

HUMAN RIGHTS SHABBAT 5780

What does a Jewish
response to Hate
Crime look like?



Contents

Welcome to the Human Rights Shabbat 5780 Resource Pack.

We hope the resources below enrich your celebration of Human Rights Shabbat. In the pack you will find:

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Support our work

We rely heavily on the kindness of our supporters for the funds to continue our vital work. Please help René Cassin protect and promote the rights of some of our most marginalised and vulnerable neighbours.

You can make a **one-off or regular donation** to René Cassin via our website at www.renecassin.org/donate/

Introduction to the resource

Welcome to the Human Rights Shabbat Resource Pack for 5780 (2019). Human Rights Shabbat is always the closest Shabbat to December 10th, International Human Rights Day, when the Universal Declaration of Human Rights was signed in 1948.

Our namesake, Monsieur René Cassin, co-drafted the Declaration and was one of many Jews involved in establishing a post-war framework that ensured the horror of the Jewish experience of the Holocaust would never again be repeated.

The vision and legacy of the Declaration were to ensure that hostility or prejudice against any community, whether motivated by religion or faith, disability, gender identity, race, sexual orientation, or a combination of characteristics, were a thing of the past and, instead, tolerance, solidarity and respect would become the norm.

‘Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status’. Article 2, Universal Declaration of Human Rights

However, across Britain today, we are experiencing increasing hostility towards minority groups, with 2018-19 seeing over 100,000 incidents. Reported rises in hate crime add to the notion that our communities are becoming less cohesive.

Hate crime is a crime motivated by an attack on a particular group. The victims are overwhelmingly vulnerable minority groups, based on race, religion, sexual orientation, transgender identity or disability, who have been demonised by narratives in wider society and the media.

The Jewish community has benefited from the protection of rights, producing a proud practising community deeply rooted in the wider society. However, we carry in our heritage, values and teachings, warning of the dangers of hate and intolerance, and the importance of standing in solidarity with others

Outline of this resource

Human Rights Shabbat is an annual event facilitated by René Cassin. This year, hate crime is an unfortunately pertinent topic for the 5780 Human Rights Shabbat and is part of our ~~#CutItOut~~ campaign aimed at tackling hate and hostility against minority groups.

To produce this resource, we worked with partners from across the Jewish community and beyond, with a special thank you to student Rabbi Gabriel Webber, Alice Akca and Sam Alston, and we hope it equips your community to better work to challenge Hate Crime affecting not just Jews but everyone in our society.

Mia Hasenson-Gross



Executive Director, René Cassin

What is Hate Crime?

Hate Crime is defined as “an act of hostility towards an individual as a result of their race, religion, nationality, sexual orientation, gender identity or disability (including learning disability and mental health). This can include a range of criminal behaviour, such as verbal abuse, threats, assault, intimidation, damage to property, harassment, and bullying”.¹

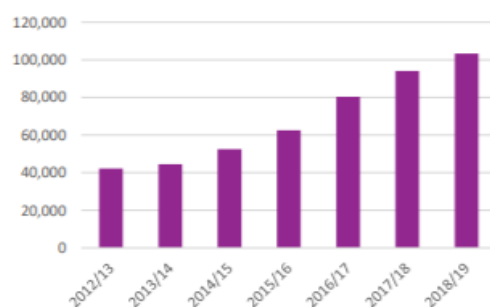
- Anyone, regardless of age, gender, class and ethnicity, can be a victim of a hate crime.
- An individual can be a target of hate crime even if they are perceived to be part of a group that they are not actually part of. For example, members of the Sikh community are often targeted because people wrongly assume they are Muslim.
- Any criminal offence has the potential to be a hate crime if it was carried out due to hostility based on race, religion, sexual orientation, transgender identity or disability.
- Hate crimes often increase after certain events, for example after Boris Johnson referred to veiled Muslim women as ‘letterboxes’, anti-Muslim incidents rose by 375%².

Hate Speech is speech expressing hatred of a particular group. It is usually dehumanizing; When used by trusted authority figures following trigger events hate speech gives these views respectability and prominence in societal and media narratives. This has led to hate crime. Groups that are poorly understood and already seen as distinct from the wider population are particularly vulnerable.

A ‘**hate incident**’ is something which may not be as serious as a hate crime in the eyes of the law. However, it is equally important to report a hate incident and have it recorded.

Hate crime statistics

- There were 103,379 hate crimes recorded by the police in England and Wales in 2018/19, an increase of 10% compared to 2017/18 (94,121 offences).
- There has been spikes in hate crime following certain events such as the EU Referendum and the terrorist attacks in 2017.
- The majority of hate crimes were race hate crimes, accounting for around three-quarters of offences (76%; 78,991 offences). These increased by 11% between 2017/18 and 2018/19.
- Around 12% of hate crime offences in 2018/19 were estimated to have involved more than one motivating factor, the majority of these were hate crimes related to both race and religion.
- Over half (54%) of the hate crimes recorded by the police were for public order offences and a further third (36%) were for violence against the person offences.



¹ <https://www.cps.gov.uk/hate-crime>

² <https://www.independent.co.uk/news/uk/home-news/boris-johnson-muslim-women-letterboxes-burqa-islamphobia-rise-a9088476.html>

- People between the ages of 16-24 are most likely to be a victim of personal hate crime.³
- The number of religiously and racially motivated hate crimes increased by 44% between July 2015 and July 2016, following the EU referendum.⁴
- Two thirds of hate crime victims are from non-White British ethnic backgrounds.⁵
- 18-24 year olds are more likely to have hostile attitudes than the next generation up.

Table 2: Hate crimes recorded by the police by monitored strand, 2011/12 to 2017/18

Hate crime strand	2011/12	2012/13	2013/14	2014/15	2015/16	2016/17	2017/18	% change 2016/17 to 2017/18
Race	35,944	35,845	37,575	42,862	49,419	62,685	71,251	14
Religion	1,618	1,572	2,264	3,293	4,400	5,949	8,336	40
Sexual orientation	4,345	4,241	4,588	5,591	7,194	9,157	11,638	27
Disability	1,748	1,911	2,020	2,515	3,629	5,558	7,226	30
Transgender	313	364	559	607	858	1,248	1,651	32
Total number of motivating factors	43,968	43,933	47,006	54,868	65,500	84,597	100,102	18
Total number of offences	N/A	42,255	44,577	52,465	62,518	80,393	94,098	17

Source: Police recorded crime, Home Office.
See Bulletin Table 2 for detailed footnotes.

Impact of hate crime⁶

- Hate crimes can cause fear, anger, anxiety and humiliation, as well as psychological distress.
- People can often feel vulnerable as they cannot change the reasons why they were targeted.
- The emotional toll of hate crime can be worsened by repeat victimisation
- People may change their behaviours, such as not leaving the house much and avoiding certain areas.
- Feelings of safety and security can be influenced by witnessing or hearing about hate crime.

Types of hate crime⁷

- Physical assault - any kind of physical assault is an offence, and should be reported
- Verbal abuse – this includes threats and name-calling. Victims often think there is little they can do, however there are laws that protect individuals from verbal abuse and the police should be contacted.
- Incitement to hatred – this occurs when one acts in a threatening way to cause hatred. This could be through pictures, videos, words, music, and information that is posted on websites. For example, chat forums where people ask others to commit hate crimes against an individual or a group.

³ https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/748598/hate-crime-1718-hosb2018.pdf

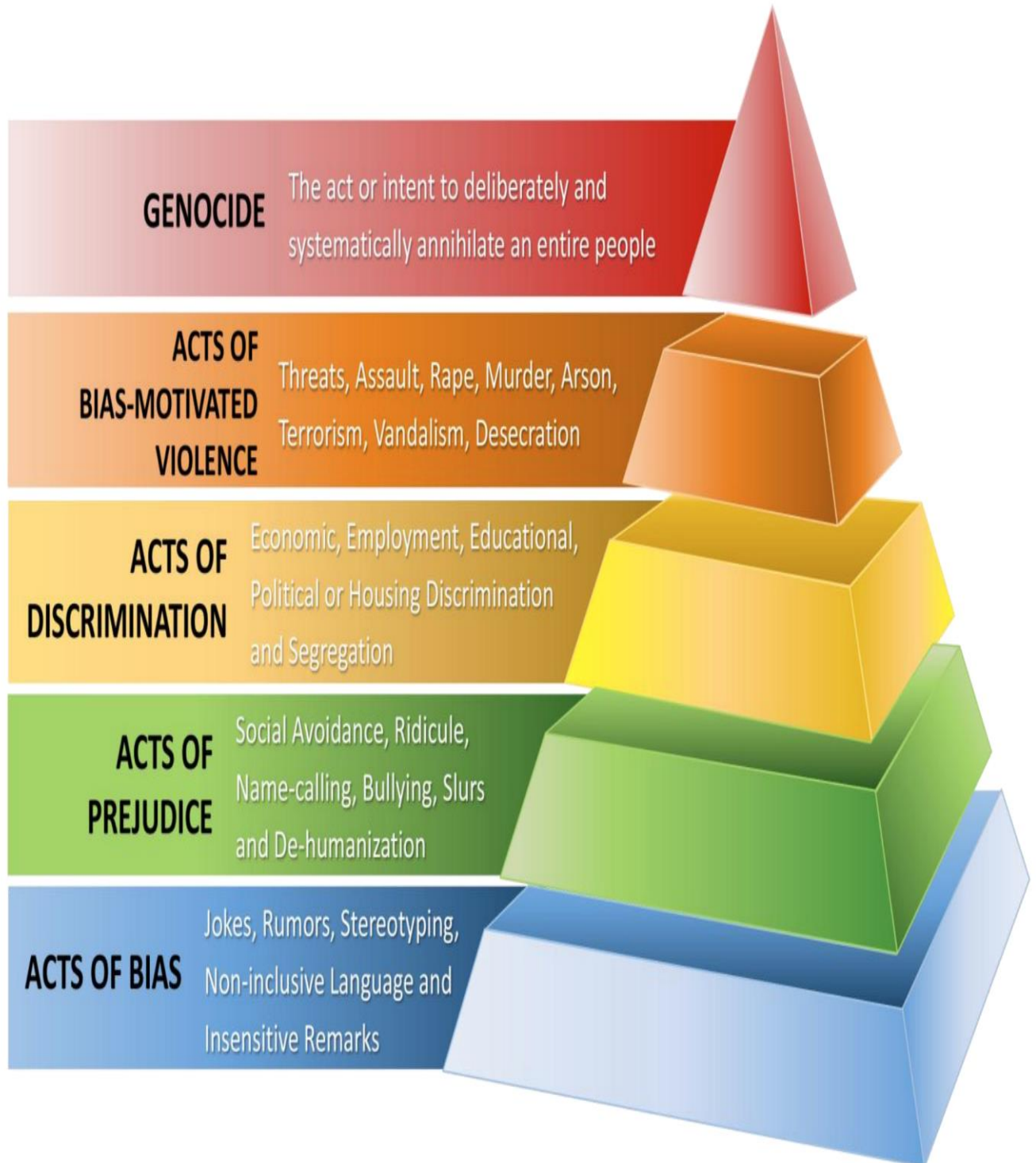
⁴ <https://commonslibrary.parliament.uk/home-affairs/crime/hate-crimes-what-do-the-stats-show/>

⁵ <https://www.demos.co.uk/wp-content/uploads/2018/08/PatternsOfHateCrimeReport-.pdf>

⁶ Protection Approaches (2019), Learner information sheet

⁷ <https://www.met.police.uk/advice/advice-and-information/hco/hate-crime/what-is-hate-crime/>

Pyramid of Hate



‘First They Came’

by Martin Niemöller

First they came for the Communists
And I did not speak out
Because I was not a Communist.

Then they came for the Socialists
And I did not speak out
Because I was not a Socialist.

Then they came for the trade unionists
And I did not speak out
Because I was not a trade unionist.

Then they came for the Jews
And I did not speak out
Because I was not a Jew.

Then they came for me
And there was no one left.

Chief Rabbi Ephraim Mirvis ‘thought for the day’ – Rosh Hashana 27.09.2019

“Toxic” – that was how Speaker John Bercow, yesterday described the culture in the House of Commons.

Reflecting on how passions were inflamed on both sides, the Speaker stated that the atmosphere had been worse than any he has known and he urged MPs to "disagree agreeably".

When it comes to our politics today, civility is often left at the door and people define so much of their identity by what and whom they are standing against, as opposed to what they stand for.

An aversion to complexity and the demise of nuance has made compromise harder than ever to achieve and, most worryingly, when tribalism inspires hate speech, hate crime is only one step away.

For millennia, Jewish tradition has treasured healthy disagreement – it has been the lifeblood of our religious practice. The best-known Talmudic adversaries were the great Sages, Hillel and Shammai. They disagreed on virtually everything - but they engaged in what we call a *‘machloket l’shem Shamayim’* – an argument for the sake of Heaven. This was because neither of them ever allowed their disagreements to become debased or personal.

And why does our religious practice today follow the view of Hillel and not Shammai? It is because Hillel and his students would always respectfully present the differing perspective of Shammai before teaching their own strongly held view.

This coming Monday and Tuesday, Jewish communities around the world will be celebrating *Rosh Hashanah*, our New Year. It is the anniversary of the creation of humanity. The Yiddish word for a human being is *‘mensch’*. Colloquially, to call someone a *mensch* is to pay them the ultimate compliment - conveying the highest attributes of decency and dignity.

I believe that now, more than ever before, our challenged world needs to understand and internalise what it means to be a *mensch*.

A *mensch* passionately fights for what they believe is right without ever compromising on courtesy. A *mensch* debates the substance of an issue without seeking to destroy their opposition. A *mensch* is slow to anger and quick to learn from others - including those with whom they may profoundly disagree. And a *mensch* puts humility and responsibility before their own reputation.

It was nearly 55 years ago when Martin Luther King Jr. said: “We have learned to fly the air like birds and swim the sea like fish, but we have not learned the simple art of living together.”

When will we learn?

Jewish meditations related to hate crime and hate speech

"Why was only a single specimen of man created first? So no race or class may claim a nobler ancestry by saying, 'Our father was born first.'" Sanhedrin 8:4

"These are the things that you shall do: Speak truth to each other; render verdicts in your courts that are just and that lead to peace." Zechariah 8:16

טז אלה הדברים, אשר תעשו: דברו אמת, איש את-רעהו--אמת ומשפט שלום, שפטו בשעריכם.

"You shall surely reprove your kinsman, so that you do not incur guilt on their account." Leviticus 19:17

יז לא-תשנא את-אחיד, בלבבך; הוכח תוכיח את-עמיתך, ולא-תשא עליו חטא.

"Thou shalt not abhor the Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou was a stranger in his land" Deuteronomy 23:7

ח לא-תתעב אדמי, כי אחיד הוא; לא-תתעב מצרי, כי-גר היית בארצו.



'Why was the first Temple destroyed? Because of three evils which prevailed at that time: idolatry, immorality, and bloodshed...Why was the second temple destroyed, seeing that in its time, the Jewish people were occupying themselves with the study of Torah, the mitzvot, and the practice of charity? Because therein prevailed hatred without cause. This teaches that groundless hatred is considered as serious an evil as idolatry, immorality, and bloodshed combined.'

Talmud, Mas. Yoma 9b

“Anyone who humiliates another in public, it is as though they were spilling blood: we see that after the humiliated person blushes, the red leaves their face and whiteness comes in its place, which is tantamount to spilling their blood.” Bava Metzia 58b

‘A gossip came to see the Rabbi. They wanted to repair the damage from the tall tales they had been telling.

The rabbi said to them, “Go home, get a feather pillow, and bring it back.” Surprised by the rabbi’s response, the gossip went home and returned with their best feather pillow.

“Go to the town square, open the pillow and pull out all the feathers.” The rabbi instructed them. “Once you have done this come back to me.” Confused, the gossip did this.

The rabbi said, “Now, I want you to find every one of the feathers and put them back into the pillow.”

“That is impossible,” exclaimed the gossip. “Yes,” said the rabbi. “And that is what happens when you gossip or tell a story about someone else,”

Traditional Jewish story

Rav Kook said, “I do not speak because I have the power to speak; I speak because I do not have the power to remain silent.”



“Hate crime is merely the final act of a sequence of stages. It is the final, most extreme symptom of various ideologies, which express intolerant and dogmatic views. In order to combat hate crime, we must effectively challenge hateful discourse and the circles in which it circulates”



BOARD OF DEPUTIES OF
BRITISH JEWS
ADVOCACY FOR THE COMMUNITY

Transgender hate crimes recorded by police go up 81%

The Rise in UK Hate Crime

below shows the % increase in varying categories of hate crime in the UK between 2017/18 + 2018/19

Sexual Orientation: 25%

The most frequent type of incidents involved various types of verbal abuse.

January 2019, the Fawcett Society revealed that there were 67,000 incidents of varying hate crime, 57,000 of which targeted women.

Transgender: 37%

Transgender people were around twice as likely to experience threats of physical or sexual harassment or violence compared with the LGBT community as a whole (11%:5%).

Religion: 3%

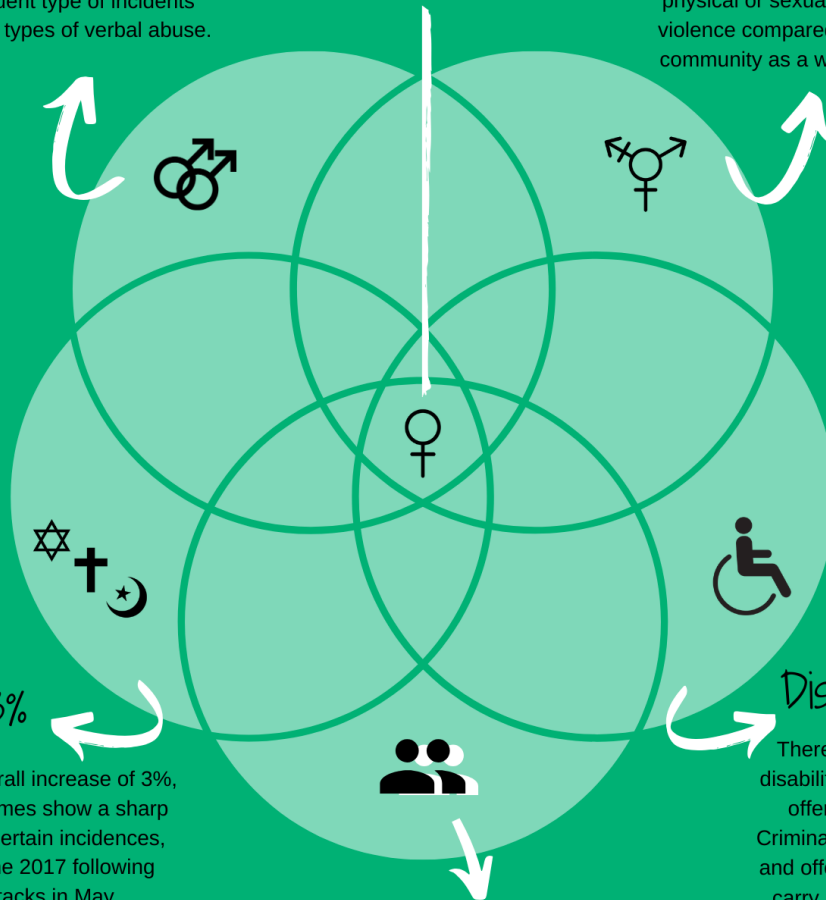
Although an overall increase of 3%, religion hate crimes show a sharp increase after certain incidences, such as in June 2017 following terrorist attacks in May.

Disability: 14%

There are no specific disability-related criminal offences under the Criminal Justice Act 2003 and offences on average carry a lesser penalty.

Race: 11%

The majority of hate crimes were race hate crimes, accounting for around 76% (78,991 offences).



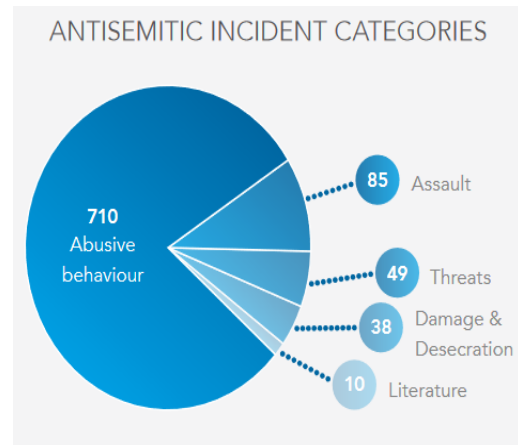
#CutItOut

Anti-Semitism hate crime statistics

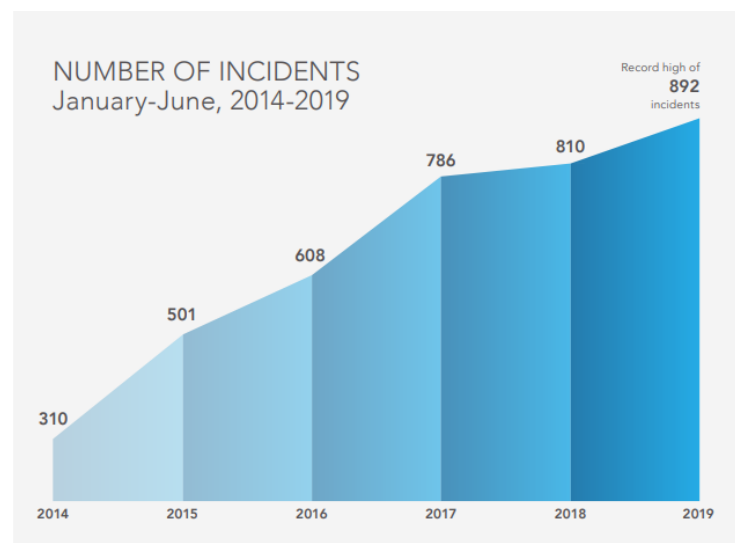
Provided by the Community Security Trust www.cst.org.uk

The Community Security Trust (CST) recorded 892 anti-Semitic incidents across the United Kingdom in the first six months of 2019. This is the highest ever total that CST has recorded in the January-June period of any year.

- The highest monthly totals were February and March, with 182 and 169 anti-Semitic incidents respectively. They occurred when issues relating to Jews and anti-Semitism were prominent in news and politics due to the continuing controversy over anti-Semitism in the Labour Party.
- CST reported anti-Semitic incident categories and amounts as the following: 85 assaults, 38 damages & desecration, 710 abusive behaviours (80% of overall total).
- Twenty-five of the reported assaults involved punching or kicking of the victim; 23 involved stones, bottles, eggs or other objects being thrown; and 53 contained an element of anti-Semitic verbal abuse.
- A 2018 survey shows that 76% of British Jews who experienced anti-Semitic harassment over the previous five years did not report it to the police or any other organisation.



According to a 2018 Annual Population Survey conducted by the Office of National Statistics, around 57% of the Jewish population in Great Britain lives in London. The highest count of anti-Semitic hate crimes in 2018/19 was in Barnet (190) and Westminster (70). Barnet was recorded as having the largest Jewish population in London.



What does anti-Semitic hate crime look like?

An anti-Semitic hate crime incident is any malicious act aimed at Jewish people, organisations or property, where there is evidence that the incident has anti-Semitic motivation or content, or that the victim was targeted because they are (or are believed to be) Jewish. This may include physical assaults, verbal abuse or threats, anti-Semitic graffiti, hate mail, anti-Semitic emails or social media posts.



Figures for 2019

Antisemitic incident figures by category, January–June 2009–2019

Category	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019
Extreme Violence	2	0	0	2	0	0	2	0	0	0	0
Assault	77	45	42	34	29	22	45	45	80	62	85
Damage and Desecration	64	47	35	29	20	27	36	32	54	44	38
Threats	34	19	15	20	18	19	39	48	58	56	49
Abusive Behaviour	408	211	197	223	154	238	374	473	582	616	710
Literature	44	3	5	4	2	4	5	10	12	32	10
TOTAL	629	325	294	312	223	310	501	608	786	810	892

About the Community Security Trust (CST)

CST is a charity that protects British Jews from antisemitism and related threats. CST received charitable status in 1994 and is recognised by the Police and Government as a unique model of best practice. CST provides security advice and training for Jewish communal organisations, schools and synagogues.

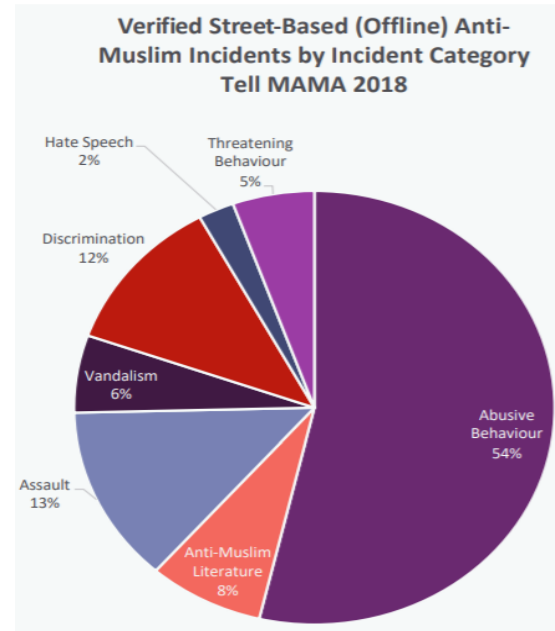
Anti-Muslim hate crime statistics

Provided by Tell MAMA www.tellmamauk.org

Over the recent decades, Muslim communities in the UK have suffered rising anti-Muslim incidents and Islamophobia.

Tell MAMA's most recent annual report in 2018 'Normalising Hatred' verified that:

- There were 1072 anti-Muslim or Islamophobic reported crimes
- Of the 1072 cases, 745 occurred at a street level and 327 were online. This means that approximately 70% of anti-Muslim hate crime occurs at street level
- Consistent with their previous reports, of the known/disclosed victims, the majority of victims were female at 57% (721)
- Most known perpetrators were male (73%, 482 of 663).



What does anti-Muslim hate crime look like?

According to Tell MAMA, anti-Muslim hate crime can stem from a certain perception of Muslims, which may be expressed as hatred or outward hostility towards Muslims. Hatred may take the form of anti-Muslim rhetoric and physical manifestations that are targeted towards Muslims (or non-Muslim individuals considered to be sympathetic to Muslims) and/or their property; or towards Muslim community institutions or religious and other related social institutions.

Increases in anti-Muslim hate crime usually take place, between 24-72 hours after a terrorist incident.

Attitudes on anti-Muslim hate crime

There is also a growing body of research, which argues that a process of 'securitisation' frames Muslims more broadly as a 'suspect community'.

In its 2016 annual report, Tell MAMA warned: 'Muslims of all ages are at risk of discrimination in educational institutions, in the workplace, and near their homes when accessing public and private services. This goes beyond being passed over for roles, and often consists of ongoing 'low-level' abuse and mistreatment met with ignorance from those in authoritative and managerial roles when grievances were raised'.

Implications for anti-Muslim hate crime

Interconnectedness of anti-Muslim hate and anti-Islam comments

The rising instances of discrimination, hate speech, and anti-Muslim literature indicate that a more general intolerance and hatred is growing. These typologies are seldom prosecutable by law and have proven more difficult to achieve satisfactory outcomes and solutions for victims. The gravity of attacks on Islam in tandem with hatred directed at individuals or institutions. The two are interconnected, thus hatred and intolerance must both be challenged simultaneously.

Significant 'Spike Points' of anti-Muslim hatred

Often, there is a spike in anti-Muslim hate crimes after certain events / incidents showing the link between anti-Muslim rhetoric/ attitudes and hate crime, such as:

1. Following a terrorist attack during a pop concert at Manchester Arena in May 2017 that killed twenty-three people, there was a surge in violence against Muslims culminating in the vehicle ramming attack at Finsbury Park Mosque a month later (see case studies). This month saw the highest monthly level of reported UK hate crime since 2005⁸, with a 500% surge in Islamophobic attacks in Manchester alone, Islamophobic statements from Radio personality Katie Hopkins⁹ and an high profile English Defence League Rally in the City, despite the unequivocal condemnation from Manchester Central Mosque, Muslims Council of Britain and Ahmadi Muslims UK.
2. The number of anti-Muslim hate crimes reported across Britain increased by 593% in the week after a white supremacist killed worshippers at two New Zealand mosques in 2019.

Recommendations

Speaking about the findings of the 2018 report, the **Director of Tell MAMA, Iman Atta OBE said:** *"Early intervention and involvement of the Muslim/other community and police plus civil society groups could reduce hate crimes following a terrorist incident".*

"This report consolidates and confirms what we know. That there are significant spikes in anti-Muslim hate and bigotry after major national terrorist events, though these can be mitigated by strong local co-ordinated community messaging that is quick, responsive and from the heart of local communities."

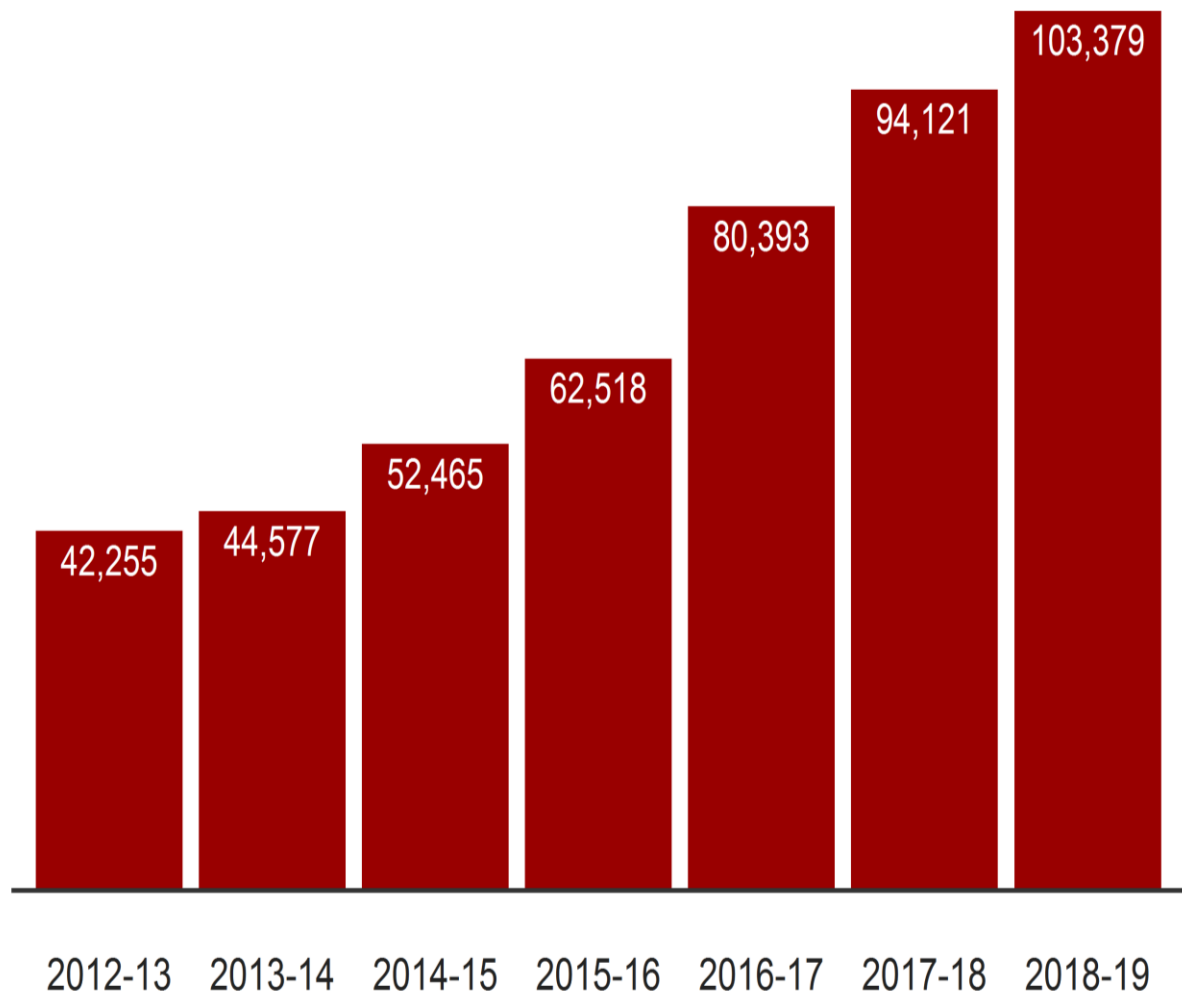
About Tell MAMA

Tell MAMA is an independent and confidential support service for those who experience anti-Muslim prejudice, racism, discrimination, and Islamophobia in the UK. Measuring Anti-Muslim Attacks (MAMA) allows people from across England to report any form of anti-Muslim hatred. It enables people that experience hate as a result of their Muslim faith/ perception of Muslim faith to submit a report through their unique portal.

⁸ Zayed, Y. (2019). *Hate crimes: What do the stats show?* [online] House of Commons Library. Available at: <https://commonslibrary.parliament.uk/home-affairs/crime/hate-crimes-what-do-the-stats-show/> [Accessed 4 Nov. 2019].

⁹ BBC NEWS (2017). *Katie Hopkins to leave LBC 'immediately'*. [online] BBC News. Available at: <https://www.bbc.co.uk/news/entertainment-arts-40057165> [Accessed 2 Nov. 2019].

Recorded hate crimes in England and Wales



Source: Police recorded crime, Home Office

Anti Gypsy, Roma and Travellers hate crime statistics

Provided by the Traveller Movement www.travellermovement.org.uk

- Hate speech and hate crime against Gypsies, Roma and Travellers in the UK is widespread and goes unchallenged.
- Gypsy, Roma and Travellers face discrimination in all areas of life in the UK and often choose to hide their ethnicity in order to avoid it.
- 77% of Gypsy, Roma and Travellers people surveyed had experienced hate speech or a hate crime.
- 76% of all hate crime in the UK in 2018/19 was race-related hate crime.
- There is serious under reporting of hate crime among Gypsy, Roma and Travellers because of the historical lack of positive relations with the police and the police's often insensitive and dismissive attitude against Gypsy, Roma and Travellers.
- Only nine out of the 48 criminal justice system (CJS) agencies in UK monitor hate crimes against Gypsy, Roma and Travellers.
- The Leveson Inquiry¹⁰ concluded that Gypsies, Roma and Travellers are targets of press hostility and xenophobia.
- Gypsy, Roma and Travellers are the number one targets of online hatred (Hatebase).
- When asked whether they have ever been discriminated against because they are Gypsy, Roma or Travellers, 98% respondents said yes.

What does Gypsy, Roma and Travellers hate crime look like?

In 2004, Sir Trevor Phillips described discrimination against Gypsies, Roma and Traveller communities as *"the last respectable form of racism."* Although Gypsies and Irish Travellers are recognised as distinct ethnic minorities under the Equality Act(s), they continue to experience some of the highest levels of racism and discrimination of any ethnic group. Anti-Traveller rhetoric, or **Anti-Gypsyism**, is not often viewed as a form of racism. However, Gypsies, Roma and Travellers have become racialised through negative stereotyping, and like all forms of racist rhetoric, Anti-Gypsyism is intrinsically harmful.

Hate speech and hate crime against Gypsies, Roma and Travellers in the UK is widespread and ranges from being subject to racist abuse in public to cases of physical assault. Almost all of those who had been victims to hate speech or hate crime, described the acceptable nature in which offensive terms were thrown at them, including in front of children.

*"I've been called a 'pi**y' regularly. I've had my vehicle vandalised with graffiti. I've been threatened that they are going to come back and set my van on fire."*

*"Was physically assaulted by a man who said he was tired of 'pi***s' taking over 'his country.'"*

¹⁰ The Levenson Inquiry 2012 into the Culture Practices and Ethics of the Press <https://www.gov.uk/government/publications/leveson-inquiry-report-into-the-culture-practices-and-ethics-of-the-press>

Anti-Gypsyism is perpetuated by those in the greatest positions of power; this includes local and national politicians, teachers, legal professionals, the media, and prime time television. Depictions of Travellers on shows such as My Big Fat Gypsy Wedding, or the more recent The Town the Gypsies Took Over, do so much damage through the perpetuation of harmful stereotypes.

Attitudes on Gypsy, Roma and Travellers hate crime

Prejudice towards Gypsies, Roma and Travellers has deep routes across Europe, with every EU state having had anti-Gypsy laws in place at one time or another. It was not until the late 18th century that these laws were abolished in England and not till 1976 that the Gypsy, Roma and Traveller community had any legal protection against discrimination in the UK.

There are widespread stereotypes around illiteracy, crime and poor hygiene. A third of UK residents admitted in 2008 to being prejudiced against Gypsies, Roma or Travellers.¹¹

When members of the communities were asked to write down in what situations they have been discriminated against, the following top 10 places/situations were mentioned (the number in brackets indicates how many times it was mentioned; respondents were able to mention more than one situation): 'Everywhere' (15), at work (14), at school (14), in bars/pubs/restaurants (10), by the police (10), in shops (9), by the council/local authority (5), by neighbours (5), at the GP (5) & in social media (3).

Implications of Gypsy, Roma or Travellers hate crime (2016 report)

Hate crime and education are overwhelmingly considered by the respondents as the two areas where they experience most discrimination. These figures are extremely worrying and should prompt action at all levels of society.

Furthermore, as over a third of the respondents have been discriminated against within planning/accommodation (39%), health care (38%) and employment (39%), it is safe to argue that Gypsy, Roma and Traveller communities are not receiving the same chances and opportunities in life as most other communities in the UK.

Discrimination experienced by Gypsies, Travellers and Roma: results from 2016 survey.



About the Traveller Movement

The Traveller Movement is a leading national policy and voice charity, working to raise the capacity and social inclusion of the Gypsy, Roma and Traveller communities in Britain, and supporting forward-looking strategies to promote increased race equality, civic engagement, inclusion, service provision and community cohesion.

¹¹ Women and Equalities Committee (2019). Tackling inequalities faced by Gypsy, Roma and Traveller communities. Seventh Report of Session 2017–19. [online] London: UK Parliament. Available at: <https://publications.parliament.uk/pa/cm201719/cmselect/cmwomeq/360/full-report.html#heading-6> [Accessed 2 Nov. 2019].

Disability hate crime statistics

There has been a 30% increase in disability hate crime in recent years.¹²

Disability hate crime amounts to 8% of all reported hate crime.¹³

The Crime Survey for England and Wales estimates there are an average of 52,000 disability hate crimes every year.

The Crown Prosecution Service found that that, in comparison to other forms of hate crime, disability hate crime has a higher proportion of female defendants (28% in comparison to 18.4% for race and religious hate crime).¹⁴

What does disability hate crime look like?

The Criminal Justice Act (2003) defines disability as any physical or mental impairment. This includes hidden disabilities and people living with HIV or AIDS.

Disability hate crime includes hostility and violence motivated and acted against people with a disability (or presumed to have a disability). This includes:

- Stalking and harassment
- Criminal damage and arson
- Physical attacks
- Verbal abuse

The Crown Prosecution Service data shows evidence that disability hate crime has higher rates of certain criminal offences, in comparison to other forms of hate crime. This includes:

- Sexual assault and violence
- Property offences
- Fraud and forgery

The disproportionately high levels of these types of crime suggests that a higher proportion of the perpetrators are known to the victim, and may have access to their home and finances. This can include: perpetrators who 'pretend' to be friends of the victim; carers and in some cases relatives.¹⁵

Attitudes to disability hate crime

The Crown Prosecution Service Inspectorate carried out a joint inspection with the Inspectorate of Constabulary and Fire & Rescue Services on disability hate crime at the start of 2018. The inspection found:

¹² Crown Prosecution Service, Hate Crime Report 2018-2019 <https://www.cps.gov.uk/sites/default/files/documents/publications/CPS-Hate-Crime-Annual-Report-2018-2019.PDF>

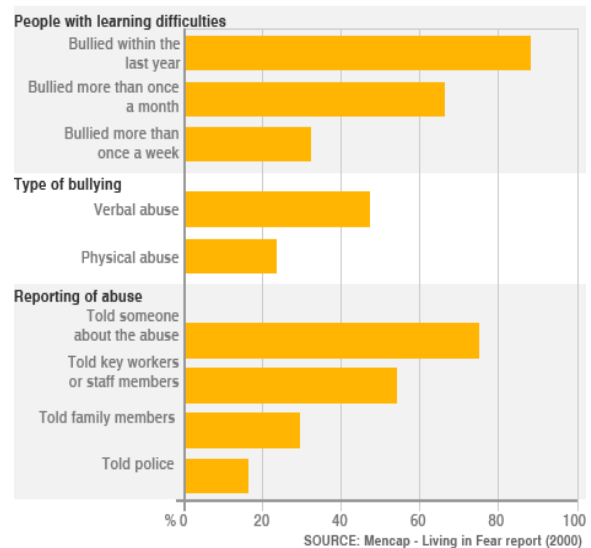
¹³ Home Office Report Hate Crime, England and Wales, 2017/18 https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/748598/hate-crime-1718-hosb2018.pdf

¹⁴ CPS, 2018-2019 report

¹⁵ Walters, Brown and Wiedlitzka, 2016

- Perceptions of disabled people as “vulnerable” and “easy targets” are motivations of disability hate crime.
- There is an increase in the identification and understanding of disability hate crime, including in the police force
- However, conviction rates for disability hate crime is lower than other forms of hate crime, as are completed prosecutions. This may reflect the lack of adequate support for disabled victims of hate crime, alongside negative assumptions and incorrect judgements made around the reliability of disabled victims

Disability hate crime in the UK



The Crown Prosecution Recommendations¹⁶

The Crown Prosecution, statement (hate crime report 2018-19):

“We are concerned to avoid incorrect judgments being made about disabled people’s reliability or credibility as a witness giving evidence in court. Such judgments may lead to an incorrect charging decision or could undermine the potential success of a prosecution. Thus we will:

- *Not make assumptions about a disabled victim’s reliability or credibility, and challenge others who do so;*
- *Ensure that disabled people are aware of the support that is available to them to give their best evidence;*
- *Be more likely to prosecute cases where disability is a factor, including disability hate crimes where there is sufficient evidence to do so;*
- *Be mindful that language is important and only use the term ‘vulnerable’ in relation to disabled people when it is appropriate in the context of the law and facts of the case;*
- *Recognise that the stereotype-based belief that a disabled person is ‘vulnerable’ forms the backdrop of disability hate crime and crimes against disabled people and can even be a motivating factor in crimes committed against them.”*

¹⁶ CPS, Hate Crime Report 2018-2019 <https://www.cps.gov.uk/sites/default/files/documents/publications/CPS-Hate-Crime-Annual-Report-2018-2019.PDF>

LGBT hate crime statistics

Provided by Stonewall www.stonewall.org.uk and Galop www.galop.org.uk

The home office recently reported a 37% increase in transphobic hate crime and a 25% increase in homophobic hate crime.

- One in five LGBT people have experienced a hate crime or incident because of their sexual orientation and/or gender identity in 2017
- Two in five trans people have experienced a hate crime or incident because of their gender identity in 2017
- Four in five anti-LGBT hate crimes and incidents go unreported, with younger LGBT people particularly reluctant to go to the police
- The most common reasons for not reporting an incident, included:
 - 'it was not worth it' or 'nothing would happen or change' (48%)
 - 'it was not serious enough' or 'it happens all the time' (54%)
- Transgender people were found to be more than twice as likely to experience threats of physical or sexual harassment and violence compared with the rest of the LGBT community (11% compared to 5%).

What does LGBT+ hate crime look like?

Discrimination in daily life¹⁷

- One in six LGBT people (17 per cent) who visited a café, restaurant, bar or nightclub in the last 12 months have been discriminated against based on their sexual orientation and/or gender identity.
- One in four black, Asian and minority ethnic LGBT people (24 per cent) accessing social services in the last year have been discriminated against because of their sexual orientation and/or
- Almost three in ten LGBT people (28 per cent) who visited a faith service or place of worship in the past 12 months experienced discrimination.
- One in ten LGBT people (10 per cent) who attended a live sporting event in the last year experienced discrimination because of their sexual orientation and/or gender identity.

Attitudes on LGBT hate crime

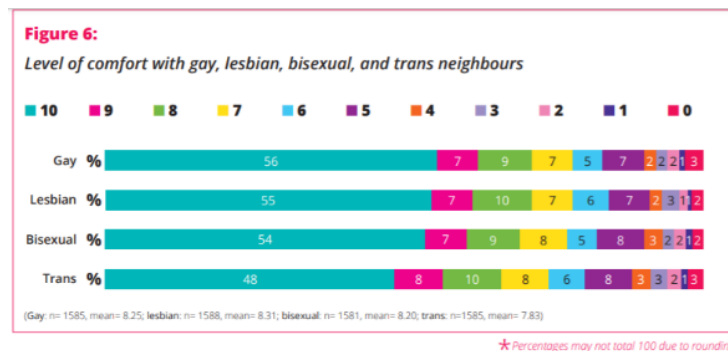
Whilst the majority of people polled were supportive of equality for LGBT people, the results revealed a pattern of prejudicial views:

- One in 10 people thought that LGBT people were 'dangerous' to other people

'Someone described their intention to slit my throat and kill me. They went on to say no court would convict them for killing 'the queer bait'. Ava, 56, London

¹⁷ 2017 Stonewall Report 'LGBT in Britain – Hate Crime and Discrimination'
https://www.stonewall.org.uk/system/files/lgbt_in_britain_hate_crime.pdf

- One in two people agreed that hate crime has higher impact than other types of crime, and that LGBT people modify their behaviour in public to avoid being targeted
- However, only four in 10 thought that violence against LGBT people is a problem in the UK
- Six in 10 women felt totally comfortable with having an LGBT person as a neighbour, compared to five in 10 men
- Only four in 10 men felt totally comfortable with trans neighbours
- The National LGBT Survey shows that around 70% of LGBT+ people modify their behaviour in public and/or are not open about their identity for fear of a negative reaction from others



The polling was based on a representative sample of 1,617 people from across the UK.

Recommendations

Nick Antjoule, Galop's Head of Hate Crime Services, said:

"At Galop we've seen a stark increase in the severity and scale of anti-LGBT violence and abuse over the past few years. This appears to be a symptom of emergent anti-LGBT attitudes and social division across society. We urge action now to address this problem before it escalates further. Young people polled tended to hold more negative views toward LGBT+ people than other age groups. This alarming finding warns of a generational pivot ahead and a bumpy road for those of us committed to challenging anti-LGBT violence and abuse."

About Galop

Galop is the UK's LGBT+ anti-violence charity, providing advice, support and advocacy to LGBT+ victims and campaigning to end anti-LGBT+ violence and abuse. Galop works within three key areas: hate crime, domestic abuse and sexual violence.

About Stonewall

Stonewall works for acceptance without exception for lesbian, gay, bisexual and transgender people. The organisation's priorities are: to empower individuals, to transform institutions, to change hearts and minds and to change laws.

Just 'Banter'

Rachel Bailey 2016

Can an ethnic slur ever be dismissed as just 'banter'? What if the person to whom the 'banter' was directed at receives and accepts an apology? Does that make the 'slur' acceptable? These questions were at the heart of the recent incident between international rugby players Samson Lee and Joe Marler.

Joe Marler was heard calling Samson Lee a 'Gypsy boy' during a match, and in further analysis of the video footage he is alleged to have also said, 'get back to your caravan'. Afterwards, he apologised to Samson Lee who accepted his apology and said he believed it was 'intended as banter'.

Six Nations Rugby (the tournament organiser of the RBS Six Nations Championship) decided not to discipline Marler because the comment was made 'in the heat of the moment'. Why it was believed that this would mitigate the offensive nature of what was said, is confusing. However, World Rugby, rugby's world governing body, did not agree and decided to take action on the grounds that Marler's behaviour contravened Regulation 20 of the World Rugby Handbook), which states, 'acts or statements that are, or conduct that is, discriminatory by reason of religion, race, sex, sexual orientation, disability, colour or national or ethnic origins'¹⁸.

Why did Six Nations decide not to discipline Marler – despite Rugby Football Union's five core values being 'Teamwork, Respect, Enjoyment, Discipline and Sportsmanship'? I believe it is because a slur that is easily minimised "it was only Gypsies. Would the comment have been dismissed as a 'heat of the moment' piece of banter had the racial slur been made about any other ethnic minority?

World Rugby is to be applauded for taking further action when Six Nations did not. Samson Lee seems to have pushed through this situation and moved on. However, many other Gypsies still struggle to be accepted in areas where, traditionally, Gypsies are not found in great numbers such as universities and colleges, corporate workplaces, the police force, the legal profession, various sports and the Arts. In these areas there can often be an underlying sentiment that we should 'get back to our caravans'; that we do not belong.

Gypsies are the most underprivileged ethnic minority group in Britain¹⁹. Any behaviour that pushes us down, or makes things harder for us to succeed needs to be addressed in the most forceful way. We belong wherever our achievements take us, and ethnic slurs should not be minimised as the damage they do is too immense.

I believe one-day ethnic slurs against Gypsies will be treated with the gravity and consistency they deserve, but until then every instance of an ethnic slur, or a stereotype or any other attempt to discriminate against us and push us 'back to our caravans' should be vigorously confronted.

¹⁸ World Rugby Handbook <http://www.worldrugby.org/documents/handbook>

¹⁹ See EHRC report 'Is Britain Fairer' <http://www.equalityhumanrights.com/about-us/our-work/keyprojects/britain-fairer-0>

René Cassin's ~~#CutItOut~~ campaign explainer

René Cassin's ~~#CutItOut~~ campaign aims to tackle hate speech and inflammatory rhetoric against ethnic minorities or religious groups. By cutting out words that show who the hate is being directed at, we reveal that hate speech is unacceptable in all its forms.

Research has shown time and again that racist or derogatory language against minority groups can lead to [a spike in hate crimes](#), while racist and irresponsible reporting in the media can lead to [a backlash against all community members](#). **This is unacceptable.**

In Britain we are currently seeing an overall rise in hate crime, which affects all minority communities. Reported rises in hate crime add to the notion that our communities are becoming less cohesive.

As human rights defenders, we must continue to stand **together** against all forms of hate.

Hostility or prejudice against any community, whether motivated by religion or faith, disability, gender identity, race, sexual orientation, or a combination of characteristics, is unacceptable and stands in stark contrast to the legacy of the Universal Declaration of Human Rights, co-drafted by our namesake, Monsieur René Cassin.

While not all instances of hate speech or abuse are criminalised, such instances **affect us all**.

Together we must take a stand against all forms of hate.

~~#CutItOut~~ is a communications campaign to bring people together in calling out abusive or inflammatory speech.

We are engaging community leaders, prominent individuals, youth movements and organisations to recognise that we must **all work together** to challenge and eradicate all forms of hate crime.

By **cutting out** words which show who the hate is being directed at, we reveal that **hate speech is unacceptable in all its forms**.

Values Based Approach

Hate crime, hate speech and threats affect our ability to enjoy hard won **human rights**, such as freedom from discrimination, and freedom to enjoy our personal and private life. To counter this, René Cassin is taking a human rights approach, highlighting the universality and intersectionality that transcends separate groups, and harnessing the Jewish values of equality and justice.

We agree with the [Board of Deputies of British Jews](#) in its statement that 'building a cohesive, safe, and welcoming society starts with discourse and rhetoric.' Our work will provide communities with a toolkit empowering them to speak out against hate speech and universalise the issue to bring people together. The Jewish community should remain committed to fighting for minorities and acting in solidarity— not because of our current status in British society but now *in spite* of it.

If you would like to get involved, please email info@renecassin.org

~~#CutItOut~~

#CutItOut

I Pledge to....

1. Stand for a society that is open and celebrates diversity
2. Promote respectful language in my work
3. Call out those who use stereotypes and prejudice
4. Cut it out

Signed: _____

‘Standing together against hate: the launch of ~~#CutItOut~~ campaign in Parliament’ – 16.10.19

by Debora Singer MBE

There was a shocked silence in the crowded House of Commons Committee Room when Martin Gallagher spoke of the derogatory language he had experienced as a member of the Gypsy, Roma and Traveller community. To the Jewish members of the audience, such rhetoric was all too familiar.

Believing we are stronger together, the new campaign to ~~#CutItOut~~ aims to take a stand against anti-Gypsyism, anti-Semitism and all other forms of prejudice. It is led by the Travellers Movement and René Cassin, in recognition that hate crime aimed at any minority group affects us all.

The campaign was launched in Parliament during Hate Crime Awareness Week on 16th October 2019 and chaired by Lord Young of Norwood Green. This new drive against hate speech focuses initially on parliamentarians.

Speaking at the event, Martin Gallagher pointed out how racist comments from parliamentarians have a negative trickle-down effect which sets an unacceptable example to the general public. He pointed out that parliamentary privilege should not protect MPs. There is evidence that hate speech results in increases in hate crime.



Addressing the launch, Kate Green MP noted “I’m aware of the problems that hateful rhetoric against minorities can cause...Politicians have a real role to take in challenging hate speech against Gypsies, Roma and Travellers...I’ve often had to call out my colleagues who use prejudicial language against Gypsies and Travellers... There’s no hierarchy of hate.”



Philip Rosenberg, Public Affairs Director for the Jewish Board of Deputies, welcomed the demands of the ~~#CutItOut~~ campaign. He expressed solidarity with our Traveller colleagues and confirmed the Board of Deputies will work with René Cassin to take this forward.



Among the many comments and questions was one from Jacob Swirsky, movement worker at LJY-Netzer, the Youth Movement of Liberal Judaism, asking the panel what we can do to tackle prejudice by the media. In response Jemma Levene, deputy director at HOPE not Hate, gave an example of a low resource but effective way to challenge the media regarding hate speech – by simply writing to the media source every time they use unacceptable language.



Matt Plen, executive director of the Masorti movement pointed out that there is no hierarchy in the experience of hate. The challenge for each group experiencing hate is to reach out to other groups with the same experience rather than retreat. This is in line with the ~~#CutItOut~~ campaign which focuses on eliminating hate speech experienced by all minority groups be it against Gypsies, Roma and Travellers, Jews, Muslims, LGBT people, disabled people and other minorities.

We are very grateful to the many MPs and Peers who attended the launch and all signed the ~~#CutItOut~~ pledge, committing themselves to promoting respectful language in their work and calling out those who use stereotypes and prejudice (see over).

Closing the campaign launch, René Cassin's Director, Mia Hasenson-Gross lead a round of applause for all the young people in the room. Representing a range of identities, they are our future leaders and will set the tone for our country.

In response to the event, Rachel Zaltzman, René Cassin Trustee, stated that the ~~#CutItOut~~ campaign launch highlights the importance of building bridges between majority and minority communities; and the powerful impact of standing up for others.

As Kate Green MP said "Hatred of one group is hatred of us all."

~~#CutItOut~~

Case studies

Case study of hate crime based on disability

Michael Bailey is a 61-year-old father of three who has a muscle-wasting disease. He was terrorised by local youths for more than seven years by a group of teenagers, on the basis of his disability. If they knew he was at home they would bang on the windows, throw bottles and shout abusive names such as 'freak' and 'coffin dodger'.

As time passed, the harassment escalated, with incidents becoming increasingly violent. Michael came to expect that he would be spat on, pushed and punched every time he left his house. He was tipped out of his wheelchair while local youths demanded his money; saw the wheelie bin outside his house set on fire; and had his mobility scooter torched.

The aggression had a devastating impact upon his emotional and physical well-being. He was afraid to leave his house or to have people visit him, terrified that his wife, children and grandchildren would also be targeted. After years of abuse Michael felt that he could not take any more and he contemplated suicide.

He had contacted the police on more than 20 occasions. He says 'I was psychologically traumatised and my outlook on life has changed, not only because of the crimes committed against me but also by the way the police handled the case'. Only eight of these incidents were recorded and only one was categorised as a disablist hate crime. *Adapted from Amnesty UK Tackling hate crime in the UK briefing paper*²⁰

Case studies of Homophobic hate crime

In January 2015, Paul Finlay-Dickinson lost his long-term partner Maurice to cancer, but was unable to fully grieve his death because he was being harassed and threatened by local youths. In the 18 months leading up to Maurice's death, the couple were regularly subjected to homophobic abuse, their house was vandalised and faeces was pushed through their front door.

The torment continued when a memorial card announcing Paul's death was posted to the house and opened by Maurice who was terminally ill at this stage. After Maurice died, and with the homophobic attacks unrelenting, Paul felt he could no longer live in his north Belfast home.

Homophobia is still widespread in Northern Ireland and gay rights campaigners have expressed concern that politicians and faith community leaders continue to reinforce prejudiced attitudes towards gay people, regularly referring to same sex relationships and to gay people as 'sinful', 'evil', an 'abomination' and 'intrinsically disordered'. This discourse has helped create a climate in which homophobic hostility is seen as acceptable and legitimate.

*Adapted from Amnesty UK Tackling hate crime in the UK briefing paper*²¹

²⁰ Amnesty UK (2018). [online] Amnesty.org.uk. Available at: <https://www.amnesty.org.uk/files/Against-Hate-Briefing-2.pdf> [Accessed 3 Nov. 2019].

²¹ Amnesty UK (2018). [online] Amnesty.org.uk. Available at: <https://www.amnesty.org.uk/files/Against-Hate-Briefing-2.pdf> [Accessed 3 Nov. 2019].

Case studies of Gypsy and Roma Traveller hate crime

“Random people would just shout ‘Dirty fucking pi***s’. ‘Get out of my country’, ‘I will burn your caravan down when you sleep!’ and at one point a woman screamed at my nine-year-old sister ‘Dirty thieves who should have been deported. Even the young one’ (even though we was born in England)”.

“Have been called a gy*o and a pi**y as a child by adults and as an adult; these terms, including tinker, have been used at times by people who think it's funny”.

“I was physically assaulted by a man who said he was tired of ‘pi***s’ taking over ‘his country’”.

“I've been called a ‘pi**y’ regularly. I've had my vehicle vandalised with graffiti. I've been threatened that they are going to come back and set my van on fire”.

Experiences of hate crime in the worlds of members of the GRT community Adapted from the Traveller Movement Last Acceptable Form of Racism report²².

Johnny Delaney was an Irish traveller; he was 15 years old when he was killed by a group of teenagers in Ellesmere Port, Cheshire.

Johnny was attacked in a playing field and was stamped on and kicked to death, while witnesses heard the attackers saying “He deserved it, he was only a f***ing gypso”. His attackers were found guilty of manslaughter and cleared of murder. They were given 4.5 years. Judges are required to impose higher sentences if the incident is considered as racist, but in this case the judge ruled that it was not a racially motivated attack.

Patrick Delaney, Johnny’s father, fought to overturn the verdict and for the case to be investigated. He said “There is no justice here. As far as we are concerned it was a racist attack. I have lost my son for life. He didn’t deserve this.” Unfortunately, Patrick died in January 2006. *Story Adapted from Show Racism the Red Card Report²³*

²² Traveller Movement (2017). [online] Travellermovement.org.uk. Available at: <https://travellermovement.org.uk/phocadownload/userupload/equality-human-rights/last-acceptable-form-of-racism-traveller-movement-report.pdf> [Accessed 1 Nov. 2019].

²³ Bennett, L., Simpson, M., Green, S. and Ranson, F. (2008). Out of Site. Show Racism the Red Card. [online] Tyne & Wear: Show Racism the Red Card. Available at: https://moodle.marjon.ac.uk/pluginfile.php/87266/mod_resource/content/2/Out%20of%20site%20Education%20Pack%20downloaded%20Oct%202013.pdf [Accessed 4 Nov. 2019].

Case study of Transphobic Hate Crime

For Cathleen Lauder, being stared at, talked about and harassed because she is a transgender woman is part of everyday life. She has been subjected to verbal abuse, intimidation and unwanted physical contact ever since she transitioned. She never felt confident enough to report the abuse: she had no proof, and she was concerned about how the police would respond. But then a friend bought her a mobile phone, so she could record hate crimes when they happened.

In April 2015 Cathleen was on a bus in Edinburgh when two men and a woman started calling her names, singing offensive songs and making rude gestures at her. Trapped in a small space and worried that the abuse could escalate, Cathleen began recording on her phone. She got off the bus as soon as possible. It was only at the police station, as she was giving her statement, that she realised how much the incident had affected her.

This time Cathleen could provide evidence, and the Crown Office and the Procurator Fiscal decided to prosecute one of the perpetrators. Cathleen dreaded having to appear in front of a jury, but she welcomed the opportunity to receive justice. It was a shock to find the court hearing cancelled because the evidence had been lost.

Cathleen had experienced persistent, 'low-level' hate crime for two years, and when at last she had the confidence to report it, the workings of the criminal justice system brought additional trauma and frustration. 'I think there's still a lot of mistrust between trans people and the police,' she says. 'Historically the police and other authorities have been prejudiced towards LGBT people and this has prevented LGBT people from reporting... It is only through better community engagement and training that things will improve'. Adapted from Amnesty UK *Tackling hate crime in the UK briefing paper*²⁴

Case studies of anti-Semitic hate crime

In April 2018, the Community Security Trust (CST) received a report of an elderly couple, both Holocaust survivors, who had returned from holiday to find their home burgled, ransacked and desecrated, with abusive anti-Semitic graffiti "C**T Jews" scrawled in large letters across their living room wall. This was reported to the Police, and CST provided support to the victims.

Two girls from a Jewish school witnessed girls from another school fighting while on a public bus service. Upon spotting the Jewish girls, the offending individuals shouted at them "what are you f***ing looking at you Jewish c***s?" Adapted from CST 2018 *Anti-Semitic Incidents report*²⁵

²⁴ Amnesty UK (2018). [online] Amnesty.org.uk. Available at: <https://www.amnesty.org.uk/files/Against-Hate-Briefing-2.pdf> [Accessed 3 Nov. 2019].

²⁵ CST (2019). CST Antisemitic Incidents Report. [online] Cst.org.uk. Available at: <https://cst.org.uk/data/file/2/9/Incidents%20Report%202018%20-%20web.1549538710.pdf> [Accessed 2 Nov. 2019].

Case Studies of anti-Muslim hate Crime

A Muslim woman was shouted at and called “f***ing Muslim scum” and threatened by a female passenger who said they would follow her and “rip her f***ing hijab off” when on a bus in south London.

Speaking to Tell Mama, she described how this passenger had first accused her, without evidence, of ‘pushing’ a woman with a pushchair before her language morphed into paroxysms of anti-Muslim and Islamophobic abuse.

Other hateful slurs shouted included ‘f***ing Muslim b*tch’ and the threat of showing ‘your f***ing’ hair to everyone’.

When she attempted to exit the bus, the perpetrator, who was in front of her, spat in her face as she exited the bus, and then ran off. After the initial shock passed, she called the police and reported the hate crime.

Adapted from Tell Mama blog²⁶

Darren Osborne, 48, was found guilty of murdering Makram Ali, 51, after deliberately ploughing into a crowd of people in Finsbury Park in June.

The jury took an hour to return the verdict at Woolwich Crown Court on Thursday after a nine-day trial.

Mrs Justice Cheema-Grubb told Osborne, from Cardiff: "This was a terrorist attack. You intended to kill."

"Your use of Twitter exposed you to racists and anti-Islamic ideology," she added. "In short, you allowed your mind to be poisoned by those who claimed to be leaders."

Speaking outside court, his daughter, Ruzina Akhtar, said: "Our father, like the victims of most terrorism, was entirely innocent, which makes his death in this violent way all the more hurtful." Osborne had been "rapidly radicalised over the internet by those determined to spread hatred of Muslims", she said.

Extract of Article from BBC News online²⁷

²⁶ Tell Mama (2019), Female passenger spat in the face of Muslim woman after shouting abuse on London bus <https://tellmamauk.org/female-passenger-spat-in-the-face-of-muslim-woman-after-shouting-abuse-on-london-bus/>

²⁷ BBC News (2019). *Finsbury Park attacker jailed for life*. [online] BBC News. Available at: https://www.bbc.co.uk/news/uk-42920929?intlink_from_url=https://www.bbc.co.uk/news/topics/c6xq807pw50t/finsbury-park-mosque-attack&link_location=live-reporting-story [Accessed 13 Nov. 2019].

Case Study of racial hate crime

Monique and her children, originally from Ghana, have lived in the UK for approximately 10 years. They initially settled in well in the West Midlands. The children learned English quickly and their immediate neighbours were welcoming. Monique found a job working at a local school and was happy with her decision to come to the UK to provide a better life for her family.

Things began to change in the weeks before the EU referendum in June 2016. The children experienced racist hostility at school, and were told by other children that they would be kicked out of the country. The bullying had a huge impact on their emotional wellbeing – they became withdrawn and it affected their confidence both at school and at home.

Fortunately, the school welcomed intervention from the local hate crime partnership that was already providing the family with emotional support. Workshops about bullying and its impact were delivered to several classes and that, coupled with disciplinary action taken by the school, not only helped to diffuse the situation, but also helped Monique's children to overcome their ordeal.

However, once the EU referendum result was revealed, the family suffered further hate crime. For the first time since coming to the UK, Monique experienced explicit racist abuse. She was called 'Nigger' and 'Wog' and on one occasion was spat at and told to 'F@&% off back home where you belong, we don't want you here anymore'. Monique grew increasingly anxious, stopped going out on her own and lost her job because her physical health had deteriorated.

The racist abuse that Monique and her family experienced cannot be detached from the toxic political climate that was created in the weeks leading up to the EU referendum.

The issue of immigration dominated political speeches and front pages, and in turn the scaremongering fuelled and legitimised hostility towards minority ethnic and faith communities.

Monique, along with the thousands of other victims who experienced pre- and post-Brexit hate, were failed by some politicians who stoked up fear and hatred for political gain.

After initially trying to ignore the abuse, Monique decided to report the incidents to the police. She felt her victimisation was dismissed by officers because she had not reported the incidents at the time in which they happened. Monique continued to report hate crimes as and when she experienced them, but, again, she was disappointed by the response she received. On multiple occasions Monique was visited by police community support officers who told her that they could not investigate the hate crimes because there were no independent witnesses. *Adapted from Amnesty UK Tackling hate crime in the UK briefing paper²⁸*

²⁸ Amnesty UK (2018). [online] Amnesty.org.uk. Available at: <https://www.amnesty.org.uk/files/Against-Hate-Briefing-2.pdf> [Accessed 3 Nov. 2019].

Educational Programme - Session for ages 7-11

Trigger

15mins

In small groups of three ask participants to draw a person at random based on one aspect of their identity from the table below ('Identity Aspects'). Ask participants what they know about that person they have just drawn. Do they like or dislike them?

Give them another different aspect of identity to the drawing. Then repeat twice more.

Ask them at the end if their opinion of the person has changed.

Explain that people are far more complicated than just one aspect.

Ask participants to individually write or draw some of the things that are important to who they are.

Ask a few participants to share. Reiterate the original point that there are many elements that make up a person's identity.

Method

20 mins

Exclusion of minorities based purely on their identity (arguing that 'they are lesser') has been common throughout history, and has happened many times to many people, including Jews.

Explain that you are going to read out some statements referring to Jews that were written when a lot of Jews arrived in the country in the 19th century (see 'simplified racial slurs against Jewish migrants' list). Ask everyone in the class to hold their hands up, and then to put them down if they think they are true. (If a small class, you could pass around the table and get them to read it out loud).

Then do the same thing with the list of statements around things said about recent migrants in the 21st century. Ask them to spot any similarities (use the 'simplified racial slurs against migrants' list).

Explain that general statements about people based on one aspect of their identity, even when it is meant as a compliment, can be hurtful to the person. Assuming that everyone from one group has certain characteristics.

If enough people start to use these stereotypes, it can become all that people know about the minority. This can be upsetting for the people in the group and makes it hard for them to become friends with people as their own person. It can in worse cases lead to racism and unfair treatment.

It is also a common form of bullying. People are often bullied because they are seen as different.

Conclusion

5 mins

Really important not to pass on assumptions without thinking about them, particularly if they are hurtful.

Getting back into groups, look at the ideas below and work out if they are stereotypes or just observations about imaginary people. (Stereotype or observation list below)

Educational Programme - Session for ages 12-15

Trigger

15 mins

Explain that this is a sensitive topic and expect people to treat it seriously.

Ask them if anyone has ever seen an example of, or experienced, bullying. Could they share these with the group: express that they do not need to identify anyone in the story (it is important to be sensitive with this material).

After hearing some stories, ask everyone in the group, individually, to write down on paper and bring in the middle what they think the motivations of the bullies are.

Key themes to discuss are: hate, wanting to show power, threat from difference.

Method

30mins

Ask participants to write down different aspects of their identity. (Use the 'aspects of identity list' below). Ask them to share.

Highlight that identity is a complex element and no-one is 'just a Jew', or 'just a violin player'.

Define that hate crime is where crime/incident is motivated by hate of a particular group in society.

In small groups ask them to look at some hate crime case studies.

Ask the small groups to identify what aspects of identity the perpetrators are focusing on.

Ask an open question to the group - does it have any elements in common with bullying?

Reiterate that identity is a complex element and what people are often trying to do with hate crime and with bullying is to negatively define one aspect of identity.

Ask an open question to the group - what do you think will happen if the bullies thought that the authority figures were on their side?

Many of the people committing hate crime are acting in the same way as bullies, however, hate crime most frequently occurs when it is perceived as supported and endorsed by others in the group or a source of authority.

Look at the example of hate crime frequency - identify some of the factors causing the largest spikes in hate crime.

Ask the group to identify which communities are most likely to be victims of hate crime: Should have, Muslims, Jews, black people, Asians, Gypsy, Roma and Travellers and Transgender groups.

Conclusion

5mins

Ask them to brainstorm things the Jewish community can do to prevent hate crime.

Talk about the importance of standing together and working with other minority groups and making sure this is done in a respectful way.

Educational Programme - Session for ages 15+

Trigger

15mins

Ask people to name minority groups in their country. Write these up on a flipchart or board.

Ask people in the group to identify where there can be overlap.

Groups that should be identified include (it is possible to include others):

- Religious: any non-Christian group such as Muslims or Jews
- Ethnic group: Gypsy, Roma, Traveller, Black, Asian, Chinese, African American, Caribbean
- Gender identity: Transgender
- Sexual orientation: Gay, Bisexual, Asexual, Queer, Intersex, Lesbian, Homosexual
- Disabled groups: Physically disabled, Down Syndrome, Autism, mental disability.

A minority group is a group that has been defined as different to a large portion of the population. This can make them vulnerable, as seen throughout history.

One of the terms we now use for this is 'hate crime'. Hate crime is an aggravating factor in criminal activity.

Splitting into smaller groups, look at examples of different types of hate crime using the case studies.

Method:

25 mins

Introduce the 'pyramid of hate' crime. Place the examples they had worked on correctly on the pyramid.

Talk through the 'pyramid of hate' concept: Increasing acceptance and proliferation of racist views empowers actors to engage in the next stage on the pyramid.

Ask them to place their own examples from the case studies on the correct level of the pyramid. Some may fall on more than one level. Working in small groups identify the different examples for each layer of the pyramid.

Divided into three small groups, examine the causes of hate crime drawn from the Centre for Youth and Criminal Justice report²⁹ (see 'causes of hate crime' list). One group represents individuals, one group the government and one group community institutions. Each group identifies key possible ways to address the causes of hate crime. This should be an extended activity as some of the causes are complex. If they are stuck, encourage them to break down the causes into smaller sections. If groups have one or two ideas and are stuck ask them to rotate the pieces of paper and give them time to think from different perspectives.

Hear back from the different groups.

Key ideas could include:

- Increased reporting and awareness of hate crime and the support for victims
- Reduction in poverty and provision of social economic rights

²⁹ ²⁹ Hamad, R. (2017). *Hate Crime: Causes, Motivations and Effective Interventions for Criminal Justice Social Work*. [online] Cyclic.org.uk. Available at: <https://cyclic.org.uk/wp-content/uploads/2017/06/Hate-Crime-causes-and-motivations.pdf> [Accessed 1 Nov. 2019].

- Increased effectiveness of interfaith and cultural crossover work
- Challenging of hate speech at an early stage
- Removal of platform for organisations promoting hate speech
- Respected and public figures avoiding language and actions that promote narratives around hate speech
- Increased non-confrontational education from ignorance.

Ideas to challenge:

Information provision through telling people facts to counter prejudice from an untrusted source is unlikely to be effective. Due to confirmation bias, individuals will tend to reject facts that undermine their worldview.

Increased educational attainment: evidence is unclear if greater education level either reduces hate crime or the environment to act on it.

Conclusion:

5mins

Look at the 'Jewish meditations on hate crime'. Select a Jewish comment if there are any that you feel is particularly important.

Highlight that there is increasing awareness of the problems of hate crime and prejudice. Increasing intercommunity cooperation to tackle this.

The Jewish community has been key to do this with Jewish organisations joining with the Gypsy, Roma and Traveller communities. Additionally, Jewish Board of Deputies joined others in calling for The Spectator to take down an anti-Muslim article.

In particular, encourage participation in René Cassin's ~~#CutItOut~~ campaign.

Simplified Racial Slurs Against Migrants

- 'They never talk to anyone from this country'
- 'They are all really good at sport'
- 'They cannot be trusted'
- 'They are all smelly and poor'
- 'They are all secretly rich'
- 'They are all here to take our jobs'
- 'They are all going to attack us'

Simplified Racial Slurs Against Jews

- 'All Jews are smelly and poor'
- 'All Jews are smelly and rich'
- 'All Jews our thieves'
- 'Jews only care about other Jews'
- 'Jews are all traitors to our country'
- 'Jews are all clever and sneaky'
- 'Jews are all stupid and inferior'
- 'Jews are all good at sports'
- 'Jews can't be trusted'

Identity Aspects					
Religions or ethnicities	Hobbies	Family	Age	Favourite	Favourite piece of fiction
Jewish	Guitar player	Large family	Toddler	Cat Person	Avengers fan
Buddhist	Chelsea Supporter	Only child	Pensioner	Dog Person	Harry Potter Fan
African	Hockey player		Adult	Sheep person	Percy Jackson Fan
German			Teenager	Horse rider	Frozen fan
Welsh	Swimmer		Old Man	Does not like chocolate	Star Wars fan
Gypsy	Reader		Young Woman	Favourite food is bananas	Doctor Who fan
	Gamer			Is allergic to nuts	Twilight fan

Stereotype or observation list

'All donkeys are good at maths'

'Owls think a lot'

'George, the gorilla, was very hungry'

'Emily the armadillo showed typical characteristics of being scared'

'Percy was a greedy pig'

'Everyone knew that Hannah was a thief and so everyone thought that all hyenas were thieves'

About René Cassin

We celebrate the timeless and universal nature of human rights laws and protections, which were shaped by the distinctive values and experiences of the Jewish people. In particular, we work to preserve and further the legacy of our namesake, Monsieur René Cassin, to the development of contemporary human rights principles in the aftermath of the Second World War.

Our Vision

René Cassin's vision is of a world where everyone fully enjoys all their human rights as enshrined in the Universal Declaration of Human Rights, and in which members of the Jewish community are actively engaged in promoting and protecting these rights.

Our Mission

Our mission is to promote and protect the universal rights of all people, drawing on Jewish experience and values. We aim to:

- **Remake a compelling case for human rights values**
- **Campaign for change in defined human rights areas**
- **Lead and grow a group of committed Jewish human rights advocates**
- **Maximise our capacity to work effectively**

Our Values

Solidarity - Human rights belong to us all, so we stand for the rights of everyone, everywhere

Judaism - We are inspired by Jewish values and experience

Collaboration - Our work is not isolated, but intertwined with the efforts of others, so we nurture and mobilise relationships

Empowerment - We turn today's Jewish activists into tomorrow's leaders

Monsieur René Cassin - We are determined to create a legacy worthy of our namesake

Our thematic priorities

'Breaking the chains' – campaigning to end modern day slavery and human trafficking

~~#CutItOut~~ - campaigning to tackle hate crime

'Innocent and vulnerable, but still behind bars' – demanding an end to the indefinite detention of migrants and asylum seekers

Learning the lessons of the Holocaust – protecting human rights safeguards in the UK

Keep in touch



visit www.renecassin.org for all the latest news of our campaigns & events – and to sign up for our supporters' newsletter



follow us at [@Rene_Cassin](https://twitter.com/Rene_Cassin)



like us www.facebook.com/renecassin/

Get involved

We are a small charity, but we are effective and successful because of the commitment of our supporters. Add your voice to our call for human rights for all by getting involved in our work:

Campaign teams

These small teams meet regularly to discuss latest developments and review our strategy in our key campaigns:

- Modern slavery & human trafficking
- Asylum detention
- Discrimination against Gypsies, Roma & Travellers
- Defending the Human Rights Act

For more information, contact us via info@renecassin.org

Internships

Interns play a vital part in our work – researching the issues, writing reports and contributing to the day-to-day running of the charity. In return, interns get invaluable practical experience of working in an organisation at the cutting edge of some of the UK's most pressing human rights issues. For more information, visit www.renecassin.org/get-involved/internships/

Work experience

'There are so many groups whose human rights are being exploited. René Cassin helps these people and that's why I'm proud to have worked here.'

So said one of our work experience students last summer. If you are a sixth former and would like to help René Cassin's work – and get an insight into the workings of a small charity at the same time for more information, visit www.renecassin.org/get-involved/work-experience/

Volunteer

If you have specific skills – such as communications, IT, fundraising and design – and would like to volunteer with us, please contact us via info@renecassin.org

Support our work

We rely heavily on the commitment of our supporters for the funds to continue this vital work. Please help René Cassin protect and promote the rights of some of our most marginalised and vulnerable neighbours.

You can make a **one-off or regular donation** to René Cassin via our website at www.renecassin.org/donate/

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