

10. RECOMMENDATIONS

10.1 Documenting the Experiences of Muslims in the Criminal Justice System

Monitoring and data collection:

Agencies of the criminal justice system should consider the points at which it might be practically possible to monitor the religious identity of offenders, defendants, victims, witnesses and employees.

1. The Home Office, and agencies of the criminal justice system, should consider collecting and presenting data in relation to specific minority ethnic groups, rather than subsuming their experiences within broader categories.
2. Where data in relation to Pakistani and Bangladeshi employees is available, agencies of the criminal justice system should release this information and disaggregate it from the general Asian category, as part of a more specific approach to ethnic monitoring and target setting.
3. The Home Office should consider the possibility of adding a booster sample of Muslims to the British Crime Survey, in order to document Muslims' confidence in the criminal justice system, their trust of, and satisfaction with, the police and their fear of crime.
4. Muslim organisations should consider working in partnership with universities, in order to design and implement local crime surveys and in order to examine Muslims' experiences of crime and criminal justice, their perceptions of the correctional services and their fear of crime.

Policy

5. When setting national and local targets to increase minority groups' confidence in the criminal justice system, via the National and Local Criminal Justice Boards, the Home Office should consider developing a more detailed approach to ethnicity, so that specific communities, particularly Muslim communities, are referred to and not subsumed within a broader Black or Asian category.
6. Policies and action plans for tackling institutional Islamophobia and racism within the criminal justice system should challenge anti-Muslim discrimination within the structures, policies and processes of the system.

Research

7. Agencies of the criminal justice system, as well as voluntary and welfare organisations supporting the victims of crime, should conduct research into

whether religious monitoring is perceived to be intrusive by offenders, defendants, victims and witnesses.

8. The Commission for Racial Equality should use its powers to initiate research into all of the areas touched on in this paper. The main areas here being: anti-Muslim sentiment, Islamophobia and discrimination in Muslims' daily lives; Muslims' perceptions of their risk of being the victims of religious/racist hate crime; racially/religiously aggravated offences; discrimination and prejudice; the extent to which Muslim communities are being unfairly targeted by the new anti-terror powers; and, Muslims' perceptions that they are being unfairly targeted by anti-terror legislation. The voices of young Muslims and women are particularly likely to be marginalised through usual consultation processes, so research should also specifically focus on their experiences.

10.2 Policing Muslim Communities

9. HM Inspectorate of Constabulary should consider reporting on policing issues pertaining to Muslim communities.
10. The National Centre for Policing Excellence should consider highlighting examples of good practice that local police forces might adopt, specifically in relation to Muslim communities.
11. Muslim organisations and local police forces should work together to publish and distribute information about the rights an individual has, if they are stopped and searched, or arrested.
12. Organisations like the Muslim Safety Forum, which works with the Metropolitan Police Service, should be set up in other parts of the country, in particular in those locations where there are significant Muslim populations.
13. Muslim community representatives should consider the possibility of some mosques becoming Complaints Access Points for the new Independent Police Complaints Commission IPCC.

Training

14. The Police Training and Development Board should encourage inclusion of a greater focus upon British Muslim identities and communities within the development of race and diversity training packages. Moreover, police forces must be directed to obtain feedback from local Muslim communities about the impact that training has on actual practice. At the same time, consideration should be paid, and guidance given, on developing methods of assessment that measure the learning of each individual trained.

15. In areas where there is a substantial Muslim population, police forces should include an exploration of Islamophobia, religious discrimination, British Muslim identities and their experiences of crime and the criminal justice system within any training package on diversity issues.

Recruitment and staffing issues

16. Police forces working in areas where there are significant Muslim populations should set targets for the recruitment of Muslim police officers, and to help this process, Muslim assessors should be appointed.
17. The Home Office, together with the British Association of Women Policing (BAWP), should consider placing advertisements promoting careers in the Police Service in Muslim and Asian women's magazines and newsletters.
18. Police forces should focus more attention upon the needs of Muslim women police officers, and the multiple discriminations that they can experience, in order to gain a higher representation of Muslim women in the Police Service. The Gender Mainstreaming Team within the Home Office should consider developing employment targets for the recruitment, retention and promotion of minority ethnic women and Muslim women in the Police Service.

Research

19. The Home Office needs to carry out a research study looking at Muslims' attitudes towards a career in the Police Service.
20. There should be research into the careers and working lives of minority ethnic women police officers, including Muslim women police officers, to examine their experiences of working in the Police Service, to see how long they stay in the Police Service and to examine the reasons why they decide to leave.

10.3 The Courts

21. The Department for Constitutional Affairs should commission research looking at the particular experiences of Muslims in Magistrates and Crown Courts, as well as Muslim families' experiences of care proceedings.

10.4 The Prison Service

22. The Home Office should commission research looking at how sensitive cognitive skills programmes are to Muslim prisoners' needs.
23. The Muslim Adviser to the Prison Service, and the NCWMP, should work with the Prison Service and the Chaplaincy Council in order to find ways of

developing programmes that are delivered through chaplaincy departments and are specifically aimed at Muslim prisoners.

24. Services that prisoners can access should be monitored according to prisoners' religious identity, in order to gain a clearer picture of the training and development undertaken by Muslim prisoners, and can formulate policies to tackle any under-representation.
25. Muslim representative bodies, service providers and Islamic theological colleges/bodies, should encourage Muslim communities to help rehabilitate Muslim offenders by, for example, helping to develop community chaplaincy schemes.

10.5 Probation Work and Muslim Communities

The Probation Service and Offenders

26. The Probation Service should adopt an ethnic and religious monitoring system, from which practice and policy decisions regarding Muslim offenders can be made;
27. The Probation Service should examine Muslim offenders' needs, and whether some offenders would welcome specialist programmes that take into consideration both their ethnic and religious identities;
28. The Probation Service examine the sensitivity and responsivity of the services used by Muslim offenders;

The Probation Service and Staff

29. The Probation Service should offer a training package to members of staff that looks at British Muslim communities, ways of improving engagement with them, Muslims' experiences of crime and the criminal justice system, and the specific needs of Muslim offenders;
30. The Probation Service ensure that proper procedures are in place to monitor the ethnicity of members of staff.
31. The Probation Service should also consider religious monitoring of employees and the possibility of setting targets for the number of Muslim employees. Targets should also be set for the number of Muslims in senior positions and service should consider the use of Muslim advisers.
32. Probation areas must develop a clear understanding of religious hate crime and religiously motivated attacks, and victims' needs should receive appropriate attention and action.

10.6 Community Partnerships and Volunteering in Criminal Justice

33. A body of representatives from a wide range of Muslim organisations should create a database or directory of Muslim community groups that can work in partnership for the purposes of crime reduction.
34. The Faith Communities Unit should carry out a survey of crime and disorder partnerships, in order to investigate the level of consultation with faith community groups.
35. Local councils should consider appointing Muslim community workers, whose role can include gaining the increased engagement of these communities for social, economic and neighbourhood renewal.
36. Following recent legislation under the Anti-Terrorism and Security Act (2001), crime and disorder partnerships should engage with Muslim communities and consider strategies to deal effectively with religiously aggravated crime.
37. The work of the Active Community Unit should include a focus upon finding ways of helping to develop Muslim specialist services, by exploring means of helping them to secure funding and other sources of support. The Active Community Unit should examine the policy agendas of mainstream providers and use these as the delivery mechanisms through which greater collaboration can be encouraged.
38. The Home Office, together with a body of individuals representing a wide range of Muslim organisations, should publish a booklet explaining the many ways in which Muslims can volunteer their skills throughout the criminal justice system. A mechanism should be developed for delivering support and training to individuals from Muslim and other minority communities who wish to take up voluntary posts in the criminal justice system.
39. Islam Awareness Week should highlight ways in which Muslims can get involved in the criminal justice system as volunteers. Muslims should be actively encouraged to volunteer for work with offenders or victims, to boost community involvement in the criminal justice system.

10.7 Victim Services and Muslim Communities

40. It is important to investigate the incidence of religious hate crime and its impact upon victims, so that adequate services can be developed to cater to

victims' needs. The British Crime Survey, and local crime surveys, could be used to do this.

41. There should be an effort to inform Muslim communities about the new *Code of Practice*, which sets out a minimum level of service in England and Wales that victims can expect from agencies of the criminal justice system.
42. Mainstream organisations offering support for the victims of crime should consider the possible impact that secular-based approaches to victimisation have upon clients with spiritual and religious needs. It is important to consider means for offering spiritual and religious help and guidance.

Appendix 1: Definitions

Ethnic categories in the 1991 Census: The UK 1991 National Census contained a nine-point structure of ethnic categories: White, Black (African, Caribbean), South Asian (Indian, Pakistani, Bangladeshi), Other (Chinese, other Asian, Other).

The ways in which statistics are often collected and statistically analysed by the Home Office and agencies of the criminal justice system is according to a modified four-point scale: Black, White, Asian and Chinese and Other (Chinese and Other being one category).

Ethnic categories in the 2001 Census: The UK 2001 National Census contained a 16-point structure: White (British, Irish or Any Other White Background); Mixed (White and Black Caribbean, White and Black African, White and Asian or any other Mixed Background); Asian or Asian British (Indian, Pakistani, Bangladeshi, Any Other Asian Background); Black and Black British (Caribbean, African, Any other Black background); Chinese or other ethnic group (Chinese, Any other).²⁴⁴

The ways in which statistics are often collected and statistically analysed by the Home Office and agencies of the criminal justice system is according to a modified five-point scale: Black, White, Asian, Chinese and Other and Mixed

Ethnic minorities: In this report, the use of the term “ethnic minority” as a broad “umbrella” label is deliberate, to signify reference to a wide variety of ethnic minority groups. Where greater precision is required, reference to specific component groups within the ethnic minority population is made in the text. There is, inevitably, considerable debate and disagreement on the question of race, ethnicity and nomenclature. No specific political or sociological inference should be drawn from the use of related terminology in this report.

White: As with the term “ethnic minority”, the generic label “White” should be used with some caution. The existence of distinctive ethnic groups within the “White” category is gradually being acknowledged. Notably, in the UK 2001 National Census, people of Irish descent are recognised as a separate ethnic group.²⁴⁵

Religious categories in the 2001 Census: The 2001 Census asked an optional question on religious affiliation. The data is disaggregated into the following categories: Buddhist, Christian, Hindu, Jewish, Muslim, Sikh, Any other religion, No religion and Religion not stated.²⁴⁶

²⁴⁴ UK 2001 National Census.

²⁴⁵ UK 2001 National Census.

²⁴⁶ UK 2001 National Census.

Appendix 2: Bibliography

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