

Understanding Hate Crime in North Yorkshire and the City of York

"Because we're different to them."



Stop Hate Crime

WARNING: this report contains offensive language. These are examples of hate crime that were expressed over the course of this research. This language has not been censored as it is important to understand the nature of this type of crime as it occurs.



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Executive Summary

Hate crime is underreported in North Yorkshire and York. Simply put, unless the victim feels sufficiently threatened to call 999, it is unlikely the crime will be reported. The barriers facing victims are fourfold:

- Psychological barriers: the way that victims view their own 'difference' and 'put up with' negativity or abuse about their perceived difference
- Lack of understanding about hate crime: victims do not realise that they have been a victim of a crime unless it is 'serious'
- Police relationships: difficulties in communicating with the police, or off-putting negative experiences with police previously
- Accessibility and awareness of reporting mechanisms, especially for 'lower level' offences, i.e. those that do not seem sufficiently threatening or serious enough to warrant calling 999

These barriers (both real and perceived) have negative effects on hate crime reporting: victims choose not to or feel unable to report either to the police or other agencies. Some of these can be overcome: for example by improving expectations of policing by developing stronger relationships with diverse communities.

In addition, a root and branch review of existing contact/reporting mechanisms and how they are marketed is needed as the majority are unknown (such as 3rd party reporting centres, Stop Hate UK, Supporting Victims) or unavailable to some users (due to disability or language barriers).

There is an overall sense that diverse communities 'put up with' hate crime, unless it is very serious, for example involves violence. Some people are victims of hate crime on a daily or weekly basis in North Yorkshire and do not want to maintain constant communication with the police as this reinforces feelings of victimisation.

Tackling hate crime requires a multi-agency approach:

- The police must provide a clear definition of 'hate' and train staff thoroughly in recognising diversity, being able to react appropriately to people with disabilities or specific needs
- Police must work with partners in local councils to develop a strengthened response to hate crime in 'flash point' areas, such as in the Night Time Economy (NTE) or on public transport
- A 'push / pull' strategy is needed. On the one hand, ensuring that services, education and encouragement is targeted at potential victims to 'push' them to report. And on the other, develop a more proactive approach on the part of the police and partners to 'pull' people into services



What is Hate Crime?

Hate crime is defined in policy by NYP (2013) as:



Any criminal offence committed against a person or property that is motivated by an offender's hatred of someone because of their:

- Race, colour, nationality or national origins
- Religion
- Gender or gender identity
- Sexual orientation
- Disability.

A hate incident is something that is motivated by an offender's hatred of someone because of their race, religion, gender or gender identity, sexual orientation or disability but is not a criminal offence. The victim or any other person must perceive that this is an instance of hatred, even if they do not possess any of these characteristics.

The person targeted does not have to hold any of these characteristics: the offender just has to perceive or believe that they do. For example, homophobic slurs might be directed at a group of men leaving a gay bar, who are not gay themselves – but this is still a hate crime.

The five monitored strands of hate crime are: race; religion/faith; sexual orientation; disability and gender identity.¹

- There are around 278,000 incidents of hate crime per year: 3% of total crimes
- Of these, 185,000 are religiously or racially motivated
- The Crime Survey 2011/12 and 2012/13 estimates show that only 40% of hate crime offences came to the attention of the police: 42,236 hate crimes were recorded
- In 2012, 6458 individuals were convicted of racially or religiously motivated offences²

violent attacks and assaults to 'everyday' name calling and harassment. Victims of hate crime suffer because of the perceived differences between them and others: intolerant attitudes can result in hostility, intimidation and violence.³

National and international events can affect hate crime volumes at a local level: the Charlie Hebdo shootings in Paris, growing interest in right-wing politics, events in the Middle East with ISIS – to name a few – are events that impact on communities at home.

Hate crime can take many forms: from

¹ Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

² Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

³ University of Leicester, 'The Leicester Hate Crime Project,' 2014



Purpose and Rationale

To contribute to the delivery of her Police and Crime Plan, this research has been requested by the Police and Crime Commissioner (PCC) for North Yorkshire to help improve the service and response to victims of hate crime. It is recognised that much good work has been done and is planned, but nevertheless, this area of service is far from as effective or efficient as it could be.

The findings will be used to help shape North Yorkshire Police's Hate Crime Strategy/Action Plan and work as an evidence-based piece of research to support the Hate Crime Problem Profile.

The central strategic focus for North Yorkshire Police (NYP) and the Police and Crime Plan is to ensure that people feel safe, and to keep people safe from harm. This is reflected in the 4 strategic priorities for the force:

1. Protect vulnerable people
2. Cut crime and Anti-Social Behaviour
3. Focus on prevention and early intervention
4. Improve victim care⁴

Recent research in North Yorkshire showed that hate crime was an emerging issue in some communities and some felt that this type of crime was difficult to report and record.⁵ Both York and Scarborough identified hate crime as a local policing priority.⁶

It is essential that all of these priorities are responded to by improving hate crime services. Hate crime, by its very nature, affects those people who are in some way, vulnerable, due to a perceived or real difference.

We know that hate crime is underreported. But the underreporting of crime conflicts with our priority to 'be safe, feel safe.' We must understand why some people become victims of hate crime and develop our response and service to ensure they are safe. Going further we need to encourage people to step forward trusting in the police to be able to act on their behalf or to investigate further where warranted. There are also significant improvements that can be made to ensure people know when, how and why to report.

4 Police and Crime Commissioner, 'Police and Crime Plan 2013-2016'

5 Police and Crime Commissioner, 'Refresh of the Police and Crime Plan' 2014

6 Police and Crime Commissioner, 'Police and Crime Plan 2013-2016'



Hypotheses and Methodology

This research centres on the experiences of residents of North Yorkshire and York who live in, or belong to, diverse communities. To ensure that these views and experiences are understood and used by the police and partners accurately, the following hypotheses will be tested throughout each of the strand discussions:

1. Diverse groups have no relationship with the police in North Yorkshire and York
2. There are barriers to reporting hate crime
3. Victims become victims because they are different in some way
4. There is an established 'norm'
5. There is a heightened sensitivity to hate crime
6. Police response to hate crime is poor

These hypotheses will, if accurate, explain the impact of hate crime on the personal safety of individuals and why hate crime is not reported to the police (or other agencies). For each of the strands of diversity, these hypotheses will be referred to, through an explanation of three main discussion points:

- Understanding of hate crime as a crime in and of itself
- Relationships with the police in diverse communities
- Psychological barriers of victims

These three areas became apparent throughout the discussions as the main reasons why hate crime was underreported. The personal experiences of those who participated in the focus groups will provide evidence to support these discussions. This evidence will lead to recommendations for NYP and partners to implement and develop responses to hate crime.

Focus Groups

This research primarily centred on structured focus groups held across North Yorkshire and York. Seventeen groups of individuals and representatives of social diversities took place between March and June 2015: a full list of participating organisations can be found at Appendix A.

The focus groups followed a set of pre-determined questions (see Appendix B). These questions established the main areas of discussions, specifically, a lack of understanding of what hate crime actually is; relationships with the police and perceived barriers to reporting due to individual circumstances.



National Picture: Who is Most at Risk?

Hate crime can happen anywhere. Victims of hate crime have an identifiable (or perceived) difference to others.

Victims can be targeted as a result of any identifiable characteristic. Religious markers such as veils; turbans; skullcaps; crucifixes (etc.) or disability aids such as wheelchairs; carers; any visual disability or the effects of mental disability can be indicators of an individual's identity and may make them more susceptible to hate crime.

Religion/Belief

Crime Survey data from 2011-2013 shows that there are an estimated 70,000 faith hate crimes per year. Muslims are most likely to cite their religion as a causal factor of the crime committed against them.⁷ A quarter of all faith hate crimes are recorded as violence against the person.⁸

Muslims and Jews are particularly at risk of victimisation due to global events. Following 9/11, 7/7 and events such as the murder of Drummer Lee Rigby have increased 'Islamophobia' and a backlash of crimes including attacks on mosques and targeting Muslim women identifiable by their cultural dress. The ongoing Israel/Palestine conflict and attacks on Jewish establishments (such as seen in Paris 2015) add to anti-Semitic views.

Disability

There are 62,000 disability motivated hate crimes per year, on average.⁹ 32% of these occurrences were recorded as 'violence against the person.' The majority of hate crime aimed at disabled persons are physical attacks and damage/theft of property.¹⁰ Many perpetrators are known to the victim and an increasing number of offenders are teenagers and young people.¹¹

Race

There was an average of 154,000 incidents of racially motivated hate crime in England and Wales last year, the majority of which were personal crimes (such as assault).¹² Race hate crimes accounted for 85% of all hate crimes in 2012/13. Race and ethnicity are the most frequently cited reasons for why people thought they had been a victim of a hate crime, with black and Asian respondents being especially prevalent.¹³

Gender Identity

Gender identity is an emerging awareness issue as discussions about identity choices increase due to some high profile ambassadors for transgender awareness. This is reflected in the Crime Survey for England and Wales which only began asking about gender-identity hate crime in 2011. This type of hate crime has the lowest recorded figures nationally with only 361 offences in 2012/13.¹⁴

Sexual Orientation

Data from the Crime Survey for England and Wales show that there is an average of 39,000 sexual orientation hate crimes.¹⁵ Stonewall carried out the Gay British Crime Survey in 2013, which asked the views of 2500 lesbian, gay and bisexual adults found that 1 in 6 LGB people experienced a homophobic hate crime incident in the last three years, and that two thirds of those did not report it to anyone.¹⁶ A quarter felt that they needed to alter their behaviour so they are not perceived as being gay, to avoid becoming a victim of crime.¹⁷

Some research suggests that internal environments for police officers can be challenging for those who are lesbian, gay or bisexual. 1 in 6 LGB police officers and staff do not feel confident reporting anti-gay bullying in their force.¹⁸

Overall, there is evidence to suggest that hate crime is underreported in all of these characteristics. Establishing why that is, and who is most at risk in North Yorkshire is essential to tackling this type of crime and ensuring that all residents can 'be safe, feel safe.'

7 University of Leicester, 'The Leicester Hate Crime Project,' 2014

8 Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

9 Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

10 Julie Beadle-Brown et al, 'Living in Fear: Better Outcomes for People with Learning Disabilities and Autism,' 2013

11 Beadle-Brown et al, 'Living in Fear: Better Outcomes for People with Learning Disabilities and Autism,' 2013

12 Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

13 University of Leicester, 'The Leicester Hate Crime Project,' 2014

14 Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

15 Home Office, 'An Overview of Hate Crime in England and Wales,' 2013

16 Stonewall, 'The Gay British Crime Survey,' 2013

17 Stonewall, 'The Gay British Crime Survey,' 2013

18 Stonewall, 'Protecting Lesbian, Gay and Bisexual People,' 2013



Local Picture: Who is at Risk in North Yorkshire?

The table shows the combined numbers of recorded hate crime and recorded hate incidents in North Yorkshire during 2013/14.¹⁹

As expected, the more densely populated areas have higher incident rates. However, in some of the smaller districts, there are noticeable hate crime volumes.

Locally, North Yorkshire has a growing level of diversity in some of the more populous areas. York in particular, experiences a high

District	Volume
York	219
Scarborough	145
Harrogate	103
Selby	51
Hambleton	21
Craven	35
Ryedale	26
Richmondshire	13
Total	613

level of incidents, compared to the rest of the county.

The table below shows levels of victim based crime, based on population estimates from 2013.

The figures show that more populous areas have higher levels of crime, but there are some exceptions: Scarborough has a higher level of hate crime for its population, and Harrogate has a lower level.

In 2013/14, there were 370 recorded hate incidents and 226 recorded hate crimes across North Yorkshire and York.²⁰ More than 70% of the hate incidents recorded were racially motivated.²¹

These figures can be broken down further into types of hate. 370 recorded hate incidents in 2013/14 were recorded as follows:

Type	Volume	%
Racial	269	72.7
Sexual Orientation	53	14.3
Disability	22	5.9
Religious	24	6.4
Transphobia	2	0.5

From this, it is clear that race hate crime is a particular area of concern, due to the volume of crime in this category, compared to the others. However, we can assume that these figures only tell part of the story as hate crime is widely underreported.

To determine what the response of the police is and should be to hate crime, it is necessary to establish how far diverse communities make up the population of North Yorkshire and

District	Estimated Population	Victim Based Crime	VB Crime per 1000
Craven	55,500	1,565	28.2
Hambleton	89,900	2,402	26.7
Harrogate	158,200	5,244	33.1
Richmond	53,900	1,376	25.5
Ryedale	52,200	1,297	24.8
Scarborough	108,200	6,217	57.4
Selby	84,700	2,833	33.4
York	202,400	9,587	47.4

York and assess the relationship between the police and these communities. By their nature, some of these groups may be 'hard to reach' for the police, but the level of understanding and engagement may be a factor in the willingness of individuals belonging to these groups to report hate crime (i.e. if the relationship with Safer Neighbourhood Teams and PCSOs is good, there may be more willingness to report).

The following pages will explain the local picture of each of the protected characteristics, and use case studies from police incident records to explain patterns and trends. Information

gained through focus groups will affirm and explain the most prevalent issues more deeply.

The scope of this research is to consider groups specific to North Yorkshire and York. As such, some of the focus groups have been with representatives of communities that do not easily fall into the five protected strands: the groups will be included in a 6th section, 'Other Communities in North Yorkshire.'

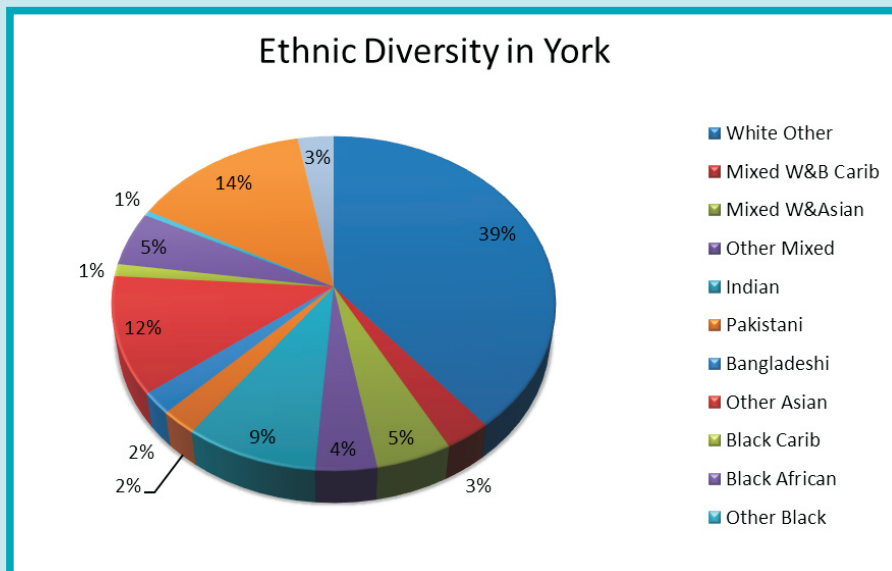
¹⁹ North Yorkshire Police, 'Hate Crime Problem Profile Refresh,' 2015

²⁰ North Yorkshire Police, 'Hate Crime Problem Profile Refresh,' 2015

²¹ North Yorkshire Police, 'Hate Crime Problem Profile Refresh,' 2015



Race



Census data shows that the social make-up of North Yorkshire is not particularly ethnically diverse, but that there are pockets of ethnicity all over the area. North Yorkshire has a very high white British ethnic population at 93.4% (80% nationally; 88% in South Yorkshire; 78% in West Yorkshire and 85% in Humberside), meaning that non-white communities are likely to be very small (over 1000 people in the largest non-white ethnic group, in Richmondshire).

York, Harrogate and Scarborough have the highest population densities, meaning that the majority of diverse populations are located in these areas. However, some less populous areas have specific diversity patterns (see below).

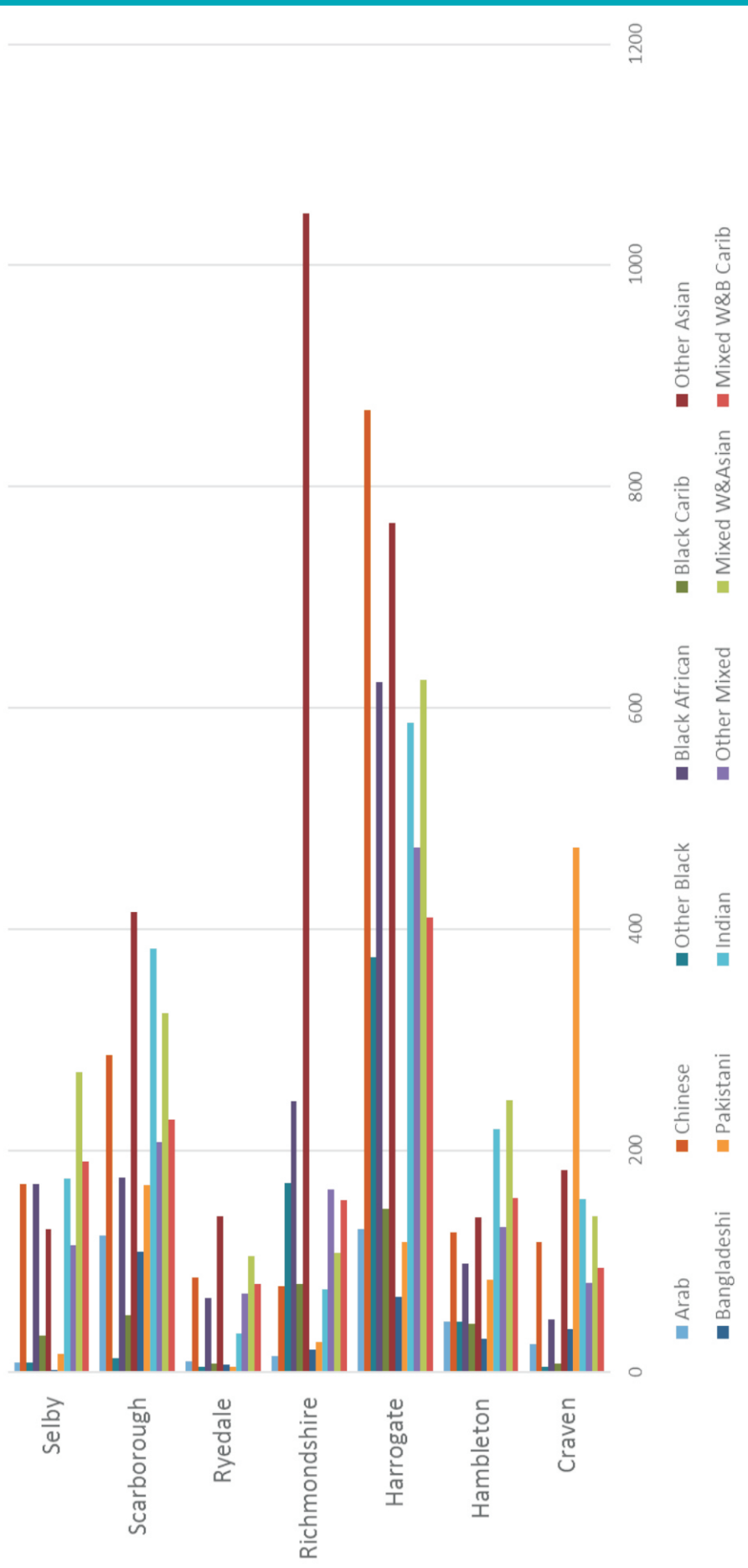
The City of York is the most populous area and has the most diverse makeup. The chart above shows diversity in York, excluding white British and white Irish.

The predominately white British demographic might mean that race hate crime is more prevalent than other hate crimes because ethnic differences (i.e. individuals who are non-white) are more obvious in a less diverse setting (hypothesis 3).

It may also mean that there is less tolerance of racism: it is not viewed by the general populous as a societal norm, so it is more likely to be reported to the police by victims (hypothesis 4). In turn, this might suggest that non-white communities have a stable relationship with the police as there is a willingness to report race hate crime.

In terms of racial hatred, derogatory racial slurs are seen most often, with abusive language.

Ethnic Diversity in North Yorkshire



1. Within the ethnic communities of North Yorkshire, Richmondshire has a high proportion of people of 'other Asian' ethnicity (21.8%). This is mainly due to the Ghurkha population at Catterick Garrison
2. Richmondshire also has the highest 'other Black' population after Harrogate at 24%. Again, this could be attributed to the diversity at Catterick Garrison and nearby towns
3. Selby and Hambleton have significant proportions of White Gypsies (18.4% and 15%)
4. Craven has a significant Pakistani community, with the highest proportion of Pakistanis in the whole county at 36%
5. York, as a densely populated area, has a large Indian community, accounting for 48% of the entire Indian population of the whole area²²





Understanding of Hate Crime

■ What does 'hate crime' mean?

All respondents who participated in the focus groups from a diverse racial background were able to identify what a hate crime is: *'bullying...because of the way we look.'* However there was uncertainty around whether name calling or non-physical methods were actually criminal. In some conversations there was a sense of embarrassment from individuals who had shrugged off verbal incidents of hate, suggesting that it 'wasn't important.'

Many felt that hate crime was not serious enough to report to the police – they suggested that if there was a physical element (assault), then they would get in touch with the police, but didn't feel that 'just bullying' was a crime. For those individuals who had stronger community links, such as students or members of active organisations, there was a strong sense of social motivation.

On the whole, the Ghurkha community (especially adult men, those at the top of the structural hierarchy), does not experience problems with crime (that are expressed to the police). However, others in the community, particularly young people, can be victims.

- Young female students at a local interfaith school have been victims of school bullying including abusive and derogatory name calling; mock imitation of accents and even assaults: *'[She] gets bullied at school... they imitate her accent because she doesn't speak good English'*

Younger people in the Nepalese community did not recognise hate crime as criminal, perhaps due to language barriers or consistency of abuse. The teenagers expressed very strong feelings of pride in their background, *'we're Ghurkhas – we help them out,'* which may be an internalised barrier to reporting.

Relationship with the Police

- What is your attitude to the police generally?
- Did you report hate crime? Why/why not?
- How did the police respond to you? How did they treat you? What was your opinion of the officer that dealt with the crime?

Overall, there was a good understanding of how to get in touch with the police if there was an emergency (via 999), and many felt that they would contact the police if the crime was severe. Generational differences would mean that older people might report crimes that were very serious, whereas younger people might be more willing to report lower level crime. However, some expressed a lack of understanding of police processes more broadly (i.e., what happens when I report a crime?) and for those who had reported previously, there was dissatisfaction around the lack of feedback mechanisms that are in place when a crime (any crime) is reported. There was a high level of uncertainty around reporting hate crime specifically due to possible repercussions of having 'told' to the police and the potential for abuse to escalate.



They keep it to themselves because they're scared of what is going to happen.

I've never met a police officer.

They're worried about what is going to happen after they have involved the police.

Others did report to the police, but understood that the nature of the crime might mean that the police are unable to act, particularly if the incident was random or the victim didn't have thorough details. Some felt that they 'just had to tell someone' even if they knew the police couldn't take the case further.

Some communities, particularly those in Catterick, were happy to *'keep themselves to themselves,'* and often had no relationship with the police. The younger people in the Nepalese community suggested that they would *'ask why [the offender] treated them that way'* and would only go to the police if it was *'really bad'* or *'constant.'* They didn't feel that name calling was enough to justify police involvement and that there had to be some perceived criminal or physical element.

Perceptions of the police more broadly focused on negative news, particularly 'institutional racism.' Although not specific to NYP, some individuals felt that this rhetoric damaged police/public relationships and made racial groups more wary of the police. They felt it was the responsibility of local forces to turn this negativity around by engaging better with minority communities. Many expressed that they did not expect the police to be experts in all cultures, but felt that the police should be confident to ask questions to develop their personal understanding and ensure that the needs of the individual are met appropriately.

Some diverse and often hidden or hard to reach communities, such as the Nepalese and Fijian populations across North Yorkshire, fall under the radar of the police and other services. Arguably there is little awareness of hate crime as a form of abuse and probably even less awareness of available services and support mechanisms.

Some suggested that the police would try to 'brush off' race hate crime, which then deters victims from reporting in the future. One participant described having racial abuse shouted at him in York city centre – the police asked him if he *'really wanted to report this as a crime, or just go your separate ways... I had the feeling they just weren't interested because there are other things they'd rather be dealing with on a Friday night.'*



Others expressed that police appeared unprepared for dealing with hate crime and that when it was reported there was little support, regardless of whether or not the crime could be 'solved'.



There was no mention of any services that can provide support or anything.

It was an unsupportive experience, I don't know how that case progressed... It has put me off, totally [from reporting to the police in future].

The 'Normality' of Hate Crime

- Do you feel like you are treated differently because of any real or perceived difference between you and others? Is this a 'norm'?
- If you became a victim of hate crime, what would you do?

There is a lack of understanding of culture and race between different communities – this is not shown through racism necessarily, but to some extent, the separation of communities. The Nepalese group said that a wider community day to help others learn about their culture would be beneficial to 'break down' any barriers or misconceptions.



Sometimes, people think we don't speak English.

Some people think, why is this person here if they can't even speak our language? That can cause an argument.

Some suggested that the colour of their skin meant that people would assume things about them, such as language or religion. They felt that this was a barrier that would continue to exist until different groups learned about each other.

Others expressed that racism was historical and that victims of abuse 20 years ago, still internalised and 'kept themselves to themselves' to avoid any further crime. The lack of integration of some communities meant that isolation from others and from services could be a prevalent issue. Minorities can easily become isolated and insular when they become victims in their own community, reducing the likelihood to speak out about hate crime:



We would have excrement thrown at our back window and bottles thrown into our yard. It was very sporadic. You lose trust in people, in your community because you don't know who is involved.

You don't know who is doing it, you don't know if it's that person you're talking to.

National and international events have fuelled intolerance towards some ethnicities. The Rotherham child sexual exploitation scandal raised questions about the Asian-Pakistani men involved and the perceived lack of police involvement; The conflict in Syria, the increasing prevalence of Islamic State (ISIS) and events such as the shootings in Paris and Canada have been well established and reported in the media.

Events such as these can be incorrectly interpreted as a 'norm' or accepted fact or representation of different races, faiths or ethnicities, fuelling racism. These generalisations and misconceptions turn into hate, aimed at people to intimidate and threaten. Many accepted that they would be victims of abuse until these representations changed.

One of the focus groups highlighted a change over time in the type of words that were used against them. A group of British Pakistani Muslim women said that when they were growing up, they would be called 'Pakis', but that they rarely hear this word now. Instead, they hear 'terrorist'. They noted that the hate had moved away from their race, and towards their religion.

Other respondents felt that their reluctance in reporting came from an internal unwillingness to accept that they had become a 'victim' of a crime. Some said it was easier to 'just get on with it' and that in some cases, the certainty of abuse was so rife, that reporting crime would take too much personal time and effort. There is a high level of tolerance in some communities due to the incessant nature of verbal abuse over many years – they have simply 'got used to it'.

The majority of race incidents reported to NYP are from people who work in the Night Time Economy (NTE), such as taxi drivers, restaurant/takeaway employees and door and security staff. There is an established relationship between police and NTE staff, as victims are more willing to report hate crime, however, preventive measures should be taken to find the causes of hate in the NTE. As with NTE-related crime more generally, alcohol is likely to be a contributory factor in raising aggression and lowering tolerance, suggesting that more action could be taken proactively to raise awareness of racism.



Case Study A: Ben

Ben owns a local grocery store in a small town. An unknown female enters the shop and demands to know where Ben is from, insisting that he is from Pakistan. She accuses Ben of selling alcohol and cigarettes to her son who is under age. When Ben asks her to leave the shop, she shouts, 'Paki bastard, go back to your own country.'

Case Study B: Graham

Graham is a taxi driver in York. He picks up two men from the city centre. During the journey, one of the men makes racially abusive remarks such as 'nigger,' and 'fucking Paki,' and, 'Turkish bastard.' He continues to make further offensive comments about Muslims and Islam, which the driver finds offensive due to his beliefs. Graham asks both men to leave the taxi – one does after Graham suggests he will call the police. The other male waits with Graham for the police to arrive, and assaults Graham by head-butting him.

Case Study C:

An attack on a Spanish couple in York was classed as racially aggravated assault: 'a North Yorkshire Police spokesman said the attackers appeared to have targeted the couple simply because they were from another country.' One of the victim's suffered a broken jaw.

Conclusion: Racism is happening in North Yorkshire

The groups involved in this research explained that racism remains a prevalent issue. Although NYP figures show that racism is more widely reported than other forms of hate crime, the discussions for this research suggest that this is only a snapshot of the reality. By way of a summary, each of the original hypotheses will be addressed in turn against the gathered evidence from focus groups.

■ Diverse groups have no relationship with the police in North Yorkshire and York

Some groups do have an established relationship: the Pakistani community in Skipton in particular has a good rapport with local officers. Others were very internal and did not engage with services, such as the diverse groups in Catterick. For some

however, historical racism in policing was seen to be a barrier and created mistrust of the service. Older people across all ethnicities were far less likely to report perceived 'less serious' hate crime. They had good understandings and expectations of the police, but would only make contact if there was more serious crime such as criminal damage.

■ There are barriers to reporting hate crime

Language barriers and lack of awareness of services and support were common themes. An inability to communicate with the police or feelings of isolation within communities means that victims do not come forward. Community Mentors at York Racial Equality Network (YREN) (who have a role to support their communities and

educate them about hate crime) were the only individuals out of 17 groups to have an awareness of Stop Hate Crime in North Yorkshire, or the services provided by Supporting Victims.

■ Victims become victims because they are different in some way

Race and misconceptions about race are prevalent. International events and news 'far everyone with the same brush' who look similar, and learned, social behaviour still exists. North Yorkshire and York is predominantly ethnically white – those non-white communities therefore are comparatively very small and in isolation, perhaps becoming 'easy targets.'

■ There is an established 'norm'

Due to social exclusion or isolation of minority communities, there is an indication that those who are excluded can become targets. Older people felt in particular that they were more likely to be victims, based on historical experience. However, this was not shown across the board: for British Pakistanis in particular, perceived characteristics of their minority, based on global events was an indicator for changes in attitudes. A comparison in more ethnically diverse areas (such as West Yorkshire, for example) may be a good indicator of how 'normal' or frequent race hate crime is in North Yorkshire.

■ There is a heightened sensitivity to hate crime

More victims of race hate crime reported to the police, suggesting that there is more awareness of this type of hate crime compared to others. Racism on the whole is understood to be unacceptable in society.

■ Police response to hate crime is poor

Some suggested that support mechanisms were not widely known and others did have bad experiences. However, on the whole, most felt that the nature of hate crime meant that there could not be a positive outcome (in terms of solving the crime), but that this was a frustration shared by both the victim and the police, rather than a fault of the police.



Disability

Disability covers physical, learning and mental disabilities. Although there were only 22 incidents of this type in North Yorkshire in 2013/14, the effects can be long-lasting, particularly if victims are vulnerable as a result of their disability. Disability hate crime attacks vulnerabilities and can exacerbate feelings of being unsafe in the local community. Most often, this type of hate crime occurs in public places. It is intimidating and can cause anxiety in those victims.

There are 135,119 people in North Yorkshire and York who have a disability that limits their day to day activities a lot (58,717) or a little (76,402).²³

There is an established 'norm' that abuse is consistent or even expected. The focus group participants expressed the most difficulties in communicating with the police, if their disability meant that communication was impaired in some way. For those with disabilities, hate crime seemed to be the most prevalent and the most under reported.

Criminal Justice Joint Inspectorate: Disability Hate Crime²⁴

May 2015 saw the publication of the CJI progress report into disability hate crime, following the 2013 review. The report considered disability hate crime as unique and separate from the other four characteristic strands due to the level of diversity enveloped by the term 'disability.' Overall, the CJI found that progress was slow and inconsistent and that far more work needed to be completed to ensure that disability hate crime was a prominent issue for police forces.

Four recommendations were made, specific to police forces. These were adopted by NYP as follows:

- Police, CPS and probation should adopt a single, consistent definition of hate crime

('any criminal offence which is perceived by the victim or any other person to be motivated by a hostility or prejudice based on a person's disability or perceived disability')

- Police, CPS and probation should consider disability hate crime and the need for its reporting to increase
- Police, CPS and probation should consider how front line staff participate in effective disability hate crime training
- Forces should review how information about disability hate crime is received to ensure victims can be identified

As of June 2015, the disability-specific definition had not been incorporated

into the hate crime procedure and policy at North Yorkshire Police. Stop Hate UK was introduced in March 2015 across North Yorkshire and York as an alternative reporting mechanism, but has received four contacts since implementation. Hate crime training has not seen any changes at NYP and there has been no review or evaluation of hate crime reporting at this stage.

Understanding of Hate Crime

- What does hate crime mean?
- Do you understand what 'hate crime' is?
- Have you been a victim of hate crime? How did you know? What did you do? Where did it happen?

In the last year, there have been 22 reports of disability hate crime in North Yorkshire. From this research alone, it is apparent that this is massively disproportionate and does not reflect the true picture. Some of the reasons for not reporting hate crime to the police are given below:

I don't want to cause trouble

I don't want to get anyone into trouble

I don't want to get anybody locked up

They will know where it's come from

They're scared of the police

They're scared of getting into bother

You think it's your fault

The person might come back and it could get worse

It's like crying wolf every time to the police

Some people might be scared

Snitch

23 Office for National Statistics, Census Overview, 2011

24 Criminal Justice Joint Inspectorate, Disability Hate Crime Review, 2015



Some individuals with complex learning difficulties in particular, either didn't understand that they had been a victim of hate crime, or feared 'getting into trouble' themselves if they spoke to the police. Some groups and organisations had good links with local police officers so there was a greater level of awareness, yet others who had not engaged with police at all, particularly those with severe learning disabilities, felt more frightened.

There was a lack of understanding about what constituted a hate crime – especially around 'lower level' public order and intimidation issues. *'There were people staring, sniggering, laughing... They don't think it's a crime.'*



'When you're out and about and you see young people talking and carrying on, I always think that they're shouting at me, but I never know if they are or not. You can tell by gesture and body language but I just think, 'what can I do about it?''

Mate crime was a feature for people who mostly had 'hidden' disabilities. *'I didn't tell them but they even knew what day I got my disability benefit.'* The feeling of having been taken advantage of financially by people who had been considered friends was not only prevalent, but had long lasting impacts on people with disabilities: *'my friend used to...beat me up and put me in hospital. He used to get his daughter to hurt me as well.'* Some found it impacted on other, true friendships, or prevented them from making new friends in new social environments.



'There are a lot of people who aren't as active [as us] and they're the ones that put up with it. They actively don't know that the behaviour they put up with from people who are "normal" has a limit. That work isn't done by the police, it's by families, which is why it's important that they are educated.'

Relationship with the Police

- **What is your attitude to the police generally?**
- **Did you report the hate crime?**
- **How did the police respond to you? How did they treat you? What was your opinion of the officer that dealt with the crime?**
- **When you're going about your day-to-day routine, do you feel safe? Are there any places/times where you feel unsafe or vulnerable?**

One of the disability groups expressed that they felt the police should offer specific crime prevention and safety advice to people with disabilities. They raised concerns that many disabled people (physical and learning disabilities) live on their own and might be intimidated or frightened when alone, especially at night. Crime prevention and 'keeping safe' advice could be given to disabled people by the police, to ensure they know where to turn if they become a victim of crime.

Others felt that local knowledge of police officers would be beneficial to people with disabilities, with regard to crime and safety more broadly and developing police community relationships. The 'familiarity' and *'that person isn't scary to talk to'* would reassure local people and encourage them to talk to the police if they became a victim.

Some individuals with learning disabilities expressed that they were frightened of the police, based on programmes they had seen on TV from 'The Bill' to 'Police Interceptors' and similar shows. They felt that the police could be quite aggressive and physical and they didn't wish to put themselves in harm's way, or cause harm to happen to an offender.

A carer who reports instances of disability hate crime on behalf of another said that they found the process very difficult due to the fact that police focus on 'outcomes' and *'doing something'*, when in reality, some victims cannot or are unwilling to give specific details about who committed a crime, for example. *'The police don't mean to be obstructive, it's superficial.'*

In the Ryedale area, assisted accommodation for people with disabilities is in more socially deprived areas: experiences of the police here were drugs raids in the early hours and serious violent crime such as an alleged attempted murder at the end of 2014. Incidents such as these heightened the fear of police: *'because I think they're coming after me. I'm literally scared of the police I really am I'm terrified of them. But I know that they're nice people underneath.'*

Deaf people expressed that they had particular difficulties in communicating with the police and other agencies. There was a distinct lack of awareness of the non-emergency 101 number, and the relevant text phone services (emergency and non-emergency). The group expressed that text phone services required use of a mini-com, which is outdated and underused. Stop Hate UK has a British Sign Language (BSL) web chat service, so users can communicate by sight (Sign Video)²⁵.



I would tell the police but I don't know how to contact them.

The deaf community don't know how to contact the police. Because of that they're keeping all the bullying to themselves.

It is important to note that for many BSL users, English is not their first language, so written English can be challenging. The police can ask deaf people to put their concerns in writing, however this is not appropriate for all deaf people and may not be suitable depending on the circumstances.

²⁵ 15% (9.6million) of the UK population has hearing loss. At a very rudimentary level, this equates to 119,040 people in North Yorkshire and York (using the overall population of North Yorkshire and York as 1.24% of the entire UK population). This could be even more, bearing in mind the increasing ageing population of the county.



We sometimes have to write things down and people become verbally aggressive.

Others shared their experiences where officers had not engaged with deaf people effectively or appropriately.



I went to the mobile police office in York for some advice and the policeman asked my son to interpret for me – he's only eight.

This highlights both a lack of disability-specific resources but raises concerns around appropriate alternatives – if this was a sensitive concern, would it be suitable to ask a child to interpret? Communication difficulties with police put victims off, and made them less likely to report crime in future.

The 'Normality' of Hate Crime

- Do you feel like you are treated differently because of any differences between you and others? Is this a 'norm'?

For the majority of the general public, it is hard to understand that some people with disabilities can be victims of hate every day.



I spent time with a blind friend... he had a white stick and without fail, every day, someone would drive past and shout, 'watch out for that lamppost, mate.' It disorientates him.

Wider awareness of the 'normality' of disability hate crime would inform and probably shock the vast majority of people. Raising awareness more broadly around disability hate crime could help protect vulnerable victims when 'out and about.' New programmes such as the 'Safe Places' scheme which is being launched across the county, provides a safe place for people with disabilities to go

when they are in town or feel unsafe or disorientated. If schemes like this are more publicly widespread, then a broader understanding of the issues could help others to spot and report disability hate crime.

Users of mental health services felt that *'it probably is quite comical'* when an individual is having a mental health crisis in a public place. One individual expressed that he felt he was being laughed and pointed at during his crisis, by younger people. For people in crisis however, their immediate concern was their health, rather than reacting to the potential crime committed by others at the time.

It was expressed that there is an overall lack of understanding about mental health from the public more widely and that derogatory terms or phrases are used frequently. *'Everybody calls everybody a nutcase, it's a throwaway comment. People say 'you're mental,' but if they knew what it was like to be mentally ill, they wouldn't be saying that.'*

People with learning disabilities felt that the randomness of name calling and hate crime in public places was normal.



In some places in Scarborough, there are still places where people are saying things when they walk past.

There are places where you just know something is going to happen, but you put up with it.

Derogatory terms referring to the physicality of disabilities are apparent: *'they say things like, 'here's a spacker coming down the street.'*

Transport was seen as a major area of contention for people with disabilities where they regularly felt victimised. From not being able to use public transport at all, through to receiving abuse when travelling, disabled people felt frightened and exposed when using public routes.



I've had my worst experiences with trains... I've had three occasions where there has been a problem and I don't use the train very often. Once there was a ramp at the platform and I was told that 'you've not given us 24 hours' notice so we're not going to use the ramps.' Another time they said they weren't trained to use it, so I had to wait until someone else came on, even though my train was there. I used the intercom to call for assistance once and they told me they couldn't do anything and I explained that I needed help and they got aggressive.

Evidence such as this was common in focus groups: many expected abuse on public transport. Several individuals mentioned unwillingness from other members of the public to move. Many felt that the driver could have done more to resolve the situation.



It can cause a big debate on the bus with everybody. Who wants to be the focus of everyone's views and opinions? Nobody.

One person stated that buses could be difficult because bus drivers were not willing to stop at all: *'I know someone who had to wait for 3 buses before getting on one.'*

Others shared that public transport could be an environment where hate crime took place.



We were on the bus, at the back of the bus and there were three boys and a girl on the other side of the bus. We were chatting and one of the lads was repeating what [she] was saying in a posh voice and then they were throwing rolled up bits of newspapers in her direction. At the next stop, we moved to the front of the bus and then she told the driver but he just ignored her. They got off at the next stop and one of the lads called her a 'psycho.'



People with learning disabilities felt more vulnerable on public transport and were intimidated by other users, even if there was no evidence that any crime was being committed. *'In case people are drunk... I had to get up and move, I felt so uncomfortable.'*

Case Study A: Richard

Richard is leaving the supermarket to return to his car when he is approached by an unknown man. Richard hears him say, 'now then you bastard,' and follows him as he approaches the car, adding, 'you're not man enough to fight me.' Richard doesn't respond and continues to his car, when the man shouts, 'you're a spasticated bastard,' and leaves.

Conclusion: Disability Hate Crime is a Unique Problem

The individuals involved in this research suggested, by sharing their own experiences, that disability hate crime is very widely underreported in North Yorkshire and York. Disability presents in many different ways and as a consequence requires a far greater understanding of what disability means, in order to provide the most appropriate response for that individual: disability can mean physical, mental and learning, as well as disabilities you might not think of such as Autism or diabetes. Some of the limitations to reporting hate crime for those with sensory and severe learning disabilities are particularly significant.

■ Diverse groups have no relationship with the police in North Yorkshire and York

On the whole, many felt that they would approach the police and knew how to contact them via 999, if there was a serious crime. However, hate crime was not deemed to be serious enough to justify contacting the police. People with learning disabilities in particular felt there needed to be a sense of danger and urgency to contact the police, that was not often apparent with hate crime. Some said that they felt safer when they saw a police officer. Some individuals with learning disabilities, in particular, were frightened of the police, due to lack of contact or misconceptions about the role of aggression in policing. Some disability social groups had arranged meeting with PCSOs and local officers, meaning that there was familiarity and understanding between groups and officers.

■ There are barriers to reporting hate crime

For individuals with some physical disabilities, getting in touch with the police or other services was a challenge. Deaf people did not know about the text phone services and felt it was an out of date system. Those with sensory impairments had no knowledge of the non-emergency 101 number and so did not report crime because they did not want to call 999. Some felt that talking to services was hard if they had communication difficulties and that people were not patient with them, which increased anxiety levels. Only those at YREN and those local to the Eastfield Centre in Scarborough noted the use of 3rd Party Reporting Centres, suggesting that these are widely underused and/or inaccessible.

■ Victims become victims because they are different in some way

Individuals with learning disabilities did not always understand that they had been a target of hate crime because of their disability, suggesting that there is a gap in education about why hate crime occurs. Others recognised that their victimisation was as a result of their 'difference.'

■ There is an established 'norm'

Significantly, the majority of respondents in the disability groups used phrases like, 'it happens all the time,' 'it's always been like that,' and 'it's normal.' Those who had life-long disabilities felt that they had been targeted for 'as long as [I] can remember,' and had become used to habitual abuse.

■ There is a heightened sensitivity to hate crime

There is a high awareness of hate crime in disabled communities, but the sensitivity to 'do something' or report it was low due to the nature of the crime and regularity of occurrences. There was some feeling that non-disabled people wouldn't help if they saw a disability hate crime occur.

■ Police response to hate crime is poor

Responses to the police were mixed: some had a very thorough service, whereas others struggled to even communicate with officers or staff. There was recognition that the nature of hate crime meant that police may be unable to help if the incident was random or the victims didn't know the offender. Few were aware of external support agencies or networks: participants at YREN expressed knowledge of Stop Hate UK and its functionality for disabled people. There is little awareness of alternative reporting mechanisms and no understanding of the need to record hate crime.



Religion

Increasing cultural diversity means that we are more aware of different religions and cultures than ever before. But there is a lack of understanding of faith, especially where international events, the media and news have highlighted specific religion-associated incidents.

Religion	Volume
Christian	533039
Buddhist	2625
Hindu	2164
Jewish	765
Muslim	4218
Sikh	325

Christianity is the biggest religion of residents in North Yorkshire and York, however, other major world religions are represented, particularly in the more populous areas of the region. The total figures are highlighted in the table above, with a visual, district representation on the following page.

After Christianity, Islam is the most represented religion in North Yorkshire. It is also the most targeted in terms of hate crime: a new mosque being built in York has raised some local concern and animosity towards local Muslims, increasing levels of hate crime and intolerance.

Case Study A: Stuart

Stuart is a security guard at a large shop in the town centre. An unknown man enters the store and says to Stuart, 'all Muslims are terrorists and you don't belong in this country. You are a Paki bastard.'

Case Study B: Ian

Ian is a member of door staff at a popular nightclub in York. He refuses entry to two men, due to their level of intoxication. As a result, the two men have called Ian a 'Paki bastard,' and 'Bin Laden.'

Case Study C:

A man of Asian appearance is walking in town when someone known to him shouts, 'he's a fucking suicide bomber.'

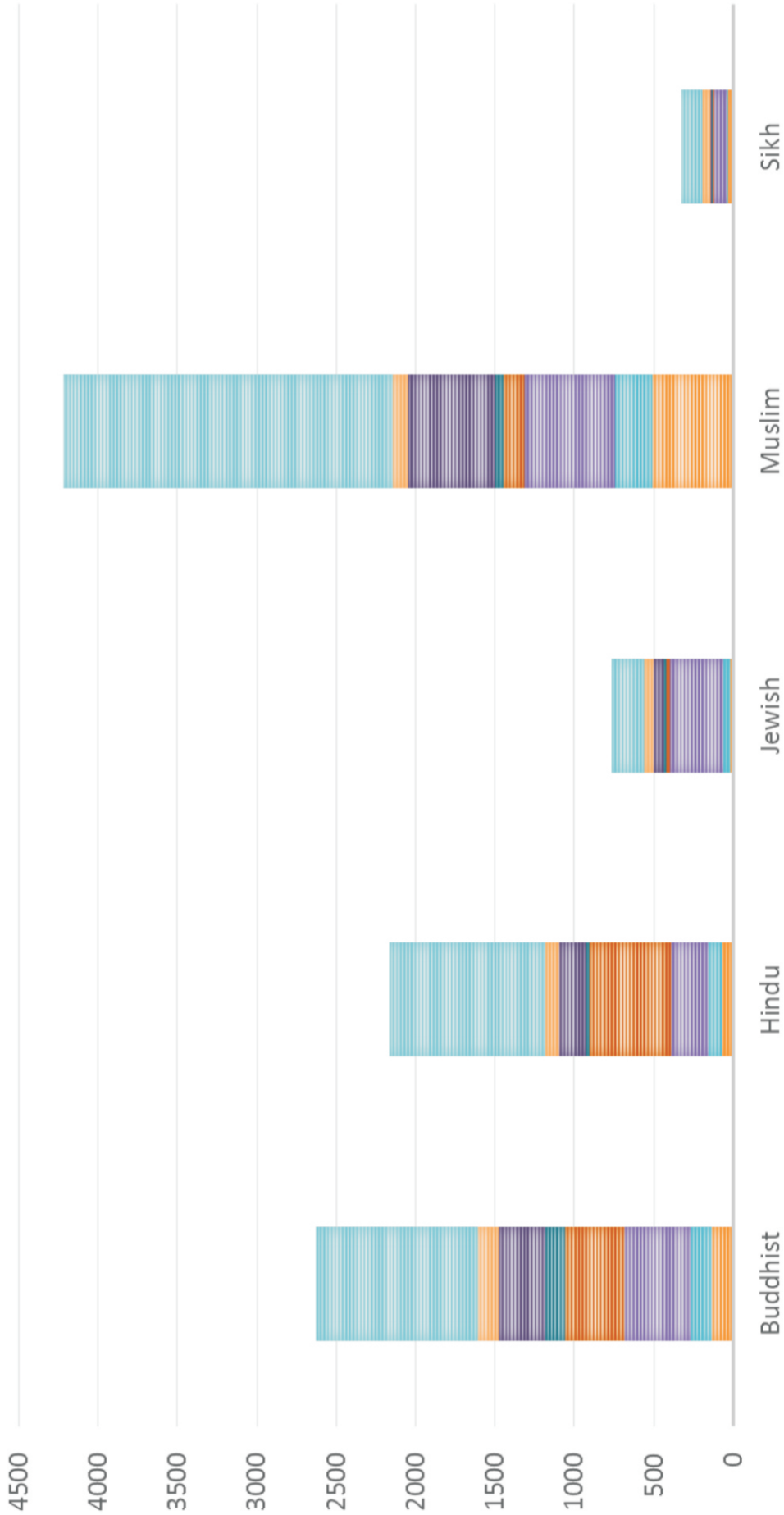
Case Study D: Simon

Simon is Jewish and wears religious markers to signify his faith. He is walking down a street when a passing vehicle slows down and an unknown male shouts and mocks, 'oi Jew! You don't have a foreskin on your penis!'



DIVERSITY OF RELIGION IN NORTH YORKSHIRE AND YORK

■ Craven ■ Hambleton ■ Harrogate ■ Richmondshire ■ Ryedale ■ Scarborough ■ Selby ■ York



York has the highest proportion of different religions, however, other districts have unique features. Richmondshire for example, has significant numbers of Buddhists and Hindus (due to the diversity at Catterick Garrison). Hambleton has far less diversity in comparison, but has a larger Buddhist population.

Overall, there is a large number of Muslims across the county; this is important due to the changing nature of religious hate crime and growing Islamophobic feeling in some parts of the UK.



Understanding of Hate Crime

■ What does hate crime mean?

There was a high level of 'expectation' of hate crime from individuals whose religious identity was visually obvious. There was a good understanding of what hate crime is and why individuals might be targeted.

There was a strong link between ethnicity and religion in many cases: those who were seen to be ethnically, typically Muslim were more easily identified, exacerbated further by religious markers such as headscarves. As a result, Muslim women were targeted more than men because of their cultural dress. Contrastingly, Sikh men were more likely to be wrongly identified as Muslim due to perceived similarities in ethnicity, rather than in dress.

As such, there were strong links between race hate and religious hate due to the visual presence of some religious markers (such as headscarves or Jewish skullcaps).

Relationship with the Police

- Did you report the hate crime?
- When you're going about your day-to-day routine, do you feel safe? Are there any places/times where you feel unsafe or vulnerable?

In Skipton, the Pakistani heritage community is well integrated into the wider community and there is a strong relationship with local PCSOs. By breaking down cultural barriers, the community feels comfortable talking to the police about any problems. This is an example of good practice that should be encouraged across the force as far as possible.

In York, the diverse religious communities felt comfortable with the police and were able to approach them if needed. There was no feeling in any of the groups that the police weren't good at their job or mistrusted, yet some suggested that some officers were not good at recognising

a hate crime and were afraid to ask questions. One individual suggested that officers should feel comfortable with all diverse groups to ask questions about their faith. One respondent argued, *'there is no such thing as a stupid question... I'd rather they ask than assume.'*

Some suggested that social media provided a platform for religious hate crime. Similarly to other online crime incidents, victims or those who felt 'offended' by online content did not report to the police because they didn't know who was responsible or if any action can be taken.

Some older people within these communities (some of which were ethnically Black and Minority Ethnic (BME) or Eastern European, too) may have communication difficulties due to language barriers which restrict reporting.

The 'Normality' of Hate Crime

- What do you think were the causes or underlying factors of this crime?
- Do you feel like you are treated at all differently because of any perceived difference between you and others? Is this a 'norm'?

Reporting in religious communities was low as there was a high level of endurance and almost an expectation that they would be victims of hate crime.

Participants had noticed a change in attitudes towards them, following global events. A Jewish male expressed that people were far less tolerant of him and his religious views after 7/7, even though Judaism had no links to the attack. Others expressed that the extent of news coverage of particular events meant that there were changes in attitudes: the Israel/Palestine conflict was one such example.

Overall lack of public knowledge about Islam in particular, perpetuated prejudices. The Pakistani ladies group that participated in this research define themselves as Muslims. They have noticed a change in hatred

aimed towards their religion rather than their race:



[Being called a] terrorist hurts. These events affect us too and we get upset like everyone else. When I go into Morrison's and there are all the headlines on the papers I wonder who has their eyes on me and I put my head down.

Others suggested that people might make comments to them because *'they assume we don't speak English.'* They felt more targeted than Muslim men because their cultural dress visualises their religious identity.

There was less understanding towards those who had converted to Islam, as this was perceived as a conscious choice, rather than having being 'born into' the religion. One individual expressed that the 'White Widow' gave the perception that converts to Islam were 'worse' because of the severity of terrorist attacks. The groups expressed that perceptions of Islam were increasingly based on global events and media reporting and that there was no distinction between Islam and extremism.



I'm not a Muslim, but when I wear my full turban, the abuse that I get is like that. God knows what people who are actually Muslims are getting on a regular basis. - A Sikh male

The Nepalese community expressed that their religion (Hinduism) attracts questions about festivals and cultural dress. They expressed that people do ask questions about their religion: some said that people can assume that they are Muslims but they did not experience negativity as a result.



Conclusion: Religious Hate Crime is endured

The research suggests that some religious hate crime is growing in North Yorkshire and York, but remains underreported. Muslims (or those perceived to be Muslims) are especially at risk due to international events and mass media reporting of radical Islam.

■ Diverse groups have no relationship with the police in North Yorkshire and York

The Muslim group in Skipton had a very good relationship with the police, joining in engagement activities and community days. However, Muslims in York and Hindus in Richmondshire felt that the police could be more forthcoming in developing relationships and understanding religious practises.

■ There are barriers to reporting hate crime

For some individuals, particularly older people, communication and language barriers could prevent reporting hate crime. On the whole, hate was widely recognised as a crime, but for some individuals it was an occurrence that had become consistent over time. There was a lack of awareness of other support groups for those who had become victims, but faith communities were quite close-knit.

■ Victims become victims because they are different in some way

Those who conveyed their religion through visual markers or publicly expressed their beliefs were targeted more easily. Muslim women suggested that they were 'more obvious' than Muslim men because of their choice of religious dress. Others suggested that where they spoke publicly about their beliefs, they were more likely to receive negative feedback from the public. Evidence from police incident records suggested that assumptions about an individual's religion based on their perceived ethnicity may be an indicator of difference.

■ There is an established 'norm'

There was a suggestion that faith was an excuse for abuse, or that some faiths were likely to attract more negative attention than others. Due to close links between ethnicity and religion, particularly with Islam, there was a developed sense of being able to '*put up with*' abuse. Some noticed that hate was now aimed at religion, rather than race, a stark example of this being a white Irish woman who had converted to Islam. One individual explained that religion had always been a '*point of contention*.'

■ There is a heightened sensitivity to hate crime

There was a very good overall awareness of hate crime in diverse religious communities, however there was no more positive action to report it amongst faith groups than any other diverse strand.

■ Police response to hate crime is poor

There were no comments to suggest that the police were not doing a good job or being unresponsive. Many felt that they could approach the police, and assumed that they would help if needed. Some suggested that better engagement with diverse communities would develop relationships, but understood that the police can't be '*everywhere at the same time*.'

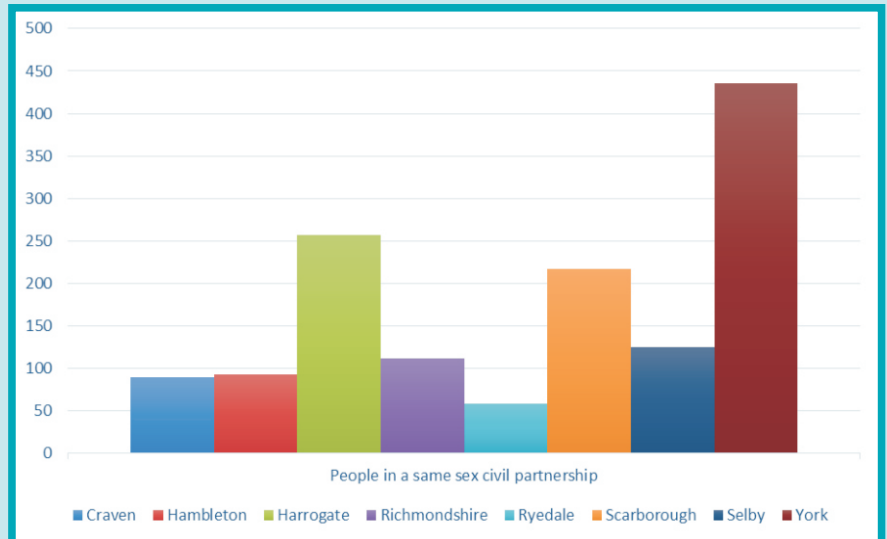


LGBT

Although not collected in census data, government estimates suggest that 6% of the total UK population identifies as lesbian, gay or bisexual, but no official figures exist to show exactly how many people this includes. Generally, the average British person knows 5.5 gay men and 3.1 gay women.²⁶ Even less data exists on how many trans people live in the UK.

A YouGov survey in August 2015 showed that 49% of young people (18-24) identify as something other than 100% heterosexual.²⁷ This shows the level of diversity of sexualities that must be considered by police when speaking to the public.

A partial indicator of some sexualities is the number of same-sex civil



partnerships in North Yorkshire and York – information that is gathered in the census. Although this only provides information for a

minority of LGBT people, it offers some indication of how large the LGBT community in the county might be.

There are 1386 individuals in same sex civil partnerships in the county, as recorded in the 2011 census.

In Yorkshire and the Humber, 1.3% of the population identify as lesbian, gay, bisexual or transgender.²⁸ The Lesbian and Gay Foundation found that STIs, poor mental health and drug and alcohol misuse are disproportionately prevalent in LGBT communities.²⁹ LGBT hate crime can be a daily occurrence, particularly for those in rural communities.³⁰ For North Yorkshire, then this could be exacerbated due to the unique rurality of the county: the ethos of 'the only gay in the village' could be extensive.

LGBT issues have become more prevalent in recent years and acceptance has grown, with Section 28 of the Local Government Act being repealed in the UK in 2003.³¹

Transgender awareness has been more visibly established recently following media attention of prominent Trans women, Conchita Wurst (Eurovision winner 2014); Kelly Maloney (formerly Frank Maloney, boxing coach); and Caitlyn Jenner (formerly Bruce Jenner, Olympic Gold Medallist), yet there is still a lack of understanding and tolerance amongst the wider population.

Understanding of Hate Crime

■ What does hate crime mean?

Levels of understanding were high due to the consistency of abuse that had been received over time. Many chose to only report more serious crime (if at all), based on previous relationships with the police. There were some nuances within LGBT communities that might act as barriers to reporting, particularly if victims were not already, officially 'out.' More broadly, there were discussions surrounding mental health in LGBT communities and the effects of hate crime or abuse, particularly on trans

people. There were suggestions that suicide rates were high for those who felt that they were living in the wrong body – up to 40% of police time can be spent responding to mental health needs, so a greater understanding of LGBT health is essential for understanding demand on service.

Hate crime is still prevalent in LGBT communities due to years of persecution and intolerance in wider society. The group shared that 'normal' levels of bullying occurred frequently, and one suggested that he had heard 'about 100' different LGBT hate crimes from within York over the last five years.

26 YouGov, 'The average Brit knows 3.1 lesbians,' 2014

27 YouGov, '1 in 2 young people say they are not 100% heterosexual'

28 York Health and Wellbeing, a Joint Strategic Needs Assessment (JSNA)

29 York Health and Wellbeing, a Joint Strategic Needs Assessment (JSNA)

30 The Independent, 'LGBT people are subjected to hate crimes 'on daily basis,' 2015

31 Local Government Act 1988, Section 28



Sexual assault in minority sexual identity communities can be prevalent, but underreported due to remaining stigmas around sexual health and preconceptions and prejudices around sexuality.



What does hate crime look like? It looks like being raped for coming out as a lesbian.³²

Sexual assault and rape are hugely prevalent in LGBT communities.

The group suggested that the image and stereotype of lesbians and gay men in pornography have added to the 'sexualisation' of these communities. Even 'fetishisation' and interest in different types of sex through porn had had an effect on different communities. The extremity of pornography, both in traditional, fetish and other sexual preferences can mean that an inaccurate and even damaging view of the physical relationships of LGBT people is portrayed.

Relationship with the Police

- Did you report the crime?
- When you're going about your day-to-day routine, do you feel safe? Are there any places/times where you feel unsafe or vulnerable?

Historically, the police and LGBT communities have had negative relationships – the group felt that that police have a 'lot of work to do' to undo the previous persecution of gay and lesbian people.



[Section 28, Local Government Act] 'People were arrested left, right and centre for being the way they are. The police have to unravel that history. They think it's easy to say that they're 'LGBT friendly''

'The police raising the flag one day a year is fantastic, but to keep that awareness, it needs to keep it up all the time, so does the council, the libraries... it gets normalised, rather than being a "special" day.'

Others suggested that the police were viewed as intolerant or anti-LGBT, based on past experiences with police officers and a lack of visible LGBT representation from within the police force itself.



A lot of people don't want to report because there's a notion that the police are anti-LGBT because some of the police are anti-LGBT

Future research about the internal makeup of North Yorkshire Police will suggest how the organisation works with LGBT communities internally, and how this is reflected to face the public.

Others felt that the police response to hate crime could suggest that they felt it wasn't important. There was wide understanding of the austerity cuts and the impact that this had on public services.



If an incident happens and two weeks later the police turn up to tell the offender that a hate crime happened, it is to tell the offender that it is not important.

She gets bullied online... She's just waiting for someone to take it seriously.

There was direct reference to an incident in York where a gay couple received hate mail, attracting local media attention. Individuals in the focus group suggested that the police would normally be inactive, but because of the heightened interest, the issue was investigated fully.



If it wasn't in the media, I don't think that it would have got very far with the police.

For transgender individuals, some felt 'singled out' as identifying as trans when they (before or after their transition) would choose to identify as male or female. Others did not wish to disclose their gender identity – if they had been victims of more than one type of crime, they would have to explain their history repeatedly, to different officers, which many may not wish to do.

The 'Normality' of Hate Crime

- What do you think were the causes or underlying factors of this crime?
- Do you feel like you are treated at all differently because of any perceived difference between you and others? Is this a 'norm'?

The frequency of hate crime incidents meant that crimes remain underreported – some suggested that they would never be out of contact with the police if they reported everything. Others felt that if the police did attend or have more patrols, then the crime would just move elsewhere, rather than go away.

³² This disclosure went through appropriate channels to ensure the safety of the victim. The victim did not report this incident to the police due to lack of forensic evidence (after the event) and little faith in the criminal justice system due to low conviction rates for offenders of rape and sexual assault



There can't be a police officer everywhere, all the time, so people will just do things where there isn't one.

A car drove past and someone shouted 'scum of the earth' at me.

Transgender people, or those who did not identify as male or female (non-binary) said that their genders were often misjudged. They suggested that the traditional terms of address from police officers and other public services were limiting and did not promote feelings of trust. Some felt that being addressed as 'sir or madam' immediately alienated them.



It's basic communication skills: it really isn't that hard to say, 'hello, how are you?' or, 'hello, how would you like to be addressed?' it really isn't that difficult.

The group suggested that this basic level of understanding could be included in police diversity training, recognising that it wouldn't be appropriate to ask everyone how they wished to be addressed, but giving officers and staff that the knowledge that it was 'okay to ask.'

The groups suggested that there is an overall lack of awareness and understanding of LGBT identities, meaning that hate crime can be very prevalent as a result.



You walk down the street and people say 'are you a lad or a lass?' what does it matter?

The extension of LGBT to include identities such as queer, intersex, asexual or androgynous meant that there is an 'alphabet soup' of different sexuality identities. Although the group was open to people asking

questions to gain a better understanding of different sexualities they felt that greater tolerance was needed, particularly on how to address people. There was also suggestion that the evolving meaning of LGBT to include QIAPK³³ might mean that it could be difficult for those outside the community to maintain awareness levels.

Participants in this research included transgender men and women. They expressed that there is still an enormous lack of understanding surrounding what 'transgender' means and they did not feel confident to share experiences of their transition or their lifestyle outside of close friends and family.



I've been sexualised by colleagues when I lived on the south coast who had seen my whole transition and I've experienced bullying in the workplace. I experience bullying in the workplace now, but they don't know my history. I've experienced attitudes that trans people are revolting.

32 Queer, Intersex, Asexual, Pan/Poly sexual, Kinkiness



Conclusion: Strengthen Police Relationships

The LGBT community made the most criticism of the police, compared to all of the other groups. Historical relationships and the level of persecution felt by LGBT people in the past (by police) remains impactful today. Institutional racism remains at the fore of racial tensions and a similar, established anti-LGBT feeling is thought to exist among some police forces.

■ Diverse groups have no relationship with the police in North Yorkshire and York

Some reported having strong relationships with local PCSOs and argued that the majority of police currently are willing to engage and be involved – there was a noted positive police presence at York Pride 2015, for example. However, many participants felt that the police didn't ask sensitive questions when a crime had been reported, failing to consider the needs or feelings of the individual. Some argued that they 'got off on the wrong foot' with officers who made assumptions about their gender identity or sexuality. There remained feelings that some police officers were anti-LGBT.

■ There are barriers to reporting hate crime

There were some personal barriers, for example if victims had not made their sexuality or gender identity known, or if abuse was indirect. There was good understanding of available support services other than the police and support networks within the LGBT community are strong.

■ Victims become victims because they are different in some way

Many felt that they had been judged or persecuted for a long time, however they had noticed some social changes in acceptance of lesbian and gay people in particular. The LGBT community felt that more social change was needed to develop

tolerance of sexual differences, especially those identities that went beyond the LGBT acronym.

■ There is an established 'norm'

For many LGBT people, they felt that they had been abused for their sexual identity for many years and that in some way it had become 'normal' because it was prevalent. Transgender men and women suggested that trans identities had become more prominent in the media, raising more awareness about trans issues. Some expressed that they had experienced warmth from others about trans identities, but others felt that there was an overall lack of understanding about what transgender means.

■ There is a heightened sensitivity to hate crime

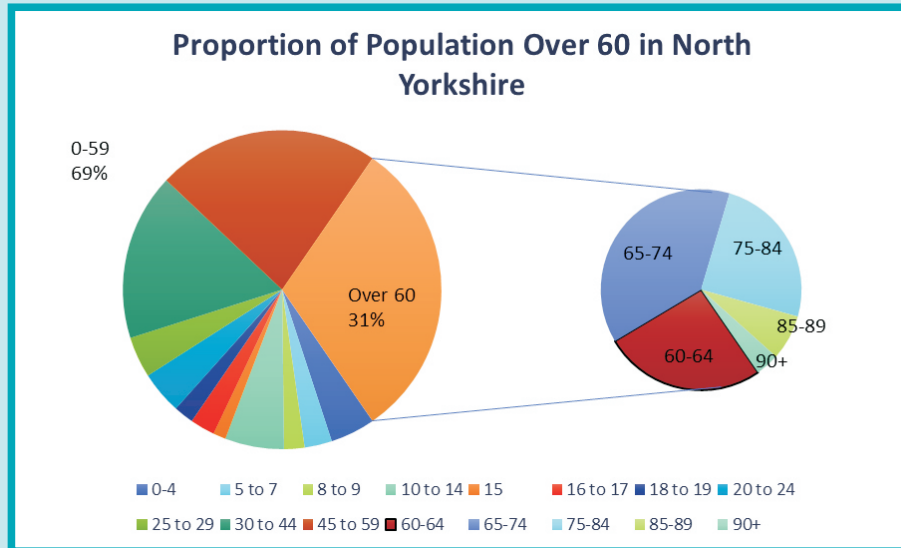
There is a very good awareness of what hate crime means in the LGBT community and there have been many campaigns to raise awareness, however, willingness to report is still wanting due to individual circumstances.

■ Police response to hate crime is poor

Again, some argued that the police were unable to act if there was not enough information to pass on about a hate incident. Most respondents felt that the response to the crime was appropriate, but that some of the initial responses to the individual and the personal circumstances of the victim were not fully considered – there was agreement that this was not malicious, but that considerations should be given to different identities outside the LGBT definition.



Older People



Although age is not a protected strand under hate crime, it was important to consider in the project due to the high proportion of older people in North Yorkshire.

26.7% of the population of North Yorkshire and York is aged over 60.

The group expressed that '*ageism*' could be an issue in some circumstances and particularly when driving. It was felt that this was down to 'nastiness' as older people often drove more carefully and therefore more slowly. However, some did feel intimidated or threatened because of the behaviour aimed at them in other situations such as when finding money to pay in a shop. They felt that due to their age, they might not be able to '*fight back*' if required, adding to feelings of vulnerability.

Some felt that care abuse issues such as that seen at Winterbourne View could be specific to older people and that reporting crime in these environments could be difficult.

Most felt that they had not been victims of hatred due to their age, however they felt more intimidated by offenders as they got older, due to increasing aggression from younger people.

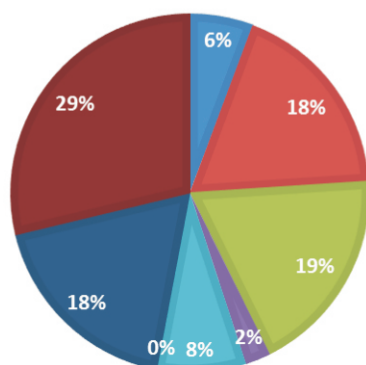
More generally, the older generations felt that they would not go to the police to report lower level crime or ASB. Although not a hate crime issue, this suggests that more could be done to reach out to older people, particularly those who are alone, to ensure that they can contact the right services if needed.



Gypsies and Travellers

CARAVANS IN NORTH YORKSHIRE AND YORK

■ Craven ■ Hambleton ■ Harrogate ■ Richmondshire
 ■ Ryedale ■ Scarborough ■ Selby ■ York



North Yorkshire is home to many travellers and Gypsies. There are 438 recorded, permanent caravans in the county.

Stereotypes, misconceptions and even media representations produce negative attitudes towards these groups. Although not a 'race,' it seems that anti-traveller hatred is most likely to fall into the racial category.



We get called 'pikeys' and 'mucky gypsos.'

If I go into town, I feel like I have to act differently, so people don't think I am a traveller.

Discussions suggested that there was some negative feeling from a local police officer and travellers now do not go to that individual for support. The travellers have asked that this is not referred to the police. There have also been incidents of being denied healthcare from medical services: appointments made by support workers for travellers would be cancelled with no notice given – others were not receiving the level of care required for their illness. After discussions between health staff and support workers, this was resolved locally.

Every year in early June, there is an increase of travellers to North Yorkshire due to the Appleby horse fair in Cumbria. The lack of integration between travellers and locals in some areas is a cause for concern: travellers often stopover in very rural villages and tensions can heighten as a result. There is wariness amongst locals that crime will go up and so police presence is often requested. However, pre-emptive police action might be viewed as discriminatory, assumptive and targeted.

Preconceptions about the travelling community mean that there are some ill-feelings from some of those outside this community. One of the support workers explained that she had been mistaken for a traveller herself and received 'dirty looks' from passers-by, as well as incidents where road users have not allowed her to pass on a single track road.

Traditionally, gypsies and travellers do not have good relationships with the police, so would choose to not report a crime to them. *'They will either deal with it themselves, or not at all.'* There was a feeling that the police are unable to act on hate crimes because of the lack of information that is available and the frequency of the incidents.

Travelling communities tend to *'keep themselves to themselves,'* so there is not an established relationship with the police. Although in Malton there is an integration scheme that has shown some progress, this is very slow and there is still some uncertainty.



Conclusions

It is clear that hate crime is underreported in North Yorkshire and York – North Yorkshire Police are already aware of this fact. This section will summarise the main findings of the research and explain the most prevalent reasons for under reporting.

Race

Occurrences of race hate crime are more widely reported, but many felt that they *'put up with'* abuse because it was so common. This research suggested that physical abuse and criminal damage were more likely to feature in reported race hate crime than any other, whereas verbal racism was misunderstood and unlikely to be reported.

High levels of ethnic diversity stem from the MoD bases across the region but these communities are often the most insular, particularly the Ghurkha community. Black and Asian communities do have more solid relationships, but previous experiences have discouraged victims from getting in touch with the police in future. Further, there are strong perceived links between religion and ethnicity: there is a growing anti-Muslim trend which affects those of Pakistani origin. Hate crime increasingly is directed at the religion, rather than ethnicity for people in this community in particular.

Race hate crime has the potential to 'normalise': its relative (recorded) prevalence in comparison to other types of hate crime, suggests that racism remains a problem. Race hate crime is in danger of becoming increasingly violent, based on evidence in incident records and focus group discussions about the physical or 'more criminal' nature of crime (e.g. assault and damage to property). Because of the consistency of abuse across all strands of hate crime, there is an added danger that race hate crime might become even worse before it gets better – do ethnic minorities have to be assaulted before they come forward and speak to the police/other agencies?

Disability

Incidents are far more prevalent than thought towards people with disabilities. Limits to reporting include lack of awareness of methods of communication: there is very good awareness of emergency 999 contact, but 101 is fairly unknown. Additional specific methods of contact (such as text phones) are not recognised. Some learning or mental disabilities might mean that individuals do not recognise hate crime so easily, or are frightened of the police because of misconceptions. Others, with lifelong disabilities have 'just got used to' abuse and bullying and view it as a 'norm' because it has always happened to them.

Disability is unique and should be considered a priority. Vulnerability is heightened due to disability, meaning that those at risk are already in a higher category of need. Reporting channels do not cater effectively for disabilities and those that have wider access are not sufficiently known to the public – alternative reporting mechanisms (other than 999 police contact) are failing. Inability to communicate with the police, and the inability of police to communicate with those with very specific needs can establish obstacles that are hard to overcome. The onus for developing accessibility should be on the police, however discussions need to take place between police, disabled groups and other stakeholders to ensure appropriate structures are in place.

Religion

Some religions are being targeted because of global events and mass media attention. Muslim men and women are particularly at risk due to perceptions that Islam and extremism are one and the same. Others suggested that an overall lack of understanding of their faith, or focus on a small detail meant that they became targets.

Race and religion can be inextricably linked through preconceptions about faith and ethnicity. This means that some individuals (regardless of their

religion) may be more likely to be targets of hate crime. Poor police understanding about different cultures and religions as well as a perceived unwillingness to ask questions can limit police response.

LGBT

Historically, the police have had negative relationships with LGBT people and there remains a perceived lack of understanding around police and LGBT communities. Although 'acceptance' is increasing, particularly for transgender people who have gained high profile role models over the last 2 years, many are still victims of abuse. Developing attitudes of police towards LGBT communities and 'myth-busting' could create a more positive 2-way relationship between LGBT people and police officers. Internally, organisational learning about the diverse sexualities of police officers and staff could encourage external learning and engagement.

Reasons for Under Reporting

1. Fear of repercussions

Individuals from all strands of diversity expressed that the hate crime might get worse if the police came to their house or spoke to the offender: a visible police presence at an address would suggest that the victim had *'snitched'*. Many didn't want to get others *'into trouble'* or *'locked up.'* This suggests that explanations of police processes might be needed – the majority of verbal hate crime offenders are likely to be offered a disposal other than arrest. Further, plain clothes officers could speak to victims, avoiding drawing attention, but if a police officer has to speak to an offender, they will know that the victim has reported the incident.

2. Previous negative experiences with the police

LGBT people in particular expressed historical dissatisfaction with the police, with feelings of mistrust



towards officers as a result. Other groups suggested lack of communication (when reporting, or failure to provide updates) could be perceived to be lack of interest in the issue.

Because the police is not an everyday service for most people, it can be difficult to manage expectations – contact is the only way to reverse negative perceptions. By understanding where communication difficulties lie, and ensuring that officers and staff are fully aware of the vulnerabilities and long term effect that hate crime may have, these relationships should develop.

3. Low-level: what can the police really do?

Some felt that random, verbal abuse (for example, being shouted from a car) couldn't be reported to the police because without CCTV or a vehicle registration number, the police wouldn't realistically be able to do anything. If victims had a disability or the environment meant they were unable to clearly see or hear the offender, they felt that they did not have sufficient information to pass on.

The police need as much detail as available to investigate a crime and the nature of hate crime means that information can sometimes be very limited. However, it is important that occurrences, no matter how vague in detail, are passed on to police or third parties. Further, even if a case cannot be investigated, the victim may still benefit from support services. Officers and partners should be well versed in the possible options for victims of hate crime, regardless of how far the incident can be investigated.

4. Inability to contact the police or reporting centres

Language or communication difficulties meant that some individuals were unable to contact the police. There was a lack of awareness of the 101 non-emergency number and accessible methods of contact such as the text phone or emergency SMS service. As a result, crimes were unreported.

There is an onus on the police and partners to ensure that all residents are aware of contact numbers and alternative contact channels such as Stop Hate UK and reporting centres. The ongoing first contact review will make specific recommendations with regard to communities and special needs groups.

5. Lack of awareness of what constitutes a hate crime

Discussions around potential crimes or abuse targeted at an individual because of a personal characteristic suggested that there was not sufficient understanding of what a hate crime actually is. Some didn't report to the police because they *'didn't know it was a crime.'* Hate crime that was most underreported was verbal and random, for example *'you fucking queer, you're going to die tonight!'* was an example given in a focus group that was not reported, but conversely, incidents of criminal damage, *'they wrote 'spacker' outside my window,'* was reported.

The police definition of hate crime and disability hate crime needs to be consistent across different agencies and partners. There needs to be examples and advice on what a criminal offence might entail, from damage and assault to public order offences.



Summary

Victims of hate crime require a substantial response from police and other key agencies that is currently lacking.

There is little understanding within diverse communities that hate and abuse is a type of crime, along with uncertainty of officers on how to support victims. The sense that 'nothing can be done' deters victims from speaking to the police (or alternative reporting mechanisms), based on previous experience.

NYP has over 55 hate crime reporting centres, a contract with Stop Hate UK for North Yorkshire and York victims, enhanced entitlement provisions in the Supporting Victims service, and a range of accessible methods for contacting the police including (non) emergency text phone and emergency SMS. All of these methods are widely underused. Officer understanding of service availability is required, alongside a substantial, targeted and sustained communication plan to ensure that those who have the potential to become victims of hate crime know who can offer support. Victims should not have to '*put up with*' abuse because they do not know who to turn to.

It is challenging to train all officers and staff about the details of all of the diverse groups in North Yorkshire and York. Officers should be encouraged to ask questions about cultures, religions, disabilities and sexualities in safe environments, developing their personal and professional development and working with colleagues from diverse backgrounds. Equality and diversity training should be tailored to the communities in the area: for example, we know that North Yorkshire and York has an ageing population; a high proportion of people living with disability; and growing numbers of Eastern European and Asian populations on the east coast, York and Skipton. Training should include input from these communities where practicable.

Public transport and the Night Time Economy areas are two key environments where hate crime takes place most frequently. NYP must work with partners in transport, including the British Transport Police and local providers, as well as local service users (primarily those with disabilities) to target known problem routes. NYP already has a strong relationship with partners in York to increase safety in the NTE, which must be extended to raise awareness of hate crime in alcohol-fuelled situations.

Preventative measures can deter crime and ensure that residents and visitors can be safe and feel safe.

This report is available in alternative formats on request.

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Recommendations

The recommendations of this research are wide-ranging and demand multi-agency responses. They fall into four categories: understanding; reporting; responding and preventing.

In addition, it is recommended that North Yorkshire Police and partners develop a 'push / pull' strategy based around the four categories, beginning with understanding what hate crime means to victims, through to the most appropriate responses and working reporting mechanisms.

Public 'push' – ensuring that the public and potential victims are informed and empowered to report hate crime and that the appropriate services and channels are in place to enable them to do so.

Service 'pull' – proactive identification of people and communities at risk and training of officers and partners to 'pull' them into response, reassurance, preventative and support services as needed.

Understanding

- NYP to review and confirm their own definition of hate crime and make this publicly available in appropriate formats for all groups (e.g. easy read, BSL, speech etc.). Introduce the specific disability hate crime definition outlined in the CJJI report 2013/15 to all relevant partners
 - Ensure that the revised definition provides an educational function: involve diverse groups to explain to staff, officers and other stakeholders what hate crime really looks like
- To deter offending, use best practice from here and elsewhere to work with partners to develop education streams to inform young people about hate crime and the protected characteristics. Consider how this links with the Young Person's strategy and other programmes within North Yorkshire Police and with partners, especially Youth Offending Teams (YOTs) and local authorities
- Analyse police and partner data, including dip sampling hate crime incidents reported to NYP to inform practice and develop targeted interventions in districts and within communities where hate crime is more frequent or communities are at risk. Identify which communities are most at risk in each geographical area and work with local organisations including the third sector to reassure, develop relationships and increase reporting
- Develop the role of Independent Advisory Groups (IAGs) to be more than a 'critical friend' to the police and offer specific, structured insights about diverse communities. IAGs could be utilised in a different way as an information source to provide guidance to the police about specific nuances of diverse communities
 - Harrogate IAG was granted £2530 from the NYP Partnership Hub budget 2014/15. Consider how to support all four IAGs to achieve best engagement and support

Reporting

- Carry out a fundamental review of reporting mechanisms, including third party reporting centres and develop a new programme based around user need. Ensure that reporting mechanisms are effectively marketed so that services are fully accessible and people understand how they can report incidents.
- Internally, review existing methods for contacting North Yorkshire Police and the accessibility of these options, both emergency and non-emergency. Use findings from the First Contact Review (due to report September 2015) to improve access for all, ensuring that services are designed around people (consider online chat, video messaging, etc.)
 - Specifically, review current methods of communication with disability groups, particularly deaf/hard of hearing and those with speech impediments. Work with BSL users to give practical advice to officers and public facing staff to maximise communication where an interpreter is not readily available
- Evaluate Stop Hate UK programme in North Yorkshire and York following implementation in spring 2015. Assess effectiveness and value for money, considering alternative options and improvements in performance



Responding

- There is an apparent lack of confidence in NYP to respond to perceived 'low level' crime. The high level of unreported incidents indicates that hate crime is a problem that is not being understood effectively. In addition, feedback from victims suggests low level hate crime can be seen and treated as anti-social behaviour
 - Even when hate crime is 'no further action-ed,' officers must be confident in recommending and advising on support networks, specifically Supporting Victims; Stop Hate UK and local networks such as YREN
 - Consider how victims could be utilised to contribute to improved response and understanding of hate crime by officers. Build on the work done in the past using victim videos
 - Review staff and officer training:
 - Measure how effective current Equality, Diversity and Human Rights (EDHR) training is against demographics of North Yorkshire and York – is it tailored to the makeup of the region? Are there gaps, for example the Ghurkas have their own culture and are NYP able to respond effectively to their needs?
 - Ensure sufficient awareness is given of different disabilities and suitable and available methods of response. For example, the deployment of non-uniformed officers to vulnerable people who may be frightened of the police
 - Review LGBT and BME training for officers and staff to ensure that awareness of diverse groups is current. Encourage officers to ask questions sensitively and check how individuals wish to be addressed.
-

Preventing

- NYP to review existing crime prevention advice and, working with local disability groups, produce appropriate format information on safety and where to seek help and advice, improving engagement with those communities. Link with the Crime Prevention Strategy.
- Consider how partners and volunteers could speak to diverse groups as part of crime prevention and community safety role. Understand what cultural opportunities exist to build relationships and who is best placed to develop them
- Consider hate crime on public transport as a serious risk, particularly to those with disabilities
 - Work with local authorities, BTP and other partners to address issues surrounding transport, identify which routes are most problematic and why
 - Establish a review board to implement changes with key partners and organisations such as York Independent Living and Travel Skills (YILTS)
 - Research if BTP have any existing methods to prevent hate-related abuse and crime on transport
- Work with taxi drivers, restaurant owners, door staff and others working in the Night Time Economy to raise awareness of racism and how to report it
 - Include hate crime as part of vulnerability training for York NTE
 - Highlight hate crime as a priority in the alcohol strategy



Appendix A: Acknowledgements

17 formal focus groups were held across North Yorkshire and York for this research, as well as numerous phone calls and email exchanges with many individuals and organisations. These discussions and experiences have formed this research and every contribution has been extremely valuable.

External Organisations:

Broughton Road Pakistani Community Group
Carlton Travellers' Site
GaTEWAY North Yorkshire
Harrogate Independent Advisory Group
Horton Housing
Jorvik Dear Connections
LGBT Forum
Mencap
Mesmac
North Yorkshire County Council
North Yorkshire and York Forum
North Yorkshire Forum for Older People
Physical and Sensory Impairment Board
Soldiers, Sailors, Airmen and their Families Association, Catterick (SSAFA)
York Independent Living Network (YILN)
York Independent Living and Travel Skills (YILTS)
York People First
York Racial Equality Network (YREN)

Sue Lear, Mencap
Marije Davidson, York Independent Living Network
Shanna Carrell, North Yorkshire County Council
Hannah Brown, GaTEWAY
Rita Sanderson, YREN

North Yorkshire Police:
Sue Dandy, NYP Intelligence Analyst (Partnership)
Wendy Green, Commissioning and Partnerships Manager
Emma Harbron, HR Support Officer
PCSO Sarah Hargreaves
Chief Inspector Nick Hunter
Inspector Bruce Prendergast, Partnership Hub
Chief Inspector John Wilkinson, Partnership Hub
Ruth Williams, Legal Officer (Equality and Human Rights)



Appendix B: Focus Group Questions

Introduction and Welcome

This research is being carried out by the Police and Crime Commissioner to gain a better understanding of how crime affects diverse communities across North Yorkshire.

This is an informal, safe environment where I hope you will share your thoughts and experiences with me. Please be reassured that any information you share will be anonymised (unless you state otherwise).

This discussion will talk about crime generally, and I will seek your views on hate crime too. The new unit in York, Supporting Victims in North Yorkshire, will provide victims of crime (including victims of hate crime) with the most appropriate services to suit their needs. North Yorkshire is taking hate crime seriously and it is important that we engage with those communities who may be perceived to be victims of certain types of crime to ensure that we are doing all we can to keep all of our communities safe.

- What does hate crime mean?
- Have you been a victim of hate crime? How do you know? What did you do? Where did it happen?
- Did you report the crime? Why/why not?
- What do you think were the causes or underlying factors of this crime?
- If you became a victim of hate crime, what would you do?
- Why do you think hate crime goes underreported?
- Do you feel like you are treated at all differently because of any perceived difference between you and others? Is this a 'norm'?
- When you're going about your day-to-day routine, do you feel safe? Are there any places/times where you feel unsafe or vulnerable?
- Do you understand what 'mate crime' is?
- How did the police respond to you? How did they treat you? What was your opinion of the officer that dealt with the crime?
- What is your attitude to the police generally? This can be North Yorkshire Police, or use information or anecdotal evidence that you have from other means.



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<https://itspronouncedmetrosexual.com>

Contacts

North Yorkshire Police

Tel: 101 for all non-emergency enquiries
Website: www.northyorkshire.police.uk



Crimestoppers

Report Crime Anonymously
Tel: 0800 555 111
Website: www.crimestoppers-uk.org



Information for everyone

If you require this report in another language, Braille, large print or as an audio tape please contact the Office of the Police and Crime Commissioner at:
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@northyorkspcc (Official Account)



As the Police and Crime Commissioner for North Yorkshire I am committed to being active, visible and available to the public.

I welcome the opportunity to hear your views.

Julia Mulligan

Police and Crime
Commissioner
North Yorkshire

