Tackling Hate Crime in Coventry

Resource guide for front line practitioners
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The guide has been co-authored by:
Dr Gurnam Singh:
Applied Research Group in Social Inclusion and Social Care, Coventry University and,

Alison Quigley:
Hate Crimes Reduction Officer, Coventry City Council.

Contact details:
For copies or further details about this guide or any other matters associated with hate crime in Coventry please contact:

The Hate Crime Reduction Officer,
Community Safety Team
Coventry City Council
Council House,
Earl Street,
Coventry, CV1 5RR

Tel: 024 7683 2118
Emergency/Out of hours: 024 7683 2222
Hate crime poetry
Produced by children at Bishop Ullathorne School, Coventry

H is for Harassment, physical and verbal
A is for assault, racially aggravated assault
T is for trust, believe in justice
E is for ethnic minorities, origins, history, language and culture
C is for communication, tell someone
R is for racism, ranging from verbal abuse to murder
I is for intimidation, don’t let them threaten you
M is for my life, no one else’s
E is for educate, teach people about Hate Crime

Hate Crime is bad, it makes you sad,
especially to the Jewish lad.
People suffer hate crime today, black, white, straight or gay
I’m busting this rhyme to stop hate crime.

All the gangsters with the graffiti,
drugs and alcohol, crack and martini.
I’m busting this rhyme to stop hate crime

All the homies on the street, giving abuse all this week.
All the hustlers give it cheek
Come on people, come out and speak
We is busting this rhyme to stop hate crime

Why is there war between our brothers?
Why do old people look down at young mothers?

Different people from different places being bullied
because of the colour of their faces!

What has happened to the world these days.
Why can’t no-one respect each others ways?

We need to make a world that’s free, peaceful,
fair and full of harmony!

From homophobia, religion and disability
Everyone’s different so we should just let them be!!
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Section 1: Introduction to your resource guide

On 30th July 2005 Anthony Walker a peace loving, bright 18 year old British student of African descent from Huyton in Merseyside was murdered in a racially motivated hate crime by Michael Barton, and his cousin Paul Taylor, two white young people from the same area. Anthony was waiting for a bus with his white girlfriend Louise Thompson and his cousin. They were racially abused by a hooded man. To avoid any conflict, they walked to another bus stop when they were attacked. Anthony's girlfriend and cousin ran to get help, and returned to find him in a pool of blood sustained from a head injury. He was taken to hospital, but died there six hours later. Anthony Walker was killed with a blow to the head from an ice axe, which was found at the scene of the crime. This brutal hate crime sent shock waves in the local community and throughout the country.

Sadly, the murder of Anthony Walker represents just a tip of the iceberg. The first ever International Hate Crime Survey carried out by Human Rights First in 2007 reported a ‘rising tide of hate crime’ throughout Europe and North America (www.humanrightsfirst.org). While incidents such as the murder of Anthony Walker bring the issue of hate crime to public attention, the majority of hate crime go unreported.

Hate incidents can range from acts that aren’t illegal at all, to relatively minor offences, to the most serious of crime, up to and including murder. Perpetrators of hate crimes always target individuals who stand out because of their real or imagined ethnicity, race, nationality, religion, sexual orientation or disability and any combination of these. Members from the same group as perpetrators can and often are targeted by them simply because of their association with a target group.

Although hate crime tend to be targeted at certain minority groups, they can impact the whole population and their effect is to create fear, division and conflict within society. The aim of the perpetrators of hate is simply to deny the human rights of their targets i.e. their right to life, liberty and security, freedom from exploitation, violence and abuse, protection of property and to liberty of movement.

Anybody can potentially be a perpetrator or victim of hate crime. Yet, despite legislative changes and increasing awareness of the problem, victims still lack confidence to report their experiences. In particular, if you belong to an ethnic or religious minority, have a disability, are homosexual or transgender or belong to a refugee or asylum seeker community, your chances of being a victim of hate crime is very high.

Reporting and tackling hate crime should not be left to the victims. Since we all share the society we live in, we all have a responsibility to confront and eradicate hate crime. Frontline professionals in particular have powers entrusted on them by citizens and are therefore morally even more obliged to confront the oppression associated with hate.

But hate crime cannot be tackled by a few individuals; it requires a collective, multi-professional approach. It requires citizens from all communities to understand that ultimately hate crimes serve nobody, victim or perpetrator. It requires insight, skill and commitment but it also requires passion and understanding for victims and perpetrators.

Hate crime dehumanise both victims and perpetrators. For victims, as well as providing security in the short term, professionals need to consider the longer term harm to their health and wellbeing. They will need to work together to develop services that can rebuild confidence, self esteem and a sense of belonging.

For perpetrators, whilst punitive measures such as ‘locking them up’, placing them on an injunction, evicting them from a property and so on might offer short term solutions, in the long term there must be opportunities for them to regain their sense of belonging and of civic responsibility. Hence, professionals need to think creatively about working with perpetrators, especially young people who may themselves be victims of violence and abuse.
Hate crime are not only illegal; they are morally and socially incompatible with modern democratic societies like ours. Clearly, to expect the human emotion associated with being hated to be expunged is unrealistic. Yet, there is every reason to believe and expect that nobody has the right to use physical and/or psychological violence against another because they are in some way different. And therefore, to be successful, anti–hate crime strategies need to operate at all levels, legal, moral, social and economic.

Aim
This resource guide is designed to offer a robust and practical resource for frontline staff working within the public, voluntary and private sector for tackling hate crime. Along with a range of other strategies, it is hoped that the resource guide will make an important contribution to improving the detection, reporting, reduction and ultimate eradication of hate crime from our city.

Who is it for?
Whilst, frontline staff will find it particularly useful as a reference point for acting quickly and decisively to hate incidents, the resource guide will be relevant to a much wider range of people concerned with tackling hate crime, not least those that are most likely to be the victims of hate crime.

Our perspective
Hate crimes are perpetrated by individuals often acting alone or within small groups; the causes can be complex and varied. Whilst this does not excuse individual responsibility, it does mean that ‘individualistic’ strategies need to be balanced against actions and activities aimed at hate crime prevention, restorative justice and reconciliation. Hence, we hope the range of tools offered will be used imaginatively to inform and develop broader strategies for community cohesion and development.

Linking theory to practice
Drawing on legislation and policy requirements, best practice in enforcement and prevention and the perspectives of victims and perpetrators, this resource guide offers up-to-date solutions and ideas to successfully tackle and prevent hate crime. Scenarios/triggers in the form of short video clips are provided to facilitate individual and group learning. Each clip has some questions attached aimed at facilitating reflection and discussion about feelings and actions that may be taken.

Also, to cater for the needs of those staff that may have a particular interest or strategic/lead role in addressing hate crime. References and links to further resources are provided throughout the resource guide and in a section entitled additional resources. This section will be of particular help for anybody seeking to develop and deliver training on hate crime.

Contents
Tackling hate crime requires a range of responses. As illustrated in the diagram, strategies aimed at protecting victims need to be complemented with those that address issues of prevention. Moreover, good intelligence gathering is needed to secure prosecution, but rehabilitative and restorative justice is important in enabling perpetrators to show penance, to change and go some way to repairing the damage caused. Clearly, different agencies will have different priorities, but, the contents of this pack should provide useful material for professionals in all aspects in order to develop what might be seen as a holistic response to hate and hate crime.

Format of the resource guide
The loose-leaf format of the resource guide is designed to enable users to identify appropriate sections quickly and to insert useful material and developing examples of best practice as appropriate. This will ensure that any amendments and examples of best practice can be added to the pack on a regular basis. Users of the guide are therefore encouraged to share their experiences and help build the overall knowledge base that we have developed over the years.

The resource guide begins with a section providing a list of useful contacts of statutory and voluntary organisations and services that can be involved in tackling hate crime. Whilst the law states that a victim has the right to define any crime committed against them as motivated by hate, what constitutes a ‘hate crime’ as opposed to a ‘hate incident’ is more complex. Section 2 provides a comprehensive list of agencies and contacts. Section 3 and 4 are designed to help you to understand the different kinds of hate motivated crime, the legal framework and the reasons and motivations behind hate behaviour. Sections 5 and 6 concentrate on some of the more politically motivated hate crime associated with Far Right and fundamentalist groups. Sections 7 and 8 provide guidance on reporting hate crime, in particular providing a victim perspective and issues of confidentiality and anonymity. Section 9 offers some strategies for preventative work. Given that we hope this guide will be used as an educational resource, Section 10 has been provided to offer a range of materials that will be helpful in this regard.
Section 2: Useful contacts and reporting centres

Alison Quigley,
Hate Crime Reduction Officer,
Community Safety Team
Room 214/217
2nd Floor, Broadgate House
Broadgate
Coventry, CV1 1FS
Tel: 024 7683 2131
Fax: 024 7683 2978
www.coventry.gov.uk/hatecrime

Grapevine: (Registered Office)
Support organisation for People with Learning Disabilities
123 Upper Spon Street,
Spon End,
Coventry CV1 3BQ
Tel: 024 7663 1040
www.grapevinedcovanworks.org

Street Services – Graffiti Removal:
City Services Advice Centre
1st Floor Broadgate House
Coventry
CV1 1FS
Freephone: 0500 834333
Minicom: 0500 431143
e-mail: coventrydirect@coventry.gov.uk

Reporting Centres
If you suffer or witness hate crime, you can report it either
to the Police directly or to any of the independent reporting
centres around the city. Reporting centres are at:

North West Coventry
Accord and Ashra Housing Association
4 Longford Road, Longford
Tel: 024 7666 7314

City Council (Neighbourhood Management)
31 Primrose Hill Street, Hillfields
Tel: 024 7678 8500

Frederick Bird Primary School
Swan Lane, Hillfields CV2 4QQ
Tel: 024 7622 4737

Hillfields Hope Centre
Sparkbrook Street,
Hillfields CV1 5LB
Tel: 024 7663 3500

Hillfields WATCH Centre
10-12 Victoria Street,
Hillfields CV1 5LZ.
Tel: 024 7655 0564
Radford Fire Station
Radford Road
Tel: 024 7678 8500

One Stop Shop
396 Foleshill Road, Foleshill CV6 5AN
Tel: 024 7670 8502

The Council for Disabled People (Works and Cov)
Room 5, Koco Buildings, The Arches, Spon End
Tel: 024 7671 2984

Swanswell Charitable Trust
Swanswell House, Norton Street, Hillfields
Tel: 024 7622 6619

North East Coventry
City Council (Neighbourhood Management)
4 Bay Tree Close, Wood End
Tel: 024 7678 5910

Coventry Peace House
311 Sloney Stanton Road
Coventry.
Tel: 024 7666 4616

Foleshill Children’s Centre
454 Foleshill Road
Tel: 024 7678 6920

Minority Group Support Services (City Council)
Saturn House, Lockhurst Lane
Tel: 024 7668 9250

New Deal for Communities Office
The Old Health Centre, Hillmorton Road
Tel: 024 7662 2964

Valley House Children’s Centre
Navigation House, 55-57 Bell Green Rd
Tel: 024 7626 6280

Whitefriars Housing Office
Riley Square, Bell Green
Tel: 024 7670 8400

City Centre
Coventry Irish Society
42 -44 Hill Street
Coventry
Tel: 024 7625 6629

Coventry Refugee Centre
15-16 Bishop Street
Tel: 024 7622 7301

Coventry University Students Union
Education and Welfare, Top Floor, Students Union, Priory Street
Tel: 024 7679 5220

Terence Higgins Trust
10 Manor Road
Tel: 024 7622 9292

Whitefriars Housing Office
9 Little Park Street
Tel: 024 7676 7111

South Coventry
Barley Lea Children’s Centre
51 The Barley Lea, Stoke Aldermoor
Tel: 024 7645 8472

Chace Guildhouse
Chace Avenue, Willenhall
Tel: 024 7630 2694

City Council (Neighbourhood Management)
5 Barley Lea House, The Barley Lea, Stoke Aldermoor
Tel: 024 7678 5555

Tile Hill Children’s Centre
Jardine Crescent, Tile Hill
Tel: 024 7647 0039

University of Warwick - Students Union
Welfare and Equal Opportunities Office, Rootes Building, University of Warwick Campus
Tel: 024 7657 2778

Whitefriars Housing Office
192 Torrington Avenue, Tile Hill
Tel: 024 7649 6700

Whitefriars Housing Office
St James Lane, Willenhall
Tel: 024 7651 6700

Tackling Hate Crime in Coventry: Resource Guide for Front Line Practitioners
Coventry Hate Crime Reduction Partnership
Section 3:
The current legal position and definitions

Introduction
Whilst in law there is no such thing as a ‘hate crime’, in recent times we have seen the emergence of legislation that introduces the notion of ‘aggravated criminal offences’ based on ‘hate’ and ‘bias’ as a motivating factor.

Hate crime occurs when a perpetrator targets a victim because of his or her actual or perceived membership of or association with a certain social group, usually defined in terms of race, religion, sexual orientation, disability, ethnicity, nationality and age.

A victim of hate crime does not have to be a member of a minority or someone who is generally considered to be ‘vulnerable’. For example, the friends of a visible minority ethnic person, lesbian or refugee may be victimised because of their association.

Broadly speaking these legislative devices permit 5 actions to take place:

- **Victims**: They give victims the right to register a hate crime and receive support from appropriate public, private and voluntary sector agencies
- **Perpetrators**: They give a clear message to actual and potential perpetrators that any kind of hate behaviour is unacceptable in a civilised society
- **Front line Professionals**: They require public, private and voluntary sector agencies to develop policies to support victims of hate crime
- **Criminal Justice Agencies**: They require criminal justice agencies, primarily the Police and Crown Prosecution Service, to record, investigate and, where the evidence allows, prosecute individuals for hate related offences
- **The Courts**: They allow/require judges and magistrates to impose tougher sentences
What do we mean by ‘hate crime’?

It is important to distinguish between a ‘hate incident’ and a ‘hate crime’. A ‘hate incident’ is often a precursor to a ‘hate crime’ but not the same thing. A ‘hate crime’ therefore refers to any hate incident, which constitutes a criminal offence. The extracts below illustrate the difference between a hate incident and a hate crime.

- A racist incident is “any incident which is perceived to be racist by the victim or any other person.”
  Macpherson - The Stephen Lawrence Inquiry Report

- “...any of various crimes... when motivated by hostility to the victim as a member of a group (as one based on colour, creed, gender or sexual orientation).”
  Dictionary.com

- “...a crime where the perpetrator’s prejudice against any identifiable group of people is a factor in determining who is victimised.”
  Association of Chief Police Officers (ACPO)

What does this mean in practice?

Hate crime can take on a wide range of manifestations. Some of these, for instance, physical violence is concerned are very clear; others may be less so.

- physical, psychological or symbolic violence
- a physical attack on a person or family by another person or group of people
- an attack on a person’s or family’s home or property, for example, breaking a window, throwing an object through a letter box or setting a car alight. verbal abuse or threats
- written abuse, for example, a letter, pamphlet, email or text message
- an abusive slogan painted on a wall or building

Race and Religious Hate

- In 1998, following the Stephen Lawrence Inquiry Report a new offence of racially aggravated assault was introduced (Sections 28-32, 82 of the Crime & Disorder Act 1998)
- In 2002, in the context of the 9/11 attacks in New York and Washington and an explosion of hate related violence targeting Muslims, the incitement to racial hatred laws were amended to cover incitement to religious hatred

Sexual Orientation and Disability

The definition of a homophobic or disablist hate incident can be adopted by analogy with the definition of a racist incident taken from the Stephen Lawrence Inquiry quoted earlier.

If a person who is a member of a BME and LGBT and/or disabled communities is the victim of hate crime, it is up to the victim or any other person to define whether it is a racist, homophobic, transphobic or disablist incident or any combination.

- Section 146 of the Criminal Justice Act 2003 came into effect in April 2005, empowering courts to impose tougher sentences for offences motivated or aggravated by the victim’s sexual orientation or disability in England and Wales
- Hate on grounds of disability or sexual orientation gender (actual or perceived), the judge is required to:
  - Treat this as an aggravating factor
  - State in open court any extra elements of the sentence that they are giving for the aggravation

For a detailed list of legislative options that are available with regard to hate crime visit
www.west-midlands.police.uk/pdfs/victims-crime/hatecrimemanual.pdf
Section 4: Understanding hate and hate crime

Introduction
In instances of serious hate crime, such as the murder of Anthony Walker, or the bombing of the Admiral Duncan Pub in Soho by David Copeland, our emotions and feelings of disgust and anger can be overwhelming. Moreover, one might understand peoples desire to concentrate on ‘punishment’ rather than understanding. Particularly for frontline professionals, understanding the complex nature of hate and hate crime is fundamental to developing non punitive holistic strategies. For example, realising the link between poverty, deprivation, loss of identity and hate is crucial to developing preventative strategies. Likewise, understanding the different organised groups based hate behaviour and individual reactive acts can be crucial for crime detection strategies. This section offers a range of insights drawn from different theories and research on human behaviour and hate. However, in order to develop an informed approach to anti-hate work, it is important that practitioners think about the following general question:

What are the characteristics of perpetrators?
The research evidence would suggest the majority of perpetrators can be profiled as being 16 – 23 year old white, working class males. However, such statistics can be deceptive as they tend to reflect those most likely to be caught or singled out. Moreover, we can see in relation to different types of hate, such as religious hate and homophobic hate, it is extremely difficult to profile a typical perpetrator.

Perhaps a better way to think about targeting resources is to focus on the social context and how this may play out in different localities. We know that anger, aggression, violence and hostility can result where there is scarcity of resources and privition. However, we also know that not all people in poverty or low educational attainment will resort to hatred. Hence, we need to understand the social processes by which violence becomes directed against minority groups or those perceived to be ‘outsiders’ or powerless. Clearly, here the role of the media, community leaders, professionals and politicians, i.e. those in positions to influence public attitudes, become crucial. Fighting hate is as much about challenging the ideas and (mis)information about people who are ‘different’ as it is about confronting those individuals that will seek to act on the basis of such distortions.
(i) “Hate is caused by frustration and anger”
- In life we can sometimes feel frustrated and in certain situations, we may a ‘blow fuse’ and become extremely angry and aggressive as a result.
- Aggression, the intention to harm others results from frustration.
- This is taken out on those perceived to be less powerful i.e. a process scapegoating.
- Perpetrator can feel justified because of their feelings of anger.
- Often involve a projection of inner negative feeling onto others e.g. abusive partner, asylum seeker/poor housing.
- Often based on lack of thought or insight i.e. blind aggressions, impulsive.
- However, may be more systematic – e.g. victimisation of certain individuals and families in a neighbourhood.

Some possible solutions
- Frustration and anger are normal human emotions so it would be pointless to seek ways of eradicating these altogether. Indeed, such emotions may be important for effecting social change. Therefore, the challenge is to enable individuals to channel their emotions in productive ways.
- Understand that the cause of the frustration and the object of the frustration are completely different e.g. poor whites may be frustrated and angry with allocation of housing resources but this may have nothing to do with a new Kurdish family who have recently moved in.
- Irresponsible media reporting can also feed misconceptions and therefore need to be challenged in all instances through media watch schemes.
- Develop empowerment schemes with poor people e.g. critical education to enable them to develop a deeper understanding of their circumstances.

(ii) “Hate is caused by people with authoritarian personalities”
- Some people, as a consequence of humiliating childhood experiences/role modellaing develop an ‘authoritarian personality’.
- This predisposes individuals to think of relations of dominance and sub-ordination as being natural.
- It follows that those with authoritarian personalities will be prejudiced against many groups e.g. blacks, gays, women etc.

Some possible solutions
- Changing someone’s personality is not easy, but clearly some perpetrators will display behaviours that seem normal to them.
- Often people with authoritarian personalities lack self-esteem and trust, so helping them to build a positive sense of self without denigrating others could be considered.
- Therapeutic work and restorative that enables them to see the consequences of their actions and the damaging effect it has on them and victims may be helpful.

(iii) “Individuals and groups have a ‘natural’ fear of change. Coupled with social deprivation a sense of injustice can lead to aggression towards ‘outsiders’”
- People fear change and difference disrupts identity and creates anxiety/uncertainty.
- Therefore leading to like for cultural similarity and dislike for culturally dissimilar others.
- Areas that experience rapid demographic changes and social upheaval tend to experience more tension and conflict.
- This can lead to competitions for limited resources and tensions between members of communities.

Some possible solutions
- Front line professionals need to understand that rapid changes in demography of a certain locality can create defensiveness and a loss of identity amongst the established group.
- Dispersal policies need to have in them a process of consultation and orientation for both existing and new residents.
- Community cohesion strategies aimed at community development, participation and conflict resolution should be considered.
- Through close working between the police, local statutory and voluntary agencies and the community mechanisms for monitoring tensions and conflict should be developed. These should be aimed at rapid response to conflict and resolution.
- However, in building up capacity within communities to address tension and manage situations in ways which are collaborative, one should work towards reducing the reliance on police led interventions.

(iCoCo, Undated)
(iv) “Human beings are social animals so group identification is inbuilt. Some hate crimes are committed by individuals in group situations”

- Whilst not all, but much planned hate crime is committed by groups against individuals and families deemed to belong to ‘another hostile group’
- Group hostility is often built around the development of rules and rituals amongst an ‘in group’ and mythologies about ‘other groups’
- Such reactions appear to be evident in ‘normal’ functioning ‘well rounded’ individuals

Some possible solutions

- Many of the strategies identified above would be appropriate here
- The key thing is to defuse and avoid where possible the establishment of group identities which build upon fear and hostility for others
- Co-operation towards shared goals is vital for avoiding and resolving conflict therefore competition between communities should be avoided
- Funding mechanisms for grant aid should encourage collaboration
- Teachers and group workers should continually strive to avoid segregation of young people along lines of ‘race, religion and ethnicity’

(v) “Individuals who commit hate crime have a diminished sense of moral responsibility”

- We behave according to the influence that others, especially those in authority and power, have on us
- Hate would not occur unless it is sanctioned in some way by people deemed to carry moral authority
- People who commit hate crime are people whose capacity to be moral has become diminished
- What are the conditions under which individual moral responsibility becomes eroded?

Some possible solutions

- Education at all levels should contain an emphasis on moral, civic and social responsibility
- This should be done through encouraging civic engagement and not simply moralising about civic responsibility
- Moral behaviour is about nurturing virtues associated with love, care and compassion for the other
- Fundamentalist and Far Right political groups tend to play on people’s fears and therefore distort people’s sense of morality
- They can create a false sense of security and identity that is only sustainable by the denigration of others
- Moderate religious leaders and organisations have a key role here to emphasise the pious and humanistic traditions inherent with most established world faiths
- Nurturing a moral dimension can only come from participation in helping activities aimed at people from outside one’s own group
- As well as encouraging community service, most importantly, teachers should try to engage ALL pupils in projects aimed at serving/helping people from outside their community
- Charismatic hate mongers in all communalities should be opposed and exposed
- Professionals should never accept any justification, cultural, religious or otherwise for the violation of somebody’s human rights – hate and dehumanising behaviour can never be acceptable in a civilised society
Section 5: General features and types of hate crime

Whilst the intent of all hateful behaviour is to hurt to a greater or lesser degree, not all hate crimes are alike. Some hate crimes involve physical violence others are aimed at frightening people. Sometimes the perpetrator is known to the victim and may be part of a pattern of attacks; on other occasions it could be a random attack on a complete stranger. Coupled with the different contexts and severity is the fact that hate crime can be often directed at specific target groups.

Although the vast majority of reported hate crime is related to 'race', ethnicity and religion, other groups can and do suffer and the impact is just as devastating. In this section, guidance is provided for front line professionals in making sense of the different types of hate crime that may impact a range of victim groups.

Categories of Hate Crime
Categories of hate crime are related to contexts and motivations. In their book Hate Crime, Criminal Law and Identity Politics, Jacobs and Potter (1998) argue that hate needs to be understood as a broad term covering different situations, behaviours and types of offenders. They offer a model that compares different degrees of motivation and prejudice.

Adapting their model, broadly speaking, one can identify four categories as illustrated in the diagram.

**High degree of prejudice and premeditated**
- In this category, one is referring to individuals and groups that commit hate crime in a planned thought out manner. Such individuals may or may not be working with/through organised extreme rightwing/fundamentalist terror groups. Either way, they will tend to have access to resources and expertise to carry out their criminal activities.
- The kinds of incidents one would place in this quadrant are brutal attacks and murders such as those committed by David Copeland, former member of the British National Socialist Movement, who became known as the “London nail bomber” after a 13-day bombing campaign in April 1999 aimed at London’s black, Bangladeshi and gay communities

**Low of prejudice and premeditated**
- In this category, one is talking about individuals that may be caught up in a situation where belonging to a group, gang or sub culture, draws one into doing things that may not be characteristic of one’s overall beliefs.
- Often such situations can be quite spontaneous, for example, crowd conflict situations. This might reflect a ‘herd mentality’ or a rational attempt to gain security in numbers – such behaviour is characteristic within football crowds or street violence associated with drinking where a small number of hard core extremists can draw others into a conflict situation

**High degree of prejudice and reactive**
- This category refers to situations where perpetrators hate behaviour may be a secondary factor in a situation; where there is little or no plan by the perpetrator to be hateful, but may be simply motivated by some kind of monetary gain, or simply a manifestation of anti-social behaviour.
- For example, this could be where a white person is being challenged by a black guard or police officer for disorderly behaviour and then sends a tirade of racist abuse towards them. Similarly, an Asian shopkeeper may challenge somebody for shoplifting who reacts by attacking and racially abusing the shopkeeper.

**Low degree of prejudice and reactive**
- This category relates to situations that often involve ‘ordinary’ citizens who in the “heat of the moment” for a split second in seeking to abuse another person, uses some derogatory term associated with a perceived difference. This is the kind of individual for whom such behaviour would be completely out of character but nonetheless reveals a latent prejudice that perhaps most people do carry with them.
- Incident relating to this category would be typically, disputes between individuals, perhaps associated with road rage, in the work place, school playground, sports competitions, or even neighbourly conflict over noise and property disputes.
In her book ‘The Anatomy of Prejudices,’ the psychotherapist Elisabeth Young-Bruehl (1996) proposes a typology of three distinct kinds of hate personalities, which she terms, obsessive, hysterical and narcissistic.

1. **Obsessive haters** – These are individuals who fantasize a threat from a minority, and obsessively try to rid themselves of it. For them, the very existence of the hated group is threatening. They often describe their loathing in almost physical terms. Typically, they are the kind of people that would describe their victims as ‘sick’ or diseased people, as being ‘impure’, ‘unclean’, ‘immoral’, sub-human, uncivilised etc.

2. **Hysterical haters** – Individuals within this category have a more complicated relationship with those they may hate. Their hate is based on repressed and unconscious desires and envy which the object of their aversion may represent. The object of their hate symbolises repressed desires leading to a form of love-hate relationship which may have its roots in socialisation and possibly psychological trauma. So, hysterical haters have no wish to remove the objects of their hate but to nurture a relation of dominance with them.

3. **Narcissistic haters** - In this category, the hate is based on an inability for the hater to develop any kind of empathy for ‘others’, and therefore will develop cynical attitudes or disdain them. Such behaviour may manifest in very subtle ways, through, for example, showing disdain about hate crime policies, diminishing the experience of victims or denigrating those that seek to raise the issue of hate and prejudice.

**Different types of Hate Crime**

When thinking about types of hate crime, one can look at method or medium, such as hate mail or graffiti and the target group, such as asylum seekers and refugees.

**Hate Mail and Literature**

- A common strategy adopted by those who hate is to communicate this to victims through the written word or threatening symbols or both
- Extremist hate groups will often produce leaflets with very subtle messages about who is and who is not welcome, or just simple untruths about certain groups

**Responding to Hate Mail and Literature**

- It goes without saying that such material should be reported to the police
- As the material may contain important forensic evidence, it should be carefully handled, preserved and handed it to the police.

**Hate Graffiti**

**Understanding Graffiti**

Imagine walking down the street and seeing messages sprayed on walls that are insulting. Now imagine the message is not only insulting but suggests that you are not welcome, that you should ‘go home to where you came from’ or that you should die because of your sexual preference:

- How would you react?
- How would this make you feel?
- What would you think about the person/s that would have done this?

The dictionary definition of graffiti refers to a series of ‘slogans, or drawings, written, spray-painted, or sketched on a sidewalk, wall of a building or public restroom, or the like’ (www.dictionary.com).

Whilst controlled graffiti may in certain circumstances be acceptable as a form of art and free expression, most graffiti is understood by most people, and in law as an illegal act of vandalism. Additionally, graffiti with racist, sectarian, sexist, disablist or homophobic overtones, implicit or explicit, can be deemed to constitute a hate crime.

Furthermore, graffiti is often most prevalent in run down areas with high incidence of anti-social activity. It can create a negative impression of an area and contributes to people’s fear of crime. Hate graffiti can dramatically increase this sense of insecurity and fear within a community. It can also impact on social cohesion and promote group conflict.
What can you do about hate graffiti?

**Step 1:**
Recognise hate graffiti for what it is, namely a hate crime.

**Step 2:**
Contact Street Services (part of the City Services Directorate) who will deal with requests for graffiti removal from public highways and council owned property. If the graffiti is on private property, there will be a charge and the request must be made in writing with a disclaimer about any possible damage that may occur.

**Step 3:**
You will be required to provide Street Services with the exact location of the problem and they will endeavour to remove the graffiti if offensive within 24 hours.

**Contact details:**
Street Services
Freephone: 0500 834333
Minicom: 0500 431143
e-mail: coventrydirect@coventry.gov.uk

**Or visit:**
City Services Advice Centre
1st Floor Broadgate House
Coventry
CV1 1FS
Introduction

Hate can be understood in many ways:
- as a set of belief systems based on prejudice
- as a set and patterns of behaviour
- as a process involving the complex development of personal and group identities, family kinships, loyalties, rules and rituals

In relation to group based hate behaviour, we see a delicate interplay between individual identity formation and group dynamics. Understanding why somebody may be attracted towards such groups and how they form and sustain themselves should form an important component of strategies aimed at tackling such groups. Coupled with this should be a realisation as to how such groups:

- define themselves
- identify and target their victims
- carry out their attacks on victims

Tackling extremist groups is the responsibility of citizens and professionals alike. Hate groups feed off misinformation, social deprivation, low self-esteem, despair, lack of care and breakdown of traditional forms of social solidarity. This section provides insights into the dynamics of hate groups and how they can be tackled.

Understanding Motivations

Other sections of this resource pack deal in detail with some of the different reasons why people might hate. However, in relation to far right and fundamentalist groups and their members, personal insecurities are often tied to a simplistic and distorted analysis of who they perceive to be their opponents or enemies; which is usually along the lines of race, religion, sexual orientation, ethnicity, national origin and disability.

Whilst all people face insecurities to varying degrees within far right and fundamentalist groups, there is often a distorted utopian political perspective that promises a way out through political violence against members of minority groups and their supporters. Their political analysis is often based on the view that pluralism and ‘mixing’ of different communities is the cause of their problems and that separate existence is the only solution.

Of course it would be a mistake to suggest that motivations for hate are simply based on crude, unthinking, prejudice attitudes. There is also a close correlation between social deprivation, scarcity of resources and perceptions of fairness in their allocation within the welfare state (Dench, et al 2006). The linkage of unfair treatment to race/religion/ethnicity is replete in extremist literature. This can prove to be a powerful magnet for attracting those individuals who may particularly feel a sense lose of traditional, social and kinship networks due to rapid social and demographic change.
Far Right and Fundamentalist Groups

• Although the foot soldiers of far right and fundamentalist groups typically consist of poorly educated, young males, often but not always from socially deprived backgrounds, it would be wrong to make too many assumptions about their profile. Increasingly, as we can see from the numerous extremist websites, these groups are well organised and articulate.

• Whilst often led by older educated individuals, the age profile of the foot soldiers is between the ages of 13 and 24 who have no long-term prospects for success. They will tend to experience a lack of parental supervision and be involved in some form of criminality and are prone to fall under the influence of ‘other’ adult figures/role models belonging to particular groups.

• Many of the more established groups have developed a complex organisational structure and leadership hierarchy, they have very active and sophisticated recruitment strategies, and they have cleverly worded and designed literature and are very effective in exploiting new information technologies such as mobile phones and the internet.

• A very important distinction between far right groups and fundamentalist groups is the way they might target their victims. With the exception of football gang related violence, far right hate groups tend to target their victims within or near the locality in which they live.

• Fundamentalist terror groups, on the other hand, are more concerned with mobilising members for much more organised ideological ends. Thus, they tend to target the state rather than any particular group or community.

• Some groups may peddle hatred on street corners, school and college campuses and within private premises. Such groups tend to cultivate hateful attitudes towards groups that might be seen either to represent in their eyes degenerate or immoral behaviour (e.g. Homosexuals). Also, as is often the case, fundamentalist groups will target groups and individuals from their own religious background that may reject or oppose their interpretation of their faith.

Differences amongst group members

Not all members of hate groups will share the same degree of ideological commitment or pleasure in their activities. Although not easy, certainly to inform preventative or restorative work with such individuals this is crucial. It is important to find a way to distinguish between those individuals who might be simply drawn into a group for a thrill or through confusion, to those that may be carrying some personal grievance and misplaced blame to those ‘hard core’ members that have a clearly developed ideological and emotional commitment to their cause. Of course, given the right conditions, with time, there is every possibility that the ‘thrill’ seeker may end as a ‘hard core’ member.

Intervention Strategies

• An accurate assessment of such groups is critical to developing intervention strategies.

• Dismantling immature groups proves easier than breaking down sophisticated well established groups.

• Investigators should approach criminally motivated far right groups by using tactics similar to those used against criminal street gangs.

• Disrupting the activities of mature, hate-motivated far right groups requires time and more elaborate interdiction strategies because such groups are more unified and committed to their beliefs.

• School and college administrators and teachers should monitor and assess hate and fundamentalist group activities on campus.

• Intervention strategies will depend on whether such activities are deemed to be illegal or not.

• A wide range of sanctions from reporting to crime agencies to educational programmes should be considered.

Conclusion

• To develop and implement successful intervention strategies to deal with hate groups, front line practitioners particularly those directly responsible for law enforcement must understand the hate process.

• Further one needs to identify and target hard-core haters with appropriate banning strategies.

• Knowing how the hate process works helps professionals penetrate the hate mask and address the hater’s underlying personal insecurities.

• Careful sensitive intervention then offers the possibility of haters being more receptive to rehabilitation.

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Section 7: The symbols and language of hate

Symbols
We are surrounded by symbols and logos. They have an immense power over our thoughts and actions. We are, for example, prepared to pay considerable amounts of money to purchase branded goods. Indeed, some brands are worth millions of pounds and much money is invested in establishing and promoting brands and logos. Thankfully, the vast majority of symbols do little harm to anybody. However, there are some people who will develop and use symbols for more sinister and hateful intentions.

Race haters symbols have become an important means for binding what otherwise are quite disorganised groups of individuals together. They are powerful in cementing a ‘gang’ mentality. Many symbols that are used by such groups are drawn from 3 sources, European Nazi and Fascist movements of the 1930’s and 40’s, pagan Norse or Odinist religions from the Vikings and white supremacist groups such as the Ku Klux Klan (KKK) and the White Aryan Resistance (WAR) from the US and South African Africana Resistance Movement (AWB) (Collins and Gable, 2003).

Members of extremist hate groups will display such symbols on badges, posters, leaflets, websites and on their bodies as tattoos, jewellery, style of clothing and hair.

To fully understand hate groups involves identifying and defining their unique symbols, rituals, and mythologies. Symbols give greater meaning to irrational hate. Haters use symbols for self-identification and to form common bonds with other group members. Additionally, they often swear allegiance to these symbols.

Symbolic words and non-verbal behaviours reflect individual disdain and serve as advertisements to attract fellow sympathisers. Offensive language is the most common expression of dislike for others. Hate groups also display contempt by using non-verbal gestures, such as a Nazi salute. Clothes, short haircuts, military boots, tattoos and bumper stickers also represent symbols that can effectively communicate hate.

Symbols, however, are not enough to unify a group; therefore, more organised hate groups incorporate rituals, which serve two functions.

- First, they relieve individual group members from deep thought and self-examination
- Second, rituals reinforce beliefs and fortify group unity
- The hate group’s experiences, beliefs, and use of symbols and rituals combine to create group mythologies. Mythologies unify disparate thoughts and act as filters through which group members interpret reality
- Group mythologies can have profound effect on its members. A group with a powerful mythology results in one resistant to ideological challenges and therefore, it is more dangerous
- Mythologies nurtured, reinforced and protected from outside ideas provide a forum where group members can escape individual responsibility
Below are a selection of symbols that are most widely used by far right groups (Source: Teaching Tolerance.org)

**Swastika** - Perhaps the most widely known symbol of far right racist groups is the Nazi swastika. Originating from Hindu religion as a symbol of luck, the swastika was copied and used as an official emblem of the Nazi Party.

**White Pride World Wide** - Some groups have incorporated this White supremacist slogan into the Celtic cross.

**W. A. R. Swastika** - The symbol used by the neo-Nazi group White Aryan Resistance (W.A.R.) incorporates the California-based group’s acronym into a Nazi swastika.

**Crossed Hammers** - Crossed hammers signify the many far right groups that use the word “hammer” as part of their names. Such groups exist in Australia, Europe and the United States, and many incorporate the crossed hammers into their own symbols.

**Three-Bladed Swastika** - This is a variation of the traditional swastika of Nazi Germany that is popular among some far right and other White supremacist groups. It also has been used by some South African extremist groups.

**Far Right Skull and Crossbones** - Many far right groups use variations of this symbol, which incorporates the Celtic cross into a skull and crossbones.

**Number 88** - This number, widely used by neo-Nazis and others, is shorthand for “Heil Hitler.” H is the eighth letter of the alphabet, and so the abbreviation H.H. is translated as 88.

**Hateful Words**

“Sticks and stones may break my bones but names will never hurt me.”

One of the greatest misnomers perpetuated by the above well known phrase is the idea verbal assaults cannot be hurtful. This could not be further from the truth. The actual reality of hateful language is that it can in extreme circumstances lead to fear for one’s own life, serious mental health problems and suicide. Below is a qualitative study of the impact of racist experiences on individuals and families in four areas in the UK, conducted by Chahal and Julienne (1999)

- The experience of racism had become part of the everyday experience of black and minority ethnic people contacted. Being made to feel different in a variety of social situations and locations was largely seen as routine and in some instances expected. Racist abuse was the most common form of everyday racism
- Racist experiences were not always reported immediately to an agency with a professional obligation to investigate the complaint; usually only physical attacks were immediately reported. Generally, reporting was considered as an option when the harassment becomes intolerable or the problem has escalated
- Those experiencing racist victimisation readily disclosed to selected external family members and friends for advice and support. The General Practitioner was also an important confidante and acted as a source of validation of experiences and the consequence of such experiences
- There was limited support for victims of racist harassment. They felt ignored, unheard and unprotected. Friends and family visited less often or stopped visiting altogether once the problems became known. The feedback from agencies was irregular. Such factors added to the cycle of isolation
- The consequences of racist harassment went beyond the actual events themselves. All members of the targeted family were affected. The impact affected not only close family relations but also how the family interacted with the wider community and environment
- In the face of limited support and intervention, the families adopted strategic measures to reduce and limit the impact of racist harassment on their daily lives. This included better security around the home, changing routines or developing plans within the family to continue a ‘normal’ life


**Conclusion**

Words and symbols are powerful and therefore need to be used responsibly. Tackling symbolic hate requires a clear understanding of how these things work and their impact on victims and society in general.

Some hateful language and symbols will be known to all so there should be no problems identifying these. However, organised hate groups will use language and symbols in very sophisticated and subtle ways so it important, particularly for specialist agencies, like the police, to keep abreast of developments.
Section 8: Responding to hate incidents

Who can/should report a hate crime?
You don’t have to be a victim to report a hate crime; anybody can and should report a hate crime. The self-reporting system allows victims, witnesses, parents, carers, professionals or any concerned person to report an incident to the police by giving as little or as much personal information as they wish.

Remember, hate crime can be offences against people and property which is motivated by the offender’s hatred of people because they are seen as being different. Reporting hate crime helps to maintain a free and civil society from which we all benefit and reporting makes a difference.

Why report to a Hate Crime Reporting Centre?
By reporting an incident to an independent hate crime reporting centre, the details of your case - with your agreement - will be shared with local agencies like the Police, City Council and social landlords like Whitefriars Housing Group.

By sharing information, a range of actions will take place to identify and deal with the perpetrator and to support the victims or witnesses.

These actions may include:
• extra home security for victims
• extra CCTV to identify perpetrators and capture evidence
• tenancy enforcement of perpetrators
• police investigation to collate evidence
• advice and information for victims
• support for victims through any criminal prosecution
• rapid removal of offensive graffiti
• collation of photographic evidence of hate crime

How can I report a hate crime?
There are a number of options available, so whether you are comfortable with reporting the incident or not, there will be a way that’s easiest for you.

As the victim, you can/should get someone else to report the incident for you, whether it is a friend, family member, colleague or a professional (e.g. teacher, housing officer, GP).

If you are reporting a criminal offence, because of the legal requirements and need to gather all the evidence to secure a prosecution, it may take time to reach an outcome.

There are a number of ways you can report ‘hate crime’ but remember, if you wish, you do not have to give your personal details:

• Phone the Police: There are specially trained police officers in your area, who can speak to you in confidence. (999 in an emergency or West Midlands Police on 0845 113 5000)
• Using a Reporting Centre: In Coventry, there is a widespread network of Hate Crime Reporting Centres which are listed in Section 8 of this resource guide
• Self-reporting: Standard reporting forms to report any incidents are now widely available. Also ‘True Vision’ packs can be found in a variety of pubs, clubs, libraries and health groups, contain forms which you can fill in anonymously and send to your local Police force.

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What can I report?
Any incident where you or anyone else has been targeted because they or you are believed to be different:
• race
• religion
• sexuality
• gender identity
• or have a disability

Advise for victims of hate crime:
• as soon as you can, go somewhere you know is safe;
• get help immediately
• in an emergency dial 999
• if you have the confidence, tell the Police why you think you were attacked
• if you have been attacked, don’t shower or change your clothes, it may destroy evidence
• if you have had your keys taken, change the locks
• don’t drink alcohol, you need to give a clear account of what happened;
• use the reporting systems to report the incident if you don’t have the confidence to tell the Police
• use a third party reporting centre or use the self-reporting form as explained above

Conclusion
Responding to hate crime requires a range of personal qualities. One needs to be courageous, but not foolish. One needs to quickly assess the situation and intervene in a way that is most likely to be of benefit to the victim. Sometimes this might involve direct intervention, but in other situations calling the Police before taking any other step will be the most sensible thing to do.

Responding also requires front line professionals to be aware of the short, medium and possibly long term impact of hate crime. For example, in criminal cases, there will a need to gather evidence and support victims. There may be a need to provide some form of victim and/or witness protection and therefore, it is important to be aware of the different support agencies, such as Victim Support.

Unless victims feel they are/will be supported they will not come forward and for this reason, there need to be proactive strategies to build confidence and a culture of intolerance to hate crimes. Section 8 offers some ideas about being proactive in preventing hate crimes.

If you are a witness:
• in an emergency dial 999
• stay alert and safe
• don’t physically intervene, you could get hurt;
• as soon as you can, write down everything that you can remember about the incident
• report the incident either to a local support agency or the Police directly

Reasons victims give for not reporting
Hate crime can have a devastating effect on victims, those who fear becoming victims and the community to which they belong. Hate crime victims feel the added trauma of knowing that the perpetrator’s motivation is an impersonal, group hatred, relating to some feature that they share with others. A crime that might normally have a minor impact becomes, with the hate element, a very intimate and hurtful attack that can undermine the victim’s quality of life.

This impact is amplified further because hate crime is one of the most under reported categories of incident. Particularly where the victim and their place of residence is known to the perpetrator/s, s/he/they can often keep the victim/s locked in isolation through fear and intimidation.

Nationally in 2005 the Police recorded 50,000, racially or religiously motivated crimes, whilst the British Crime Survey, based on interviews to pick up crimes not reported to the Police, indicated that there were 260,000 such offences (Home Office). The Police estimate that most racist and religious hate crime and as much as 90% of homophobic crime goes unreported because victims are too frightened or embarrassed to let someone know (Hate Crime; Delivering a Quality Service ACPO 2005).

Here are some reasons why victims may be reluctant to report hate crime:
• Lack of knowledge about their rights and what support may be available
• Lack of confidence in the Police and other agencies to make a difference
• Fear of law enforcement agencies, particularly where a victim may be uncertain about their immigration status
• Anticipated negative reaction
• For some gays and lesbians, fear of being outed
• Fear of retribution
• Acceptance of violence and abuse – i.e. learnt helplessness
• Self-blame resulting from an internalisation of the hate and abuse

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It is clear from research evidence that whilst reporting a hate crime may seem like a simple phone call away, for many victims, particularly those who have been suffering in silence, the task will feel like a major undertaking.

**Therefore to improve reporting it is important to:**

- build confidence in and amongst communities
- provide clear information about rights of victims and processes for reporting
- respect a victims right to confidentiality and anonymity
- look to empower victims through outreach work and community empowerment projects that address hate crime explicitly
- empower the victims of hate crime by providing them with the facility of reporting such incidents in surroundings they are comfortable with
- constantly improve the quality of service provided to victims of hate incidents
- develop more proactive strategies by improving the sharing of information between partner agencies
- monitor and react to reported incidents and have a proactive approach to target hot spot locations
Section 9: Preventing hate crime

Introduction
People commit hate crime due to a complex set of psychological, social and moral factors. We know that along with family dysfunction, factors such as demographic changes, patterns of migration, economic deprivation, geo-political developments and economics can all impact peoples sense of security and identity, which can lead to anxiety, loss of identity and scapegoating.

Whilst we now have a powerful legislative framework for tackling hate and hate crime, legalistic interventions need to be balanced against preventative strategies. Broadly speaking preventative strategies can be placed into 4 broad categories: Environmental, Community Development/Cohesion, Educational and Restorative Justice. Taking each one of these factors, below are case studies of projects that have been successful in doing preventative work.

A: Environmental
The causes of hate crime are complex but it is generally accepted that environmental factors can play a part. There is no doubt that an attractive and well-managed physical environment can influence the level of criminal activity and anti-social behaviour. Indeed, planning authorities are required to consider the crime implication in planning processes as outlined in the various sets of guidelines.

It also needs to be noted that the fear of hate crime can itself be quite damaging, therefore there needs to be an emphasis on general community safety as well as crime reduction.

There are many ways in which (hate) crime can be reduced or prevented through careful changes to the living and working environment. For example, clear displays of leaflets and posters in work and public places about the unacceptability of hate crime and harassment. Likewise, communicating policies on the displaying and distribution of offensive literature, images, electronic material, can do much to create a safe working environment.

In terms of the living environment, well placed lighting and surveillance equipment can be a powerful deterrent.

The Government Circular 5/94 "Planning out Crime" makes a number of important suggestions:

- the role of the planning system is a successful crime prevention strategy
- there should be a balanced approach to design which attempts to reconcile the visual quality of crime prevention
- producing attractive and well-managed environments
- emphasis on creating safe town centres in order to bring life back to town centres
- need to avoid creating a hostile atmosphere through a ‘fortress mentality’

Below are some general design principles that could be adapted for hate crime reduction.

- The number of people using the area should be maximised through a mix of uses and activities – we know that cosmopolitan spaces tend to foster a sense of harmony and tolerance
- Opportunities for the observation and reporting of hate behaviour should be maximised
- Lighting should deter criminal and anti-social behaviour while minimising light pollution
- Buildings, signs and public spaces should be designed to minimise the opportunities for vandalism and hate graffiti
B: Community Cohesion
The historical context to community cohesion strategies is the disturbances between white and predominantly Asian (Muslim) communities in Bradford, Burnley and Oldham in 2001.

Since then a number of policy and legal initiatives have been brought in including a legal requirement for schools to promote community cohesion.

According to the Institute of Community Cohesion, (iCoCo) community cohesion represents an attempt to build communities with four key characteristics:

1. a common vision and a sense of belonging for all communities
2. the valuing of diversity
3. similar life opportunities for all and
4. strong and positive relationships are being developed between people from different backgrounds and circumstances in the workplace, in the school and within neighbourhoods

Clearly, whilst the practicalities of community cohesion take a wide range of strategies, specifically in relation to hate and hate crime, it is most relevant in terms of tension monitoring and conflict resolution.

Below are two case studies illustrating best practice in local tension monitoring. Source: www.coventry.ac.uk/researchnet/icoco/toolkits/tension

Example 1: Reassurance and communication: Southwark Partnership Operations Group
- The Southwark Partnership Operations Group meets on a two weekly bases to share Police and partnership intelligence. This tasking group is attended by over 18 different services, including voluntary providers, and co-ordinated joint activities to tackle crime, anti social behaviour and plans for emerging events which could cause increases in crime or potential tensions
- There is a protocol for ‘managing serious violent incidents’ including how to respond to gang, gun and knife crime. This includes a communications plan which is activated in a similar way to an emergency response
- After the bombings on 7/7, a decision was taken by the Partnership Operations Group (POG), to use the extra police presence at transport hubs which had been allocated not only to provide a visible presence, but also to talk to the community
- This was partly reassurance but also enabled information from the community to be communicated and it meant community messages were heard. This supported the POG in their engagement with faith groups and reassurance work continued
- There were no racially motivated attacks in the borough in the wake of 7/7 accordingly. The effectiveness of this activity means that when we are allocated resources for a large visible presence, we use it to engage with our communities as well

Example 2: In Practice: Joint action planning: Learning lessons from football related tensions in Boston, Lincnhshire.
- Following disturbances during the Euro 2004 tournament, the police and local authority in Boston planned early to prevent similar occurrences during the 2006 World Cup
- Local residents feared a repeat of the disorder. In January 2006 a partnership group was formed
- This group planned a range of actions and interventions including:
  - identified critical games in the schedule and checked with pubs which games they would be screening
  - put stickers on glasses in pubs with a hotline number for community information about anyone planning trouble
  - a poster and beer mat campaign in pubs ‘Enjoy the World Cup in bars not behind bars’
  - early identification of potential trouble makers and issuing of Anti Social Behaviour Contracts or reinforced Anti Social Behaviour Orders
  - ensuring bottle banks in the town centre emptied, skips moved and market stalls cleared
  - beat teams communicated with local Portuguese population
  - workforce planning to ensure availability of personnel
  - mobile CCTV in place

Another excellent resource can be found at the ‘Communities and neighbourhoods - Race, cohesion and faith’ section of the Communities and Local Government website at: www.communities.gov.uk/communities/racecohesionfaith/
C: Educational
Hate and hate crime are a manifestation of human behaviour; of some individuals wanting to harm other because they are perceived to be different, 'abnormal' and/or inferior.

The good news is that while clearly we are different – indeed, no two individuals are the same, we all belong to the same species, there is only one human race, there is no such thing as a perfect body and variation in sexual preference is completely natural and normal. In other words the ideologies of hate are/have been proven to be completely false. Hence, the primary challenge of anti-hate education must be to hammer home this fact.

There are an abundance of anti-hate training resources on the web to work with different groups and ages. Below are a summary of some resources offered by public and charitable organisations that can be freely accessed:

Aylesbury Development Education Centre Anti-Racist Training and Resources Project: www.adec.nildram.co.uk/antiracism.htm

Rewind - Anti-Racism Training
www.rewind.org.uk/

Runnymede Trust – Anti-Discrimination research and education
www.runnymedetrust.org/resources/links.html

The Woodcraft Folk
www.woodcraft.org.uk/library/2

D: Mediation
Whilst all harassment is harmful, the research evidence suggests that hate crime victimisation is associated with increased psychological devastation (McConnell and Swain 2000).

In a large number cases where victimisation, anger, breakdown of meaningful communication and mistrust are present, then mediation may be appropriate.

- Mediation in a nutshell is a voluntary, non-binding, "without prejudice" method of resolving disputes

- The role of the mediator (may be more than one) is specifically trained to assist parties in settling disputes, being an impartial neutral catalyst who helps the parties to arrive at a mutually agreed solution

- The mediator has no power to impose a settlement on either party and therefore seeks to extract mutually agreed outcomes

Here are two examples from the work of Elena Noel at the Southwark Mediation Centre on Hate Crimes that illustrate some of the possibilities of restorative work cited at: www.restorativejustice.org.uk/Resources/pdf/Resolution_Spring_07_FIN.pdf

Case Study 1: Homophobic Harassment

The Problem
- Mr Robertson* lived in a shared house with his neighbour. They used to speak until the neighbour discovered he was gay. This led to Mr Robertson receiving homophobic gestures and abuse from the neighbour

- His plants in the garden were damaged, dog mess placed outside his door, and leaflets revealing his sexuality were placed on all the cars in the street. Apart from this neighbour, others knew of his sexuality and accepted him

The Intervention
- Mr Robertson told me he didn't wish to prosecute his neighbour but wanted him to know about the upset and hurt caused and for the harassment to stop. All he wanted was to live in peace and enjoy his home

- My co-mediatore and I visited the other party, explained the reason for the referral and the process of mediation. I outlined the number and types of incidents alleged, how these were experienced by Mr Robertson and explored why they had occurred and how the neighbour could be part of the solution

The Outcome
In challenging and exploring what had occurred, the neighbour was able to view his actions from Mr Robertson's perspective. This led to an apology.

- During the process my co-mediatore and I recorded a number of points both parties felt would prevent the situation from reoccurring (Indirect Mediation). These points formed a Mediation Agreement which was given to both parties

- The situation was monitored for several weeks afterwards, and the problem did not resurface

Case Study 2: Racial Harassment

The Problem
- Mrs Ogunde* and her family (Nigerian Muslim) had lived at their property for fifteen years. Mr and Mrs Santos* from Columbia moved in next door with their family and Mrs Ogunde said Mrs...
Santos began to look at her oddly. Mrs Ogunde also said the Santos children began making monkey noises whenever they were in the garden. Because of this, with regret, they stopped using their garden.

- The Santos family began throwing rubbish into Mrs Ogunde’s garden. She was used to having good relations with her neighbours and felt the behaviour was racial. She was unsure if the harassment was to do with her race or her faith. She hoped that mediation would provide answers as to why she and her family were being targeted.

**The Intervention**

- Both parties agreed to meet through Direct Mediation. In the Mediation session Mrs Ogunde spoke about how her family’s quality of life was being reduced, how they were experiencing stress and how the monkey sounds were a form of racial harassment.

- Mrs Santos said her children were only playing, however if her children’s actions were considered offensive she would ask them to stop and would monitor their behaviour more when in the garden.

**The Outcome**

- Mrs Santos offered to clean up the litter. Mrs Ogunde said she had no objection to the children playing together if the harassment stopped. Mrs Santos said she and her family were not racist.

- These and other points formed a Mediation Agreement, the focus of which was how to communicate about difficulties arising in the future. With both parties agreeing. A copy of this was given to the neighbours’ housing office.

- Over the next six months the situation was monitored. The children began to play together and Mrs Ogunde and Mrs Santos started saying ‘good morning’ to each other. The problem did not resurface.

*Not real names*

**Case Study 3: Gypsies and Travellers and the local community**

**Problem**

- Inadequate site provision for Gypsies and Travellers in an English county resulted in an unauthorised encampment and tensions between the local community and Gypsies and Travellers ensued. This led to an incident in which an effigy of a caravan with a gypsy family painted on the side was torched.

- The police subsequently arrested several people on suspicion of inciting racial hatred, and referred the case to the Crown Prosecution Service and the Director of Public Prosecutions to consider prosecution under the Public Order Act.

**The Intervention**

- Following the incident, external organisations with experience of similar situations were asked to get involved as mediators.

- A meeting was held for local authorities and community representatives.

- Following the meeting, an action plan was drawn up to help local authorities deal with potential conflict in the community.

**The Outcomes**

- The local council agreed to improve its provision of services and sites for Gypsies and Travellers, and decided that it needed to increase involvement by all members of the community in its work and its consultations, including Gypsies and Travellers.

- The council reinstated its Gypsy and Traveller multi-agency forum, and employed a permanent liaison officer to work with Gypsies and Travellers in the area. Plans have been drawn up for permanent and transitory site provision across the county.

Source: www.catalystmagazine.org/duty/grr/general_case4.html.pr

**Restorative Justice**

Perhaps the most challenging and under neglected areas of hate crime is that of working with perpetrators. One can see public priorities and sympathies will/should rightly be reserved for the victims. In order to prevent repeat offending, professionals do need to consider ways of connecting with the perpetrators, which can be very challenging.

It is not uncommon to find that those involved in carrying out hate crime, young people in particular, carry with them experiences of rejection, dislocation, trauma and abuse. Additionally, they will tend to possess poor social skills and low self-esteem. Take for example the following case cited by Kelly (2002) with hate crime offenders. She describes how a former skinhead, speaking as part of a presentation, talked of his experience getting into the skinhead movement against the backdrop of feeling displaced and unwanted, coming from a broken family.
and bouncing through foster homes. He was able to leave the skinhead movement because a perceptive foster mother, a psychologist, found how to reach him.

“She talked to me every day. About everything -- how was I doing, what I needed, stuff like that -- but never a word about the Nazi tattoos on my arms or the swastikas on my bedroom wall. She just asked me how I was, what did I need, over and over, making sure I was taken care of and felt safe. She always made sure I had everything I needed, food, clothes, bus money. She always had stuff for me to do around the house and the yard, so that I had a reason to be home. Eventually, over time, I found I didn’t need to go to [skinhead meetings] to feel good about myself. I felt good just going home and hanging out”

The key factors here that made a difference appear to be:

Realising that the hate behaviour had complex antecedents, such as:
• traumatic displacement
• feeling unwanted and unimportant
• being denigrated to a lower status of identity

Below is an example of restorative justice in relation to religious hate following the 9/11 bombings in New York

The Offence
• Within two hours after the 9/11 terrorist attacks Rick, an angry young man on the west coast, called the local Islamic Cultural Centre and spewed out hateful comments to Tammam Adi, the Director of the Centre, projecting blame to all Muslims in America

The Intervention
• Following his arrest, the prosecuting attorney’s office presented the opportunity for Tammam and his wife to participate in a neighbourhood restorative justice dialogue programme
• They would be able to meet Rick and others in the community to openly talk about the full impact of this hate crime on their lives and the local Muslim community

The Outcome
• Tammam and his wife chose the path of restorative mediated dialogue rather than conventional prosecution. After extensive in-person preparation of the parties, they were brought together twice. Rick heard the full story of how his hate crime affected the Muslim community and Tammam, the person who directly received his message of hatred and intolerance
• The victims also heard Rick’s story of what led him to commit such a shameful act. Together they worked out a plan to repair the harm consisting of community service through speaking before students about hate crimes, attending three lectures on Islam with Tammam and his wife, and a letter of apology to the Muslim community to be published in the local newspaper

Source: www.islamonline.net/

Conclusion
Like anger, pride and greed, hate is a normal human emotion. A society free of hate is perhaps a utopian dream but the reality is that hate is here to stay.

Most instances of hate are harmful in that they tend to represent the personal feelings of an individual. However, those personal feelings and thoughts become transformed into hateful acts, i.e. they become externalised, they then become public concerns. In such circumstances, society has every right to confront the individual or group that is responsible for hateful acts. Punishment for such acts should be proportionate to the offence caused.

But punishment alone will not resolve the problem of hate crimes; a wide range of strategies based on a understanding of the complex reasons why individuals may turn to hate need to be developed. Whilst quick fix punitive solutions might be easier to apply, it is important that front line professionals are able to exercise a range of interventions and strategies. This guide hopefully will be of some help in forming such interventions.
Section 10: Resource section

- Video triggers (CD)
- Cyber Hate and the Internet Watch Foundation
- Guidelines for Anti-Hate Training
- Checklist – Working with the Media
- Audio/video resources (CD and Website)
- Copies of publicity material, leaflets
- PDF files (CD and Website)
Cyber hate crime and the internet watch foundation

Introduction
The Internet has been rightly hailed as a groundbreaking valuable interactive marketplace of ideas. However, the Internet also offers a host of offensive materials – including hate materials.

UK Police can only take direct action where material falls within their jurisdiction. That is if:
- the people who created the material are in the UK
- the material has been published from or downloaded onto computers in the UK
- it might be evidence of offences committed in the UK
- it might be evidence of crimes committed by UK citizens travelling abroad

The Internet Watch Foundation (IWF)
In 1996 major Internet firms in the UK came together with the Police to establish the Internet Watch Foundation (IWF) to act as a focus for removing illegal material from the Internet.

It provides a hotline service to enable Internet users to report material they believe may be illegal. The IWF assesses the material and then notifies the service provider and the Police.

Through the ‘Hotline’ reporting system, the IWF help ISPs to combat abuse of their services through a ‘notice and take-down’ service by alerting them to any potentially illegal content within the IWF’s remit on their systems and simultaneously inviting the Police to investigate the publisher.

Contact details for the IWF
Website: www.iwf.org.uk/

They work in partnership with UK Government Departments such as the Home Office and the Department for Business, Enterprise and Regulatory Reform to influence initiatives and programmes developed to combat online abuse. This dialogue goes beyond the UK and Europe to ensure greater awareness of global issues and responsibilities.

They are funded by the EU and the online industry. This includes internet service providers, mobile operators and manufacturers, content service providers, telecommunications and filtering companies, search providers and the financial sector as well as blue-chip and other organisations who support them for Corporate Social Responsibility reasons.

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Website: www.iwf.org.uk/
Introduction
The issues of hate can emerge in different guises and contests. They may be quite spontaneous and unexpected, during a casual conversation or a session that can be on something quite different. On the other hand, hate might be part of a specific pre-planned activity, such as a team meeting or training course that you may be running. Whether you are a manager responsible for leading a team of staff, trainer, teacher, outreach worker, there will be situations where you are required to address the issue of hate with groups and individuals where the aim is to develop awareness and education regarding this issue. The following guidelines are designed to provide some practical tips for addressing a range of contexts.

The most important thing to realise whatever the context is that discussion about hate should:

- Be managed in a way that participants are clear about the boundaries of acceptability for the process of learning i.e. the point at which an atmosphere of mutual learning become abusive and hateful
- Avoid being overly prescriptive by closing off discussion and insisting rigidly to, for example, notions of political correctness
- Avoid becoming polarised to the extent that it becomes difficult to reach consensus, about our legal, professional and social responsibilities to respect human dignity and rights

Critical Incidents
Sometimes in unplanned every day contexts such as team meetings, training days, community consultation events etc, the issues of prejudice attitudes may arise. In such situations, one needs to decide whether you should and how to intervene. Below are some ideas that one can do to respond positively in such situations.

- Make a rapid judgement as to the nature, intention and severity of the prejudice
- If it is based on ‘unthinking’ stereotypical views then one may respond differently to a deliberate act of hatred, harassment or intimidation in which case, one may need to adopt a more formal approach
- Decide whether the time is appropriate to engage the issue immediately - here you will need to think about time limitations and the atmosphere
- If somebody raises a concern from the group, then acknowledge the individual who raised the issue and seek the views of others before offering your own judgement
- If you feel that an important general issue has been raised by this critical incident then seek out support from the individuals involved to address the issues raised in a more planned basis, perhaps as an agenda item or even a training session
Planned Discussions
The following guidance is offered for facilitating planned training events that focus on hate and hate crime.

1. Prepare your self
The first thing is to remember that training and discussions on hate can be very painful for facilitators and participants alike. Hence there should be utmost care to process, feeling and trust. Also, it is important that you feel reasonably confident about your own knowledge and understanding of the topic.

2. Prepare the group
Always begin a session with an ice breaker that enables participants to engage with each other in a gentle way. Remember, some participants, particularly if participation is involuntary, may come with negative feelings and anxiety about the topic.

3. Set clear learning objectives
It is important that the session has clear and realistic objectives. This will help to shape the nature of the discussion and link it to wider organisational goals, policies and legal requirements.

4. Establish ground rules
It is important that some ground rules for the discussion are established, not least given the emotive nature of the topic. These could be done with the groups participation, or one could provide a list for participants to discuss and amend as appropriate. Here are some examples of ground rules.

- Listen respectfully, without interrupting;
- Respect one another’s views
- Criticise ideas, not individuals
- Commit to learning, not debating
- Avoid blame and speculation
- Avoid inflammatory language
- Be sensitive to peoples feelings

5. Keep the discussion focused
A topic like hate crime does not need much input from the facilitator and can generate considerable discussion. However, in order to keep a discussion focused and purposeful, a facilitator will need to active in managing the exchanges. This requires a delicate balancing act; you need to allow participants to challenge and be challenged, however, you also need to keep control. One well tested technique is to intervenes when appropriate by summarising points and rewording questions posed by participants and correcting misinformation, asking for clarification from contributors, and reviewing the main learning points.

6. Encourage participation
Although tempting, avoid allowing the most confident or opinionated students to dominate the discussion. There are a number of techniques to avoid this:
- Build in plenty of small group exercises into the design of the session
- Give each participant an opportunity to respond to a guiding question without interruption or comments
- Provide participants with the option to pass. After the round, discuss their responses
- Use ‘post it notes’ - have students write a reflective note in response to a question or set of questions that you pose on a post it notes. As part of the discussion, ask students to read their memos, and/or share by displaying them on walls and charts

7. Be wary of difference within the group and how this may affect the dynamics.
An unavoidable consequence of discussion on issues associated with hate and discrimination is that members can become polarised into victim and non victim groups. This may also become a source for group division, so it needs to be handled very carefully. Hence it is important to agree to discuss this topic in a way that does not make assumptions about any members of the group (including the instructor). No one is put on the spot, or asked to represent the views of their ‘group’.

Tackling Hate Crime in Coventry: Resource Guide for Front Line Practitioners
Coventry Hate Crime Reduction Partnership
Working with the media
Adapted from NAPALC
www.napalc.org

Introduction
When a hate crime occurs, the incident is often so personal for the victim and for his or her community that the natural tendency is to avoid outside attention, particularly from the media.

However, the media can serve as a powerful tool to express and to convey the community's outrage and sentiments regarding the occurrence of a hate crime. If the community fails to speak out against a hate crime after it has occurred, the public may be left with the impression that the incident was not serious enough to evoke a response or that the incident was condoned as being acceptable.

As a cautionary note for community leaders, make sure that you first and foremost check out the facts behind the story. You must also thoughtfully consider the concerns of the victim regarding publicity. In addition, you need to consider jury issues, as to avoid tainting the potential jury pool. On this issue, seek the professional advice of someone familiar with the legal process.

After noting these concerns, consider taking the following steps to effectively use the media as a powerful tool:

Develop Message and Talking Points
- Identify a specific target audience, and create messages that will achieve your goals
- Do not assume that people will know things that may be obvious to you. Remember that people do not appreciate being talked down to or preached at
- Specify what you want people to do, how they should do it, and why
- Be prepared to field calls from the media

Issue a Press Release
- First of all, make sure that the topic of the press release is newsworthy. If you deem that the topic is newsworthy, then answer the following questions: Who? What? When? Where? Why? And how?
- Keep the press release short and include your contact information. If you send the press release by email, place it in the body of the email and not as an attachment

Organise a Press Conference or Press Briefing
- Contact the media with a “media advisory” prior to the press conference or briefing
- Remind members of the media of any relevant details two days before, as well as the immediate day before the event
- Choose a location that is easily accessible and/or relates to the news content. The chosen venue should have ample space and enough electrical outlets to accommodate all those attending the event
- Limit the number of speakers to three or four, at the most, and put careful thought into the order in which they speak
- All prepared statements should be poignant and concise

Write an Editorial or a Letter to the Editor
- When writing an editorial, make sure you summarise your main points in the first paragraph
- Make statements to establish your credibility and use evidence to back your position. You must be as concise and to the point as possible. When sending in an editorial or letter to the editor, attempt to make personal contact with the editorial page editor

For more information on hate and the media look at the Media Awareness Network (MNet) website: http://www.media-awareness.co.uk
You will find a range of resources to help with addressing hate in and through the media
References and useful resources

Accessed 24/07/08


www.jrf.org.uk/knowledge/findings/housing/679.asp
Accessed 28/7/08

Collins, M and Gable, G (2003) Signs of Hate Ilford: Searchlight Information Services
www.searchlightinformationservices.com


Hall, N (2005) Hate crime Cullompton: Willan

www.humanrightsfirst.org
Accessed 28/7/08

iCoCo (Undated) Understanding and Monitoring Tension and Conflict in Local Communities: A Practical Guide for Local Authorities, Police Service and Partner Agencies Coventry: Institute for Community Cohesion and Metropolitan Police
www.coventry.ac.uk/researchnet/icoco/toolkits/tension
Accessed 26/07/08


www.respond.org.uk/campaigns/disability_hate_crime.html
Accessed 24/07/08

Hate crime
Useful web links

Are You OK – Victim Support Young People’s Website
www.are-you-ok.org.uk
An excellent resource for victims of crime and witnesses, aimed at young people, parents and teachers. The site provides material on developing responses to hate and other crime particularly relating to young people. The site provides an extensive range of learning resources and contacts.

British Home Office – Hate Crimes
www.homeoffice.gov.uk/crime-victims/reducing-crime/hate-crime
This site provides up to date information on legislation, policy and statistics in respect of hate crime. There are also very useful links to related websites.

Coventry City Council – Hate Crime
www.coventry.gov.uk/hatecrime
The city council hate crime webpage provides useful contacts, reporting instructions and information in different languages.

Equality and Human Rights Commission
www.equalityhumanrights.com
The Equality and Human Rights Commission (EHRC) was brought into being by the Equality Act 2006. The website has extensive materials to support individuals and organisations to implement equality and human rights strategies in relation to ‘race’, sex, sexuality, disability, religion/belief and age.

Gender Advisory Bureau Ltd
www.genderadvisorybureau.com
The GAB was set up in 2004 to deliver cost effective training to professionals whether from the public or private sector. Its aims are to raise awareness of the ‘facts’ and dispel the myths around Transgender, Transsexualism and Transvestism. The website has an extensive free resources section, including information of hate and transgender issues.

Grapevine – Support for People with Learning Disabilities
www.grapevinecovandwarks.org
Grapevine has an important track record in addressing issues relating to hate and disability, with specific emphasis on learning disabilities.

Institute of Community Cohesion iCoCo
www.coventry.ac.uk/researchnet/icoco
iCoCo was established in 2005 and their work focuses on building positive and harmonious community relations. The website provides up to date information on local and national community cohesion. Particularly useful are the extensive range of ‘toolkits’ which can be freely downloaded.

Institute of Race Relations
www.irr.org.uk
Perhaps one of the oldest anti-racist organisations in the UK, the website contains extensive educational resources that inform the struggle for racial justice in Britain, Europe and internationally. IRR seeks to reflect the experiences of those who suffer racial oppression and draws its perspectives from the most vulnerable in society. There is a particularly useful link that exposes the hateful activities of far right organisations.

Internet Watch Foundation (IWF)
www.iwf.org.uk
The Internet Watch Foundation (IWF) is the only recognised non statutory organisation in the UK operating an Internet ‘Hotline’ for the public and IT professionals to report their exposure to potentially illegal content online. There is a facility to report any such material online.

Joseph Rowntree Foundation
www.jrf.org.uk
The JRF website contains a goldmine of practical research on issues relating to poverty, social exclusion and discrimination. There are a number of reports highlighting such things as the impact of hate crime on victim communities and conflict resolution and tension monitoring strategies. All the reports published provide best practice guidance.
Media Awareness Network (MNet)
www.media-awareness.ca
The MNet website is home to one of the world’s most comprehensive collections of media education and Internet literacy resources. MNet is a Canadian non-profit organisation that has been pioneering the development of media literacy programmes for teachers and parents since 1996. Of particular interest are extensive resources on understanding and tackling Internet hate.

Respond – From Hurting to Healing
www.respond.org.uk/index.html
Respond is a publically funded organisation that seeks to address the abuse and trauma experienced by people with learning disabilities and their families, carers and supporters. Their website has a specific section dedicated to hate crime.

True Vision – Report-it
www.report-it.org.uk
This is a Police funded website designed to provide you with information about hate crime. A collaboration between 23 different police forces from across the country, the site provides a single self-reporting and information pack together with an online facility that allows individuals to report hate crime directly to the Police. Please note that some aspects of this site are still under development*.

Race Equality West Midlands
www.rewm.org
Rights and Equality West Midlands is a charitable company dedicated to promoting race equality, human rights and community cohesion. The website contains numerous reports and guides on promoting equality with a strong emphasis on cohesion and young people.

Silence is Golden – OUTeverywhere:
Tackling Homophobia and Gay Hate Crime
www.silenceisnotgolden.org
OUTeverywhere is Voluntary organisation that works closely with law enforcement and support agencies around the UK to distribute information about homophobia and to empower lesbian, gay, bisexual and transgender (LGBT) people to report hate crime. The website has an extensive range of advice, information and testimonies related to homophobic hate.

Stonewall – Equality and Justice for Lesbians, Gay Men and Bisexuals
www.stonewall.org.uk
Stonewall is an activist organisation campaigning for equality for LGB individuals and communities. The website contains extensive information and resources but specifically has a very good section on homophobic hate crime including a wide range of reports looking at this.

Teaching Tolerance
www.tolerance.org/
Although based in America this is a very useful website for teachers seeking ideas for working with young people on prejudice and hate within the context of school/college. It has a particular emphasis on providing practical strategies for tackling hate.

Unite Against Fascism
www.uaf.org.uk
Unite Against Fascism is a new national campaign with the aim of alerting British society to the rising threat of the extreme right, in particular the British National Party (BNP), gaining an electoral foothold in this country. As well as providing information on anti-fascist campaigning across the country, the website has extensive materials on local political campaigns to combat hate groups.

Victim Support
www.victimsupport.org.uk
This site has a link to the West Midlands section and provides extensive information of supporting victims of crime including hate crime. There are links to helplines, and other organisations that form part of an overall response to victim support.

West Midlands Police – Victims of Hate Crime Web Page
www.west-midlands.police.uk/crime-reduction/crime-victim-hate.asp
Targeted particularly at victims, this website provides all the information needed for reporting a hate crime and follow-up procedure.

Wikipedia – Hate Crime
en.wikipedia.org/wiki/Hate_crime
Here you will find an extensive array of information on anti hate crimes legislation and activities throughout the world.
Hate crime tool-kit
Consultation with front line practitioners of what to include in the resource guide

In total, 27 people responded to the consultation with written suggestions. These are listed below in order of popularity.

<table>
<thead>
<tr>
<th>Suggestion</th>
<th>frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telephone helpline (local and national) and numbers</td>
<td>13</td>
</tr>
<tr>
<td>Key organisations and people in organisations whose role it is to tackle hate crime (reporting centres), Coventry Safety Team, Police, City Council, Registered Social Landlords.</td>
<td>12</td>
</tr>
<tr>
<td>Name, addresses, contact info</td>
<td>12</td>
</tr>
<tr>
<td>Direction and location details for reporting centres</td>
<td>3</td>
</tr>
<tr>
<td>Credit Card with clear information that could be carried at all times</td>
<td>3</td>
</tr>
<tr>
<td>Checklist of basic steps a professional should take if a hate crime is reported or witnessed</td>
<td>4</td>
</tr>
<tr>
<td>Relevant and easy to complete forms</td>
<td>2</td>
</tr>
<tr>
<td>Mini information pack/small pocket size guide with reporting details</td>
<td>7</td>
</tr>
<tr>
<td>Leaflets in different languages</td>
<td>4</td>
</tr>
<tr>
<td>Flyers and posters</td>
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<tr>
<td>Rubbers, pens, keyings, fridge magnet etc for publicising hotline</td>
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</tr>
<tr>
<td>Simple handout for delivering in peoples houses</td>
<td>1</td>
</tr>
<tr>
<td>Basic information on race, religions and gender</td>
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</tr>
<tr>
<td>Standard posters with blank area for sticky label or local contact details - no need to replace poster</td>
<td>2</td>
</tr>
<tr>
<td>Website details</td>
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<tr>
<td>Simple definition of hate crime</td>
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<td>Basic information on law and hate crime</td>
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<tr>
<td>Guidance for teaching others on hate crime</td>
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<td>Each page should be laminated</td>
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<tr>
<td>Wording should be simple/user friendly</td>
<td>3</td>
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<td>Glossary of offensive words in different languages</td>
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<td>Standard letters</td>
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<tr>
<td>Information about key specialist hate crimes reduction agencies, Police/local authority/cps authority</td>
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</tr>
<tr>
<td>Partnership statement on zero tolerance and other such treatments of intent</td>
<td>1</td>
</tr>
<tr>
<td>Practical guidance on building a case and how to get support</td>
<td>1</td>
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</tbody>
</table>
Notes: