groups or gang had no political affiliation. 50% reported that networks outside of the prison were the most radicalising factor at work with the prison.

Lithuanian respondents clearly indicate both a lack of and a desire for training on the subjects of radicalisation and prevention and for rehabilitation and reintegration programmes to be made available for prisoners who have radicalised.





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Slovenia

All our Slovenian respondents worked in prisons which were operating to full or almost full capacity. 60% of respondents said that there are no prisoners who have been convicted of terrorism related offences in their institution, the other 40% responded that they did not know whether or not this was the case. All prisoners housed within the institution in which our respondents work are male. 80% said that spiritual guidance is currently available to Catholic inmates, 50% to Muslim inmates and 30% to Protestant inmates.

90% of respondents said that they had never encountered a case of radicalisation during their work, 10% answered that they had seen Islamist radicalisation in prisoners. However, 100% of respondents said that it would be possible for prisoners to radicalise without prison staff being aware of it, as prisoners are able to socialise “unhindered” and prisoners do not show their beliefs to the prison staff. 10% of respondents had seen a prisoner take on the role of spiritual leader within the prison.

100% of respondents said that rehabilitation programmes were available to the prisoners. The focus of these was on addiction treatment, addictions ranging from drugs to sexual deviancies. Educational programmes were also common, as was occupational therapy. All of the respondents also thought that rehabilitation programmes should be offered to those convicted of terrorist offences.

No such rehabilitation programmes were offered in the prisons. Respondents also stated that radicalisation is not a problem with which they are faced, although 60% of respondents said that there is access to information about radicalisation available in the prison where they work. Annual training is offered on how to recognise radicalisation. However, 50% of respondents said that they did not have sufficient access to information about radicalisation – 50% said that they did.

90% of respondents identified both reading and writing about radicals ideologies as an indicator of radicalisation, 80% joining/ forming a group. 70% named isolating oneself and stigmatizing other prisoners, 5% named aggression. Minimal percentages or no respondents identified other indicators.

When asked what other kinds of training they would find useful for their work, 70% responded that they would like more information about other organisations working in the field of radicalisation, 40% each said that they would like information on Islamist groups and on right wing ideology, 30% on terrorism and 20% on the international geopolitical context.



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50% of respondents said the people sometimes joined gangs or groups within the prison, 10% responded that they often did and the rest responded “I don’t know”. The groups were not politically motivated but instead delineated by the social networks of people, usually formed before the prison sentence began. 60% of respondent also noted that the ethnic Roma gangs are present in the prisons.

50% of respondents said that networking outside of the prison could be a radicalising influence, but 80% said that they do not have any insight into which of the prisoners might be vulnerable to radicalisation, as they had no insight into interactions between prisoners. However, 40% of respondents said that they thought that socially isolated prisoners may be more vulnerable.

Our Slovenian data suggests that there, radicalisation is not a problem within prisons – a conclusion which is somewhat undermined by the unanimous statement from the respondents that if a prisoner was radicalising or had radicalised, they would not know about it, due to a lack of interaction between staff and prisoners. The majority of respondents were teaching staff who are external staff. Equally, half of the respondents state that they do not have access to sufficient access to information about radicalisation and all are positive about need for and effectiveness of rehabilitation and reintegration programmes. While internal staff receive regular training on the relevant subjects, external staff receive non. Nonetheless a large majority of staff expressed a desire for more training.





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Hungary

Respondents came from prisons housing 700 and 2000 prisoners. No response was given as to how full these prisons are at the time of writing. None of these prisoners are housed within the institutions as a result of terrorism related convictions.

Only one respondent stated that they came across issues of radicalisation during the course of their work, although 27% noted that they had come across right wing radicalisation amongst prisoners. No respondents had come across prisoners taking on an unofficial role of spiritual leader, although they did respond that prisoners could radicalise without staff being aware of it, because of a lack of personal interaction between prisoners and prison staff.

Respondents stated that there are no rehabilitation programs available in Hungary.

73% indicated that being outspoken about world views was an indicator of radicalisation, 55% identified isolating oneself, 45% stigmatising other prisoners, intensive reading on radical ideology and forming or joining groups, 36% intensive writing on radical ideology, drug use and intensification of praying behaviour and small percentages listed music, aggression, blocking out family, increased mail contact and change in diet as potential indicators.

No responses were available about prevention of radicalisation.

36% felt that they had sufficient access to information about radical ideology, 55% stated that they did not. Only 18% stated that the prison they worked in offered training about radicalisation. 64% felt that they did not have sufficient access to information regarding the prevention of radicalisation. 55% noted that the prison where they work offers training about the prevention of radicalisation, twice a year, and 75% of this 55% responded that this was sufficient.

When asked what other kinds of training they would find useful, 45% responded that they would like more training on terrorism, 36% on Islam, Islamism and other organisations working in the field of radicalisation and small percentages on right and left wing radicalisation and the geopolitical context.

Some respondents noted that groups or gangs exist within the prisons where they work. Of these none were Islamic or Islamist. The largest group (55%) responded that the gangs within their prisons were ethnic Gipsy groups. 27% reported right wing gangs in the prisons and 18% left wing gangs.



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18% of respondents said that prison inmates would be most vulnerable to right wing radicalisation, while the rest of the respondents did not answer. 73% responded that the television was the most likely source of radicalising material.

The rest of the responses were not given, as no de-radicalisation or prevention programs exist, so no opinion could be formed as to whether or not they were effective.

Our Hungarian responses mirror the lack of available programs within the national context seen amongst our other responding countries. Some training on the subject of radicalisation is already available. Radicalisation does not appear to be experienced as a threat by the respondents, although 27% have encountered right wing extremism during their work and a majority would like to receive more information about radicalisation.





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Romania

Our Romanian respondents worked in a number of prisons, most of which were operating at almost full capacity and some of which were over their maximum capacity. The vast majority of the prisoners housed in these institutions were male, with one institution housing both male and female prisoners. None of these prisoners had been convicted of crimes related to terrorism.

100% of respondents said that religious support was available for prisoners, in all cases this was Orthodox Christian support. 33% noted that this support was also available for Catholics and 50% for Protestants. There was no religious guidance available for Muslim prisoners or those from any other faith.

100% of respondents had never come across issues of radicalisation in their work. 91% felt that it would be impossible for a prisoner to radicalise without staff knowing, with some respondents adding that the changes of behaviour would be noticed by staff. None of the respondents had seen inmates take on the role of unofficial religious leader.

83% of respondents said that rehabilitation programs are often offered to the prisoners. The scope of these programmes range from treatment for addiction to promoting family ties and pro social behaviour. 83% of respondents felt that rehabilitation programmes should be offered to people convicted of terrorism related offences – partly because it is written into national law that prisoners should be offered rehabilitation and partly because engaging in terrorist behaviour is a defective behaviour [and can therefore be treated]. 100% of respondents said that no such programme was available in the prison in which they worked.

83% of respondents said that de-radicalisation programmes should be offered to prisoners who have been convicted of terrorist activity, 100% noted that no such programmes was available in the prison in which they worked.

25% of respondents noted that the prison in which they work deals with issues of radicalisation by informing the staff that this may be a problem which the prison might encounter in the future.

25% responded “I don’t know” what asked what the content of a de-radicalisation programme might be, others suggested awareness raising activities and counter narratives.

The majority of the respondents simply identified all possibly answers from the list of indicators of radicalisation.

100% of respondents noted that the prisoners within the prisons they work in are never offered access to radicalisation prevention programmes. 58% of respondents said that they did not have



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sufficient access to information about radicalisation; 17% said that they did and the rest did not provide an answer. 25% said that the prison in which they work did provide them with training about radical ideologies, 75% said that it did not. The 25% noted that this training was provided annually and that this was frequent enough. All of the trainings given focussed on Islamist radicalisation.

75% said that they did not have sufficient access to information about the prevention of radicalisation 25% said that they did. 58% noted that they did receive training about the prevention of radicalisation, however. In other words, a subset did receive training but did not feel that it provided them with sufficient information on the subject. The training which was provided is given annually, with 25% of respondents saying that they did not feel that this was frequent enough. 67% of respondents said that further training could usefully focus upon terrorism, Islamism and other organisations working in the field. 33% stated that they would like to learn more about the international geopolitical context.

42% of respondents stated that inmates “sometimes” joined gangs or groups. A small percentage noted that prisoners from low income background may be the most vulnerable for recruitment by gangs or groups, the rest provided no response. 42% said that books may be a radicalising influence – other named networks outside the prison as the greatest influence.

The rest of the questions were skipped or answered with “I don’t know.”

Our Romanian respondents had no experience of having been confronted with radicalisation within their place of work. Despite this, they report a need for more training and information, especially about the prevention of radicalisation. Equally, although the respondents report that both rehabilitation and de-radicalisation programmes would be of value, no such programmes are currently available.



Finland

Finnish respondents came from a variety of facilities broadly distributed throughout the country. These facilities were operating at almost full capacity. 19% of responders reported that the people convicted or suspected of terrorist activities were housed within the institutions where they worked. 48% said that this was not so and another 19% responded “I don’t know.” 76% worked in an facility housing only male inmates, 18% worked in a mixed facility and 3% worked in an all female facility. An entire spectrum of religious services was available in these facilities, with 79% reporting that Evangelical Lutheran support was available, 52% Orthodox Christian, 51% Muslim, 47% revivalist, 34% Catholic, 30% Jewish and only 6% reporting that no such service is available.

13% reported that they often came across issues of radicalisation within their work, 69% sometimes and 16% never. In 60% of these cases, the radical ideology was Islamist. In 52% the ideology was right wing and in 7% left wing. 21% of respondents stated that there was no radicalisation in the prison in which they worked.

76% of respondents felt that it would be possible for a prisoner to radicalise without staff being aware of it. 19% felt that this would not be possible. Comments and explanations included that prisoners were not often open about their views with prison staff, that few opportunities for interaction were available within the prison setting, and language barrier; prison staff were unable to understand the foreign language in which the prisoners communicated with one another. A desire for a tool to identify processes of radicalisation was already expressed.

42% of respondents had seen a prisoner take on the unofficial role of spiritual leader, 57% had not. Some respondents suggested that amongst Muslim prisoners, someone needed to take the lead in leading Friday prayer.

69% of respondents said that prisoners were often offered access to rehabilitation programmes, 25% said that they sometimes were, 4% answered “never.” These covered a range of official programmes, all geared to prevent reoffending. Some tackled intimate partner violence and advocated a life without violence, others were geared towards prevention of sex offences. Additionally addiction treatment programmes and educational activities were offered.

43% of respondents felt that those who have been convicted of terrorism related offences should be offered rehabilitation programmes, 30% felt that they should not be. Concerns about including those convicted of terrorism related offences in rehabilitation programmes included worry that they may negatively influence other prisoners, disseminating radical ideology. Suggestions were made that rehabilitation programmes should be restricted to individual counselling.





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15% of respondents said that those convicted of terrorist offences were often offered access to rehabilitation programmes, 30% responded that they sometimes were, 15% said “never,” and 34% said that there were no inmates of this kind in the prison in which they worked. 55% noted that these were the same rehabilitation programmes as those offered to other prisoners, 18% said that they were not.

75% of respondents felt that those who had been convicted of terrorism related offences should be offered access to de-radicalisation programmes. 18% answered that they should not; amongst these respondents there was some scepticism regarding the potential effectiveness of this kind of programme.

1% of respondents said that those convicted of terrorism related crimes were often offered access of de-radicalisation programmes, 9% responded “sometimes” and 51% responded “never.” 31% stated that there were no such prisoners in the facility in which they worked. Respondents stated that there were no tailor made de-radicalisation programmes – only the rehabilitation programmes mentioned above. 6% of respondents felt that these programmes were effective – 9% felt that they were not. Other respondents did not provide an answer. Answers were also inconclusive on whether or not these programmes achieved complete de-radicalisation by the time of release.

7% of respondents said that the prisons in which they work use indicators of radicalisation, 4% said that they did not, and the rest did not provide an answer.

More than 50% of the respondents had received some sort of training on radicalisation or had discussed about it in team meetings or had been informed about it in some other way. Around one 30% of the respondents had no knowledge on how their institution deals with issues related to radicalisation.

According to the respondents, broadening the inmates' ability to think more widely and take into account differing views as contrary to their own beliefs and learning skills to question and critique harmful beliefs or beliefs that lead to harm, could be useful to tackle in rehabilitation. Psycho-social support, training on Finnish culture, equality, acceptance and community spirit were also listed

Respondents identified the following indications of radicalisation:

81% both writing about radical ideologies and speaking out about world view, 79% reading on radical ideologies, 76% forming or joining group, 64% new tattoo connected to group identity,



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51% isolating oneself, 45% intensified praying behaviour, 42% aggression and stigmatizing of other prisoners and smaller percentages on the other indicators.

3% of respondents said that inmates were often offered access to radicalisation prevention programmes, 12% responded “sometimes” and 69% responded “never.” Others did not provide an answer.

10% of respondents felt that these programmes are effective, 6% felt that they were not, the rest did not respond.

40% of respondents feel that they currently have sufficient access to information about radical ideologies, 57% felt that they do not. 55% currently receive training on the subject, indicating a subgroup who do receive training but do not feel satisfied that it provides sufficient information.

31% stated that this training was annual, 13% said that it was twice a year. 37% felt that this was not frequent enough – 22% felt that it was. The rest did not respond.

63% of respondents said that the facility in which they worked did not provide them with training on the prevention of radicalisation, 28% said that they did. This was experienced as not frequent enough by 30% of respondents and suggested subjects for further training included terrorism, Islamism, right wing ideology, organisations working in the field, left wing ideology and international geopolitical context (75%, 73%, 63%, 63%, 52% and 52% respectively.)

57% of respondents said that inmates sometimes joining groups or gangs, with 21% of respondents saying that they often do. These gangs are overwhelmingly connected with organised crime (69%), with right wing groups (22%) and Islamist groups (18%) also being mentioned.

Respondents felt that Muslim prisoners and those with a right wing background were the most likely to radicalise during a prison sentence, followed by foreigners and those who were socially excluded. A majority of respondents (60%) felt that prisoners are vulnerable to further radicalisation through contact with other inmates. Networks outside of the prison were named as the most important radicalising factor.

49% of respondents felt that de-radicalisation programmes have little effect if they are compulsory – however 29% also felt that inmates are unwilling to join non compulsory programmes.

Our Finnish data is rich and provides an interesting insight into an already well developed system. In spite of the spectrum of currently available rehabilitation programmes however,



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no tailor made programme for radicalised prisoners currently exists and respondents express a desire for more information both about radicalisation and prevention.





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The Netherlands

Because our sample from the Netherlands was small, we are not able to report on percentages but instead give an overview of our results. The prison system in the Netherlands differs from that in the other participating countries, as prisoners convicted of crimes related to terrorism are housed in specialist wings and not in general population. These wings house both male and female inmates and are currently not operating to full capacity. A full spectrum of spiritual guidance was available for prisoners of any faith, including Catholic, Orthodox Christian, Protestant, Muslim, Jewish, Buddhist and humanist. The staff interviewed were specialists and worked both within the specialized terrorist wings and within general population. Needless to say, they were confronted with radicalisation during the course of their work, often within the terrorist wing and sometimes in contact with general population. They reported cases of Islamist and right wing radicalisation. They felt that it is possible for people to radicalise in prison without prison staff being aware of this – in fact, in some cases they noted that steps were very actively taken to prevent staff being aware of the processes at hand. They had witnessed prisoners acting as unofficial spiritual leaders, with the full intention of radicalising other prisoners.

Staff noted that people within the terrorist wing are often offered access to a rehabilitation programme, whose title translates as “detention and re-integration programme”. Its content is usually a customized intervention plan, including training on how to manage money, getting a job, managing aggression and, where necessary, trauma and/ or clinical treatment. This is not the same programme as that offered to prisoners who have been convicted of crimes unrelated to terrorism, although it does contain some of the same elements.

Interventions do not explicitly focus on de-radicalisation, but instead upon building a positive identity as a citizen of the Netherlands and reconnecting in a positive way with society after release. They do work with a vulnerability assessment tool, the VERA-2R.

They identified all of the potential indicators of radicalisation, but noted that using checklists of this kind runs the risk of stigmatising prisoners.

Staff provided no response as to whether or not they had access to enough information about radicalisation, but noted that they were provided access to voluntary training on the subject of Islamist and right wing radicalisation. They did not, however, feel that this was enough. They did feel that they had access to enough information about the prevention of radicalisation and were provided with training on this subject, but did not feel that this training was frequent enough. They would like more training on the subjects of terrorism in general, Islamism and right wing extremism.



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They noted that prisoners “sometimes” join groups or gangs during their prison sentence. These are Islamist or right wing gangs. They felt that inmates are vulnerable to further radicalisation through contact with other inmates. They named networks outside of the prison as a key radicalising influence. They noted that prisoners are prepared to joining non compulsory de-radicalisation programmes, but that they did not know whether or not these were effective.

They describe how, in the Dutch system where those convicted of terrorism related crimes are housed together, prisoners sometimes consolidate radicalisation processes amongst one another, sometimes mobilise others to become radicalised and, conversely, sometimes become less radical as a result of this proximity.

Our data from the Netherlands provides a dramatically different standpoint from the rest of our respondents, owing to the nature of the prison system. That notwithstanding, respondents still identify a gap when it comes to training about radicalisation and the prevention of it. There is no stated need for an explicit de-radicalisation programme, as reintegration programmes are already on offer.





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Conclusions and recommendations

Although our respondents are drawn from a geographically and culturally diverse area and although the extent to which they are confronted with radicalisation during the course of their work differs widely, the conclusions which we can draw from them are remarkably congruent.

- 1) Our respondents share a strong sense that they do not currently have sufficient access to information about radicalisation or prevention. This is mirrored by a desire for training on the subjects of prevention and terrorism, specifically Islamist terrorism with a minority group also naming left and right wing extremism as priority.
- 2) Respondent's ability to identify signs of radicalisation varied dramatically, backing up their desire for further training on the subject.
- 3) Respondents were fairly unanimous in stating that they feel that a rehabilitation or reintegration programme for prisoners who have radicalised would be of value.
- 4) An awareness that both training on the subject of radicalisation and prevention and rehabilitation/ reintegration programmes for prisoners who have radicalised are acutely lacking was shared by the respondents across the board.

We can therefore justifiably conclude that both the training programmes and the reintegration programmes which we will be developing under FAIR will be of value to the front line workers in this field. The results further deliver us with some indicators about the content which they should provide.

