



# No Place for Hate

Hate crimes and incidents in further and  
higher education: religion or belief



national union of students



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# Foreword

Colleges and universities are traditionally viewed as bastions of free thought and expression, providing students with an environment in which to grow personally as well as academically. They are also viewed as places where students are at liberty to hold different ideas, viewpoints and opinions.

For many students, college and university is also a time where they are able to explore and define their religion and/or beliefs, unrestrained by previous school and family life. Such an environment is destroyed when students are targeted by antisocial behaviour or crime because of their religion or belief. Unfortunately, this report shows that these negative experiences are a reality for some students. Moreover, in many cases, these incidents occur in and around the college or university campus, perpetrated by fellow students.

This NUS report contains some distressing finds. Almost one fifth of hate incidents experienced by students in further and higher education were thought to have an element of religious prejudice, making up 7 per cent of all incidents reported in the survey. Perpetrators of hate crime are often perceived to be hate-fuelled individuals who plan attacks upon their victims, but the reality is that the majority of perpetrators are unremarkable people. Indeed, they are often fellow students who commit these acts within the context of their everyday lives.

While it is vital that further and higher education institutions prevent serious forms of hate crime such as physical assault, it is equally important to address 'low-level' hate activity. Our research found that these incidents, particularly if they are persistent, often have major repercussions on the victim's long-term mental health. And while these incidents may not necessarily constitute criminal offences, the acceptance of these types of behaviour — such as tolerating the use of degrading language — can create an environment in which conduct may escalate from 'mere' words to threats, vandalism and violence.

Hate incidents of all types also have broader implications. They not only affect the individual victim, but also their family, friends and the wider community, both on- and off-campus. These experiences encourage mistrust, alienation and suspicion among student bodies and wider society, resulting in isolation and exclusion.

While our findings are deeply concerning, our report also offers clear and practical approaches for institutions, students' unions and others to make a positive difference to students' lives. Every student has the right to express themselves without fear, whether that is in their lecture theatre, in and around their institution or in broader society.

Pete Mercer  
NUS Vice President (Welfare)

# Executive summary

This report is one of a series of four reports by NUS, which explore the extent and nature of hate incidents among students in further and higher education across the UK. While this report focuses on the experience of students with a religion or belief, the other reports focus on disability, race and ethnicity and sexual orientation and gender identity. The reports are part of a larger project funded by the Home Office to reduce student victimisation.

Across the four reports we found that 16 per cent of all respondents had experienced at least one form of hate incident at their current institution. Moreover, compared to victims of non-bias incidents, those who experienced hate incidents were more likely to be repeatedly victimised and suffer more negative effects as a result.

Despite this, few of these hate incidents were reported to authorities and consequently the affected students received little support from their institution or law enforcement agencies.

These reports can be downloaded in full at:  
[www.nusconnect.org.uk/resources/](http://www.nusconnect.org.uk/resources/)

## About the research and respondents

Our research gathered the experiences of 9,229 students from across both higher education (HE) and further education (FE) sectors and is the first nationwide, student-specific research of this scale into hate crime.

Respondents were asked to report their experiences of hate incidents under a range of categories, and were then asked to indicate whether they believed

the incident to be motivated, or partly motivated, by the perpetrator's prejudice against their actual or presumed: race/ethnicity, religion/belief, disability, sexual orientation or gender identity. This allowed us to compare 'bias' and 'non-bias' incidents.

The majority of those surveyed (89 per cent) were studying in England. Six per cent were studying in Wales, two per cent in Scotland, and three per cent in Northern Ireland.

Sixty-eight per cent of our respondents were at university while 28 per cent were at a further education or sixth form college. Smaller percentages were studying at adult and community learning providers, work-based learning providers or specialist colleges.

Seventy per cent of respondents were female and 29 per cent were male. A small minority (0.6 per cent) preferred not to select their gender identity and 0.4 per cent stated that their gender identity was not the same as assigned at birth.

Thirty-eight per cent (3,521) of respondents stated they had no religion, 34 per cent (3,153) identified as Christian and 12 per cent (1,088) identified as Atheist. The remaining respondents listed their religion or belief as:

Other: 5 per cent (465)  
Muslim: 4 per cent (326)  
Buddhist: 1 per cent (89)  
Hindu: 1 per cent (125)  
Jewish: 0.8 per cent (70)  
Sikh: 0.7 per cent (63)  
Bahai: 0.1 per cent (4)  
Jain: 0.1 per cent (5)  
Prefer not to say: 3 per cent (283).

It is important to note, there is currently a lack of data across the further and higher education sector on the religion and belief of students. Furthermore, this survey was not intended to be statistically representative – the respondents to our survey were self-selecting. Readers should therefore not attempt to extrapolate figures and percentages given in this report across the whole student population.

## Key findings

The following summarises the headline findings of our research into students who have experienced hate incidents, or are worried about experiencing hate incidents, because of prejudice against their religion and/or belief.

### Fears of victimisation

The level of students' worries about being subject to abuse because of prejudice against their religion or belief depended on the religion or belief of the student surveyed.

More than a third of Muslim (52 per cent; 676), Hindu (35 per cent; 166), Sikh (33 per cent; 85) and Jewish (32 per cent; 90) respondents were very or fairly worried about being subject to abuse because of prejudice against their religion or belief, compared to 4 per cent (166) of respondents who were Atheist and 4 per cent (467) of respondents who identified as having no religion.

Substantial numbers of respondents reported that they changed their behaviour due to fears of victimisation due to their religion or belief. Forty-three per cent Jewish (30), 37 per cent Hindu (47), 36 per cent Buddhist (32) and 36 per cent Muslim (111) students surveyed stated that they altered their behaviour, personal appearance or daily patterns due to worries about prejudiced abuse.

At least a fifth of all respondents, across each category (including Atheist respondents and respondents who identified as having no religion) altered their behaviour, personal experience or daily patterns in an attempt to reduce their exposure to hate incidents.

Students had a limited understanding of when they should report a hate incident and to whom, and most were not aware of any hate crime services provided at their college or university.

### The extent and nature of hate incidents

Hate incidents on the basis of prejudice against peoples' religion or belief are relatively rare, affecting a small minority of the students' surveyed. However, our findings show that these hate incidents are not exceptional occurrences, indicating that colleges, universities and students' unions need to take action.

Almost one fifth of hate incidents were thought to have an element of religious prejudice, making up 7 per cent of all bias and non-bias incidents reported in our survey.

Respondents identifying as Jewish (30 per cent; 21), Muslim (16.6 per cent; 54) or Sikh (12.7 per cent; 8) reported considerably higher rates of incidents motivated by prejudice against their religion than students from other religious or belief groups.

Our findings also captured evidence of multiple-bias. We found that, in addition to the religion or belief of the respondent, the incidence of hate-related behaviour varied according to the race, nationality, gender and sexuality of the respondent.

Twenty-one per cent of Jewish respondents, 17 per cent of Hindu respondents, 17 per cent of Muslim respondents and 14 per cent of Sikh respondents reported a racially motivated incident. By comparison, six per cent of Christian respondents, five per cent of Atheist respondents and five per cent of those with no religion reported a racially motivated incident.

Eighteen per cent of the total sample (1,639) had experienced at least one incident of verbal abuse and threats of violence. Of these, 10 per cent (164) believed that the most serious incident they experienced was motivated by a prejudice against their religion or belief.

### Location of incidents and perpetrator profiles

In the majority of instances involving direct contact with the perpetrator/s the victim identified the incident as a hate incident because of the perpetrator's overt prejudice.

The most common reasons students believed incidents were motivated by prejudice, in whole or in part were:

- the perpetrator/s made statements and/or gestures before, during or after the incident which displayed prejudice against a religion or belief (62 per cent of incidents)
- hate words or symbols were present (50 per cent)
- the victim had a feeling, instinct or perception without specific evidence (27 per cent)
- the victim believed the perpetrator was a member of a group known to have committed similar acts (18 per cent).

Incidents most commonly took place in and around students' educational institution (31 per cent); at or near the victim's home (16 per cent); in the learning environment (13 per cent); on the street, road or alley (13 per cent).

The majority of incidents motivated by a prejudice against the victim's religion or belief took place during daylight hours. Thirty-five per cent of incidents motivated by a prejudice against religion or belief took place when the victim was on their own and 65 per cent when they were with at least one other person.

Strangers committed the majority of incidents reported in our survey. Perpetrators were typically white males, aged 16–24. Significantly, 71 per cent of incidents involved more than one perpetrator.

### Reporting of hate incidents

In 13 per cent of religiously motivated incidents, the victim reported the event to an official within their institution, a slightly lower reporting rate than non-bias motivated incidents (17 per cent). These incidents were most commonly reported to academic staff (48 per cent). Only 8 per cent of respondents reported a hate incident to the police.

Most often incidents weren't reported to the police because the victims felt the incident was not serious enough to warrant a report or that the police could not, or would not, do anything as a result. However, a significant minority expressed a lack of faith in the criminal justice system and personal concerns or fears as a reason for not reporting. Our findings suggest that local authorities and police are to some extent failing in their duty to record and monitor hate incidents, regardless of whether they are criminal offences because of their attitude to those who do report hate incidents, and partly because the general public doesn't understand the importance of reporting incidents.

Of those who did not report the incident, many respondents indicated they would have been encouraged to report the incident had they been able to do one of the following:

- complete a self reporting form
- remain anonymous
- report to a third party who would pass details on to the police
- speak to a police officer who was a member of their social group.

### The impact on victims

The report found that victims suffered a range of psychological and emotional responses, from lowered self-confidence and insecurity to depression, isolation and anxiety.

Twenty-two per cent of religiously motivated incidents, compared to 4 per cent of non-bias motivated incidents, negatively affected the victim's acceptance of other social groups. Twenty-one per cent of religiously motivated incidents, compared to 12 per cent of non-bias motivated incidents, affected the victim's mental health.

Thirteen per cent of religiously motivated incidents had a negative impact on the victim's studies — nearly twice the number observed in non-bias incidents (7 per cent).



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## Recommendations

The following 10 recommendations are aimed at further education (FE) and higher education (HE) institutions and organisations working with them. However, they may be of interest to law enforcement practitioners and agencies as well as students' unions. We hope that these recommendations will be considered by all colleges and universities and will help in the development of a cross-sector strategy to tackle hate and prejudice experienced by students across the UK. The recommendations are listed again at the end of the report in more detail.

### 1. Demonstrate a firm commitment to equality and diversity

FE and HE institutions should demonstrate a strong commitment to equality and diversity and work to celebrate these values through clear and widely publicised codes of conduct, equality and diversity policies and complaint and reporting procedures. Institutions should consider setting a specific objective on tackling hate crime as part of their public sector equality duty.

### 2. Develop preventative and educational activity on prejudice and hate

Colleges and universities should work to foster good relations among students and raise awareness of what constitutes a hate incident and the negative impact of this behaviour on the victim and others. This needs to include the impact that low-level incidents might have on individuals and their mental health. This might include discussion and interactive work within the classroom, as well as through events that celebrate diversity and encourage integration.

### 3. Stop or mitigate against hate incidents

FE and HE institutions must make it clear that hate-related behaviour is not acceptable, through the active enforcement of student codes of conduct and the institution of zero-tolerance policies.

### 4. Establish multi-agency, joined-up approaches to tackling hate

Colleges and universities should work to establish partnerships with local police authorities, voluntary sector organisations and local authorities to develop a cross-sector strategy to reduce hate within, as well as outside, the institution.

### 5. Strengthen existing support services

FE and HE institutions should ensure that those working in their counselling and advice services are aware of the mental health impact of hate incidents and recognise that even low-level incidents can have serious implications for victims' long-term mental well-being and self-confidence.

### 6. Establish strong support networks

Faith societies and chaplaincy teams often act as a support network for students who may be, or may have been, victims of hate incidents or hate crimes. These groups should therefore be provided with support, to ensure open access to their services. Colleges, universities and students' unions should also ensure that faith societies are well connected to wider support services within their institution and local community.

### 7. Encourage reporting of, and maintain systematic records on, hate incidents

Many respondents did not report incidents because they believed them to be too trivial, or thought that reporting would not make a difference. Students need to know that hate incidents are taken seriously and that reporting them influences preventative work within institutions and in wider society, as well as potentially leading to disciplinary action against perpetrators.

### 8. Provide flexible options to report hate incidents

Colleges and universities should establish a variety of mechanisms for reporting hate incidents. This might include self-reporting online and on-campus reporting and advice centres, as well as publicising third party reporting through other agencies.

### 9. Promote greater confidence in reporting mechanisms

Better protocols for interviewing and debriefing people who have experienced hate incidents are needed, together with assurances of confidentiality for victims, who often fear reprisals. Victims should be assured that their reports will be taken seriously and will be consistently and thoroughly investigated and recorded.

### 10. Provide clear guidance on the law

It is vital that guidance on what constitutes a hate crime, the rights of victims, and the criminal justice procedure itself, is developed and made available to students and their support networks.

# Introduction

This report is one of four research publications which detail the findings of a survey carried out by NUS into the extent and nature of hate incidents experienced by students in further and higher education.

Its primary focus is incidents believed to be motivated by prejudice against the victim's real or perceived religion or belief as reported in the survey, though we recognise that hate may be motivated by multiple biases and we provide some discussion on this issue.

Research into hate crime in the UK has been a relatively recent field of study, largely emerging in the last decade alongside the Stephen Lawrence Inquiry. However, little attention has been paid to religiously aggravated hate crime in particular, and less has focused on the experiences of students' with a religion or belief.

Our report attempts to plug the gap by focusing specifically on incidents motivated by prejudice against the real or perceived religion or belief of students, in both further education (FE) and higher education (HE).

## Key Definitions

### Religiously aggravated (hate) crime

*“Any criminal offence which is perceived to be motivated by hostility towards a person's religion or perceived religion, by the victim or any other person.”*

This is a definition used by the Association of Chief Police Officers (ACPO) together with the Crown Prosecution Service. It is not a statutory definition.<sup>1</sup>

### Hate incident

*Any incident, which may or may not constitute a criminal offence, which is perceived by the victim or any other person, as being motivated by prejudice or hate.*

This may also be referred to as a 'bias motivated incident'.

### Non-bias motivated incident

Any incident not believed to be motivated by prejudice or hate.

### Religion

Any religion or reference to religion, including a reference to a lack of religion.

### Belief

Any religious or philosophical belief or reference to belief, including a reference to a lack of belief.

Religion or belief should be taken to mean the full diversity of religious and belief affiliations within the UK, including non-religious and philosophical beliefs such as atheism, agnosticism and humanism (Equality Challenge Unit)<sup>2</sup>.

### Prefer not to say

Some respondents opted not to disclose their religion or belief when completing the survey.

## What is hate crime?

Religiously aggravated hate crime cannot be defined by a single form of conduct, as other crimes are, but encompasses various forms of conduct including:

- physical abuse
- verbal abuse and harassment
- threats
- property damage
- the production and dissemination of hostile propaganda (eg leaflets and graffiti).

What unites these otherwise distinct offences is the perpetrator's motivation by prejudice towards the victims real or perceived religion or belief. It follows that the majority of hate crime perpetrators belong to a dominant social group.

The harm suffered by the individual may be physical as well as emotional, and may have long-term repercussions on their behaviour and well-being. The

impact on students is potentially life-changing. Some may not receive the grades they aspire to, while others may drop out of college or university without achieving the qualifications they are capable of getting. The knock-on effect impacts on students' employability, and ultimately their quality of life.

Although some incidents of hate crime amount to criminal acts and are fuelled by hate, as this report shows, the most common incidents appear neither strictly criminal nor hateful. Rather, perpetrators often use degrading language out of ignorance, e.g. on the basis of belief in stereotypes or to win respect from their peers<sup>3</sup>.

In fact, a significant proportion of these incidents tend to be 'everyday' occurrences, which are not, in isolation, perceived by the perpetrators to cause any real detriment. Indeed, many incidents occur among ordinary citizens and students and enjoy some degree of social acceptance. It is therefore difficult, especially for those who are not victims of hate crime, to see the cumulative harm that results from its continual occurrence.

For consistency, we use the term 'hate incident' throughout this report to describe any incident, which may or may not constitute a criminal offence, which is perceived by the victim or any other person, as being motivated by prejudice or hate.

## Existing legislation

Religious hate crime is not currently recognised as a criminal offence in the same way as racial and homophobic crime. However, if a crime is committed against someone because of their religion, it may be interpreted as an attack on their race as well. This means it may be treated as a racially aggravated or motivated attack. For example, criminal courts have decided that attacks on Sikhs and Jewish people are racial incidents. If it is proven that the offender's main motivation was based on prejudice against, or their hatred of, another race then the sentence can be more severe than for the same offence without a racial motivation.

The Religious and Racial Hatred Act 2006 amended the Public Order Act 1986. It made it an offence to stir up hatred, and it protects people from harm on the basis of their religion or belief or lack of religion or belief. It is therefore an offence to say anything or produce any written material that tries to persuade someone to commit a criminal offence against another race or group of people. This means that leaflets, flyers or speeches that promote crime against people because of their religion are against the law — this is called incitement to religious hatred. However, it is not against the law to disagree with or criticise someone because of their religion or beliefs.

The Crime and Disorder Act 1998 sections 29–32 outline primary offences for racially aggravated assault and harassment. These offences are committed if the court finds "demonstration towards the victim of hostility based on his [or her] membership of a racial group."<sup>4</sup> The legal criteria for the definition of 'hostility' demonstrate that the law now better recognises the particular injustice of hate crime and that a racially motivated assault, for example, is not the same thing as a non-bias motivated assault.

Other laws relevant to prosecutions and other actions against hate incidents have also emerged relatively recently. For example, the Equality Act 2010 seeks to protect people from direct or indirect discrimination on the grounds of religion or belief. The Protection from Harassment Act 1997 makes it an offence to knowingly pursue a course of conduct amounting to harassment. Considering the slow-burn nature of much hate crime, the 1997 Act helps to target behaviour which is "continuous and where the whole is infinitely worse than the sum of the parts or any individual part."<sup>5</sup> In an important modification to the criminal law, the Criminal Justice Act 2003, section 145, increases the gravity of an offence if it is racially aggravated. This is then reflected in the severity of sentencing. However, although the law now better recognises the particular harm and trauma caused by hate crime, it is in general developing in a fragmentary and piecemeal fashion.



Legislation is notably different in Northern Ireland. For further information please visit

[ecu.ac.uk/law/religion-and-belief-key-legislation](http://ecu.ac.uk/law/religion-and-belief-key-legislation)

### Reporting and prosecutions

Although the rate of unsuccessful prosecutions is declining,<sup>6</sup> the police and the criminal justice system overall have struggled to respond to hate crime adequately. First, prosecutions are often thwarted by the lack of an ‘essential legal element’,<sup>7</sup> where the prosecution lacks an appropriate legal basis to carry the charge, and by victims withdrawing from the prosecution.<sup>8</sup> Second, due to severe underreporting, the law is often not engaged at all in hate incidents. There are several reasons for underreporting, including an expectation among victims of discrimination by the police,<sup>9</sup> victims’ fear of being ‘outed’,<sup>10</sup> and failure of the police to record incidents of hate crime consistently. Further, victims often believe that what they have suffered does not warrant the attention of the police.

Even when incidents are reported, they may not be recorded as having hate motivations. While police constabularies around the UK are increasingly becoming involved in multi-agency efforts to monitor and respond to hate crime in a co-ordinated way, gaps within hate crime legislation, reporting methods and data collection continue to hinder our knowledge of hate crime and how prevention and support strategies may best be developed.<sup>11</sup>

## Methodology

Between October 2010 and February 2011, NUS conducted an online survey of 9,229 students across the UK. The survey examined students’ knowledge and understanding of hate incidents or hate crimes, their awareness of current initiatives on campus relating to these kind of incidents and their experiences of a variety of forms of antisocial behaviour and crime, including:

- verbal abuse or threats of violence
- physical mistreatment
- vandalism or property damage

- burglary, robbery or theft
- the distribution or display of abusive, threatening or insulting material
- abusive, threatening or insulting written communication intended to distress or harass.

The survey was developed after extensive research into existing data on hate crime in the UK and best practice in conducting surveys of this nature. The study was open to all students studying in further and higher education and collected 9,229 valid responses across the UK.

Although information was collected on all incidents reported, respondents were asked to indicate whether or not they believed the incident to be motivated, or partly motivated, by the perpetrator’s prejudice towards them based on their presumed or actual:

- race, ethnicity or national origin
- religion or belief
- disability
- sexual orientation
- gender identity
- association with people with a certain race or ethnicity, religion or belief, disability, sexual orientation, and/or gender identity
- for another reason.

For every incident type reported, the respondent was given a series of follow-up questions concerning the details of the incident and perpetrator/s, whether or not they reported it and to whom, and the impact they believed being victimised had upon them. The set of follow-up questions appearing for each incident type was identical, thereby allowing us to compile data across all five incident types and provide aggregate statistics on the incident and perpetrator details, reporting and impact. This report will hence largely provide statistics by percentage of incidents reported, though when relevant it will also include discussion on individual types of incidents and the percentage of respondents who experienced these. For a detailed

breakdown of our respondent demographics, please see Appendix 1.

4,315 respondents (46.8 per cent) self-identified as being either Baha'i (4), Buddhist (89), Christian (3,167), Hindu (125), Jain (5), Jewish (70), Muslim (326) Sikh (63) or an 'other religion' (466). 4,619 respondents (50 per cent) self-identified as Atheists (1,089) or as having no religion (3,530). Three per cent (288) of survey respondents preferred not to specify their religion or belief.

This report contains the preliminary analysis of survey results. A number of survey respondents identified as 'other', when asked whether they had a religion or belief, rather than using one of the categories listed in the survey questionnaire. For the purposes of this report there was no further analysis done on this category, however this data will be used for further analysis in additional research. Throughout the report we refer to this group as 'other'.

There is currently a lack of data across the further and higher education sector on the religion and belief of students. In addition, it is important to note that this survey was not intended to be statistically representative – the respondents to our survey were self-selecting. Readers should therefore not attempt to extrapolate figures and percentages given in this report across the whole student population.

Table 1

Religion or belief	Number	Survey percentage
No religion	3,530	38.2%
Christian	3,167	34.3%
Atheist	1,089	11.8%
Muslim	326	3.5%
Hindu	125	1.4%
Buddhist	89	1%
Jewish	70	0.8%
Sikh	63	0.7%
Other religions	475	5.1%
Prefer not to say	288	3%

### Data analysis

Quantitative data from the survey was analysed using Statistical Packages for the Social Sciences (SPSS) software and Excel. Themes identified in the qualitative data are reflected in this report using a selection of quotations from student respondents to the survey.

Please note that percentages cited in this report have been calculated from only the number of participants who answered the question and exclude any missing responses. Where the totals in the tables add up to more than 100 per cent this is due to participants selecting multiple responses.

# Understanding hate incidents and worries of victimisation

## Key findings

The level of students' worries about being subject to abuse because of prejudice against their religion or belief depended on their particular religion or belief.

More than a third of Muslim (52 per cent), Hindu (35 per cent), Sikh (33 per cent) and Jewish (32) respondents were very or fairly worried about being subject to abuse because of prejudice against their religion or belief.

These fears often inhibited respondents from fully expressing themselves. The percentage of people who altered their behaviour varied depending on the religious affiliation of the student surveyed.

Forty-three per cent of Jewish, 37 per cent of Hindu, 36 per cent of Buddhist and 36 per cent of Muslim students surveyed stated that they altered their behaviour, personal appearance or daily patterns due to worries about prejudiced abuse. Notably, at least a fifth of all respondents from across all religion and belief backgrounds (including Atheist respondents and respondents who identified as no religion) altered their behaviour, personal experience or daily patterns for the same reason.

The qualitative data gathered in the survey suggested that many students with a religion or belief were

selective in choosing when and to whom they disclosed or displayed their religion or belief — often out of concern that they would experience hate incidents as a result of that prejudice. In several cases, respondents went to such efforts that they felt they were acting out of line with religious doctrine.

Students had a limited understanding of when they should report a hate incident and to whom, and most were not aware of any hate crime services provided at their institution:

- thirty-six per cent did not believe they could report these incidents to organisations other than the police
- one in five thought only hate incidents that constituted a criminal offence should be reported at all
- sixty-four per cent of respondents did not know if their university or college provided information about where victims of hate incidents could go for help and support
- seventy per cent were not aware if their students' union provided information, help or support to recipients of hate incidents.

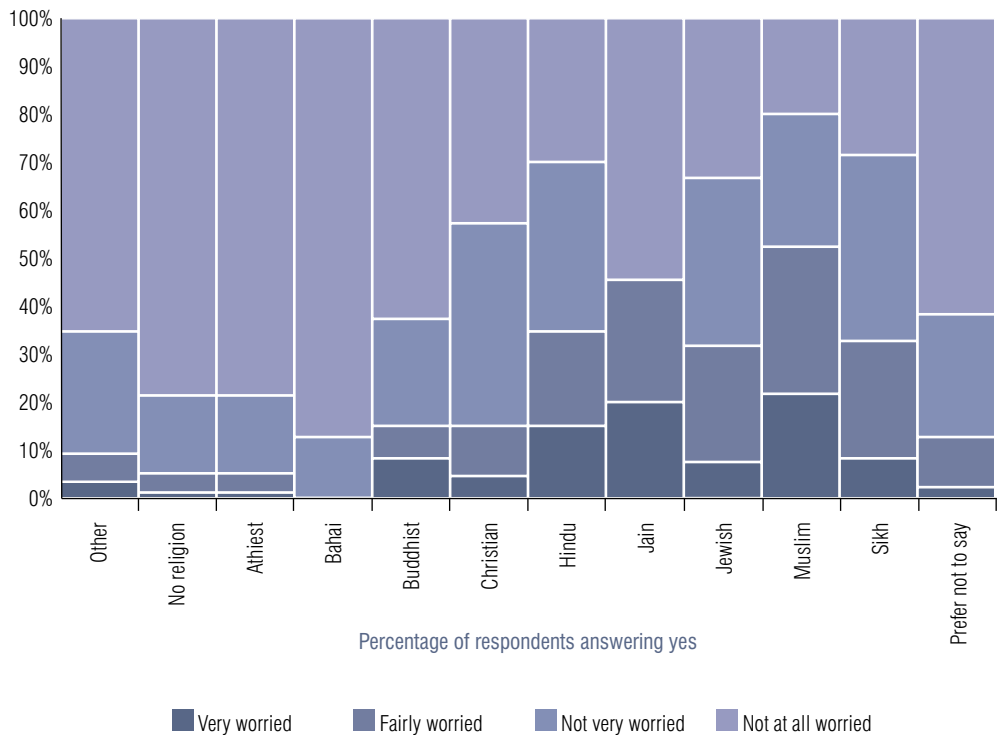
## Worries of victimisation

We asked respondents how worried they were about being subject to a variety of incidents because of their religion or belief. As Chart 1 illustrates, the level of worry varied depends on the religion or belief of the student.

More than a third of Muslim (52 per cent), Hindu (35 per cent), Sikh (33 per cent) and Jewish (32 per cent) respondents were very or fairly worried about being subject to abuse because of prejudice against their religion or belief, compared to 4 per cent of respondents who were Atheist and 4 per cent of respondents who identified as having no religion.<sup>12</sup>

Twenty-two per cent of Muslim respondents and 15 per cent of Hindu respondents stated they were very worried about being subject to prejudice because of their religion, compared to only 1 per cent of respondents who were Atheist or 1 per cent who identified as having no religion.

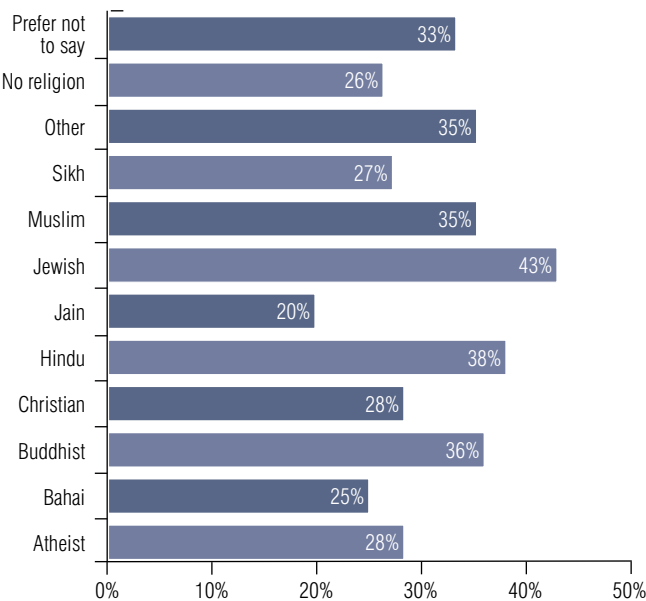
Chart 1: How worried are you about being subject to abuse because of your actual or perceived religion or belief?



Please note: We received very low responses from students of certain religions — for example, Bahai and Jain respondents. See Appendix 1 for a detailed profile of survey respondents.

Worries about prejudiced victimisation — whether related to religion or belief or to other minority characteristics — clearly affected students' everyday lives. As chart 2 illustrates, the percentage of students who altered their behaviour varied depending on their religion or belief. For example, 43 per cent Jewish, 37 per cent Hindu, 36 per cent Buddhist and 36 per cent Muslim students surveyed stated that they altered their behaviour, personal appearance or daily patterns due to worries about prejudiced abuse. Notably, at least a fifth of all respondents across religion and belief backgrounds (including Atheist respondents and respondents who identified as no religion) altered their behaviour, personal experience or daily patterns.

Chart 2: Do worries about prejudiced abuse ever cause you to alter your behaviour, personal appearance or daily patterns?





It was evident from the qualitative data that many respondents felt vulnerable because of their religion or belief. Some respondents explained that they keep their faith secret in much of their daily social life due to a lack of understanding and tolerance. To this end, respondents reported either concealing evidence of their faith or altering their appearance or behaviour to avoid people identifying them as belonging to a religion or belief. In several cases, respondents went to such efforts that they felt that they were acting out of line with religious doctrine.

*"I play down/don't mention being a Christian in some situations so that I'm not labelled a 'Bible basher' or ... other similar stereotypes."*

*"I rarely tell anyone my religious beliefs, as I can be mocked a lot for going to church or believing in God. I also have on numerous occasions pretended I do not believe in God so I am not mocked for doing so."*

*"I do not mention to people that I'm a Roman Catholic unless I'm asked. This is only recent, and due to the disgusting sex scandals that have happened. The problem is that despite ... saying that I find what [those who abused others] did horrific, other people immediately cast me into the same boat as them ... It has led me to not want to talk about my religion with people unless I'm specifically asked."*

*"Being a young British Muslim I have had to slightly alter the way I behave when out in public, especially since the terror attacks in the last 10 years. It has made people a lot more aware of their surroundings especially on public transport. The slightest comment or action could cause someone to be nervous even when it's pure innocence. I remember I substituted my rucksack for a shoulder bag and even changed the style of my beard just to eliminate any awkward situations."*

*"Personally, I would really like to wear a headscarf but having never worn one, I am afraid of what people at my sixth form will say."*

*"I walk a longer route to the synagogue to avoid trouble and make my skirt shorter once I come out*

*of school so that it is less apparent that I am Jewish and go to [a Jewish institution]."*

*"Even though Christianity is the most traditional religion in the UK, I sometimes feel like people of my age are not very accepting of those who actively follow their faith and take it seriously — even when it does not interfere with them, they like to ridicule religion."*

Some respondents, particularly Catholics and Protestants in Northern Ireland, reported altering their daily travel patterns, routes and destinations. It is clear that respondents' fears of victimisation can severely limit their freedom of movement in society.

*"[I] avoid places/social events that are associated with one particular religion because I grew up in Belfast I would have to be careful about which areas I walk through, what bus route to take and I would also have to cover up tattoos that would identify me as a Catholic when walking in certain areas."*

*"Worrying about walking through largely Protestant areas on my own."*

*"I live in Northern Ireland so I avoid some well-known Protestant areas and never wear a football shirt or colours which would identify me with either side of the community (Protestant or Catholic)."*

Despite these worries, students across our sample had a limited understanding of when they should report a hate incident, and to whom. Thirty-six per cent did not believe they could report these incidents to organisations other than the police and one in five thought only hate incidents that constituted a criminal offence should be reported at all.

Likewise, most students surveyed were not aware of any hate crime services provided at their institution. Sixty-four per cent of respondents did not know whether their university or college provides information about where victims of hate incidents could go for help and support; 70 per cent were similarly not aware whether their students' union provides information, help or support to recipients of hate incidents.

# The extent and nature of hate incidents

## Key findings

Hate incidents perpetrated on the basis of prejudice against peoples' religion or belief are not exceptional occurrences, but fortunately are relatively rare, affecting a small minority of the students' surveyed.

Almost one fifth of hate incidents were thought to have an element of religious prejudice, making up 7 per cent of all incidents reported in the survey.

Respondents identifying as Jewish, Muslim or Sikh reported considerably higher rates of incidents motivated by a prejudice against their religion than any other religious or belief groups. Thirty-one per cent of Jewish respondents, 17 per cent of Muslim respondents and 13 per cent of Sikh respondents stated they had been a victim of a religious hate incident.<sup>13</sup>

Eighteen per cent (1,639) of the total sample had experienced at least one incident of verbal abuse or threats of violence. Of these, 10 per cent (164) believed that the most serious incident they experienced was motivated by a prejudice against their religion or belief. Ninety-eight per cent of these students stated they had been a victim of threatening, abusive or insulting words and 27 per cent had experienced threatening behaviour or threats of violence.

Some 1,377 (15 per cent) of all respondents from across our entire sample experienced one or more forms of physical abuse while studying at their current institution. A small number of these respondents (60; 4 per cent) believed the physical abuse to

be motivated by a prejudice against their religion or belief. Sikh, Jewish and Muslim students were more likely to be victimized than members of other faith groups.

Some 1,337 (14 per cent) of all respondents had experienced vandalism, property damage or theft. Very low numbers of these respondents (29; 4 per cent) believed the most serious experience of vandalism, property damage and theft was motivated by a prejudice against their religion or belief.

Among all respondents, 635 (7 per cent) experienced someone distributing or displaying writing, signs or visible representation they found to be threatening, abusive or insulting. Thirty-one per cent (195) of these respondents thought this material was motivated by prejudice against their religion or belief. Jewish student respondents experienced this type of incident more often than any other religion or belief group.

Some 717 (8 per cent) of all respondents experienced abusive, threatening or insulting communication intended to harass, alarm or distress them. This took place in a variety of forms, including by telephone or text message, post, email or messages transmitted through the Internet. Of these, a very small number of respondents believed the incident to be bias motivated against their religion or belief (39; 5 per cent). Three per cent of Muslim respondents had experienced an incident of this type, compared to no more than 1 per cent of any other religion or belief group.

We asked respondents whether they had been victims of any of the following incident types:

- verbal abuse or threats of violence
- physical abuse or violence
- vandalism, property damage or theft
- distribution or display of abusive, threatening or insulting material

- abusive, threatening or insulting written communication.

Respondents were asked to answer a sequence of follow-up questions regarding the one incident, or series of incidents, they had experienced that they considered to be the most serious in each category.

It is notable that hate incidents perpetrated on the basis of prejudice against peoples' religion or belief affect a small minority of the students' surveyed. Almost one fifth of hate incidents were thought to have an element of religious prejudice, making up seven per cent of all incidents reported in the survey.

While any respondent could potentially be targeted because of their religion or belief — regardless of what that might be — students of certain religious beliefs were far more likely to experience a religiously motivated incident.

Respondents identifying as Jewish, Muslim or Sikh reported considerably higher rates of incidents motivated by a prejudice against their religion than any other religious or belief groups. Thirty-one per cent of Jewish respondents, 17 per cent of Muslim respondents and 13 per cent of Sikh respondents stated they had been a victim of a religious hate incident.<sup>14</sup>

Most incidents reported to our survey were low-level and involved verbal abuse or threats of violence, or the distribution or display of abusive, threatening or insulting material. Very few instances of physical abuse; vandalism, property damage and theft; or written communication intended to harass and distress were reported to the survey.

## Verbal abuse and threats of violence

Survey respondents were asked whether they had experienced either of the following while they had been a student at their place of study:

- threatening, abusive or insulting words — for example, verbal abuse such as name-calling, being shouted or sworn at, taunted, told offensive slurs or insults, etc
- threatening behaviour or threats of violence.

Some 1,639 students surveyed (18 per cent of the total sample) had experienced at least one of these types of behaviour while at their current place of study. Ninety-eight per cent of these students stated they had been

a victim of threatening, abusive or insulting words and 27 per cent had experienced threatening behaviour or threats of violence. Ten per cent (164) of these students believed that the most serious incident they experienced was motivated by a prejudice against their religion or belief.

*“I was told specifically [that] they hate all people like me.”*

*“Insults and verbal abuse occurred immediately after, and in reaction to, my disclosure about my religion and mental health problems.”*

*“[I was] told off for being Catholic — due to the Catholic Church’s child molestation cases.”*

*“I was being slagged for being a ‘Nazi lover’ because I’m Catholic and the Pope was a Nazi youth.”*

*“I have been called ‘terrorist’. I have been called ‘monkey’. I had had my space invaded. I have been shouted at publicly. I have been publicly humiliated and belittled.”*

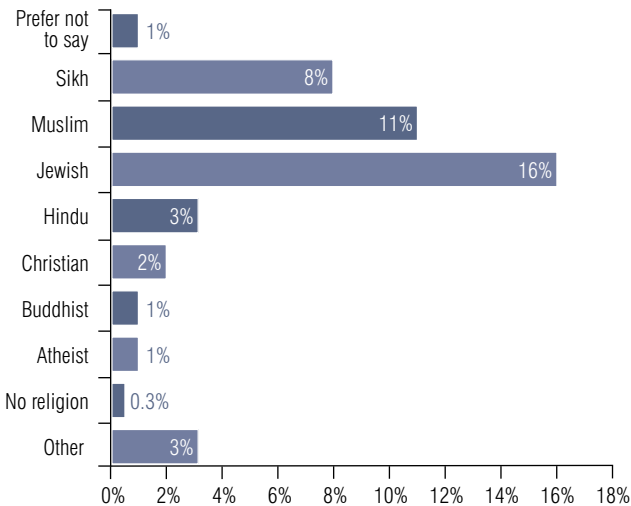
*“Hatred towards myself and my religion, insults on my appearance and that my religion was comparable to worshipping a ‘zombie’.”*

Jewish, Muslim and Sikh respondents were more likely to experience verbal abuse or threats of violence than others:

- sixteen per cent of Jewish students
- eleven per cent of Muslim students
- eight per cent of Sikh students had experienced this type of hate incident.

Relatively small numbers of students with other religions or beliefs had experienced verbal abuse or threats of violence (refer to Chart 3).

Chart 3: Proportion of students victimised by religiously motivated verbal abuse or threatening behaviour



## Physical abuse and violence

We asked respondents whether they had experienced any of the following while they had been a student at their place of study:

### Physical abuse of a sexual nature

- being subjected to unwanted sexual contact (this could include touching, grabbing, pinching, kissing, fondling or molesting through clothes).

### Low-level physical abuse

- being followed or chased
- being spat upon
- being held down or physically blocked
- being pushed, slapped, shoved or having hair pulled.

### Serious physical abuse

- having something thrown at you that could hurt you
- being kicked, bitten, hit with a fist or something else that could hurt you
- being choked, dragged, strangled or burned

- having a weapon (such as a knife or gun) used against you
- another form of physical mistreatment or violence not described above.

Some 1,377 respondents (15 per cent) from across our entire sample experienced one or more forms of physical abuse while studying at their current institution. A small number of these respondents (60; 4 per cent) believed the physical abuse to be motivated by a prejudice against the victim's religion or belief.

Sikh, Jewish and Muslim students were more likely to be victimised compared to 1 per cent of Buddhist students and less than 1 per cent of Christian respondents, Atheist respondents and respondents who identified as no religion:

- five per cent of Sikh respondents
- four per cent of Jewish respondents
- four per cent of Muslim respondents had experienced this type of behaviour.

## Severity of incident

Thirty-nine per cent of incidents motivated by prejudice against the victim's religion or belief involved relatively low-level physical abuse such as being followed or chased, spat upon, held down or physically blocked. Forty-four per cent of incidents were more serious, most commonly involving the victim being pushed, slapped, having something thrown at them or being kicked, bitten or hit with a fist. Eleven per cent of these incidents involved unwanted sexual contact.

*"[The perpetrator] tried to rip off [my] headscarf outside a local shopping centre."*

*"A former friend tried to kiss me and bullied me through laughing at me and demeaning my religion."*

*"I experienced a group of guys joking about us and later one of them took off his pants in front of us while mocking us."*



*"[My] hair [was] set on fire."*

*"I had a bottle of milkshake thrown over me."*

Twenty-seven per cent of respondents stated that at least one incident of physical abuse motivated against their religion or belief resulted in injury. Most reported minor bruising (30 per cent), scratches (22 per cent) and cuts (22 per cent). However, several incidents resulted in more serious injuries, such as severe bruising (11 per cent), broken bones (3 per cent) or chipped teeth (3 per cent). Twelve per cent of these respondents required medical treatment as a result of their injuries. Seventy per cent of incidents requiring medical attention involved more than one perpetrator.

## Vandalism, property damage and theft

Some 1,337 of all respondents (15 per cent) had experienced at least one of the following while studying at their institution:

- **vandalism** — someone deliberately defacing or doing damage to their house, flat or halls of residence, or anything outside it
- **property damage** — someone deliberately damaging, tampering with or vandalising their property (eg personal belongings, motor vehicle, bicycle, wheelchair or other property)
- **personal theft** — personal belongings stolen out of their hands, bag, pockets or locker
- **personal theft outside their home** — eg from their doorstep, garden or garage
- **robbery** — someone taking or attempting to take something from them by force or threat of force
- **burglary** — someone illegally entering their residence to steal or attempting to steal their belongings, inflict bodily harm or cause criminal damage.

Very low numbers of these respondents (29; 4 per cent) believed their most serious experience of vandalism, property damage, robbery or burglary was motivated by a prejudice against their religion or belief:

- two per cent of Hindu, Muslim and Sikh students
- one per cent of Jewish students
- less than 1 per cent of Christian, Atheist and students identifying as an 'other' religion or having no religion

believed the vandalism, property damage, robbery or burglary they had experienced was as a result of their beliefs.

*"They stole my Bible and microwaved it."*

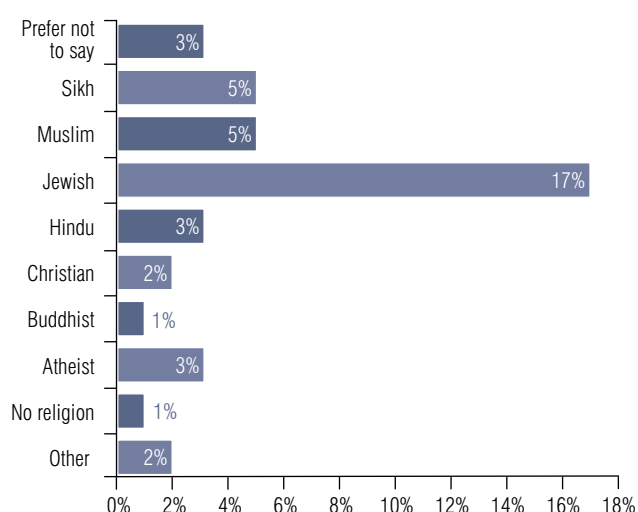
## Distribution and display of abusive, threatening or insulting material

Some 635 of all respondents (7 per cent) experienced someone distributing or displaying writing, signs or visible representation they found to be threatening, abusive or insulting (for example, graffiti or leaflets).

Thirty-one per cent (195) of these respondents believed the material being distributed or displayed was motivated by prejudice against their religion or belief. Seventeen per cent of Jewish respondents experienced this type of incident compared to other religion or belief groups:

- five per cent of Muslim students
- five per cent of Sikh students
- three per cent of Atheist students
- three per cent who preferred not to state their belief.

Chart 4: Proportion of students victimised by religiously motivated distribution and display of abusive, threatening or insulting material



Survey respondents were asked to describe the material being distributed or displayed and why they found it abusive, threatening or insulting. The qualitative responses describe this material as typically in the form of leaflets, posters or graffiti. Many responses were not descriptive enough for us to use for analysis. However the qualitative responses do highlight how promotional material can be perceived to be prejudiced against someone's religion or belief, even where this is unintentional.

## Leaflets and other promotional material

*"A society proclaiming that religion was for those of a lesser intellect (that's the polite way of putting their message)."*

*"Abusive signs by people a few times — Nazi symbols, etc."*

*"An anti-Muslim group leaflet."*

*"Anti-Semitic and anti-Zionist ... leaflets."*

*"Anti-Atheist and Anti-UK."*

*"Anti-Israel leaflets drawing on traditional anti-Semitic imagery (big nose, money, star of David, etc)."*

*"Anti-Muslim stickers on buildings and lamp posts. Fairly disgusting rubbish about Britain losing its 'Britishness' and we should defend ourselves against the supposed Muslim threat."*

*"Anti-Semitic material regularly disseminated on campus. Many students see nothing wrong or unusual in this and [our] student council has on occasion used its student lists to advertise anti-Israeli activities, even when this is not part of their official activities. I feel many of the staff are similarly anti-Semitic and so turn a blind eye."*

*"Being an Israeli, I've found leaflets calling to boycott Israel and describing Israelis as murderers and comparing us to Nazis insulting, especially the latter which is clearly offensive and ridiculous as most Israelis are Jewish!"*

*"Christian leaflets/pamphlets endorsing the alienation of religions such as Islam, Neo-paganism or Atheist viewpoints — describing [them] to be wrong or, in one case, 'evil'."*

*"I received via a mailshot a campaign leaflet from a Christian political party during the run-up to the general election. This ... was not insulting but the comments made about 'militant atheists' were. I find the insinuation that atheists lack moral character and are responsible for social disintegration quite offensive. Especially when it is dropped through my letterbox."*

*"Leaflet distributing encouraging certain groups to target girls in clubs for blackmail and hate against other religions."*

*"Leaflets stating that Islam is out to hurt others."*

## Graffiti

*“Racist graffiti on a student union sign — it was a Nazi symbol on a sign that had Nelson Mandela written on it. I thought this was disgusting.”*

*“Swastika signs and vandalism of specific group posters, leaflets and stickers.”*

## Abusive, threatening or insulting written communication

Respondents were asked whether they had received any of the following while studying at their institution:

- an abusive, threatening or insulting telephone call or text message intended to harass, alarm or distress
- abusive, threatening or insulting post or mail intended to harass, alarm or distress
- abusive, threatening or insulting email or messages transmitted through the Internet (for example, via Facebook, twitter or a blog) intended to harass, alarm or distress.

*“Facebook status updates and links which are not only anti-Zionist but are genuinely anti-Semitic, eg comparing Jews to pigs or Nazis.”*

Some 717 of all respondents (8 per cent) experienced abusive, threatening or insulting communication intended to harass, alarm or distress them. This took place in a variety of forms, including by telephone or text message, post, email or messages transmitted through the Internet (such as via Facebook, twitter or an online blog).

Of these, a very small number of respondents believed the incident to be bias motivated against their religion or belief (39; 0.4 per cent). Three per cent of Muslim respondents stated they had experienced this type of incident, compared to less than 1 per cent of any other religion or belief group.

# Profiles of incidents and perpetrators

For each incident type, we asked respondents who had experienced hate incidents to describe when and where the most serious incident had happened, why they believed it may have been motivated by prejudice, and a number of questions regarding what they knew about the perpetrator/s.

### Key findings

- In most incidents involving direct contact with the perpetrator/s, the victim cited the perpetrator's overt prejudice in identifying the incident as a hate incident.
- Statements and/or gestures before, during or after the incident which displayed prejudice against their religion or belief accounted for 62 per cent and the presence of hate words or symbols accounted for 50 per cent.
- Across all incidents believed to be motivated by a prejudice against the victim's religion or belief, thirty-one per cent were reported to have occurred in and around areas of their institution (other than the learning environment or students' union).<sup>18</sup>
- Sixty six per cent of incidents motivated by a prejudice against the victim's religion or belief took place during daylight hours.
- Sixty five per cent of incidents occurred when the victim was with one or more people. In 52 per cent of these incidents the victim's companions were also victimised.
- 71 per cent of incidents involved more than one perpetrator.
- The perpetrators were aged 16-24 in 46 per cent of incidents involving multiple perpetrators and in 48 per cent of incidents involving a single perpetrator.
- In 74 per cent of incidents involving multiple perpetrators and 56 per cent of incidents involving a single perpetrator the perpetrators were white.

### Identifying experiences as hate incidents

Respondents were able to identify the motivation of prejudice by reference to various kinds of information. We asked them for what reasons they believed the incidents to be religiously motivated and gave them a range of options from which they could select as many as applicable.

In the majority of incidents, respondents cited signs of overt prejudice as reasons for believing the incident to be motivated prejudice. In 62 per cent of incidents, respondents identified prejudice in statements and/or gestures made before, during or after the incident. In 50 per cent of incidents respondents identified the motivation of prejudice in the presence of hate words or symbols.

Less frequent but still significant were incidents in which respondents identified the motivation or prejudice against their religion or belief from contextual information. This included the respondent's belief that the perpetrator was a member of a group known to have committed similar acts and the respondent's feeling, instinct or perception without specific evidence.

In a smaller number of incidents the victim inferred the motivation of prejudice from the fact the incident coincided with a holiday, social group event, or at a location commonly associated with a specific group.



Table 2

For what reasons do you believe the incident was motivated by prejudice, in whole or in part?	%
The perpetrator/s made statements and/or gestures before, during or after the incident which displayed prejudice against a religion or belief	62%
Hate words or symbols were present	50%
The incident occurred at or near a location, place or building commonly associated with a specific group	11%
I was engaged in activities promoting a social group or event (eg handing out leaflets, picketing, etc)	8%
The incident coincided with a holiday, event or significant date	10%
I believe the perpetrator was a member of a group known to have committed similar acts	18%
Investigation confirmed that the incident was motivated by a dislike of a particular group	2%
Someone else suggested that the incident was prejudiced	8%
My feeling, instinct or perception without specific evidence	27%
I don't know	5%
Other reasons	5%

## When and where

Across incidents believed to be motivated by a prejudice against the victim's religion or belief, 31 per cent were reported to have occurred in and around areas of their institution (but not including the learning environment or students' union).

Nearly one in six (16 per cent) of incidents took place at or near the victim's home. 13 per cent took place in the learning environment and the same percentage in a street, road or alley. Less commonly, incidents were

reported to have occurred in and around the students' union, on public transportation and in other public places.<sup>19</sup>

50 per cent of incidents occurred in the afternoon and 16 per cent in the morning. That the majority occurred in daylight hours suggests the ordinary and commonplace nature of these incidents.

Table 3. What time did the incident take place?

Morning	16%
Afternoon	51%
Evening	17%
Night	17%

## Victims

Across incidents believed to be motivated by a prejudice against the victim's religion or belief, 35 per cent took place when the victim was on their own and 65 per cent with one or more people. In 52 per cent of incidents in which the victim was in the company of others, their companions were also victimised. This suggests that victimisation rates could very well be higher than our estimates.

## Perpetrators

### Number of perpetrators

Seventy-one per cent of hate incidents motivated by prejudice against religion or belief involved more than one perpetrator. Most of these involved small groups: 49 per cent of incidents involved 2–3 perpetrators; 27 per cent of incidents involved 4–6 perpetrators and 10 per cent of incidents involved 6–8 perpetrators. However, a significant minority involved larger groups (5 per cent involved 8–10 and 8 per cent involved 10 or more perpetrators).

### Relationship to the victim

There is a strong assumption within hate crime literature that the perpetrators of such crimes are largely unknown to the victims. This is supported in our data, which show that strangers constituted the majority of perpetrators in incidents involving both multiple perpetrators - 65 per cent – and single perpetrators - 46 per cent.

In 16 per cent of incidents committed by a single perpetrator the victim was unsure whether they knew the perpetrator. This is four times higher than incidents involving multiple perpetrators.

Incidents committed by multiple perpetrators were more likely to be committed by an acquaintance (17 per cent), 'friend' (11 per cent) or neighbour (13 per cent), compared to incidents committed by a single perpetrator (where 14 per cent were committed by an acquaintance, 5 per cent by a 'friend', and 3 per cent by a neighbour).

A significant proportion of all incidents motivated by prejudice against the victims religion or belief, were committed by someone on the victim's course — 7 per cent for incidents committed by multiple perpetrators, and 6 per cent for incidents committed by single perpetrators. Examples of other types of perpetrators which fell into the 'other' category were people at the victim's workplace, members of their family, or academic staff, carers, personal assistants, enablers or support workers.

In 38 per cent of incidents motivated by a prejudice against the victim's religion or belief and committed by a single perpetrator, the perpetrator was known to be a student. Of these, 91 per cent were reported to be a student at the victim's college or university.

In 41 per cent of religiously motivated incidents, committed by multiple perpetrators, the perpetrators involved at least one individual known to be a student. Of these, 79 per cent involved at least one student who attended the victim's institution.

### Perpetrator demographics

Respondents were asked about the gender, age and ethnicity of the perpetrator(s).<sup>22</sup>

Perpetrators were typically male, aged 16-24 and white, which corroborates existing research on hate crime. In 46 per cent of religiously motivated incidents involving multiple perpetrators, the perpetrators were both male and female. In 41 per cent of incidents involving a single perpetrator the victim was unsure of the perpetrator's gender — perhaps because these incidents involved leaflets and posters where the victims may not have seen who produced or displayed them.

Table 4: Gender of perpetrators

	Multiple Perpetrators	Single Perpetrator
Male	46%	48%
Female	7%	12%
Mixed	43%	n/a
Unsure	5%	41%

Table 5: Age of perpetrators

	Single Perpetrators	Multiple perpetrators
Under 10	-	2.1%
10--15	6%	11%
16-24	39%	74%
25-39	10%	23%
40+	7%	8%
Unsure	38%	10%

Table 5: Ethnicity of perpetrators

	Single Perpetrator	Multiple Perpetrators
white	56%	74%
black/black British	4%	14%
Asian	7%	21%
Chinese	-	2%
Don't know	33%	12%
Another	0.8%	4%

# Reporting of hate incidents

The difference between the number of hate crimes reported and the number not reported is difficult to measure. However, while the police recorded 46,300 reported hate crimes in 2008 according to the Organisation for Security and Cooperation in Europe (OCSE), the British Crime Survey, which seeks to pick up unreported hate crimes through interviews with a wide sample of people, estimates that 260,000 hate crime offences occurred in 2008. Underreporting is thus one of the main obstacles to understanding and confronting hate crime through policy-making and other means.

What becomes evident throughout this section is that many of the reasons for underreporting relate to the nature of the criminal justice system and victims' perception of it. Notably, victims commonly felt that the incidents they experienced were not sufficiently serious to report to the police, or that the police couldn't or wouldn't help. This highlights the need to strengthen the responsiveness of the police to hate crime, and to promote victims' trust in the police's ability to deal with it sensitively and effectively.

### Key findings

Students reported 13 per cent of religiously motivated incidents to an official within their institution, slightly less compared to non-bias motivated incidents (17 per cent). These incidents were most commonly reported to academic staff (48 per cent).

Of the students surveyed who experienced a religiously motivated incident, only 8 per cent reported the incident to the police.

Despite local authorities and police having a commitment to record and monitor hate incidents regardless of whether they are criminal offences,

the most common reason student victims cited for not reporting was that they didn't consider the incident serious enough, or felt that the police could not or would not do anything as a result. However, a significant minority expressed a lack of faith in the criminal justice system and personal concern or fears as a reason for not reporting.

In many cases the victim would have been encouraged to report the incident had they been able to complete a self reporting form, remain anonymous, report to a third party, or speak to a police officer who was a member of their own demographic group.

*"How do you report a lone incident with the perpetrator knowing and spreading it around? I'd be even more alienated — and the perpetrator could have just claimed a drunken moment and be ignored. The person with [the perpetrator], who was partially complicit, obviously found it amusing [that I thought it was] something to complain about; I dare not make it official as I would become a social pariah ... I try and quietly correct misconceptions [instead]."*

### Reporting to an official

The students surveyed were asked whether they had reported the incident/s they experienced to any official staff or representatives at their college, university or students' union, to the police or to anyone else.

In 13 per cent of religiously motivated incidents, the victim reported the event to an official within their institution, slightly less than in non-bias motivated incidents (17 per cent). These incidents were most commonly reported to academic staff (48 per cent), though respondents also reported their experiences to student representatives (17 per cent), advice workers in the students' union (14 per cent) or advice workers in the institution (14 per cent).

### Reporting to the police

Reporting levels to the police were low across all categories, whether they were motivated by prejudice or not. Of the students who experienced a religiously motivated incident, only 8 per cent reported the incident to the police.

#### Reasons for not reporting incidents to the police

Most often incidents weren't reported to the police because victims felt the incident was not serious enough or that the police could not, or would not, do anything as a result. However, a significant minority expressed a lack of faith in the criminal justice system and personal concerns or fears as a reason for not reporting.

While many reasons for not reporting are typical of any crime (motivated by prejudice or not), respondents who experienced bias-motivated incidents were more likely to have personal concerns and fears about reporting than those who experienced similar, non-biased incidents. Victims who experienced prejudice against their religion or belief were in particular more likely to cite feelings of shame and embarrassment, fear of reprisals or retribution, and concern over having to disclose personal details as reasons for not reporting (see Chart 6). Victims of prejudice were also more likely to worry they would be blamed or not believed when reporting (see Chart 7). Charts 5, 6 and 7 provide a breakdown of these reasons by bias and non-bias motivation.

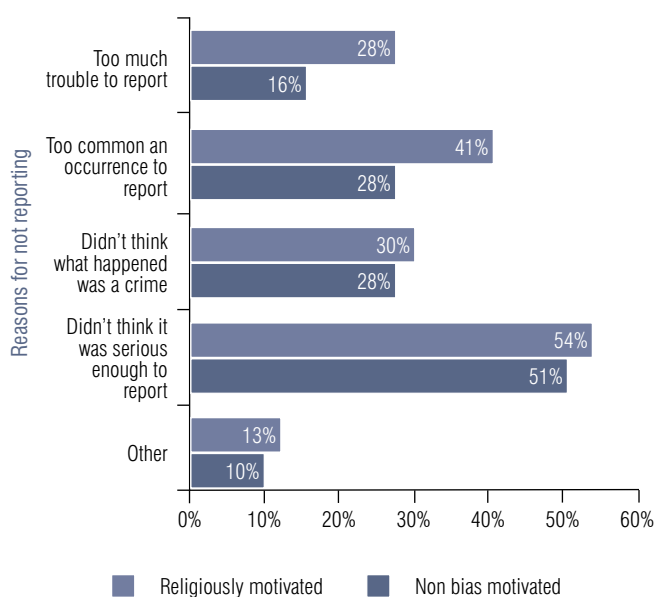
#### Not worth reporting

The most common reason for not reporting was that the incident was simply not serious enough to report — a not particularly surprising finding, given that many incidents did not, on their own, constitute a criminal offence and therefore did not meet the criteria of a 'hate crime'.

However, this finding underscores the fact that students may not be aware that most, if not all, local authorities and police services hold a commitment to record and monitor hate incidents to identify areas of

concern, patterns of behaviour or future prosecution of offenders — even if the incidents in question are not criminal offences. One in five respondents believed that only hate incidents which constituted a criminal offence should be reported to the police, and 36 per cent did not believe they could report these incidents to organisations other than the police.

Chart 5: Reasons for not reporting: personal concerns and fears



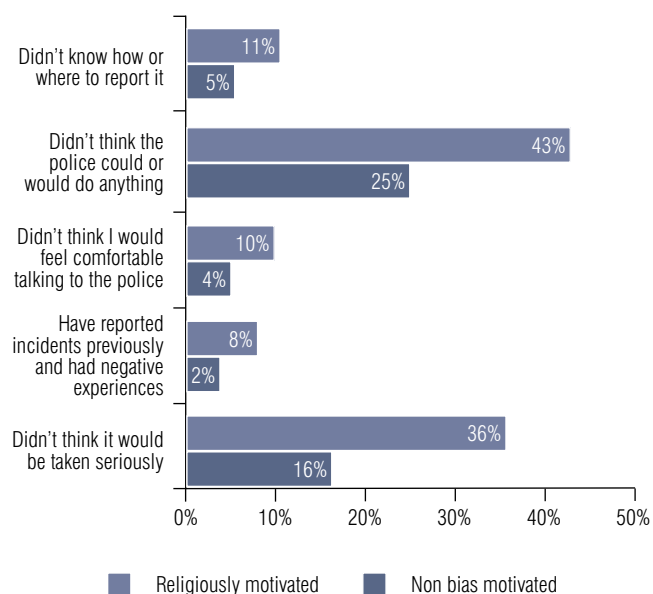
Other common reasons for not reporting included feeling the incident to be too common an occurrence to report (41 per cent), not believing the incident to be a crime (30 per cent), and thinking it would cause too much trouble to report (28 per cent).

From Chart 5, we can see that when we compare religiously motivated with non-bias motivation two reasons are more pronounced — 'too much trouble to report' and 'too common an occurrence to report'. It is worrying that when something becomes a common experience, students apparently begin to accept and live with it, even if it has a negative impact on their lives.



## Lack of faith in the criminal justice system

Chart 6: Reasons for not reporting: issues with the reporting process



The data (see Chart 6) suggests that victims of hate incidents were often more reluctant to report incidents to the police due to concerns of how the report would be received and addressed. When asked their reasons for not reporting, respondents who had been victimised because of prejudice against their religion or belief were more likely to believe the police wouldn't or couldn't do anything, or would not take the report seriously. They were also more likely to state they felt uncomfortable speaking to the police about the incident or that they didn't know how or where to report it.

Forty-three per cent of incidents involving prejudice against the victim's religion or belief were not reported, at least partly due to the victim's belief that the police couldn't or wouldn't do anything about the incident. In comparison, this reason was cited as the reason for not reporting only 25 per cent of non-bias motivated incidents.

The belief that reporting hate incidents wouldn't be taken seriously was a factor in the non-reporting of 36 per cent of incidents with an element of prejudice against the victim's religion or belief. This compared to 16 per cent of non-bias motivated incidents.

Respondents who had experienced a hate incident linked to their religion or belief were also more likely to state they didn't know how or where to report the incident/s (11 per cent, compared to 5 per cent of non-bias incidents).

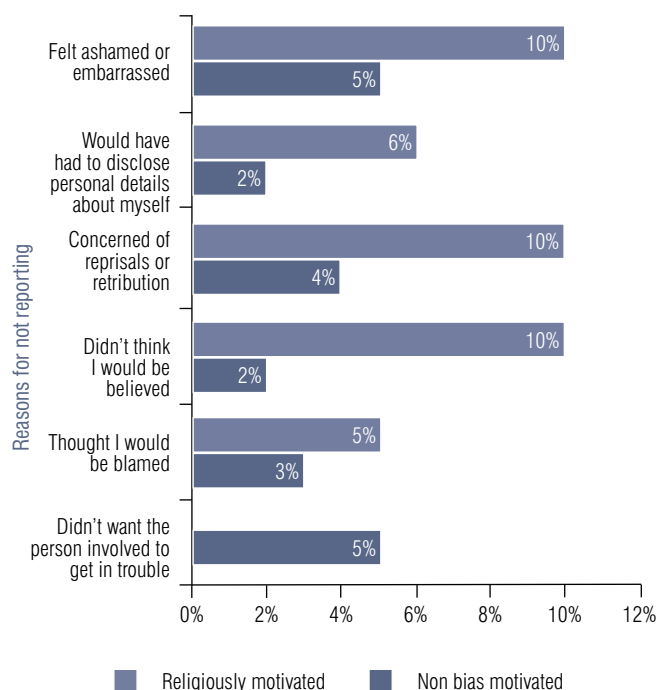
In 10 per cent of incidents involving prejudice against the religion or belief, the victim cited feeling uncomfortable speaking to the police as a reason for not reporting the incident. This is compared to only 4 per cent of non-bias incidents.

In 8 per cent of incidents involving prejudice against religion or belief, a reason for not reporting to the police was that the victim had previously reported incidents and had negative experiences.

## Personal concerns or fears

While many reasons for not reporting are typical of any crime (motivated by prejudice or not), respondents who experienced bias-motivated incidents were more likely to have personal concerns and fears about reporting compared to those who experienced similar, non-bias incidents (as can be seen in Chart 7). Victims who experienced prejudice against their religion or belief were in particular more likely to cite feelings of shame and embarrassment fear of reprisals or retribution, and concern that they wouldn't be believed. Victims of prejudice were also more likely to worry that they would have to disclose personal details about themselves or that they would be blamed for the incident.

Chart 7: Personal concerns or fears as reasons for not reporting



## Encouraging reporting

We gave respondents who indicated they had experienced a hate incident but had not reported a series of options and asked them whether any of these would have encouraged them to report incidents. Significantly, many respondents indicated they would have reported the incident if they could have done one of the following:

- complete a self reporting form
- remain anonymous
- report the incident to a third party
- speak to a police officer who was a member of their social group.

Victims would have been encouraged to report in 41 per cent of religiously motivated incidents, had they been given the option to complete a self reporting form that they could send directly to the police (thereby avoiding speaking to someone in person). In 32 per cent of cases the victim would have been encouraged to report incidents if they had been able to remain totally

anonymous, recognising that although the crime could not have been solved without a 'victim', it would make the police more aware of problems in the community.

Victims would have reported 27 per cent of religiously motivated incidents had they been able to do so away from the police station, to someone other than a police officer who would pass on the details to the police, with the option of victim anonymity and proceeding as the victim preferred.

Finally, victims would have reported in 25 per cent of religiously motivated incidents had they been given the option to speak to a police officer who identified as a member of their own social group.

## Experiences of reporting

Respondents were asked to comment on how the person they reported the incident to responded to their report, and what — if anything — could have been done to improve their experience.

All respondents' comments on this issue were either very positive or very negative. The fact that people are sometimes less inclined to comment on ordinary experiences might explain this polarity and lack of commentary on less remarkable experiences. Nevertheless, this information is useful in determining what is good and bad practice within reporting services.

Key features of a positive response included:

- acting quickly and professionally
- keeping the victim up-to-date with any developments in their case
- taking the incident seriously
- believing the victim and being sympathetic
- providing a thorough investigation of the incident when appropriate — and if not, explaining why it is not possible (rather than simply dismissing the incident and the victim).

## Positive experience of reporting

*“[It went] very well, [police] shared a concern about the [hateful] communications.”*

*“[It] went all fine and [was] reassuring.”*

*“They responded very well.”*

*“They ensured that the material that was being distributed was dealt with and the person responsible was disciplined.”*

## Mixed experience of reporting

*“I felt that they dealt very well with the attack and a few of the incidents, but not all, and it was a shame that no one officer dealt with all of them — they were separate incidents in their mind and not connected, which we felt differently about.”*

## Negative experience of reporting

*“[I got a]... not very good response, generic and non-supportive.”*

*“I didn’t feel they showed any care or empathy. It wasn’t worth calling the police as they took very long to arrive, by which [time] the man had left. When they arrived I was still shaken ... They never asked if we were OK, just made a quick note and left.”*

*“A number of us complained. The poster was taken down but the leaflets were left.”*

*“Individuals appear unphased by management and HR involvement. Any apologies, for instance, are not usually forthcoming.”*

*“The [authorities] were not very helpful at all.”*

*“I felt that [the perpetrators] got away with it.”*

## Discussing incidents with others

In nearly half of all religiously motivated incidents (49 per cent), the victim reported or discussed their experience with someone other than an official at their institution or the police. Overwhelmingly, they did so with a friend (85 per cent of religiously motivated incidents), though it was also common to discuss it with family (44 per cent), partners and spouses (36 per cent) or neighbours (21 per cent). A small minority spoke to their religious leader or chaplain about their experience (5 per cent).

The high rate of speaking to a friend about the incident emphasises the importance of support networks and people who victims can trust. This suggests the possibility of using peer-to-peer advice and support services as a means to encourage reporting of incidents.

# The impact on victims

This section highlights the ways in which hate incidents affect victims and their lives. Besides physical injury resulting from violent incidents, victims experience a range of psychological and emotional responses, from lowered self-confidence and insecurity to depression and anxiety. In turn, victims' lives can be negatively affected by poorer academic engagement and not feeling able to talk to strangers, becoming selective about where to go in public and when, and a fear of going out at all.

Even though, on the surface, a hate incident may seem indistinguishable from a non-hate incident, the element of prejudice that characterises a hate

incident can cause much deeper, long-term harm to the victim. Whereas feelings of anger, annoyance and shock (common to both hate and non-hate incidents) are immediate and short-lived, depression, fear and isolation that distinguish hate incidents can remain with the victim for a long time.<sup>20</sup>

Further, as this report shows, hate incidents affect victims' acceptance of other social groups. Prejudices among one group against another can produce prejudices among the targeted group in return. It is not difficult to see, then, how hate incidents can multiply. This can destroy social cohesion and perpetuate systemic social inequality.

## Key findings

Victims of hate incidents were much more likely than victims of non-hate incidents to report resultant problems, particularly when related to their mental health, acceptance of other social groups and, to a lesser extent, their studies.

Twenty-two per cent of religiously motivated incidents affected the victim's acceptance of other social groups.

In 21 per cent of religiously motivated incidents the victim reported mental health problems.

Anger, annoyance and shock were common reactions in both religiously motivated and non-bias motivated incidents:

- thirty-three per cent of victims of religiously motivated incidents felt vulnerable as a result of the incident

- thirty-one per cent of religiously motivated incidents affected the victim's confidence
- twenty-eight per cent of religiously motivated incidents left the victim in fear
- one quarter of all victims of religiously motivated incidents experienced anxiety as a result of the incident
- twenty-four per cent of victims of religiously motivated incidents felt isolated.

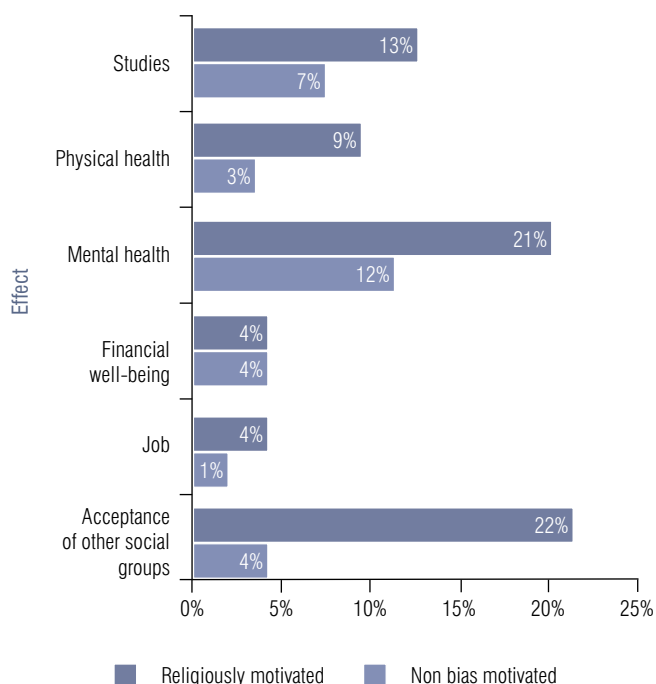
Thirteen per cent of religiously motivated incidents impacted on the victim's studies — nearly double that observed in non-bias incidents.

For every incident, we asked respondents whether they had experienced any difficulties now or in the past, which they believed were attributable to their experience. Significantly, victims of hate incidents were much more likely than victims of non-hate incidents to report resultant problems, particularly when related to their mental health, acceptance of other social groups and, to a lesser extent, their studies.

This is consistent with a growing body of research into hate crimes, which suggests that prejudiced incidents lead to distress and that hate crimes cause more negative outcomes than non-bias motivated crimes. It is clear from our data that the prejudice behind a hate incident substantially increases its severity, and even the most apparently banal experiences can have a long-term effect on the victim. It is therefore vital

that prejudice is given more explicit attention, both in supporting victims and in educating and disciplining offenders.

Chart 8: Negative effects of incidents on victims



### Effect on the acceptance of other social groups

Twenty-two per cent of religiously motivated incidents negatively affected the victim's acceptance of other social groups — more than five times the rate observed in non-bias incidents. Many respondents reported feelings of distrust towards strangers and social groups who had been involved in the incident. Many respondents explained that they went out of their way to avoid certain groups of people as a result of having experienced hate incidents.

*"I am very well-balanced but this and other incidents made me worried about people who get extremely affected and how this would change their perception/ attitude or increase a feeling of oppression or victimisation. This can only lead to worse relations/ integration within the community."*

*"I thought it gave a negative representation of other members in the same ethnicity group, when I know this bad reputation had only been brought upon their group due to a small minority of disrespectful people. I think it is unfair that most people believe all members of the group to be bad people, when I know this is not true."*

*"My trust towards the kids around the area is lower ... I tend not to walk along the route where there are kids (especially boys) because they tend to call me 'names' ... I usually go to the town during weekdays [when] the kids are still at school. I usually go home earlier or very late, just to avoid meeting kids."*

*"... I probably will feel threatened when I see a group of white people walking together nearby when I [am] alone."*

*"I have just felt more anxious about getting involved with the wider community"*

*"[My] confidence to approach different cultural and ethnic groups has just diminished."*

*"Anger towards random groups hanging on the street! I automatically assume these gangs are looking for trouble whether [they are a group of] 10 or just three, especially about my race."*

### Effect on mental health

In 21 per cent of incidents involving bias against the victim's real or perceived religion or belief, the victim reported mental health problems as a result — significantly more than the proportion of non-bias incidents (12 per cent). Some respondents took the opportunity to write about their experience/s and how it affected their mental health.

*"Sometimes I would think about running away or other serious thoughts."*

*"I get very anxious about being in social and work situations. The worst incidents play on my mind, which results in frequent poor sleep and nightmares ... Consequently I am very withdrawn ..., often*



*feeling isolated and unwanted. Any minor incidents bring everything back and the cycle begins again.”*

*“I was afraid of going out of the house alone.”*

*[I] felt suicidal. I feel like there is no way to get justice.”*

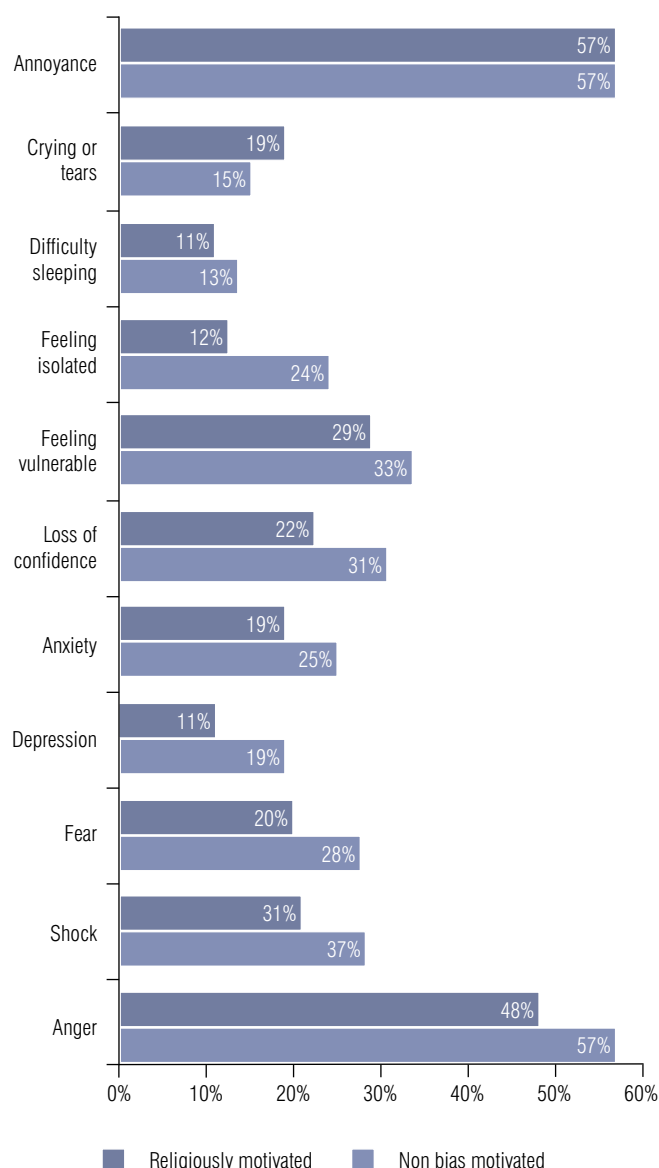
*“I worry a lot and do feel anxiety and fear because of it. I feel vulnerable.”*

*“My confidence was destroyed by the incident. It led to severe depression and a stay in a mental hospital ...”*

Anger, annoyance and shock were common reactions in both religiously motivated incidents and non-bias motivated incidents. While these feelings are immediate, they often subside soon after the incident. Anxiety, loss of confidence, vulnerability and isolation, however, are long-term consequences of hate incidents. Our data show that victims of religiously motivated incidents are more likely than victims of non-bias motivated incidents to experience such long-term emotional reactions.

Victims of 33 per cent of religiously motivated incidents, compared to victims of 29 per cent of non-bias motivated incidents, felt vulnerable as a result of their experience. Thirty-one per cent of religiously motivated incidents affected the victim's confidence, compared to 22 per cent of non-bias motivated incidents, and 28 per cent of religiously motivated incidents left the victim in fear, compared to 20 per cent of non-bias motivated incidents. One quarter of all victims of religiously motivated incidents experienced anxiety as a result of the incident, compared to 19 per cent of non-bias motivated incidents. And 24 per cent of victims of religiously motivated incidents felt isolated, compared to 12 per cent on non-bias incidents.

Chart 9: Emotional reactions as a result of victimisation



*“I did not know what to do or who to turn to. I felt I was making a mountain out of a molehill and didn't want to make a fuss. It hurt.”*

*“I lost my faith in what I believe in, because I was made to believe it was stupid.”*

*“I started talking less and avoid group meetings and share my views.”*

*“I was afraid of going out of the house all alone.”*

*“[I] lost my confidence and felt bullied. [I] also felt alone and scared.”*

*“Although the warning stopped the direct insults, I was then pointedly ignored by the group involved, which created a bad atmosphere in the wider group.”*

## Impact on studies

Thirteen per cent of religiously motivated incidents negatively affected the victim's studies — nearly double the rate observed in non-bias incidents.

Of those who reported an effect on their studies, 62 per cent of victims reported an impact on their grades and 75 per cent had thought about leaving their course. Forty-six per cent stated the incident had affected their course attendance and 54 per cent said it adversely affected their participation in social activities. Twenty-six per cent of respondents also stated that they were ignored or picked on by their peers as a result of speaking out about their experience.

## Effect on friends, family and wider community

Religiously motivated incidents are not only directed at the victims immediately involved in the incident, but also the victims' social group as a whole, including friends, family and the wider community. This can lead to feelings of fear, distrust, exclusion and subordination among the victimised group, which in turn can produce reciprocal prejudice and intolerance. Ultimately, communities can become divided and increasingly hostile, which is very difficult to undo or remedy.

*“The behaviour of the individuals described made other people in the community feel vulnerable and threatened.”*

*“[My] family [is] scared to leave the premises alone and can't even go shopping just in case of burglary.”*

# Intersectionality

While this report focuses on religious-related hate crime, it is important to recognise that victims may have been targeted for reasons other than their religion or belief, for instance their nationality or race.

The theory of intersectionality attempts to explore the complexity in identities, systems of power and social relations. In the context of hate crime, intersectionality theory is important in understanding that people may not always neatly fit into fixed and discrete categories. It posits that “one system of oppression cannot be understood as more fundamental than another because systems are inextricably linked and ... [therefore] relations of domination should be understood as an interlocking web of mutually reinforcing power structures, each of which depends on the others ...”<sup>21</sup>

Although religion or belief may play a part in defining a person’s identity, people may simultaneously understand themselves in terms of any number of other overlapping identities. Similarly, perpetrators are often motivated by more than one bias. There are infinitely varying, shifting and overlapping identities and at the root of hate crime are the systems of power that drive social relations as well as prejudice and bias against certain groups.

Our findings capture this intersectionality to an extent. We found that, in addition to the religion or belief of the respondent, the incidence of hate-related behaviour varied according to the race, nationality, gender and sexuality of the respondent.

Some 21 per cent of Jewish respondents, 17 per cent of Hindu respondents, 17 per cent of Muslim respondents and 14 per cent of Sikh respondents reported experiencing a racially motivated incident. By comparison, just six per cent of Christian respondents, five per cent of Atheist respondents and five per cent of those with no religion reported a racially motivated incident.

We must be careful when drawing conclusions here over multiple biases for two reasons. Firstly the numbers for those who have experienced a racially motivated incident are broken down by ethnicity and

religion they in some cases become small therefore we must be careful in drawing out themes.

Secondly it is difficult to say what is the real motivating factor in the incident. Thus a perpetrator may use a religious slur when in fact their motivation is racial hatred.

*“... people [are] being called ‘Pakis’ for being Islamic”*

*“[There is] anti-Semitic behaviour towards Israel.”*

*“One particular evangelical Christian group put up posters with an implication that the victims of major disasters — Haiti, New Orleans [etc] — were God’s retribution on the victims.”*

In terms of nationality, whereas only eight per cent of EU students and six per cent of UK-domiciled (‘home’) students reported experiencing at least one racially motivated incident, 22 per cent of international students had done so. In other words, being from both an ethnic minority and a foreign nationality significantly increases the likelihood of a student experiencing hate incidents.

Our findings show that male respondents were more likely than female respondents to be victimised, though this difference was only a few percentage points. Gay and bisexual respondents, and those who preferred not to specify, or who had an ‘other’, sexual orientation, were also more likely to be victimised than heterosexual and lesbian respondents — though again these differences were very slight.

This reinforces the theory of intersectionality to the extent that incidents of hate crime cannot just be characterised by reference to a single element of the victim’s identity and a corresponding single prejudice in the perpetrator: “that each system operates simultaneously on multiple levels demonstrates that hate crime is a social problem that pervades many groups and contributes to systematic inequality.”<sup>22</sup> This has important implications for hate crime prevention and intervention strategies.

# Recommendations

The following recommendations are designed to address hate incidents and hate crime experienced by students in the UK, as well as the prejudice that motivates this behaviour. It is evident from the qualitative and quantitative research findings from which these recommendations were drawn that improvements are needed in:

- the prevention of perpetrator behaviour
- support and services available to victims
- awareness, reporting and recording of hate crime and incidents.

These recommendations are chiefly aimed at further and higher education institutions and sector organisations, although some will be pertinent to law enforcement practitioners and other agencies. We hope that all institutions will consider these recommendations and that they will help in the development of a cross-sector strategy to tackle hate and prejudice experienced by students across the UK.

## Prevention

### 1. Demonstrate a firm commitment to equality and diversity

The student population is composed of a diverse range of people, from all manners and backgrounds, holding different ideas, viewpoints and opinions. It is important that these differences are respected, but equally that each and every individual feels they are able to study in an environment in which their rights, dignity and worth are upheld.

It is therefore vital that institutions demonstrate a strong commitment towards equality and diversity and work to actively celebrate these values through clear and widely publicised codes of conduct, equality and diversity policies and complaint and reporting procedures. All students should be made aware of their institution's commitment to challenging and tackling prejudice on campus. Through student inductions, institution wide and/or departmental handbooks, advice centres and students' unions, students should be informed

of conduct required of them and the support services available to those who have been victimised.

Specifically institutions should consider setting a specific objective on tackling hate crime as part of their public sector equality duty (PSED). The PSED requires all further and higher education institutions to set specific equality objectives by 6th April 2012. The findings from this report suggest that institutions should give strong consideration to this area and include tackling hate crime and hate incidents as an objective.

### 2. Develop preventative and educational activity on prejudice and hate

Hate incidents are an expression of negative stereotypes, prejudice, discrimination and inter-group tensions. Our research suggests that this type of behaviour causes a cycle of suspicion and exclusion.

While it is important to tackle the more immediate and tangible goals of assisting and supporting victims as well as taking effective action against perpetrators, it is also important that long-term efforts are made to foster an inclusive ethos, in which each and every student has the right to express themselves without fear. Ensuring there is constructive dialogue, mutual respect and trust are paramount. By working to foster good relations among students and awareness of what constitutes a hate incident and the negative impact of this behaviour on the victim, institutions can reduce the prevalence of this behaviour on campus.

To promote social cohesion within and outside the classroom, universities and colleges need to consider how to better integrate their student bodies. This could be achieved by increasing discussion and interactive work within the classroom, as well as by organising events for students of all backgrounds that celebrate diversity and encourage integration.

### 3. Stop or mitigate perpetrator behaviour

It is evident from our research that victims and perpetrators alike often perceived behaviour constituting a hate incident to be socially acceptable. The consequences of this perception are two-fold: the perpetrator is encouraged to engage in these activities



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and the victim, similarly, is discouraged from reporting the incident or seeking support services. Institutions must therefore make clear that this behaviour is not to be tolerated, through the active enforcement of student codes of conduct and the institution of zero-tolerance policies. Student perpetrators should be disciplined quickly and decisively.

#### 4. Establish multi-agency, joined-up approaches to tackling hate

Hate incidents require a multi-agency, joined-up approach to ensure the victim is adequately supported and the perpetrator appropriately disciplined. As such, colleges and universities should work to establish partnerships with local police enforcement, community-based advocacy groups, schools and local authorities to develop a cross-sector strategy to reduce hate within, as well as outside, further and higher education institutions.

### Support

#### 5. Strengthen existing support services

Our research found that hate incident victims were more likely to report mental health problems as a result of their experience than victims of unprejudiced incidents of the same severity. Practitioners working in counselling and advice services should therefore be appropriately trained in, and vigilant to, these concerns — recognising that even low-level incidents can have serious implications for victims' self-esteem and self-confidence.

#### 6. Establish strong support networks

Existing studies suggest that the level of identification a victim has with their group affects their response to experiencing hate incidents: those who lack strong identification are more at risk of psychological damage. In contrast, those who are more strongly identified show a more assertive and positive response, seeking help and redress and fortifying their identity.<sup>17</sup> Faith societies within institutions often act as a support network and should be supported by students' unions.

Institutions and students' unions should also ensure that students with a religion or belief who have, or wish to set up, a faith society are well connected to wider support services within their institution (such as with chaplaincy services) and have the constitutional backing of the students' union. Faith societies should be seen as a key player in the union and should be offered good channels to advertise and communicate to students about their existence. In addition, institutions and students' unions should actively support activities which promote an understanding between students with different religions and beliefs.

It may be that faith societies don't exist for a particular religious group because they are a small minority in a student body. In such situations, it may be helpful to identify local places of worship or community groups where students could seek advice and support.

### Reporting

#### 7. Encourage reporting and maintain systematic documentation and data collection of hate incidents

Our research found that many respondents did not report hate incidents because they believed them to be either too trivial to report or that nothing could or would be done by the police or other authorities.

Data collection on hate incidents is vital to understanding and appropriately addressing these problems. Therefore, students need to be made aware of when and where to report hate incidents. They also need to understand that their experience will be taken seriously, offers valuable insight into the nature and location of hate incidents and will help to inform preventative work. While many law enforcement agencies and local councils are committed to recording and monitoring hate incidents, these agencies and institutions need to co-ordinate and share information to ensure this data is accurately captured while maintaining victim confidentiality.

## 8. Provide flexible options to reporting

The students surveyed in our research indicated they would have been more likely to report their experiences had they been able to do so without directly contacting the police. Institutions should therefore establish a variety of reporting mechanisms — for example, by creating an online self-reporting form or on-campus reporting and advice centres — as well as publicising other options available, such as third-party reporting agencies and telephone hotlines.

Victims of hate incidents should also be made aware that they can choose how to report their experience. For example, they should have the option to remain anonymous, on the understanding that while it may not be possible to take further action, their report will be recorded and used to inform hate crime prevention measures.

## 9. Promote greater confidence in reporting mechanisms

Whether real or perceived, it was evident that many respondents feared further hate incidents either at the hands of insensitive or hostile authorities or, upon public disclosure of their experience, by their peers. It is clear that practitioners need better training in understanding the diversity of religious and belief identities. Better protocols and privacy assurances are also required in interviewing and debriefing crime victims to ensure accurate reporting of hate incidents. Victims should be assured that their report will be taken seriously and will be consistently and thoroughly investigated and recorded.

## 10. Clear guidance on existing legislative framework

Existing legislation related to hate crime is fragmentary and piecemeal, which may cause difficulties for victims who wish to bring their case through the criminal justice system. It is therefore vital that guidance on what constitutes a hate crime, the rights of individual victims and the criminal justice procedure, is developed and made available to students.

# Appendix 1 Student respondent profile

The survey clearly stated that it was open to all students currently studying on a course in a further education college, university or other adult learning environment. Only those who affirmed that they fell into this category were included in the final sample of the survey. In total, we received 9,229 complete and valid responses.

No questions in this section were compulsory. Missing responses were excluded from the analysis. Base sizes are provided below for each question (using n=).

## Health condition, impairment or disability

Some 11 per cent (1,001) of our sample considered themselves to have a health condition, impairment or disability. (n=9,225).

Of these,

- thirteen per cent stated they had a physical impairment (126)
- nine per cent said they had a sensory impairment (82)
- twenty-nine per cent reported they had a mental health condition (279)
- twenty-six per cent stated they had a learning difference or cognitive impairment (254)
- twenty-seven per cent said they had a long-term illness or health condition (263)
- five per cent preferred not to say and
- eighteen per cent described their health condition, impairment or disability as 'other.'

Eighty-seven per cent (7,991) indicated they did not have a health condition, impairment or disability and three per cent (233) preferred not to say.

## Type of institution, mode and level of study

Most students surveyed (89 per cent; 8,221) attend their post-16 educational institution in England. Six per cent go to an institution in Wales (548), two per cent (202) attend a college or university in Scotland and three per cent (237) attend one in Northern Ireland. (n=9,208).

The majority (68 per cent; 6,101) of our respondents attend university. Another 28 per cent (2,520) go to further education or sixth form college. Three per cent (224) attend an 'other higher education institution' and two per cent go to adult and community learning providers, work-based learning providers or specialist colleges (186). (n=9,031).

The bulk of respondents (87 per cent; 7,967) were UK-domiciled students, though eight per cent were EU students (720) and five per cent were international or overseas students (475). (n=9162).

Level of study (n=9,194)	Year of study (n=9,211)
0.8% Level 1 eg Basic Skills or ESOL (72)	54% Year 1 (4,965)
2% Level 2 eg GCSEs, NVQ2, Apprenticeships (173)	30% Year 2 (2,746)
28% Level 3 eg A-Levels, Advanced apprenticeships (2,595)	13% Year 3 (1,160)
58% Level 4 eg Bachelors degree, HND (5,308)	3% Year 4 (235)
11% Level 5 eg Masters, PhD (1,046)	1% Year 5+ (105)

Eighty-eight per cent of the people surveyed were full-time students (8,100); 12 per cent (1,108) studied part-time. (n=9,208).

## Gender and gender identity

Seventy per cent of respondents were female, 29 per cent were male (2,697) and 0.6 per cent preferred not to select (51). (n=9,213).

The vast majority (99 per cent) stated that their gender identity was the same as assigned at birth (9,146). Only 0.4 per cent (40) stated that their gender identity was not the same as assigned at birth and 0.5 per cent (42) preferred not to say what their gender identity was. (n=9,228).

## Sexual orientation

Eighty-seven per cent of the students surveyed were heterosexual (7,974). (n=9,219). The remaining 13 per cent can be broken down as follows:

- lesbian two per cent (157)
- bisexual five per cent (479)
- gay four per cent (363)
- preferred not to say two per cent (168)
- 'other' 0.8 per cent (78).

## Ethnic origin

Eighty-three per cent of respondents identified as being from a white background. (n=9,226). Broken down:

- white British 83 per cent (6,715)
- white Irish two per cent (190)
- other white background eight per cent (706).

Six per cent identified as being from an Asian or Asian British background:

- Indian three per cent (257)
- Bangladeshi 0.5 per cent (43)
- Pakistani two per cent (147)
- other Asian background one per cent (119).

Two per cent of our respondents identified as being from a black or black British background:

- black Caribbean one per cent (90)
- black African one per cent (127)
- other black background 0.1 per cent (9).

Four per cent of students surveyed said they were from a mixed race background:

- white and black Caribbean one per cent (82)
- white and black African 0.3 per cent (31)
- white and Asian one per cent (110)
- other mixed background one per cent (110).

Two per cent of our sample was Chinese (189) and another two per cent indicated they were from an 'other' ethnicity not listed (199). One per cent (102) preferred not to say what their ethnic origin was.

## Religion or belief

Thirty-eight per cent of respondents stated they had no religion (3,530) and another 34 per cent indicated they were Christian (3,167). Twelve per cent of students surveyed were atheist (1,089). (n=9,222). We received low response rates from students of other religions:

- Bahai 0.1 per cent (4)
- Buddhist one per cent (89)
- Hindu one per cent (125)
- Jain 0.1 per cent (5)
- Jewish 0.8 per cent (70)
- Muslim four per cent (326)
- Sikh 0.7 per cent (63)
- preferred not to say three per cent (288)
- other five per cent (466).

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# Appendix 2 Survey questions

The following is a list of headline questions we asked in our survey.

## Worries of victimisation

1. How worried are you about being subject to verbal abuse, physical attack, vandalism, property damage or theft because of your actual or perceived race/ethnicity, religion/belief, disability, sexual orientation and/or gender identity?
2. Because of worries about prejudiced incidents, some people change their everyday life – for example, where they go or what they do. Other people do not change their lives at all. Do worries about prejudiced abuse ever cause you to alter your behaviour, personal appearance or daily patterns?

## Experiences of incident types

1. While you have been a student at your current place of study, have you ever experienced any of the following (please tick all that apply):
  - threatening, abusive or insulting words (eg verbal abuse such as name-calling, being shouted/sworn at, taunted, told offensive slurs, insults, etc)
  - threatening behaviour or threats of violence.
2. While you have been a student at your current place of study, have you ever experienced any of the following (please tick all that apply):
  - you were followed or chased
  - you were spat upon
  - you were held down or physically blocked
  - you were pushed, slapped, shoved or had your hair pulled
  - you had something thrown at you that could hurt you

- you were kicked, bitten, hit with a fist or something else that could hurt you
  - you experienced unwanted sexual contact (this could include touching, grabbing, pinching, kissing, fondling, or molesting you through your clothes)
  - you were choked, dragged, strangled or burned
  - a weapon (such as a knife or gun) was used against you
  - you have experienced another form of physical mistreatment or violence not described above.
3. Have you experienced any of the following while you have been a student at your current place of study? (please tick all that apply):
    - vandalism – someone deliberately defacing or doing damage to your house, flat or halls of residence – or to anything outside it
    - property damage – someone deliberately damaging, tampering with or vandalising your property. For example, your personal belongings (purse, computer, etc), motor vehicle, bicycle, wheelchair or other property.
    - personal theft – personal belongings stolen out of your hands, bag, pockets or locker
    - property theft from outside your home – for example, from the doorstep, the garden or the garage
    - robbery – someone taking or attempting to take something from you by force or threat of force
    - burglary – someone illegally entering your residence to steal or attempt to steal your belongings, inflict bodily harm or cause criminal damage.

4. While you have been a student at your current place of study, has anyone distributed or displayed any writing, signs or visible representation, which you found threatening, abusive or insulting? For example, offensive graffiti or leaflets:

- yes
- no.

5. While you have been a student at your current place of study, have you ever experienced any of the following (please tick all that apply):

- received an abusive, threatening or insulting telephone call or text message intended to harass, alarm or distress you
- received abusive, threatening or insulting post or mail intended to harass, alarm or distress you
- received abusive, threatening or insulting email or messages transmitted through the Internet (eg via Facebook, twitter, a blog etc) intended to harass, alarm or distress you.

### Establishing bias motivation

6. Do you believe the incident may have been motivated or partly motivated, by the perpetrator's prejudice towards you based on your membership (or presumed membership) of any of the following? Please tick all that apply:

- yes – a prejudice against my race or ethnicity (or presumed race or ethnicity)
- yes – a prejudice against my religion or belief (or presumed religion or belief)
- yes – a prejudice against my disability (or presumed disability)
- yes – a prejudice against my sexual orientation (or presumed sexual orientation)
- yes – a prejudice against my gender identity (or presumed gender identity). For the purposes of this survey, gender identity is defined as a person's self-identification as male, female, neither or both, which may not be the gender assigned at birth.
- yes – because of my association with persons of a certain race/ethnicity, religion/belief, disability, sexual orientation, and/or gender identity
- yes – for another reason (please specify)
- no – I do not believe the perpetrator was motivated by prejudice against any of the above groups.

7. For what reasons do you believe the incident was motivated by prejudice, in whole or in part? Please tick all that apply:
- the perpetrator(s) made statements and/or gestures before, during or after the incident which displayed prejudice against a race/ethnicity, religion/belief, disability, sexual orientation and/or gender identity
  - hate words or symbols were present (eg offensive names, a swastika or other graffiti)
  - the incident occurred at or near a location, place or building commonly associated with a specific group (eg a centre for people with disabilities, club or bar with a predominately gay clientele, synagogue)
  - I was engaged in activities promoting a social group or event (eg handing out leaflets, picketing)
  - the incident coincided with a holiday or event of significant date (eg the Pride parade, Ramadan)
  - I believe the perpetrator was a member of a group known to have committed similar acts
  - investigation by the police confirmed that the incident was motivated by dislike of a particular group
  - someone else suggested that the incident was prejudiced
  - my feeling, instinct or perception, without specific evidence
  - I don't know.
-



# Endnotes

- <sup>1</sup> Policy for prosecuting racially or religiously aggravated crime [www.cps.gov.uk/publications/prosecution/racially\\_and\\_religiously\\_aggravated\\_crime\\_leaflet.pdf](http://www.cps.gov.uk/publications/prosecution/racially_and_religiously_aggravated_crime_leaflet.pdf)
- <sup>2</sup> For further information on what constitutes a religion or belief and the latest developments on case law in this area, visit [www.ecu.ac.uk/law/r-and-b-case-law](http://www.ecu.ac.uk/law/r-and-b-case-law)
- <sup>3</sup> Iganski, P. (2008) *Hate Crime and The City*. Policy Press
- <sup>4</sup> [www.legislation.gov.uk/ukpga/1998/37/section/29](http://www.legislation.gov.uk/ukpga/1998/37/section/29)
- <sup>5</sup> Howard, M (1996) *Protection from Harassment Bill*, Secretary of State for the Home Department, second reading speech, House of Commons, United Kingdom Parliament.
- <sup>6</sup> Op cit Crown Prosecution Service (2009) '*Hate Crime Report 2008–09*' Bolton, Blackburns pp9–13
- <sup>7</sup> Ibid p23
- <sup>8</sup> Ibid p11
- <sup>9</sup> Stonewall (2008) '*Homophobic Hate Crime*', The Gay British Crime Survey 2008, p20
- <sup>10</sup> Crown Prosecution Service (2007) 'Policy for Prosecuting Cases of Homophobic and Transphobic Hate Crime', Equality and Diversity Unit and the Policy Directorate, p12
- <sup>11</sup> For example: McGhee, D. (2003) '*Joined-up government, 'community safety' and lesbian, gay, bisexual and transgender "active citizens"*', Critical Social Policy 23(3); Stop hate Crime, Kirklees Safer Communities Partnership
- <sup>12</sup> Of particular note, 100 per cent of Bahai students surveyed were 'not worried' or 'not very worried' about being subject to abuse because of prejudice against their religion. However, it is important to note that the base numbers for Bahai respondents were very low.
- <sup>13</sup> Please note: Base numbers vary according to how many respondents identified themselves as a member of that particular religion and may be small compared to the overall sample. Religions in which no self-identified respondent reported a hate incident were omitted from the statistics.
- <sup>14</sup> Please note: Base numbers vary according to how many respondents identified themselves as a member of that particular religion and may be small compared to the overall sample. Religions in which no self-identified respondent reported a hate incident were omitted from the statistics.
- <sup>15</sup> Respondents were not asked about the location of written communication intended to harass, distress or alarm due to the remote nature of the attack.
- <sup>16</sup> Respondents were not asked about the location of written communication intended to harass, distress, or alarm due to the remote nature of the attack.
- <sup>17</sup> 'I don't know' responses to this question were excluded when calculating the percentages.
- <sup>18</sup> This calculation excludes answers where respondents stated they were 'unsure' of how many perpetrators were involved.
- <sup>19</sup> Please note that respondents were able to select multiple categories in incidents involving more than one perpetrator; figures therefore may add up to more than 100%
- <sup>20</sup> 'Depression' in this instance is self-reported, so is not necessarily clinical depression
- <sup>21</sup> Meyer, D. (2010) '*Evaluating the severity of hate-motivated violence: intersectional differences among LGBT hate crime victims*', Sociology, 44:980, p982.
- <sup>22</sup> Meyer, D. (2010) '*Evaluating the severity of hate-motivated violence: intersectional differences among LGBT hate crime victims*', Sociology, 44:980, p982.
- <sup>23</sup> Boeckmann and Turpin-Petrosino, p222





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