

Evaluation of a Volunteer Program  
in a Women's Prison

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### Abstract

A volunteer social skills training course was initiated at the Queensland women's prison in 1979. Three years later, with the opening of a new prison facility, the Volunteer Program was expanded to include a full weekly schedule of educational and recreational activities. An evaluation of this program was conducted within a formative evaluation model, using observational and consultative techniques, to assess short-term effects on prison inmates and on the prison environment. Voluntary participation by the women was found to be 86%; that is, 86% of the women participated in at least one of the programs at least part of the time. Integration of Aboriginal and non-Aboriginal attendance increased substantially over the five-year period. Support from the inmates was expressed in terms of both course content and process variables, and positive rewards accruing to the volunteers was noted. A lack of communication with the prison officers was a clear disadvantage in the program. Recommendations were made for a more structured program, with prison officer involvement, in a training centre model which seems appropriate to the size of the prison population and the characteristics of the female prisoners.

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Introduction to Program Evaluation

Program evaluation, as a systematic assessment methodology, developed out of a concern for the effectiveness of government-sponsored educational and social action programs in the post-Depression era of the 1930's and 40's. It was a natural outgrowth of the emerging social welfare state in Western society, and the rapidly growing arsenal of measurement techniques within the social sciences. There were at least three primary motivations propelling the concept of evaluation: The funding and policy-making agencies who supported the programs wanted to know if they were accomplishing desired gains, and if they were worth the cost; the educators and social action people who devised and implemented the programs wanted to know if the programs were actually benefiting the client and/or promoting any visible degree of social change; the methodologists who were called in to make objective assessments of the programs were keen to test their new instruments--rating scales, checklists, self-report questionnaires, and the like--and subject their results to the highly-rated statistical techniques which were becoming increasingly dominant in theoretical problem resolution.

These three areas of interest--the decision-makers, the program workers, and the statisticians--bridged the gamut of social science activity. The concept of evaluation became relevant to politics, economics, education, social work, psychology, to mention a few; and "evaluation" became a field of professional specialization in its own right. A vast literature attests to

its diversity and complexity. However, even a cursory review of that literature (which will not be reported here) reveals that the complexity is as much a function of a lack of integrated principles within the discipline as of its extensive scope.

Clearly, the direction an evaluation takes will depend on the questions one is asking. The literature suggests that evaluation has gone in one of two basic directions: an evaluation of outcome within a rigorous experimental design, or an evaluation of process within an action research design of continuous feedback loops.

Jamelka and Borich (1979) traced the evolution of evaluation in five stages. Initially, in the 30's and 40's, evaluation was equated with measurement. Clients of a program were assessed on attitude or performance variables at the beginning of a program, and again at the end, in the classic pre- and post-test design. Changes in the client were interpreted to be an outcome of the program. The 1950's saw a move toward assessing client changes against the program's stated objectives. We were getting closer to a program evaluation, but it was essentially still an outcome assessment.

A significant change occurred in the 60's. Program administrators were interested in more than outcome. Conceptually, they were interested in the dynamics of the program--why and how does it work? Methodologically, they sought a model which would record day-to-day naturally-occurring interactions through which the program could be modified and improved. At this stage, the methodological purists went in one direction, the pragmatists in another. Jamelka and Borich (1979) describe the former as their third stage of development in which the term evaluation research came into use. They wrote:

"Although evaluation usually has not been defined in terms of scientific research, a sorting through of evaluation studies reveals a strong reliance on the scientific method and an even heavier emphasis on the experimental designs and statistical tools of scientific research..... Despite obvious advantages of classical research methodology....there are practical considerations which limit the applicability of these procedures..." (p. 266).

The search for models within the scientific method has continued (e.g., Wortman, 1983), while applied workers have concentrated on the two final stages described by Jamelka and Porich (1979), i.e., decision-oriented evaluation and value-oriented evaluation. The first of these resulted from a classic report in 1971 from the Phi Delta Kappa National Study Committee of Evaluation which called for more flexible evaluation models (Stufflebeam, Foley, Gephart, Guba, Hammond, Merriman & Provus, 1971). Stufflebeam et al. saw evaluation not as hypothesis testing about specific elements in a program, but rather as a description of process and content interactions within a program, and of the resultant program effects. In the authors' words, evaluation was defined as "The process of delineating, obtaining, and providing useful information for judging decision alternatives" (p. 40). They saw the evaluator role as that of collecting this information which is then passed on to a decision-maker for final judgement about the program's success or failure. In this way, Stufflebeam et al. argued, the evaluator maintains objectivity because he/she has no part in determining how the evaluation data will be used.

This was a significant step in the development of program evaluation, but its critics soon took it one step further. Scriven (1972) argued strongly for "goal-free" evaluation, in which the evaluator looks for all possible actual effects, positive or negative, whether or not immediately relevant to the program's

expressed objectives. With this perspective, we are not biased by assumptions or expectations inherent in the program's expressed goals, but are free to assess all aspects of the ongoing program.

Scriven also insisted that the evaluator should by all means make value judgements about the program's effectiveness as part of his evaluation role (Scriven, 1973a). Indeed, the early 70's saw a Zeitgeist in the appearance of "more flexible evaluation models" within a value orientation. Three important volumes (Weiss; House; Worthen & Sanders) appeared in 1973 alone, all of them committed to the establishment of realistic models for assessing applied program effectiveness.

Evaluation of applied programs emerged as an open-systems model in which the program is continuously monitored, and the data are used for periodic modifications to the program. Scriven (1973b) described this process as formative evaluation for program development, with the implication that a program can be subjected to a summative evaluation when the details of the program's content process and objectives can be clearly articulated. Rutman (1977) defined that stage as indicating a program's "evaluability", that is, a program is evaluable if it meets the three preconditions of having clearly specified content and procedures for implementation; articulated goals and appropriate measures for assessing outcome effects; and plausible assumptions for establishing causal links between the two.

It might be questioned whether such a stage of evaluability is ever possible--or indeed desirable--in an ongoing applied or action program. The preconditions imply a static program, one caught in a time frame at least for the duration of the evaluation. Applied programs operate within the changing, interacting

forces of natural settings, where a single variable can seldom be studied in isolation from numerous others. Furthermore, as Scriven (1972) recommended, applied program evaluations are most appropriate if goal-free, otherwise important effects may be overlooked or clouded by preconceptions about where the program is going.

The trend toward more flexible models has continued. Rutman (1980) devoted an entire volume to "planning useful evaluations"; he suggested that if formative evaluation cannot determine a program's effectiveness, it can at least help to define the program's short-term effects. Kemmis (1983) suggested a return to the action research model which was proposed by Lewin more than 40 years ago, in which evaluation is ongoing as an integral part of program implementation. More flexible measurement methods have been proposed as well. For example, Feldman (1979) described a consultative technique in which clients of a program participate in its evaluation. The use of observational methods is increasing because the technique is unobtrusive and, if properly done, exceedingly accurate (e.g., Barlow, Hayes & Nelson, 1983; Smith, 1983).

While the goal of applied program directors remains one of creating an "evaluable" program, it is doubtful that any single model will emerge as the most useful across the whole range of programs. The methodology of evaluation appears to be as diverse as the programs themselves.

### Prison Program Evaluation

If meaningful evaluation is difficult in educational and social welfare settings, it becomes next to impossible in prisons. Hudson (1977) discussed some of the problems. Prison programs are conducted in isolation from the inmates' "normal" prison environment; program staff are extremely limited in their control over program inputs, and indeed have no control at all outside the formal class contact period. All program inputs are necessarily made under direct supervision of prison officers, and open communication is severely restricted.

Furthermore, the criteria by which the public assesses the worth of any penal intervention is its effectiveness in reducing recidivism. A survey of the literature, however, indicates that when measured against this criterion, intervention programs on the whole are generally unsuccessful (Bailey, 1960; Braithwaite, 1980; Lipton, Martinson & Wilks, 1975). Why, then, do we continue to implement programs that apparently fail to significantly reduce recidivist rates? There are at least three reasons.

Firstly, the method of determining the viability of corrective programs by viewing them as a whole is questionable. Palmer (1978), with reference to counselling programs, pointed out that too much emphasis is placed upon the overall effectiveness of the programs, thus reducing the importance of those specific treatments that did significantly reduce recidivism. He further stated that those treatments that resulted in lower recidivism, but are not statistically significant, are also worthy of consideration. In addition, Palmer (1978) argued that when inmates are examined according to different categories such as age and type of crime, significant reductions are in evidence. For instance, Lipton, Martinson and Wilks (1978) found that individual psychotherapy varied in its



effectiveness when such factors as the subject's age, their amenability to treatment and the attitudes of the treatment staff were taken into account. Consistent with this, Chaiken and Chaiken (1982) found that vocational training and drug rehabilitation interventions were more successful with inmates who committed income-producing crimes as compared to those who committed a violent crime.

Secondly, the strategy of using recidivism as the sole criterion by which to determine the impact of penal interventions has been widely criticized as it masks other positive outcomes that are valuable (Cavior & Cohen, 1975; Sari & Selo, 1974; Seiter, 1978). Apart from those prisoners who are pathologically inclined toward criminal behaviour, prisoners tend to represent a section of the population that is disadvantaged in terms of education, poverty, racial bias, unemployment, lack of rewarding jobs and differential justice (Braithwaite, 1980; Foote, 1965; Gordon, 1973; Neuendorf, 1980). Hence, it is unrealistic to expect prison programs to fully equip inmates with the necessary coping skills not only to survive legitimately in an environment which in all probability put them in prison in the first place; and to overcome the problems associated with being an ex-convict. Given the reality of these factors, Cavior and Cohen (1975) suggested that other measures such as actual new time served and severity of new offenses would be more useful in determining the ex-prisoner's adjustment than recidivism.

The third issue concerns the fact that most research into prison programs, in concentrating on recidivist outcomes, have overlooked the positive effects on the inmates themselves, both in terms of adjustment to prison and the acquisition of skills. The typical penal institution operates on the basis of regimentation, custody and control. Keve (1974) reported that in many

cases this is the only method by which prisons can operate, given the inadequate allocation of funding. Whether or not this is the reality of the situation, the processes viewed as necessary to accomplish these objectives induce loss of self-esteem, frustration, resentment, and a related loss of motivation (Goffman, 1961). Loss of contact with the outside world and reduced meaningful contact with their families and friends also serve to reinforce these feelings. As Nielson (1979) emphasized, gaol facilities and procedures frequently aggravate psychological conditions and contribute to the appearance of psychiatric symptoms where none were evident prior to incarceration.

It is suggested that prison programs, specifically those where participation is not contingent upon any consideration of release, would serve as a buffer against the negative aspects of prison life. The added variety to the inmate's life and the opportunity to acquire new skills would partially minimize the frustration, resentment and loss of esteem. This in turn would allow the prison to function more smoothly by reducing the possibility that those frustrations will be acted out in a destructive manner toward themselves, other prisoners, or prison officers.

The Volunteer Program in the Queensland women's prison is directed toward these goals, and its evaluation will focus on these short-term effects. The evaluation will follow the flexible guidelines of a formative model, and will be reported in three stages.

Stage 1: The program began as a pilot project, with a very general initial content plan (social skills training). Program objectives were also only very generally conceptualized. The primary objective was to provide an educational/recreational

activity of interest to the women which would a) encourage their psychological survival during incarceration, and b) suggest constructive options for their future behaviour. A retrospective assessment of this stage will be presented from available data.

Stage 2: An extended and more structured program was proposed in connection with the opening of a new prison in 1982. This program was assessed by systematic observations and prisoner reports after its first full year of operation to determine the content and process variables which contributed most visibly to positive short-term effects. These variables formed the basis for checklists to be administered in Stage 3.

Stage 3: Checklists were administered at the end of the extended program's second year, and formed the basis of recommendations for the program's future. In addition, prison officer staff were invited to complete ratings of the program's effects as a guide to assessing possible effects on the prison environment.

## Stage 1

### Brief History of Program

A social skills course was introduced by one of us (A.H.M.) at the Queensland women's prison in March 1979. The need for such a course had been discussed with prison Welfare Officers, and was subsequently approved by the Superintendent of the Female Division and the Comptroller-General of Prisons. There were no structured educational or recreational activities in the prison at that time, and indeed the prison facility was inadequate for extensive programming. The daytime living area consisted of two large rooms, one serving as dining room and afternoon relaxation space, where the women played cards, watched television, knitted or crocheted. The second room doubled as chapel and library, and the social skills class was held there.

The outline of the course is presented as Appendix A. This general content area was selected for several reasons. Social skills training was a currently popular topic, and one thought to be particularly relevant to prison populations. It is a subject area which requires few teaching materials and can be presented to relatively large groups in a small area. It poses minimal threat to prison administrations; and it was an area for which we felt adequately prepared.

The first session was introduced by the Minister for Welfare and other senior officials to the assembled inmate population of 42 women. The course was briefly described and enquiries regarding the women's specific interests were made. These interests included art, poetry, drama, yoga, music and crafts. It was our intention to incorporate these topics in the course content as time and resources permitted. The class would be held weekly,

and attendance would be voluntary.

The initial phase of the program extended over approximately eight months. Exercise books were issued to each woman, and weekly "homework" assignments were made. In addition, the women were encouraged to write poetry (or short essays) in their books, and to record comments regarding their impressions of the class. Attendance averaged 15, with a core group of ten women who maintained regular attendance throughout, with an additional eight who attended frequently and completed exercise books. It was difficult to keep exact attendance records since women frequently came late or left early, due to work assignments, legal appointments, and the like. Also, women on remand or serving brief sentences might attend only one or two sessions.

Of the 18 regulars, only three had been in prison before. Two-thirds were young women in their 20's, and approximately one-half were serving sentences for minor drug offenses. The women consistently expressed appreciation for the class, the contact with people from the outside, and the opportunity to meet together and discuss ideas. Few comments focussed on the course subject matter. Overall, a strong group identity developed over these early months, and the class became known as the "Wednesday Group."

In October, it was decided to expand the course content to include social and communication skills of a less didactic nature. With assistance from a local theatre company, the class period was devoted to the production of a play to be presented at the women's annual Christmas party. In January, yoga classes began, followed by art, music and folk-dancing. A group of women wrote and produced a play for Easter, and plans were made for publishing a small book of poetry.

Attendance became more erratic as the course content became more specialized, but interest overall was satisfactory except in one important way. The Wednesday Group attracted few Aboriginal women, despite the fact that Aborigines made up 30-40% of the total prison population. The group clearly reflected a white Australian bias, both in subject matter and group leadership. Even more important--though hardly surprising--was the fact that there was little interaction within the prison between the Caucasian and Aboriginal women. Consequently, the outside Aboriginal community was approached for assistance in providing input of interest to Aboriginal women. Two Aboriginal Health workers agreed to offer a series of films and discussions in the general area of Aboriginal health, and this group immediately attracted full participation by the Aboriginal women. Aboriginal Health continues as a regular class in the prison program.

In our attempt to cater for a wider range of interests, it was necessary to conduct several activities in the same room at the same time. The resulting lack of organization became problematic for both the group leaders and the prison officer staff. By the end of the third year, the Wednesday Group had lost its cohesion, and no systematic observations were being recorded. It was clearly time for a thoughtful assessment of where the Volunteer Program was going.

What had been accomplished? Well over 30 community and University volunteers had contributed to the overall program during this time. The book of poetry--"One Day at a Time"--had been published; two more original plays had been performed, one to a limited public audience. Approximately 25 women had enrolled for formal study at primary, secondary and tertiary

levels. An Education class had been established, with regular tutorial sessions conducted by a Catholic Sister. A local T.A.F.E. college had begun a class in macrame. A small number of women had individually studied art, guitar and penny whistle. The library had been substantially upgraded.

The prison population, too, had changed; only one of the original 18 women remained in prison. Of the rest, two were full-time University students and one attended a C.A.E.; two had married and had babies; five returned to their former homes with husband and/or children; four were living with parents and working; one had returned to prison; the whereabouts of the other two was unknown.

A summary of data available at the end of Stage 1 suggests the following conclusions:

1. The single most important aspect of the Volunteer Program reported by the prisoners was the outside contact provided by the program staff; second in importance was the stimulation and encouragement they were given for taking on formal study.
2. The single most important aspect reported by the officer staff was support for the Education and Aboriginal Health classes, and criticism of the Wednesday Group for its lack of focus. Five officers (approximately 16%) unofficially expressed support for the activities, e.g., drama, music, communication skills, and expressed a desire for a more therapeutic role within the prison. An equal number exhibited overt opposition to the program generally.
3. It is felt that the program had some impact on the prison environment, based on comments from 13 women that the Wednesday Group became the high point of their week, and from 6 others that the group had taken the "edge" off incarceration.
4. An effect which had not been anticipated was that accruing to the volunteer tutors who found their "prison experience" a

profound learning experience. This factor warrants further examination.

## Stage 2

Coincidentally perhaps, a new prison was scheduled to open early in 1982. The new facility would accommodate a full program of activities, though staffing would still rely on volunteers as there was no government funding for programs. Future planning was therefore undertaken with a Working Party which consisted of the Comptroller-General of Prisons, the Superintendent and a Senior Officer from the Female Division, and representatives from the Prison Administration, the Prison Welfare Officer staff, the T.A.F.E. colleges, and the University and community volunteers.

It was decided that Education would continue with Sister B. and her staff of volunteer tutors; T.A.F.E. would continue to provide at least one crafts course; Aboriginal Health would continue as before. The Wednesday Group would be divided into separate classes for the numerous activities which had been subsumed under the broad umbrella of social skills. These classes included an Interpersonal Discussion group, Self-expression through Art, Public Speaking and Debating, Yoga and Relaxation Training.

A comprehensive survey was conducted by the Senior Prison Officer to determine other inmate interests, and these included pottery, leatherwork and typing. Additionally, several women were interested in learning more about alcohol and drug dependence. Classes in two of these interests--typing and alcohol awareness--were initiated prior to the Stage 2 evaluation; pottery and leatherwork were available in Stage 3.



General Evaluation Plan for Stage 2

An initial concern in planning any evaluation has been that of deciding who should do the evaluating. The literature argues strongly for an objective evaluator, indeed someone independent of the program itself. This is particularly important when external accountability is a factor, e.g., when the outcome of the evaluation will be used to determine if the program warrants continued financial support. This was not a factor in the present study, since no funding is involved.

It is also vital that the evaluator have sufficient familiarity with the program to ensure that s(he) records all pertinent data. Further, the evaluator must have the confidence and trust of the respondents to ensure that accurate facts and opinions are revealed. In no other circumstance is this more important than in prison; inmates are accustomed to reporting what is expected, or not reporting at all. And, of course, to get any information at all from a prison, one must have clearance to enter it. For these reasons, it was decided to utilize the services of a research assistant who had worked in the Volunteer Program for several months, and who had established credibility with the prisoners and officer staff. Ms B. Cilento was selected for this assignment; she coordinated the volunteers and collected the evaluation data throughout Stages 2 and 3 of this study.

In determining the types of data to collect in Stage 2, we considered a number of possibilities. We rejected the idea of pre- and post-tests for reasons already mentioned, i.e., that we do not expect evidence for a long-term impact as a result of our program inputs, that most self-report questionnaires are intrusive and potentially threatening in an atmosphere of

restricted communication, and that structured questionnaires inevitably reflect predetermined biases and assumptions which may completely overshoot the target of actual effects. We rejected the use of structured personal interviews because they too could be threatening under conditions of non-confidentiality. We opted, therefore, for the same kind of data recorded in the initial phase of Stage 1, that is, observational data by program staff and evaluative comments offered by the clients. These data, however, would be recorded systematically.

The evaluation period was defined as a 4-month period early in 1983, and the five new volunteer classes were selected for participation: Interpersonal Discussion Group, Art, Public Speaking and Debating, Typing and Alcohol Awareness.<sup>1</sup> Program leaders in these classes were asked to record the following: weekly attendance, responses to enquiries about the benefits of the class and how it could be improved; reasons for attending (or not attending); general observations and spontaneous comments from prisoners or officers. The data are summarized separately for each class.

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1. In addition to R. Cilento, the following tutors recorded observations during this period: K. Cremona, E. Drake, S. Speedy, C. Terare, T. Watts, A. Weir, T. Williams and K. Wilson. We express our gratitude to these and the many other volunteers who participated in various ways throughout this program.

## Interpersonal Discussion Group

**Purpose:** To provide an opportunity for women to discuss their frustrations and personal problems, and to learn more effective ways of dealing with stress. (It was known from the start that this would be a difficult aim to achieve. It requires confidentiality, mutual trust, and space for self-disclosure--all of which are not part of the prison environment.)

**Leaders:** Two female Caucasians.

**Duration:** A series of ten weekly sessions had been held in 1982. This was the second 10-week series.

**Attendance:** Average of 3.5, with a range of 1 to 7. Three women (1 Aboriginal) attended consistently and one attended every session.

**Reported benefits:** Personal contact with people from outside;  
Sessions were helpful in dealing with problems;  
Sessions provided support, helped prisoners survive and find themselves.

**Critical comments:** Sessions are threatening in terms of revealing oneself to other prisoners and to officers;  
Sessions are threatening to the person herself in self-revelation without adequate follow-up.

**Attitudes of officers:** Officers exhibited the supervisory role defined for them. When approached by the group leaders who explained the need for less supervision, the officers in general expressed support for the group. However, close supervision continued, as that was part of their job, and no negotiations had been made to the contrary.

**Conclusions:** As predicted, this was a difficult class to implement due to the need for privacy and confidentiality. Continuation of this course will be structured within the parameters of a conventional counselling setting.

## Art

Purpose: To allow creative self-expression through various art media: drawing, painting, mask-making, etc.

Leader: Female Caucasian.

Duration: Ongoing since the dissolution of the Wednesday Group.

Attendance: Average of 14.6; 8.7 Aboriginal, 5.9 Caucasian.

Reported benefits: Appreciation for the continuation of this group:

Appreciation for the tutors who come in;  
Importance of the group for inmate's morale;  
Enjoyment of making things for family;  
Appreciation of their own artistic talents.

Critical comments: Women would like to extend art to include pottery and leatherwork;  
Would like crafts outlet for sales "like they have in New South Wales."

Attitudes of officers: Eight women commented on support and encouragement received from officers outside of class period;  
Five observations were recorded by the tutor of particular friendliness and support shown by officers during class.

Conclusions: The outstanding feature of this class was the significant participation of Aboriginal women in a class conducted by a Caucasian leader. This suggests that the crafts content of the class was an attractive feature, and/or that racial segregation in program participation is lessening.

## Public Speaking/Debating

**Purpose:** To acquire self-confidence in public speaking and skills in self expression, and to train debating teams for participation in Debating Society activities.

**Leaders:** Female Caucasian, assisted by both male and female Caucasians.

**Duration:** Second series of an 8-week course.

**Attendance:** Average of 7; 2.3 Aboriginal, 4.7 Caucasian.

**Reported benefits:** Enthusiasm for having a debating team; Increased self-confidence for three women after giving their first practice debate.

**Critical comments:** Apprehension about speaking in public; Reticence about a new activity; Definite reluctance to "perform" in front of others.

**Attitudes of officers:** There were some minor conflicts between some of the guest speakers and officers on duty, result- from the fact that the guests did not fully understand the rules. This was easily resolved by the regular group leader.

**Conclusions:** Public speaking was generally threatening to the women, though the anticipation of a formal debating team (with the prospect of debating against the men's prison team) was a strong motivator. It is important to note that members of this group most noticeably gave reasons for missing sessions, either because of illness or because they were feeling low. It is suggested that the content of this course might be effectively embedded in a more general communication skills course until greater self-confidence is achieved.

Because regular attendance is required for the prepara- tion of a Debating Team, this class contained an implicit demand for attendance. A core group of women were com- mitted to maintaining a group of adequate size, but when two of these were discharged, interest in the Debating Team waned.

## Typing

**Purpose:** To teach typing skills, and shorthand if desired.

**Leader:** Experienced business studies teacher (female Caucasian).

**Duration:** New class.

**Attendance:** Attendance was limited to the four available typewriters. Thirteen women (3 Aboriginal, 10 Caucasian) had signed up for the class, and attempts were made to rotate the women in groups of 8 (4 in first hour, 4 in second).

**Reported benefits:** Learning to type;  
Enjoyment of teacher.

**Critical comments:** Not enough time to practice;  
Class disrupted by other activities in the room;  
Inconsistency of rules regarding conversation between prisoners and teacher if it was not directly related to typing;  
Lack of patience to learn typing (expressed by one woman).

**Attitudes of officers:** Two expressions of approval for the class; General approval for the structured skills teaching, but ambivalence (noted above) about what should be allowed in a typing class.

**Conclusions:** This was another instance of the need for establishing parameters for the class activity with the supervising officers. When program staff initiate an activity which is new to the prison environment, rules of conduct should be firmly negotiated.

The teaching of manual skills, such as typing, requires daily practice and access to materials and equipment, which was not possible in the present case. The response of the women suggests that this would be a viable course for the women's prison at such time as a regular program of education is instituted. In spite of current limitations, the class was rated as advantageous.

## Alcohol Awareness

**Purpose:** Education in the effects of alcohol, directed toward an Aboriginal population, with a crafts session in the second hour of the class period.

**Leaders:** Aboriginal counsellors (both male and female) from Jodara an Aboriginal alcohol treatment unit, and a Caucasian female.

**Duration:** New class.

**Attendance:** Average of 16.8; 11.5 Aboriginal, 5.3 Caucasian.

**Reported benefits:** Enthusiastic support for Aboriginal leaders.  
Enjoyment of the crafts sessions;  
Appreciation for a group with both an Aboriginal and a Caucasian leader--makes it more comfortable for interracial interaction;  
Leaders promoted laughter and fun in this group;  
Promoted interest in doing "welfare work and counselling" on the outside (expressed by three women);  
Interest in learning about effects of alcohol.

**Critical comments:** None recorded.

**Attitudes of officers:** General support and approval.

**Conclusions:** It would seem that the innovation of biracial leadership in this group was productive. Also the variety of the content--films, discussions, crafts--might account for the high interest.

## Conclusions

The following conclusions are proposed from the data of Stage 2:

1. There is a definite need for more collaboration between program staff and prison officers. Our relationship with the officers has been awkward from the beginning because 1) the role of the officer is officially defined as a custodial one, and 2) our primary objective has been one of establishing rapport with the inmates. It is clear, however, that to be maximally effective, officer support and involvement in the program is essential.

2. A major achievement during this period was the lessening of racial segregation in the program classes. Biracial leadership is recommended, though not required. All of the classes were integrated to some degree. It is possible that the continuous demonstration of unbiased interest in all prisoners, over the years, engendered the confidence and trust of the prison population.

3. The distinction between content and process variables is unclear. In Stage 1, the single most important aspect of the Volunteer Program was the interaction with outsiders. In Stage 2, the class content was mentioned just as frequently, though process was still important. Is the type of activity more important than the group dynamics? It is possible that the group process was most important in Stage 1 because it was a novel experience in the prison, and there was only one group. Content may be more important when there are a number of groups to choose from. It is hoped that this distinction will be clearer in the data of Stage 3.



### Stage 3

Checklists for each volunteer class were prepared from the evaluative comments received from the women in Stages 1 and 2. The resulting questionnaire appears in Appendix B. The checklists essentially call for frequency of attendance, and reasons for attending or not attending. "Reasons for attending" included both content and process variables (i.e., "I like to learn art" or "The class makes me feel good"), and a Comments section was provided for additional information. The information requested was kept as simple as possible so as to make minimal demands on the women and thus ensure maximum cooperation. Checklists were prepared for the nine groups which were ongoing at the time. Classes which were not currently being offered were not included, since newcomers to the prison would not have had a chance to attend.

Arrangements were made by the evaluator to administer the checklists to all inmates during one afternoon session. The prison population on that day was 33. It is unfortunate that eight Aboriginal women who had been active in several classes had been discharged the previous week. Thus, Aboriginal prisoners are under-represented in these data. Of the 33 women present, four declined to participate and one had just arrived in prison on remand. The total sample, therefore, is 28 women, of whom seven are Aboriginal.

A summary of the data appears in Table 1. A number of observations can be made from these data, and it is important to remember that these groups in many ways are not directly comparable. For example, the first two--Aboriginal Health and Alcohol Awareness--are basically discussion groups, with a definite Aboriginal focus and Aboriginal leaders. Art, Pottery and Leathercraft are crafts classes. Counselling is a service course, with participation by individual appointment. Education can be either skills improvement

Table 1

## Reasons for Attending Volunteer Classes

Class	Number attending at least sometimes						Total number of reasons checked		Most important reason	
	Aboriginal (N=7)		Caucasian (N=21)		Total (N=28)		Content	Process	Content	Process
	N	(%)	N	(%)	N	(%)				
Aboriginal Health	7	(100)	13	(62)	20	(71)	36	16	To learn about Abor. Health; enjoy films	Provides a break from prison routine
Alcohol Awareness	6	(86)	3	(14)	9	(32)	16	4	Learn about alcohol and drugs; learn about self	Provides a break from prison routine
Art	7	(100)	13	(62)	20	(71)	26	34	To learn art	Relaxing activity
Counselling	1	(14)	10	(48)	11	(39)	NA*		To discuss personal problems in private; helps solve problems; helps cope with prison life	
Education	5	(71)	12	(57)	17	(61)	29	19	Improve skills; develop personal interests	Break from prison routine; helps cope with prison
Guitar	4	(57)	2	(10)	6	(21)	5	8	To learn guitar	Relaxing activity
Pottery	7	(100)	13	(62)	20	(71)	29	28	To learn pottery; to make things	Relaxing activity
Leathercraft	5	(71)	7	(33)	12	(43)	18	20	To learn leathercraft	Relaxing activity
Yoga	1	(14)	4	(19)	5	(18)	3	12	To learn yoga	Makes me feel good; helps cope with prison
Total	43	(68)	77	(41)	120	(48)				

\*It is felt that process and content cannot be separated in counselling.

ora formal study course. Guitar and Yoga are really special skills classes in which large numbers are not expected.

The distinction between content and process variables is necessarily blurred, though the distinction is consistent across all groups. Content and process variables were classified as follows:

Content:

I like to learn about \_\_\_\_\_  
Class helps me solve problems  
I enjoy the films  
I am learning a lot  
I am learning about myself  
I get news from outside  
I am improving my skills  
I am developing personal interests

Process:

Makes me feel good  
Contact with group leaders  
Break from prison routine  
Leaders give emotional support  
I feel I am understood  
Like to take part in the group  
Helps me cope with prison life  
Takes my mind off my problems

The groups will be discussed in turn.

Aboriginal Health. This remains a popular group since its inception four years ago. The group leader is a very popular woman in the Aboriginal community, and well known to many Aboriginal prisoners, but this would not necessarily account for the group's popularity with non-Aboriginal women. There was no difference in "reasons for attending" between the two ethnic groups, and content variables were more frequently checked than process ones.

Alcohol Awareness. This, too, was a content group, with eight of the non-attenders commenting that they didn't attend because they "have no problem with alcohol or drugs." Attendance in this group clearly reflects the loss of the women discharged the previous week, though this would undoubtedly be true of other groups as well. Leadership is now all Aboriginal; crafts have been dropped.

Art. A popular group, and one in which process variables figured most prominently. In addition to its being a relaxing activity, the women rated it as providing a break from prison routine and taking their mind off their problems.

Counselling. This is a professional counselling service provided by one of us (B.C.) as a replacement for the Interpersonal Discussion Group. It is available during two afternoons per week by appointment, and it is structured along the lines of a conventional counselling service. Attempts to negotiate with the prison administration for a private room with ensured confidentiality have not been successful, and counselling sessions have been conducted in a corner of the education/recreation room under varying degrees of supervision. The need for an Aboriginal counsellor, reflected in the data reported in Table 1, had been observed by the group leaders in Alcohol Awareness, and two Aboriginal counsellors from Jodara are slated to begin additional counselling sessions. The concept of "counselling" is not well understood by many of the inmates, nor by some of the prison staff, and negotiations are underway in this regard.

Education. This is clearly a content course, though the women frequently reported that it takes their mind off their problems and provides a break in prison routine. Personal interest was also checked frequently, and informal comments from the women attest to the strong motivation provided by the tutors who come in and "expect the women to have done their lessons." Three of the women who studied for Senior exams in this class are now attending the University of Queensland, and two others are in C.A.E.'s. Remedial classes have been added to the education program by T.A.F.E. teachers. A problem expressed by those involved in study is that the tutorial sessions are conducted in the large education/recreation room, and it is often difficult to concentrate. This is reminiscent of the difficulties experienced in Stage 1 at the old prison, when various activities occurred at the same time in the same place. While the new prison is much more adequate, i.e., the

room is large and equipped with dividers, etc., there is still only one room allotted to program activities. The need for officer surveillance pervades all prison activities. It is our impression that minor changes in the role definition for prison officers, and increased communication between officers and program staff would alleviate many of the problems. A significant change to the Education group during Stage 3 was the addition of an Aboriginal tutor.

Guitar. This is a new group, and attendance has fluctuated. While learning guitar was the primary reason for attending this class, it was also checked as relaxing. Reasons for not attending were interesting. Two women did not attend because it's an evening class, another is going to be learning piano, another doesn't have time to practice, and a fifth didn't want to cut her nails!

Pottery. This is a long-awaited class which is predictably popular. While the most important reason given was to learn to do pottery, making things for self and others, and "it's a relaxing activity" were close seconds.

Leathercraft. This too is a long-awaited activity and its lesser popularity results in part from it being an evening class. The women find it relaxing and enjoy the contact, but it is understandably rated highest on content. Evening classes are a problem for many of the women. Some are early risers. Medication is issued at 6 p.m., and those on heavy dosages are frequently nodding out by 6:30 when the evening classes begin.

Yoga. The distinction between content and process is probably not justified here. While three of the five women said they were interested in learning yoga, the most important reason was that "it makes me feel good." This might as easily be considered a content variable in this case.

Overall, the data suggest that content and process are both important, and not mutually exclusive. As suggested earlier, it

appears that content becomes increasingly important with the number of options available; this is surely common sense. If options are limited, as in Stage 1 of the program, any activity will attract some participation. In this case, the process of interaction with people from the outside was most important, in part because it was novel. Nonetheless, the opportunity for interaction in a social skills course did not attract the interest of the Aboriginal women. It is our conclusion that both content and process variables are important, and both must be relevant to the target population.

The data discussed so far have been concerned with short-term effects within the prison environment. As stated earlier, it has never been our intent to produce long-term effects, though a number of ex-prisoners have given broader significance to the impact of the Volunteer Program. These women, who represent an approximate 10% of those who became regular participants in the program, are identified by the fact that they have kept in touch with program tutors after leaving prison. No systematic follow-ups have been attempted. To permit a prediction of possible long-term effects of the current program, the women were asked if they intended to continue with the various course activities after leaving prison. Their responses are summarized in Table 2.

Our experience has been that many fewer women will continue than are suggested by the data in Table 2. In fact, these data might be best interpreted as reflecting short-term effects, in that the activities are sufficiently important to the women that they anticipate continuing with them upon release.

Clearly a number of women are attending more than one group, but does every woman attend at least one? Table 3 indicates that they do not.

Table 2  
Current Expressed Interest in Continuing  
Volunteer Program Activities after Leaving Prison

Class	Do you expect to continue?								Total			
	Aboriginal				Caucasian							
	Yes		No		Yes		No		Yes	No		
	No.	(%)	No.	(%)	No.	(%)	No.	(%)	No.	(%)		
Aboriginal Health	3	(43)	4	(57)	3	(23)	10	(77)	6	(30)	14	(70)
Alcohol Awareness	3	(50)	3	(50)	1	(33)	2	(67)	4	(44)	5	(56)
Art	5	(71)	2	(29)	5	(38)	8	(62)	10	(50)	10	(50)
Counselling	1	(100)	--	--	6	(60)	4	(40)	7	(64)	4	(36)
Education	5	(100)	--	--	10	(83)	2	(17)	15	(88)	2	(12)
Guitar	4	(100)	--	--	2	(100)	--	--	6	(100)	--	--
Pottery	5	(71)	2	(29)	7	(54)	6	(46)	12	(60)	8	(40)
Leathercraft	4	(80)	1	(20)	5	(71)	2	(29)	9	(75)	3	(25)
Yoga	1	(100)	--	--	4	(100)	--	--	5	(100)	--	--

Table 3  
Number of Groups Attended by Individual Women

No. of groups attended	Aboriginal (N=7)	Caucasian (N=21)	Total (N=28)
0	0	4	4
1	0	2	2
2	0	0	0
3	0	2	2
4	1	4	5
5	0	3	3
6	5	6	11
7	0	0	0
8	0	0	0
9	1	0	1

The four women who attend no groups at all do so primarily because they are not interested. Two of these women, however, reported a conflict with work and/or a dislike for evening classes. There were several comments that "the group seems like a good idea, but didn't appeal to them." There are other known reasons for non-attendance which did not appear in the questionnaire. For example, even the most interesting groups must frequently compete with television; women may choose to not attend if they have had a run-in with an officer or another inmate; if they are feeling low for any reason; or, in the case of evening classes as mentioned previously, if they are on regular medication. All in all, however, the overall inmate participation of nearly 86% (24 of the 28 women) seems adequate.

#### Ratings by Prison Officers

A second questionnaire was prepared for distribution to the officer staff, and appears as Appendix C. This questionnaire was designed to assess the officers' attitudes toward the Volunteer Program in general, and to the specific groups in particular. All groups which were currently ongoing, or had been offered in the past, were included in the questionnaire, and provision for comments was made. The questionnaires were placed on the sign-in table between gates at the prison, and officers were invited to complete the form. Of a total officer staff of 48 women, only two questionnaires were returned.

This is unfortunate because the two officers who responded made some very useful comments. One of them, whose ratings were moderately positive, appeared to be more process-oriented, and commented on the value of the outside contact and interaction for the women's morale. The other, whose ratings were essentially



negative, was more content-oriented, and criticized volunteers for getting involved with the women and not sticking to their subject matter. Both alluded to a need for better communication between volunteer tutors and prison officer staff. However, generalizations obviously cannot be made from an N of 2.

The lack of officer response is disappointing, though not surprising, given that the Volunteer Program was never structured to include officer participation. It is our opinion that such participation is desirable, and would significantly enhance any positive effects accruing to the prison inmates or to the total prison environment.

### Summary and Conclusions

The Volunteer Program was evaluated within a formative evaluation model using observational and consultative techniques. The benefits of the program, to the inmates, was assessed in terms of the inmates' voluntary attendance and their self-reports of their reasons for attending. Observations by program staff were also taken into account.

The data show that 86% of the sample (24 of 28 women) were participating in at least one of the volunteer groups at the time of the survey, and that 61% (17 of 28) were involved at some level of education. The most frequently reported reason for attending was to acquire skills and knowledge. Short-term effects pertaining to the prison environment (break from prison routine, relaxing activity, helps cope with prison) were also evident in the responses of all 24 of the participating women. The combined effects of these variables suggest that indeed the volunteer program increases self-esteem and helps to reduce the frustrations of prison. It could be surmised that the prison would operate more smoothly as a result.

Racial segregation has visibly lessened since the program's inception. No single reason for this is clear from the data. The first advance was definitely in the introduction of Aboriginal Health in Stage 1. Biracial leadership was introduced in Stage 2. The results of the survey in Stage 3 indicate that the three most popular groups--Aboriginal Health, Art and Pottery--attracted the full participation of all Aborigines in the survey (7 of 7) and a significant proportion of the Caucasians (13 of 21). The survey results, with the exception of Counselling, suggest that the needs of the Aboriginal women are now being taken into account. Indeed,

if we look at the percentages (Table 1), the activities attract a higher proportion of the Aboriginal women as compared with the Caucasian population.

The allocation of one classroom for the entire program has been found to be insufficient. As more than one activity is often conducted within the classroom at the same time, the women experience frustration and distraction. This is particularly evident in the Education classes and the Counselling Service. The effectiveness of Counselling, in the absence of ensured confidentiality, is minimized. This lack of privacy also means that participation in such techniques as roleplaying and desensitization, with the possibility of losing emotional control, is found to be too threatening.

This evaluation has suggested that a number of benefits can be derived from using volunteers as compared to permanent paid tutors. Firstly, it means that the program has greater flexibility whereby activities can be easily replaced as the needs of the inmates change. Permanent paid teachers generally instruct in specialized areas which may eventually lose the interest of the prisoners.

Secondly, the volunteer tutors are not seen by the inmates as being aligned with the prison system and therefore are accepted very quickly as trustworthy. This encourages the prisoners to attend the activities and it facilitates their learning.

Thirdly, the effect of the prison experience on the volunteers themselves has been profound. While no systematic data have been collected, the response of the volunteers has been consistently one of surprise that prisoners are such "ordinary people" and that so little is done to promote positive change through either educational or therapeutic measures. It is the writers' opinion that this

kind of "education" may ultimately lead to a change in community attitudes toward incarceration in a prison system which has shown to be inadequate.

The strategy of utilizing volunteers to assist offenders in probation, prison and prison after-care is widespread in the United Kingdom and the United States (Lacey, 1964; Mott, 1964), and the advantages of this intervention are severalfold:

- (1) it enables offenders to have personal relationships with ordinary citizens, and to be assisted in more successful living;
- (2) in the case of incarcerated prisoners, volunteers provide contact from the outside world;
- (3) the volunteer has the opportunity to see the human being behind the "criminal" stereotype and can pass on his/her more enlightened views to friends and neighbours.

For a more detailed discussion on the use of volunteers, please refer to Mott (1964) and Lacey (1964).

It has been our experience that volunteer resources within the community are plentiful, particularly on a part time basis. However, the use of a volunteer coordinator has been found to be disadvantageous. Very few volunteers would be prepared to devote the time required in carrying out the many duties necessary to the role, which essentially amounts to a full-time occupation. Volunteers are a transient resource who often cease their involvement because of offers of employment or for other reasons. It is therefore essential that a permanent paid coordinator be available to replace volunteer tutors as the need arises, to organize course materials, and to maintain regular contact with the tutors and prisoners alike.

Recommendations

1. That the Prisons Department take responsibility for employing a permanent "Volunteer Coordinator" to work fulltime in recruiting and organizing volunteer resources from the community; that adequate funding for program materials be included in the annual budget; and that more rooms be made available from the existing prison facilities.
2. That the Prisons Department consider implementing similar Volunteer Programs within sub-units of the larger men's prisons.
3. That appropriate government personnel implement a public relations program through the media, based on the experiences of our volunteers, for the purpose of educating the community and fostering support for a more enlightened view of imprisonment.

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**APPENDIX A**

Tentative Outline for Class  
in Social Skills Training

1. Practical skills
  - a. How to apply for a job
  - b. How to open a bank account, write cheques, pay bills, balance the budget
  - c. How to write letters and fill out forms
  - d. Other
2. Personal skills
  - a. Principles of good grooming
  - b. Hair care and make-up
  - c. Health care, diet and exercise
  - d. Other
3. Interpersonal skills
  - a. Developing self-confidence and assertiveness
  - b. Sensitivity, tact and concern for others
  - c. Social roles; role-playing skills
  - d. Evaluating new situations and experiences
  - e. Other
4. Vocational skills
  - a. How to choose a job area that suits you
  - b. How to prepare for the job
  - c. Reading the want ads
  - d. Other
5. Adjustment and growth skills
  - a. Learning to take responsibility for oneself
  - b. Developing interests and abilities
  - c. How to meet people; sharing interests
  - d. Developing better communication skills
  - e. Other

Social Skills Course II

Brisbane Prison, Female Division

Main topics for discussion:

- Week 1. The self-concept
- 2. Women and social roles
- 3. Psychological health and identity
- 4. Special problems of women in modern society
- 5. Problems in employment
- 6. Good health habits: Natural aids to beauty
- 7. Recreation
- 8. Individual problems in aggression and self-control
- 9. Good health habits: Fitness, exercise and sports
- 10. Contemporary values in society
- 11. Development of personal values
- 12. Relaxation, meditation, and self-control

July 1979

Social Skills Course III

- Week 1. Unemployment and strikes--implications for women
- 2. Driving under the influence; smoking, drugs
- 3. Love, marriage, separation and divorce
- 4. Teenagers and delinquency
- 5. What to do when you witness crime
- 6. Stress, pain and problems in living
- 7. Handicapped people
- 8. Old and lonely people
- 9. Immigrants and victims of persecution or violence
- 10. Health and care of the body
- 11. Care of the hands and feet
- 12. Proper use of cosmetics

**APPENDIX B**

AM:jf  
12.4.84

University of Queensland  
Department of Psychology

PRISON PROGRAM EVALUATION

AGE \_\_\_\_\_  Aboriginal  
How long have you been here? \_\_\_\_\_  European

Section A. Aboriginal Health (Wednesday afternoon)

Please tick one of the following:

I attend the Aboriginal Health class  never  
 sometimes  
 frequently  
 always

If you never attend Aboriginal Health, please tick the statement that best describes your reason, and then go on to Section B.

I never attend because  I am not interested at all  
 I can't get off work  
 I would like to attend but I go to another class at this time

If you do attend Aboriginal Health, please tick one or more of the following statements which best describes your reasons:

I attend because  it makes me feel good  
 I like to learn about Aboriginal health  
 I like the contact with the group leaders  
 it helps me solve my problems  
 it provides a break from prison routine  
 the leaders give me emotional support  
 I enjoy the films  
 I feel I am learning a lot  
 I feel as if I am being understood  
 it helps me to learn more about myself  
 I like to take part in the group  
 it helps me to cope with prison life  
 I like to hear news from outside

Which reason is most important to you? \_\_\_\_\_

Do you think you will continue to learn about Aboriginal health after you leave prison?

\_\_\_ Yes \_\_\_ No

Comments?

Section B. Alcohol Awareness (Monday afternoon)

Please tick one of the following:

I attend the Alcohol Awareness class \_\_\_ never  
\_\_\_ sometimes  
\_\_\_ frequently  
\_\_\_ always

If you never attend Alcohol Awareness please tick which statement best describes your reason for not attending, and then move to Section C.

I never attend because \_\_\_ I am not interested at all  
\_\_\_ I can't get off work  
\_\_\_ I would like to attend but I go to another class at this time.

If you attend Alcohol Awareness please tick one or more of the following statements which best describe your reasons for attending it.

I attend because \_\_\_ it makes me feel good  
\_\_\_ I like to learn about the effect of alcohol and drugs  
\_\_\_ I like the contact with the counsellors  
\_\_\_ it helps me solve my problems  
\_\_\_ it provides a break from prison routine  
\_\_\_ I enjoy the craft section  
\_\_\_ the counsellors give me emotional support  
\_\_\_ I enjoy the films  
\_\_\_ I feel as if I am being understood  
\_\_\_ it helps me to learn more about myself  
\_\_\_ I like to take part in the group exercises  
\_\_\_ it helps me to cope with prison life

Which reason is the most important to you? \_\_\_\_\_

Do you think you would join an alcohol or drug awareness group after you leave prison ?

\_\_\_ Yes \_\_\_ No

Comments?--

Section C. Art

Please tick your attendance to Art

I attend Art  never  frequently  
 sometimes  always

If you never attend Art please tick the statement which best describes your reason for not attending and then move to Section D.

I never attend because  I am not interested at all  
 I can't get off work  
 I would like to attend but I go to another class at this time

If you attend Art please tick one or more of the following statements which best describe your reasons for attending it.

I attend because  it makes me feel good  
 I like to learn to do art  
 it is a relaxing activity  
 it provides a break from prison routine  
 I like to make things for myself  
 I like to make things for others  
 it takes my mind off my problems  
 I like the contact with the tutor  
 it helps me to cope with prison life

Which reason is the most important to you? \_\_\_\_\_

Do you think you would continue art after you leave prison ?  Yes  No

Comments ?



Section D. Counselling

Please tick your attendance to Counselling.

I attend counselling  never  frequently  
 sometimes  always

If you never attend Counselling please tick which statement best describes your reason for not attending, and then move to Section E.

I never attend because  I am not interested at all  
 I can't get off work

If you attend Counselling please tick one or more of the following statements which best describe your reasons for attending it.

- I attend because  it makes me feel good
- I like the contact with the counsellor
- it allows me to talk about personal things in private
- it helps me solve my problems
- the counsellor gives me emotional support
- it provides a break from prison routine
- I feel as if I am being understood
- it helps me to cope with prison life
- it helps me to sort out things that are worrying me
- it helps me to learn more about myself

Which reason is the most important to you? \_\_\_\_\_

Do you think you would continue Counselling after you leave prison?  Yes  No

Comments ?

Section E. Education Classes (with Sister Genevieve, Mrs. Bates, Mrs. Langton)

Please tick your attendance to Education Classes

- |                    |                          |            |                          |                |
|--------------------|--------------------------|------------|--------------------------|----------------|
| I attend Education | <input type="checkbox"/> | never      | <input type="checkbox"/> | once a week    |
|                    | <input type="checkbox"/> | sometimes  | <input type="checkbox"/> | twice a week   |
|                    | <input type="checkbox"/> | frequently | <input type="checkbox"/> | 3 times a week |
|                    | <input type="checkbox"/> | always     | <input type="checkbox"/> | 4 times a week |

If you never attend Education please tick the statement which best describes your reason for not attending and then move to Section F.

- I never attend because  I am not interested at all  
 I can't get off work  
 I would like to attend but I go to another class at this time

If you attend Education please tick one or more of the following statements which best describe your reasons for attending it.

- I attend because  it makes me feel good  
 I want to improve my skills  
 it is a relaxing activity  
 it provides a break from prison routine  
 I am doing it to help me get a job outside  
 I am doing it for personal interest  
 it takes my mind off my problems  
 I like the contact with the tutor  
 it helps me to cope with prison life

Which reason is the most important to you? \_\_\_\_\_

What subject(s) are you studying? (e.g. Grade 7 english) \_\_\_\_\_

Do you think you would continue Education after you leave prison?  Yes  No

Comments ?







APPENDIX C

AM:ar  
30/3/84

UNIVERSITY OF QUEENSLAND  
DEPARTMENT OF PSYCHOLOGY

Volunteer Program Evaluation

I am asking your help in assessing the effects of the volunteer education and recreation programs in the women's prison over the past two years. The purpose of this evaluation is to determine both the strengths and weaknesses of the programs, and thus to make decisions about the future direction for volunteers in prison. The answers you give will be entirely confidential, and you will not be identified at any time. Your honest answer to each question will enable the volunteers to work most productively and cooperatively with the prison staff.

When the new women's prison opened in February 1982, a full schedule of activities was initiated. These activities included sessions on Art, Aboriginal Health, Alcohol Awareness, Alcoholics Anonymous, Counselling, Drama, Education (all levels), Interpersonal Discussion Group, Leatherwork, Music (piano and guitar), Pottery, Public Speaking/Debating, Relaxation, Typing, and Yoga.

Some of these activities were more popular than others, and some fitted better than others into the prison routine. Some involve only a small number of inmates, eg, tertiary tutoring, while the Art Class involves up to 20 inmates at a time. I would like you to rate your impression of the effects of each group, and please feel free to make comments in the space provided. Thank you very much for your help.

Please circle the number that most accurately describes your opinion, based on the following scale:

- 2 Strong negative effect
- 1 Mild negative effect
- 0 No effect
- +1 Mild positive effect
- +2 Strong positive effect

Aboriginal Health

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Alcohol Awareness (conducted by Aboriginal Counsellors)

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Alcoholics Anonymous (conducted by A.A.)

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:



Art

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Counselling

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Drama

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments

Educational Tutoring

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Interpersonal Discussion Group

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Leatherwork

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments

Music - Piano

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Music - Guitar

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Pottery

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments

Public Speaking/Debating

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Relaxation

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

Typing

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments

Yoga

Effect on the morale of participating inmates	-2	-1	0	+1	+2
Effect on inmate discipline	-2	-1	0	+1	+2
Effect on Officer morale	-2	-1	0	+1	+2
Effect on Officers' performance of duties	-2	-1	0	+1	+2
Effect on overall prison environment	-2	-1	0	+1	+2

Comments:

<u>Effect of programmed activities in general</u>	-2	-1	0	+1	+2
<u>Effect of presence of outside volunteer tutors</u>	-2	-1	0	+1	+2

What are the most useful aspects of the Volunteer program?

What are the most negative aspects?

How can the program be improved

Comments: