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**THE REVIEW OF OFFENDER
ACCESS TO RELIGIOUS AND SPIRITUAL
PROGRAMS AND SERVICES**



Performance Assurance Sector
Correctional Service of Canada

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Executive Summary

The Review of Offender Access to Religious and Spiritual Programs and Services is a component of a larger National Long-Range Internal Audit Plan on Human Rights which has been incorporated into the internal audit calendar for NHQ Performance Assurance. It is the first Correctional Service Canada (CSC) Human Rights audit to be conducted nationally.

The review consisted of a compliance-oriented and information-gathering exercise to assess compliance with legal and policy requirements and to identify issues relating to spiritual services and programs (includes the areas of Chaplaincy and Aboriginal Spirituality). In addition, an offender questionnaire was distributed to at least 10% of the offender population at each site visited. Thirty-six percent (205/574) of the questionnaires were returned.

The purpose of the review was to verify whether:

- spiritual services and programs are available/accessible to offenders of all faiths groups and are applied consistently in all regions;
- legal and policy requirements are understood and adhered to; and
- assessments of the spiritual needs of the offender population are in place.

It is encouraging and important to highlight that the results of interviews and offender questionnaires were extremely positive regarding the availability and openness of both Chaplains and Elders. There is a lot of time, effort and good will being dedicated to the provision of religious and spiritual services. It is evident that teamwork is an essential component in ensuring the effectiveness of CSC's spirituality program. Continuous communication and partnership between Chaplaincy and Aboriginal Issues is encouraged in addressing the identified audit findings as well as strengthening CSC's spirituality program.

The following are the primary findings of this review:

Resource and basic service standards for minority faith groups are either too vague or non-existent. This has resulted in inconsistent access to resources across the country.

The provision of at least one form of service is available to members of each faith group (normally the facilitation of a spiritual ceremony/holiday). However, the availability of services is inconsistent from site to site. This inconsistency appears to be the result of CSC's dependence on contract spiritual representatives and volunteers to provide these services especially to non-Christian faith groups. Currently, few clear standards exist in policy to determine resource allocations and basic services per faith group, particularly minority faith groups.

In order *"to affirm the importance of community in the growth of the offender"* in today's society, the presence of non-Christian group leaders must also be affirmed. According to the MOU signed between the interfaith community and CSC, both a Roman Catholic and a Protestant chaplain must be available at each institution. Few clear references are made, in policy or other governing body, with respect to non-Christian faiths (other than Aboriginal Spirituality).

Consideration should be given to revisiting and setting minimum standards (resource/basic services) to embrace all faith groups.

Greater consistency and clearer direction is required in the accommodation of offender spiritual practices.

The review examined the accommodation of spiritual services and programs, access to and approval of spiritual articles, library resources, provision of wood and rocks, religious diets and availability of spiritual space. There exists a need for greater consistency/national guidelines in these areas.

No structured accountability and evaluation framework is in place for the spirituality program in CSC. However, CSC is in the process of developing this framework

The review team found that CSC has few formal set criteria/standards (full time Chaplains only) to evaluate its spirituality program. The quantity and quality of the spiritual services and programs that are provided are dependent on the individuals who facilitate them, the majority of whom are volunteers from the community. There is no formal method in place to assess the level of services that are being provided, nor that CSC is indeed meeting the needs of the offenders.

The NHQ Chaplaincy Branch is in the process of developing an accountability and evaluation framework with an aim to completing the project by 2003.

The NHQ Aboriginal Issues Branch is developing an Aboriginal Correctional Corridors Strategy in order to provide a structured framework for the management of Aboriginal offenders in CSC. The Strategy incorporates the establishment of set resource standards and services, aboriginal programming and the recognition of offender participation in the spirituality program in the overall reintegration process. The Strategy is currently awaiting an EXCOM decision.

There is strong support for enhancing the role of the spirituality program in the reintegration process.

Frustration was expressed by various operational staff that CSC has not recognized or valued the spiritual/religious component of the offender in the reintegration and rehabilitation process. The inherent difficulty is in deciding how offender participation should be incorporated into the reintegration process.

Chaplaincy at NHQ is in the process of examining a generic program on religious reintegration, developed by the U.S. Bureau of Prisons. It may be adaptable to the Canadian correctional reality (Religious Accommodation Meeting April 4, 2001).

The Aboriginal Issues Branch recognizes the importance of incorporating the spiritual component with the reintegration process in the proposed Aboriginal Correctional Corridors Strategy.

No ongoing systematic monitoring process of offender spiritual affiliations and needs is in place.

The review revealed that there is no structured method for ensuring that offender spiritual affiliation is kept current or that services and programs are meeting the spiritual needs of the inmate population. Chaplains, Elders and visiting representatives indicated that informal conversations are conducted with offenders and needs are informally discussed. This information, however, is not always documented.

Faith group awareness training, for operational staff, is limited and inconsistent.

Interview and questionnaire responses regarding staff awareness and respect of different faith groups were mixed. Currently, awareness training is sporadic. Where the review team found that training had occurred, it was mainly the result of local initiative. The focus of this training has been predominantly on aboriginal spirituality/culture. There is a general need for ongoing staff awareness training in the area of religion and spirituality, with a focus on minority faith groups.

Summary of Findings

- Spiritual responsibilities are well understood by staff and volunteers involved in CSC's spirituality program. Staff and offenders, at many of the sites visited, praised the efforts of these individuals.
- Many Chaplains and Elders are volunteering hours beyond those required by their contracts in order to meet the needs of offenders.
- There exists a need for greater consistency/ clearer national guidelines in the accommodation of offender spiritual practices.
- Interview comments and questionnaire responses indicate that non-Christian faith groups are not satisfied with the level of service being provided.
- No structured accountability and evaluation framework is in place for the spirituality program in CSC. However, CSC is in the process of developing this framework.
- The role of the spirituality program in the reintegration process is not clear.
- Resource standards for the spirituality program are either too vague or non-existent. This has resulted in inconsistent access to resources across the country.
- Interviewees and questionnaire responses indicated that the area/space designated for spiritual services was, at the sites visited, generally adequate to meet the needs of the offender population.
- Interfaith services are available at the sites visited. Faith leaders are embracing the notion of spirituality and are supportive of all faith communities.
- No ongoing systematic monitoring process of offender spiritual affiliations and needs is in place.
- Faith group awareness training, for operational staff, is limited and inconsistent.
- It is evident that there is a lot of time, effort and good will being dedicated to the provision of religious and spiritual services.

Summary of Recommendations and Action Plans

Recommendation #1

a) That the proposed multi-faith manual address the following areas:

- description of all faith groups - including Native Spirituality
- list of all ceremonies and holidays per faith group
- list of allowable spiritual articles per faith group
- searching procedures for spiritual items (specific to minority faiths)

b) That this resource be easily accessible to all staff, by placing the manual on the Infonet.

Action by: Assistant Commissioner, Correctional Operations and Programs (Chaplaincy and Aboriginal Issues)

Action Plan (Submitted by Chaplaincy Branch)

The proposed *Religious Accommodation Manual* is currently being developed by the Chaplaincy Branch.

This Manual will address the areas enumerated in Recommendation # 1.

Purpose:

- To produce a manual containing information to assist correctional administration and staff to address the religious needs and rights of inmates;
- To provide CSC staff and inmates with educational material relating to religious accommodation issues.

Scope:

The CSC *Religious Accommodation Manual* will begin with recommended procedures on how to make decisions about accommodating the religious needs of inmates. It will then provide information to CSC staff, including Chaplains, on the religious traditions represented within the CSC inmate population, their religious requirements and obligations, in order to enhance the quality of spiritual care available to them as required by the Canadian Charter of Human Rights, the CSC Mission and CD. The information provided in the Manual will be as complete and consistent as possible.

Development of the Manual will include consultation with other CSC Sectors, including the Aboriginal Issues Branch of COP, about practical implementation of aspects of religious practice determined authentic by community-based leaders.

The text for a Manual will meet with the approval of Canada's religious leaders, CSC chaplaincy service providers, management and administration. In addition, this project includes developing a strategy for "Sensitivity Awareness Training" for staff and inmates about religious diversity, rights and responsibilities related to religious accommodation, with module design for education about specific faith traditions.

In order to facilitate ease of accessibility for all CSC staff, the *Manual on Religious Accommodation* will be placed on the CSC Infonet upon completion.

Contents:

The Manual will be organized by the names of religious tradition in alphabetical order. In order of priority, the traditions to be dealt with in the first phase of Manual production will be those which represent the greatest number of inmates and those which produce the greatest number of grievances: Aboriginal Spirituality, Buddhism, Christianity, Islam, Judaism, Sikhism, Rastafarianism, Wicca. The following represents the list of religious traditions that appear on OMS. (This list is not definitive.)

1. Aboriginal Spirituality
2. Baha'i
3. Buddhism
4. Christianity
5. Hare Krishna
6. Hinduism
7. Islam
8. Jainism
9. Jehovah's Witnesses
10. Judaism
11. Paganism
 - Asatru
 - Druidry
 - Goddess Worship
 - Rosicrucianism
 - Wicca
12. Rastafarianism
13. Satanism
14. Scientology
15. Shinto
16. Sikhism
17. Taoism
18. Transcendental Meditation
19. Unification Church ("Moonies")
20. Western African Religions
21. Zoroastrianism

Chapter Outline:

Each chapter will contain information on the following subjects as they apply to the religious tradition in question:

- A - Basic Beliefs
- B - Birth
- C - Cell Effects
- D - Contacts
- E - Death
- F - Diets
- G - Divorce
- H - Dress requirements
- I - Holy Days and Holidays
- J - Illness
- K - Religious Law
- L - Leadership / Practitioners
- M - Marriage
- N - Searches
- O - Symbols
- P - Worship

Action Plan (Submitted by Aboriginal Issues Branch)

The Aboriginal Issues Branch will consult with the Chaplaincy Branch with a view to contributing appropriate material on Aboriginal Spirituality in a suitable format. A project is already underway to revise and expand the *Native Spirituality Information Kit* whose distribution was discontinued because it was too limited in scope. The new document will be a more comprehensive overview, rather than an encyclopedia treatment, because the diversity of Aboriginal spiritual traditions makes the latter unfeasible. The *Native Spirituality Information Kit* is scheduled for distribution for the fall of 2002.

An all-inclusive listing of Aboriginal ceremonies/festivals and spiritual articles is not feasible, again because of the diversity of Aboriginal spiritual traditions. However a listing will be included of the basic ceremonies and spiritual articles for each tradition within the Native Spirituality Information Kit. Commissioner's Directive 702 designates the Elders as the authority in determining spiritual articles and ceremonies. This is in keeping with the oral tradition in which the Elders are the repositories of cultural knowledge. Decisions about ceremonies and festivals should be made by local management in consultation with Elders who are on contract to provide spiritual services. Once a determination is made by management in consultation with Elders, allowable articles and festivals could reasonably be listed in Standing Orders; however, the list might need to be amended when there is a turnover of Elders because there are inter- and intra-First Nation differences. Because we are dealing with oral traditions, the only reliable authority is the trusted Elder at hand.

Commissioner's Directive 702 already contains direction on searching procedures involving Aboriginal spiritual articles.

Recommendation #2

That the Correctional Operations and Programs Sector address the following areas:

- a) Revisitation of resource/service standards with a view to:
 - embracing all faith groups (particularly minority faith groups);
 - providing clear guidelines with respect to basic/minimum services for each faith group;
 - expanding resource standards from population profiles, to include criteria such as the needs of specific offender populations (i.e., at various security levels) ;
- b) Implementation of the mandatory training program (specifically institutional orientation training) for all Spiritual leaders (whether they are full-time staff, contract, volunteers); and
- c) Implementation of an ongoing monitoring system to capture spiritual affiliations and needs of the offender population.

Action by: Assistant Commissioner, Correctional Operations and Programs (Chaplaincy and Aboriginal Issues), in collaboration with the Assistant Commissioner, Human Resource Management (where applicable)

Action Plan (Submitted by Chaplaincy Branch)

- a) Resource and service standards in Chaplaincy will be revisited together with the Interfaith Committee on Chaplaincy in the year 2002-2003 with a view to:
 - Including minority faith groups currently not clearly embraced by the standards;
 - Establishing clear guidelines in the interest of providing basic/minimum services for recognized faith groups;
 - Expanding chaplaincy resource standards by including criteria such as the needs of specific offender populations (e.g., security levels, regional health centres) from population profiles.
- b) Regional Chaplains will request that institutional and District managers add spiritual leaders who are full-time staff or contract service providers to training lists for the 10-day Orientation to the CSC (Non-CX staff), and that spiritual leaders who are volunteers be required to participate in mandatory volunteer training at the institutional level.
- c) Regional Chaplains will request that institutional chaplains report known changes in offender spiritual affiliations to the OMS on an ongoing basis. Prior to each Chaplaincy Management Team meeting, trends in spiritual affiliations and needs will be reviewed and introduced for discussion as an agenda item.

Action Plan (Submitted by Aboriginal Issues Branch)

The Aboriginal Issues Branch has developed a proposal (Elder Business Case) regarding amending resource standards for Aboriginal spiritual services. Commissioner's Directive 702 lists basic services for offenders following Aboriginal spiritual traditions. The intent of the proposal is to obtain the necessary staff to ensure that the basic services for each Aboriginal offender are provided.

It has also been noted that criteria with respect to resourcing standards are currently limited to offender population numbers. Given the diverse populations within institutions and the special needs of some of these populations, we will examine the need to expand these criteria. This will be tabled at the next meeting of the National Elders' Council in March 2002.

The issue of orientation training will be placed on the agenda for the next of the National Council of Elders. The objective is to obtain the Council's advice on the required orientation.

Procedures are in place to capture the spiritual orientation of Aboriginal offenders at intake; however, the system is unreliable in updating OMS in cases where offenders do not self-identify at intake. In consequence, Aboriginal Issues supports the recommendation for ongoing monitoring. All newly admitted Aboriginal inmates will be referred to the ten half-day pre-assessment orientation program that is scheduled for implementation in the current fiscal year. As the program will result in the collection of cultural information about the inmates, spiritual orientation can be included in the collected information and entered in the information system.

Introduction

The Review of Offender Access to Religious and Spiritual Programs and Services is a component of a larger National Long-Range Internal Audit Plan on Human Rights which has been incorporated into the internal audit calendar for NHQ Performance Assurance. This Long-Range Internal Audit Plan, developed by the Human Rights Division at NHQ, encompasses the following 18 subjects:

- Right to Liberty
- Humane Treatment
- Harassment and Discrimination
- **Freedom of Religion and Spirituality**
- Freedom of Association
- Freedom of Expression
- Safe, Secure and Humane Conditions of Confinement
- Right to Effective Internal and External Remedies
- Right to Privacy
- Right to Vote
- Right to Information
- Right to Maintain Contacts with Outside
- Language Rights
- Equality Rights
- Right to Medical Services
- Right to Participate in Rehabilitative Programs
- Right to a Fair Disciplinary System
- Employee Conditions of Employment

The Access to Religious and Spiritual Programs and Services review arises from the **freedom of religion and spirituality** element of the Long-Range Audit Plan. It is the first Correctional Service Canada (CSC) Human Rights audit to be conducted nationally.

The on-site phase of the review was completed from February to May 2001 in all regions. A total of twenty (20) site visits were conducted at maximum-, medium- and minimum-security facilities. In addition, a sample of women and aboriginal offender facilities were visited. (See Appendix A for a complete listing of the sites visited). A preliminary review was also conducted at Bath Institution.

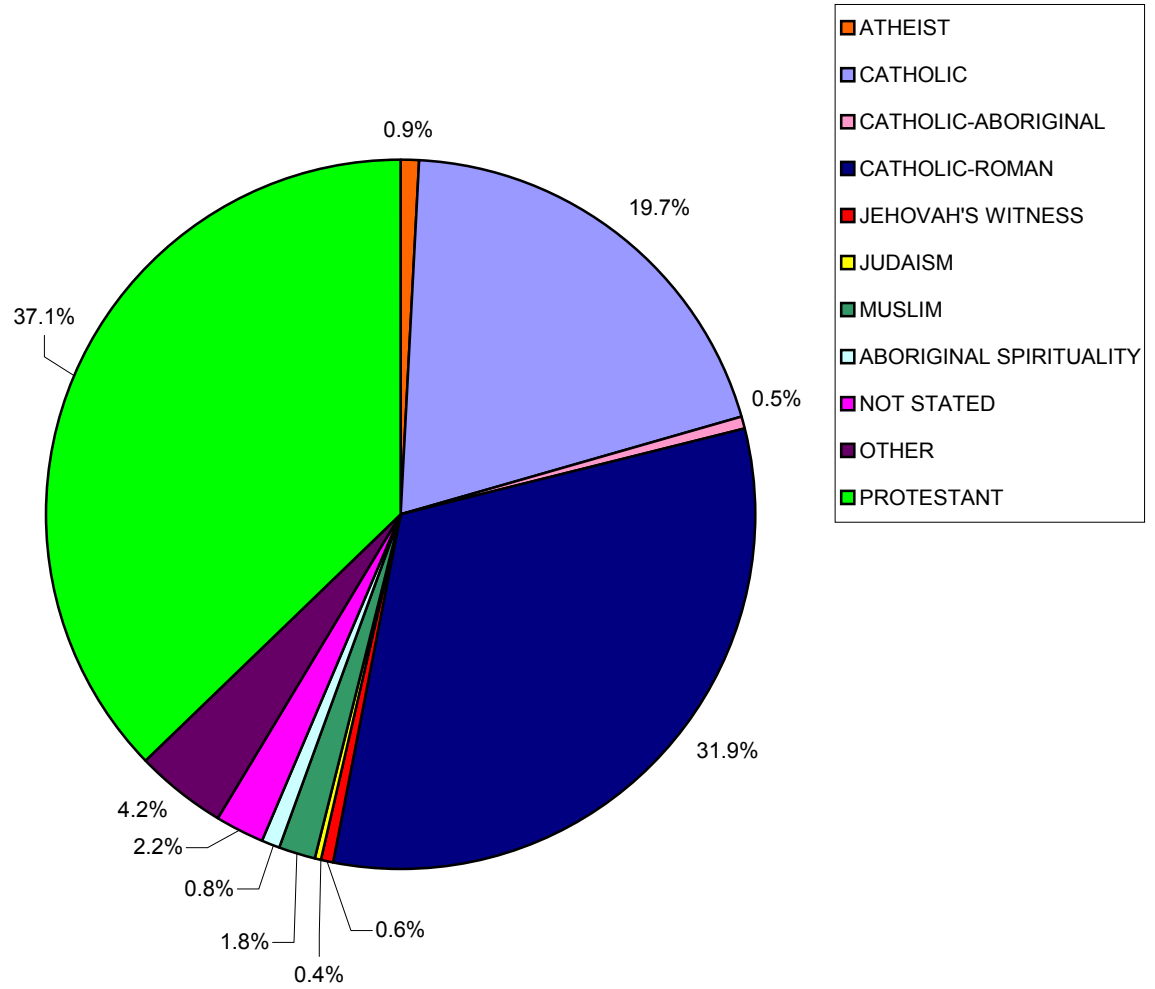
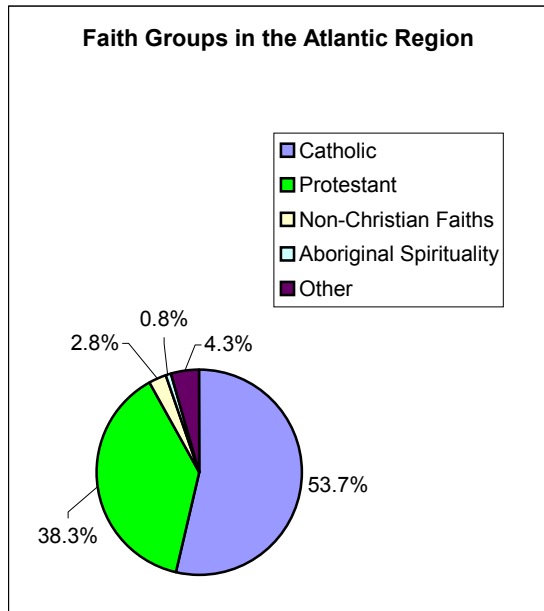
The review consisted of a compliance-oriented and information-gathering exercise to assess compliance with legal and policy requirements and to identify issues relating to spiritual services and programs (includes the areas of Chaplaincy and Aboriginal Spirituality).

The current national inmate profile consists of a diversity of faith groups. The graphs (found on subsequent pages) illustrate the various faith groups present and the percentage of inmates affiliated with each faith per region (based on OMS data).

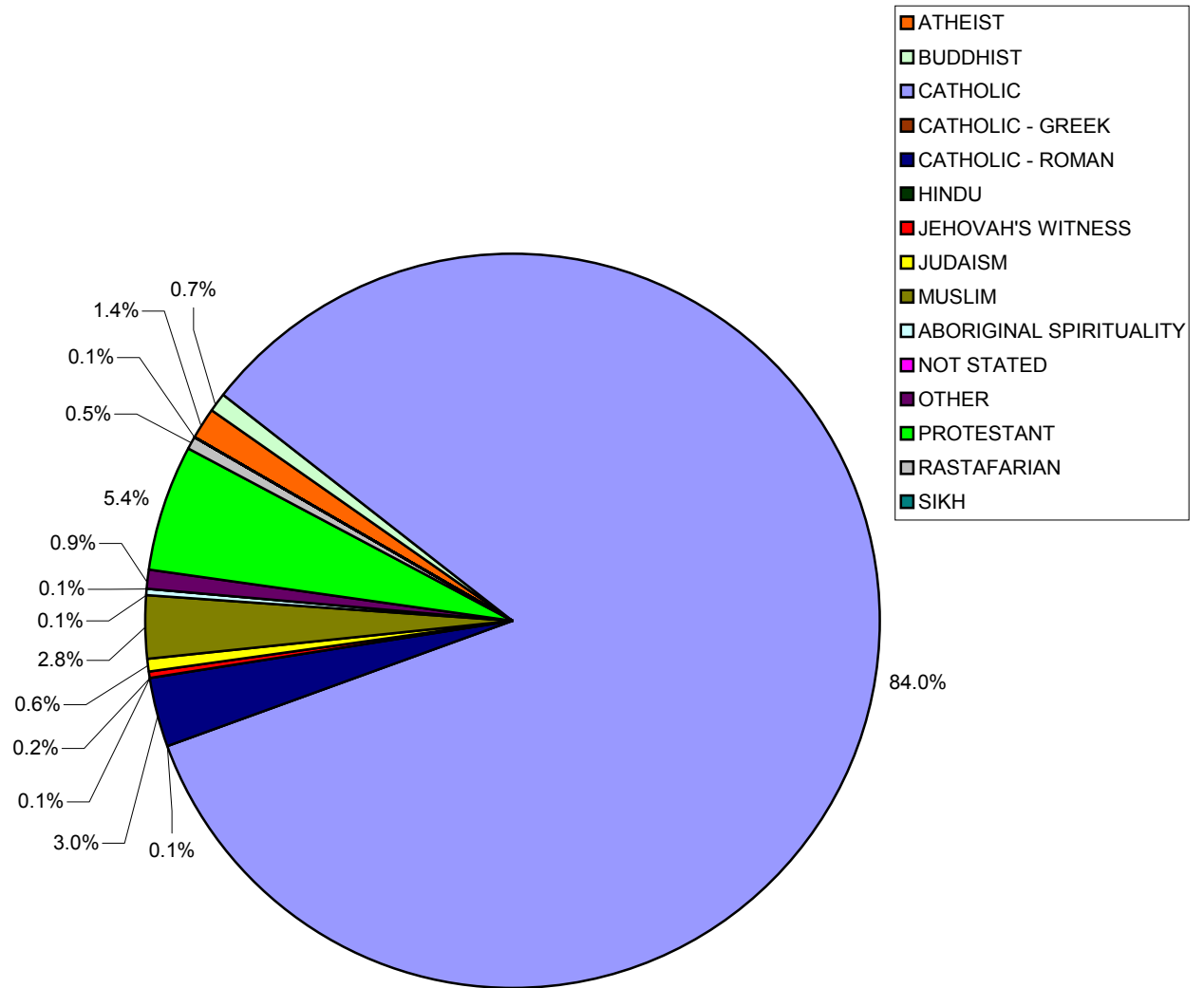
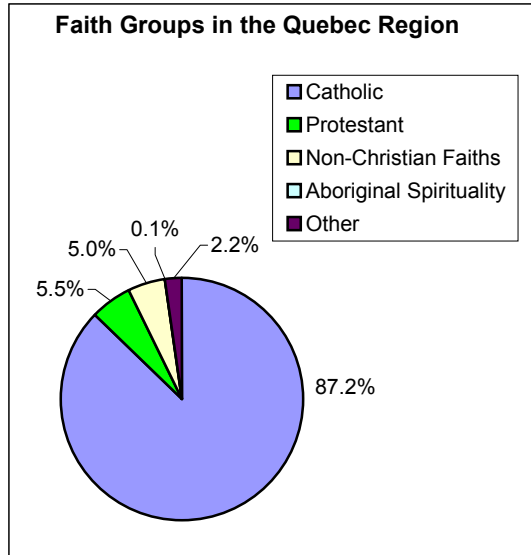
Legal Responsibilities

The Canadian Charter of Rights and Freedoms clearly establishes that all persons have the right to "*freedom of conscience and religion*". More specific to CSC and its clientele, the Corrections and Conditional Release Act (CCRA), stipulates that "*an inmate is entitled to reasonable opportunities to freely and openly participate in and express, religion or spirituality, subject to such reasonable limits as are prescribed for protecting the security of the penitentiary or the*

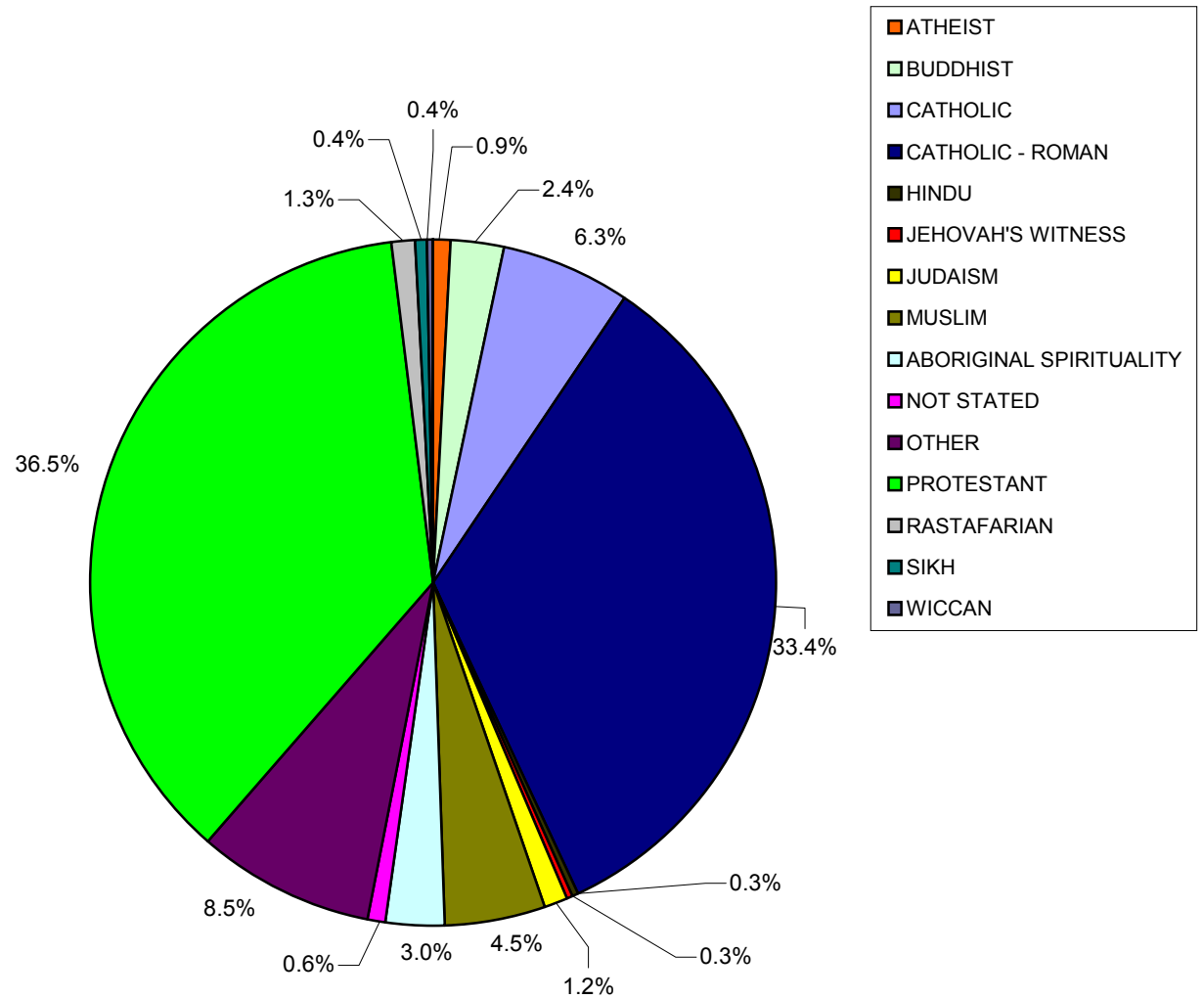
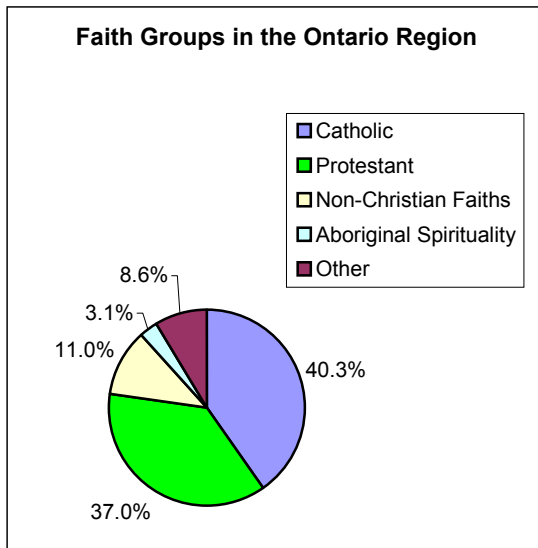
**BREAKDOWN OF FAITH GROUPS IN THE ATLANTIC REGION
(ACQUIRED THROUGH OMS DATA DATED 07 JAN 2001)**



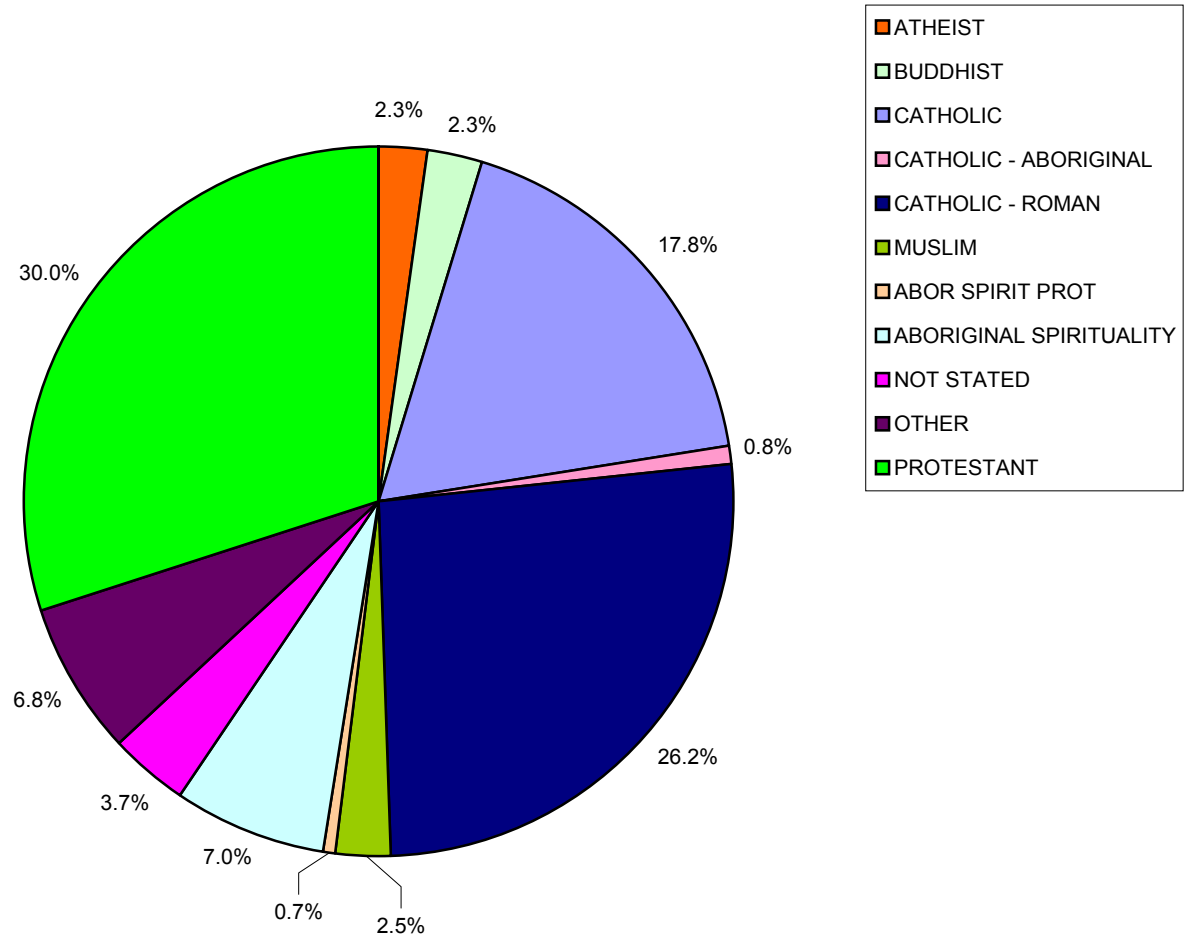
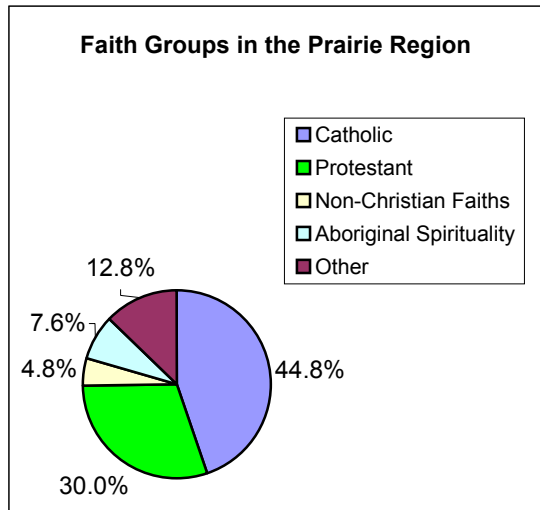
BREAKDOWN OF FAITH GROUPS IN THE QUEBEC REGION (ACQUIRED THROUGH OMS DATA DATED 18 MAR 2001)



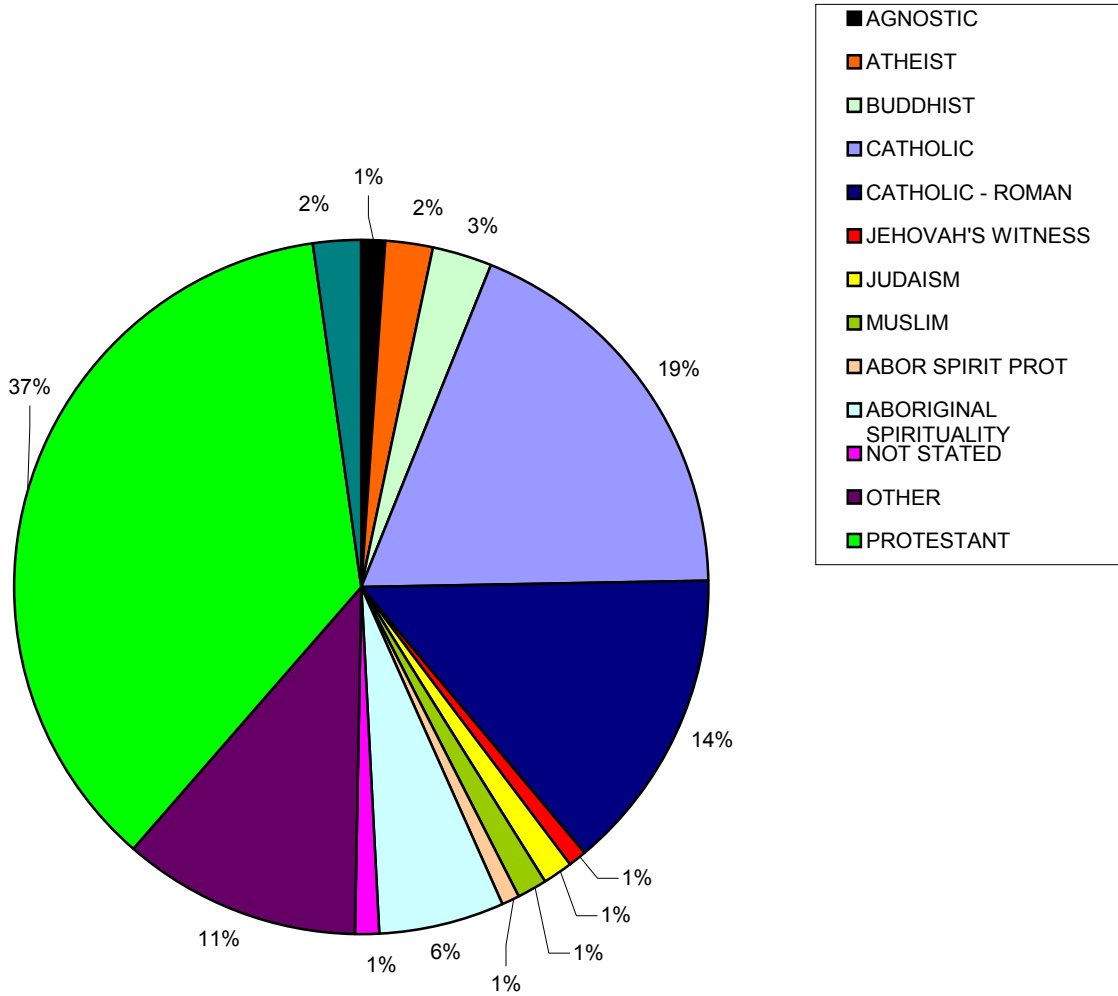
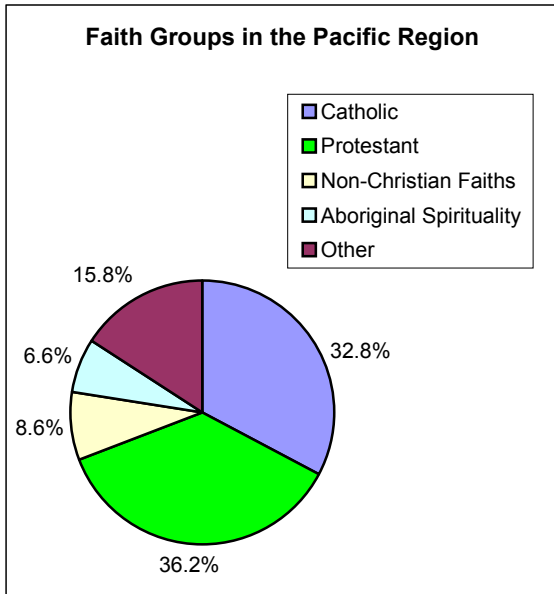
BREAKDOWN OF FAITH GROUPS IN THE ONTARIO REGION (ACQUIRED THROUGH OMS DATA DATED 18 MAR 2001)



**BREAKDOWN OF FAITH GROUPS IN THE PRAIRIE REGION
(ACQUIRED THROUGH OMS DATA DATED 07 JAN 2001)**



BREAKDOWN OF FAITH GROUPS IN PACIFIC REGION (ACQUIRED THROUGH OMS DATA DATED 07 JAN 2001)



safety of persons." Religious and spiritual guidelines are further disseminated in the Universal Declaration of Human Rights of 1948 and the Canadian Human Rights Act of 1977.

Policy References

In addition to the regulations governing religious practices mentioned above (*Canadian Charter of Rights and Freedoms, Universal Declaration of Human Rights of 1948, CHRA, CCRA and CCRR*), other policy and guideline sources include:

- *The United Nations Standard Minimum Rules for the Treatment of Offenders*;
- CSC Mission Statement;
- Various Commissioner's Directives (CD 090 - Personal Property of Inmates, CD 702 - Aboriginal Programming, CD 767 - Ethnocultural Offender Programs, CD 880 - Food Services);
- Interim Instruction to CD 345 - Fire Safety
- Standard Operating Practices (SOP 880-1/2 - Food Services);
- Religious Diet General Guidelines;
- Memorandum of Understanding May 01, 2000 between the Interfaith Committee on Chaplaincy and the CSC with a Code of Conduct for CSC Chaplains; and
- Handbook for Chaplains in the CSC (1985)

Methodology/Scope

Although certain aspects of Chaplaincy and Aboriginal Spirituality were reviewed, an in-depth examination of these two areas was not the objective of the review. The Access to Religious and Spiritual Programs and Services review examined whether institutional spiritual programs, services and practices are available to all faiths including Aboriginal Spirituality.

The purpose of the review was to ensure that, at the sites visited:

- spiritual services and programs were available to offenders of all faiths groups;
- spiritual services and programs were applied consistently in all regions;
- legal and policy requirements were understood and adhered to; and
- assessments of the spiritual needs of the offender population were in place.

The focus of the review was on offender access to programs and services within institutions. The community aspect of the above was not examined.

Throughout the report, mention is made of CSC's spirituality program. For the purpose of the review, this term includes CSC's Chaplaincy and Aboriginal Spirituality services and programs.

In order to verify the above issues, a compliance-oriented assessment instrument was developed. It consisted of legal, policy and guideline requirements (sources listed above), specific to the areas of Chaplaincy and Aboriginal Spirituality. An assessment with respect to these

requirements as well as any other significant issues was provided to each site visited as well as management at each Regional Headquarters.

Preliminary research indicated that the CSC spirituality program is largely based on verbal communications/directions. Little documentation is available to substantiate institutional procedures and practices. As a result, the majority of the information collected during the review was obtained through interviews with both staff and offenders (listing of interviewees in Appendix B).

Offender Questionnaire

In addition to the interviews conducted, an offender questionnaire-survey (see Appendix C) was developed and distributed to a minimum of 10% of the offender population at each of the sites visited (with a minimum of 20 questionnaires being distributed per site). At some sites, mainly the women facilities, 50% of the population received questionnaires (to meet the minimum distribution standard). The questionnaire covered the following areas: access to spiritual leaders/representatives, staff awareness/sensitivity issues, aboriginal spirituality, spiritual accommodation issues - diets, designated space/areas, services/programs, articles, and time allocation. Extra questionnaires were also circulated by institutional staff to provide interested offenders (not in the sample) an opportunity to provide feedback.

The sample was based on OMS data from two time periods (January 07 and March 18, 2001). Institutional listings were extracted by Performance Assurance, at NHQ, for the sites visited. Each listing provided an offender profile of the faith groups present at the facilities. A random sample of offenders was chosen from each faith group to ensure that each group had an opportunity to provide feedback.

Table #1 - Inmate Questionnaires Distributed and Completed Per Site

Region	Institution	% of Inmate Population That Received Questionnaire	% of Completed Questionnaires Returned	Actual Number of Completed Questionnaires
Atlantic	Atlantic	10	33	7/21
	Dorchester	10	28	11/40
	Nova (Women)	50	25	5/20
Quebec	Joliette	10	40	8/20
	La Macaza	10	21	6/28
	Port Cartier	10	30	6/20
	Ste-Anne-des-Plaines	10	87	27/31*
Ontario	Fenbrook	10	45	17/45*
	Grand Valley (Women)	24	55	11/20
	Joyceville	10	36	16/45
	Kingston	10	24	8/34

Region	Institution	% of Inmate Population That Received Questionnaire	% of Completed Questionnaires Returned	Actual Number of Completed Questionnaires
	Pittsburgh	10	40	8/20
Prairie	Drumheller	10	37	15/41
	Edmonton (Women)	25	40	9/20
	Okimaw Ohci Healing Lodge (Women)	70	15	3/20
	Riverbend	10	30	6/20
	Saskatchewan	10	50	20/40
Pacific	Elbow Lake	30	15	3/20
	Kent	10	8	2/25
	Mission	10	20	20/44*
Total			36	208/574

Note: The review team is not aware of the number of offenders who were not able to complete the questionnaire due to literacy difficulties.

* In these sites, the actual sample size was increased because additional questionnaires were distributed by the institution and completed by inmates.

Partial results of the offender questionnaires are located in Appendix D. The data has been divided into three groups: 1) Christian faith groups; 2) non-Christian faith groups; and 3) Aboriginal Spirituality.

Review Teams

Review teams consisted of team members with a variety of backgrounds and expertise. The following individuals participated in the review:

Bev Arseneault	(Human Rights, NHQ)
Jackie Bulmer	(Communications and Consultation, NHQ)
Jennifer Cederwall	(Human Rights, NHQ)
Richard Crépin	(Ste-Anne-des-Plaines Institution, Quebec Region)
Francine Deschamps	(Performance Assurance, NHQ)
Gabriela Freyenmuth	(Performance Assurance, NHQ)
Terry Hackett	(Matsqui Institution, Pacific Region)
Vaughn Hughes	(Bath Institution, Ontario Region)
Jeff Langer	(Performance Assurance, NHQ)
Zulekha Nathoo	(Performance Assurance, NHQ)
James Marchand	(Aboriginal Issues, NHQ)
André Martel	(Performance Assurance, NHQ)
Pam Rudgier-Prybylski	(Human Rights, NHQ)
Jane Tassielli	(Bath Institution, Ontario Region)
Trish Trainor	(Performance Assurance, NHQ)

Finding #1 - Spiritual responsibilities are well understood by staff and volunteers involved in CSC's spirituality program. Staff and offenders, at many of the sites visited, praised the efforts of these individuals.

CSC's Chaplaincy cadre has been mandated with ensuring that all federal offenders have the means available with which to practice their faith. Chaplaincy is responsible for developing, co-ordinating and managing spiritual programs and services. At the institutional level, Chaplains are the primary facilitators for CSC's spirituality program. In addition, spiritual representatives and volunteers from the community also play a large role.

Aboriginal Spirituality is a function separate from Chaplaincy and is mandated through CSC's Aboriginal Issues Branch. At the institutional level, Aboriginal spiritual programs and services are primarily provided by Elders and community volunteers, and at some sites, Aboriginal Liaison Officers are also involved.

As part of CSC spirituality program, all spiritual leaders, working within the institution, are to have the same status, and work as a team to ensure that offenders have the means to practice their diverse faiths (CCRA 83/CD 702 and MOU).

➤ ***Chaplain responsibilities***

The Memorandum of Understanding (MOU) between the Interfaith Committee on Chaplaincy and CSC (May 1, 2000) requires that Chaplains provide an interfaith service, one that is open to all faiths, regardless of the particular affiliation of the Chaplain. As a result, Chaplains - whether Catholic, Protestant or Anglican - must be available for offenders of all faiths and are responsible for co-ordinating with other spiritual representatives to ensure that appropriate services are accessible for all who request them.

Interviews and questionnaires confirmed that Chaplains are fully embracing their role as interfaith providers and are available to all offenders who wish to meet with them. Chaplains are maintaining a high visible presence within the institution, including areas such as segregation and health care. Chaplains did indicate that regular visits to segregation are not always feasible due to workload constraints. However, they are ensuring that they are in accordance with CD 590 (24b) that "*inmates in administrative segregation shall be provided with access to spiritual support*". Visits are conducted as frequently as possible and requests to see a spiritual representative are accommodated. At some institutions, community spiritual representatives regularly visit segregation as well as other areas of the institution. Often these individuals are representatives who are present at the institution on a regular basis.

In addition to conducting spiritual ceremonies and services for the faith that they represent, Chaplains are also involved in a wide range of administrative duties. They are the primary link for all spiritual representatives (contract or volunteer) including individual volunteers or groups who are involved in the spirituality program. They are responsible for facilitating services and group sessions in the Chapel and are often involved with case management or other areas, such as Food Services. Chaplains are available to provide individual or group counselling to staff,

offenders and their families and are sometimes called to be present during crisis situations. Many Chaplains interviewed indicated that they are also still actively involved in their communities in order to stay in touch with their spirituality outside of the prison environment.

As a result, many Chaplains reported that they volunteer hours well beyond those for which they are compensated for through their contracts with CSC. As discussed later in this report, some Chaplains serve more than one institution, or are required to provide the same services to different populations within the same institution. In some institutions, there are few financial resources available for Chaplaincy services and some Chaplains reported having paid for items from their own personal funds, such as rosaries, wine, etc. There is currently no standard operating and maintenance budget for Chaplains. Some institutions do set aside additional funding for the Chaplaincy budget or provide funding at year-end. However, this is not always feasible.

➤ *Elder responsibilities*

Elders provide spiritual leadership, including teaching, counselling and conducting traditional ceremonies with offenders. Elders are also becoming increasingly involved in the case management program by assisting at National Parole Board hearings and, in the Prairie and Pacific regions, submitting written reports on offenders' progress (for example, Elder Assessments). Some Elders facilitate or assist in providing programs to offenders, such as at Saskatchewan Penitentiary where a full-time Elder is assigned to the medium security Segregation Unit to facilitate an Alternative to Segregation Program.

Many Elders provide services to more than one CSC facility and are also active in their communities. As a result, their availability is often limited (time stipulated by contract is limited see finding #2). In order to provide additional services to offenders, Elders volunteer their own time to ensure that the needs of the offenders are met. Elders also report having to provide spiritual articles and traditional foods from their own financial resources. Facilities indicated that their budget could not always support the provision of the latter.

One variance noted amongst the Elders is that some are teaching a traditional Aboriginal way of life in a general way, whereas others are providing teachings from a particular Nation. In the latter case, some offenders interviewed or questionnaire responses expressed a desire to receive teachings from an Elder from their Nation, which cannot easily be accommodated.

➤ *General*

Teamwork between Chaplains and Elders was varied. At some sites, Chaplains and Elders work in partnership, with daily contact or attendance at each other's ceremonies (evident at sites whose Chaplains and Elders are present on a daily basis). At other sites, it was noted that Chaplains and Elders work separately.

Nevertheless, it is encouraging and important to highlight that the results of interviews and offender questionnaires were extremely positive about the availability and openness of both Chaplains and Elders. Some offenders from various faiths and beliefs indicated that they were able to meet with these individuals, regardless of their spirituality (for example, non-Aboriginal

offenders attending sweatlodge ceremonies or spiritual groups, or non-Christians attending services at the chapel or obtaining counsel from Chaplains).

There is a lot of time, effort and good will being dedicated to the provision of religious and spiritual services.

Finding #2 - There exists a need for greater consistency/clearer national guidelines in the accommodation of offender spiritual practices.

➤ ***Services and Programs***

The principle purpose of the review was to verify whether spiritual services and programs are available/accessible to offenders of all faiths groups and are applied consistently in all regions.

At each of the sites visited, information pertaining to spiritual services and programs was collected and an assessment was conducted on whether a minimum requirement (defined by the review team) of spiritual services was available (at least one service/program per faith group). In all cases, the provision of a least one form of service or program is available to offenders of all faith groups. In most cases, the service available is the facilitation of a ceremony of a specific faith group (normally a major religious holiday for that group) by the faith group leader or representative. It was noted that the provision of services and programs for Christian faith groups were predominantly more active due to the presence of full-time Roman Catholic or Protestant Chaplains.

Resources for CSC's institutional spirituality program include, at most sites, one to two Chaplains contracted on a full-time basis, a contracted Elder (either full-time at a site in the Prairie and Pacific Regions, or part-time regionally in the Ontario, Quebec and Atlantic Regions), as well as one to two contracts, predominantly with Judaism and Muslim communities. The Pacific region has additional regional contracts with Buddhist and Wiccan community groups. Many of these contracted spiritual representatives, other than those who are awarded full-time contracts (at a single site), often only spend a few hours to a day per month at any given facility in a region. The remaining faith groups are normally served by volunteer community representatives and the amount of time spent at a facility is dependent on their availability. There is currently no documented basis for determining what faith groups are serviced by volunteers versus contractors, except for institutional Chaplains.

Offender questionnaires revealed that 66% of Christian faith members and 45% of Aboriginal Spirituality members were satisfied with the overall adequacy of the programs and services available. (However, the regional variance in responses is quite significant for the Aboriginal Spirituality group.) Non-Christian faith groups either indicated that they were not satisfied (41%) or that the service did not exist (39%) (see Appendix D). In addition to these results, a general consensus was evident (through interviews) that the time available (especially for minority faiths) to practice their faith and meet with their spiritual representative was not sufficient. This is due to a number of issues:

- contract limitations (contract stipulates the amount of time allocated per institution/region, or the type of service that must be provided. This is often insufficient to meet the needs of the offenders);
- dependence on volunteers - sites must rely on their time availability and services they are willing to provide;
- existence of small community faith groups - which make it difficult to locate a faith representative to visit the facility (small cultural diversity of population);
- geographic location and isolation of facilities; and
- financial resource limitations.

The reality of the above situation is that there is no regular access to spiritual representatives for some minority faiths. Offender questionnaires (Appendix D) indicate that overall, non-Christian faith groups were less than satisfied with their accessibility to spiritual representatives (33% indicating service does not exist and 28% not satisfied with service). In comparison, the Christian faith and Aboriginal Spirituality groups indicated satisfaction levels of 76% and 50% respectively. Representation for non-Christian faith groups is often limited to major ceremonies, as opposed to the ongoing practice of the faith. It was also noted that CSC does not have set standards for basic services per faith group and other regulatory bodies (such as the *UN Standard Minimum Rules for the Treatment of Prisoners*) do not aid in providing clear standards.

Understandably, given the above challenges, it is difficult to provide national direction regarding setting a standard for all faith groups (Christian, non-Christian, Aboriginal Spirituality) for required services (counselling, ceremonies) and visits by community representatives (i.e., one per week) to provide basic services. However, the review team found that overall there is no consistency in the provision of spiritual services and programs within CSC from region to region, site to site. The review team suggests that some basic guidelines or goals are needed to ensure basic services are provided and to attain a limited form of consistency at all sites.

➤ *Spiritual Articles*

CCRR 101 requires that "*the Service... ensure that, where practicable, the necessities that are not contraband and that are reasonably required by an inmate for the inmate's religion or spirituality are made available to the inmate, including the necessities related to special religious or spiritual rites of the inmates*". Access to spiritual articles (such as prayer mats, rosaries, candles, smudging material, etc.) is generally provided when requested by inmates. According to interviews with offenders, incidents were noted where items were not provided in a timely manner and these were brought to the attention of staff. It appears that at some facilities, offenders were uncertain of the process to request such items. The review team noted that inmate handbooks/orientation programs often did not address the area of requesting spiritual items. The review team suggested that the process for requesting spiritual items be shared with offenders and updates in local documentation / orientation programs be made where applicable.

The review team noted that in the Ontario region, staff refer to a provincial correctional Chaplaincy manual which contains a listing of required spiritual items for each faith group. This resource is often consulted when issues involving spiritual articles arise. Most sites indicated that a CSC Chaplaincy resource manual, listing all approved items, would be beneficial.

The CSC Chaplaincy Branch is currently in the process of developing a Chaplaincy/Multi-faith manual to provide staff with a general understanding and requirements of all faith groups. Collaboration must occur between the Chaplaincy and Aboriginal Issues branches in developing the manual. The manual will be an update to the 1987 handbook. No date for the completion of the manual has been set.

Candles and Incense

The issue of the use of candles for spiritual purposes appears to be generally understood by staff. Staff are aware that candles must be made available to offenders if required for spiritual purposes. However, the interpretation of this requirement varies in terms of what is meant by making candles "available" to offenders. Current policy indicates that "*authorized use of candles shall be established by the Institutional Head*" (Interim Instruction related to CD 345). The new fire safety policy states that "*where the Institutional Head considers that candles should be permitted, they shall only be used under supervision, and then only in approved locations, such as the Chapel, a classroom or multipurpose area*" (Fire Safety Manual, Section 8, Fire hazard Control, 2001-07-27, #8 and 9). Some sites will allow candles, at the Institutional heads discretion, to be used in cells/rooms and others will only allow candles in supervised areas, such as the Chapel. This has the potential to cause problems when offenders are transferred to other facilities where the practice for the use of candle is different. Human rights complaints have shown that this is an issue.

A good practice was noted at Fenbrook Institution, where an MOU is signed by the offender and Warden, which outlines the roles and responsibilities for the use of candles in the offender's cell/room.

Currently, there is no national policy in place regarding the use (when and by whom) of incense for spiritual purposes. The use of incense is only mentioned in Fire Safety policy (Fire Safety Manual, Section 8, Fire Hazard Control, 2001-07-27, #1) under Ceremonial Lodges and Teepees:

"The Institutional Head shall ensure, through discussions with all interested parties, that procedures are in place to reduce the false fire alarms caused by sweetgrass or smudging activities, as well as the burning of incense. Consideration must be given to the health effects these activities may have on others, and wherever possible, should be located in well-ventilated areas."

However, policy does not stipulate when incense can be used and by whom (specific to which faith group). It is suggested that this issue could be addressed in the Multi-faith manual.

Approval of Articles

Current policy requires that "*each item shall be approved by a staff member at the Unit Manager level or above, following consultation with the head of the appropriate department*" (CD 090, 15). However, the review team found that approval for the entry of spiritual articles into the institution, lies with individuals in various positions at the facilities visited, including Institutional Preventive Security Officer, Elder, Chaplain, Native Liaison Officer, etc. While the

practice (discussed above) is not in compliance with policy, there have been no difficulties with this practice at the facilities visited.

Searching Procedures of Spiritual Articles

Procedures for searching and handling aboriginal spiritual items, such as medicine bundles, are generally being adhered to. Some Institutions, like Saskatchewan Penitentiary, have drafted a 'Policy and Procedures' manual which clearly defines the required procedures for searching of cells and handling of medicine bundles. Some minor incidents were reported to the review team where policy was not followed, often involving new staff (i.e., handling Elder and offender sacred items). In all cases, action was taken to resolve the issue.

Operational staff sought direction from the review team with respect to searching and handling requirements for spiritual articles belonging to members of minority faiths. Staff reported that offenders would sometimes indicate that certain protocol had to be respected when searching some spiritual articles. The need for increased education and awareness of diverse spiritual practices to secure respect needs to be addressed nationally to ensure staff are aware of these procedures.

Library

Spiritual resource material was available at each site, either in the Chapel and/or institutional offender libraries. Most libraries contained limited selections of dated materials, others had more of a variety, offering a selection of material for each faith group. All sites offered an inter-library loan service for offenders.

Provision of Wood and Rocks

The provision of wood and rocks, essential items for the conduct of sweat lodges/ceremonies, by CSC is inconsistent throughout the regions. Some ceremonies are well accommodated, with institutions covering the financial costs to obtain these items, while others leave the responsibility to Elders and/or Native Liaison Officers. At some lower-security facilities, offenders collect these items as part of their institutional jobs or ETAs. There appears to be a need to standardize the process to ensure that institutional practices are consistent.

Recommendation #1

a) That the proposed Multi-faith manual address the following areas:

- description of all faith groups - including Aboriginal Spirituality
- list of all ceremonies and holidays per faith group
- list of allowable spiritual articles per faith group
- searching procedures for spiritual items (specific to minority faiths)

b) That this resource be easily accessible to all staff, by placing the manual on the Infonet.

Action by: Assistant Commissioner, Correctional Operations and Programs (Chaplaincy and Aboriginal Issues)

➤ *Designated Spiritual Space*

Interviewees and questionnaire responses indicated that the area/space designated for spiritual services was, at all of the sites visited, adequate to meet the needs of the offender populations. Questionnaire responses showed that most of the respondents for the three faith group categories were generally satisfied with the suitability of the space available to conduct services and worship (percentiles ranged from 40% for non-Christian faiths, 76% for Aboriginal Spirituality, to 81% for Christian faiths). Interviewee comments and visual observations by the review team revealed that the level of adequacy, however, varied from exceptional (large space, well decorated, offering separate rooms for other faiths) to poor (small area, often cramped, no extra rooms/space, poorly maintained, need for retrofit). The largest restriction in providing adequate space is the construction/layout of facilities (particularly older institutions). Attempts are made to reserve other areas (such as program rooms) for spiritual use. However, this is not always feasible.

Members of some minority faith groups commented that they often did not have a designated space for their faith group. Although the Chapel/Spiritual Centre is designated for all faith groups, some groups feel that they should have their own space. This has been accommodated at some institutions where extra space is available. However, it again is not always feasible. This is likely the cause for the response level of the non-Christian faith group (see Appendix D). Although 40% of this group indicated that they were satisfied with the space available, 33% responded that the service does not exist.

All institutions visited, except Joliette Institution, provided Sacred grounds for outdoor aboriginal activities. Some facilities, like Drumheller and Fenbrook Institutions, provide a designated building to accommodate indoor activities. Outdoor space for other faiths is limited. Kingston Penitentiary, for example, has space designated for the Wiccan group, while others have set aside plots for multi-denominational use, such as Bath Institution.

Some offenders (particularly members of minority faiths) expressed concern regarding the paraphernalia in the Chapels and Spiritual Centres, which, at some sites, were geared more towards Christianity. Many institutions remove or cover these items when a non-Christian faith group uses the facilities. Also, institutions encourage other groups to display paraphernalia of their own faith in the Chapels/Spiritual Centres. Some chapels visited had made attempts in their design to reflect all (religious groups) cultures.

The allocation of office space does not appear to be an issue with Chaplains. However, designated office space for Elders is not consistently available at all sites visited. In a number of cases, Elders indicated that they did not need office space, and that the sacred grounds were sufficient for them to conduct their services. Others did state that office space would be beneficial. Also, some regional community contractors indicated the need for designated office space. Currently, the majority of institutions offer space (an office), which is shared by various representatives.

➤ **Religious Diets**

According to the CCRR 101(c) and CD 880(12) "*the Service shall ensure that, where practicable, a special diet as required by the inmate's spiritual and religious tenets, are made available to the inmate*". CSC is required to provide religious diets to offenders in accordance with the offender's spiritual requirements. All sites visited are providing this service to eligible offenders. Interviewees indicated that small group preparation is the preferred method (for staff and offenders) in the provision of religious diets (found in most minimum-security and women offender facilities, and some medium-security facilities). Offenders have the freedom to purchase groceries and prepare their meals in any way that they desire. A concern, raised by staff, regarding this form of food preparation, involved the additional cost of providing extra cookware to offenders of specific faiths, such as the Muslim group, so that food could be cooked separately as required by the faith.

Central feeding preparation is utilized in the remaining institutions. Food is prepared by either staff or inmate workers, and a selection of meals provided to offenders. At most sites, a regional menu has been implemented for regular diets and alternative menus provided as an option on a daily basis. Depending on the religious diet requirements, the daily menu is amended (for example, Halal meat is substituted for regular meat).

The above method of food preparation causes some difficulty with respect to the quality and variety of meals, as well as meal preparation methods. The offender questionnaires revealed that concerns existed for the non-Christian faith group where the majority was only partially satisfied to not satisfied (32% and 29% respectively). The majority of respondents for the two other groups were satisfied with the quality. Comments made in the offender questionnaires indicated that quality and variety, primarily with vegetarian diets, is poor and limited. At some institutions, TV dinners are being used as a provision for religious diets. However, staff interviewees indicated that regional dieticians have approved all menus and continue to do so on an ongoing basis. Some institutions have allowed offenders to obtain raw vegetables from the kitchen and cook them in the units (using an electric frying pan) in order to adjust the quality to the inmates' liking. However, this practice is not feasible in all institutions. Not all units are set up to accommodate range cooking, or operational requirements have resulted in having to stop this practice (i.e., fire regulations, muscling, perceived "preferential" treatment, etc.).

Secondly, some offenders indicated that they were not convinced that certain meals were prepared properly (for example, Muslim meals were not being cooked using separate cookware). Some institutions resolved this issue by hiring Muslim inmate workers or visually showing the Muslim offenders and/or the Rabbi how the meals were being prepared.

The review team noted that not all sites were providing Halal and Kosher meat to offenders as is required for certain faith groups. This deficiency was brought to the attention of applicable institutions and action is being taken to address the issue. A good practice noted by some regions, to reduce costs, was the preparation of Halal meat at institutional farms.

Interviewees stated that the cost of providing religious diets does not appear to be factored into the daily costs of food rations for offenders. This issue is currently being reviewed by Chaplaincy and Food Services.

The SOP 880-1 "Food Services - Central Feeding" outlines the Quality Assurance Program that Institutional Food Services must implement as part of their on going monitoring. Very few sites have implemented a system to obtain inmate feedback on an ongoing basis. Currently, the majority of feedback received is through offender complaints. Dorchester Penitentiary has developed a questionnaire for offenders to complete, while Fenbrook has regular Food Services meetings which include the participation of an inmate representative. Ongoing monitoring of offenders' needs regarding issues of food quality, variety and other related issues and addressing their concerns may alleviate some of the problems that facilities are presently facing.

Approval for religious diets lies with institutional Chaplains and Food Services. Active consultation occurs between both parties in legitimizing and approving requests. The review team did note, however, that some institutions are stricter in approving religious diets than others. For example, interviewees indicated that some institutions required the offender to be actively involved in the spiritual activities of that faith (verifying with the religious representative and OMS to confirm), while others approved all requests without question. This often resulted in inconsistencies whereby an offender could have difficulty obtaining a religious diet at one facility but be transferred to one (or hear of another) where it would be readily available.

In some facilities, Food Services ensures compliance to religious diets through daily observations by Food Services staff, and non-compliance is documented in a log. Offenders are advised of any incidents of non-compliance and counseled by the Chaplain (or religious representative) if necessary. Nevertheless, interviewees indicated that it is rare for a diet to be discontinued. There may be a need to review the practice of the discontinuation of diets. Interviewees indicate that some offenders abuse their religious diet continuously and are not reprimanded, while in other cases, the religious diet has been discontinued for a period of time, or permanently. In addition, SOP 880-1 requires that a specific documentation process be adhered to when religious diets are discontinued. The review team found that when diets were discontinued the proper documentation process had not always been followed. There is a need for national consistency for providing and monitoring spiritual diets.

Although, the provision of traditional foods for inmates (aboriginal or non-aboriginal) is not explicit in policy, it was noted that practices regarding traditional foods are inconsistent across the country. A restriction for acquiring wild game, for example, is limited to financial resources as well as differing policies and practices in place at various sites. For example, some sites require that meat be approved by a butcher, prior to entering the site, while others require the meat to be cooked before being brought on site. According to interviewees, this contravenes some of the ceremonies practiced. While some institutions have allowed traditional food to be brought in, either at the cost of the institution, through offender fundraisers or as a gift by community aboriginal leaders, others prohibit this practice. Some institutions purchase specialty foods (wild game) and stock these items in the offender grocery store.

Finding #3 - No structured accountability and evaluation framework is in place for the spirituality program in CSC. However, CSC is in the process of developing this framework.

Faith group leaders (Chaplains, Elders, community spiritual leaders), as CSC contractors, are accountable for the services and programs they provide. However, it was noted that CSC does not currently have a structured accountability and evaluation framework to ensure that all staff involved in the spirituality program are providing appropriate services, are doing so consistently in all facilities, and are held accountable for such.

The review team found that CSC has a few set criteria/standards to evaluate its spirituality program. The quantity and quality of the spiritual services and programs that are provided are dependent on the individuals who facilitate them, the majority of whom are volunteers from the community. There is no formal method in place to assess the level of services that are being provided, nor that CSC is indeed meeting the needs of the offenders. The current practice for submitting proposals for and evaluations of spiritual services and programs, as well as the overall spirituality program at sites, is for the most part conducted informally. Written proposals for spiritual services and programs are rare; often a verbal discussion occurs with Chaplains which is not documented. In addition, not all Chaplains supervise all programs. Evaluations may or may not be completed, and when done, are rarely documented.

Institutional Chaplains and Elders are often very active with community representatives and volunteers. As a result, they are aware of what types of programs are offered within the institutions. If any concerns arise as a result of a service or program, they are promptly addressed. Some processes are in place to provide feedback. The Regional Elder, in the Prairie region, occasionally observes Institutional Elders during counseling sessions with offenders and during the conducting of Sweats, to informally monitor their provision of services. Structured five-year evaluations of full-time Chaplains are conducted regularly by a Review Committee and documented. In addition, annual self-evaluations by institutional chaplains are completed in all regions. However, these annual evaluations seem to consist only of good news stories and summarize services and programs offered through the year. The Pacific region has commenced completing post-contract evaluations of Elders and Native Liaison Officers. Also, on-going meetings are held with Chaplains and Elders to discuss issues and concerns.

In addition to this type of informal monitoring/feedback, discussed above, a formal program framework must be implemented for both Chaplaincy and Aboriginal Spirituality in order to assess the level of service being provided to offenders and to ensure that CSC is meeting the needs of the offender population. Some facilities/regions have begun to address this deficiency. Some sites have established internal accountability procedures. For example, Edmonton and Grand Valley Institution for Women Chaplains provide monthly statistical reports and the Drumheller Institution Chaplain provides quarterly reports to their respective management teams.

The NHQ Chaplaincy Branch is in the process of developing an accountability and evaluation framework with an aim to completing the project by 2003. (See Finding #4, below, for status on Aboriginal Issues' Strategy.)

Finding #4 - There is strong support for enhancing the role of the spirituality program in the reintegration process.

Concerns were expressed by various operational staff that CSC has not recognized or valued the spiritual/religious component of the offender in the reintegration and rehabilitation process. This issue has been discussed in the past. The difficulty is in deciding how offender participation should be incorporated into the reintegration process.

Aboriginal Spirituality has taken an active lead in this area. Various methods have been adopted to incorporate the spiritual component for Aboriginal offenders into the Reintegration process:

- Elder Assessments - (active in Prairie region; has commenced in Pacific region; has not yet been established in remaining regions)
- Providing Spiritual and Cultural ETA packages to assist Aboriginal offenders in the reintegration process.
- Elder, and Chaplain (to a lesser extent) participation in the case management process to varying degrees depending on the site - providing input upon request of the Parole Officer or offender, participating in CMT meetings and National Parole Board Hearings

The above mentioned practices occur sporadically across the country. There is a need to standardize these initiatives, to review the need to recognize spiritual participation in the reintegration process and to remind staff to seek feedback, where applicable, from spiritual representatives when preparing offender progress reports.

Chaplaincy at NHQ is in the process of examining a generic program on religious reintegration, developed by the U.S. Bureau of Prisons. The program explores the value of religion in the reintegration process and is applicable to various faith groups. It may be adaptable to the Canadian correctional reality (Religious Accommodation Meeting April 4, 2001).

The NHQ Aboriginal Issues Branch is developing an Aboriginal Correctional Corridors Strategy in order to provide a structured framework for the management of Aboriginal offenders in CSC. The Strategy incorporates the establishment of set resource standards and services, aboriginal programming and the recognition of offender participation in the spirituality program in the overall reintegration process. The Strategy is currently awaiting an EXCOM decision.

Finding #5 - Resource standards for minority faiths are either too vague or non-existent. This has resulted in inconsistent representation across the country.

➤ **Resource Standards**

Offender populations consist of a high proportion of Christian faith groups (refer to graphs, pages 2-6) and, as a result, the focus of the CSC's spirituality program and policy has reflected that reality. Current resource standards for Chaplaincy are outlined in the MOU. The standards

state the following *"In institutions for men we reaffirm the policy of one chaplain for every 150 to 200 inmates... for women there should be the equivalent of one full-time chaplain. In order to affirm the importance of community in the spiritual growth of the offender, the present policy of providing both a Roman Catholic and a Protestant chaplain in each institution, either full-time or part-time, is affirmed."*

In each institution the review team verified whether this standard is being met. Seventy-five percent (15/20) of the sites visited met the standard (although Okimaw Ohci does not meet this standard, it was seen as an exception, by the review team, due to its designation as a Healing Lodge). In the Pacific region, Chaplain resources, at some of the sites, are shared between two or more sites, and currently do not meet the above standard. The region indicated that this is the result of an increase in offender population at the sites. It was also noted that although the majority of contracts are for 37.5 hrs/week, some contracts are for less than this (e.g., Chaplain at Nova Institution is contracted for 30 hours a week), yet are still considered full-time contracts.

This current standard may not be adequate to meet the needs of all offender populations. Interviewees indicated that standards for resource allocation should not only reflect population numbers but include consideration of the different needs of various security levels and needs of institutional populations (such as high needs offenders). For example a number of institutions (particularly the maximum-security facilities) have two to six populations (such as general population, mental health unit, segregation, special needs ranges, etc.), which cannot integrate for one chapel service. Spiritual services have to be offered more than once to ensure that all offenders have equal access to the services available.

Throughout the years, offender population demographics within facilities have changed and some regions represent a very diverse cultural population. An increasingly important function of institutional Chaplains is to provide an inter-faith Chaplaincy service to all offenders. Interviews and offender questionnaires indicated that interfaith Chaplaincy services are available for all offenders. Many Chaplains embrace the spirit of interfaith services by focusing on spirituality, and not specifically on religion. However, it appears based on the interviews and questionnaire responses that non-Christian faith groups are not accepting this interfaith service as a good substitute.

Although the inter-faith chaplaincy service is an integral part of CSC's spirituality program, offenders who practice any faith are required to have access to a religious representative of his/her faith group (*UN Standard Minimum Rules for the Treatment of Prisoners*). As discussed under finding # 2, no specific standards are presently in place to provide direction to regions and institutions when accommodating this service to offenders, especially minority faith groups (i.e., minimum amount of time allotted for visits to an institution). The only requirement with respect to minority faiths is found in the MOU which states that *"special needs of non-Christian faith groups shall be met by additional part-time contract positions or volunteers."* Although a handful of contracts exist per region (which stipulate the number of hours of service), CSC relies mostly on volunteers to provide this service to minority faiths (difficulties encountered due to the dependence on volunteers are discussed in finding #2).

With respect to contracts it appears that they are awarded based on the population profiles of faith groups within the region. Few guidelines are in place with respect to the number of offenders per faith group required for a contract to be awarded, nor basic requirements for time allotments for scheduled visits, etc. The *United Nations Standard Minimum Rules for Treatment of Offenders* states that: *If the institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.* The term "sufficient numbers" is not defined by the UN. CSC does define resource standards required for Protestant and Catholic faith groups. However, clearer resource standards need to be addressed for minority faith groups.

Aboriginal Spirituality

The review team found that Elder services and qualifications also vary greatly from region to region. It appears that the western regions are more advanced in the area of Aboriginal programming in that the Pacific and Prairie regions have full-time contract Elders assigned to CSC facilities. On the other hand, the Ontario, Quebec and Atlantic regions have regional Elders on contract who spend approximately one day every two to three months, to one to two days per month at each facility. In the Atlantic region, at least four Elders rotate between sites to provide Elder services. Elders and offenders indicated that it is often difficult to build a trusting relationship due to this rotation. It is apparent that the services available to offenders who practice Aboriginal Spirituality in the western regions do not compare to what is available to those in the remaining regions (i.e., frequency of sweats or other ceremonies, availability of the Elder for individual counselling, etc.). It appears that population profiles and financial resources are impacting the level of services being provided (the higher the number of Aboriginal offenders and financial resources, the more services available).

The Aboriginal Issues Branch indicated that the resource standard for Elders is one Elder per one to 100 Aboriginal offenders. However, the branch is in the process of reviewing this standard as well as qualification standards. Currently, Elder qualifications are not consistent across the country.

Every site visited by the review team had a position available for at least one part-time Native Liaison Officer (NLO) (two sites had an Inuit Liaison Officer) who provides leadership, teaching, cultural awareness, counseling and general service to Aboriginal offenders. Although, the majority of NLO contracts state that the main role of the NLO is in the facilitation of the case management for aboriginal offenders, many have taken a spiritual role as well, increasing the workload of the NLOs. Although most enjoy this type of role, they are spread thin, often performing two jobs.

➤ **Training Standards**

CSC recognizes the need for training in the MOU:

"Orientation to the correctional environment and continuing professional development programs are essential. All chaplains, with the support of their religious authorities, will have access to training provided by the CSC."

The review team found that training standards are not in place to ensure that basic institutional orientation training is available for individuals (Chaplains, Elders, contract religious representatives, volunteers) involved in the spirituality program. There is a four-phase training program available for Chaplains, coordinated through NHQ Chaplaincy, however all other training is dependent on the region and/or institution and this is currently ad hoc. Some contractors have received extensive training while others have not yet received even a basic orientation training. Some basic training requirements should be mandatory, such as an institutional orientation training which is already in place for staff. Focus must be on ensuring that these individuals receive the required training, given that all staff need to be aware of operational requirements, policies and procedures. This is especially true for staff who are not at a facility on a day to day basis (contract religious representatives, Elders). In addition, the attendance of Elders, NLOs and Chaplains at training sessions helps to raise awareness of the role of Chaplains and Elders, and begins to break down barriers of communication.

With respect to volunteers, these individuals or groups are generally provided an orientation by the institution, although the content of this training varies from site to site. Some institutions have comprehensive volunteer training programs, while others have very little in place. The Chaplains often provide the training, although in some institutions, volunteers participate in a more general orientation program offered by Security (i.e., through Preventive Security department).

Interviewees expressed some dissatisfaction about the need to accommodate security procedures during spiritual services. For example, freedom of movement issues were noted where Elders did not understand why operational procedures were interfering with their ability to move from place to place (walking to the sacred grounds during a period of no movement). Completion of orientation training by Elders may assist in quelling this frustration.

A further concern was raised in some of the regions regarding who was responsible for training regional contract staff, such as regional Elders (i.e., whether it should be a regional or institutional requirement). This will need to be addressed as well.

It was also noted that there is an issue with providing the orientation training to spiritual contractors who are paid a per diem for their services. The cost of providing this training to contractors is very high. It was suggested that CSC could factor the costs of the training into the contracts.

Finding #6 - No ongoing systematic monitoring process of offender spiritual affiliations and needs is in place.

Currently, the only method to record spiritual affiliation occurs when the offender first enters the federal system. This information is recorded on the Offender Management System (OMS). When an offender changes his/her spiritual affiliation, the appropriate amendment must be made to OMS. However, notifications of changes to spiritual affiliation do not always occur, often rendering the information on OMS out-of-date. This was noted when the review team created affiliation profiles using OMS data. Often, the data proved to be inaccurate when verifications were performed at the sites. Spiritual affiliations reported on the offender questionnaires were verified on OMS. The table below provides information on the number of offenders who practice the faith that is listed in their tombstone data in OMS. It must be noted that self-identification by spiritual affiliation does not guarantee that the person actually practices that religion. The offender may become involved in another faith group during his/her incarceration.

Table #2 - Offenders Practicing Faith Listed in OMS

Region	Institution	Approx. Number of Offenders Practicing Faith Listed on OMS	Approx. Percentage of Offenders Practicing Faith Listed on OMS (%)
<i>Atlantic</i>		<i>17/22</i>	<i>77</i>
	Atlantic	3/4	75
	Dorchester	5/7	71
	Nova (Women)	9/11	81
<i>Quebec</i>		<i>34/39</i>	<i>87</i>
	Joliette	6/7	86
	La Macaza	6/6	100
	Port Cartier	3/4	75
	Ste-Anne-des-Plaines	19/22	86
<i>Ontario</i>		<i>38/55</i>	<i>69</i>
	Fenbrook	12/16	75
	Grand Valley (Women)	8/10	80
	Joyceville	8/13	62
	Kingston	4/8	50
	Pittsburgh	6/8	75
<i>Prairie</i>		<i>23/40</i>	<i>58</i>
	Drumheller	10/12	83
	Edmonton (Women)	2/6	33
	Okimaw Ohci Healing Lodge (Women)	--*	--*
	Riverbend	3 /4	75

Region	Institution	Approx. Number of Offenders Practicing Faith Listed on OMS	Approx. Percentage of Offenders Practicing Faith Listed on OMS (%)
	Saskatchewan	8/18	44
<i>Pacific</i>		<i>13/24</i>	<i>65</i>
	Kent	1 /2	50
	Mission	0/3	0
	Elbow Lake	12/19*	63
<i>Total</i>		<i>125/181</i>	<i>69</i>

Note - Data based on information recorded on questionnaires. Not all affiliations could be confirmed with OMS as names and FPSs were not always included on the questionnaires.

*None of the affiliations on the questionnaires could be confirmed.

Some facilities have begun to address this deficiency by incorporating Chaplaincy into their offender orientation program. This way, Chaplains can confirm spiritual affiliation and discuss and identify spiritual needs.

The review revealed that there is no national or regional strategic or systematic monitoring in place to measure the needs of inmate populations. Chaplains, Elders and visiting representatives indicated that informal conversations are conducted with offenders and needs are informally discussed. This information, however, is not documented.

The Handbook on Chaplaincy requires that:

"Religious programs shall be directed, developed and co-ordinated by the chaplain through systematic monitoring of the religious needs of the inmate population, and by assuring the availability of programs - appropriate to the security level of the institution and the religious preference of the inmates."

The good practice of incorporating Chaplaincy into the offender orientation program, mentioned above, is an essential first step. However, needs change continuously and CSC must be abreast of current needs and issues. Consideration should be given to adopting some form of ongoing monitoring of spiritual needs (through an offender questionnaire/survey or formal meetings with representatives from various institutional faith groups). CSC is accountable for providing services for spiritual needs. The Service needs to be aware of whether that need is being fulfilled and ways to improve the area.

Finding #7 - Faith group awareness training, for operational staff, is limited and inconsistent.

Overall, interview and questionnaire responses regarding staff awareness and respect of different faith groups were mixed. There is a general need for staff awareness training in this area. There is currently very little staff awareness training on minority faith groups and the role of spiritual representatives. Where the review team found that training had occurred, it was mainly the result of local initiatives.

Aboriginal awareness training has been given more focus in recent years, both regionally and institutionally. It appears to have been successful in heightening staff understanding regarding operational practices such as with counts during aboriginal ceremonies. Institutional staff have indicated that procedures for conducting counts has improved since the introduction of awareness training. Less incidents of intrusive counts have been reported. The review team noted that some sites are scheduling ceremonies around counts to accommodate operational practices. Also, the issue of Chaplain and Elder status appear to be improving. Currently, status is being based on the perception of staff (regarding issues of visibility, freedom of movement, office space). No criteria are available to measure status level. Overall, equal status was perceived more so at sites that employed a full-time Elder and Chaplain on a daily basis.

According to interviews, training does not appear to be ongoing and does not always get attended by all levels of staff. Often, staff most involved in the day-to-day lives of the offenders (i.e., COIs and COIIs) are not able to be in attendance. Refresher training, on-site, may be needed on an ongoing basis.

It was noted that the Correctional Training Program (CTP) has incorporated cultural awareness training. A half-day session has been devoted to cultural awareness. The curriculum for this session has been left to the discretion of the regions in order to address local cultural issues. Facilities indicated to the review team that incidents have occurred involving new staff, for example, searching medicine bundles, which would support that a greater focus on cultural awareness training may be needed during CTP. Generally speaking, though, most inmates interviewed (and responses to questionnaires) did not have major concerns. Incidents appeared to be isolated and offenders generally felt that any problems resulted from ignorance or a misunderstanding of the different religions rather than being intentional or malicious. The review team suggests that workshops/lectures specifically on minority faith groups be incorporated in the session on cultural awareness.

Recommendation #2

That the Correctional Operations and Programs Sector address the following areas:

- a) Revisitation of resource/service standards with a view to:
 - embracing all faith groups (particularly minority faith groups);
 - providing clear guidelines with respect to basic/minimum services for each faith group;
 - expanding resource standards from population profiles, to include criteria such as the needs of specific offender populations (i.e., at various security levels) ;
- b) Implementation of the mandatory training program (specifically institutional orientation training) for all Spiritual leaders (whether they are full-time staff, contract, volunteers); and
- c) Implementation of an ongoing monitoring system to capture spiritual affiliations and needs of the offender population.

Action by: Assistant Commissioner, Correctional Operations and Programs (Chaplaincy and Aboriginal Issues), in collaboration with the Assistant Commissioner, Human Resource Management (where applicable)

Appendix A
List of Sites Visited

REGION	SITE	SECURITY LEVEL
Atlantic	Nova Institution for Women	Multi-Level
	Atlantic Institution	Maximum
	Dorchester Penitentiary	Medium
Quebec	Joliette Institution	Multi-Level
	Port Cartier Institution	Maximum
	La Macaza Institution	Medium
	Ste-Anne-des-Plaines Institution	Minimum
	RHQ	
Ontario	Grand Valley Institution for Women	Multi-Level
	Kingston Penitentiary	Maximum
	Fenbrook Institution	Medium
	Joyceville Institution	Medium
	Pittsburgh Institution	Minimum
	RHQ	
Prairies	Okimaw Ohci Healing Lodge	Multi-Level
	Edmonton Institution for Women	Multi-Level
	Drumheller Institution	Medium
	Saskatchewan Penitentiary	Medium
	Riverbend Institution	Minimum
RHQ		
Pacific	Kent Institution	Maximum
	Mission Institution	Medium
	Elbow Lake Institution	Minimum
	RHQ	

Appendix B
List of Interviewees

List of individuals (by position) interviewed during the Review of Access to Religious and Spiritual Services and Programs:

- Aboriginal Elders
- Assistant Wardens, Correctional Programs/Strategies (and equivalent at women's facilities i.e. Team Leaders)
- Contract Spiritual Leaders
- Correctional Officers
- Correctional Supervisors
- Deputy Wardens
- Institutional Chaplains
- Librarians
- Native and Inuit Liaison Officers
- Offenders
- Personal Development Officers / Social and Cultural Development Officers
- Project Officers, Aboriginal Programs
- Regional Administrators, Aboriginal Programs
- Regional Administrators, Correctional Programs
- Regional Chaplains
- Regional Elders
- Volunteer Spiritual Leaders

Appendix C
Offender Questionnaire

Offender Questionnaire
Access to Religious and Spiritual Programs and Services Audit

Institution: _____

Name and FPS (optional): _____

1. How long have you been at this institution? _____

2. What faith do you belong to? (include denomination, if applicable) _____

3. What faith do you practice if different than above? _____

4. Do you practice this faith within the institution? Yes No

5. Are you aware of what religious and/or spiritual programs and services are available to you at the institution?
 Yes No

6. How was this communicated to you:
 Staff Information is posted Information is found in the inmate handbook

Any other ways _____

Religious and Spiritual Items

7. What type of religious/spiritual items do you require to practice your faith? Please list them.

8. Do you have access to these items? Please specify which items are available to you. (1.20)

9. For those items that you do not have access to, please specify if they have been requested and the reason given as to why the item(s) could not be accessed? (1.20)

10. Do you have access to religious/spiritual resource materials (for example, a Library)? Is it adequate for the needs of your faith? (1.24)

Religious and Spiritual Leaders/Representatives

11. Do you have access to a religious or spiritual leader for your faith/spirituality? (1.1)

Yes No

12. If yes, how often are you able to see them? Is this enough? (1.1)

13. If not, have you requested access to a religious or spiritual leader? What was the reason given as to why one could not be made available? (1.1, 1.10)

14. Is counseling, by the Chaplain, Elder or your religious leader, available to you upon request? Are counseling sessions conducted in private? (1.11, 1.13, 2.9)

15. Are the chaplains available to you? Do chaplains provide you with care if requested? Are they respecting the practices and beliefs of your faith/spirituality? Why or why not? (1.6)

16. Does the Chaplain, Elder or religious leaders visit: (1.12)

Your unit? Yes No

Shops? Yes No

Segregation? (for those offenders who have been in segregation) (1.14) Yes No

Hospital? (for those offenders who have been in the hospital) Yes No

Diet

17. Are you required to follow a specific diet as a result of your faith/spirituality? Yes No

18. If yes, what kind of diet do you follow?

19. Are your dietary requirements met at the institution (availability of food, etc)? If not, why not? (3.1)

20. What is your opinion about the quality of the diet provided in comparison to the diet that the general population gets? (3.2)

Ceremonies and Services

21. List the ceremonies and services that your faith requires you to participate in (on an annual basis). (1.17)

22. Which ceremonies and services are conducted at the institution (for example, mass, Change of Season, etc.)? (1.17, 2.24)

23. Has the Warden or staff ever not allowed you to participate in a service or ceremony? (1.9, 1.26)

Yes No

24. Please explain if you were ever not allowed to participate.

Staff

25. In your opinion, do you feel that staff at your institution make an effort to understand your faith and its practices? Could you describe some of the behaviours?

Aboriginal Issues (for aboriginal offenders only)

26. Do you feel that the programs and services at your institution reflect your spiritual practices? If not, what needs to change? (2.4)

27. Are Correctional Staff respectful of your sacred ceremonies? Please provide examples. When are counts, during sacred ceremonies, done? Is this practice disruptive? (2.27)

PLEASE TURN PAGE.

28. Please tell us if you are satisfied with the following religious services at your institution (**specific to your faith**). If you rank an element as anything but "satisfied", please provide a detailed comment as to why you are not satisfied and specify what you would like changed so that you are satisfied with the service offered.

Service	Satisfaction Level				Comments (E)
	Satisfied (A)	Partially satisfied (B)	Not satisfied (C)	Service does not exist (D)	
Adequate programs and services are available (1.17, 2.1)					
Suitable location to practice faith (services, worship) (1.27)					
Adequate time to practice faith (service, worship)					
Access to religious or spiritual items (1.20, 1.24)					
Access to a religious or spiritual representative (1.1)					
Required ceremonies for your faith are conducted at institution					
Suitable location for conducting ceremonies (1.27)					
Religious dietary needs are meet					

Appendix D
Offender Questionnaire Results

Table #3 - Results of Responses Provided by Offenders in Each Region to Questionnaires

NOTE: Those questions indicating a N/A on the questionnaire were not included in the data. Percentages have been rounded to the nearest whole number.

Legend	
Christian Faiths	Data shown in BLACK font
Non-Christian Faiths	Data shown in BLUE font
Aboriginal Spirituality	Data shown in PURPLE font

Service	Region	Level of Satisfaction in Percentages (raw numbers in brackets)			
		<i>Satisfied</i>	<i>Partially satisfied</i>	<i>Not satisfied</i>	<i>Service does not exist</i>
<i>Adequate programs and services are available</i>	Atlantic	76(11) 0 50(2)	7(1) 0 0	7(1) 20(1) 25(1)	7(1) 80(4) 25(1)
	Quebec	71(23) 0 20(1)	16(5) 0 20(1)	6(2) 43(3) 60(3)	0 57(4) 0
	Ontario	55(16) 12(2) 25(2)	25(7) 18(3) 0	4(1) 41(7) 25 (2)	14(4) 29(5) 50(4)
	Prairie	53(16) 0 79(11)	30(9) 66(2) 7(1)	7(2) 0 14(2)	7(2) 33(1) 0
	Pacific	78(7) 13(1) 14(1)	11(1) 0 29(2)	11(1) 75(6) 29(2)	0 25(2) 29(2)
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	66(73) 7(3) 45(17)	21(23) 12(5) 11(4)	6(7) 41(17) 26(10)	6(7) 39(16) 18(7)
<i>Suitable location to practice faith (services, worship)</i>	Atlantic	71(10) 20(1) 30(2)	14(2) 0 0	0 40(2) 20(1)	14(2) 40(2) 20(1)

Service	Region	Level of Satisfaction in Percentages (raw numbers in brackets)			
		<i>Satisfied</i>	<i>Partially satisfied</i>	<i>Not satisfied</i>	<i>Service does not exist</i>
	Quebec	75(24) 43(3) 80(4)	19(6) 0 0	3(1) 29(2) 20(1)	0 29(2) 0
	Ontario	79(23) 24(4) 50(4)	7(2) 0 13(1)	11(3) 35(6) 38(3)	4(1) 41(7) 0
	Prairie	83(25) 33(1) 93(13)	13(4) 33(1) 0	0 0 7(1)	3(1) 33(1) 0
	Pacific	100(9) 88(7) 86(6)	0 0 14(1)	0 0 0	0 13(1) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	81(91) 40(16) 76(29)	12(14) 3(1) 5(2)	4(4) 25(10) 16(6)	4(4) 33(13) 3(1)
<i>Adequate time to practice faith (service, worship)</i>	Atlantic	71(10) 20(1) 25(1)	21(3) 20(1) 0	7(1) 0 50(2)	0 60(3) 25(1)
	Quebec	69(22) 43(3) 60(3)	19(6) 14(1) 20(1)	9(3) 14(1) 20(1)	0 29(2) 0
	Ontario	28(8) 29(5) 38(3)	28(8) 24(4) 13(1)	3(1) 12(2) 50(4)	7(2) 29(5) 0
	Prairie	77(23) 33(1) 86(12)	13(4) 33(1) 14(2)	3(1) 0 0	7(2) 33(1) 0
	Pacific	100(9) 63(5) 86(6)	0 13(1) 0	0 13(1) 14(1)	0 13(1) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	70(72) 38(15) 66(25)	20(21) 21(8) 11(4)	6(6) 10(4) 21(8)	4(4) 31(12) 3(1)
<i>Access to religious or spiritual items</i>	Atlantic	79(11) 20(1) 0	14(2) 0 50(2)	7(1) 80(4) 25(1)	0 0 25(1)

Service	Region	Level of Satisfaction in Percentages (raw numbers in brackets)			
		<i>Satisfied</i>	<i>Partially satisfied</i>	<i>Not satisfied</i>	<i>Service does not exist</i>
	Quebec	63(20) 0 60(3)	16(5) 14(1) 40(2)	13(4) 57(4) 0	0 14(1) 0
	Ontario	69(20) 18(3) 38(3)	17(5) 24(4) 13(1)	7(2) 29(5) 38(3)	7(2) 24(4) 13(1)
	Prairie	80(24) 0 79(11)	13(4) 33(1) 14(2)	3(1) 33(1) 7(1)	3(1) 33(1) 0
	Pacific	66(6) 38(3) 86(6)	33(3) 25(2) 14(1)	0 0 0	0 38(3) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	73(81) 18(7) 24(23)	17(19) 21(8) 21(8)	7(8) 37(14) 13(5)	3(3) 24(9) 5(2)
<i>Access to a religious or spiritual representative</i>	Atlantic	86(12) 0 0	7(1) 20(1) 25(1)	7(1) 60(3) 50(2)	0 20(1) 25(1)
	Quebec	69(22) 14(1) 20(1)	16(5) 29(2) 40(2)	9(3) 14(1) 40(2)	3(1) 43(3) 0
	Ontario	76(22) 18(3) 13(1)	3(1) 24(4) 38(3)	10(3) 24(4) 38(3)	7(2) 29(5) 13(1)
	Prairie	70(21) 33(1) 79(11)	17(5) 0 14(2)	0 33(1) 7(1)	10(3) 33(1) 0
	Pacific	18(7) 13(1) 86(6)	11(1) 25(2) 14(1)	11(1) 25(2) 0	0 38(3) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	76(84) 15(6) 50(19)	12(13) 23(9) 24(9)	7(8) 28(11) 21(8)	5(6) 33(13) 5(2)
<i>Required ceremonies for your faith are conducted at institution</i>	Atlantic	79(11) 0 25(1)	7(1) 20(1) 50(2)	14(2) 0 0	0 80(4) 25(1)

Service	Region	Level of Satisfaction in Percentages (raw numbers in brackets)			
		<i>Satisfied</i>	<i>Partially satisfied</i>	<i>Not satisfied</i>	<i>Service does not exist</i>
	Quebec	69(22) 0 40(2)	16(5) 0 40(2)	6(2) 14(1) 0	3(1) 86(6) 20(1)
	Ontario	66(19) 12(2) 38(3)	7(2) 35(6) 25(2)	3(1) 12(1) 38(3)	21(6) 35(6) 0
	Prairie	63(19) 33(1) 93(13)	20(6) 33(1) 7(1)	0 0 0	13(4) 33(1) 0
	Pacific	78(7) 25(2) 86(6)	0 13(1) 14(1)	11(1) 13(1) 0	11(1) 38(3) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	71(78) 13(5) 66(25)	13(14) 24(9) 21(8)	5(6) 11(4) 8(3)	11(12) 53(20) 5(2)
<i>Suitable location for conducting ceremonies</i>	Atlantic	79(11) 20(1) 50(2)	0 20(1) 0	21(3) 20(1) 20(1)	0 40(2) 20(1)
	Quebec	84(27) 29(1) 60(2)	9(3) 0 0	3(1) 29(2) 40(2)	0 14(1) 0
	Ontario	79(23) 12(2) 34(3)	0 12(2) 25(2)	14(4) 35(6) 34(3)	3(1) 35(6) 0
	Prairie	80(24) 33(1) 86(12)	13(4) 33(1) 0	0 0 0	3(1) 33(1) 0
	Pacific	100(9) 75(6) 71(5)	0 0 14(1)	0 0 0	0 13(1) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	84(94) 33(12) 71(25)	6(7) 11(4) 9(3)	7(8) 25(9) 17(6)	2(2) 31(11) 3(1)
<i>Religious dietary needs are meet</i>	Atlantic	43(6) 0 25(1)	0 40(2) 0	14(2) 40(2) 25(1)	0 20(1) 25(1)

Service	Region	Level of Satisfaction in Percentages (raw numbers in brackets)			
		<i>Satisfied</i>	<i>Partially satisfied</i>	<i>Not satisfied</i>	<i>Service does not exist</i>
	Quebec	34(11) 29(2) 40(2)	9(3) 14(1) 20(1)	3(1) 29(2) 20(1)	0 14(1) 0
	Ontario	41(12) 18(3) 34(3)	7(2) 53(9) 13(1)	7(2) 12(2) 0	7(2) 6(1) 25(2)
	Prairie	37(11) 33(1) 43(6)	10(3) 33(1) 7(1)	7(2) 0 7(1)	10(3) 0 14(2)
	Pacific	44(4) 0 29(2)	11(1) 13(1) 0	0 75(4) 14(1)	0 13(1) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	68(44) 18(6) 55(14)	14(9) 12(14) 12(3)	11(7) 29(10) 15(4)	8(5) 12(4) 19(5)
<i>Quality of dietary food</i>	Atlantic	50(7) 0 25(1)	0 20(1) 0	14(2) 40(2) 0	0 20(1) 25(1)
	Quebec	25(8) 43(3) 40(2)	16(5) 0 40(2)	3(1) 29(2) 0	0 14(1) 0
	Ontario	45(13) 18(3) 34(3)	7(2) 47(8) 13(1)	3(1) 6(1) 0	10(3) 18(3) 13(1)
	Prairie	33(10) 33(1) 50(7)	10(3) 33(1) 0	10(3) 33(1) 0	10(3) 0 7(1)
	Pacific	33(3) 0 29(2)	0 13(1) 0	11(1) 50(4) 14(1)	0 13(1) 0
<i>TOTAL</i>	Christian Non-Christian Abor. Spiritual.	63(41) 21(7) 68(15)	15(10) 32(11) 14(3)	12(8) 29(10) 5(1)	9(6) 18(6) 14(3)