

Still
NO PLACE FOR
HATE

*Analysis of the findings of the
Nottingham Citizen's Hate Crime
Survey including recommendations.*

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with the support of

NOTTINGHAM^{NTU}
TRENT UNIVERSITY



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Nottingham

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PATRONS

The whole city has pulled together to make this research powerful and possible. Three Nottingham MPs have signed up as Patrons of the report highlighting their commitment against hate of any kind, showing support for the research and acting in solidarity with the people and city that continue to lead the way on tackling hate.

- Alex Norris MP, Nottingham North
- Lillian Greenwood MP, Nottingham South
- Chris Leslie MP, Nottingham East

ACKNOWLEDGMENTS

Who made this happen?

We had a diverse team of community leaders come together to run this piece of research

Acknowledgements also go to the team that helped drive the research: **Andrew Yip** and **Samantha Rosen** (University of Nottingham, Sociology Department), **Sajid Mohammed** and **Shoaib Khan** (Himmah), **Clive Foster** (Pilgrim Church), **Praise Hwapunga** and **Tariro Hwapunga** (Heart Church), **Professor Dan Clark** (Nottingham Liberal Synagogue), **Baba Njie** (Ghambian Community in Nottingham), **Dr Ahmed Meliebary** (University of Nottingham Languages Department), **Professor Stephen Legg** (University of Nottingham, Geography Department), **Valentine Nkoyo** (Mojatu Foundation), **Helen Voce** (Nottingham Women's Centre), **Jennifer Doohan** (Royal College of Nursing), **Ahmed Peerbhai** (Masjid Al Khazara), **Niamh Shewell-Cooper** (Nottingham Emmanuel School), **Renia Stawski** (St Barnabas' Cathedral), **Robina Din** (Karimia Institute), **Joyce Thippa** (Calvary Family Church), **Kevin Redmond** and **Dr Edithmadonna O Iheame** (St Ann with Emmanuel Church).

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FOREWORD

This year we remember many significant anniversaries that have shaped Britain's history of social justice; 100 years since women's suffrage and the right to vote led by Millicent Fawcett, 70 years since the ship HMT Empire Windrush brought the first wave of citizens from the Caribbean to the UK, over 50 years since the decriminalising of homosexuality, 50 years since the infamous Enoch Powell Rivers of Blood speech on immigration, 50 years since the death of civil rights icon Dr Martin Luther King and 25 years since the racially motivated death of Stephen Lawrence.

Nottingham, a place we are proud to call home, with a history rooted in families, neighbours and friendships. Communities from diverse cultures living, working and celebrating with each other. A place where the common bonds of welcome, diversity and good humour are held tightly to our ever-evolving identity. Our diverse communities make up the plurality of this society and hate threatens that plurality like nothing else.

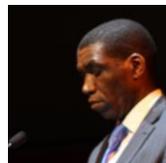
Both authors of this foreword are leaders of institutions with significant memberships from minority communities that have been marginalised and 'otherised' by recent events. When the first batch of letters from the home office to the Windrush generation struck, the Pilgrim church became a safe place for those who were having their place in this country called into question. When the attack on Parliament, the attack on the London bridge and the attack on Manchester struck, Himmah became a first response for Muslims amid some of the highest spikes in hate crime the country has seen. Locally we have seen citizens of Nottingham sent letters threatening deportation and we have seen citizens of Nottingham be blamed and attacks for actions they had no connections to. It is their stories that are the lifeblood for initiatives like these.

Our report in 2014 '*A Citizens Commission: no place for hate*' was ground-breaking most notably for being the work that directly led to Nottingham becoming the first place in the world to recognise misogyny as a form of hate crime. Since then Nottingham, and especially Nottingham Citizens, has led the way on community responses to hate crime and is leading the way within even our own organisation. Since the turn of 2017, 7 other local chapters of Citizens UK have prioritised working on Hate Crime in their regions, all looking for Nottingham to lead the way once more.

This timely and relevant Nottingham Citizens report on Hate Crime gives us an opportunity *not to be history but to make history*. Our findings will be an important contributing factor in challenging hate crime and strengthening the bonds of unity and dignity for all citizens of Nottinghamshire. It is said that, "*all progress begins by first telling the truth*". The truth is that this report illuminates the hatred that invades some of our communities which can only be driven out by the conscious collective light of all of us. Through its bold recommendations this report makes significant steps in tackling hate crime not just at the symptomatic level but addressing the root causation of such hate incidents.

Through this work, we are delighted that Nottingham Citizens as a chapter of Citizens UK, continues to lead the way in listening to the voices of our diverse communities and organising for the common good of those communities who are made to feel marginalised by acts of terror, hostile environments and years degradation. Whether it is for those seeking sanctuary, better pay through the Living Wage or a more equal and accepting society by tackling hate crime the work of Nottingham Citizens is vital in bridging the gap between civil society, the state and the market place.

So at a time of significant history when the UK is leaving the European Union and where the seeds of divisions are being sown on an international scale, we must never forget that social justice will not roll in on the wheels of inevitability; we need all citizens of Nottinghamshire and all of society to be intentional and collaborative in tackling all forms inequality so that we can celebrate each other in neighbourhoods free of hate.



Reverend Clive Foster
Senior Pastor, The Pilgrim Church
Nottingham



Sajid Mohammed
Co-founder & Director - Himmah

Co-Chairs – *Still No Place for Hate*, 2018; Nottingham Citizens

INTRODUCTION

In 2014, we launched the Citizens Commission into hate crime in Nottingham and the wider county (link below¹). We recognised then, and do now, that Nottingham is a vibrant, diverse and cosmopolitan area and one where we celebrate our diversity. This work is a community-led response to hate in our city and county, it's the response of everyday people coming together for the shared vision of seeing Nottingham be a place safe for all, because hate anywhere threatens love everywhere.

However, we know that behind this, our members were telling us about how they, their families and their communities were facing substantial and enduring levels of hate crime. We also recognised that a gulf existed between this lived experience and the extent to which statutory agencies knew about the volume of hate crime and how to tackle it.

We started this second inquiry with a simple question: **What's changed?**

We made a series of recommendations in our first report, many of which were acted on. We also want to acknowledge the work Nottinghamshire Police and Nottingham City Council have done to celebrate our city and county and to tackle hate crime in response to our previous report and in an ongoing way.

But we know too that for many, the experience of hate crime is still all too real. This second inquiry was designed to better understand the experience of our diverse communities in a radically shifting context.

The Nottingham Hate Crime study used a mixed methods approach that was rooted in a community response to identifying and collecting experiences of hate crime. A diverse range of schools, charities, Universities and local community organisations participated in the research including organisations used by groups historically impacted by hate crime.

This report draws on the findings gathered from a survey with participation from 1,215 citizens and a series of 6 focus groups which were run with each of the groups of people affected by hate crime under the different equality strands. Combined with our accompanying research conducted in schools, which surveyed nearly 2,968 young adults and children, the 4183 is the largest study of people's experiences conducted in the UK to date.

The findings make uncomfortable reading, both in terms of the scale of the problem also in the often-shocking experiences that people relay to us. We have not varnished their language: these are their interpretations and their experiences, and our duty has been to represent this as best as we can. We also supply a list of broad ranging recommendations. It is clear that change needs to occur at many levels and we recommend actions by the police, media, Government and civil society. There is no doubt a concerted effort from many partners will be needed if we are to tackle the rising hatred and bigotry in our city and across the UK. We will seek to engage all those responsible to change this situation in the coming months.

¹ <https://d3n8a8pro7vhmx.cloudfront.net/newcitizens/pages/1065/attachments/original/1469204592/A-CITIZENS-COMMISSION-NO-PLACE-FOR-HATE.pdf?1469204592>

STILL NO PLACE FOR HATE: SUMMARY OF KEY FINDINGS

35% (421) of respondents indicated that they had been a victim of a crime or subjected to criminal behaviour which 'you believe to have been at least partly motivated by prejudice against one or more parts of your identity'.

The majority of respondents who identified as Asian or Asian British reported that they had been a victim of hate crime (52%, 131) and a significant minority of those identifying as Black or Black British reported that they had been victims (45%).

The majority of those who identify as Muslim have been victims of hate crime (59%, 127). In fact, only those who had identified their religion as Muslim were *more likely to have experienced hate crime*.

Just under half of those who identified themselves as LGBT+ (47%, 73) reported that they had been a victim of hate crime.

34% of women reported that they had been victims of hate crime.

68% of respondents had experienced harassment of this kind. Just under 10% of respondents had experienced an assault, 6% had experienced sexual assault or rape and around 5% had experienced online abuse.

Most incidents had been experienced in public or open public spaces (56%).

Of 405 separate incidences captured in the data, the vast majority of these (61%, 248) were classified as public order, including verbal abuse. In most cases, this was perceived by victims to be motivated by racial or religious prejudice (167 incidences).

Despite significant strides in challenging the culture of misogyny in Nottinghamshire, at least 42 of the responses described public order offences in relation to sexism or on account of gender.

Participants identified a number of wider contextual factors that may drive hate crime in Nottingham. The most commonly cited included Brexit, media coverage of terrorist events and general media bias.

There was evidence that positive media campaigns and coverage were increasing awareness of hate crime and encouraging positive behaviours. This included positive community responses to coverage of negative events.

The impact of hate crime was profound, including on respondents' sense of safety and security, health and wellbeing, and the extent to which hate crime was seen as a 'normal' experience for many.

Most respondents had not reported the crime to the police (79%, 320). Of those who did, 58% were satisfied with the police response.

For those who had reported, positive experiences were not always linked merely to a prosecution outcome. For example, where positive victim engagement by the police was evident, victims valued this. Where this experience was negative, it damaged perceptions of the police.

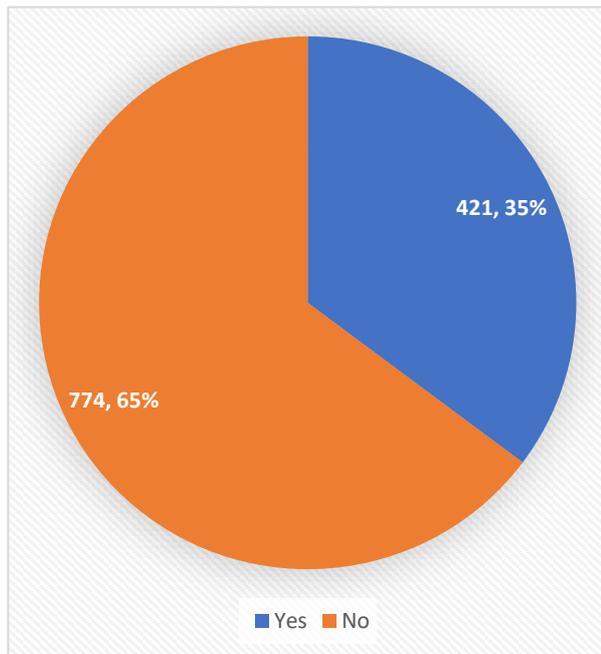
Those who did not report indicated that they chose not to account of the incident being either deemed not serious enough by the victim or that reporting would be 'pointless' as the incident would not be taken seriously by the police.

SECTION 1 - THE INCIDENCE & EXPERIENCE OF HATE CRIME

In our first report into hate crime in Nottinghamshire, we reflected a concern about the disparity between reported hate crime figures and the lived experience of individuals:

- When early research found that in the year 2013/2014 there were only 696 hate crimes recorded in Nottinghamshire, exactly the number of incidents of racist abuse we had found directed at 130 taxi drivers in a single week only one year before we knew we had to act. All major public authorities and experts alike agreed the reported level of hate crime was just a fragment of that experienced by communities.

In that study, 262 (29%) of our respondents reported having been a victim of hate crime.



The number of respondents stating that they had experienced hate crime is higher in this survey with 421 (35%) respondents indicating that they had been a victim of a crime or subjected to criminal behaviour which they believe to have been at least partly motivated by prejudice against one or more parts of their identity (Figure 1).

We recognise that there needs to be a degree of caution against drawing conclusions that hate crime has *increased* during the time period, but it is certainly more common amongst this sample.

The figure of 35% should also be set within people's experience of crime overall. We also asked respondents if they had *ever been a victim of crime or subjected to*

Figure 1 — Incidence of Hate Crime (All)

criminal behaviour. Figure 2 (below) shows that half the sample had been a victim of crime at some point in their lives.

As part of the analysis of this survey, we used cross tabulation to investigate the experience of hate crime across different identity groups. This enables us to look more closely at how hate crime is experienced differently. We start with race (Figure 3).

There is a notable closing of the gap between those who have experienced hate crime and those who have not when it comes to discussing Black and Asian Minority Ethnic (BAME) communities.

The majority of respondents who identified as Asian or Asian British reported that they had been a victim of hate crime (52%, 131) and a significant minority of those identifying as Black or Black British reported that they had been victims (45%).

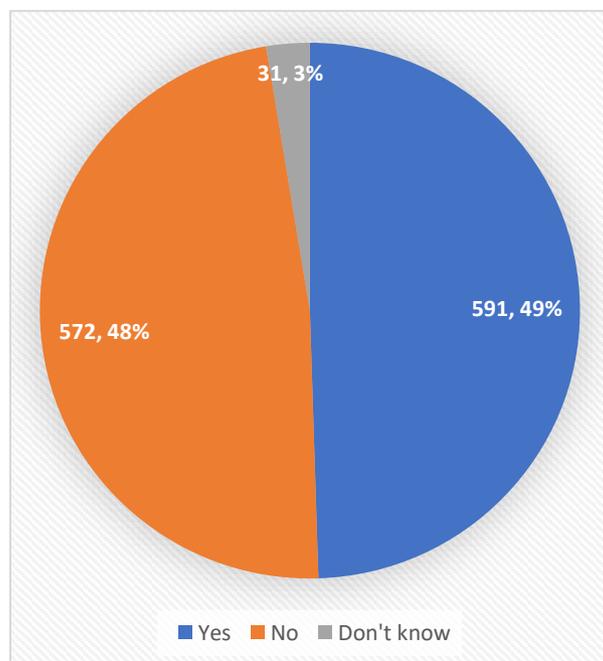


Figure 2 — Incidence of Crime (All)

Although small in number, a majority of those identifying as from an 'other' ethnic categorisation reported that they had been victims. Most of this group identified themselves as European or from a European country.

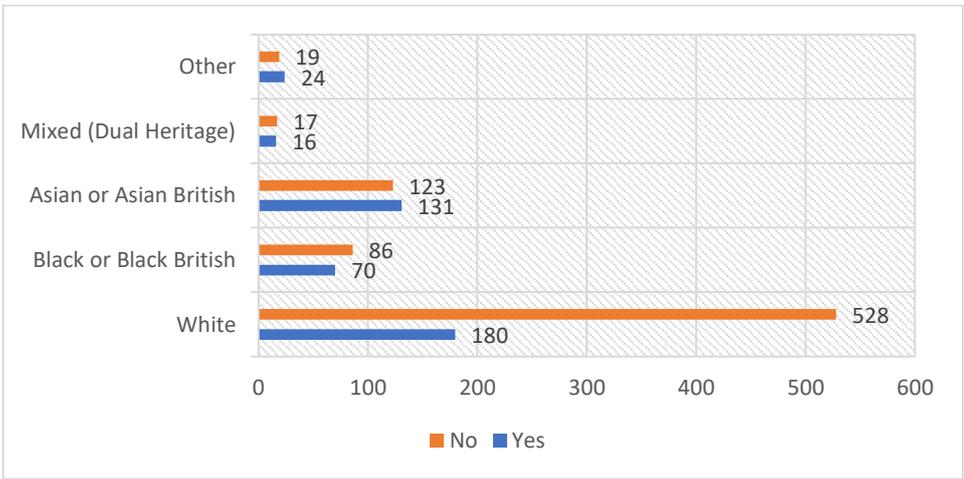


Figure 3 — Incidence of Hate Crime (Race)

Perhaps unsurprisingly, a large majority of white people (75%) reported that they had not been a victim of hate crime. It is important though not to read race in isolation. For example:

- 59% of white respondents were women, and when looking at gender, 39% of women had experienced hate crime.
- 79% of those identifying as LGBT+ were white respondents.

In cases where people hold multiple identities, they can be subjected to multiple forms of discrimination and oppression. We refer to this as intersectionality, defined as ‘the theory that the overlap of social identities contributes to the specific type of oppression and discrimination experienced by an individual²’.

Data on religion is stark, as Figure 4 sets out.

The majority of those who identify as Muslim have been victims of hate crime (59%, 127). In fact, only those who had identified as Muslim were more likely to have experienced hate crime.

Our data suggests that this is undeniably connected to issues of racism and Islamophobia, explored later in this report.

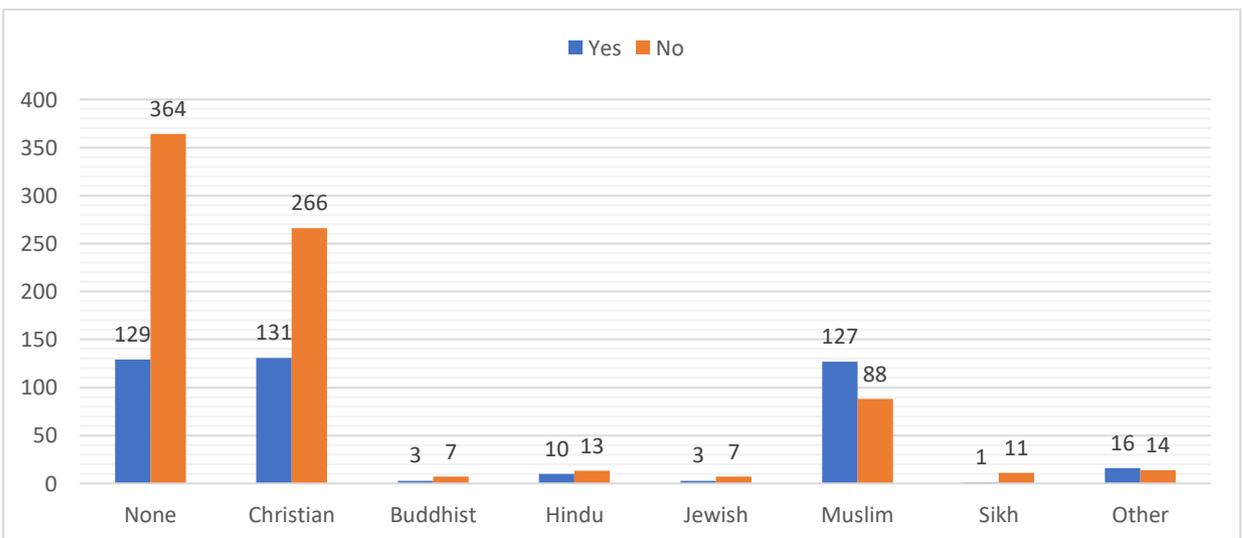


Figure 4 — Incidence of Hate Crime (Religion)

² intersectional. (n.d.). *Dictionary.com Unabridged*. Retrieved May 1, 2018 from Dictionary.com website <http://www.dictionary.com/browse/intersectional>

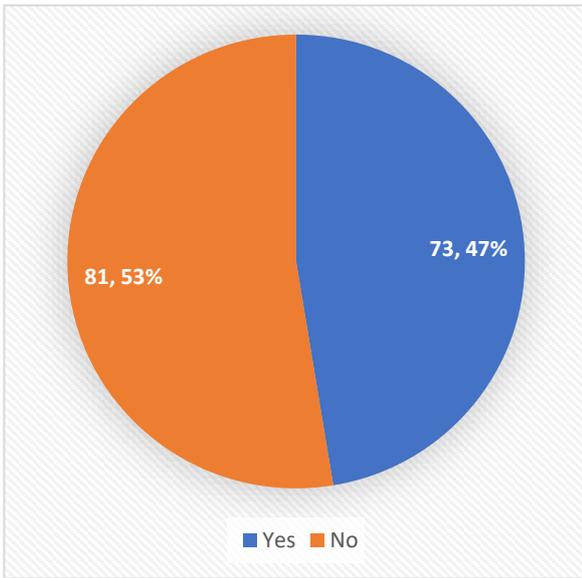


Figure 5 — Incidence of Hate Crime (LGBT+)

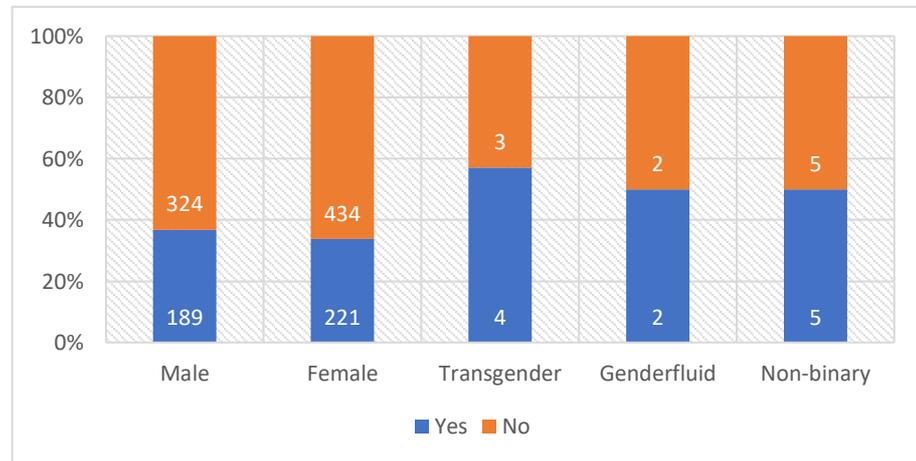
The highest numbers of respondents completing the survey indicated that their religion was either Christian or None but, as before, caution needs to be applied when reading religion and hate crime in isolation from other characteristics. For example, within those reporting as Christian, the incidence of hate crime was at a much lower level (33%) but 31% of respondents identified as Black or Black British and Christian.

The figures are fairly split for those identifying themselves as LGBT+, with a significant minority (47%, 73) reporting that they had been a victim of hate crime, against 53% who had not (Figure 5).

The majority of women reported that they had not been victims of hate crime, with 34% reporting that they had. The numbers of participants identifying as Transgender, Genderfluid and Non-binary were small but, across the

board, show an even split between those who had experienced hate crime and those who had not (Figure 6). Further study, focused on these particular groups, is needed to better appreciate the challenges they face.

Figure 6 — Incidence of Hate Crime (Gender)



WHAT CONSTITUTES A HATE CRIME?

According to the Home Office, hate crime is:

- ... defined as 'any criminal offence which is perceived, by the victim or any other person, to be motivated by hostility or prejudice towards someone based on a personal characteristic.' This common definition was agreed in 2007 by the police, Crown Prosecution Service, Prison Service (now the National Offender Management Service) and other agencies that make up the criminal justice system. (O'Neill 2017: 2³)

When police record crime, they can flag an offence as being motivated by one or more of five centrally monitored strands of hate crime:

- race or ethnicity;
- religion or beliefs;
- sexual orientation;
- disability;
- and transgender identity.

³ O'Neill, A. (2017) Hate Crime, England and Wales, 2016/17, Statistical Bulletin 17/17, London: Home Office

In April 2016, in response to the campaign led by Nottingham Citizens, Nottinghamshire Police became the first police service in the country to also record misogyny in addition to the list above.

In this survey, we have explored what constitutes a hate crime in a number of different ways. Firstly, we asked respondents what incident had happened that they believed was motivated by hostility or prejudice (below in Figure 7). Later in this report, we explore their qualitative responses around motivation in more detail and code these according to offence types recognised in statute (see table 10).

The most commonly experienced hate crime was verbal or physical harassment, which we explore later as public order offences. **68% of respondents had experienced harassment of this kind. Just under 10% of respondents had experienced an assault, 6% had experienced sexual assault or rape and around 5% had experienced online abuse.**

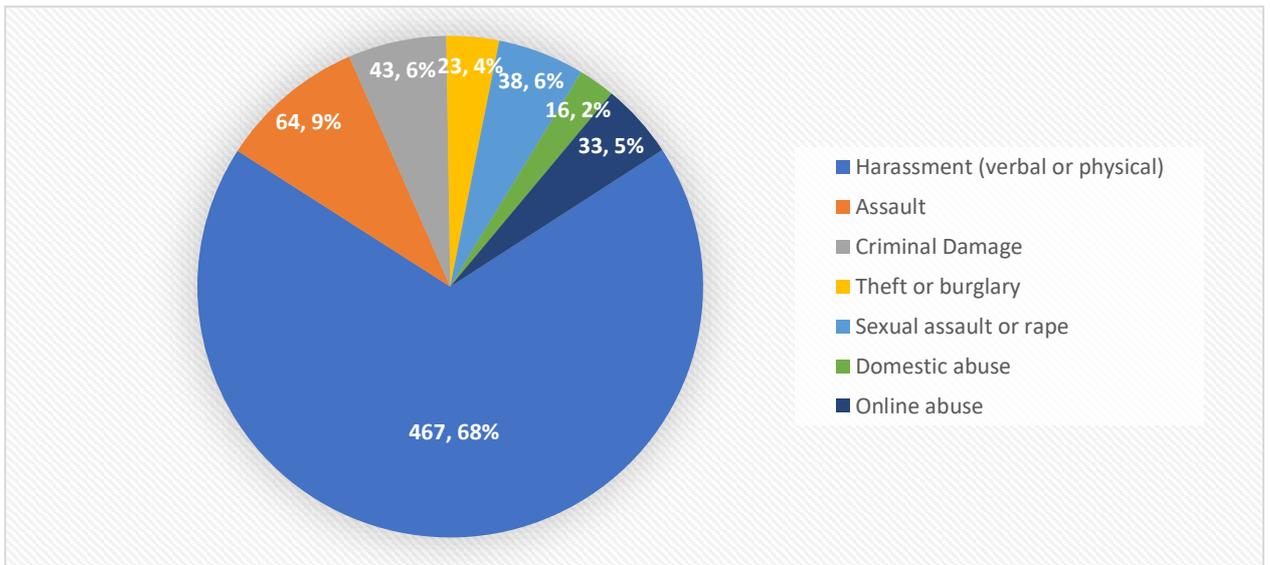
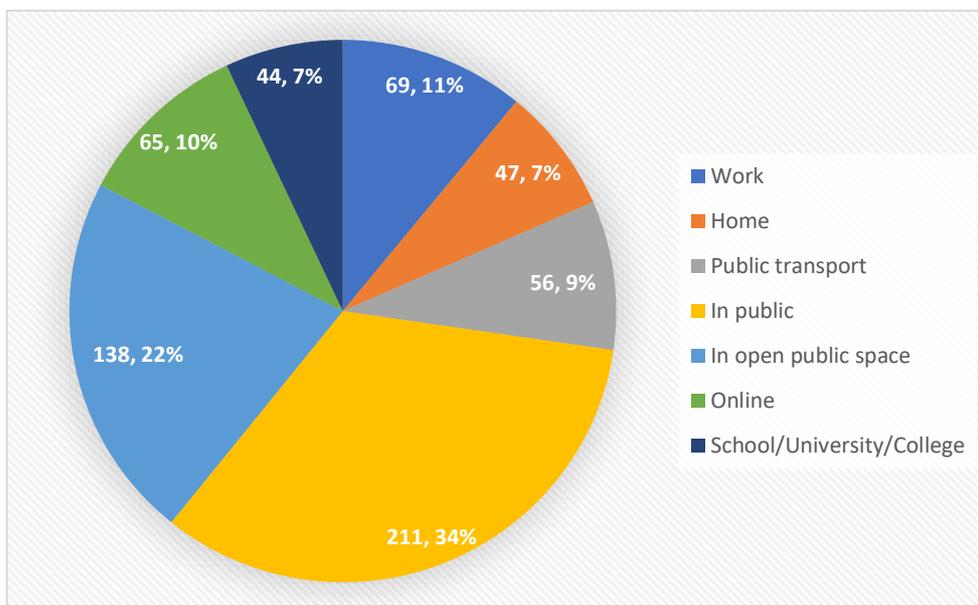


Figure 7 — Type of incident



We asked respondents where the incident had taken place (Figure 8). We found from our data that most incidents had been experienced in public or open public spaces (56%).

We also asked respondents to indicate that if they had been a victim of hate crime, how

Figure 8 — Where did the incident take place? (All)

often this had occurred (Figure 7). Overall, it was most common for events to have occurred once or twice a year, but significant numbers reported more frequent repeat incidents.

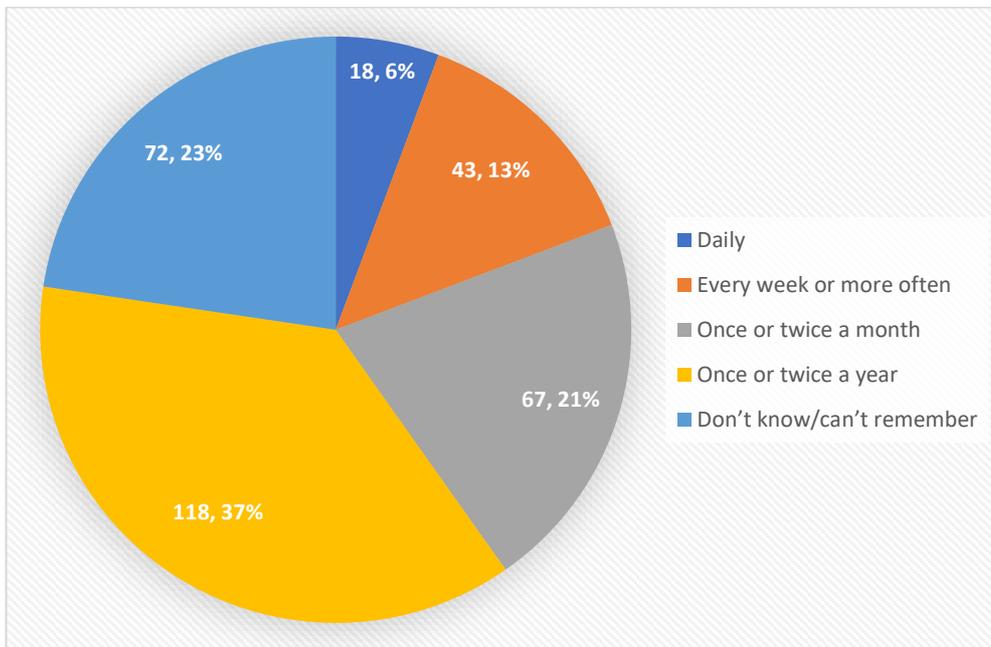


Figure 7 — How often were you subjected to hate crime? (All)

VICTIM BELIEFS ABOUT MOTIVATION

- The perpetrator, who was walking a dog while pushing a pram with a young girl in it, shouted "Poor Paki! Get a job!" as he passed me on the pavement. I was selling artificial daffodils on a voluntary basis during the Marie Curie Cancer Care's 2015 Great Daffodil Appeal. The incident shocked me greatly, but (in order to show him that he could not upset me) my only response to the perpetrator was to show him an open-mouthed smile.

We asked participants to comment on what led them to believe that the incident was motivated by prejudice about their identity. Excluding missing data and four responses categorised as not-applicable, a total of 381 responses were coded as closely to the offence types used in Home Office data (O'Neill 2017).

These are:

- Public order offences (including using obscene, abusive or threatening language)
- Violence against the person
- Criminal damage and arson
- Other notifiable offences

In addition to these, we used some further categories to capture specific types of incident:

- Sexual assault/harassment
- Online abuse
- Workplace abuse

Where it was unclear what the offence type or experience was, or we were unclear about the identity of the respondent, we have used 'unknown'.

A strength of this approach is that we have asked people to share their perceptions on what led to an incident, rather than how an incident was recorded by the police (if even reported). We are also dependent on rather limited qualitative data and in some cases, could not provide definitive categorisation.

A further challenge occurs in separating out what qualifies as crimes motivated by racism/xenophobia, islamophobia and where people have referred to 'religion'. These three categories combined account for 167 incidences in the data and it may be more useful to group these together as fitting under the five 'racially or religiously aggravated offences' provided for in statute.

We are also aware that respondents sometimes referred to more than one incident and, in some cases, being a victim on account of more than one aspect of their identity. Where it has been possible to determine this, we

have categorised these. This means a degree of double counting needs to be taken into account – specifically, we are categorising *the motivating factors* not *the number of offences*.

Despite these limitations, the categorisation approach enables us to gain some insights into the most common forms of hate crime and how motivations for such have been identified by victims, summarised in Figure 8 — Categories of motivating factors (table) below.

Offence type	Sexuality	Gender	Race	Islamophobia	Religious hatred	Disability	Body Image	Other & unknown	Total	Percentage
Criminal damage	1		2			1		1	5	1%
Online abuse	1		8	8				2	19	5%
Other notifiable offences		1	2					1	4	1%
Public order	22	42	125	32	10	4	1	12	248	61%
Sexual assault/harassment		23						2	25	6%
Unknown/not specified	6	15	10	2	2	1	1	41	78	19%
Violence against the person	4	6	7					2	19	5%
Workplace abuse		1	2					4	7	2%
Total	34	88	156	42	12	6	2	65	405	

Based on 381 qualitative responses, excluding missing data and four unclear responses.

Figure 8 — Categories of motivating factors

The highest number of incidents related to public order (61%, 248) with a depressing array of examples of verbal abuse, often but not exclusively, in public places.

The largest group of reported incidences related to racist or xenophobic abuse, and as noted above, we would suggest this group also includes incidences of Islamophobia and other religious hatred.

Throughout the survey, participants provided examples of the racist terms used during the verbal abuse, leaving little room for doubt that incidents were motivated by prejudice.

- *I was being called names because of my nationality*
- *Due to the comments which were made could only have come from the fact I am black.*
- *Commentary by those doing it on my not being white, and on how foreigners ought to go back to where they came from.*

Some participants suggested that this was a recurring experience for them, and their responses would indicate understandable anger and frustration:

- *I get called a nigger all the bloody time*
- *I get called a paki almost fucking daily by racist white people*

Taxi drivers continue to face abuse, often from drunk customers, and one women specifically cited her gender as a factor in receiving abuse as a driver. The links between verbal abuse, alcohol consumption and sometimes violence or potential criminal damage was highlighted by some of our respondents:

- *Drunk people in the cab called me a Paki many times and left without paying*
- *Called me a paki after not paying me for cab*

- *Whilst taxi [driving, I was] called paki and then hit*

Abuse was reported 'by association', where people witnessed their friends being verbally abused or themselves on account of their friendship:

- *Because I was with a group of foreign friends and some idiot shouted abuse to me and called me a paki lover*

Behaviours ranged from shouting verbal abuse to intimating and threatening harassment:

- *was followed in Radford to the city centre and harassed the whole way and called a darkie - nigger - black fuck.*
- *was called a Paki on the tram and was followed from my stop thereafter had to seek refuge in a takeaway until the white guy and his mate lost interest.*

It is also worth noting that for some, the experiences were not of people shouting abusive language but rather reinforcing stereotypes through everyday interactions:

- *I'm a brown Indian and there seems to be stereotype associated with the Indian accent. About a year back I went to one of the shops in Nottingham and the manager started doing the Indian accent on me. I was a little uncomfortable with it but I knew how to handle him so I did the British accent on him. Nonetheless, it shouldn't have happened.*

Thompson's (2006⁴) work around anti-discriminatory practice is worth referencing here (and is explored further in section 4). He links personal prejudice to the wider context and notes that humour and community level interactions are important in reinforcing prejudicial and stereotypical views. So, we might speculate that the account above may be laughed off by the perpetrator as light-hearted in comparison to the aggressive confrontations within this study. However, taken together the interactions reinforce negative attitudes towards difference.

In section two of this report, using Thompson's approach, we explore the wider structural and cultural contexts that may be contributing to hate crime. One of these big factors is Brexit, and some respondents explicitly identified this a motivation behind the crime:

- *The incident was an online argument around the time of Brexit, and involved someone openly making inappropriate comments based on my skin colour*
- *Racial remarks aiming towards Chinese people, after Brexit results.*
- *"EU immigrant scum go home" is pretty clear in that respect.*

There were 42 respondents that specifically cited Islamophobia and religion as the motivation behind the offence. As above, there was little room for doubt that this was motivated by attitudes towards the religious identity of the victim:

- *Because I wear the Islamic dress and the perpetrator was shouting that I was hiding a bomb. On another incident whilst driving in my car, a passer-by was shouting and calling me Bin Laden.*
- *called me a dirty terrorist when i was in traditional dress*
- *I was called a terrorist, which I assumed was because I'm an Asian man with a beard.*
- *I was told to take off my f... head scarf in the city centre, today, 10th of October.*
- *They behaved aggressively and were hostile when they became aware I am Muslim*
- *References made to terror attacks/72 virgins when [I was] praying in public*
- *they called me a paki and swore at me for wearing traditional dress - it was anti muslim*

⁴ Thompson, N. (2006) *Anti-Discriminatory Practice*, 4th Ed, Basingstoke: Palgrave

- *A man walked behind me and shouted 'you are murderers' aggressively a few times*

And for women, they were sometimes subjected to abuse on account of religious dress:

- *Was called a terrorist slut in town after those girls ran off to be wives of Isis members. I wear a hijab.*
- *Spat on my hijab in hyson green.*
- *We were a group of headscarf-wearing girls, and we were the only ones targeted/yelled at.*

As with racist/xenophobic experiences, some of our respondents indicated that they were not only repeat victims of similar offences but that this was occurring in different contexts:

- *Regularly am followed when I go out in a hijab and abused the whole journey back home. Regularly get abuse online and on Facebook.*

Judging the degree of seriousness of incidents from limited qualitative data is not possible nor indeed desirable. However, where more detail is provided by participants it provides insights both into the magnitude of the event and the impact:

- *My laptop... accidentally fell from the shelf of the train near a man. Firstly, he wasn't angry but when he knew that it's mine and he started to shout loudly and he said he is going to take the laptop and this because he knew that I'm Muslim from my cloth. It was really bad situation as he was continued screaming in front of all passengers while I'm continued saying sorry and he didn't care to me. I was down and went home with tears on my eyes. He said these people should go back to their countries and he was so aggressive.*

Some participants spoke not only of the impact on themselves, but also on others around them. In these cases, parents talked about small children being victims or around at the time of incidents:

- *Son at school was called terrorist. Attacked in the park and called Paki. Women on the bus said I was raising terrorists. My sons were 2 and 4 at the time.*
- *A white man shouted at me and my kids on the street to go back to my country.*
- *Was threatened... physical verbal abuse, my daughter threatened, called a fucking pack bastard.*

Alongside the dominance of Islamophobia in accounts of religious hatred, we found other examples:

- *Derogatory references to acts of Christian faith. Insults relating to my Christian faith.*
- *Personal abuse, insult, ridicule, intimidation specifically because I was Roman Catholic.*

And two cases where we are not clear of the religious identity of the victim:

- *Explicit use of religiously-motivated insults. Harassment included being surrounded by a group of shouted at for an extended period of time.*
- *The guy kept negatively referencing my beliefs and his frustration that on Thursday evenings we welcome people to our home to participate in an act of worship*

Despite significant strides in challenging the culture of misogyny in Nottinghamshire, there continues to be an abundance of negative reports into everyday sexism that appears to be a normal feature of being a young woman.

At least 42 of the responses described public order offences in relation to sexism or on account of gender, with all of these, bar one, relating to women's experiences. This everyday sexism ranges from catcalling, beeping horns and making sexualised comments:

- *Generally, it is males beeping car horns, or shouting stuff that generally seems to be targeted at women.*
- *It was about my gender, as I have been catcalled countless times since living in Lenton.*
- *Whistling in a sexual nature, comments about my appearance and what I was wearing.*

- *Being female attracts verbal abuse more than being male.*
- *I was in town late and I went to a bus stop where two men were already there. They started laughing and calling me *senorita* and trying to get me to talk to them about weed and other things and then they walked away telling me to think about it for a minute. Luckily, they didn't come back before the bus came. I've also had guys making comments and giving me creepy smiles when I was dressed up for a comment.*

Some of this can accelerate quickly into physically threatening behaviour:

- *Because I was circled and blocked by a group of older teen boys catcalling and using gendered slurs. I was running and they would not have harassed a man.*

There is also evidence in the survey of routine sexual harassment that extends beyond verbal abuse. Sadly, for many women, there are recurring experiences of assault often in the form of groping or similar behaviours.

- *I was at a festival and a guy in the crowd repeatedly kept touching up my bum despite me telling him not to. He then proceeded to call me "slut" because I walked away.*
- *I have been sexually assaulted in clubs/events and harassed in the streets. I believe this happened because I am a young girl and the perpetrator is always a male who believes he can overpower/intimidate me.*

Some women reported being victims of other serious sexual assaults, including flashing and rape:

- *Asked for bus info at a bus stop by a guy who then got his penis out, started flapping it about and thanked me for 'helping', Groped in a bar, Catcalling - I don't believe of these things would have happened if I wasn't female.*
- *Rape because I'm a girl, I wasn't physically strong enough to push him off and he didn't listen when I said no.*
- *I was raped. The perpetrator would not have victimised a man that way, it was only ever going to happen to a woman.*

There were 22 public order examples identifying homophobia or abuse related to sexuality.

- *Clearly implied, if not brushed upon, that the comments made are about my sexuality - most males who try to hit on me that I turn down try to say that I 'haven't had the right dick yet' lol. Obviously not everyone is like that however it is not acceptable even if they meant it jokingly.*
- *Abusive language relating to sexual orientation.*
- *Clearly using my LGBT status as a derogatory term.*
- *I have been called many terms that's are directly offensive towards the LGBTQIA+ community.*
- *Verbal Abuse towards me and my partner being affectionate in public (holding hands).*
- *I was holding hands with my girlfriend when a couple of men started yelling slurs, such as "dykes" and "faggots" at us.*

As before, some of our participants experienced harassment frequently and through different forms:

- *Verbal abuse while holding hands with a man, homophobic slurs, a Facebook group targeted at me and my boyfriend declaring gays should be killed. One man attempted to lure me back to his flat under the pretence he was gay, once I realised it was a trick him and his friend chased me back to my apartment and tried to get in.*

Behaviours that are perhaps less threatening continue to reinforce negative attitudes towards LGBT+ couples:

- *I was on the train on the way back home and a woman and her daughter sat down next to me and my partner. They seemed friendly until I kissed my partner on the cheek, at which point she and her daughter moved to a different part of the train. I've also experienced dirty looks and name calling in various places when out in public with my partner.*

Our survey has captured only a very small sample of disabled people and their experiences. **As a result, just four responses identified disability as a motivating factor behind a public order offence.** These two examples illustrate the aggressive nature of such verbal assaults:

- *Motivated by disability, someone shouted 'fucking wheelchair people' at me in the street. I had just driven past them in my wheelchair.*
- *Drunk shouted at and banged my son's wheelchair adapted vehicle and called it a spastic van.*

In addition to our survey, we conducted a focus group with ten people who identified as having a learning disability. From this, we found:

- Several instances of those with learning disabilities had been taken advantage of in terms of people asking them for money, and them feeling as if they cannot say no.
- When asked where hate crime occurred the most, public places (e.g. schools, work and public transport) was more common than private places (e.g. pubs/restaurants and home).
- Public transport an area where pretty much everyone had been a victim of hate crime.
- Everyone had been bullied/victims of hate crime from a young age in school.
- Consensus that the right thing to do was to always tell the police, with only one member of the group feeling like the police were completely unhelpful.

(Focus Group, 28/02/18)

As we acknowledge throughout this report, identity is not easily boxed into one category. Often our respondents identified various facets of their identity as underpinning the reasons behind the perpetrator's hate. These 'intersectional' experiences compound oppression.

- *I have never been physically attacked for being gay, but I've been openly insulted because of it. Sexual harassment (verbal) in the streets happens daily, physical harassment (groping and touching) often happens clubs.*
- *"Black bitch", "n*****", "go back to Africa".*
- *The person was laughing at my accent / Guys were talking about my body and whistling at me.*
- *The offensive words used were directed both to my colour and gender.*
- *One they after the EU Referendum I was walking home from the university talking over the phone with my partner using a language other than English and waiting for the green light to cross the road, a middle-aged man on a bicycle told me "F*ck with me and you don't have to leave". Then he jumped on his bike and vanished quickly. I didn't even have the chance to react.*
- *I have been harassed all my life for my lifestyle (goth subculture), my gender and disability. Even if they don't actively specify what they are targeting it's usually clear just from the fact they are being aggressive.*

Our study finds that at least **19 responses** related to offences that could be classified as 'violence against the person'.

- *I was attacked by a group of men from out of Nottingham who said it was because I was gay.*
- *I was grabbed by the throat and pinned against the wall of a pub because someone believed I was in a relationship with my (male) friend who I was with.*
- *was chased a kicked and punched and called a nigger at a club and outside and on the bus after.*
- *Incident one: they were shouting slut at me whilst assaulting me / Incident two was someone calling me a 'black bastard'.*

There were a small number of examples that we specifically coded as related to the workplace. For many of us, where we work consumes much of our daily experience and contributes to the shaping of our identity. The workplace also reinforces or challenges the wider norms of society, as recent debates about the gender pay gap have illustrated.

The experiences of our participants vary. Some had identified experiencing differential treatment:

- *Treated unfairly and differently compared to other members of staff.*
- *My team manager would not accept that I was reporting what my service users were saying but accused me of putting my own beliefs about marriage down.*

Others had experienced specific incidents of abuse in the workplace:

- *Xenophobic abuse by a customer at a workplace (I presume as a result of Brexit).*
- *My colleagues 'civilians' who were all 'white' did not talk to me and tried to criticise my work all the time. One police officer who worked closely took pleasure in telling my colleagues about all offenders in contact with, and they all happened to be 'black'.*
- *Get constant abuse by colleagues at work.*
- *I was called a Pollock by a colleague at [a University].*

We are concerned that some respondents in this and our accompanying survey on schools/colleges/universities specifically cite students as perpetrators, and in the context of recent high-profile cases relating to this, we would encourage universities to consider how they support the development of more healthy attitudes and behaviours:

- *I have been told by students, despite living in my family home all my life, that if I don't like the noise then I should fxxk off and live somewhere else. My elderly Jamaican neighbour, when asking a group of students to stop shouting outside her bedroom window at 3am, was told to fxxk off back to where she came from.*
- *Students being racist when drunk in cab.*
- *Students kicked my car and called me terrorist whilst at work.*
- *Always called paki by drunk students.*
- *Called paki by drunk student.*

SUMMARY

This section of the report has focused on the incidence and experience of hate crime. It found that 35% of survey respondents had been a victim of crime or criminal behaviour which they believed to be at least partly motivated by prejudice against one or more parts of their identity. When looked at across different identity groups, we found disparities in experience. Of note, the majority of those identifying as Asian or Asian British reported that they had been a victim of hate crime. Those who identified as Muslim were more likely to have experienced hate crime, than not. Just under half of those identifying as LGBT+ had been victims, as had 34% of women who responded to the survey.

Verbal or physical harassment was the most common form of hate crime experienced by respondents and most incidents occurred in a public place. The research categorised individual qualitative responses to explore the victim perceptions of motivation. As a result, the report recounts a number of shocking examples of the language and behaviour experienced by victims.

The next section of the report focuses on participant accounts of the **impact of hate crime**.

SECTION 2 - THE IMPACT OF HATE CRIME

- *It destroyed my life*

Reviewing the survey data for this study can be a distressing experience, as through it we only glimpse the very serious and often enduring negative impacts of being a victim of hate crime. Attempting to categorise the many diverse and difficult stories people shared with us for the purposes of research can be reductive. The exercise does however help us to identify the most common or recurring impacts.

It is also important to state at this point that many participants describe multiple impacts. It was especially common for someone to describe feelings of insecurity or fear, resulting in changes of behaviour and changes in relationships with others:

- *Such incidents depress me make me a more anxious person and in the case of damage to my home are expensive to put right. I fear that they will happen again.*

NORMALISATION

Throughout our investigations into hate crime, we have found that repeat victimisation is all too common an experience for many. Part of this repeat victimisation can be attributable to the normalisation of certain attitudes or behaviours, some of which have entrenched themselves over a number of years.

- *In all honesty, it does not affect how safe I feel as I have been a victim of verbal and physical sexual assault regularly in public places, so I am used to it and prepared for it.*
- *Hasn't really affected me. I'm used to it plus I don't care about others' views. Doesn't mean I condone it, however, the regularity normalised the situation for myself. Has made me a little bit more cautious of males in particular I guess when I walk home and it is dark.*
- *No, it's the same everywhere.*
- *Unfortunately it's something I'm used to.*
- *Not any affect, used to this behaviour.*

SAFETY AND SECURITY

A very common reported outcome was the sense of feeling less safe or less secure as a result of being a victim of hate crime. 80 respondents described feeling less safe, fearful or facing dread as a result of their experience. Whilst some of this was immediate and time-bound, in many cases the feelings persist.

- *I fear things like this will happen again and I fear I could be victim to something worse like rape.*
- *Both incidents made me feel very uncomfortable but the second, involving two men telling me I deserved to be raped for not smiling at them when they asked me to, made me feel particularly intimidated. I was scared to continue walking home in case they saw where I lived and try not to walk about alone when it is dark.*
- *It has definitely made me feel significantly less safe and made socialising in the town much less enjoyable.*

In some cases, the feelings of safety extended to home, university/college or the workplace, where specific incidents or threats were linked to these.

- *Makes you constantly on guard for future incidents especially when those in question threatened to follow us at home and place of work.*
- *The incident in the workplace has knocked me for six. I don't feel safe from harassment and intimidation and, especially as it's the union itself that is perpetrating this, limited as to what I can do about it.*

- *I feel nervous in public (especially clubs). Furthermore, university terrifies me. The people... have intimidated and belittled me regularly.*

In one case, a parent worried about the impact of the incident on children who had witnessed it:

- *Made me feel vulnerable and more importantly my children witnessed this abuse towards their mother and caused them distress.*

Some people have adopted coping or mitigation strategies:

- *Although I was initially shocked and sometimes feel unsafe when walking at night, for the most part this has not had too much of an effect. Feeling unsafe for me can be mitigated by speaking on the phone to someone whilst walking etc.*

More common was the translation of feelings into behaviour that was characteristic of 'avoidance':

- *I prefer not to be in town at night alone and avoid night clubs as it seems to be endemic.*
- *Reminded me of reasons not to go out alone at night, didn't feel I could defend myself, stayed in public area.*
- *I'm cautious about when people stop me in cars and ask for help i.e. directions. I don't go near a car now as that's what happened 4 men in a car shouting racist abuse on the pretext that they wanted directions so I approached the car.*

This includes suppressing aspects of individual identity. In this case, LGBT+ couples:

- *...are both now more conscious of how we behave in public. It made me feel a lot of shame at the time and it affected my anxiety/depression.*
- *Worry about being attacked physically, especially if with a partner. Worry about holding hands in public.*

Two participants described a combination of feelings related to safety, feeling unwelcome and the impact on her identity as a Muslim:

- *It has made me feel unsafe and unwelcomed and scared because of the way I dress as I wear a hijab.*
- *Feel very anxious at times especially when a national terrorist incident happens. Have considered taking my hijab off.*

The relationship between feelings of safety and security, and aspects of being confident in one's own identity, is illustrated in this case, in which the person feels isolated in their own neighbourhood both by direct harassment and unchallenged normalisation:

- *I feel slightly less safe about being open about my sexuality on the road where I live... There is also a bin on the road which someone has criminally defaced with the word 'GAY' which I assume is related to the use of the word as a negative connotation meaning 'bad'. It's not directly threatening but with that and the nature of the verbal harassment I have received on the street I do feel less than comfortable about expressing my sexuality on my road.*

Repeat victims also highlighted the consequences of retaliating, and ultimately having to accept the abuse:

- *The incident where I was called a dirty dyke in town - I retaliated and told them to piss off. I was then physically attacked- I feel I would now not retaliate verbally and would just ignore it- I tend to put my head down if I see a group of young men/people in my vicinity.*

Those who defined themselves as already vulnerable found this feeling compounded:

- *Made me feel more vulnerable as a disabled person. I'm already vulnerable because I'm physically weak. I'm surprised people like that exist.*

HEALTH AND WELLBEING

It is hard to disentangle health and wellbeing as distinctive issues from the rest of the impacts discussed within this chapter, especially given the obvious link between feelings of safety and a sense of wellbeing. In addition to generalised anxiety or feelings linked to safety, confidence and so on, some participants (13) did highlight specific negative health outcomes, most notably the impact on mental health:

- *Depression and Anxiety.*
- *The incidents have had a negative effect on my mental health.*
- *Pretty badly affected self-esteem. Made me very scared to leave house and helped contribute to a depression that led me unable to leave my bed for days on end.*
- *We are both now more conscious of how we behave in public. It made me feel a lot of shame at the time and it affected my anxiety/depression.*

As in the previous examples, where victims already experienced mental health or physical disabilities, the compounding effect was very significant, as in these two cases:

- *I suffer with stress and anxiety at this intensifies them by 20 at the time this took place. It's mentally distressing as I don't know who had taken my pic out of my house Also how many people has seen the pic is at times thinking of this makes me very stressed and anxious. I have been a victim of abuse in the past and this was known to the very person who decided to share the picture amongst the public. This made me feel completely violated. The fact they work in the youth sector too is also affecting me*
- *Terrible effect on my health. I was already ill and registered disabled. I think this has given me PTSD [post-traumatic stress disorder]. I had to move out of my previous address. I couldn't / daren't go out into my own garden or leave the house unescorted. I still daren't go back to the area and it fills me with fear & distresses me intensely if I have to. Some of my belongings are still at the previous address. I daren't go back to get them and hate it when I do even with an escort. I did a 'moonlight flit' from my previous address and wanted to be anonymous in my new address. Felt like a battered wife on the run / in hiding. Still won't tell anyone in my new life / area where I came from / lived before in case of a connection. Not living a true relaxed authentic self / life. Still on eggshells and think I possibly always will be within a 1/4 mile of that area. Not good.*

For some, early assaults on their identity from within the family home had impacted negatively on their mental health, as one participant from our LGBT+ focus group shared:

- *... a lot of the fact that I have had poor mental health has probably been down to erm.. stuff that I experienced like living at home... I mean my dad used to call me a 'cocksucker' in front of my brother and sister who are younger than me. That was really, really uncalled for. I mean that was just not the way you would expect a Dad to treat his son, or anyone in fact; you wouldn't treat anyone like. And he used to call me 'faggot' and that kind of thing. That was at a really bad point in the relationship, it became better after I left home.*

NO IMPACT?

A considerable number of participants (47) offered responses that could be categorised as no or limited impact. Some are definitive in this:

- *Not at all.*
- *Little to none.*
- *It hasn't really affected me... reported it to social services.*
- *It has not.*
- *It hasn't.*

Beyond this though there is perhaps more nuance. Some related the incident to the 'normal' experience, which suggests, perhaps, a degree of internalisation:

- *Hasn't really, pretty used to it.*
- *It was a long time ago and I feel much safer now. Unfortunately, it didn't affect me much because I thought it was normal.*
- *It hasn't bothered me. It's just part of my life. We are not all equal.*

That perpetrators may be in the minority or that there were perceived mitigating circumstances, was also identified by some:

- *I still feel safe in the city, I just know that there's a few small-minded idiots out there. It's just part of life.*
- *Not significantly, the man was clearly high or drunk and I feel capable of defending myself.*
- *No, because I know not everyone in Nottingham is the same as the man who committed the assault.*

For some, the incidents served to embolden or strengthen resolve:

- *It didn't because we refused to let it affect us. We have the right to live here regardless of our skin colour. This did happen twenty years ago. A few minor incidents after that until they realised we were not going anywhere...then it stopped*

Linked to this was the view from some participants that the incident either raised or reinforced their view that things needed to change:

- *I feel like something positive needs to be done to address the anger the working white class men are feeling towards Muslim women. We know it's deliberate targeting of a soft target.*
- *More needs to be done to tackle hate crime.*

For eight participants in particular, they had become more aware of the incidence and prevalence of hate crime, prejudice and discrimination:

- *Just made me aware that there are certain people who hold extremely negative views towards Muslims and Pakistanis in the city.*
- *It made me more aware that people could be racist towards me.*
- *It taught me that we are NOT the same under the skin, and that racism is not skin deep, but hereditary" and is passed down from generation to generation.*

This translated, for two others, into a personal motivation to address injustice:

- *To be more determined to not hide my sexuality due to discrimination, to promote equality and support others to not feel ashamed and be proud of who we choose to love*
- *Shocked. Not affected sense of safety but affected desire to improve the situation.*

SUMMARY

We asked participants to identify the impacts of hate crime and found distressing examples throughout the data. Repeat victimisation was in part attributable to the normalisation of certain attitudes or behaviours, some of which have entrenched themselves over a number of years. A very common reported outcome was the sense of feeling less safe or less secure as a result of being a victim of hate crime. In addition to generalised anxiety or feelings linked to safety, confidence and so on, some participants highlighted specific negative health outcomes, most notably the impact on mental health. Whilst a high number of participants suggested that the incident had 'no impact', we found evidence within their responses of accepting hate crime as a 'normal' experience, but also resolve to challenge it. The next section focuses **on reporting hate crime and the police response.**

SECTION 3 – REPORTING HATE CRIME

- *I felt threatened for my own safety and when I told people they said it's normal and police cannot do anything except give a reference number.*

We asked respondents if they had reported any of the crimes to the police. By a significant majority, most had not, as **Error! Reference source not found.** sets out.

POLICE RESPONSES TO REPORTING HATE CRIME

A total of 69 respondents provided examples of what happened as a result of reporting the incident to the police. Their responses present a very mixed picture of experiences, some positive, some negative, and some more nuanced.

Positive experiences were not always about the end result being a prosecution. As the examples below illustrate, the quality of engagement by police officers and the extent to which victims felt they were taken seriously made a significant difference:

- *An officer called me and discussed at length the incident and its impact on me. The perpetrators were not able to be identified but I felt I was taken seriously.*
- *The woman I spoke to on the phone helped me feel like I'd done the right thing to report it and that I shouldn't be expected to tolerate such behaviour. I reported sexist comments made to me on public transport - a year or two before I'd been flashed at and I hadn't reported it because I didn't believe anything would be done. If that had happened after the conversation I had with the police officer about the tram comments or after the campaign by Notts to categorise misogyny as a game crime I think I would have felt more empowered to report it.*
- *One particular incident involved a man ringing me at work which was a Muslim organisation and was verbally abusive after a bomb attack on a school in Afghanistan. The police sent a community officer to my workplace to offer advice and tips to stay safe. It was reassuring at the time. But not much can be done to the perpetrator. Thankfully it was a one-off incident.*
- *Person was not caught but they took full statement and took the case very seriously.*

The reverse was also sadly true. Where police follow up or engagement was less positive, it had a negative impact upon participants:

- *First response was disappointing - they did not sit me down, did not ask me questions, did not hear me out. They just gave me a number and asked me to call them if it happened again. Again? They did not even offer to call the people in question to the police station. I was a masters student that studied an intense course. I already had a downfall from this. There was no way I was going to wait it to happen again. So, I took right steps to protect myself. This sure did affect my decision making the second time a crime took place...*
- *Victim support was abysmal - no useful response when I sought it out, and receiving calls from No Caller ID number with no answerphone message daily during lectures and work so made me have to think about the crime and what I experienced daily in a disruptive way but with no positive results.*

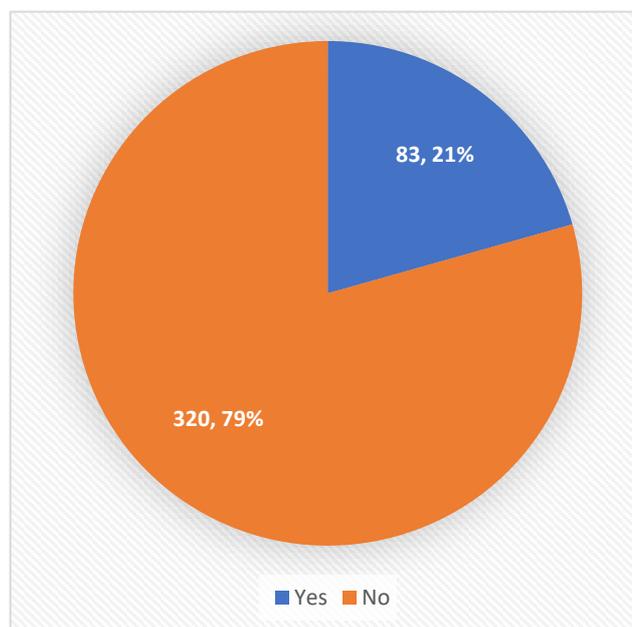


Figure 9 — Did you report the hate crime to the police?

- *The vandalism to the car, the burglary - outcome unknown - nothing was ever reported back as to what had been achieved by reporting it.*

The speed and effectiveness of the police response was, unsurprisingly, connected to feelings that the outcome had been positive. To compare:

- *Quick response and follow up. Also advised me to apply for compensation which I received.*
- *It took a long time to get the police to treat the incidents seriously. We were passed from one police officer to the next. In the end we had 7 or 8 different police officers that were primarily handling the situation. We were harassed for nearly a year before things escalated to the point that the police intervened. When they began to get involved they recommended "remediation" - a completely inappropriate course of action. As continued incidents of harassment continued to take place, the police kept asking for statements but did nothing to intervene. Only when we involved victim support and made several police complaints was our case taken seriously. The police failed to submit some of the substantial evidence we had given and the CPS asked for additional evidence, some of which we had already supplied. It has now been 10 weeks of further investigation and our neighbour our still lives next door to us without any charges.*

There were also problems with the recording of incidents and the perceived willingness of police officers to act on hate crime:

- *The police will not record one of the incidents at all. They say it's a private matter. I had to fight the police to get the second one recorded as a hate crime: they acknowledged a crime had been committed but were reluctant to record it as a hate crime.*
- *The police officer I spoke to tried to mark the crime off as non-hate ... I got that impression.*

ADVICE TO THE POLICE

We asked respondents if they could offer any comments or advice to the police on how they handled the situation and 37 people provided comments in response to this question. Eight participants wished to convey how positive the experience had been, exemplified by these quotes:

- *I don't think I have any. I was treated very nicely on both occasions, and the officers really took time to listen to my side of the story and comfort me.*
- *The Police were extremely supportive and understanding. They have done everything that they are able to at this stage.*
- *I felt the officer that dealt with the incident did so in a professional manner and has helped to achieve a solution. There have been no further incidents since.*

Of note, the positive and professional approach by the police and the willingness to engage with victims recurs through these comments. On the flipside, a number of respondents identified the need for the police to demonstrate more awareness of hate crime and more empathy with victims:

- *Know how this affects people's lives.*
- *I went to a police station to report the rape. When I told someone, I wanted to report a rape she proceeded to try and take the information there and then, with loads of other people around. I felt there needed to be more sensitivity around a delicate issue. I felt similarly about the officer who took the details of the assault: there was a distinct lack of compassion or empathy.*
- *Listen to and believe the victim!! - & take into account the reasons for their hate crime & the resulting fears & emotions.*
- *Only one to possibly two officers out of several showed any positively charged involvement. One was just completely twisted and bitter and took their personal circumstances / and life experiences out on me insulting me restricting me and trying to implement confrontational meetings with the perpetrator which thank God victim*

support said no to at literally the 11th hour giving me weeks months and years of stress and distress. I felt like I was literally having the book closed on me (-& this particular individual actually even did this once!) - due to my not feeling comfortable (-that's an understatement) with meeting with the perpetrator in the way she suggested. She also made certain suggestions and asked certain questions to and about me and others that I realised afterwards were actually deprecating to my character and reputation. She also made some frightening and unnecessary suggestions of what else the perpetrator might do!

- *I was told in a corridor that my case would not be taken further. This made it difficult to ask questions. Also, it has been a year and I still have not seen or heard from the counsellor that I requested through the police and [another organisation].*
- *There needs to be a greater understanding of how cyber and micro-aggressions harm people and there needs to be a culture of police stepping in to stop catcalling and drive-by harassment.*

Linked to this is the need to ensure good victim engagement and follow up, during investigations and at the point of the outcome – either positive or negative.

- *Whenever I spoke to someone they were great, but they didn't follow up when they said they would.*
- *Give more support to victims of crime*

THOSE WHO HAD NOT REPORTED THE CRIME

We asked participants why they had not reported it and there was a range of reasons given, which we have categorised. Of note, a high proportion of participants (49) chose not to report on account of perceiving the incident to not be serious enough, with these responses being typical of the wider group:

- *Didn't think it would make any difference and wasn't that big a deal.*
- *Didn't think it was major enough.*
- *Not worth reporting.*
- *Did not deem it significant enough to report to the police.*

The issue of wasting police time was raised, with some participants suggesting that police resources could be better used:

- *Being called racist names by angry drunk people as you are walking by is a relatively minor offence that I felt I could deal with without bothering the already over worked police force.*
- *I didn't know the name of the man and I felt like i would be wasting police time.*

In some cases, participants linked what they perceived to be the not serious nature of the incident with normalisation:

- *I didn't think it was serious enough, it happens all the time in clubs.*
- *Felt too small/pointless as happens to so many people.*
- *[The] working culture at Service Development in the University is inherently sexist, but not criminal.*
- *I felt it was insignificant compared to other crimes. I felt that no action would be taken against those who catcalled me. From the culture and society I've grown up in feels as though women are just expected to deal with it.*

The frequency of incidents had led some to learn to deal with it:

- *I think that as a female and an ethnic minority, I'm used to hearing about similar issues and convince myself that I can brush it under the carpet.*

Most respondents felt that reporting would be pointless, with 84 responses coded in this way. For some, it was felt that the incident would not be *taken* seriously (rather than judging the severity of the incident themselves):

- *I don't feel any anything would come of it. I didn't feel that the authorities would have taken any steps to find the person in question.*
- *Didn't think it will would lead to anything and would be a waste of my time.*
- *I felt my story would have been ignored. "Sir we've noted your story and will do everything we can". And then nothing would have happened.*
- *Not worth the hassle as the police don't do anything.*

In some cases, this view was informed by previous experience:

- *Experienced less than supportive response from the police previously.*
- *I have in the past and nothing has been done about it.*
- *I did not report the crime as it is seemingly futile to do so. It seems to be a common issue that I have had and previously it is not taken so seriously. Especially in the context of clubs etc. as it is much more likely to be blamed on alcohol etc. It is also quite hard to convincingly prove (it is more the frequency and trend of the incidences.*
- *I was physically assaulted at Manchester Pride 2017, an incident that without the help of a nearby bouncer, could have turned fatal. I reported it to the police and decided to file charges, but they sort of made me believe that it would be easier to drop the charges as the girl that attacked me was "a female and probably meant no harm". So ever since then I've had no hope in the police.*

Fear, both of reporting and of the potential for reprisals featured in the data as well. Some participants indicated that they were scared to report, or embarrassed about how they themselves might be seen:

- *Fear that my parents would find out and that I would be taken seriously.*

Others had identified the potential for it to impact upon their own mental health or were under considerable trauma at the time:

- *I was too traumatised and did not think to report it.*
- *I have issues dealing with bureaucracy due to severe stress attacks when I'm forced to talk to people I do not know. Other people - particularly in rule-bound institutions - terrify me.*
- *The shock of the experience...wanting to get somewhere safe.*
- *The difficulty of getting disability discrimination proved was an added pressure with which I would not have been able to cope.*

We were concerned that in some cases, people had experienced problems with reporting through work or University channels. In the work context, one person:

- *Feared losing my job.*

Two others did report but found the work processes did not end up with a positive outcome:

- *I tried reporting through the work management...it was unsuccessful.*
- *It is institutional. ...I raised it with HR but still work there so didn't want it to impact my career.*

At least two participants had been discouraged by University staff from reporting the incident:

- *The University hate crime officer told me not to.*
- *I was advised not to by my tutors, as they didn't take it as a direct attack.*
- *Of those who did report, we asked whether they were satisfied with the police response. The majority of respondents were satisfied (58%) though a significant minority were not.*

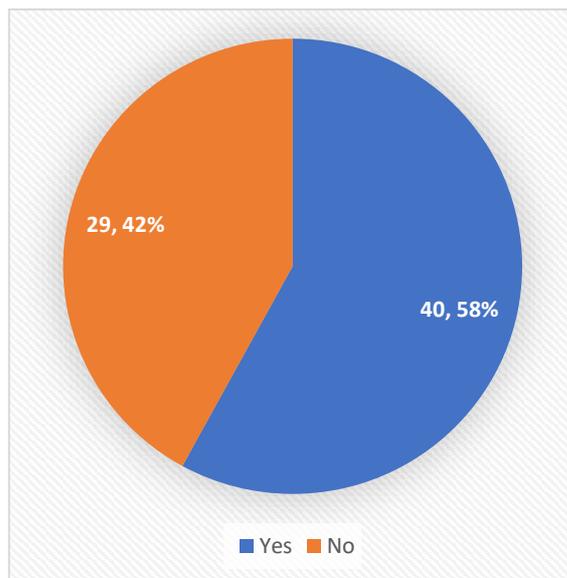


Figure 10 — Were you satisfied with the police response?

We recognise that engagement with the police and other ways of reporting is but one element of how we respond to hate crime. Much more work needs to be done to challenge the normalisation of attitudes that are motivated by unhealthy prejudice.

As our section on the wider context demonstrated, the context of hate crime matters as much as the nature of the incidents.

Some participants had identified this in their reasons for not reporting:

- *Because sometimes people do things they do not mean to/ do not realise are harmful. I believe hate has a direct correlation to lack of education.*
- *Those involved were quite young and the Police would let them off with a warning in all likelihood. These kids are only exhibiting distrust based on their parents/guardians' beliefs.*
- *Not significant enough to waste police time. Also, I do not believe criminalizing the kind of person who shouted at me is the correct solution. We need communal harmony via education not by threat of prison.*

SUMMARY

By a significant majority, most respondents had not reported any of the hate crimes to the police. For those who did, experiences were mixed. Participants identified that the quality of engagement by police officers and the extent to which victims felt they were taken seriously made a significant difference. In contrast, there were experiences of poor policing practice that exacerbated the situation for victims. As a result, respondents gave advice on how the police could improve their victim engagement practices.

Those who had not reported the crime cited different reasons for not doing so including: not perceiving the incident to be serious enough; feeling nothing would be done about it; and fear and anxiety, including the potential for further negative impact. Some participants had been discouraged from reporting.

Of those who did report, the majority of respondents were satisfied with the police response.

In the final section of this report, we investigate participant views on how hate crime may be shaped by the **wider context**.

SECTION 4 - THE WIDER CONTEXT

- *All media thoroughly biased, not concerned with welfare of citizens or in promoting any form of coexistence. Everything you read is an us against them dichotomy.*

In his work on anti-oppressive and anti-discriminatory practice, Thompson (2006) developed the useful PCS model for helping to understand how attitudes are shaped and supported by wider factors. He identifies three levels: personal (P), cultural (C) and structural (S). As Wood et al (2015: 203⁵) argue:

- *"Personal belief systems do not operate in a vacuum; they are the result of various cultural, collective and social influences, each one helping to uphold the other. Understanding how [...] individual] views are shaped is a good step towards thinking about how we can interrupt difficult norms."*

There is little doubt that there have dramatic and potentially enduring social, economic and political changes that have shaped the framing and experience of hate crime since our last survey. We asked participants to consider whether any recent national or local events or incidents, and media reporting of them, had changed how people treat each other in Nottingham (384 answered this question).

People were evenly split on whether they had or not. It is notable though that the majority of those who identified as Asian/British Asian (69) felt that they had against 45 who felt that they had not, probably on account of what appears to be an overwhelming view that the media is fuelling islamophobia (see below).

BREXIT

The most recurring factor perceived to be shaping views, and indeed experienced as a motivating factor by some of our respondents, is the decision to leave the EU, and its accompanying debate and coverage. A total of 56 respondents highlighted Brexit. For some, there was general awareness of the increased reporting of hate crime incidents since Brexit:

- *I've heard that hate crime has gone up since the Brexit vote.*

Some had noticed it in their day to day lives, but were not necessarily victims of it:

- *Brexit elections seems to have given the British students in my school the sense of superiority over foreign students.*
- *Brexit has made immigrants feel less welcome, and empowered those who would seek to make them feel less welcome.*
- *Brexit. It has led to people feeling more entitled to be open about their racism, religious hate, and hatred towards anyone who is different. My country, my city... Well, it's everybody else's who lives there, too.*

Some attributed Brexit to their own experiences of hate crime:

- *Both of the incidents happened shortly after the Brexit referendum, and both of them specifically targeted me as a non-British EU citizen, including references to my perceived lacking proficiency in English, which according to IELTS I speak at a native level, just with a slight accent. Other than that accent, there is literally no way to identify me as not-British as I'm white and look no different to other British people. Once the persons in question had heard my accent though, they became much more aggressive towards me and started using [racist] phrases...*

It has long been argued that Britain has had a problem with attitudes towards non-British EU citizens. The 1990s and 2000s saw negative attitudes towards those migrating from other European countries for economic or sanctuary reasons, leading commentators to identify a new form of xeno-racism particularly targeted at those seeking asylum:

⁵ Wood, J., Westwood, S. and Thompson, G. (2015) *Youth Work: Preparation for practice*, London: Routledge

- 6 *"...it is a racism that is not just directed at those with darker skins, from the former colonial territories, but at the newer categories of the displaced, the dispossessed and the uprooted, who are beating at western Europe's doors, the Europe that helped to displace them in the first place. It is a racism, that is, that cannot be colour-coded, directed as it is at poor whites as well, and is therefore passed off as xenophobia, a "natural" fear of strangers. But in the way it denigrates and reifies people before segregating and/or expelling them, it is a xenophobia that bears all the marks of the old racism. It is racism in substance, but "xeno" in form. It is a racism that is meted out to impoverished strangers even if they are white. It is xeno-racism." (Sivanandan, in Fekete 2001: 23-24⁶)*

The political context of that period has cemented xeno-racism as a norm, embedding, as some participants identified, an 'us and them' mentality. In its latest contextual manifestation, Brexit has been seen to give 'permission' for views that elsewhere might have been more strongly challenged, 'normalising' negative attitudes towards EU citizens living in the UK. As one participant notes:

- 6 *There is definitely a resurgence of the kind of nasty undermining gobshites that existed in the 1970s and were gradually tempered through the 80s and 90s - a kind of kickback against political correctness by a community who seem to think they've been oppressed by people tutting at their ill manners. I associate this with the Brexit referendum. There is also a strong whiff of racism from seemingly nice suburban folk around "pikeys" which seems to have evolved into some catchall covering eastern Europeans as well as the Romany communities. For some reason this never seemed to be off limits.*

It is not solely those from EU countries who are victimised. Brexit has already set a context within which other forms of discrimination can occur, notably islamophobia:

- 6 *Brexit has had an impact on how people treat individuals who are Muslim or who are refugees/immigrants.*
- 6 *I haven't personally experienced these changes but I know from my friends and from reading that since Brexit there's been a huge rise in racially-motivated hate crimes and Islamophobia.*

MEDIA COVERAGE OF TERRORIST EVENTS

The second highest frequency of response related to media coverage of terrorist events (44 respondents). Most respondents highlighted a general link between the reporting of events and an increase in hate crime directed towards Muslims.

- 6 *I find hate crime (especially potentially racially based) 'flares up' around national events which heighten Islamophobia e.g. Paris/London Attacks etc. etc.*
- 6 *The reporting of terrorist attacks seem to make ordinary Muslims feel blamed.*
- 6 *The treatment of Muslims from white people due to media coverage of Muslim led terrorist events.*

The media portray Muslims as a whole as terrorists, ever since 9/11. And people are quick to generalise a population and or race based on the actions of a few.

In some cases, participants noted particular events such as the Manchester and London attacks but there was recognition that any high-profile event causes a spike in attacks:

- 6 *The attacks in Manchester, London and the like have heightened people's wariness of each other. People are less courteous and often rude. Also dangerous if it results in positive discrimination.*

There are particular features of the media coverage that participants noted as causing concern. Some participants noted that it was not the event itself but the editorial decisions after the event that have a damaging impact:

⁶ Fekete, L. (2001) 'The emergence of xeno-racism', *Race and Class*, 43: 2, pp 23-40

- The way that the media responds to terrorist attacks by questioning the Muslim community and their knowledge of the attacker.
- I think the media portrayal of Muslim people is geared to incite prejudice, and feel that there has been an increase in the amount of hate crimes against Muslim people because of this. For example, following terrorist attacks, the media publish very biased and often openly bigoted articles. When a white, Christian person is the perpetrator of a similar crime however, they are portrayed by the media as a lone attacker, with mental health problems.
- Muslims are always portrayed as a problem to society by the media as terrorists, rapists or traffickers. If it's an offence committed by a Muslim then the religion is always highlighted, yet anyone else committing such crimes never have their religion mentioned. The word terrorist gets quickly attached to Muslims and not non-Muslims committing terrorist acts. This media brainwashing of course causes hate towards Muslims.

Data from the Home Office points to 'peaks' and 'rises' in hate crime reporting around the time of high profile events, though they also suggest that the improvements to reporting procedures may also lead to an uplift in recorded incidences. Figure 11 below, is reproduced from their review of Hate Crime in England and Wales (2016/17):

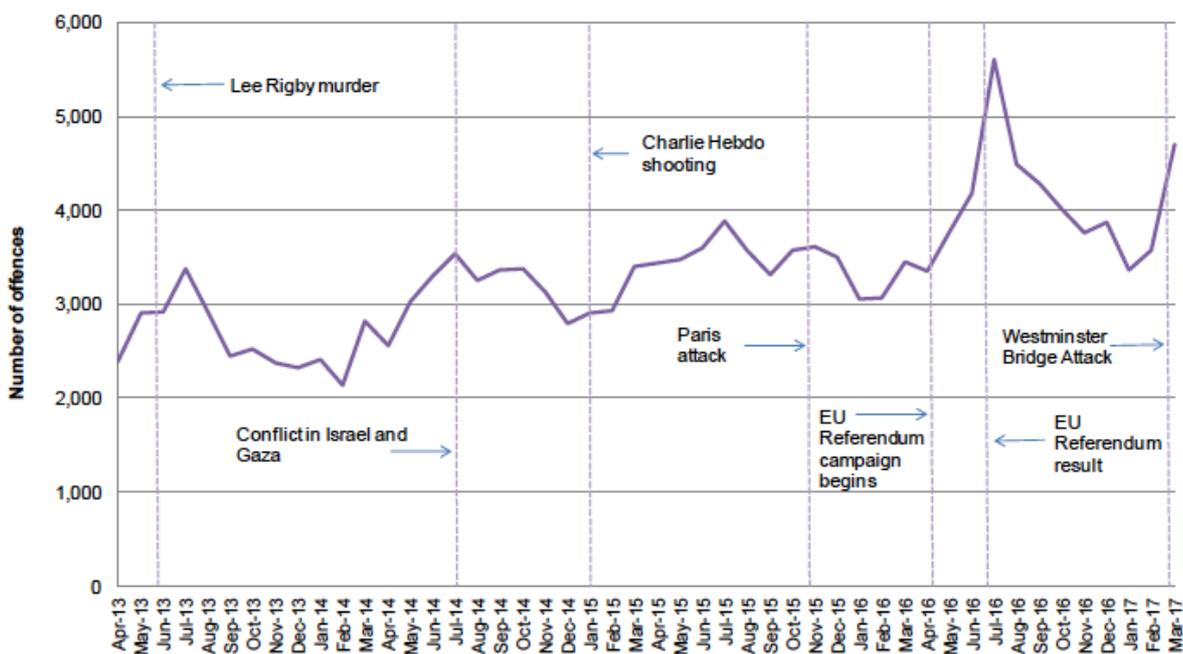


Figure 11 — Number of racially or religiously aggravated offences recorded by the police by month, April 2013 – March 2017

Source: O'Neill 2017: 6, Fig 2.2. based on police record crime data

In common with other aspects of media coverage, the sensational, dramatic and salacious dominates over the everyday stories of positive social relationships:

- The media in general like to sensationalise and marginalise Muslims especially certain outlets have a very antimuslim agenda e.g. The daily mail, Katie Hopkins. There are rarely positive stories such as 'Himmah food kitchen with the synagogue in Nottingham.

Editorial decisions undoubtedly contribute to public debate. As one participant notes though, there are alternative discourses that challenge dominant media positions:

- When politicians and media cover hate crime stories negatively it often gives a 'green light' for haters to perpetuate more hate. However, when it's tackled positively and the law is applied then it acts as a deterrent. More people are opening their eyes to Islamophobia and see the injustice/hate speech/ fake news stories and it has created compassion and empathy among some people. It depends which news topic dominates at the time and sways public opinion.

Despite the heterogeneous population of Muslims in the UK, there persists a link between Islamophobia and racism – the ‘racialisation’ of Islam (Considine 2017⁷). Victims of hate crime experience attacks based both on religion and race. This extends to those who may or may not be Muslims, with racism towards Asians/British Asians seemingly motivated by Islamophobia:

- *Due to terror attacks, Asian men who may not even be Islamic but due to people's lack of knowledge due to the media can sometimes be treated badly due to looking like the stereotype of a terrorist.*
- *I think recent terror incidents have made people more wary of Muslim people. This often extends to all Asian people.*

In one case, one participant identified the media coverage of terrorist events as an issue of race, rather than religion:

- *The killing of a soldier by black men made people feel it was appropriate to insult me for something I had completely nothing to do with apart from being black.*

There are also links between Islam and gender with two participants, and more in our Schools survey, specifically noting the intersection of these two aspects of identity:

- *Terrorist attacks mean that gendered islamophobia has increased.*
- *Any international event and media coverage creates resentment in the community and frustrations which are then meted out to Muslim women because they are perceived as being soft targets!*

There is also a wider impact on attitudes toward religion more generally:

- *The War on Terror has made religion a byword for conflict. Therefore, secularists take a moral high ground against those with faith.*
- *Several terrorist attacks have been reported by some news sources in a way that incites hatred against Muslims and refugees from Syria because many of these attacks were claimed by (and in several cases, perpetrated by individuals affiliated with) Al-Qaeda, Daesh/ISIL/ISIS/so-called Islamic State or other Islamist/jihadist extremists. These people cannot be called Muslims, in my opinion, and I am sure that most Muslims in Nottingham, in the UK, all over Europe and probably throughout the world would agree that these terrorists are not true Muslims.*

OTHER ASPECTS OF MEDIA BIAS

The link between media coverage and racism was identified in five responses, two of which noted the enduring link between crime and race:

- *Media attention on black crimes.*
- *Every time a black person is shown on TV as a criminal.*

Specific media outlets were cited throughout the survey. Some participants linked specific newspapers to their positions on, for example, the Brexit debate:

- *Daily Mail and Brexit supporting papers such as the Telegraph. Their articles create a sense of us (white people) and them (Brown people).*

And the coverage of refugees and asylum seekers:

- *In relation to refugees there is always something ignorant in the Daily Mail for example that encourages abusive behaviour.*

⁷ Considine, C. (2017) 'The Racialization of Islam in the United States: Islamophobia, Hate Crimes and "Flying while Brown"', *Religions*, 8, 165

One participant reflected a long-standing concern about the representation of mental health in the news media:

- *Unhelpful media coverage of crimes committed by individuals with serious mental illness who were not looked after responsibly and detained when necessary. Media never emphasise how most people who suffer from mental illness are not a danger.*

POSITIVE CAMPAIGNS AND MEDIA

The picture is not all bleak. In some cases, the media (and public campaigns more generally) were having a positive impact on understanding of hate crime and the strategies that can be used to challenge it. However, it was notable that this is largely a localised counterpoint to national coverage. For example, 12 respondents cited the impact of Nottingham's strategies to challenge misogyny:

- *...deeming misogyny a crime, and more activism by Women's Centre and Equation e.g. Reclaim the Night, 12 days of activism etc - more of a discussed issue and in people's minds - not sure it's affecting the perpetrators but it is empowering victims and allies to be more convicted and willing to discuss and stand up for it, and hopefully police and policymakers to view it as more of a priority*
- *Since misogyny became recognised as a hate crime, there have been poster campaigns with the aim of reducing it*

Writers on media impact have often rejected a narrow 'hypodermic' model of media influence – the simple view that people are unwitting recipients of media messages. In an era characterised by significant media diversity, social media and more diverse friendship and family networks, there is potential for alternative and more positive messages to gain ground. This has been referred to elsewhere as 'social currency' - the circulation of 'everyday knowledge in routine conversations' that is probably more important than any centralised or media managed message (see Hughes et al 2006: 262⁸). These are the everyday interactions we have that help cement or confirm ideas, rightly or wrongly, about risk. Social currency triggers (i.e. positive messages about hate crime) can enable people to discuss with others, debate, decide on and take action. It also enables common myths to be challenged (Wood 2011⁹).

In this study, participants identified the link between localised messages (police recording of hate crime or the campaign around misogyny) with people-powered campaigns and enduring movements:

- *The recording of hate crime separately by the police has certainly been made well aware to the public. And the recent "#metoo" campaign has raised a lot of awareness. I cannot say what the effect has been.*
- *Making misogyny a hate crime and various feminist campaigns over the years have started to help the problem.*

Social currency is also informed by the relationships and conversations we have about an issue. Raising and discussing awareness through networks of relationships is a sure way to enable people to better understand an issue (Wood 2011). One participant specifically noted the work that Nottingham Citizens had done through its membership to raise awareness:

- *The Nottingham Citizens highlighted hate crime and the reporting methods that are in place, it was an opportunity to gain knowledge and seek the right support during those challenging times.*

Nottingham Citizens is arguably built on relationships, and these matter in addressing hate crime. Whilst it is true that social media campaigns positively position issues on the public agenda (such as #metoo), we know too that social media can provide the platforms through which anonymous and particularly hateful abuse can manifest:

⁸ Hughes, E., Kitzinger, J. and Murdoch, G. (2006) The Media and Risk. In: P. Taylor-Gooby and J. Zinn (eds.) *Risk in Social Science*. Oxford: Oxford University Press

⁹ Wood, J. (2011) 'Public Health Approaches to Risk Assessment and Risk Management', in H. Kemshall and B. Wilkinson (Eds.) *Good Practice in Risk Assessment: Current issues*, London: Jessica Kingsley

- *Social media makes it easy for these crimes to take place and have a bigger impact and worse impact psychologically on the victim and once it out there in public domain it stays there. The long-term effects are very damaging.*
- *Even black or ethnic people are participating in hate crime feeling confident to use online platforms to spread hate and influence the views of others.*

Events, and the reporting of them, can also reinforce a sense of solidarity:

- *Reporting of Brexit and the racist incidents made people friendlier and more welcoming in Beeston Nottingham I think.*

How an area responds during such incidents is critical though. As we identified above, events alone are not necessarily the trigger – rather it is the response and the editorial decisions of the media that can actually inflame tension. To counter this, local government, local media and civil society can set an agenda about how a local area decides to respond to an issue. The positive celebration of diversity is one way:

- *... the visibility of Pride in Nottingham shows LGBT+ people they are part of their community and have support.*

The recent rejection of the 'hate a Muslim day' campaign is also a case in point where members of Nottingham's civil society responded with their own alternative celebration of Islam. One participant's contribution provides good evidence of why a city needs to take the lead on promoting solidarity:

- *On the positive side, there have been many shows of solidarity among peoples of many different races, creeds, ethnic origins and socio-economic backgrounds within the country and within Nottingham. For example, trying to keep this specific to Nottingham, there were several picnics in memory of Jo Cox, the pro-European MP who was brutally murdered in the street in her Yorkshire constituency in 2016 (I think this happened shortly after the referendum on the UK's membership of the EU). I believe the picnics were promoted by a group called More in Common, established shortly after Jo Cox's murder. One of these 'Great Get Together' picnics was on Woodthorpe Grange Park in my home district of Sherwood, where there is a real sense of community. Many people from Sherwood are welcoming to refugees and migrants. There have been several ethnic celebrations in Nottinghamshire, many of which have been organised and/or promoted by Nottingham City Council and Nottinghamshire County Council. Diwali and Chinese New Year are just some of the well-known ethnic minority events (in the Hindu religious calendar and the traditional Chinese calendar respectively) that are celebrated by council-funded events in Nottingham and Nottinghamshire local authority areas. Nottingham Asian Arts Council is funded by Nottingham City Council. The We Love Manchester fund raised millions of pounds for victims of the Manchester Arena bomb attack and their families, and the attack was remembered by Nottingham City Council and other organisations throughout the county. A book of condolences was opened in the Council House in Old Market Square so that people could sign it to pay their respects to the victims.*

SUMMARY

In our survey, we asked respondents to consider whether any recent national or local events or incidents, and media reporting of them, had changed how people treat each other in Nottingham. The most recurring factor perceived to be shaping views, and indeed experienced as a motivating factor by some of our respondents, is the debate around Brexit. The second highest frequency of response related to media coverage of terrorist events and participant views reflect national data on spikes in hate crime reporting. A small number of participants also highlighted the ongoing problem of media coverage and racism.

In some cases, the media (and public campaigns more generally) were having a positive impact on understanding of hate crime and the strategies that can be used to challenge it. However, it was notable that this is largely a localised counterpoint to national coverage.

In the final section of this report, we set out our **recommendations**.

SECTION 5 - RECOMMENDATIONS

In our first inquiry into hate crime in Nottinghamshire, we recognised that our:

- *diverse city and county [are] substantially affected by hate crime which the current statutory agencies are struggling to tackle. Hate crime strikes at who we are and so it, necessarily, is a responsibility of the entire community.* (Nottingham Citizens 2014: 27)

This position has been reinforced both by the present study which sheds light on the continuing everyday experience of hate crime, but also by the recent counter movements that demonstrate the potential power when civil society says 'enough'.

We also recognise that no amount of reforms to and investment in policing and criminal justice will automatically result in a reduction in prejudice and discrimination. Criminal justice is necessarily reactive, focused often on specific offences and offenders, rather than taking a more preventative stance.

To challenge deeply entrenched views and enduring behaviours, we need to successfully make the argument that citizens need to think longer term about how Nottinghamshire celebrates its diversity and counters discrimination, and make the point that as citizens we **love our city**.

Our boldest recommendation (1, below) is designed to contribute to a cultural shift in Nottinghamshire and is in keeping with our view that civil society, and all its members, have a role to play in tackling hate crime. We recommend the adoption of a Public Health Approach (PHA) to reducing hate crime in Nottinghamshire. The PHA repositions violence as a public health concern – rather than one solely with criminal justice - recognising that the wider environment within which violence occurs can be shaped to change attitudes and behaviours.

RECOMMENDATION 1: A Public Health Approach

- 1.1 We recommend that public, private, voluntary and other civil society organisations within Nottinghamshire and other city regions, commit to stating collectively we 'Love Nottingham' and will therefore resource the prevention of hate crime.**

Adopting a PHA to crime reduction, Nottingham could commit itself to establishing:

- A public campaign to challenge hate crime, raising awareness, the reporting mechanisms and the sources of support available to the public.
- A campaign to encourage and support 'bystander reporting', including the introduction of new technology to increase the ease of reporting.
- An accreditation scheme for organisations to demonstrate the extent to which they are committed to tackling hate crime, drawing on similar schemes (similar to Stonewall's benchmarking scheme, or the Athena Swan charter). Such a scheme would need to include, at a minimum, publicly available action plans, training for staff and mechanisms for bystander reporting.
- Hate crime should be included as a critical component in the wider Equality and Diversity agenda. This means employers committing to produce positive action plans (as mentioned above) which include commitments to increase recruitment, retention and promotion of protected equality strands and inclusion of tackling hate in E&D training.
- Employers should adopt recommendations from the McGregor – Smith report such as 1) providing public information on recruitment of those from protected equality strands 2) Mandatory unconscious bias training 3) Diversity being used as a key performance indicator 4) reverse mentoring for senior executives.
- Celebrating cultural and memorial events that celebrate our diversity and commemorate important moments in tackling hate crime (e.g. through civil society events recognising Stephen Lawrence Day).

- A pilot scheme, operating in 2-3 schools in high areas of hate crime reporting, to develop more effective public awareness campaigns for children. This scheme should be evaluated and the learning transferred to other schools.
- Better measures for information sharing on incidences of hate crime between different organisations in Nottingham.
- A special focus, led by civic institutions, on 'hotspot areas' where incidences of hate crime are highest, in Nottinghamshire this would be Nottingham city centre.
- Key agencies should review community engagement to build trust and confidence and to facilitate greater collaboration, coproduction and joint working.
- For key agencies in cities, through the 'love Nottingham' initiative to produce joint communications proactively and in response to local incidences of hate crime.

RECOMMENDATION 2: Establishing a Civil Society Forum for Addressing Hate Crime

- 2.1 We recommend that an independent forum is established by a special purpose vehicle, comprised of civil society representatives and built upon the model of the previous Race Equality Councils. This forum should be responsible for owning the recommendations within this report and driving action in Nottingham.**

Our previous inquiry into hate crime resulted in a number of recommendations that became the responsibility of statutory agencies. Whilst this work is invaluable, it removes an element of independent responsibility for holding agencies to account. We propose the establishment of an independent forum, made of representatives from civil society, that will be tasked with reporting on the progress made against the recommendations set out in this report.

RECOMMENDATION 3: Improving Awareness, Responsiveness and Scrutiny

- 3.1 We recommend that Nottinghamshire Police are better equipped to understand and respond effectively to Hate Crime which could include the appointment of a specialised Equality and Diversity Czar, and that their work is subject to the scrutiny of the independent forum set out in Recommendation 2.**
- 3.2 We also recommend that Nottinghamshire Councils run a neighbourhood arbitration scheme through the community protection unit.**
- 3.3 Given the continuing incidences of offences against Taxi drivers, we recommend that Nottingham City Council mandate the use of CCTV into Taxi Licencing Schemes.**
- 3.4 As low-level crime makes up the majority of the crimes reported in our sample, we recommend an increase in the use of effective restorative justice and rehabilitative intervention programmes.**
- 3.5 We recommend the review and outsourcing of victim care to the aforementioned specialist independent forum, as currently happens with domestic violence support via organisations like WAIS.**
- 3.6 We recommend that the special purpose vehicle, in partnership with Nottingham Trent University, review victim experience through the institutions that make up the criminal justice system, considering victim experience and a seamless process for victims ensuring strategic coproduction throughout.**

3.7 For the special purpose vehicle to review and evaluate existing good practise of hate crime prevention work with particular equality strands, such as the work of the community safety forum, with a view to establishing similar work among other strands.

Our data suggests a very mixed response for victims when dealing with the police and other criminal justice agencies. Crucially, the most effective policing was characterised by accurate recording, the speed of response, depth of investigation and positive victim engagement and follow up. Where the reverse was true, victims felt let down by the system and in some cases, reluctant to report further incidents. We therefore recommend that the police review existing training and introduce further training and development to ensure that officers and staff address hate crime in accordance with the good practice set out above.

In addition to this, we recommend that the independent forum (recommendation 2) is tasked with reviewing police approaches to tackling hate crime, reviewing prevalence rates against reporting rates, and making recommendations for improving victim engagement.

RECOMMENDATION 4: Giving Schools and Students More Support

- 4.1 We recommend that Nottinghamshire Police work closely with Schools to develop a more effective and impactful liaison service to build positive relationships with children and young people.**
- 4.2 We also recommend that schools be given a specific pack with material on teachings on hate crime to students.**
- 4.3 With the prevalence of hate crime online we recommend that funding be allocated for an app that will allow students and citizens to quickly and easily report hate crime.**
- 4.4 To compliment the work of a 'Love Nottingham' project and a body to carry out the recommendations of this report, we recommend that Nottinghamshire Police review their current School Liaison scheme to increase resourcing and include work with primary school students, ensuring a relationship between children and the police from a young age.**

Our accompanying survey into Schools found significant levels of poor awareness around what constitutes a hate crime, how to respond to it and high levels of mistrust towards the police. We also recognise the need for better early intervention to raise awareness and have identified an important contribution for Schools under Recommendation 1.

RECOMMENDATION 5: Prevention at a National level

- 5.1 We recommend cities and regions across the country adopt a 'Love our city' initiative**
- 5.2 We recommend that cities adopt independent forums to much the same effect as mentioned in Recommendation 2.**
- 5.3 We recommend implementation of the Leveson report's recommendations on postive changes in the media.**
- 5.4 We recommend for IPSO to provide guidance on accurate reporting on Muslim and wider minority community issues (as recommended last year in Citizens UK's Missing Muslims report) and to extremism and that discriminatory language in media reporting that contributes to hate crime is rooted out.**
- 5.5 We recommend the conception, adoption and support of an ethical advertising charter, so companies can ensure that advertising funds are not being channelled into hateful reporting.**
- 5.6 For political parties to sign up to a 'respect charter' which calls for no scape-goating of minority communities from faith and BAME communities to LGBT communities, and to stamp out tones and messages in campaigns which could lead to spreading fear and division.**

Our data found significant evidence that national incidences and influencers can have a big impact on a neighbourhood level with citizens, communities and in localities. Reporting from national media outlets, incidences of terror and divisive votes were mentioned time and time again when victims would provide explanations for the experiences they have suffered through.
