

Crime and Religion
in
Lancashire

Paul Iganski
& Spiridoula Lagou
H8hurts

August 2014

FOREWORD

The Leader of Lancashire County Council, County Councillor Jenny Mein and Police and Crime Commissioner, Clive Grunshaw, are both committed to tackling hate crime and incidents of hate across Lancashire.

It is undoubtedly unacceptable and wrong that any member of society should suffer animosity and hate merely because of how they look, dress, behave, who they have a relationship with or what belief system they may or may not hold. We know in Lancashire many suffer in silence and may not come forward to report. Hate crime is an attack on community cohesion and the positive relationships between diverse groups. Hate crime is very damaging and destructive and will be challenged by the Office of the Police and Crime Commissioner and Lancashire County Council.

LCC and the Office of the PCC want to reassure all groups, particularly marginalised and vulnerable groups, that hate crime and incidents are unacceptable and should be reported. It is important for us to know what is affecting the communities of Lancashire and wherever possible activities will take place to stop hate crimes and incidents.

In 2012 LCC commissioned a piece of research to explore how Religious groups particularly Muslim communities suffered from hate crime and incidents due to global events. The Office of the PCC has joined forces with LCC and collaborated with this critical piece of work and have supported (Paul Iganski) in ensuring that a robust research project was conducted to fully understand the experiences of our Lancashire Muslim Communities.

The recommendations of the report will be shared with the Lancashire Strategic Hate Crime Group, a multi-agency and multi-sector group. This group will consider and take forward the recommendations of the report. The recommendations will benefit all diverse groups in Lancashire and will be applied across the protected characteristics, of gender, sexual orientation, disability, race and religion or beliefs.



Jenny Mein



Clive Grunshaw

EXECUTIVE SUMMARY

- This report presents the research findings from a project carried out between autumn 2012 and summer 2014 and commissioned by Lancashire County Council with the support of the Office of the Police and Crime Commissioner for Lancashire, Lancashire Constabulary and the Lancashire Council of Mosques.
- The project investigated the experience of religiously aggravated crime particularly affecting Muslim communities in Lancashire.
- Given the well-known underreporting of crime to the police and other authorities, and the representations that had been made to Lancashire County Council that there are more religiously aggravated incidents occurring in the community than are reported, the project aimed to capture the perceived experience of religiously aggravated crime affecting Lancashire's Muslim communities set in the context of such crimes experienced by other religious communities in Lancashire.
- The project also aimed to determine whether those who experience religiously aggravated crime are aware of the support available in Lancashire to help manage the impacts of such crime.
- The objective of the project was to inform the nature and characteristics of support that might be provided.
- Overall, all of the elements of the project combined suggest that for Muslim communities victimisation appears to be commonplace. However, it is not possible to precisely estimate the frequency and prevalence of such victimisation without more extensive research.
- Analysis of Crime Survey for England Wales data for the North West Government Office Region carried out to provide background and context to the primary research for the project indicate that:
 - Muslim respondents as a group were more worried about being a victim of crime compared with Christians as a group.
 - Muslim respondents were three times more likely than Christians to be worried about being attacked because of skin colour, ethnic origin or religion.
 - Muslim respondents were also much more likely than Christians to be worried about being physically attacked by strangers, being mugged and robbed, and worried about being a crime victim in general.

- The largest single category of the 288 religiously aggravated crimes recorded by Lancashire Constabulary between January 2011 and June 2013 and analysed for the project were ‘anti-Muslim’. The great majority involved the hurling of abuse and invective in which the word “Muslim” was used.
- A survey of Mosques, Madrassas and Muslim centres in Lancashire carried out for the project revealed that over half of the respondents indicated that they had personally been verbally abused in Lancashire in the past 24 months. A majority stated that it had happened on more than one occasion. Just two respondents indicated that they had been physically assaulted.
- Group meetings carried out for the project indicated that:
 - Victimisation affecting Muslim communities might be understood as a continuum from acts of physical violence, to verbal abuse, to other acts of hostility and incivility.
 - Acts of victimisation are almost entirely opportunistic, rather than pre-planned.
 - Children feature among the perpetrators, although all ages of perpetrators are involved, and women as well as men.
 - Only a few incidents of physical assault were reported in the research. Far more numerous were incidents of verbal abuse. More numerous still were other acts of hostility and incivility.
 - Some of the reported hostility was viewed as being subtle and difficult to evidence, but still tangible.
 - The experience of hostility and incivility is so frequent that it is seen to be normal or ‘part of life’.
 - The most common locations where reported incidents occurred were in town and city centres, on public transport, in car parks and supermarkets.
 - Overall, this pattern of experience of victimisation by Muslim communities is not dissimilar to racially and religiously aggravated victimisation of other communities such as Jewish communities.
 - Muslim women wearing the veil are perceived to be at greater risk of victimisation.
 - Muslim women ‘reverts’ are also perceived to be at greater risk.
 - While victims are subject to abuse because of their religious identity as Muslims, their religion was generally not the subject of abuse as the most common terms of abuse were “Paki” for men, and “Ninja” particularly for women. Others were called “Taliban” and some “terrorist”.
 - Anti-foreigner abuse was also prevalent with some participants reporting that “go back to your own country” had been shouted at them.
 - The experience of victimisation and hostility leads to feelings of anger and isolation.
 - Victimisation is believed to reinforce the segregation of communities.

- Overall, the primary research carried out for the project suggests that when it comes to the policing of religiously aggravated incidents:
 - Many incidents are not reported to the police.
 - One of the reasons most commonly offered for not reporting is that the victimisation experiences have become so normal they are not seen as crime.
 - The normality and frequency of victimisation also leads to feelings of resignation that nothing can be done by the police and hence there is no point in reporting incidents.
 - There is also a perception that the police have other pressing priorities and hence they would not be interested or bothered about verbal abuse and other acts of hostility if reported as they would be seen to be trivial.
 - The fleeting nature of verbal abuse and the absence of trace evidence after the incident leave the impression that nothing could be done if incidents were reported to the police.
 - Some dissatisfaction with the police handling of reported incidents was expressed related to what was perceived in some incidents to be the slow pace of the police response and the lack of a tangible outcome, which leaves the victims feeling that they were not taken seriously or nothing really happened.

- The report concludes with a number of recommendations for tackling all types of hate crime concerning awareness raising, third-party reporting, hate crime bystander training, victim management, and interventions with offenders.

Acknowledgements

The authors of this report are very grateful to all those who generously gave their time to participate in the research and those who participated in the Hate Crime Summit. We also wish to thank the following for their assistance and support with the project: Saima Afzal, Nagina Ali, Zed Ali, Nurjhan Amla, Afrasiab Anwar, Suafina Aslam, Jonny Basger, Russell Clark, Ralph Copley, Zafar Coupland, Ibrahim Master, Ismaeel Nakhuda, Scott Keay, Pam Smith and Saeed Sidat.

PROJECT DESIGN

The project was carried out between the autumn 2012 and summer 2014. It consisted of:

- A mail survey of Mosques, Madrassas and Muslim centres in Lancashire carried out in collaboration with the Lancashire Council of Mosques between April and September 2013. Fifty-two completed questionnaires were returned from 115 distributed.
- In addition, six research group meetings were held, involving 118 self-selected participants in total, who responded to invitations to attend meetings to discuss crime and religion in Lancashire:
 - A mixed faith mixed sex group of young people at Burnley College in November 2013.
 - Women participants organised by Sahara, Preston, in December 2013.
 - Women participants organised by Maa Aur Bacha, Preston, in December 2013.
 - Male participants working in the 'night-time economy' organised by Project BME in Blackburn in February 2014.
 - Women 'revert' participants organised by Sisters for Sisters in Preston in February 2014.
 - Male participants working in the 'night-time economy' organised by Project BME in Chorley in February 2014.
- An analysis was also conducted of anonymised police records for all 288 crimes recorded as 'religiously aggravated' by Lancashire Constabulary for the period January 2011 to June 2013.
- A secondary analysis was carried out of data for the North West Government Office Region (GOR) from the Crime Survey for England and Wales (CSEW) for the combined years 2009/10, 2010/11, 2011/12 to provide background and context for the primary research for the project. The analysis focused on feelings of safety, worry about crime victimisation, experiences of crime and satisfaction with policing. The CSEW sample size for Lancashire is too small for analysis therefore the North West GOR is used as the nearest estimate for Lancashire.
- A Hate Crime Summit, organised by the Office of the Police and Crime Commissioner for Lancashire, was held at Lancashire Constabulary headquarters on 10th June 2014. The aim of the Summit was to share the research findings with key stakeholders and consult about the project's recommendations.
- The project was overseen by a steering group organised and managed by the Office of the Police and Crime Commissioner for Lancashire. The Lancashire OPCC is also organising and funding community feedback and consultation events about the project in the autumn 2014.

CONTENTS

1. Worries about crime	8
— Feelings of safety	8
— Worry about crime victimisation	10
2. Experiences of crime	12
— Evidence from the Crime Survey for England & Wales for the North West Government Office Region	12
— Religiously aggravated crimes recorded by Lancashire Constabulary	14
— Findings from the survey of Mosques, Madrassas and Muslim centres	19
— Experiences of racially and religiously aggravated crime – findings from the group meetings:	25
— Physical assault	25
— Threats to kill	26
— Verbal abuse	27
— Other hostility and incivility	28
— Subtle hostility	30
— Reactions victimisation	31
3. Satisfaction with policing	32
— Evidence from the Crime Survey for England and Wales for the North West GOR	33
— Reporting crimes to the police – findings from the survey of Mosques, Madrassas and Muslim centres	34
— Reasons for not reporting verbal abuse to the police – findings from the group meetings	37
— Criticisms of the police response to reported incidents – findings from the group meetings	41
— Views about the Criminal justice System	43
4. Recommendations to the Lancashire Strategic Hate Crime Group	49
APPENDICES	
Appendix 1: Self-completion questionnaire for the mail survey of Mosques, Madrassas and Muslim centres	51
Appendix 2: Question and answer discussion, Hate Crime Summit: June 10, 2014	58
Appendix 3: Press release from the Police and Crime Commissioner for Lancashire: <i>Hate Crime the focus at summit</i>	62

1. Worries about crime

1.1 This section of the report provides some background and context to a discussion about the experience of crime by focusing on worries about crime as captured by the Crime Survey for England and Wales (CSEW). CSEW data for the North West Government Office Region are analysed by religion of respondents and by gender. The variables selected are some of the key variables used by the Equality and Human Rights Commission's *Equality Measurement Framework* and *Good Relations Measurement Framework* on 'fear of crime'.

Feelings of safety

1.2 A number of questions are asked in the CSEW about respondents' feelings of safety: 'How safe do you feel when walking alone in this area after dark?', 'How safe do you feel when walking alone in this area during the day?' and 'How safe do you feel when alone at home at night?' The majority of respondents stated that they feel safe. In focusing on those who said that they felt unsafe (Table 1) there were no statistically significant differences on the basis of religion among those who said they felt very or a bit unsafe walking alone in their area after dark. The proportions for Christian, Muslim and Hindu respondents were almost identical. Slightly higher proportions, and approximately a third, of Buddhist and Jewish respondents said they felt very or a bit unsafe, but these apparent differences are not statistically significant.

Table 1. Feelings of safety by religion of respondent, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Feeling very or a bit unsafe					
	Christian %	Muslim %	Buddhist %	Hindu %	Jewish %	Sikh %
How safe do you feel when walking alone in this area after dark?	28.1	28.4	33.2	28.3	34.4	10.8
How safe do you feel walking alone in this area during the day?	2.1	2.6	2.5	0.8	7.6	0.0 ^a
How safe do you feel when alone in home at night?	6.1	10.0*	12.7	5.3	6.0	2.5
Total (unweighted count)	12637	404	54	54	48	15

^a Difference compared with Christians is statistically significant at least at 5% level

- 1.3 There were also no statistically significant differences between respondents grouped by religion for those who felt very or a bit unsafe when walking alone in their area during the day.
- 1.4 One-in-ten Muslim respondents said they feel very or a bit unsafe when alone at home at night: a slightly higher and statistically significant difference when compared with Christian respondents as a group. The observable differences between other religious groups and Christians are not statistically significant.
- 1.5 The number of Sikh respondents on each of these indicators is too low to offer any reliable observations.
- 1.6 When comparing feelings of safety between women and men, the observations made here are confined to Christian and Muslim respondents (Table 2) given that the group sizes for the other religions are too small for reliable analysis when disaggregated by sex of respondent.
- 1.7 Women respondents were substantially more likely than men to say that they felt very unsafe or a bit unsafe, with almost all of the observed differences being statistically significant. Almost two-in five Christian and Muslim women said they felt very or bit unsafe when walking alone in their area after dark. The apparent very small differences between Christian and Muslim women are not statistically significant, therefore sex of the respondent appears to be the key variable associated with feelings of safety, not religion.

Table 2. Feelings of safety by religion and sex of respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Very or a bit unsafe			
	Christian		Muslim	
	Male %	Female %	Male %	Female %
How safe do you feel when walking alone in this area after dark?	15.2	39.0 ^b	20.8	37.1 ^b
How safe do you feel walking alone in this area during the day?	1.0	3.1 ^b	1.5	3.9
How safe do you feel when alone in home at night?	1.9	9.7 ^b	6.2 ^a	14.4 ^{a,b}
Total (unweighted count)	5413	7224	208	196

^a Difference compared with Christians is statistically significant at least at 5% level

^b Difference compared with male respondents is statistically significant at least at 5% level

Worry about crime victimisation

1.8 Differences between Christian and Muslim respondents become apparent when more specific worries about crime victimisation are examined (Table 3). Higher proportions of Muslim respondents as a group were very or fairly worried about being a victim of crime compared with Christians as a group, and each of the observed differences apart from one are statistically significant. The greatest differential concerned worries about being attacked because of skin colour, ethnic origin or religion: 3 in 10 Muslim respondents stated that they were very or fairly worried compared with just less than 1 in 10 Christian respondents as a group. Muslim respondents were also much more likely than Christians to be worried about being physically attacked by strangers, being mugged and robbed, and worried about being a crime victim in general.

Table 3. Worry about crime victimisation among Christian and Muslim respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Very or fairly worried	
	Christian	Muslim
	%	%
How worried are you about being attacked because of skin colour, ethnic origin or religion?	8.5	30.4 ^a
How worried are you about being physically attacked by strangers?	27.1	35.5
How worried about being mugged and robbed?	27.9	45.0 ^a
How worried about being insulted or pestered by anybody?	22.4	39.8 ^a
How worried are you about being a victim of crime?	30.8	42.4 ^a
Total (unweighted count)	3215	105

^a Difference compared with Christians is statistically significant at least at 5% level

1.9 When comparing female and male respondents in their worries about crime victimisation (Table 4) higher proportions of female respondents were very or fairly worried compared with males, with some of the differences being substantial. This pattern of difference is consistent across Christians as a group and Muslims as a group. Almost 4 in 10 female Muslim respondents stated that they were very or fairly worried about being attacked because of their skin colour, ethnic origin or religion, compared with 1 in 10 Christian female respondents, a difference which is statistically significant. Female Muslim respondents were almost twice as likely as Muslim males to be worried about being attacked because of skin colour, ethnic origin or religion, but that difference is not statistically significant, probably due to the small numbers of respondents when the Muslim group is disaggregated by sex of respondent.

Table 4. Worry about crime victimisation among Christians and Muslims by sex of respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Very or a bit unsafe			
	Christian		Muslim	
	Males %	Females %	Males %	Females %
How worried are you about being attacked because of skin colour, ethnic origin or religion?	5.7	11.1 ^b	21.9 ^a	40.0 ^a
How worried are you about being physically attacked by strangers?	19.2	34.3 ^b	31.2	40.4
How worried about being mugged and robbed?	20.4	34.8 ^b	44.1 ^a	46.0
How worried about being insulted or pestered by anybody?	16.3	28.0 ^b	31.7 ^a	48.9 ^a
How worried are you about being a victim of crime?	26.7	34.5 ^b	37.4	48.0
Total (unweighted count)	1417	1798	53	52

^a Difference compared with Christians is statistically significant at least at 5% level

^b Difference compared with male respondents is statistically significant at least at 5% level

2. Experiences of crime

2.1 In focusing in this section of the report on the experiences of crime it will be evident that the greater level of worry about crime among Muslim respondents compared with Christians reported in the Crime Survey for England Wales, as discussed in the last section, is reflected in, and thereby potentially informed by, differences in the actual experience of crime. The CSEW findings are supplemented by a discussion of evidence about crime experience from other sources used for the project: Lancashire Constabulary's records of religiously aggravated crimes, the mail survey of Mosques, Madrassas and Muslim Centres, and the group meetings carried out.

Evidence from the Crime Survey for England & Wales for the North West Government Office Region

2.2 Respondents in the Crime Survey for England and Wales are asked if they experienced any crime in the previous 12 months. About 1 in 5 Christian respondents said that they had at least one experience of crime in the previous 12 months (Table 5). Muslim respondents as a group were almost half again as likely to report experiencing crime as 3 in 10 Muslims as a group reported at least one experience of crime in the previous 12 months: a difference which is statistically significant. Jewish respondents as a group reported the highest rate of crime victimisation. However, although the difference compared with Christians as a group is statistically significant the small number of Jewish respondents means that this finding needs to be interpreted with caution.

Table 5. Experience of any crime in the previous 12 months by religion of respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Christian %	Muslim %	Buddhist %	Hindu %	Jewish %	Sikh %
Victim of crime	19.8	29.6 ^a	22.5	15.1	43.7 ^a	9.4
Total (unweighted count)	12637	404	54	54	48	15

^a Difference compared with Christians is statistically significant at least at 5% level

2.3 Despite it being noted in the previous section of this report that female respondents in the Christian and Muslim groups consistently reported a higher level of worry about crime compared with males from the groups, smaller proportions of female respondents than males in both religious groups in the Crime Survey for England and Wales reported experiencing any crime in the previous 12 months (Table 6).

Table 6. Experience of any crime in the previous 12 months among Christians and Muslims by sex of respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

	Christian		Muslim	
	Males %	Females %	Males %	Females %
Victim of crime	21.1	18.8 ^b	34.4 ^a	24.1 ^b
Total (unweighted count)	5413	7224	208	196

^a Difference compared with Christians is statistically significant at least at 5% level

^b Difference compared with male respondents is statistically significant at least at 5% level

2.4 For each crime reported by respondents in the Crime Survey for England and Wales, they are asked: “Do you think the incident was racially motivated?” Respondents are also asked: “Do you think the incident was motivated by the offender’s attitude towards...Your religion or religious beliefs...?” In examining the prevalence rates of these crimes reported in the CSEW for the North West Government Office Region (Table 7), 6 of the 12637 Christian respondents in the survey had experienced at least one crime that they believed was religiously motivated, and 15 had experienced racially motivated crimes. For both types of crime this represents a prevalence rate of less than 1 per cent.

2.5 The rates were higher for Muslims: 5 respondents, or 1.5 per cent, of all Muslim respondents in the survey had experienced at least one religiously motivated crime, and 13, or 3.6 per cent, of Muslim respondents had experienced at least one crime in the previous twelve months which they considered was racially motivated. None of the respondents grouped by religion reported experiencing racially or religiously motivated crimes. These findings can only provide an indication of the possible extent of racially and religiously motivated crime as population estimates of such crimes cannot be reliably provided from the data given the small numbers of respondents involved.

Table 7. Prevalence of religiously motivated and religiously motivated crime in the previous 12 months by religion of respondents, Crime Survey for England & Wales, North West GOR, 2009/10, 2010/11, 2011/12

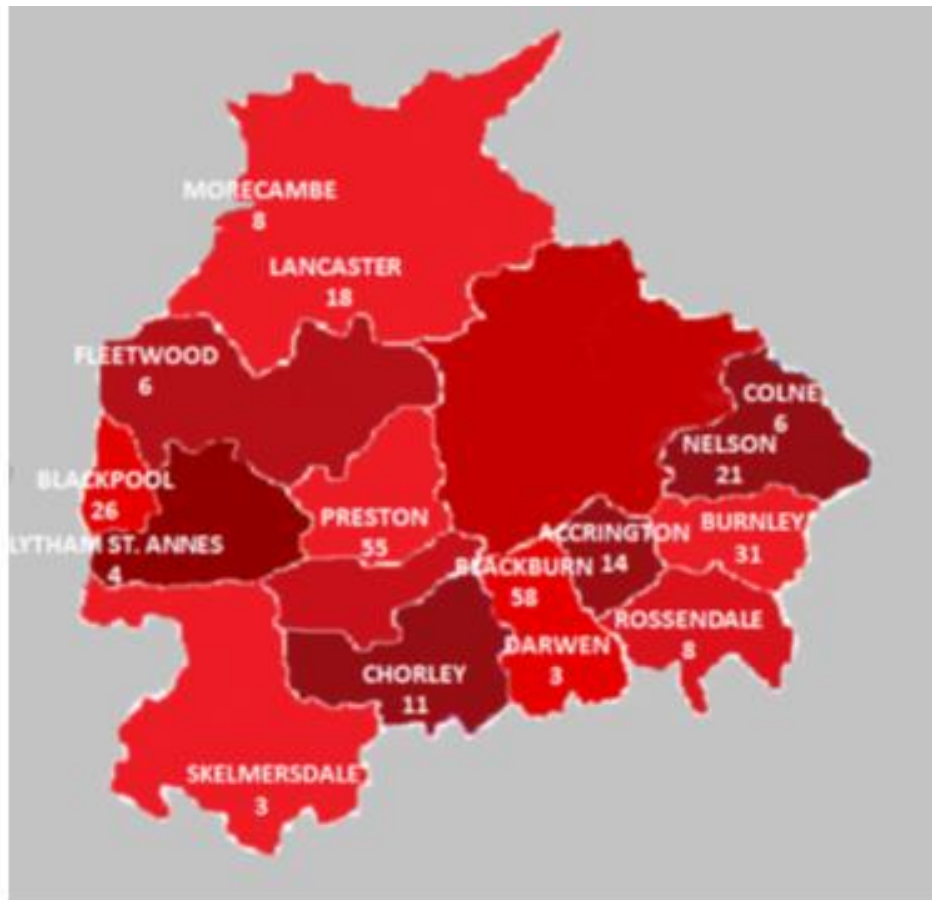
	Religiously motivated		Racially motivated		Total
	Unweighted Count	%	Unweighted Count	%	Unweighted Count
Christian	6	0.0	15	0.2	12637
Buddhist	0	0.0	0	0.0	54
Hindu	0	0.0	0	0.0	54
Jewish	0	0.0	0	0.0	48
Muslim	5	1.5^a	13	3.6^a	404
Sikh	0	0.0	0	0.0	15
Other	0	0.0	0	0.0	66
No religion	0	0.0	3	0.1	2835
Total	11	0.1	31	0.3	16113

^a Difference compared with Christians is statistically significant at least at 5% level

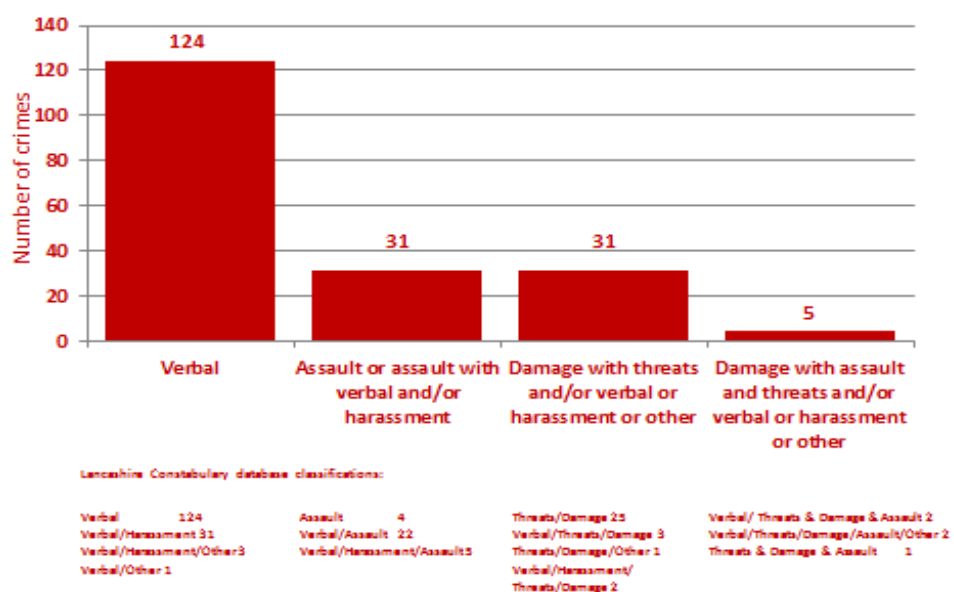
Religiously aggravated crimes recorded by Lancashire Constabulary

- 2.6 288 religiously aggravated crimes were recorded by Lancashire Constabulary between January 2011 and June 2013. The main concentrations of the crimes recorded were in Blackburn and Preston, followed by Burnley, Blackpool, Nelson, Lancaster, Accrington and Chorley.
- 2.7 Just over four in ten of the recorded crimes (124 out of 288) were public order offences solely involving verbal abuse.

Religiously aggravated crimes recorded by Lancashire Constabulary between January 2011 and June 2013 by location

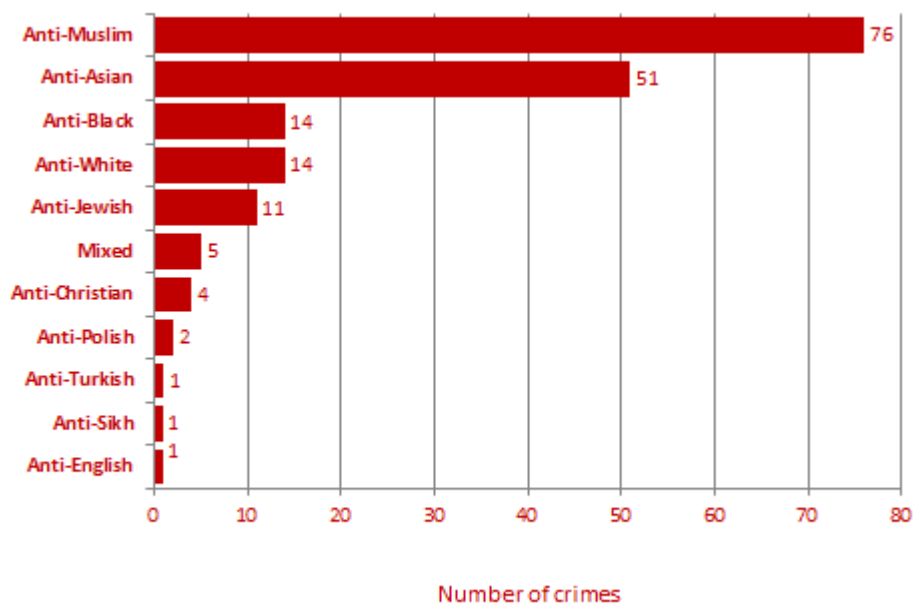


Religiously aggravated crimes recorded by Lancashire Constabulary between January 2011 and June 2013 by type of crime



- 2.8 The details recorded for each case were scrutinised to seek to determine the nature of the religious aggravation behind the crimes on the basis of the reported actions and words uttered by the accused. In just over a third of the cases (106 cases) there was no relevant information in the case details present to indicate the nature of the religious aggravation.
- 2.9 Among those where there was such information available, the largest single category was what we classified as ‘Anti-Muslim’. The great majority of these cases involved the hurling of abuse and invective in which the word “Muslim” was used. In a typical case, a passenger in a taxi became abusive towards the driver shouting: “you Muslim, you Paki bastard”. The driver then flagged-down an unmarked police vehicle and asked for assistance. In another case, the accused, who was the next door neighbour to the victim called him “fucking Muslim” as he returned home.

Classification of religiously aggravated crimes recorded by Lancashire Constabulary January 2009 to June 2011



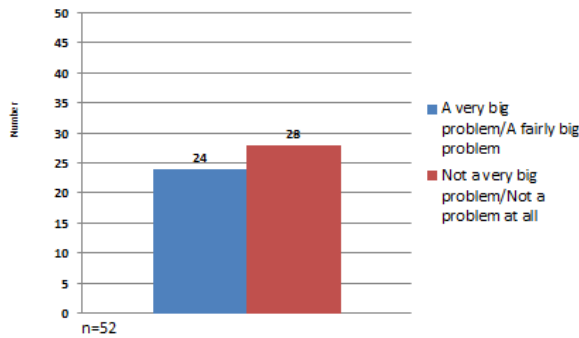
- 2.10 In a number of cases of abuse Muslims were associated with terrorism in the invective that was hurled. In one such case the perpetrator approached a group of Asian women, shouted “terrorist”, and spat at one of the women. When the women remonstrated with him the perpetrator shouted “because you are all fucking terrorists” and walked off. In another case the offender verbally abused a store worker who apprehended him while in the process of a theft: the offender shouted “Get back to Islam”, “Stop bombing people”, and called him a

“Paki”. In another case, a car driver reportedly took his hands off the steering wheel and made a machine-gun like gesture at a Muslim pedestrian.

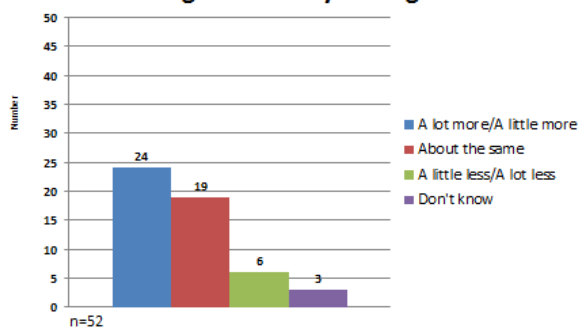
- 2.11 The shouting of the word “Ninja” at veiled Muslim women characterised some of the incidents. In one such incident the offender reportedly shouted “Ninja” at a woman wearing a Burka and made growling noises at her. In another case reported to the police a woman queuing for a bus overheard a male say to another “Have you seen those two Ninjas over there?” The men then got on the bus and sat behind her.
- 2.12 In some cases victims were clearly targeted because of their attire. In one such case according to the police record, while in the town centre shopping area “in traditional Asian clothing and full veil”, a women “was approached by a male who stated that she should remove her veil and that she should go back to Pakistan causing the female to be very upset and leave the area immediately”. In another case, one of a group of males approached and followed a lone female. He gestured with his hands reportedly “causing her to fear her head scarf was to be pulled of her head”. In this case, according to the police records, the offender “was stopped by another member of the group who told him to stop being racist.” In another case local youths playing football reportedly shouted at a Muslim driver when exiting his car outside his home: “I’m going to cut your beard...What are you wearing your pyjamas for?...What are you looking at you fucking Paki?”
- 2.13 As will be evident from a number of the cases just discussed, some instances of anti-Muslim invective were combined with racist invective, with the word “Paki” being hurled as a term of abuse. The second largest category of cases recorded as ‘religiously aggravated’ solely involved such racist abuse without any references to Islam or Muslims: we labelled these crimes as ‘anti-Asian’. In the police records they could alternatively have been classified as racially aggravated, indicating an overlap between the categories of religiously and racially aggravated crimes in police records. In one such case a taxi driver sat waiting in his taxi was approached by “several youths wearing hoodies”. The youths started throwing apples at the car while shouting “Paki”. Once his passenger arrived the taxi driver drove off and then telephoned the police. In another incident an Asian couple driving along a residential street were approached by a group of white males when they stopped their car. The group surrounded the car, calling the woman a “Paki Bastard”, and threw stones at the vehicle causing some damage. In another case the victim and their child were approached outside their home and verbally abused. The offender shouted “You fucking Pakis. Go back to your own country”.

- 2.14 A small number of incidents involved anti-Jewish abuse. In one such case the victim was walking towards his car when he was approached by a group of males who shouted racist remarks including: “White bastard”, “Old Jew”, “Big nose”. In another case the offender who was a passenger in a moving vehicle shouting “Fucking Yid” at a pedestrian. A female offender in another case shouted “Fuck off Jew” to the victim who was walking past. The victim reported the incident to a Police Community Support Officer. In another incident abuse was shouted at a group of Orthodox Jewish men, women and children, reportedly “referring to their faith and mocking their appearance”.
- 2.15 Notably, there were no recorded cases involving the explicit use of anti-Hindu invective, and only one case involving invective against Sikhs.

How much of a problem is people being attacked or harassed because of their religion in your local area?

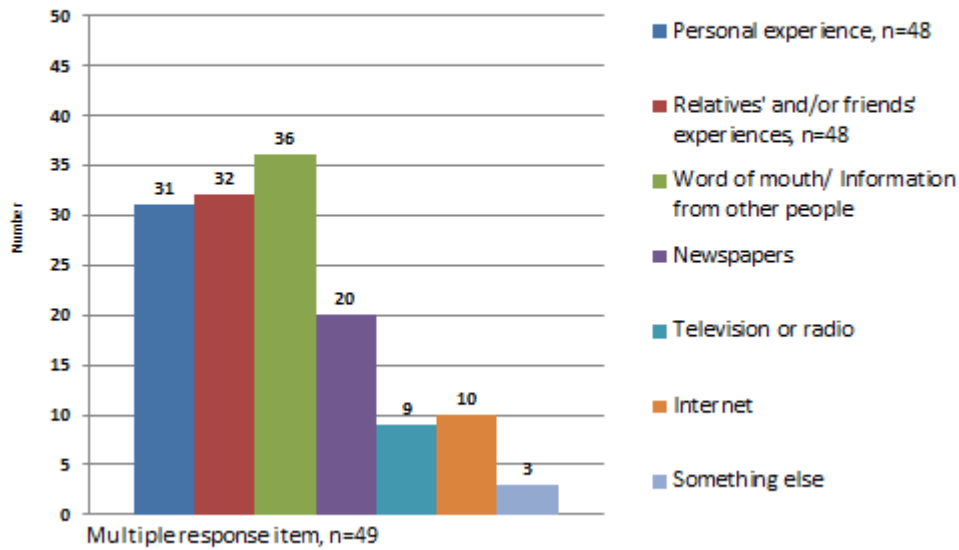


How much would you say the problem of people being attacked or harassed because of their religion in your local area has changed since 2 years ago?



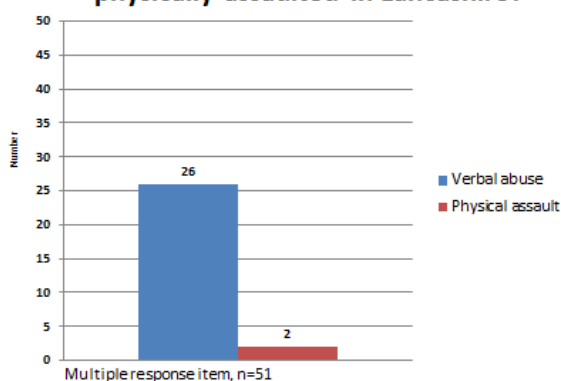
2.16 Given that it is well known that many instances of crime are not reported to the police for a variety of reasons, we sought to gather information about racially and religiously aggravated crime victimization beyond the experiences captured in Lancashire Constabulary's records. In focusing on Muslim communities in Lancashire we began with a survey of Mosques, Madrassas and Muslim Centres assisted by, and with the support of, the Lancashire Council of Mosques. The rationale behind the survey was that the places of worship, and the Imams who we asked to complete the survey questionnaires, are possibly some of the most visible representations of the Muslim communities in Lancashire, and therefore the most visible in terms of potential targets for religiously aggravated crimes.

What makes you say this?



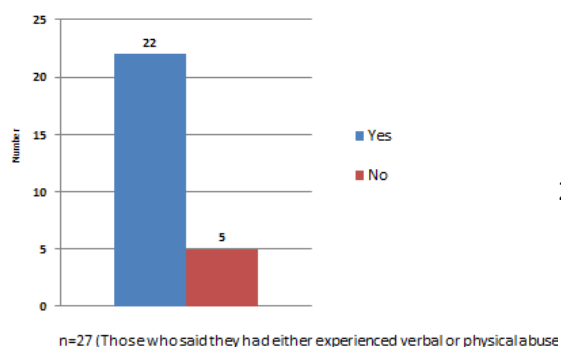
- 2.17 As noted in the first section of this report we received 52 responses from mailings to 115 Mosques, Madrassas and Muslim Centres in total. The respondents were almost evenly divided when asked 'How much of a problem is people being attacked or harassed because of their religion in your local area?' A slightly larger number of respondents believed that it is 'Not a very big problem' or 'Not a problem at all', compared with those who believed that it is 'A very big problem' or 'A fairly big problem'.
- 2.18 By the same margin, slightly fewer respondents believed that the problem of people being attacked or harassed because of their religion in their local area was a lot more or a little more of a problem than two years ago, compared with those who believed it was about the same or less.

During the last 24 months, have you PERSONALLY been verbally abused or physically assaulted in Lancashire?



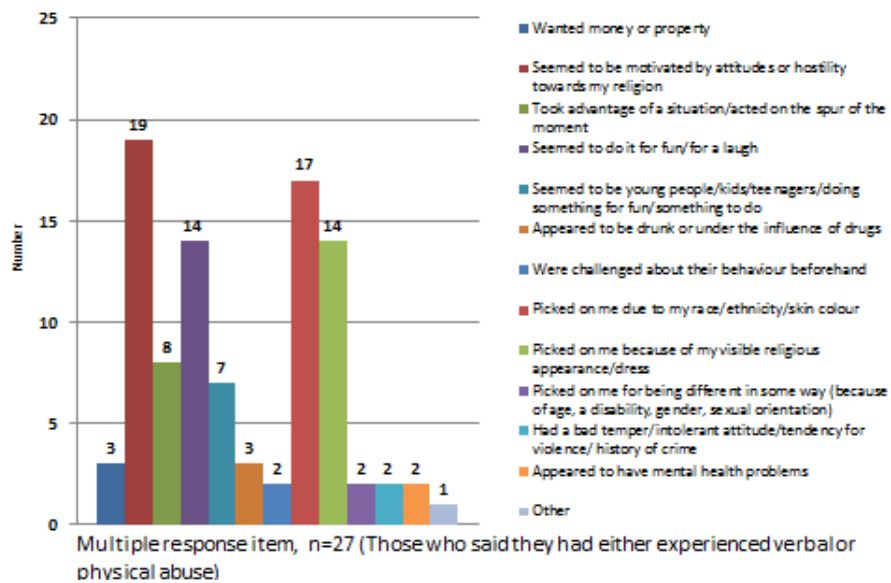
2.19 When asked about any instances of victimization they might have experienced, the results were very telling. Just over half of the respondents indicated that they had personally been verbally abused in Lancashire in the past 24 months with a majority stating that it had happened on more than one occasion. Just two respondents indicated that they had been physically assaulted: in one of these cases the physical assault according to the respondent involved the throwing of an egg at them.

Has this happened more than once?

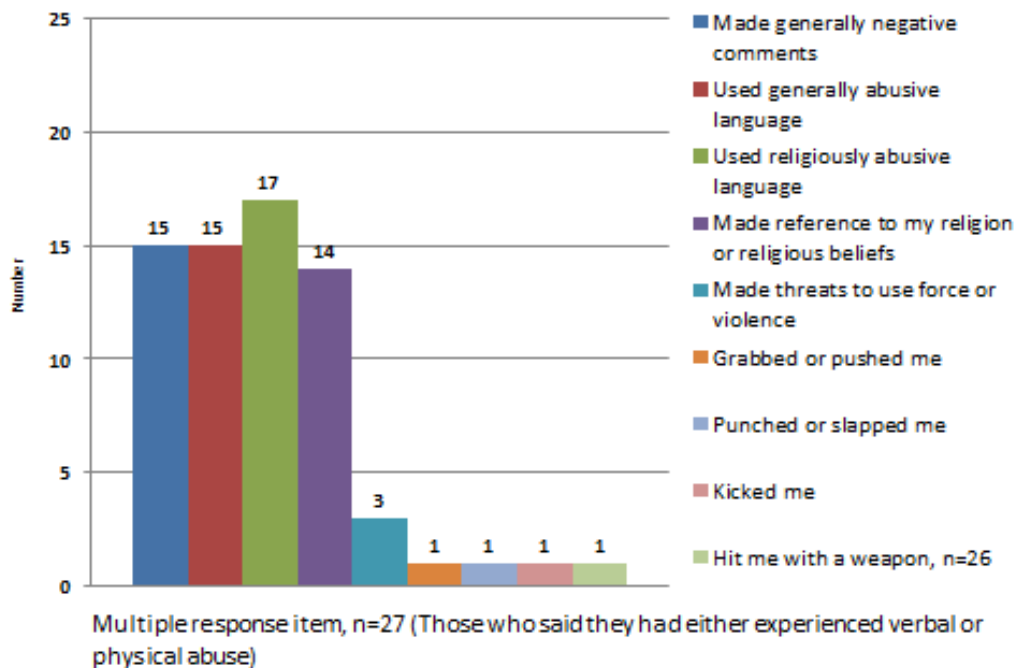


2.20 Two-thirds of the respondents believed that the incident seemed to be motivated by attitudes of hostility towards their religion, with most also believing that they were picked on because of their 'race', ethnicity or skin colour, indicating the perceived overlap between religious and racial victimisation.

Why do you think the incident(s) happened? The offender(s) ...



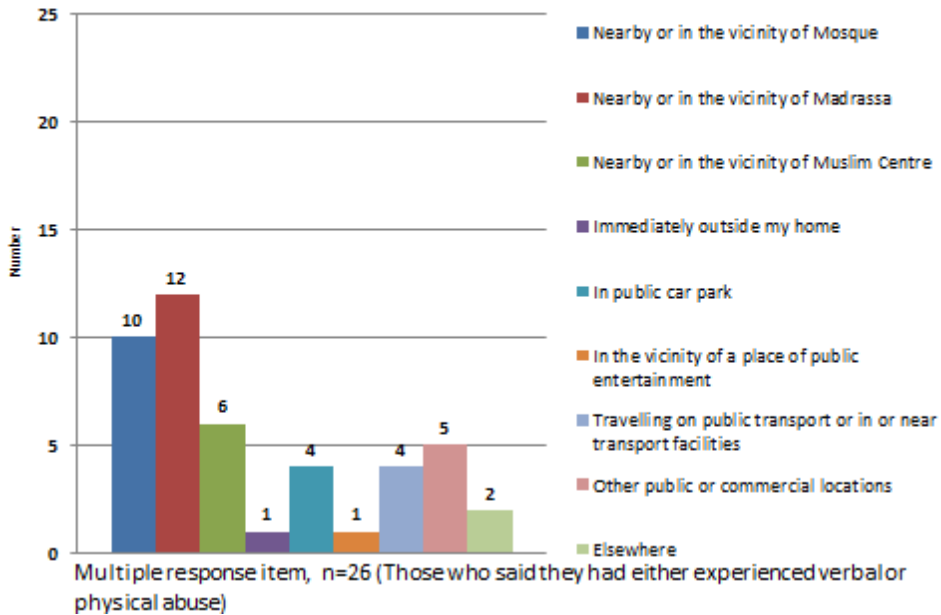
What happened? The offender (s) ...



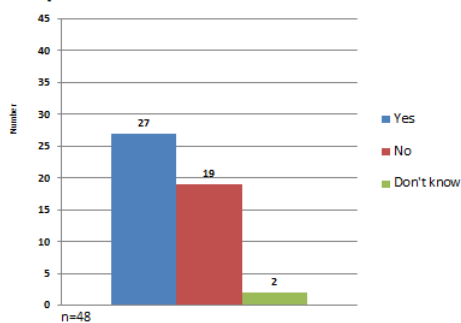
2.21 The respondents' judgements about the motivations of offenders were mostly based on comments made. In well over half of the incidents the offenders reportedly used religiously abusive language, made reference to the respondent's religion or religious beliefs, made generally abusive comments or used generally abusive language.

2.22 The majority of incidents occurred within the vicinity of the Mosque, Madrassa or Muslim Centre.

Where did the incident(s) happen?

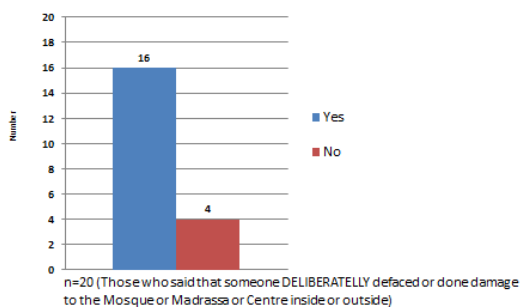


During the last 24 months, has anyone **DELIBERATELY** defaced or done damage to your Mosque or Madrassa or Centre inside or outside?



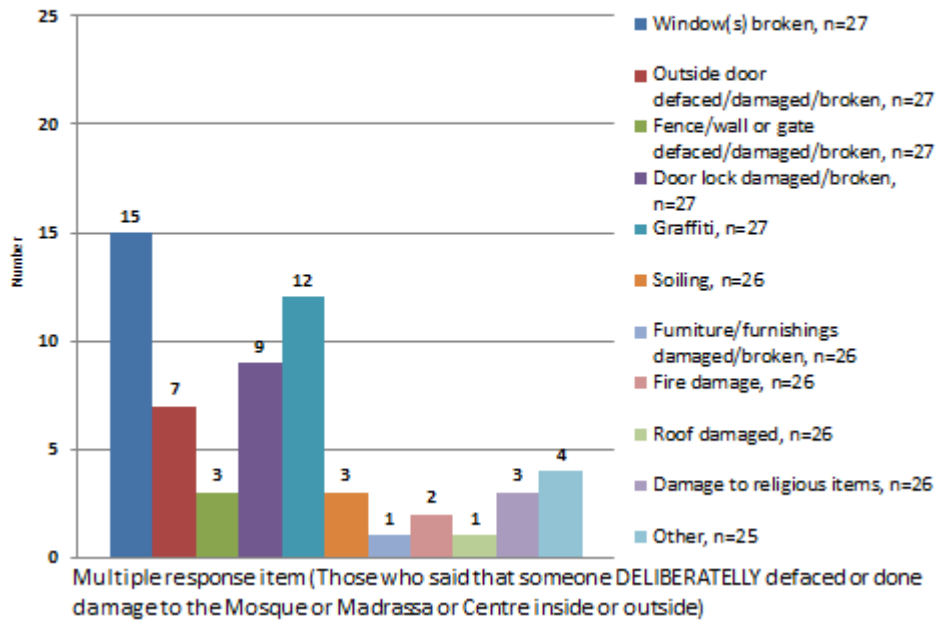
2.23 We also asked about deliberate damage done to Mosques, Madrassas and Muslim centres in the last 24 months. Notably, well over half of the respondents reported such damage, with most reporting that it had happened on more than one occasion.

Has this happened more than once?

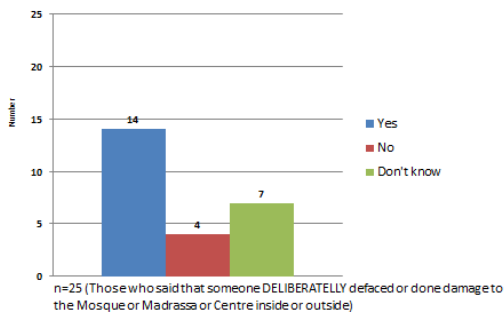


2.24 The types of damage most commonly reported involved broken windows, graffiti, damage to door locks, and damage in general to outside doors.

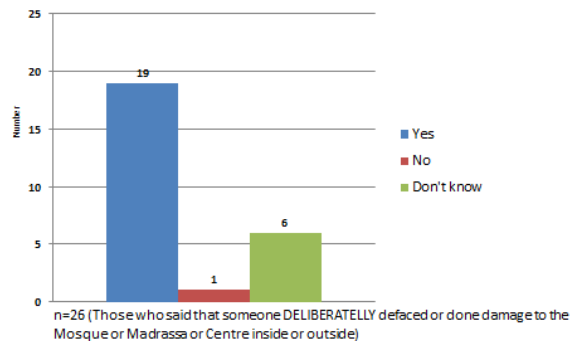
What happened?



Was any of the damage done in order to gain entry or in the course of a burglary or theft?

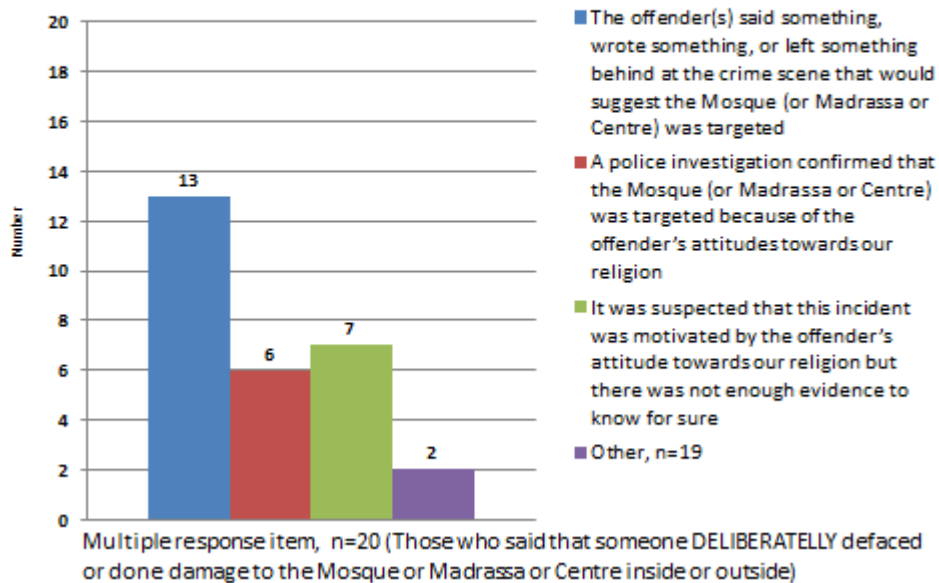


Do you think the incident (or any of the incidents if more than one) was motivated by the offender's attitude towards your religion?



- 2.25 For over half of the incidents of damage reported it was believed the damage was done in order to gain entry or in the course of a burglary or theft.
- 2.26 In three quarters of cases it was believed that it happened because of the offenders' attitudes towards the respondents' religion with such a view in over half of the cases informed by something the offenders said, wrote, or left behind at the crime scene.

What makes you think it was motivated by the offender's attitude towards your religion?



Experiences of racially and religiously aggravated crime – findings from the group meetings

2.27 The group meetings produced numerous anecdotal accounts of experiences of crime victimisation which was racially and religiously aggravated. The great majority involved abuse — in keeping with the profiles of incidents and crimes reported to Lancashire Constabulary just discussed, and in the survey of Mosques, Madrassas and Muslim Centres. Two cases of physical assault were mentioned in the group meetings, but notably, these were second-hand accounts: none of the group participants discussed any assault that they might have experienced themselves — possibly because they were not willing to talk about such experience in front of others, or possibly because they had not been the target of physical attack.

Physical assaults

2.28 One group participant provided the following account which was apparently not reported to the police for fear of retribution from the offenders:

“I just want to speak on behalf of a young lady who is not here today. She was quite frightened of her experience. Apparently she’s been attacked twice, once verbally, the second time was quite physical and it was a race hate. There were four of them. She was attacked with a knife and called ‘Paki’ - ‘White Paki’ because she was a ‘Revert’. ‘It is all because of you’ and you know there was a lot of words ... I don’t know the full story... No, she didn’t [report it to the police]. She was too scared.” (Female participant)

2.29 Another group participant mentioned that:

"I've heard about a lady wearing the burka I think she was attacked in town...she was scared to go to town, to go out of the house and it really- really depressed her a lot... Physically they took the burka off her. Abuse came as well and all that. She doesn't speak much English so she doesn't know what they said to her but it wasn't nice." (Male participant)

2.30 It is clear, just from these two accounts, that news of assaults circulates and possibly spreads fear of attack.

Threats to kill

2.31 One group participant reported serious threats made against her:

"...I was in town with my two children and two non-Muslim men started following me around and were swearing at me saying we are going to kill you, you are a slag, you are this and that, we are going to kill you and your children. They were following me around for literally half an hour and not one person helped. Now Muslim or non-Muslim you'd think that some people would stop and – they could hear what they were saying and no one would say anything...It got really bad and luckily my husband came out and stopped it." (Female participant)

2.32 Clearly, the impact of this experience was compounded for the victim by the absence of any intervention by bystanders who might have witnessed what was happening.

Verbal abuse

2.33 The most common experience mentioned in the group meetings was verbal abuse in public places. One participant suggested that hearing derogatory comments about Muslims and being abused is a common occurrence:

"It is one of these things that become completely normal. You can be on the train and could be hearing it on the train. You can be in the park and hear it in the park. It is the same with my family, my sisters wear the veil and they get it all the time. It gets to a stage where you don't see it as a problem anymore, you kind of get used to it and you don't bother reporting it to the police because you don't really see a point in doing so... Most of the times only verbal abuse; I have been told of times that has become physical but most of the times it is verbal." (Male participant)

2.34 Likewise, another group participant said:

*“I mean you get it – I can walk down the street sometimes- I’ve been living here all my life – and at busy time when the traffic is going out of town and I can walk down the street and get abuse shouted you know! Simply because of what I wear... It’s common, I just ignore it...You know ‘f***ing Taliban’, ‘f**k off to your own country’ – I’d like to go back, if you tell me where. You get that here. This is the main road you see...in the afternoon going out ...people driving through, they see an Asian guy and they shout abuse. For them it is a bit of fun but this seems to exist a lot.” (Male participant)*

2.35 The association between Muslims and Islamist extremism in some of the abuse that is hurled was mentioned by another group participant:

“You know even the small kids they don’t like us. I think four months ago I went to the park with my kids and there were some kids nine years old and they said ‘oh, look Talibans are here, Talibans are here. They are going to chuck a bomb on us.’ My kids were really scared and said ‘let’s go home mum’. They kept following us and throwing their bottles on us.” (Female participant)

2.36 For women wearing a Burka, “Ninja” seemed to be a common word in the abuse hurled at them. As one of the participants in the women’s groups said:

“You’re walking around town, you are doing your normal shopping and you get some calling you ‘ninja’ and you just carry on walking. It does become the norm and then you forget about it by the time you go home ...Yes, yes and you just ignore it.” (Female participant)

2.37 One woman participant said that even wearing just a headscarf made suffering verbal abuse likely:

“Cars passing by, they just slow down and they will start abusing us ‘go back to your country’ and stuff like that, because I’ve got my scarf on.” (Female participant)

2.38 Another said:

“I have been targeted a few times since I started wearing the veil. It’s only been two years, before then I had no problem whatsoever because obviously I used to wear English clothes, now I just wear my hijab all the time...”

2.39 The normality of being on the receiving end of abuse, even by children, was evident by the comment of another group participant:

"I work there in the morning and evening after six... kids come and they swear 'Paki' and this and that and 'go to your country' ... School kids as well but mostly about 13-14, teenagers. They steal things as well from the shop..." (Male participant)

Other hostility and incivility

2.40 Although incidents of verbal abuse were seen to be normal, less tangible forms of hostility, what might be called 'incivilities', were reported by group participants. The sense conveyed in the groups was that such incivilities are even more frequent and pervasive than experiences of explicit abuse. One group participant stated that:

"I really honestly don't think they see us as people. I honestly do not! ...I was at Asda and this woman was coughing - coughing she had just come out of the hospital she had the hospital tag on. She came behind me and started coughing on me. I was coughed all over. I was so shocked and he was a newly born baby. Why would you do something like that? What is the purpose? I honestly think they just do not see me as a normal person." (Female participant)

2.41 Another group participant said that:

"So many times when we are out shopping, say Sainsbury's or anywhere, you know kids, normal school kids they look at you and they point, which is fine because they are non-the-wiser but it's what the parents reply to them. So I think it is just reaching out to the non-Muslims that we are not all 'ninjas' so to speak." (Female participant)

2.42 From the anecdotes provided in the group meetings the perceived hostility seemed to be more strongly felt by women participants, with incivilities and rudeness centred on their attire:

"Yesterday I was walking through town and I nearly had my arm ripped off by somebody walking really close to me and pushing by. It could be interpreted in many ways. It could be just somebody rushing past but the fact that nobody says sorry and anything like that - it is literally force... If I didn't have my veil on, they would have more likely apologised for being so rough. The fact that I was knocked on so harshly it did actually hurt my arm, it wasn't acknowledged, no apology, no anything. I really believe that if I didn't have my veil on, my hijab, I would at least had got a sorry. " (Female participant)

2.43 Another group participant said:

“I go with my sister to town and she doesn’t wear the veil and she actually commented that ‘every time I go out with you there is always something’ because I have my veil on...but every time I go to town there will be an incident. Always they will say ‘get that off’... ‘why you have this on?’ and they don’t approve of you.” (Female participant)

- 2.44 Another participant in one of the women’s groups discussed the staring that can be experienced:

“Recently we went to Blackpool on a school trip and even there, there were nine-ten Asian ladies and we were all Asians and... I felt personally and a lot of people in the group felt like we were being watched all the time, a bunch of Asian women having fun... we felt as if we were watched all the time.” (Female participant)

- 2.45 Another said:

“In the town centre I had more people stare at me awkwardly than more people speaking to me nicely...” (Female participant)

- 2.46 There are also perceived suspicions about Muslims:

But since I’ve been wearing the veil even going into town on the bus you notice that nobody wants you to sit next to them, that’s what I feel anyway. I feel as if I was sitting next to a person they would be thinking ‘Oh, my god what is she? Has she got something on her?’ I feel that all the time.” (Female participant)

- 2.47 In addition to these non-verbal forms of perceived hostility there were also accounts of overheard comments:

“I was in the hospital with my mum waiting in the waiting room, sat literally here, there were a few English ladies and they were talking about me because I have this on [veil] and they were saying ‘oh’. Because it was on the media about that time so they were aware of it and they looked at me. I couldn’t be bothered to argue with them.” (Female participant)

- 2.48 Another female group participant reported that:

“... A couple of months ago, I was in a queue. I was in a major superstore and a couple in the back was sniggering at me ‘why don’t you tell her to move’, ‘I’m not moving from here, you tell her to move’ and they are not telling me. I just moved away ... ‘there you can have your little spot...I’m not having this’.” (Female participant)

2.49 Hostile acts, not involving physical violence, but none the less intimidating and abusive were also reported. For instance, one group participant described his experience:

“So what happened at about 4-5 in the morning they put bacon through my door on a piece of bread.” (Male participant)

2.50 Another participant mentioned that:

“I’ve encountered that, another Asian family have- I think that’s a common theme living in a White neighbourhood. They let the dog poo outside your house or in your property.” (Male participant)

Subtle hostility

2.51 In addition to the tangible acts of hostility just discussed, some of which are probably criminal offences, there other less tangible and more subtle perceived manifestations of hostility. One group participant explained that:

“We encounter it in gestures, attitudes, and remarks. For a lot of South Asians as well it is just a living hazard. We get desensitised to it because once it’s constant...You are not going to report to the police.” (Male participant)

2.52 A female group participant said that:

“It is like they know what they are doing and you know what they are doing – if you are relaying it back you can’t actually put your finger on it – but in that situation all parties concerned know exactly what’s going on. But when it is relayed back say to the police or to whoever you can’t actually pinpoint.” (Female participant)

2.53 Another suggested that:

“I think it is a majority of people that feel this way but a minority that act this way. Even if they are not being rude you can see by the looks and the uncomfortableness that you are the outsider. But I still feel like maybe it is not the majority that act that way. They might not all swear at you. They might not all push you but you still get that - it is the uncomfortableness underlying- “(Female participant)

2.54 One group participant reported that:

“If you walk down the street one of you needs to move out, they expect you to move. This is like ‘I belong here more than you’.” (Female participant)

Reactions to victimisation

2.55 Anger and isolation were the most commonly reported reactions the experiences of victimisation and hostility. As one group participant noted:

“Angry. It’s like no one cares. Isolated ...forget it happened...no one is going to do anything...and you feel like it’s hard to get out now because someone is going to call you ‘Paki’ or make comments about your religion or something is going to come up anytime. Even when you’re walking in an area where you want to get a house you’ve got to think ‘I hope there are a few Muslims around because they can back us up’. Because I wanted to go to an area that is quite nice but my friend was like ‘Oh, no, you are not going there. You’re going to get racial abuse’ ... and you know it is scary.” (Female participant)

2.56 Another said:

“[We feel] mainly angry most of the times. You do get used to it though.” (Female participant)

2.57 Anger stood out very strongly as a reported reaction as evident from a number of statements in the group meetings:

“We do feel angry that we don’t deserve to be treated like that. Because everybody - they are always saying about no discrimination and things like that. They’ve got all these Acts in the Acts of Parliament and what do you see? It is not working.” (Female participant)

“I think it is a generation thing. I think our generation we get angry. The older generation ...scared...” (Female participant)

“Angry, inferior. You are treated as inferior to them because of who you are.” (Female participant)

“Really angry because it’s not something that I’ve done... Yes it is sad because I don’t know why they don’t understand it.” (Female participant)

3. Satisfaction with policing

3.1 In this section of the report we discuss satisfaction with policing in general, and satisfaction with the policing of racially and religiously aggravated incidents and crimes in particular, presenting information gathered for the research from the Crime Survey for England and Wales (CSEW) for the North West Government Office Region, our mail survey of Mosques, Madrassas and Muslim Centres in Lancashire, and the six group meetings we carried out in Lancashire.

Evidence from the Crime Survey for England & Wales for the North West Government Office Region

3.2 On most of the relevant indicators we selected from the survey (Table 8, page 43), a majority of respondents were positive about the police.

3.3 On every indicator, however, victims of crime — Muslims and Christians as groups, and Buddhist, Hindu, Jewish and Sikh respondents as a combined group — were less positive about the police than non-crime victims.

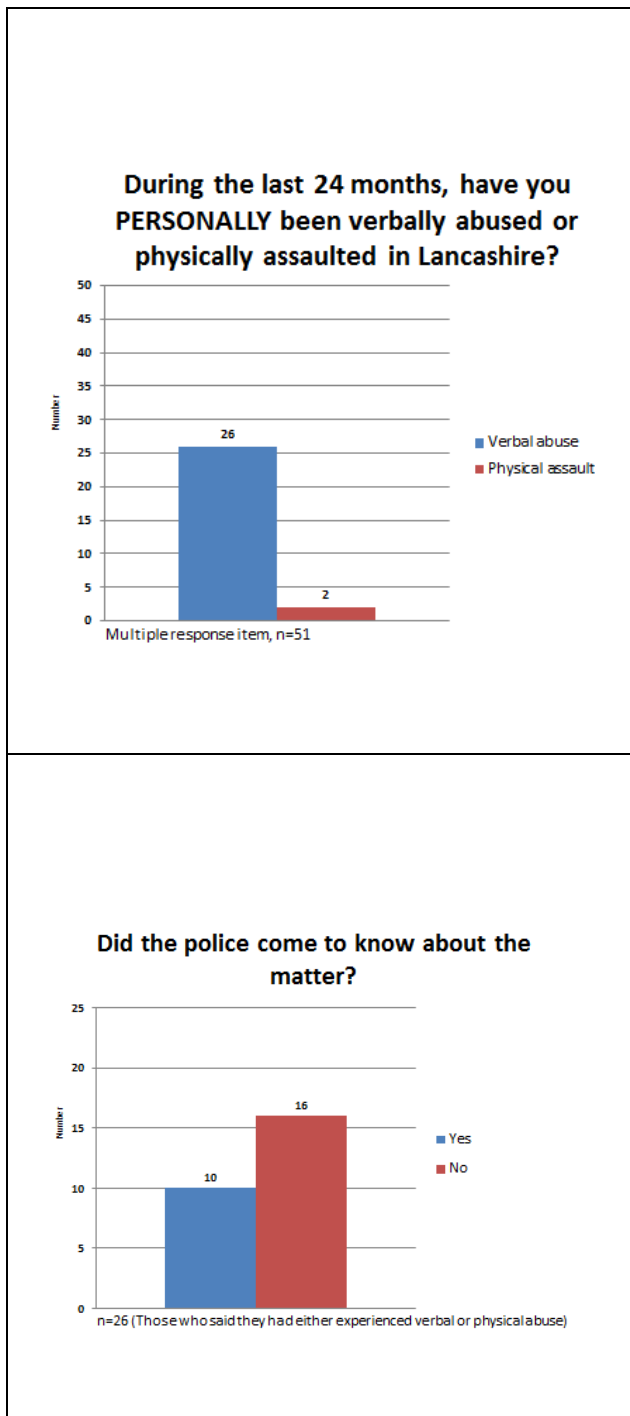
3.4 Among those respondents who had not experienced a crime in the previous 12 months, the general pattern is that Muslim respondents were more positive about the police compared with Christian respondents. Specifically, there were discernible and statistically significant differences between Muslim and Christian respondents who agreed or strongly agreed that ‘The police in this area can be relied on to be there when you need them’, ‘The police in this area treat everyone fairly regardless of who they are’, and ‘The police in this area are dealing with the things that matter to this community. While the combined group of Buddhist, Hindu, Jewish and Sikh respondents were generally more positive than Christians as a group, only a few of the observed differences are statistically significant.

3.5 Crime victims were consistently less positive about the police than non-crime victims, but there was no consistent pattern of difference between Muslims and Christians. The number of crime victims from the Buddhist, Hindu, Jewish and Sikh combined group was too few to draw reliable conclusions. Among those respondents who had experienced a crime in the previous 12 months, there was no consistent pattern of difference between Muslim and Christian respondents. On some indicators Muslims were less positive than Christians. However, the only statistically significant and therefore notable difference concerned the

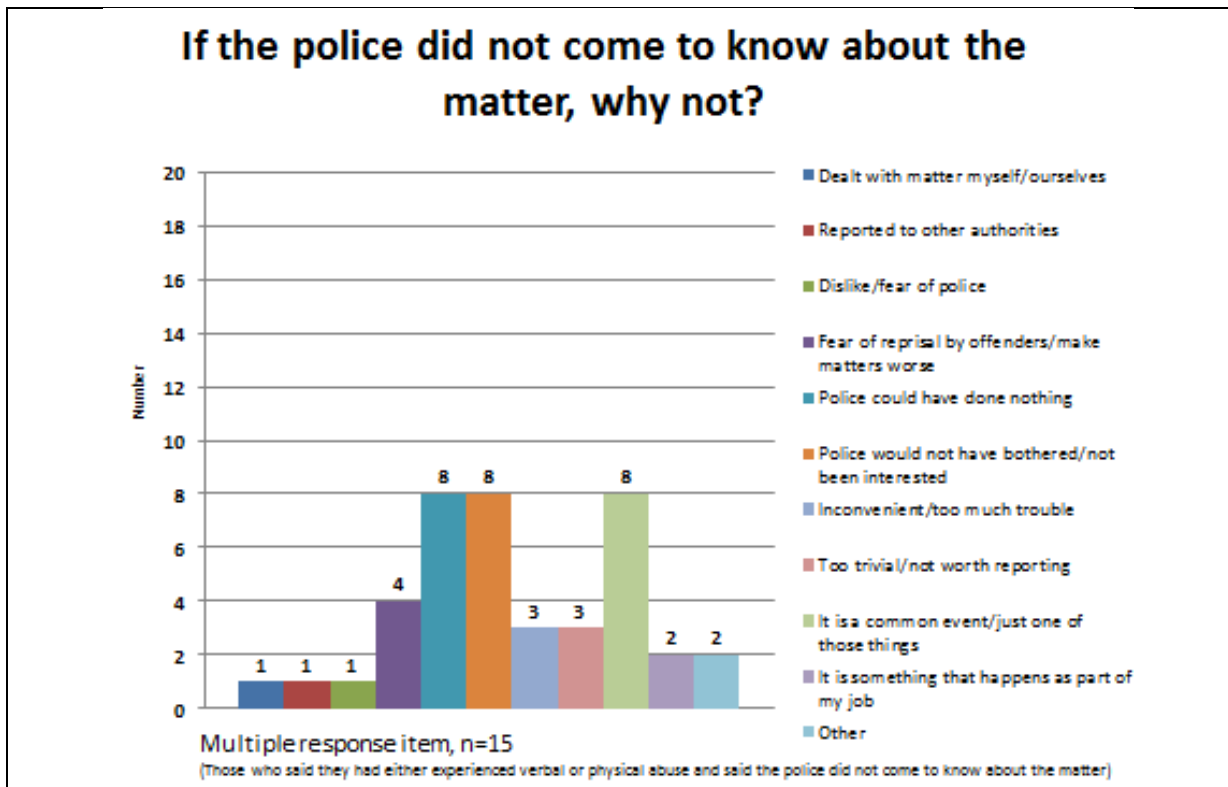
question 'How good a job are the police in this area doing'. A minority (approximately 2 out of 5) of Muslim victims of crime, compared with just over half of Christian victims, believed that the police in their area were doing a good or an excellent job.

3.6 Overall, all groups of respondents were the least positive about the police on the indicator concerning 'The police in this area can be relied on to deal with minor crimes'. For both Muslims and Christians, crime victims were less likely than non-crime victims to agree or strongly agree that the police can be relied on to deal with minor crimes (with the differences statistically significant). When comparing Muslims and Christians, only slightly over a third of Muslim crime victims agreed or strongly agreed that the police can be relied on to deal with minor crimes, compared with just over 2 out of 5 Christian victims of crime, although this apparent difference is not statistically significant. Only just over a quarter of crime victims from the Buddhist, Hindu, Jewish and Sikh combined group strongly agreed that the police can be relied on to deal with minor crimes, however, the number of crime victims from the group is too few to draw reliable conclusions.

3.7 While the majority of respondents in the Crime Survey of England and Wales were positive about the police, victims of crime were less positive than non-victims — and especially in their reliance on the police to deal with minor crimes. Among crime victims Muslims were less positive on some indicators than Christians, with Muslims the least positive overall in their reliance on the police to deal with minor crimes.



3.8 We cannot know from the findings from the Crime Survey for England and Wales how respondents interpreted the meaning of ‘minor crimes’. However, the observation that among crime victims Muslim respondents in the CSEW were the least positive in their reliance on the police to deal with minor crimes seems to correspond to responses about policing provided in the survey of Mosques, Madrassas and Muslim centres. As noted in section 1 of this report, over half of the respondents in the survey had personally experienced verbal abuse in the previous 24 months with just two experiencing physical abuse. While incidents of verbal abuse can be traumatic, in terms of criminal sanction, they are more minor relative to physical assaults. It was noted in section 1 that only 10 of the 26 respondents who had experienced verbal or physical abuse had reported it to the police.



3.9 When asked why they did not report incidents to the police, the most common responses were the ‘Police could have done nothing’, ‘Police would not have bothered/not been interested’ and ‘It is a common event/just one of those things’. At first sight, the response that the police would not have been bothered or would not have been interested, might be taken as being critical of the police — indicating a perceived lack of interest on the part of the police about incidents of verbal abuse. The same interpretation might be made about those BCS respondents who disagreed that the police can be relied on to deal with minor crimes as one way of interpreting this is that a small number of respondents believed that the police would not be interested in so-called minor crimes. However, an alternative interpretation presents itself when comparing the responses across indicators of the mail survey respondents who did not report incidents to the police. The data are provided in the matrix below for the comparison.

Matrix - Reasons for not reporting to the police

	Dealt with matter myself/ourselves	Reported to other authorities	Dislike/fear of police	Fear of reprisal by offenders/make matters worse	Police could have done nothing	Police would not have bothered/not been interested	Inconvenient/too much trouble	Too trivial/not worth reporting	It is a common event/just one of those things	It is something that happens as part of my job
Dealt with matter myself/ourselves	1	0	0	1	1	0	1	0	1	1
Reported to other authorities	0	1	0	0	0	0	0	0	0	0
Dislike/fear of police	0	0	1	0	1	1	0	0	1	0
Fear of reprisal by offenders/make matters worse	1	0	0	4	2	0	1	1	2	1
Police could have done nothing	1	0	1	2	6	6	2	2	5	1
Police would not have bothered/not been interested	0	0	1	0	6	6	2	2	5	1
Inconvenient/too much trouble	1	0	0	1	2	2	3	1	2	2
Too trivial/not worth reporting	0	0	0	1	2	2	1	3	1	1
It is a common event/just one of those things	1	0	1	2	2	5	2	1	6	2
It is something that happens as part of my job	1	0	0	1	1	1	2	1	2	2
Total	1	1	1	4	6	6	3	3	6	2

3.10 Six of the 8 respondents who said that the ‘Police would not have been bothered/not been interested’, also said that the ‘Police could have done nothing’, and 5 of the 8 said ‘It is a common event/just one of those things’. The conclusion that might be drawn about the thinking of these respondents from the combination of these indicators is that rather than suggesting that a perceived lack of interest on the part of the police is the key reason behind incidents not being reported, victims reached their own judgement that because of the nature of the incident inevitably the police would be limited in what they could actually do about it, and hence that was the key reason for not reporting. ‘Why waste their time getting involved with the police when nothing can be done?’ is perhaps the sentiment conveyed by these indicators. The reasons that nothing can be done are that commonly incidents of verbal abuse are fleeting incidents occurring in the contexts of the perpetrators and victims going about their daily lives. To put it colloquially, the incidents are “done and gone”. There is no crime scene. No physical trace evidence. Often there is no evidence about the identity of the perpetrator if they are not known to the victim or any witnesses. Even if the perpetrator can be identified they might deny the accusation, and then without witnesses it

is one person's word against another: the victim's word against the accused. Arguably, those who are on the receiving end of verbal abuse are aware of all these limitations of the police investigation of offences.

- 3.11 We must be careful not to over interpret the questionnaire responses from a small number of respondents in both the Crime Survey for England and Wales, and the mail survey of Mosques, Madrassas and Muslim centres. The mail survey has the added limitation of a higher non-response rate than the CSEW and therefore a potential bias — possibly with an over-representation of respondents who had experienced incidents because they might have seen it more relevant to respond. However, a number of comments made in the group meetings appear to support the conclusion about victims reaching their own judgement that nothing could be done given the nature of the incident or crime. Before discussing those comments, it should also be noted that caution must also be exercised in interpreting the findings from the group meetings. Given that the participants in the groups were self-selected in attending voluntarily and were relatively small in number, the findings cannot be taken as being representative of the communities from which the participants were drawn. Attendees might have been prompted to attend because they had something particular to say, to 'get of their chest'. However, comments made in the group meetings do provide particular perspectives which are instructive when considering community satisfaction with policing racially and religiously aggravated incidents and crime. Even though we cannot know if they represent widely held views of the communities from which the group participants were drawn, the comments we illustrate here are representative of the consensual views offered in the group meetings.

Reasons for not reporting verbal abuse to the police – findings from the group meetings

- 3.12 One of the women participants in a group meeting plainly stated the limitations she saw on the possibility of the police being able to adequately deal with an incident of verbal abuse:

"I think it is the fact that 'what's going to be done about it?' An incident happens then and there. The people have moved on, the perpetrators, how are they going to be identified for one? What can the police do about it?" (Female participant)

In the same vein, another group participant stated that:

"Nothing will happen, they need proof. You need to give them proof." (Male participant)

And another said:

"[About fouling incidents] We call the police but the police say we can't do anything. We call the police and they say we can't do – because we didn't see who's done it and we can't catch them." (Male participant)

- 3.13 Referring to their own experience, one participant pointed out the particular evidential problems affecting incidents of verbal abuse:

"...there are no witnesses, no one saw it happen. How can you really say that someone did something when only two people know about the act, the person that's done it and the person who's done it to and because of that there is no proof, there is only one person's word against another's. So why would you bother and go reporting it and obviously like I said with my mate who is a police officer who said report it anyway so it shows on their stats. Personally, I don't really feel that that thing that happened to you should just be a stat and because of this I don't really bother so ..." (Male participant)

And another suggested that:

"They are not going to do anything without evidence they can't do anything about it, so what's the point of taking that step...when it is only going to make you feel worse..." (Female participant)

- 3.14 As the last participant indicated, there are costs to the victim (in this case emotional) associated with reporting an incident and the costs are multiplied if the experience is common and frequent reports would need to be made. This was echoed by another participant who decided that it would be a waste of time considering nothing can be done:

"The only problem is that if you are getting that kind of abuse regularly can you really be bothered to take on that much of your time to go and do something when you already know that 'nothing can be done about it'. I mean if someone was walking past me in the street and said something technically, yes, I should report it to the police so they have it on their stats but that incident has happened and is gone. The only two people that know about it are the person who did or said something and the person who was affected by it. The person that did it would probably forget about it by the end of the week and the person who was affected by it would probably remember it for a

long time. But no one else can actually go and find that person again and solve the issue in any way so ...” (Male participant)

The potential for time wasting was pointed out by another group participant:

“I used to [report to the police] but it just happens so often you don’t have the time to report. I have reported it but I stopped doing it because ...you answer back or you don’t say anything and you go on your way.” (Female participant)

As this participant indicated, she manages abuse herself in part by speaking back at the perpetrator, rather than reporting the incident to the police.

- 3.15 A taxi driver participant in one of the group meetings pointed out the financial costs that can be associated with reporting incidents to the police, even incidents of fare evasion as well as verbal abuse, and especially if they are in locations distant from the police:

“...jobs where they’ve not paid and it’s been £10-£20 and ... you make a calculated decision...so you think if I call the police now; it will take 2-3 mins to get through. It will take me another 5 mins to explain to the operator what’s happened. Then take 10-15 mins if I’m lucky and they have somebody in the area. I could possibly be sat there all night waiting for that £20 ...because they walking away from the taxi blatantly because they know that nothing is going to happen. So when it becomes the racist thing you are willing to walk ... from the money side the police are there...in the middle of town, you’ve got back-up, you’ve got cameras, you can do something about it. But if you are stuck in the middle of nowhere on you own” (Male participant)

- 3.16 Another reason for not involving the police, and for why it might also be perceived that the police would not be interested, is uncertainty and ambivalence about whether a certain experience, and especially verbal abuse, amounts to a crime. This was also related to the perceived normalisation of incidents rather than them being an exceptional experience:

“Pulled my scarf at an escalator...I was scared at the time. I didn’t report it because it is just one of these things that happens a lot...I just feel it is very common, why would you - you don’t see it as a crime.” (Female participant)

- 3.17 Some victims themselves downplayed incidents and clearly believed that the police would need to prioritise more pressing matters. As one group participant said:

“Because at the end of the day I think that the police have got enough to deal with ... like a burglar attack, it [verbal abuse] feels petty compared to something like that ...the police strain themselves up and when you have a verbal attack is trivial to what is really happening.” (Female participant)

Another said that:

“...But I suppose it’s the severity of that thing. If someone is just passing a comment across the street, like in school pass a comment, you won’t go to the police about one little comment. I suppose if the severity, if they came to attack you, put a knife to your throat you would say that to the police. So it depends on the severity...” (Male participant)

- 3.18 Another participant in the same group meeting added a gender dimension to the matter by suggesting that men would be more likely to downplay the impact of verbal abuse, and by the same token the police would downplay it if it involves a male victim:

“Words hurt but I don’t think people...which man will actually go ahead and say that word has hurt me? Will go to the police and say ‘that man has called me that’...And then maybe that fear of not being taken seriously. I go up to someone and say ‘someone has said something to me’ I am thinking their response is going to be ‘okay, so?’” (Male participant)

- 3.19 For some group participants, the fear of retribution by perpetrators who are known to them or who they recognise served as a deterrent to reporting incidents to the police:

“I don’t want to [report]...I have heard people who report crime and the impact ...My husband got attacked coming home and that was a racist attack. He reported it and he went to court. They had so much evidence. He was threatened, saying drop the charges...He did all that and nothing came of it and he was actually assaulted and he comes back worse because ...we know your wife, we know your children. Sometimes you can’t because these particular men in town when my husband came out, he actually knew who they were and if he knows them then they know who he is and you can’t do anything about it. It’s not me, I’m not bothered about me I’m bothered about my children.” (Female participant)

- 3.20** It is clear from the comments offered by a number of participants in the group meetings that in possibly many instances incidents of verbal abuse are not reported to the police, not because the victims believe that the police would simply not be interested or not bothered, but because of the judgements made by victims about the prospects of the perpetrators being caught and prosecuted. Because of the fleeting nature of verbal abuse in public places

— often by unrecognised perpetrators — the odds are very much in favour of the perpetrator. Victims realise this, and balance it against the time and emotional energy they would need to spend on reporting an incident in deciding not to report it to the police. This can be coupled with uncertainty about whether verbal insults are actually crimes and whether they would be a priority for the police given the many demands they face. The language commonly used about such crimes, such as ‘minor’ or ‘low level’, arguably reinforces ambivalence about whether they should be reported.

Criticisms of the police response to reported incidents – findings from the group meetings

3.21 In contrast to the benign views about the inevitable limitations to policing incidents of verbal abuse, a number of participants in the group meetings were critical of the police response when they had reported incidents. It is important to point out, however, before illuminating the types of things that were said, that the views expressed were only minority, and not consensual, views in the group meetings. Despite this though, we offer here illustrations of the comments made because they are instructive for reflecting on the service provided to victims who do report racially and religiously aggravated incidents and crime to the police. One person plainly stated that:

“...I don’t have much faith in the police in terms of how they see things, how they record things and what their view is. Are they trained to recognise these things as a crime? Or do they know what crime is? I mean you can go at the police station and say you are victim of hate and ...record things...and nothing ever happens. You know what I mean?” (Male participant)

3.22 A lack of action, or slow response, by the police when incidents were reported was mentioned by some participants:

“Once, my garden window was broken by somebody outside. I went outside and he was sitting there drinking. I rang the police and they didn’t come. After an hour they came and they said there was nobody there, he was gone.” (Male participant)

“Another time the police said it is civil matter. It is not a civil matter, it is a criminal offence. It is not a civil matter but what they will do is they won’t pass it on because they think you are stupid.” (Male participant)

Another group participant provided the following illustration of a slow police response:

“...on a weekend at 2am my front bedroom window was being pelted by snow for about half an hour by a group of lads outside. So I rang the police and they said they can't get any patrol out. So what happened at about 4-5 in the morning they put bacon through my door on a piece of bread. So I went round the back and I observed where they went to. They all went in a particular house. So I called the officer up in the morning they didn't come until 7 in the evening the following day and I said they live in that house. She gave me a crime number and said another officer will follow it up. No-one followed it up. No-one got back in touch with me. So it was just for my own learning what the process was. The process isn't vigorous enough and having spoken to the officer two-three weeks later you are at the bottom of the pile for race hate. It's not seen as a priority. So then I wouldn't ring them again. See race hate around Lancashire is not a priority. They rather catch a burglar. You lose confidence as a community to report it.” (Male participant)

- 3.23 One of the group participants even suggested that there is a general view amongst Muslim communities that the police response will be slow to reported incidents of abuse:

“I think it is also the perception that – within Muslim communities and possibly ethnic minority communities – that if they do report it, it will be possibly a very slow process...it is the case that they perceive that something should be done there and then rather than actually leaving it for another time.” (Male participant)

- 3.24 A perceived lack of police action following reports of incidents was proposed by another group participant as a deterrent to reporting:

“...at the end of the day there is no point telling them if they are not going to listen to us. You want to report it, what? They will come and take a statement and that's about it. Forget it! ... They are not going to do anything. My daughter got abused last year. She didn't have her headscarf on. Is it because she was Asian? She got really- really scared. It was just a normal college day. It was in the winter, it gets dark early. She was on her way home. She was really shaking. Someone scared her really-really badly... No, it wasn't [reported]. I didn't think it was relevant to report it because they won't do anything.” (Female participant)

- 3.25 Some of the participants in the group meetings indicated a sense of resignation to incidents:

“There is no point [reporting it]. Is there? There is no point. Sometimes we just get so used to it. We've been brought up with it, don't we? So you just get used – it was just really-really sad that my children – my daughter is really young to know what was going on but my son was quite shocked “...” (Female participant)

“... it is like a way of life...it happens all the time and you get used to it so...nothing is going to happen about it...no one will take you seriously. It’s just accepted by the women.” (Female participant)

Views about the criminal justice system

3.26 A number of questions in the Crime Survey for England and Wales ask respondents’ views about the criminal justice system. When comparing these views by the religion of respondents for the North West GOR (Table 9), on three of the four questions about the criminal justice system, Muslim respondents as a group were more positive than Christians as a group: they were more likely to agree that ‘The CJS gives victims and witnesses the support they need’, that ‘The CJS takes into account the views of victims and witnesses’, and more likely to be very or fairly confident in the ‘fairness of the CJS’. Against the trend, however, one question stands out: Muslim victims of crime as a group were more likely than Christians to agree that ‘The CJS discriminates against particular groups or individuals’.

3.27 We cannot know from the CSEW findings specifically what respondents meant by discrimination ‘against particular groups or individuals’. What was clear though from the group meetings was that a perceived poor criminal justice response to reported incidents serves as a deterrent to reporting. One group participant stated that:

“... [We experienced an incident] on a train. I was with my friend here and we reported it to the police and it was dealt with but what happened, she was out after that! Nothing, not a sorry letter ... there was nothing there, nothing happened and it can happen again. We saw her on the street.” (Female participant)

3.28 Another group participant recognised how the powers of the police in dealing with incidents of verbal abuse are limited:

“...what are the consequences? What are the sentences? What can a policeman do? He is not going to go there and put him in jail for saying one word, is he? He is just going to say “don’t say it again”. If it is a criminal act shouldn’t there be...?” (Male participant)

3.29 The frustration of another group participant was clear:

“...my daughter was involved and getting racial abuse, getting called Talibans and that we work for the Talibans and things like that. I wasn’t even wearing a hijab, my friend was. I was just nothing, not even a headscarf, nothing, and we got really racially abused... because my

daughter was involved and I was really – really angry and she is only seven. [Nothing was done in the end] No, because she was gone, she was let go” (Female participant)

- 3.30 In one case where the perpetrators were apprehend and prosecuted, the victim, a participant in one of the group meetings, pointed out the limited sanction applied by the court:

“My last week experience, I was in court. I reported it. Someone was racist and about my religion okay and I took them to court: me and another driver. You know what they got? We got £25 compensation...£25 compensation... and they were laughing when they came out of the court and showing us fingers.” (Male participant)

- 3.31 Another group participant suggested that the sense that nothing will done if incidents are reported was shared across their local Muslim community:

“So I think it is that feeling in the community that nothing is going to happen about it. That feeling that maybe ...nothing is going to be done about it so why should I? So that’s where maybe the police are lacking. They are not getting that message out there that we are going to do something about it. Not saying that we are going to do something about it but stating specifically what they are going to do about it. That if this happens, we are going to do this. Not tell us that we are going to do something about it. Anyone can see that. That is the general feeling going around. We are not reporting because we feel that it is just a lot of words to keep us happy that something is going to happen but nothing really is going to happen.” (Male participant)

Table 8. Views about policing: crime victims and non-crime victims by religion

	Christian		Muslim		Buddhist/Hindu/Jewish/Sikh	
	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %
The police in this area can be relied on to be there when you need them						
Strongly agree/agree	56.0	48.7^a	65.6^b	52.5^a	60.5	35.8^a
Neither agree nor disagree	22.8	23.0	18.9	18.9	25.5	18.2
Strongly disagree/disagree	21.2	28.3 ^a	15.5 ^b	28.6 ^a	14.0 ^c	46.0 ^a
Total	10279	2191	283	117	133	36
The police in this area would treat you with respect if you had contact with them						
Strongly agree/agree	87.3	83.0^a	87.3	79.0	87.6	69.3
Neither agree nor disagree	8.0	8.4	6.3	8.7	9.2	27.1 ^c
Strongly disagree/disagree	4.7	8.5 ^a	6.4	12.3	3.2	3.6
Total	10374	2194	284	117	134	36
The police in this area treat everyone fairly regardless of who they are						
Strongly agree/agree	63.9	60.7^a	74.0^b	61.6^a	66.6	49.8
Neither agree nor disagree	22.7	22.2	15.5 ^b	14.7	19.6	26.5
Strongly disagree/disagree	13.4	17.1 ^a	10.5	23.8 ^a	13.8	23.7
Total	10089	2150	280	117	132	35

Table continued on next page...

The police in this area understand the issues that affect this community						
Strongly agree/agree	71.9	65.2^a	70.9	67.1	66.5	51.0
Neither agree nor disagree	19.5	19.3	18.9	13.8	28.2	15.6
Strongly disagree/disagree	8.6	15.5 ^a	10.2	19.1	5.3	33.5 ^a
Total	10146	2161	275	115	132	36
The police in this area are dealing with the things that matter to this community						
Strongly agree/agree	61.7	53.8^a	68.7^b	48.8^a	54.4^d	33.1
Neither agree nor disagree	24.8	23.2	20.7	22.1	38.6 ^{c, d}	28.3
Strongly disagree/disagree	13.5	23.0 ^a	10.6	29.1 ^a	7.0 ^c	38.5 ^a
Total	10106	2155	277	116	130	36
Taking everything into account I have confidence in the police in this area						
Strongly agree/agree	75.1	64.8^a	79.0	57.4^a	80.8	40.1^{a, c}
Neither agree nor disagree	13.3	14.8	14.1	18.3	10.3	18.3
Strongly disagree/disagree	11.7	20.4 ^a	6.8 ^b	24.3 ^a	8.9	41.7 ^{a, c}
Total	10384	2194	284	117	134	36
The police in this area can be relied on to deal with minor crimes						
Strongly agree/agree	48.3	41.4^a	56.1	33.7^a	50.9	26.2^a
Neither agree nor disagree	19.4	18.4	19.0	24.3	22.9	17.7
Strongly disagree/disagree	32.3	40.2 ^a	24.8 ^b	42.1 ^a	26.3	56.1 ^a
Total	6722	1460	186	68	82	26

Table continued on next page...

How good a job are the police IN THIS AREA doing						
Excellent/good	62.1	51.0^a	64.0	38.6^{a,b}	67.2	40.8^a
Fair	30.2	34.6 ^a	26.7	39.4 ^a	26.7	28.5
Poor/very poor	7.8	14.5 ^a	9.3	22.1 ^a	6.0	30.7 ^a
Total	10133	2158	281	116	132	36
How confident are you that the police are effective at catching criminals?						
Very/fairly confident	66.3	57.7^a	73.1	52.3^{a,b}	63.9	30.6^{a,c}
Not very/not at all confident	33.7	42.3	26.9	47.7	36.1	69.4
Total	8431	1816	220	96	109	27

^a Difference between victims and non-victims is statistically significant at least at 0.05

^b Difference between Muslims and Christians is statistically significant at least at 0.05

^c Difference between all other religious groups and Christians is statistically significant at least at 0.05

^d Difference between all other religious groups and Muslims is statistically significant at least at 0.05

Table 9. Views about the criminal justice system: crime victims and non-crime victims by religion

	Christian		Muslim		Buddhist/Hindu/Jewish/Sikh	
	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %	Not a victim of crime Column Valid N %	Victim of crime Column Valid N %
The CJS gives victims and witnesses the support they need						
Agree	54.1	54.0	***75.1^b	62.5	64.6	57.2
Disagree	45.9	46.0	24.9	37.5	35.4	42.8
Total	6958	1557	178	84	87	23
The CJS takes into account the views of victims and witnesses						
Agree	69.3	66.9	***82.9^b	(z=1.906)77.4	74.6	44.2^{a, d}
Disagree	30.7	33.1	17.1	22.6	25.4	55.8
Total	7270	1627	186	88	89	24
The CJS discriminates against particular groups or individuals						
Agree	35.9	*32.7^a	38.6	*46.5^b	34.6	16.6^d
Disagree	64.1	67.3	61.4	53.5	65.4	83.4
Total	6982	1548	176	84	84	23
Confidence in fairness of CJS						
Very/fairly confident	59.4	***52.8^a	***76.7^b	63.8	59.5^d	34.6^{a, d}
Not very/not at all confident	40.6	47.2	23.3	36.2	40.5	65.4
Total	8342	1786	217	96	102	26

4. Recommendations to the Lancashire Strategic Hate Crime Group

- 4.1 Given that it is likely that many victims of verbal abuse will be unsure about what they have experienced is a crime, a public awareness raising campaign could be beneficial to better inform victims. This might encourage more reporting of incidents to the police. This not only applies to victims of racially and religiously aggravated crime, but for victims of all types of hate crime.
- 4.2 For many, the term 'hate crime' possibly suggests violent attacks perpetrated by obviously bigoted assailants who are the exception rather than the norm. However, the everyday and often commonplace experience of verbal abuse perpetrated by ordinary people, including children, does not fit this conception of crime. Therefore, awareness-raising about verbal abuse should not use the language of 'hate crime'. Instead, it should focus specifically on verbal abuse, sending a message that words hurt, and words can be a crime and they will be taken seriously by the police and the rest of the criminal justice system. Again, this not only applies to victims of racially and religiously aggravated crime, but for victims of all types of hate crime.
- 4.3 Third-party reporting arrangements managed by trusted community organisations should be established specifically for religiously aggravated crime. The Lancashire Council of Mosques and an alliance of Muslim women's groups could be supported as third-party reporting centres. The potential benefits of enhancing third-party reporting should also be explored for victims of all types of hate crime in Lancashire.
- 4.4 The potential benefits and use of social media for reporting hate crime should also be explored.
- 4.5 The Lancashire Strategic Hate Crime Group should explore the provision of hate crime bystander training for public sector employees in the county and also for employees of commercial organisations, in collaboration with the private sector, who come into frequent contact with the public. The aim would be to develop bystander skills in supporting hate crime victims immediately following incidents they might witness and in encouraging reporting to the police and other authorities.
- 4.6 It needs to be demonstrated that the police and the criminal justice system more widely do take verbal abuse seriously. Given the fleeting nature of incidents, and the particular evidential problems affecting public order offences, there is a lesser

likelihood that the perpetrators of public order offences will be brought to justice compared with other offences. This is not only the case in racially and religiously aggravated crime, but in all types of hate crime. These limitations need to be addressed. Where there is little prospect of a prosecution the police should closely liaise with the victim to reassure them that they do take such offences seriously but to also explain the particular impediments to gathering appropriate evidence. Such reassurance and explanation of the limitations might mitigate against the potential view that the police are not interested in such incidents and have greater priorities.

- 4.7 The process for providing feedback to victims who do report racially or religiously aggravated incidents and crimes should be reviewed to ensure that it is adequate to keep victims satisfactorily informed. This should be the case for victims of all types of hate crime in Lancashire.
- 4.8 Successful prosecutions of offenders in all types of hate crime in Lancashire should be publicised in collaboration with the local media to demonstrate that there can be positive outcomes and that it can be worthwhile for victims to report incidents.
- 4.9 Alternative or additional interventions with offenders in all types of hate crime, such as community sentences and community mediation, should be explored and community support for the use of such interventions should be canvassed.

APPENDIX 1:

Self-completion questionnaire for the mail survey of Mosques, Madrassas and Muslim centres

Q1. How much of a problem is people being attacked or harassed because of their religion in your local area?

- A very big problem A fairly big problem Not a very big problem Not a problem at all

Q2. How much would you say the problem of people being attacked or harassed because of their religion in your local area has changed since two years ago? Would you say it is...?

- A lot more A little more About the same A little less A lot less Don't know

Q3. What makes you say this? **TICK ALL THAT APPLY**

- a. Personal experience
- b. Relatives' and/or friends' experiences
- c. Word of mouth/ Information from other people
- d. Newspapers
- e. Television or radio
- f. Internet
- g. Something else, please specify

Q4. During the last 24 months, **have you PERSONALLY** been verbally abused or physically assaulted in Lancashire?

- Yes – verbal abuse Yes – physical assault No [Go to **Q15**]

Q5. Has this happened more than once?

- Yes No

Q6. What happened? **TICK ALL THAT APPLY**

The offender(s)...

- a. Made generally negative comments
- b. Used generally abusive language
- c. Used religiously abusive language
- d. Made reference to my religion or religious beliefs
- e. Made threats to use force or violence
- f. Grabbed or pushed me
- g. Punched or slapped me
- h. Kicked me
- i. Hit me with a weapon

Q7. Why do you think the incident(s) happened? TICK ALL THAT APPLY

The offender(s)...

- a. Wanted money or property
- b. Seemed to be motivated by attitudes or hostility towards my religion
- c. Took advantage of a situation/acted on the spur of the moment
- d. Seemed to do it for fun/for a laugh
- e. Seemed to be young people/kids/teenagers/doing something for fun/something to do
- f. Appeared to be drunk or under the influence of drugs
- g. Were challenged about their behaviour beforehand
- h. Picked on me due to my race/ethnicity/skin colour
- i. Picked on me because of my visible religious appearance/dress
- j. Picked on me for being different in some way (because of age, a disability, gender, sexual orientation)
- k. Had a bad temper/intolerant attitude/tendency for violence/ history of crime
- l. Appeared to have mental health problems
- m. Other, please specify

Q8. Where did the incident(s) happen? TICK ALL THAT APPLY

- a. Nearby or in the vicinity of Mosque
- b. Nearby or in the vicinity of Madrassa
- c. Nearby or in the vicinity of Muslim Centre
- d. Immediately outside my home
- e. In public car park
- f. In the vicinity of a place of public entertainment (e.g. cinema, cafe, restaurant, pub)
- g. Travelling on public transport or in or near transport facilities (e.g. at a bus stop/station, on a bus/train)
- h. Other public or commercial locations (e.g. shop, school, street market)
- i. Elsewhere, please specify

Q9. Did the incident(s) make you feel...? (Please answer a–f below)

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know
a. That there is no justice in this country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. That the law cannot protect me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. That people like me don't have the same rights as other people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. That Britain is not a tolerant country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. More fearful of people who share the same identity as the person(s) who did it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Less trustful of people who share the same identity as the person(s) who did it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q10. Did the police come to know about the matter?

- Yes No [Go to **Q12**] Don't Know [Go to **Q13**]

Q11. Overall, were you satisfied or dissatisfied with the way the police handled this matter?

- Very satisfied Fairly satisfied A bit dissatisfied Very dissatisfied Too early to say

Q12. If the police did not come to know about the matter, why not? TICK ALL THAT APPLY

- a. Dealt with matter myself/ourselves
- b. Reported to other authorities, please specify
- c. Dislike/fear of police
- d. Fear of reprisal by offenders/make matters worse
- e. Police could have done nothing
- f. Police would not have bothered/not been interested
- g. Inconvenient/too much trouble
- h. Too trivial/not worth reporting
- i. Previous bad experience of the police or courts
- j. It is a common event/just one of those things
- k. It is something that happens as part of my job
- l. Because offender(s) seemed not to be fully responsible for their actions
- m. Tried to report it but was not able to contact the police
- n. Other, please specify

Q13. Sometimes, after experiencing a crime, people need information, advice or support. Were any of the following received? TICK ALL THAT APPLY

- a. Chance to talk to someone either formally or informally about the incident
- b. Help with reporting the incident/dealing with the police
- c. Help with insurance or compensation claims
- d. Help when attending court
- e. Other practical help (e.g. clearing up, making a list of what was stolen, fitting locks)
- f. Help accessing other services (e.g. Local Authority services)
- g. Information on the progress of the case or how the Criminal Justice System works
- h. Information on preventing further crime
- i. Something else, please specify
- j. Did not receive any information, advice or support

Q14. If any information, advice or support was not received, following the incident, would you have LIKED to receive any of the following? TICK ALL THAT APPLY

- a. Chance to talk to someone either formally or informally
- b. Help with reporting the incident/dealing with the police
- c. Help with insurance or compensation claims
- d. Help when attending court
- e. Other practical help (e.g. clearing up, making a list of what was stolen, fitting locks)
- f. Help accessing other services (e.g. health care, housing, refuge)
- g. Information on the progress of the case or how the Criminal Justice System works
- h. Information on preventing further crime
- i. Something else, please specify
- j. Would not have liked to receive any (more) information, advice or support

Q15. During the last 24 months, do you PERSONALLY know of any Muslim person(s), APART FROM YOURSELF, who has been verbally abused or physically assaulted or had property damaged because of their religion in Lancashire? TICK ALL THAT APPLY

- Yes – verbal abuse Yes – physical assault Yes – Property damaged No [Go to Q18]

Q16. Did the incident(s) make you feel...? (Please answer a–g below)

	Strongly agree	Agree	Disagree	Strongly disagree	Don't know
a. That there is no justice in this country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. That the law cannot protect me	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. That people like me don't have the same rights as other people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. That Britain is not a tolerant country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. That it could happen to me or my family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. More fearful of people who share the same identity as the person(s) who did it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Less trustful of people who share the same identity as the person(s) who did it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q17. Where did the incident(s) happen? TICK ALL THAT APPLY

- a. Nearby or in the vicinity of Mosque
- b. Nearby or in the vicinity of Madrassa
- c. Nearby or in the vicinity of Muslim Centre
- d. Immediately outside their home
- e. In public car park
- f. In the vicinity of a place of public entertainment (e.g. cinema, cafe, restaurant, pub)
- g. Travelling on public transport or in or near transport facilities (e.g. at a bus stop/station, on a bus/train)
- h. Other public or commercial locations (e.g. shop, school, street market)
- i. Elsewhere, please specify

Q18. During the last 24 months, has anyone DELIBERATELY defaced or done damage to your Mosque or Madrassa or Centre inside or outside?

- Yes No [Go to Q30] Don't Know [Go to Q30]

Q19. Has this happened more than once? Yes No Don't Know

Q20. What happened? TICK ALL THAT APPLY

- a. Window(s) broken
- b. Outside door defaced/damaged/broken
- c. Fence/wall or gate defaced/damaged/broken
- d. Door lock damaged/broken
- e. Graffiti
- f. Soiling
- g. Furniture/furnishings damaged/broken
- h. Fire damage
- i. Roof damaged
- j. Damage to religious items
- k. Other, please specify

Q21. Was any of the damage done in order to gain entry or in the course of a burglary or theft?

- Yes No Don't Know

Q22. Do you think the incident (or any of the incidents if more than one) was motivated by the offender's attitude towards your religion?

- Yes No [Go to **Q24**] Don't Know [Go to **Q24**]

Q23. What makes you think it was motivated by the offender's attitude towards your religion?

- a. The offender(s) said something, wrote something, or left something behind at the crime scene that would suggest the Mosque (or Madrassa or Centre) was targeted because of attitudes towards our religion. Please specify
- b. A police investigation confirmed that the Mosque (or Madrassa or Centre) was targeted because of the offender's attitudes towards our religion.
- c. It was suspected that this incident was motivated by the offender's attitude towards our religion but there was not enough evidence to know for sure.
- d. Other, please specify

Q24. Why do you think the incident happened? **TICK ALL THAT APPLY**

Offender(s)...

- a. Wanted money or property
- b. Seemed to be motivated by attitudes or hostility towards our religion
- c. Took advantage of a situation/acted on the spur of the moment
- d. Seemed to do it for fun/for a laugh
- e. Seemed to be young people/kids/teenagers/doing something for fun/something to do
- f. Appeared to be drunk or under the influence of drugs
- g. Were challenged about their behaviour beforehand
- h. Had a bad temper/intolerant attitude/ tendency for violence/ history of crime
- i. Appeared to have mental health problems
- j. Other, please specify

Q25. Did the police come to know about the matter?

- Yes No [Go to **Q27**] Don't know [Go to **Q27**]

Q26. Overall, were you satisfied or dissatisfied with the way the police handled this matter?

- Very satisfied Fairly satisfied A bit dissatisfied Very dissatisfied Too early to say

Q27. Sometimes, after experiencing a crime, people need information, advice or support. Were any of the following received? **TICK ALL THAT APPLY**

- a. Chance to talk to someone either formally or informally about the incident
- b. Help with reporting the incident/dealing with the police
- c. Help with insurance or compensation claims
- d. Help when attending court
- e. Other practical help (e.g. clearing up, making a list of what was stolen, fitting locks)
- f. Help accessing other services (e.g. Local Authority services)
- g. Information on the progress of the case or how the Criminal Justice System works
- h. Information on preventing further crime

- i. Something else, please specify
- j. Did not receive any information, advice or support

Q28. If any information, advice or support was not received, following the incident or crime, would you have LIKED to receive any of the things listed below? TICK ALL THAT APPLY

- a. Would not have liked to receive any (more) information, advice or support
- b. Chance to talk to someone either formally or informally
- c. Help with reporting the incident/dealing with the police
- d. Help with insurance or compensation claims
- e. Help when attending court
- f. Other practical help (e.g. clearing up, making a list of what was stolen, fitting locks)
- g. Help accessing other services (e.g. health care, housing, refuge)
- h. Information on the progress of the case or how the Criminal Justice System works
- i. Information on preventing further crime
- j. Something else, please specify

Q29. If the police did not come to know about the matter, why not? TICK ALL THAT APPLY

- a. Dealt with matter myself/ourselves
- b. Reported to other authorities, please specify
- c. Dislike/fear of police
- d. Fear of reprisal by offenders/make matters worse
- e. Police could have done nothing
- f. Police would not have bothered/not been interested
- g. Inconvenient/too much trouble
- h. Too trivial/not worth reporting
- i. Previous bad experience of the police or courts
- j. It is a common event/just one of those things
- k. Because offender(s) seemed not to be fully responsible for their actions
- l. Tried to report it but was not able to contact the police
- m. Other, please specify

Q30. Would you be prepared to elaborate on any of your answers in discussion with one of our researchers if contacted? If “yes”, please provide your name and contact telephone number:

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

APPENDIX 2:

**Question and answer discussion,
Hate Crime Summit: June 10, 2014**

Q) I think everyone here has experience of what you are talking about. The thing I am interested in is this has been very focussed around Islam in the research – why didn't you write to other faith premises, i.e. synagogues, churches, Hindu centres, and ask similar questions?

A) Paul Iganski - First of all, research generally tells us what we already know. Most people say that is what you find as researchers.

The focus of this project was on anti-Muslim incidents because of a combination of what seemed to be the dominant reported problem in the county, and because of a combination of budget and time not everything could be tackled. The consultation did reach out to other religions, such as the Jewish community, and we found there was a very similar pattern of incidents.

Q) The research is obviously very important to the people in this room, but is it going to be made public and the media brought forward to take notice of it?

A) Paul Iganski – This event is an event to feed -back, consult and discuss about the research, and these types of findings can potentially be very sensitive. Personally, I feel very cautious about getting the right message out and controlling that message, and that's the spirit of this event.

Saeed Sidat – There's a lot of sensitivity around the subject matter and I would like to give credit to all the participants for being so honest and transparent. This is not a PR exercise, this is about the people of Lancashire and how we can address their issues. From our perspective we do what we can around addressing issues on the ground. This research is not about what we can do with the media, but what we can do with the organisations which have the responsibility to help maintain stability within Lancashire.

Q) I'm president of the Women's group Sahara in Preston and I know these women are very strong and they will talk when they get together. But did you ask if they had reported any of these crimes?

A) Paul Iganski – Yes, and I'll be talking about this in my next presentation. Reporting was a major line of my enquiry and I can say some crimes were reported and many of them weren't, and there were lots of reasons. I wanted to find out in particular why they were not reported.

Q) I'm interested in the motivations behind hate crimes – did you ask them what the victims' perception of the motivation for the crime was and why it was committed against them?

A) Paul Iganski - We asked the victims why the offence occurred, but obviously that is just the victim's perception. What was clear to me, and it fits with the work I have done, and also from talking to offenders face to face, is that whilst prejudice is present in these types of incidents, there is often also something else going on. Sadly, some people are doing this for a laugh which is a terrible thing. People pick on what they see as fault lines and other people's weaknesses as they see them.

The predominance of verbal abuse is very common and there are all sorts of reasons for this. There are some offenders who get up in the morning and decide they are going to commit a religiously or racially aggravated attack, but most incidents happen when the offender takes the opportunity which presents itself to throw the abuse, to make the comment or to have a laugh. Understanding that is very important to work with offenders.

Q) There are two slides in the presentation which say "did the police get to know this?" – to some people that may seem as though there are other ways of people getting to know apart from reporting. Why did you not ask "was this reported?"?

A) Paul Iganski – This is a curious question in the Crime Survey for England and Wales that the Home Office who designed the survey included. I just used it.

Later on in the survey this gets drawn down to a very small sub-sample of respondents and they ask 'How did the police come to know about it?' Most victims say they reported it themselves, and a small proportion of respondents generally say it was reported through a friend, neighbour or relative.

Q) I would argue about the notion of not being able to do anything about hate crime, because maybe the police can't do anything but unless I've got it wrong there is still a public duty for all public bodies to do something about this. Whether you are a housing provider, on the buses or trains you can still do something. My experience is that most people would like an incident to stop, and they don't want anyone to go to court but they just want someone to stop what they are doing.

A) Paul Iganski – I think that's an absolutely fair comment, and I am representing the views of the participants. I certainly don't believe nothing can be done or that it's solely the police's job. It was very clear the participants were thinking their first line of response is the police and subsequently reaching the conclusion that they don't think the police can do anything about it. But it is absolutely right it is not just the police – there are a range of other agencies and community sector organisations that can do things.

Q) I am totally up for a partnership approach to reporting, but is there a disconnect? LCC commissioned the research, but they do not require schools to report on incidents of hate crime.

A) Saeed Sidat – We give schools guidance but it is up to them whether they take on board the recommendations or not. We do not have complete autonomy when it comes to schools. But we do need to know what's happening or we will think nothing ever happens. If there are incidents in certain areas we need intelligence and for individuals to pick up the phone and talk to an organisation who can use that intelligence and identify hotspot areas. It may be there's been incidents people don't know about which have created tensions in a community.

Q) Thinking about the point you make around exploring alternative interventions, one of my experiences within Smile has been delivering hate crime workshops on interventions with offenders has been that agencies don't usually refer people early enough. They exhaust all their own interventions yet everyone recognises it is early intervention that works, but that is not how agencies behave.

I would encourage you to front-end the external services that are available and not just go through your own procedures and then think "Oh, something else might work". By doing that, you can damage the possibilities of someone thinking differently about the offence they have committed. We almost always get a referral when everything else has been tried.

A) Paul Iganski – Resources are critical – one thing we found from our Equality & Human Rights Commission funded research on the rehabilitation of hate crime offenders is that successful programmes run by NGOs are all dogged by funding problems. A number of very successful programmes have petered out because they were community organisations and required consistent streams of funding. Interventions such as Smile need consistent, dedicated funding.

Q) Referring to the slide, what do you mean by saying "Verbal abuse, not hate crime"?

A) Paul Iganski – it is about the language we use to discuss these types of crimes. I think the notion of hate crime has been a really powerful banner, for social movements, NGOs and statutory organisations to mobilise around these problems: it's really drawn attention to the types of crimes we are dealing with. But the drawback is it can also create the wrong notion of an offender – that they are these extreme right-wing people who decide to commit pre-meditated attacks. They are in a small minority. Many people who experience racially and religiously aggravated crime are not articulating it as hate crime, because the general public conceptualise hate crime as these extreme incidents. The verbal incidents are hate crime, but people normalise them as every day incidents. An awareness

raising campaign using the language of hate crime may not get the message through, when the message needs to be words hurt, and words have consequences.

APPENDIX 3:

**Press release from the Police and Crime Commissioner
for Lancashire:**

Hate Crime the focus at summit

June 10, 2014

Hate Crime the focus at summit

CELEBRATING Lancashire's diversity and tackling the problems associated with it was the focus as community leaders gathered for a special Hate Crime Summit today (Tuesday, June 10).

The summit, at Lancashire Constabulary HQ, focussed on the outcomes of Dr Paul Iganski's research into religious hate crime in Lancashire, and looked at victim experiences, perceptions of hate crime and the issue of under-reporting.

Dr Iganski's research was commissioned by Lancashire County Council – supported by the Police and Crime Commissioner and Lancashire Constabulary – and the aim of today's event was to allow delegates to gain a greater understanding of his work and discuss ways the county can work together to tackle hate crime and address issues around under-reporting and support for victims.

Police and Crime Commissioner Clive Grunshaw said: "Lancashire is a diverse community made up of people of different ethnicities, faiths and beliefs. This is something we should all be proud of – and it is part of what makes the county such a fantastic place to live.

"However, unfortunately we know that, as a result, incidents of hate crime do occur. This is not something we can shy away from.

"Lancashire Constabulary has the highest positive outcome rate in the country when it comes to dealing with incidents of hate crime, and all front-line officers and staff have received training. But now we need to ensure everyone in Lancashire is working together to put a stop to this abhorrent crime.

"Dr Iganski's research and today's event have started that conversation, and encouraged people to think about how we can ensure victims feel confident in reporting incidents either directly or through a third-party, and how we can ensure the necessary support is in place for victims.

"I want Lancashire to lead the way when it comes to tackling hate crime, and the discussions which have taken place today will play a vital role in that."

County Councillor Jennifer Mein, leader of Lancashire County Council, said: "We commissioned this report because we recognise the importance not only of combating hate crime but doing everything we can to stop it from happening in the first place.

"We are rightly proud of the religious and cultural diversity here in Lancashire and will continue to work with our partners to promote and maintain good community relations among people of all faiths across the county.



PRESS
RELEASE

Representatives from the Lancashire Council of Mosques and the Hate Crime Hub also addressed today's summit, which was attended by delegates from across Lancashire including victim support services, local authorities, faith groups and the police.

ENDS