

NAMP Membership & Community Survey Report 2021

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Executive Summary

Introduction

As of January 2021, the National Association of Muslim Police (NAMP) had an approximate membership of 1000 Muslim members. These are a consortium of serving officers, staff, specials and volunteers that are spread across 13 local associations known as the Association of Muslim Police (AMP) or Muslim Police Association (MPA).

NAMP also work with other partner agencies, government and public sector bodies and have the links within Muslim communities across the UK.

The purpose of this report is to understand the barriers that Muslims face in policing and how the police service can become more inclusive and improve trust and confidence within the Muslim community.

The data within this report is based on two surveys conducted by NAMP starting in November 2020 and finishing in January 2021. One survey was aimed at NAMP members and had 310 respondents and the other surveyed 100 participants from the Muslim community.

The report focuses on five areas, joining the police service, Muslims in policing, discrimination and hate incidents, Counter Terrorism Policing (CTP) and NAMP priorities. Some topics are broken down further into subcategories.

Joining the Police Service

The community survey showed that respondents are currently unlikely to recommend or be interested in joining the police service. However with workplace adjustments and other inclusive considerations the number increases from 27% to 73% of respondents saying they would like to join the police or recommend other Muslims to do so. The biggest barriers for Muslims joining the police is perceived mistrust of Muslims within the police, 'fear' of institutional Racism, Islamophobia and a lack of Muslim representation and opportunities.

Job Satisfaction

90% of NAMP respondents enjoy their job and 66% either always or mostly feel a sense of belonging. There is however a large proportion that feel they do not belong, due to low representation of Muslims, having a feeling of 'not fitting in' and perceived discrimination.

Rapport with Colleagues

98% of NAMP respondents either always or mostly have a good rapport with their peers and 88% have a good relationship with their supervision. There is however a feeling that some managers show favouritism towards other colleagues. There is also a general feeling that senior leaders should take a more proactive approach to engagement and the promotion of diversity.

Progression and Development Opportunities

At 58% the majority of police officer respondents feel that there are opportunities for progression and lateral development, however, many feel that there is a lack of support for them and favouritism shown to other colleagues, which makes it more difficult to progress. Police staff feel that there are even less opportunities for them with 69% feeling there are no clear career pathways and little or no opportunity for progression.

Workplace Adjustments

85% of NAMP respondents feel that the prayer facilities in their force are adequate and 78% are satisfied with the adjustments made for them during Ramadan. A large proportion of respondents are dissatisfied with halal provisions with 51% saying there needs are not catered for and 44% saying that suitable ablution facilities are rarely or never provided.

Race, Religion and Belief Inclusion

A large proportion of NAMP respondents feel more work is required to promote faith inclusivity. 47% of NAMP respondents feel that not enough is done to promote Religion and Belief in their force and 31% feel more should be done to promote Race inclusion.

Experience of Discipline and Misconduct

10% of NAMP respondents state that they have been investigated by Professional Standards within the past year (2020) and 29% state they have been investigated at some point during their career. There is a strong perception and feeling amongst respondents that Professional Standards Departments disproportionately investigate Muslim and BAME officers and staff.

Fairness and Discrimination

78% of NAMP respondents feel they are generally treated fairly within the workplace. However many NAMP respondents feel discrimination cases are not dealt with effectively, 43% in relation to Islamophobia and 40% in relation to Racism. The majority of community respondents feel that discrimination is not handled effectively by the police service, 81% in relation to Islamophobia and 74% in relation to Racism. The general feeling from respondents is that there is a lack of cultural competence and a need for more education in relation to cultural and religious needs. Many feel that hate incidents are often difficult to prove particularly when it comes to microaggressions and subsequently issues relating to Islamophobia and Racism are not investigated properly or taken seriously. Community respondents want the police service to have a genuine and more meaningful dialogue with the Muslim community about these issues which would be mutually beneficial.

Faith and Race Hate Incidents

From the community respondents 46% claim to have personally experienced Islamophobia (with only 15% reporting the hate incident) and 44% Racism (with only 14% reporting the hate incident) within the past year (2020). Within the same timeframe 22% of NAMP respondents claim to have personally experienced Islamophobia and 31% Racism within the police service. Some NAMP respondents feel that unconscious bias exists against Muslims within their police force. Some community respondents are unaware of how to report hate incidents and feel reporting hate incidents is only for statistical purposes and the issues will not be taken seriously.

CTP Prevent Programme

Most respondents feel the community are better informed about radicalisation, however, many feel that the Prevent Programme should be rebranded with the involvement of “grass root” Muslim communities. Only 10% of NAMP respondents and 11% of community respondents feel that Prevent successfully tackles radicalisation. Respondents believe that Prevent disproportionately targets Muslims and this is due to a perceived lack of understanding and knowledge about Islam by the practitioners within Prevent. Many feel there should be a better representation of Muslims within Prevent to improve dialogue with Muslim communities. Currently only 10% of NAMP respondents and 7% of community respondents believe that Prevent is seen as a positive programme within the community.

CTP Terminology

The majority of all respondents feel that the current terms used by CTP “Islamist”, “Islamism”, “Jihadist” and “Jihadism” are not fit for purpose and significantly contribute to Islamophobia. 94% of NAMP respondents and 92% of community respondents feel vulnerable or uncomfortable in some capacity when these terms are used. Most respondents believe that these terms should be changed with only 1% of NAMP respondents and 4% of community respondents opposing the idea. There is a general feeling that focus groups should be created to discuss appropriate terms. The words and derivatives of the terms “Irhabi” and “Khawarij” where common themes, along with several acronyms and prefixes to terrorism.

NAMP Priorities

NAMP respondents believe that the top priority NAMP should focus on is tackling Islamophobia. Many feel more work needs to be done to bring about effective change by improving faith inclusion within the workplace, delivering Islamic awareness training and assisting Muslim officers and staff with progression. All of which should aid retention.

Terms of Reference

This report includes two surveys. The first survey was aimed at the Muslim membership of NAMP, whilst the second survey focused on Muslims within the community who are external to NAMP.

Both surveys asked questions relating to Diversity, Equality, Inclusion (DEI), Islamophobia, Racism, the CTP Prevent programme and CTP terminology.

The purpose of this report is to:

1. Assist with attraction and recruitment of Muslims by better understanding the needs of the community.
2. Help with retention by understanding what creates a sense of belonging and an inclusive environment for Muslims.
3. Understand the support that Muslims are currently receiving with development and progression and how this can be improved.
4. Understand the challenges that Muslims face in relation to unfairness, discrimination, hate incidents and hate crimes.
5. Understand what impact CTP terminology and the Prevent Programme has on Muslims.

Initial findings from the aforementioned surveys will be submitted for the attention of the NAMP executive and the National Police Chiefs Council (NPCC). Force specific responses will be submitted for the attention of local AMP Chairs.

Limitations

There are many police forces that do not have an AMP presence or that are not affiliated to NAMP. Therefore this survey was limited to 13 AMPs. A couple of AMPs also have a mixed membership (including Muslim and non-Muslim), making it challenging to identify who would be eligible to complete the survey, this resulted in lower response rates.

The majority of respondents for both surveys are from the north and midlands. There were responses from the south, however these are lower in ratio compared to Muslim demographics within the UK.

Methodology

In 2018, West Yorkshire AMP conducted a survey across the local membership. This was the first of its kind for any AMP nationally. The results were presented to the West Yorkshire Police Chief Officer Team and many of the recommendations helped to influence change within the organisation. This model was used as a basis for the NAMP survey, with the aim of supporting all AMPs. The collective picture would also assist with national initiatives.

Muslims are widely underrepresented within policing. Therefore questions in the surveys were designed to assist with the attraction, recruitment, retention and progression. Islamophobia and Racism have also been highlighted by members as issues, so several questions were asked in relation to inclusion, fairness, discrimination and hate incidents.

The relationship between policing and Muslims can often be defined by the Counter Terrorism narrative. Therefore, a series of questions were also asked relating to CTP terminology and the Prevent Programme.

The results of the survey will be presented in sections, with charts, figures and key themes for each section. The data shown in percentages are rounded to the nearest whole number which accounts for any discrepancies of 1%.

Collection of responses

The online resource Survey Monkey was used to survey the respondents and both surveys were anonymous. Internally the survey was circulated to all local AMP chairs to disseminate to their respective Muslim membership. A password was created to access the survey, this was to minimise the risk of it going external and comprising the data. The survey opened on 21/10/2020 and closed 01/01/2021.

The community survey was targeted at different sectors external to the police to obtain a broad range of views. NAMP Muslim contacts within the community were consulted. The survey was opened on 08/12/2020 and closed on the 17/01/2021 after 100 responses were obtained. To minimise the risk of wider circulation, respondents were asked not to circulate on social media or to other Muslim contacts without prior discussion with NAMP representatives. This was to try and ensure data integrity and that community contacts could be reached should there be any future consultation. Five police respondents attempted to complete the community survey however they were filtered from the results to ensure all 100 respondents are reflective of those external to policing.

Respondent statistics

NAMP membership respondents were asked for their force, field of work, rank / grade and Sex (with a “prefer not to say” option). Community respondents were asked for their county, field of work (with an option to state organisations) and Sex (with a “prefer not to say” option). Area was recorded to benefit local AMPs to understand specific challenges within their respective communities. For NAMP, rank / grade, field of work and Sex were recorded to provide a national picture. At the time of producing this report, statistics for Muslims working within the police service were not available. This data can also be used for cross analysis such as identification of responses from specific groups such as Muslim women or police staff.

Muslim inclusion within the workplace

NAMP respondents were asked questions about working with others, development and progression, workplace adjustments, inclusion of Race, Religion and Belief and job satisfaction. The purpose of these questions were to identify how inclusive the police are towards Muslims.

Questions were also asked about misconduct and discipline and whether NAMP respondents had been investigated by Professional Standards. The purpose of this was to gauge proportionality.

Muslim community respondents were asked about their perceptions of the police and how likely they were to join or recommend others to do so. This was measured before and after questions relating to inclusivity. The aim of this was to identify how an inclusive environment would affect the opinions of potential candidates joining the police service.

Fairness, Discrimination & Hate Incidents

NAMP respondents were asked questions in relation to their perceptions and experiences within the police in connection to Islamophobia and Racism. The purpose of this was to get a better understanding of themes connected to discrimination and what potential barriers there may be.

Muslim community respondents were asked about hate crime and if they have experienced it and reported it. This information provides an insight into the trust and confidence the Muslim community have with the police.

Counter Terrorism Policing

In October 2019, NAMP submitted a report to the Home Affairs Select Committee Islamophobia inquiry. The paper addressed hate crime, internal hate recording, CTP terminology, the definition of Islamophobia and recording of faith statistics. This report prompted a meeting with senior leaders within CTP regarding Prevent. Discussions took place and NAMP proposed the inclusion of a series of questions connected to Prevent within the NAMP survey.

In June 2020 NAMP were invited to the Counter Terrorism Advisory Network (CTAN) to discuss a report produced by NAMP raising concerns over the use of terms such as “Islamist” and “Jihadist”. At the time of producing this report no decision had been made in relation to the use of these words and whether other words will used as alternatives.

Although there is anecdotal evidence, NAMP did not have any qualitative or quantitative data to show the thoughts and feelings of its members and the Muslim community in relation to this subject. Respondents were asked a

series of questions to capture statistical data but were also given the opportunity to answer open-ended questions. They were also provided information relating to Prevent, the Contest Strategy as requested by CTPHQ, as well as the NAMPs terminology report to provide context.

Comments

Both the NAMP membership and Muslim community survey respondents had the opportunity to comment on each section. In this report key themes have been taken from the comments and statistics along with examples, which will be included in each section.

A document containing a full list of comments has been produced separately from this report. This will be made available upon request for policing purposes only. For anonymity purposes, some details that may identify individuals will be redacted. Any force specific issues raised within the comments will be taken up with the AMP Chair of that force.

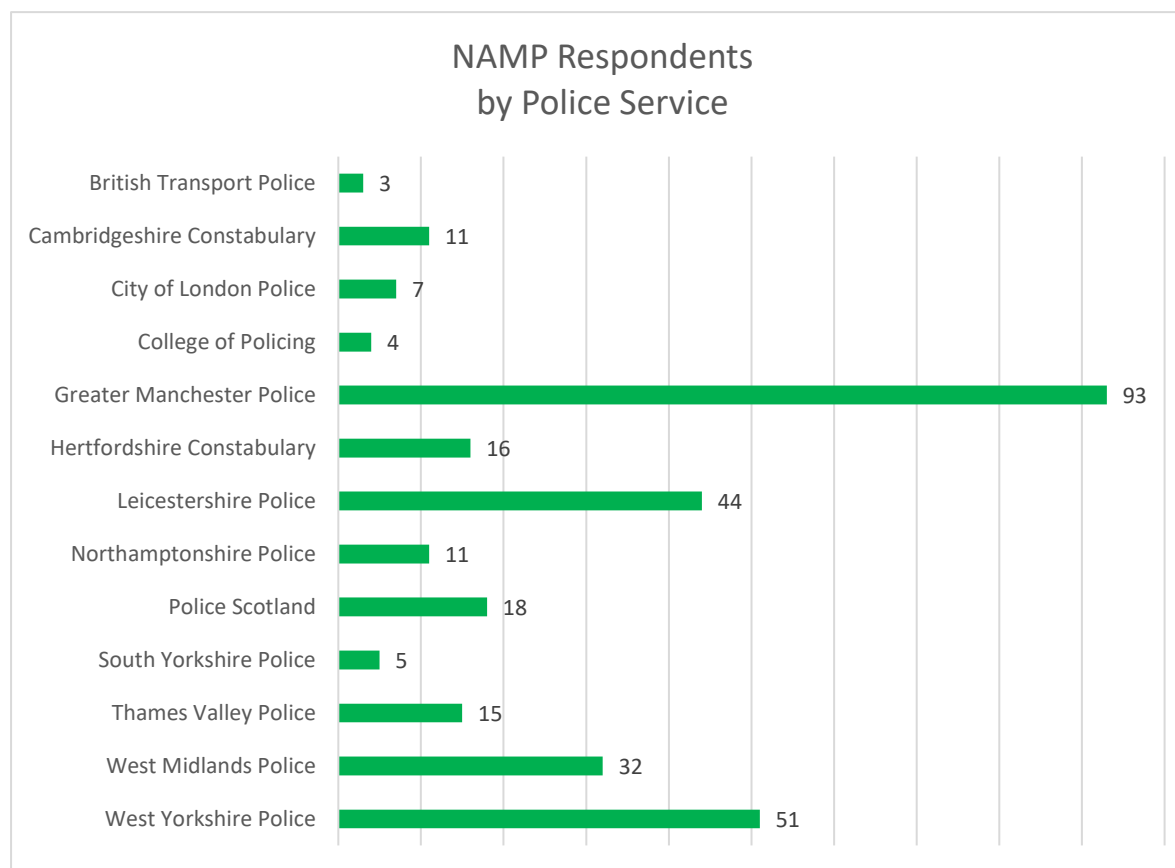
Consultation

In preparation for the survey NAMP liaised with various NPCC leads the College of Policing and CTP. Consultation also took place with academics, partner organisations and members. The surveys were discussed and agreed within the NAMP executive prior to going live.

Respondent Statistics

NAMP respondents by Police Service

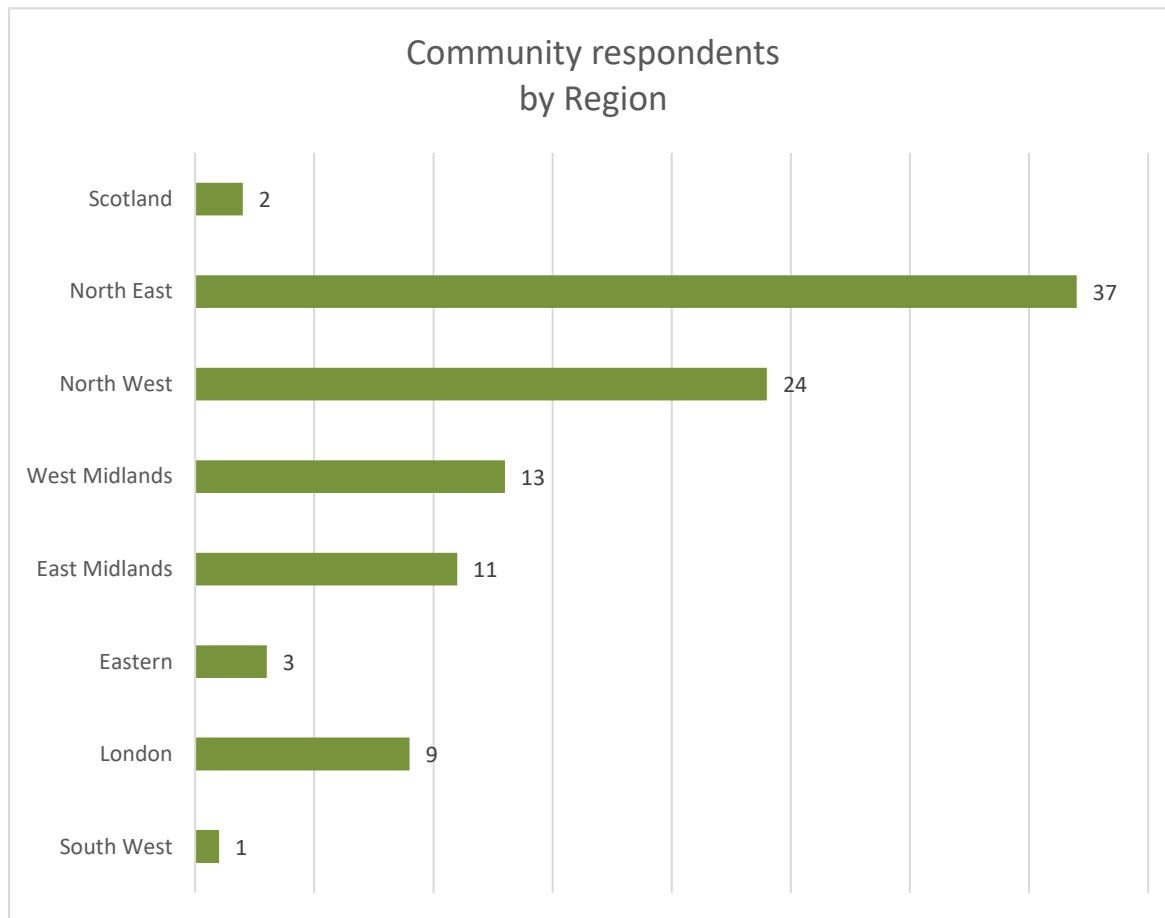
The NAMP membership survey was sent to approximately 1000 members spread across 13 local AMPs. NAMP received 310 responses which is approximately a 31% response rate. The size of each AMP is varied with the smallest ones in single figures and larger ones in triple figures. Response rates differed significantly with some AMPs achieving 100% and others around 3% completion. Below is a breakdown of the number of responses per location. The percentage breakdown relates to the proportion of the NAMP collective and not the response rate per force.



Police Service	%
British Transport Police	1%
Cambridgeshire Constabulary	4%
City of London Police	2%
College of Policing	1%
Greater Manchester Police	30%
Hertfordshire Constabulary	5%
Leicestershire Police	14%
Northamptonshire Police	4%
Police Scotland	6%
South Yorkshire Police	2%
Thames Valley Police	5%
West Midlands Police	10%
West Yorkshire Police	16%

Community respondents by Region

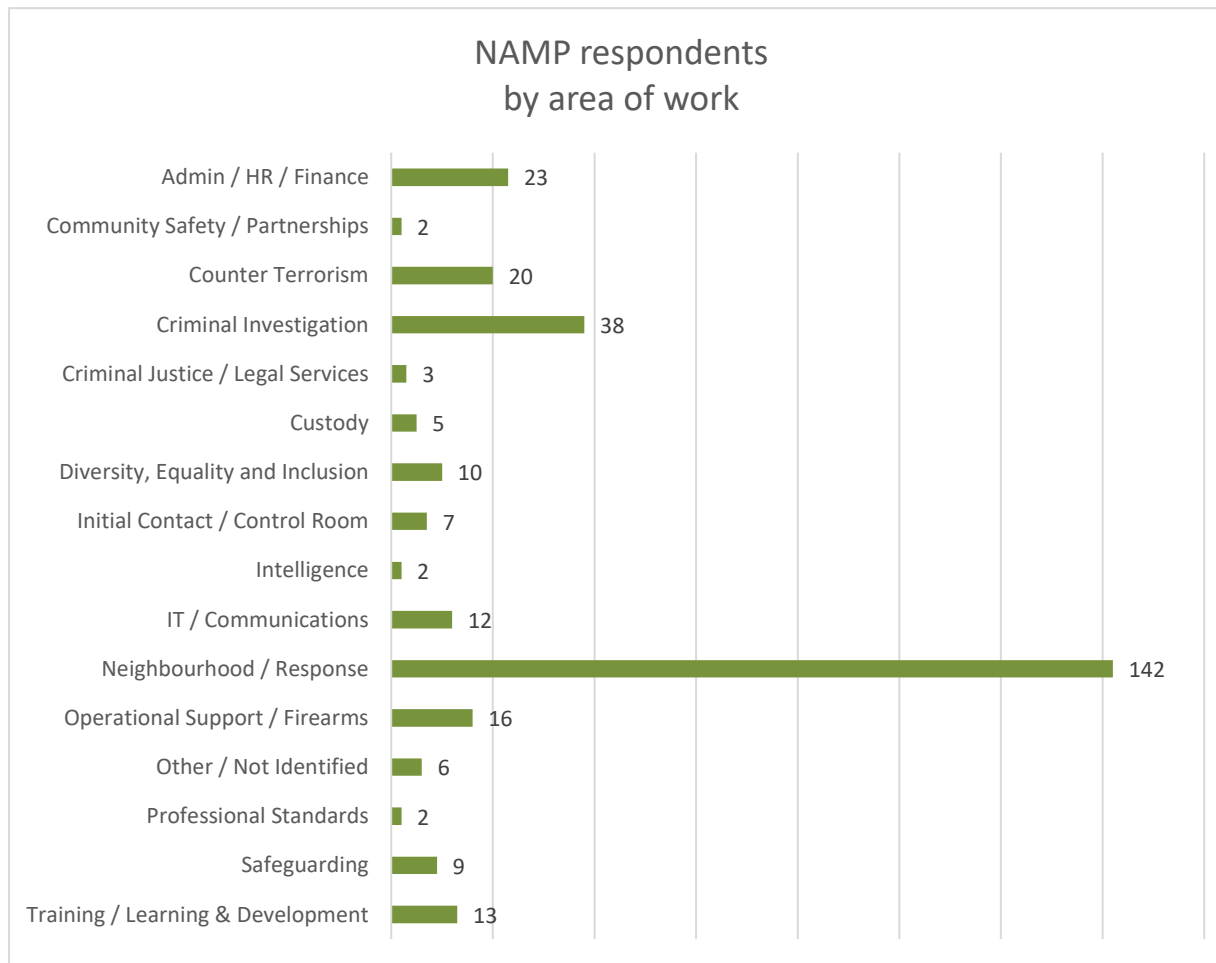
NAMP surveyed 100 community contacts spread across England and Scotland, however most contacts reside within the force areas with larger AMPs. NAMP were able to obtain representation from counties that were not represented within the membership survey. Below is a breakdown of the number of responses by region.



Region	%
Scotland	2%
North East	37%
North West	24%
West Midlands	13%
East Midlands	11%
Eastern	3%
London	9%
South West	1%

NAMP respondents by area of work

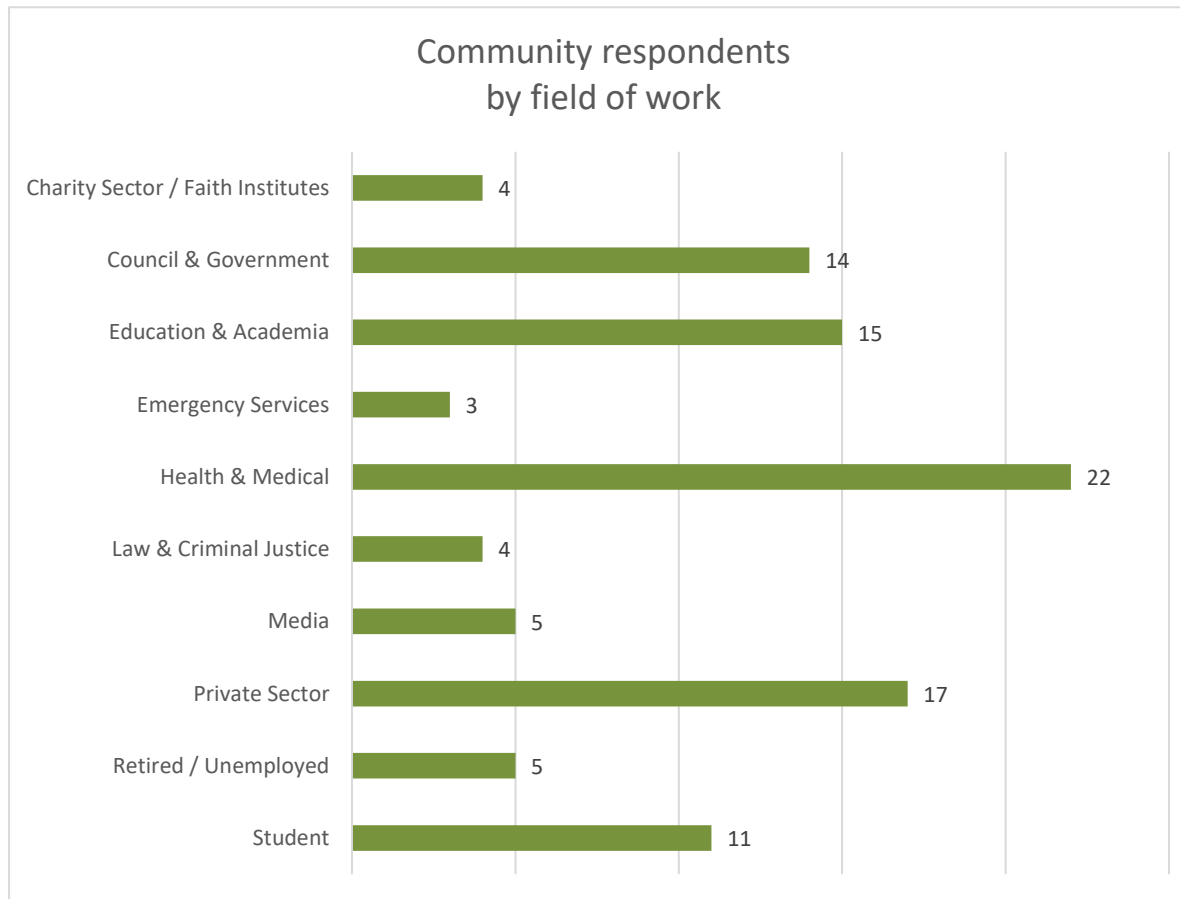
The NAMP membership survey captured the respondents’ area of work. This was challenging as different forces have different names for departments so the areas shown below are generic terms that may encompass other specific fields such as criminal investigation which includes economic crime. Below is a breakdown of the number of responses for each area and percentage breakdown in relation to all NAMP respondents.



Area of work	%
Admin / HR / Finance	7%
Community Safety / Partnerships	1%
Counter Terrorism	6%
Criminal Investigation	12%
Criminal Justice / Legal Services	1%
Custody	2%
Diversity, Equality and Inclusion	3%
Initial Contact / Control Room	2%
Intelligence	1%
IT / Communications	4%
Neighbourhood / Response	46%
Operational Support / Firearms	5%
Other / Not Identified	2%
Professional Standards	1%
Safeguarding	3%
Training / Learning & Development	4%

Community respondents by field of work

The NAMP community survey asked respondents which field they worked in. To widen the range of responses, Muslim contacts from a variety of sectors were approached. These include (but are not limited to) the National Health Service, HM Revenue & Customs, councils, banking and finance, universities, schools and the postal service. Below is a breakdown of the number of responses per area. The percentage breakdown relates to the proportion of the community response.

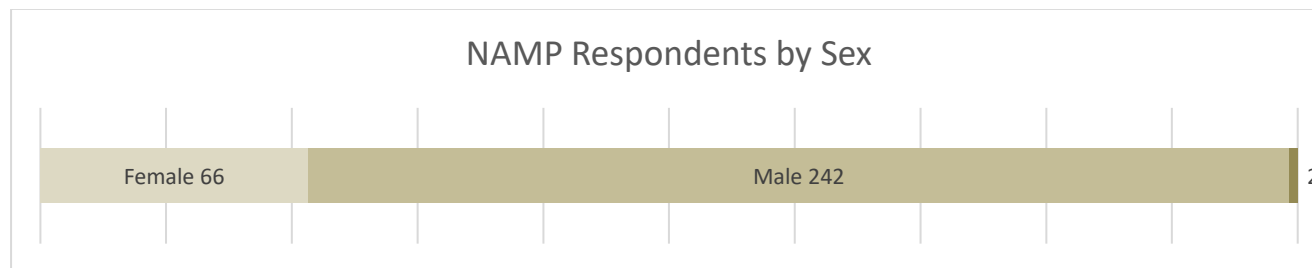


Field of work	%
Charity Sector / Faith Institutes	4%
Council & Government	14%
Education & Academia	15%
Emergency Services	3%
Health & Medical	22%
Law & Criminal Justice	4%
Media	5%
Private Sector	17%
Retired / Unemployed	5%
Student	11%

NAMP respondents by Sex

Besides Religion the only other protected characteristic captured through the NAMP survey was Sex. Respondents to both the membership and community survey were given the option to state their Sex or they could select the “Prefer not to say” option.

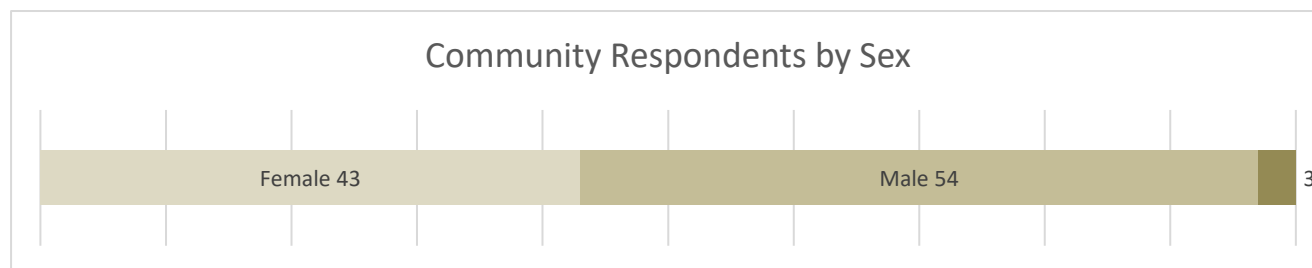
Female representation from the NAMP membership appears to be quite low, however this appears to be proportional according to figures held by local AMPs.



Sex	%
Female	21%
Male	78%
Prefer not to say	1%

Community respondents by Sex

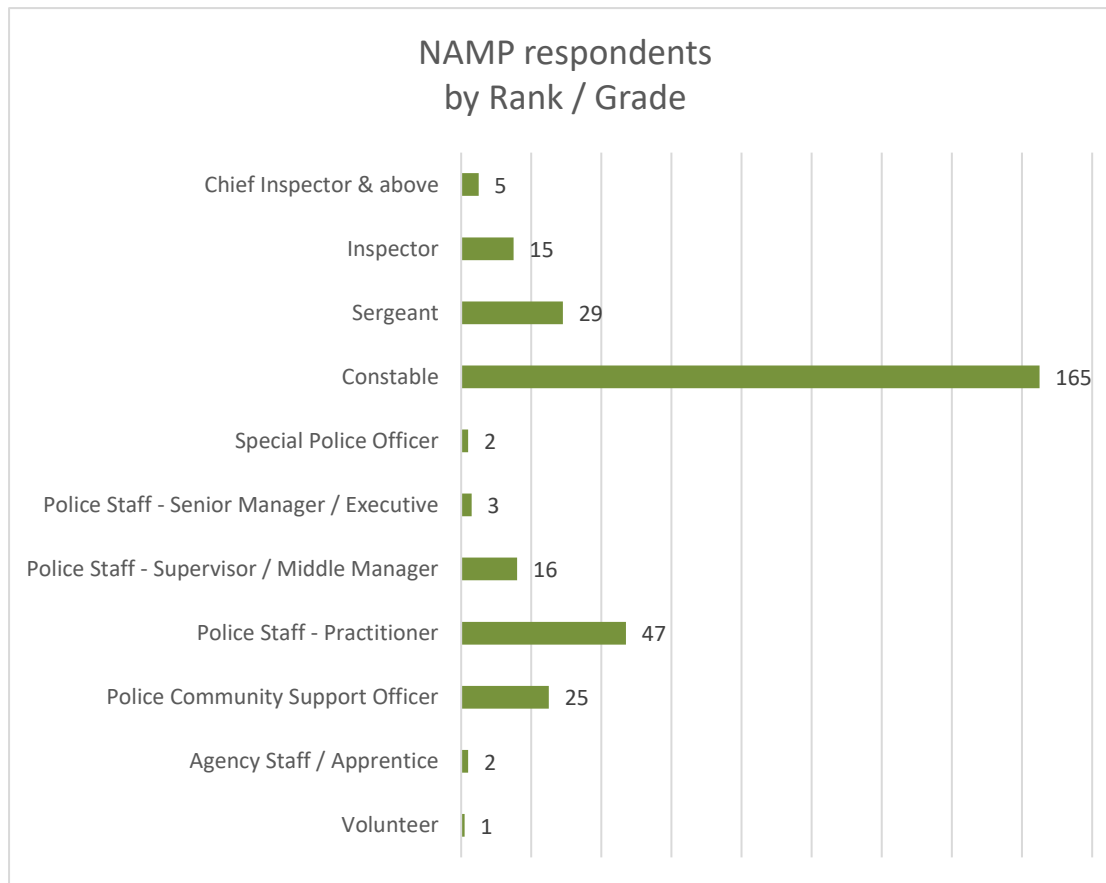
Female representation from community contacts were actively sought after to ensure the external survey was more balanced in terms of Male / Female responses.



Sex	%
Female	43%
Male	54%
Prefer not to say	3%

NAMP respondents by Rank and Grade

The rank and grade of respondents was only asked in the membership survey. Police officers ranked Chief Inspector and above were included in one category. This was to reduce the risk of identifying individuals due to low numbers of Muslim representation at higher ranks. Police staff grades vary in different forces areas, therefore they were divided into four groups, PCSOs, practitioners, supervisor / middle management and senior / executive management.



Rank / Grade	%
Chief Inspector & above	2%
Inspector	5%
Sergeant	9%
Constable	53%
Special Police Officer	1%
Police Staff - Senior Manager / Executive	1%
Police Staff - Supervisor / Middle Manager	5%
Police Staff - Practitioner	15%
Police Community Support Officer	8%
Agency Staff / Apprentice	1%
Volunteer	0%

Section 1
Joining the Police Service
Community Responses

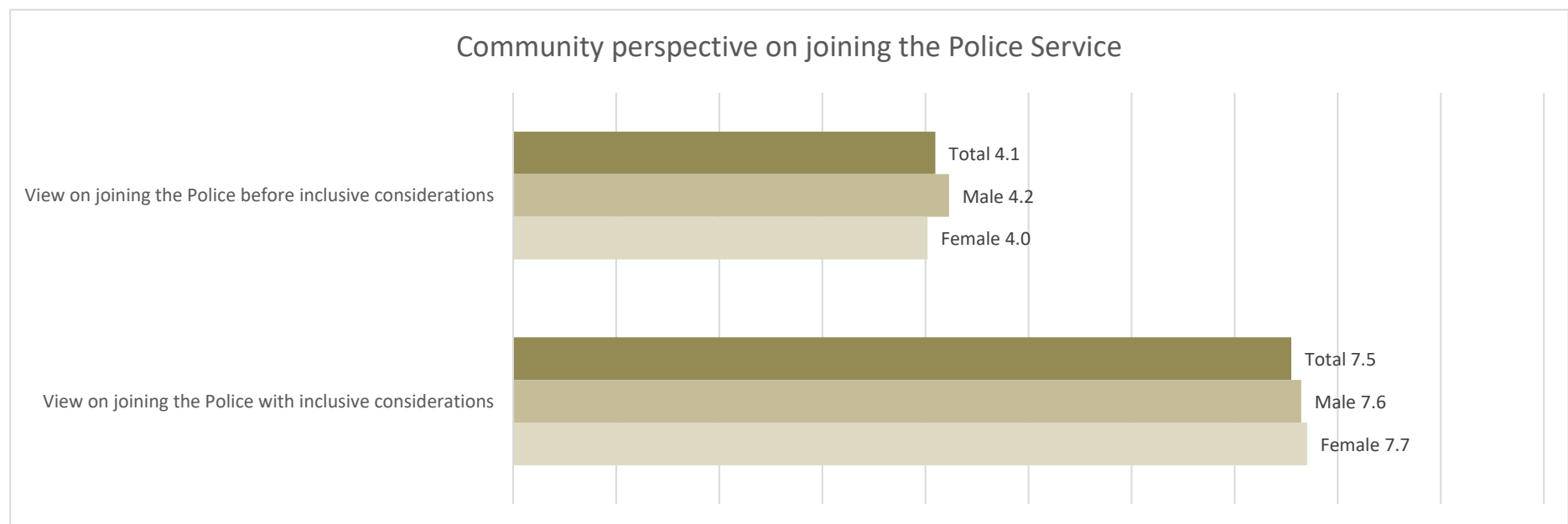
This section focuses on what attracts and deters Muslims from joining the police service.

Joining the Police Service

Community respondents were asked a series of questions about joining the police service, workplace adjustments and other inclusive provisions within the police. These answers have been scored 0 – 10. There was polarity with several answers, with some respondents answering 0 and others 10. An average of the total figures has been calculated, which has also been broken down by Sex.

At the start of the survey community respondents were asked if they would consider joining the police service or alternatively recommend others to do so. This was scored 0 Very Unlikely, 5 Not Sure and 10 Very Likely. This question was asked again but then taking into account inclusive considerations such as workplace adjustments, progression and representation.

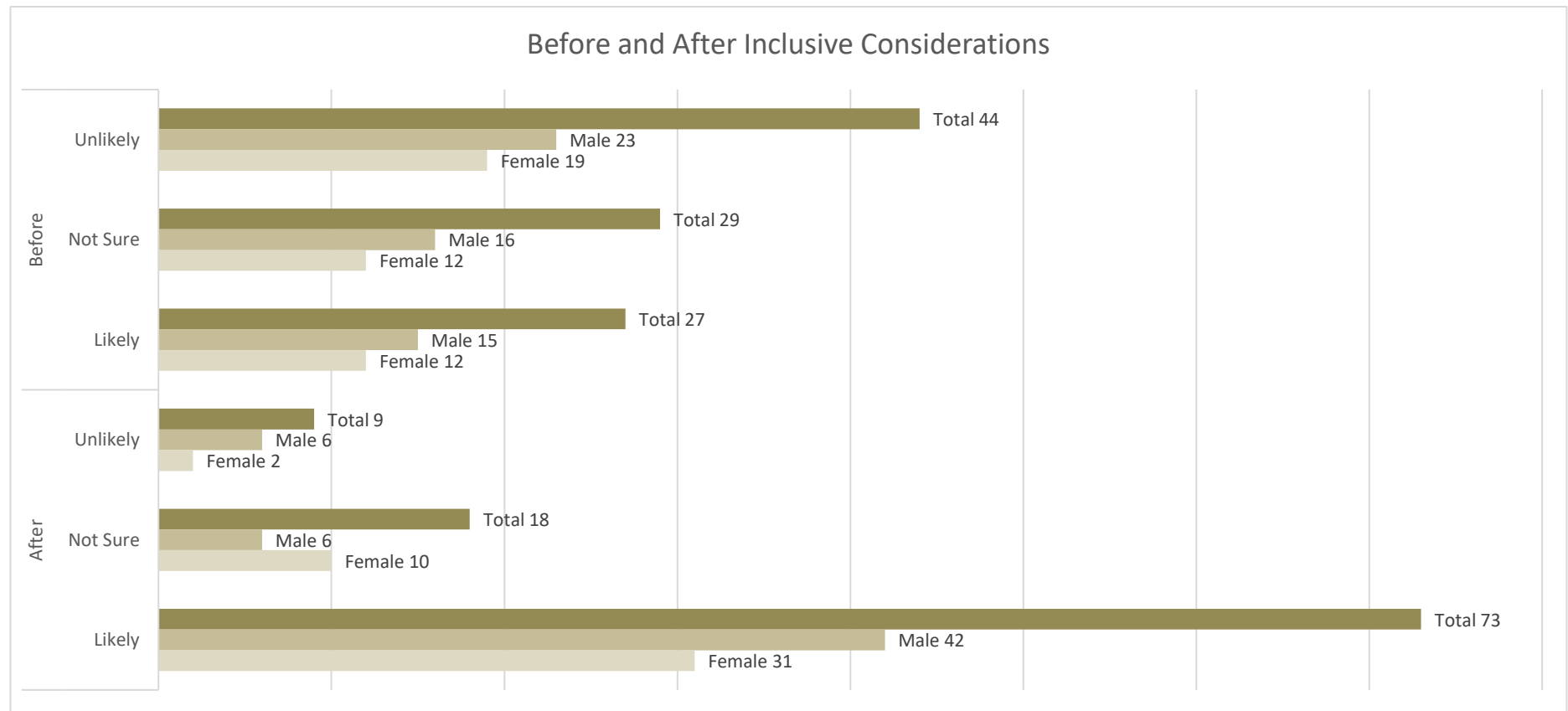
Community perspective on joining the Police Service	Total	Male	Female
View on joining the Police before inclusive considerations	4.1	4.2	4.0
View on joining the Police with inclusive considerations	7.5	7.6	7.7



Responses to views on joining the police service, were grouped as follows: 0 – 3.9 Unlikely, 4 – 6 Not Sure, 6.1 – 10 Likely. The below figures represent to the number of respondents that fall within these groups before and after inclusive considerations.

Before inclusive considerations	Total	Male	Female
Unlikely	44	23	19
Not Sure	29	16	12
Likely	27	15	12

After inclusive considerations	Total	Male	Female
Unlikely	9	6	2
Not Sure	18	6	10
Likely	73	42	31

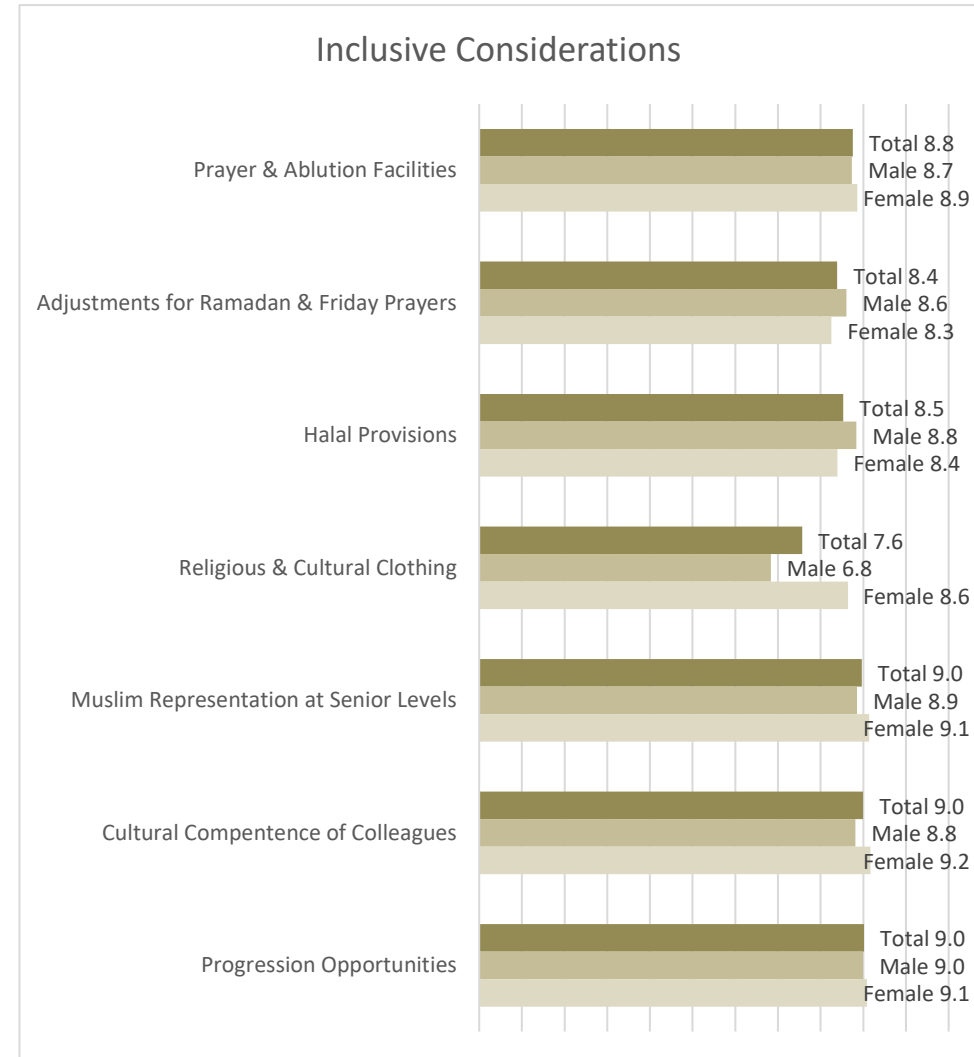


Community respondents were asked about the below inclusive considerations and how important they were to them as Muslims in relation to influencing a decision on whether or not to join the police service. This was scored 0 Not Essential, 5 Neutral and 10 Essential. Below are the average scores of all community respondents.

Inclusive Considerations	Total	Male	Female
Prayer & Ablution Facilities	8.8	8.7	8.9
Adjustments for Ramadan & Friday Prayers	8.4	8.6	8.3
Halal Provisions	8.5	8.8	8.4
Religious & Cultural Clothing	7.6	6.8	8.6
Muslim Representation at Senior Levels	9.0	8.9	9.1
Cultural Competence of Colleagues	9.0	8.8	9.2
Progression Opportunities	9.0	9.0	9.1

Key Themes

- The majority of community respondents are unlikely to be interested or recommend joining the police service. However with the adoption of inclusive considerations, the number increases from 27% to 73% of respondents saying they would like to join the police or recommend other Muslims to do so.
- Common deterrents are:
 - “Fear” of institutional Racism and Islamophobia.
 - Lack of Muslim representation and opportunities.
 - Perceived suspicion police have of Muslim communities.
- Common themes that would attract are:
 - Faith sensitive policies.
 - Progression opportunities for Muslims.
 - The police service trusting Muslims.



Sample comments from community respondents

Respondents were asked to comment on what helps to attract and what may deter Muslims from joining the Police Service.

- *“A sense of providing a public service, knowing they are there to help the community and not be a spy on them or a source of intelligence gathering.”*
- *As former Muslim Chaplain to *redacted* police it is clear to me that Muslims being deterred from the Police service is one of many negative symptoms, of which lack of representation of Muslims in decision making positions within the police force is issue... Furthermore, during my time I met several former police employees who had had bad experiences working with the Police. Issues quoted were, lack of understanding by their colleagues, institutional racism and islamophobia and/or lack of progression opportunities.”*
- *“Attracts: rewarding job, public service, good cause, contributing to preventing crime and making communities safer. Deters: Institutional racism, Islamophobia, lack of sufficient recognition and opportunity for progression.”*
- *“Current lack of representation of Muslims in police is not the only issue that deters people from joining. Although making workplace adjustments would undoubtedly be beneficial and would certainly make many feel like their beliefs and identities, and consequently, views and contributions, are respected, the core issue lies in the general culture in the police that many view as hostile towards Muslims... The police needs to be able to show that the views of Muslims matter, which can only be done with a genuine shift in the current culture, and by tackling institutional racism.”*
- *“There is a lack of consideration or acknowledgement when it comes to individuals who are Muslims, particularly the implications of following a religion like Islam. Since there are certain practices that Muslims view as essential such as praying, fasting and religious holiday, I feel that as a Muslim there aren't a lot of policies, practices and efforts that have helped build trust and bridges between the police services and the Muslim community.”*
- *“Working for a public service currently, we need the support of government to ensure statutory policies are faith sensitive.”*
- *“There's a perceived social and societal barrier between potential applicants and the Police, due to a number of historical, cultural and social reasons. There has been no perceived effort on a public scale to address them.”*
- *“The police service is becoming more influenced by politics and has less autonomy an example of this is the prevent/channel programmes etc which are predominantly targeted towards Muslims.”*
- *“Opportunities to progress and be trusted are desirable especially in the current climate of unjust, unwarranted mistrust.”*
- *“For females who wear a Hijab having a uniform equivalent would help with a sense of belonging and inclusivity as was the case with the Sikh Turban.”*
- *“Often enough a lot of young Muslims are put off joining the police because they feel judged for being Muslim. Changes have not been made for Muslims to integrate into such a role and I feel this is because we don't usually see a lot of Muslim police men or women out on the streets.”*

Section 2

Muslims working within the Police Service

NAMP Responses

This section covers the experiences of Muslims working within the police service, specifically focusing on job satisfaction, rapport with colleagues, development opportunities, inclusion within the workplace, and discipline and misconduct.

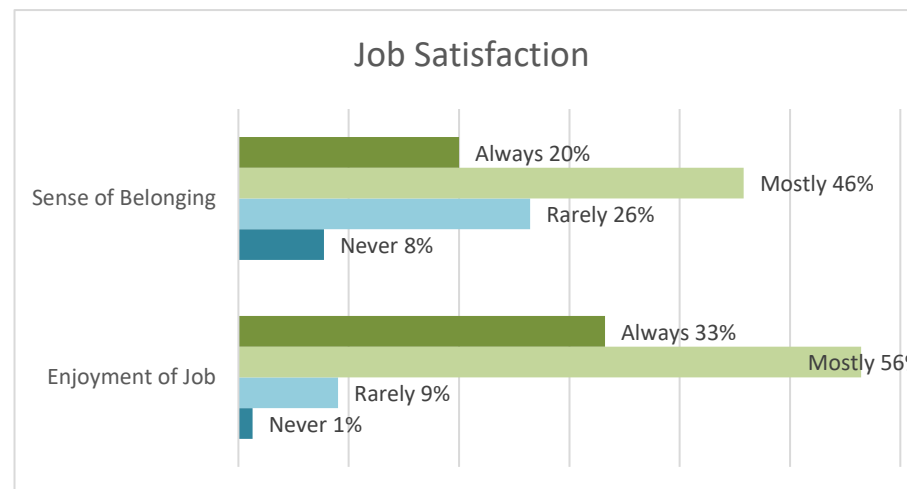
Job Satisfaction

NAMP respondents were asked if they enjoy their job and if as a Muslim they feel a sense of belonging within the workplace.

Job Satisfaction	Always		Mostly		Rarely		Never	
Sense of Belonging	20%	62	46%	142	26%	82	8%	24
Enjoyment of Job	33%	103	56%	175	9%	28	1%	4

Key Themes

- 66% of NAMP respondents generally feel a sense of belonging.
- 90% of NAMP respondents generally enjoy their job.
- A large proportion of respondents feel they do not belong due to low representation, a feeling of 'not fitting in' and perceived discrimination.



Sample comments from NAMP respondents

- *"I love my job role and I'm proud of my achievement, however I feel I am not accepted within the department."*
- *"I have always been supported and respected as a Muslim during my time of service in the force."*
- *"I think the culture has changed as training has become mandatory. My own line manager has always been amazing but he has recently become much more switched on in terms of well being and race issues."*
- *"Do not fit into the culture of drinking every event has to involve alcohol."*
- *"I don't feel a sense of belonging due to the fact that I am only person of colour and that I was threatened by a colleague."*
- *"I have never had any issues being a Muslim and lacking a sense of belonging in the workplace."*
- *"There is a feeling that many individuals in the workplace dislike the fact that I am Muslim. I often do not disclose that I am Muslim until I am asked."*
- *"Religion is becoming a taboo subject in general and I would say this not only affects only Muslims but other religions too."*

Rapport with Colleagues

NAMP respondents were asked about their working relationship with colleagues within the police service. This was measured by rapport with peers, support from supervision and senior leadership.

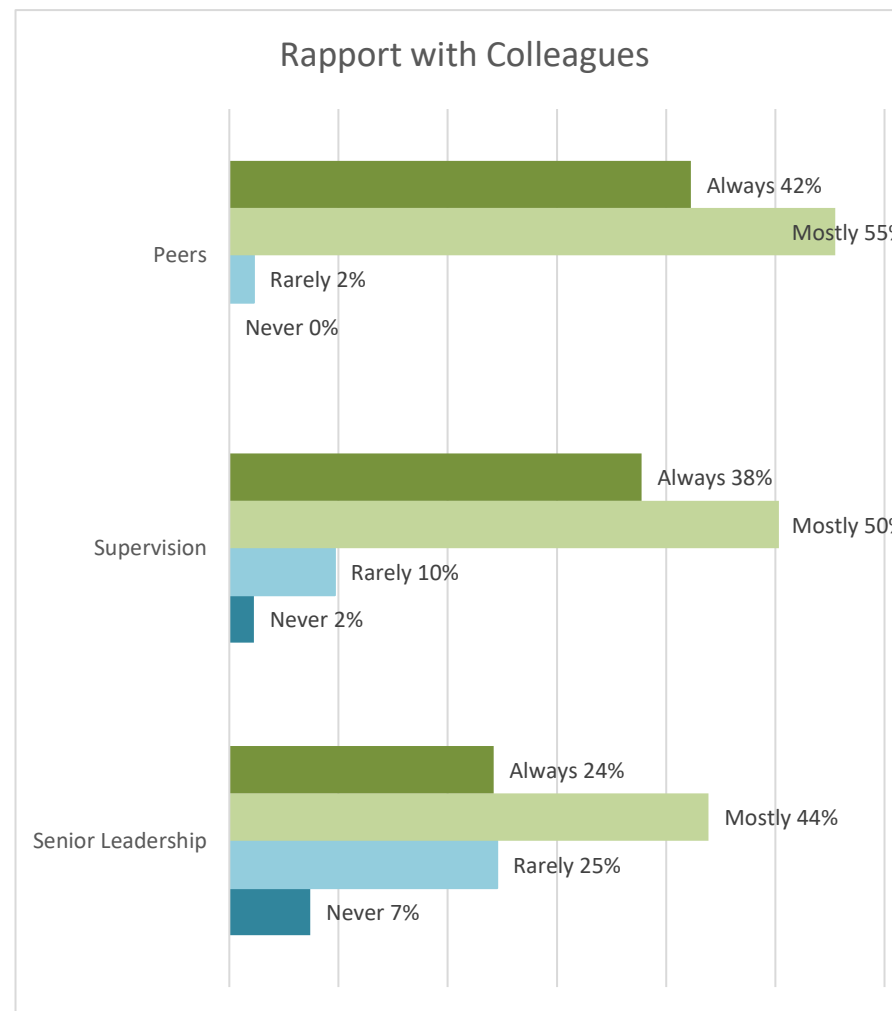
Rapport	Always		Mostly		Rarely		Never	
Peers	42%	131	55%	172	2%	7	0%	0
Supervision	38%	117	50%	156	10%	30	2%	7
Senior Leadership	24%	75	44%	136	25%	76	7%	23

Key Themes

- 98% of NAMP respondents either always or mostly have a good rapport with their peers.
- General feeling senior leadership should take a more proactive approach in engagement and promoting diversity.
- Some respondents feel there is favouritism towards other colleagues.

Sample comments from NAMP respondents

- *“Colleagues are great - management is lacking and self-serving, with the focus of managers on their favoured staff.”*
- *“Do not feel supported as much as some of my colleagues are by senior officers and supervisors.”*
- *“Find some Managers don't value diversity and therefore would not make an approach for any support.”*
- *“I can freely express my views when engaging with senior leadership.”*
- *“Most senior leaders are accessible, but there are some who continue to lack cultural competence and as such certain conversations become difficult.”*
- *“I have been made to feel very uncomfortable by some of my colleagues, as they have not been very welcoming. I am the only Muslim in the office and my colleagues have made me feel excluded because of this.”*



Progression & Development Opportunities

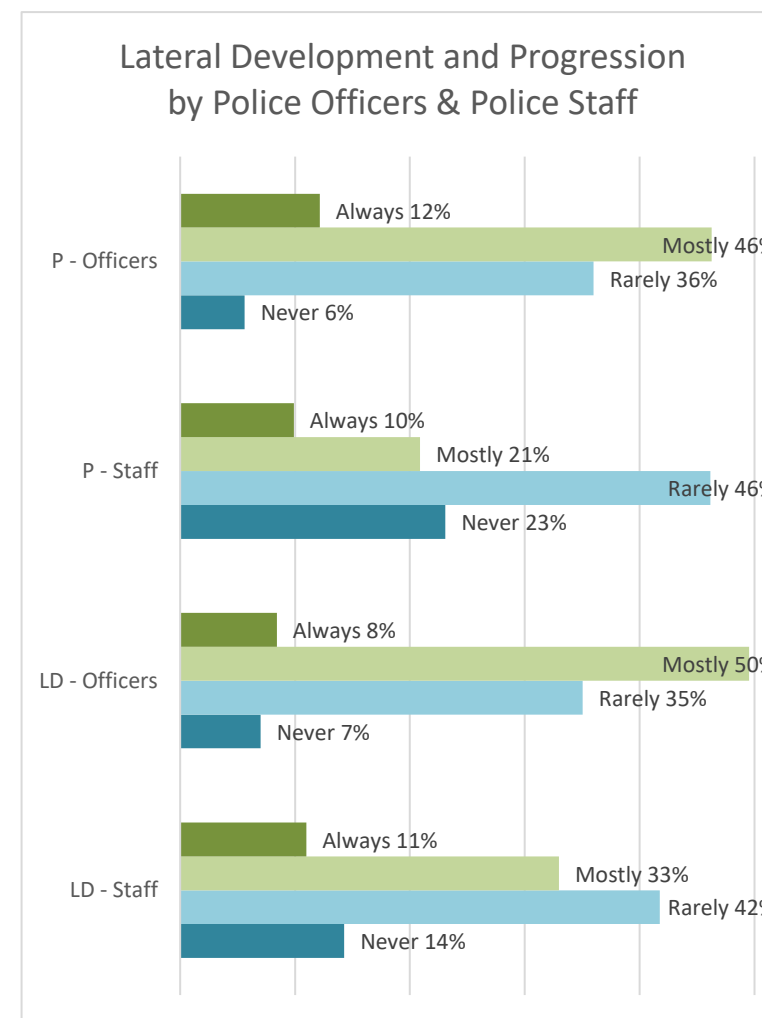
NAMP respondents were asked if they have been given the opportunity for both lateral development and progression within the police service. The data is broken down by progression (P) and lateral development (LD) collectively and by police officers and police staff.

Opportunities	Always		Mostly		Rarely		Never	
Lateral Dev. (LD)	9%	28	45%	138	37%	115	9%	29
Progression (P)	11%	35	38%	119	39%	121	11%	35

Opportunities	Always		Mostly		Rarely		Never	
P - Police Officers	12%	26	46%	99	36%	77	6%	12
P - Police Staff	10%	9	21%	19	46%	42	23%	21
LD - Police Officers	8%	18	50%	106	35%	75	7%	15
LD - Police Staff	11%	10	33%	30	42%	38	14%	13

Key Themes

- 58% of police officer respondents feel there are opportunities for both lateral development and progression.
- 69% of police staff respondents feel there is little to no opportunity for progression.
- 56% of police staff respondents feel there is little to no opportunity of lateral development.
- General feeling that respondents have to proactively seek opportunities in order to progress as opportunities are not easily accessible.
- General feeling that favouritism exists amongst some managers and support can come down to luck and preference rather than merit.
- Some respondents feel the promotion process favours those that are not Muslim and / or BAME.
- No clear pathway for police staff progression particularly PSCOs and specialist roles.
- General feeling that opportunities will only arise with good senior leadership that support and implement positive action for Muslims.



Sample comments from NAMP respondents

- *“No person(s) are prevented from seeking progression, but the existing process remains geared towards providing an easier pathway for non-BAME colleagues, be that male or female... in terms of lateral development, I am aware of colleagues who have been approached and given access to development opportunities. I still continue to see BAME colleagues (which would include Muslim officers) struggle to access the same opportunities, as they often do not know the opportunities exist.”*
- *“Clear issues with the tactical aspects of development. All Forces talk about it, but little is achieved.”*
- *“Development in the ranks has come as Luck. I was in the right place with good supportive management when processes for promotion were open. Other times I was overlooked despite being ready for promotion.”*
- *“I feel that the opportunities are there for development however you need to map out where you want to go and how you need to achieve these goals. The PDR is generally a useless tool in the police but the last 3 years, my reporting managers have taken it seriously so I tend to use that to report my goals which obviously can change.”*
- *“I have previously asked for experience in a specific field as this is where I would like to work in the long run. I have asked for certain attachments as a result, although verbally agreed, these have not yet been organised.”*
- *“The opportunities for lateral development have been due to my proactive approach to my work rather than being given the opportunities.”*
- *“Unfortunately in order to get progressive opportunities I have to become a Police Constable. I feel the PCSO role itself does not have any positive/progressive initiatives which help you progress to a Police Constable role in order to return within neighbourhood policing.”*
- *“I am currently applying for promotion and have been given tangible positive action assistance.”*
- *“Although I feel that I don't have that many opportunities for progression, I do not believe this is down to race or religion. Rather, I think this may be due to the field I am in and the fact that there isn't really a wide opportunity for growth.”*

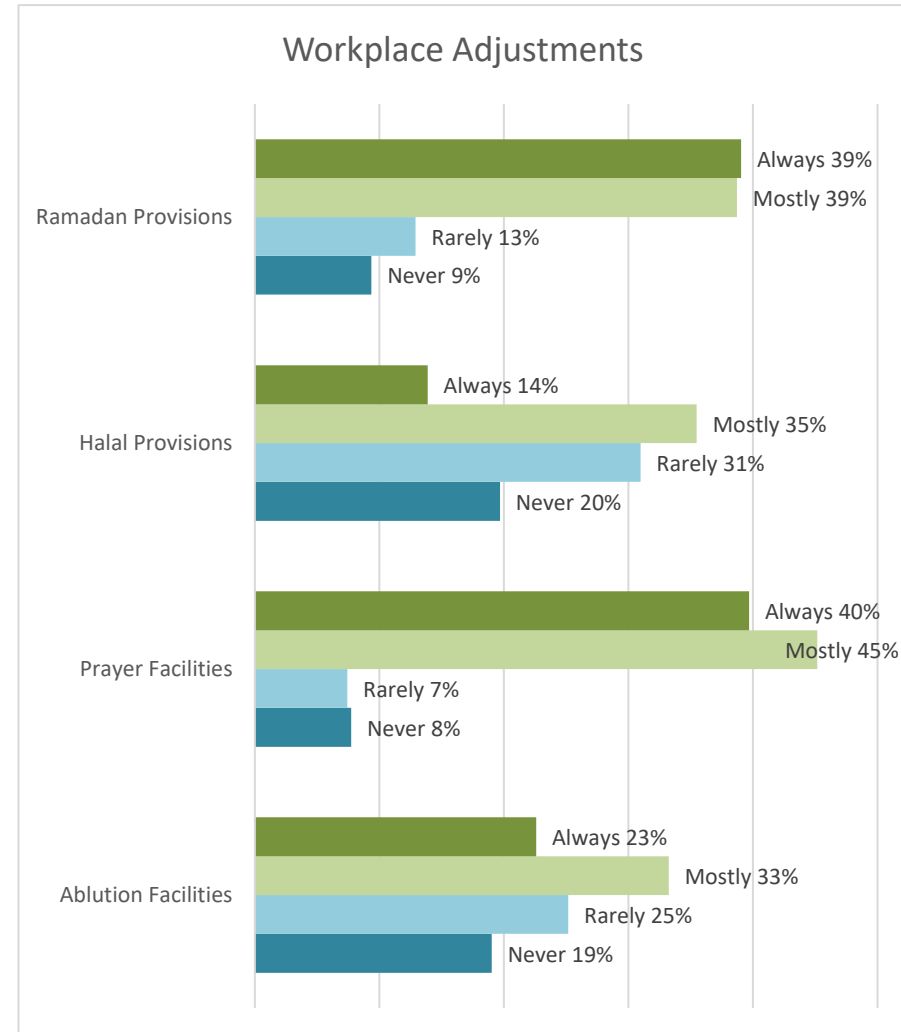
Workplace Adjustments

NAMP respondents were asked about what level of workplace adjustments they had in their police force, relating to the following areas: Provision during Ramadan, halal provisions in canteen areas, prayer and ablution (wudu) facilities.

Workplace Adjustments	Always		Mostly		Rarely		Never	
	%	Count	%	Count	%	Count	%	Count
Ramadan Provisions	39%	121	39%	120	13%	40	9%	29
Halal Provisions	14%	43	35%	110	31%	96	20%	61
Prayer Facilities	40%	123	45%	140	7%	23	8%	24
Ablution Facilities	23%	70	33%	103	25%	78	19%	59

Key Themes

- 85% of NAMP respondents feel there are suitable prayer facilities.
- 78% of NAMP respondents feel there are adequate adjustments during Ramadan.
- 51% of NAMP respondents feel that halal needs are not catered for.
- 44% of NAMP respondents feel that ablution facilities are not suitable.
- Facilities for prayer and adjustments for Ramadan are mostly catered for however halal and ablution provisions are often overlooked.
- General feeling that any workplace adjustments that are available are not widely publicised or proactively offered to Muslim officers and staff.
- Some respondents feel uncomfortable as they may be taking up space or inconveniencing others due to no dedicated area for prayer / ablutions.



Sample comments from NAMP respondents

- *“Although specific adjustments aren't offered, management are very flexible so usually just a matter of asking.”*
- *“Halal chicken is provided but this information is not readily available through signage to Muslim staff.”*
- *“More facilities would be encouraged as helps with the balance for individuals. Never tried the food or checked halal options available.”*
- *“I am not aware of any of this being available to me at my station.”*
- *“I am a public order trained officer and on occasions when pack up meals were provided they were of poor quality and there was never the option to opt for halal meat. Often the commitments would take us away from our home stations which would leave little time for us to look for suitable places to eat.”*
- *“I have never been offered adjustments during ramadhan. Workplace has now a quiet room which may accommodate prayers no designated place for ablution, only toilet facilities.”*
- *“In Ramadhan my shifts are changed which is positive however it is still difficult to explain to senior leadership about prayers. Although senior leaders may not say anything, Friday prayers and daily prayers are frowned upon as though they do not need to be prayed.”*
- *“Line management and the force in general are very supportive around my religious needs. Since joining the force, I have no issues with having time off for prayers and have found that line management generally go out their way to provide support during Ramadhan.”*
- *“There is no dedicated WUDU area. I have been in force for 14 years, whilst they have been accommodating with a prayer / reflection room, they have not provided any WUDU solutions. We do have showers but these are open shower to be shared with others.”*
- *“When I pray at work, I have to either pray in a custody cell or find a room that is not being use (even though people walk in) I feel at unease because I'm taking up their space. The entire station does not have any facilities for wudu (except your normal men's toilets) There is no halal option to buy at the station tuck shop.”*

Race, Religion & Belief Inclusion

NAMP respondents were asked if the police service promotes the inclusion of Race, Religion and Belief within the workplace.

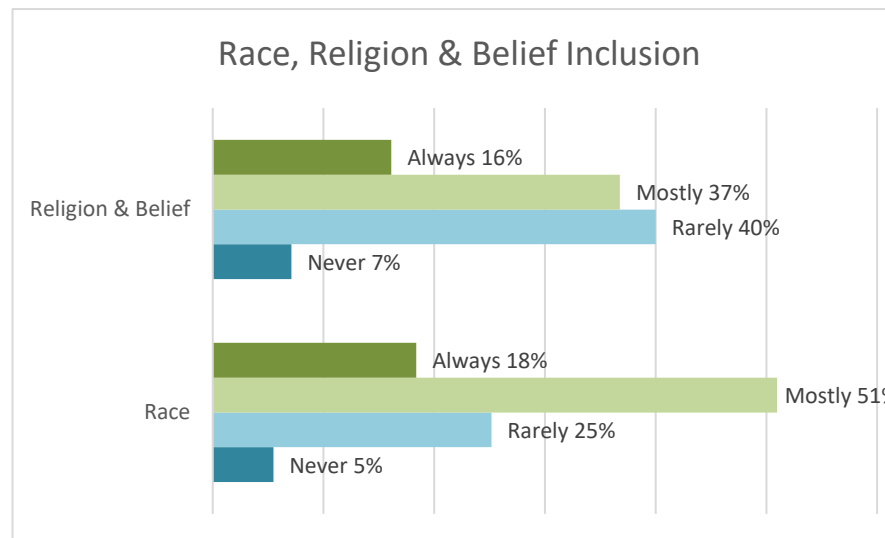
Race, Religion & Belief Inclusion	Always		Mostly		Rarely		Never	
	%	Count	%	Count	%	Count	%	Count
Religion & Belief	16%	50	37%	114	40%	124	7%	22
Race	18%	57	51%	158	25%	78	5%	17

Key Themes

- 53% of NAMP respondents feel their force promotes Religion and Belief.
- 69% of NAMP respondents feel their force promotes Race.
- A large proportion of respondents feel that more work is required to promote faith inclusivity.

Sample comments from NAMP respondents

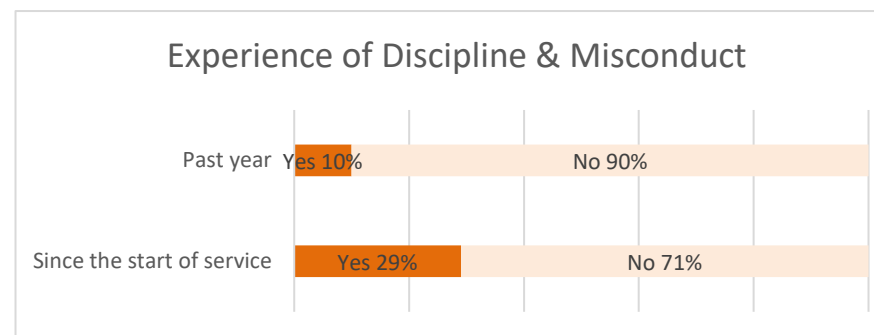
- *“The force says one thing, but at a local level, the supervisors and managers rarely put into practice what they are directed as a force to do.”*
- *“Although there are Policies and SOP's the culture here does not promote race/religious inclusion in the workplace.”*
- *“Attempts made to be more inclusive, but it almost feels as if it is a token gesture, done for the public eye, rather than a genuine attempt at inclusivity.”*
- *“Has improved in recent years. More diversity now than when I joined many years ago.”*
- *“I have previously commented on how little is promoted through social media. In particular on Instagram...no well wishes from the force to the Muslim community during Ramadan. Just little awareness of religious events or significant days.”*
- *“It's something that is rarely discussed, perhaps educational courses can be run for senior managers to allow better understanding and clear up any misconceptions.”*



Experience of Discipline and Misconduct

NAMP respondents were asked if they have ever been the subject of an investigation by Professional Standards at some point during their policing career and over the past year.

Experience of Discipline & Misconduct	Yes		No	
	%	Count	%	Count
During the past year	10%	31	90%	279
Since the start of service	29%	90	71%	220



Key Themes

- 10% of NAMP respondents state they have been investigated by Professional Standards within the past year (2020).
- 29% of NAMP respondents state they have been investigated by Professional Standards at some point during their career.
- Strong perception and feeling that Professional Standards Departments disproportionately investigate Muslim / BAME officers and staff which includes respondents that have not been investigated.

Sample comments from NAMP respondents

- *“Yes and I feel it is not a level playing field when investigating a Muslim Police Officer.”*
- *“The misconduct was proved as not being misconduct. Treatment throughout the process by the Division in question was not the best.”*
- *“Not me personally but it would appear Muslims do get investigated more than others.”*
- *“I have been subject to investigation after an allegation of excessive use of force. This was part of a huge public disorder where *redacted* were involved. The complainant was that intoxicated that he could not identify the officer that used force on him. However, the only Asian officer (me) that's been investigated for the use of force.”*
- *“Not an investigation as such but have been in meetings with PSD, Superintendent and the Federation about what officers thought of me in regards to my religious background.”*
- *“Complaints from members of the public, one of which took 14 months+ to be officially written off.”*

Section 3

Fairness, Discrimination & Hate Incidents

NAMP & Community Responses

This section focuses on the perception of both NAMP and community respondents in relation to hate incidents, discrimination and fairness.

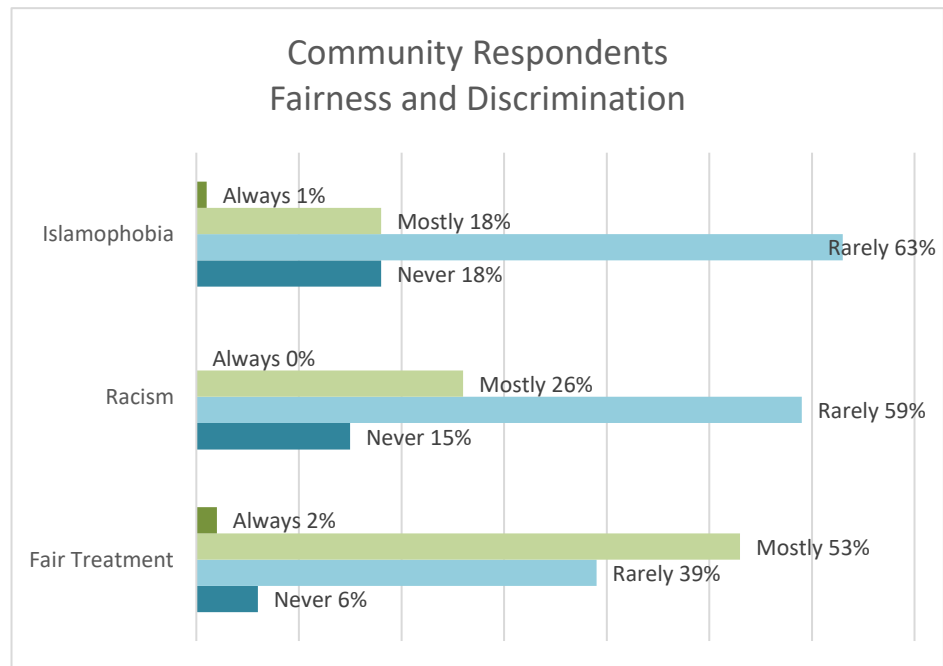
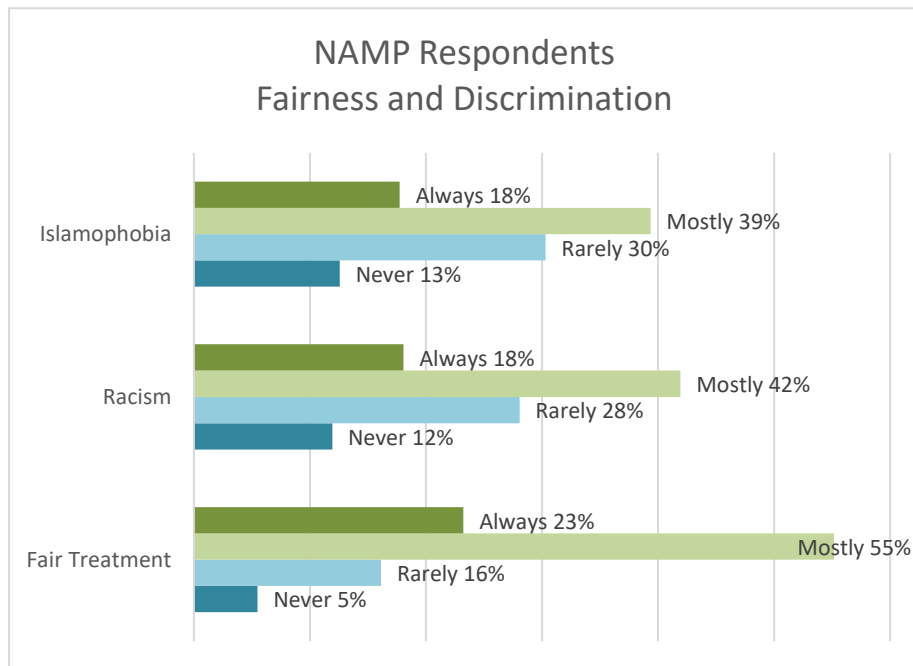
Fairness & Discrimination

NAMP respondents were asked if they are treated fairly as a Muslim working within the police service. Respondents were also asked of their opinion on how effectively their police force deals with discrimination matters relating to Islamophobia and Racism.

Community respondents were asked for their perception on how fairly the police service treat the Muslim community and how effectively the police service tackle Islamophobia and Racism.

NAMP Respondents	Always		Mostly		Rarely		Never	
Islamophobia	18%	55	39%	122	30%	94	13%	39
Racism	18%	56	42%	130	28%	87	12%	37
Fair Treatment	23%	72	55%	171	16%	50	5%	17

Community Respondents	Always		Mostly		Rarely		Never	
Islamophobia	1%	1	18%	18	63%	63	18%	18
Racism	0%	0	26%	26	59%	59	15%	15
Fair Treatment	2%	2	53%	53	39%	39	6%	6



Key Themes

- 78% of NAMP respondents feel like they are generally treated fairly as a Muslim within the workplace.
- 43% of NAMP respondents and 81% of community respondents feel like issues relating to Islamophobia are not being dealt with effectively.
- 40% of NAMP respondents and 74% of community respondents feel like issues relating to Racism are not being dealt with effectively.
- Many NAMP respondents feel that discrimination exists on both an overt and covert level with microaggressions being a common occurrence.
- Many respondents feel that Islamophobia and Racism issues are not being investigated or taken seriously both internally and externally.
- General feeling from community respondents is that the police service needs to have more genuine and meaningful engagement with the community, which is mutually beneficial and involves the right people who represent the community.
- General feeling amongst NAMP and community respondents is that there is a lack of cultural competence and more education about cultural and religious needs is required.

Sample comments from NAMP respondents

- *“The new regulations have seemed to have made discrimination treated as even less of an issue than it was before. Islamophobia goes on all the time and it never seems to be taken seriously.”*
- *“As someone who has newly joined the force, unfortunately I have had to go through the experience of hearing a Manager make a racist comment about my religion. Given that I am a fairly new employee this does not instil any confidence in me and makes me feel uncomfortable working in such an environment.”*
- *“Currently my concerns regarding Racism and Islamophobia are being investigated by professional standards, however after speaking to them I felt that they did not acknowledge the concerns I had raised or the seriousness of the matter.”*
- *“Muslims are held back, we have to work twice as hard to get half as far, one Inspector said he wasn't sure if he could trust Muslim officers.”*
- *“Islamophobic comments are made regularly, they are even overheard by supervision, who turn a blind eye.”*
- *“Unable to comment truthfully as I have never dealt with any kind of racism within the force. Mandatory answers mean that I have selected 'Mostly' as I feel comfortable that I will be supported if I felt any discrimination due to my Islamic beliefs.”*
- *“Never came across Islamophobia in force so can't comment, but like to think that is was dealt with appropriately.”*
- *“I have never seen or experienced racism but I have seen and experienced ignorance.”*
- *“Force level yes, divisional level no.”*
- *“I believe most acts of discrimination are subtle in nature and would be difficult deal with.”*

Sample comments from community respondents

Respondents were asked what do the Police do right and how can the Police improve perceptions.

- *“Education and understanding of the wider community they serve. Works both ways. Community need to understand the Police and their role too. Collaboration and trusting relationships need to be built.”*
- *“Have more BAME colleagues. Work with religious organisations, mosques and imams. Genuinely work together and not just another programme to tick boxes, but actually work for the betterment of the community.”*
- *“Have more understanding and differentiate between faith and culture.”*
- *“I think the police need to stop seeing all Muslims in a negative perception and suspicious of all of them.”*
- *“Improve in the recruitment process to make sure the joining individuals do not hold any racist or extreme views. Raise the current staff awareness about Muslims and the Islamic community through visiting mosques and holding events etc.”*
- *“Police can improve negative perceptions by working closely with communities in a way that does not criminalise them. Police needs to be able to show that the views and concerns of the Muslim community matter to them. The shift in perception can only happen with Police fundamentally changing their approach, and ensuring that they are able to meet the needs and address the concerns of Muslim communities.”*
- *“Police do try to listen to the public in some aspects via iags etc they can improve by employing a police service that reflects the general public in ethnicity and background.”*
- *“Have people from the Muslim community becoming part of the police. The way to do that is to take into considerations the practices of the Muslim faith and make certain changes to make it easier for Muslims to join. Once Muslims see that many of their own community have joined, it will release a lot of tensions and build trust as a result.”*
- *“They largely have right policies to address issues mentioned above but cultural awareness of Muslims and their idiosyncratic culture (which is not that different really) needs more progress.”*
- *“They have started to engage more with communities. However, when it comes down to action there is a vast difference.”*
- *“What they do right - is that the Senior Managers know how to talk in a manner to improve relations with the Muslim community. They also know who to choose from the Muslim communities to be included on Advisory Groups, etc. It is unfortunate that they don't follow up their words with actions and that they choose those who are compliant to their way of thinking rather than choosing individuals who actually represent the Muslim community.”*

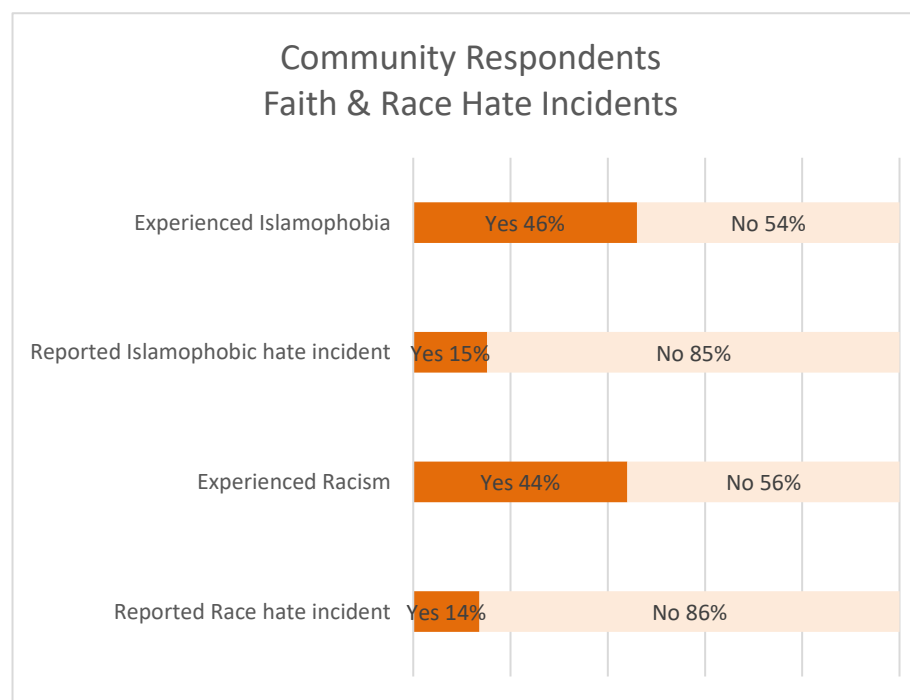
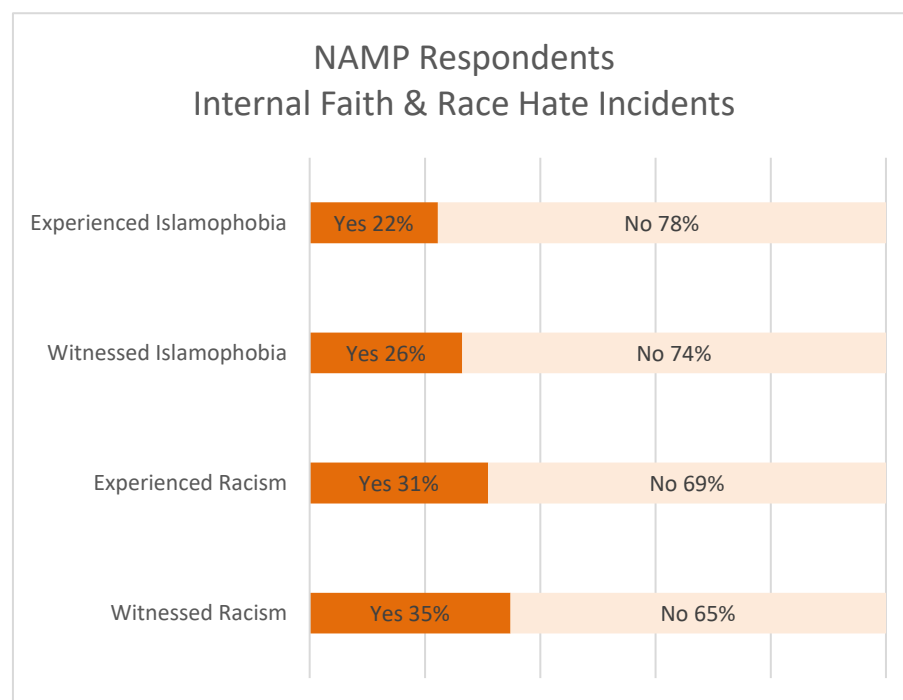
Faith & Race Hate Incidents

NAMP respondents were asked if they have personally experienced or witnessed Islamophobia and Racism within their police force over the past year (2020). This applies internally only and not in relation to interaction with members of the public.

Community respondents were asked if they have personally experienced Islamophobia and Racism over the past year. Those that answered 'Yes' were asked if they reported the incident. Those that did report the incidents, reported direct to the Police, IOPC, online and teachers.

NAMP Respondents	Yes		No	
Experienced Islamophobia	22%	69	78%	241
Witnessed Islamophobia	26%	82	74%	228
Experienced Racism	31%	96	69%	214
Witnessed Racism	35%	108	65%	202

Community Respondents	Yes		No	
Experienced Islamophobia	46%	46	54%	54
Reported Islamophobic hate incident	15%	7	85%	39
Experienced Racism	44%	44	56%	56
Reported Race hate incident	14%	6	86%	38



Key Themes

- 22% of NAMP respondents claim to have personally experienced Islamophobia in the police service within the past year (2020).
- 31% of NAMP respondents claim to have personally experienced Racism in the police service within the past year (2020).
- 46% of community respondents claim to have personally experienced Islamophobia within the past year (2020) with only 15% of those actually reporting the hate incident.
- 44% of community respondents claim to have personally experienced Racism within the past year (2020) with only 14% of those actually reporting the hate incident.
- General feeling amongst NAMP and community respondents that subtle forms of discrimination are difficult to prove.
- General feeling amongst NAMP and community respondents that there is a lack of understanding about religion and culture.
- Some NAMP respondents feel that unconscious bias exists against Muslims within their police force.
- Some community respondents are unaware how to report hate incidents.
- Some community respondents feel that reporting is only for statistical data and the hate incident won't be taken seriously.

Sample comments from NAMP respondents

- *"I had a very hard time with one who made me cry to a stage I was going to leave this job."*
- *"I am fortunate to work with a team that is educated and treat everyone as equals. As such I can't say I have experienced or seen any instances of overt racism or Islamophobia. That said, I have been overlooked for a number of opportunities - perhaps that was a result of racism?"*
- *"I feel the racism does exist within my force, but this is covertly done in a way which is hard to prove."*
- *"I do not believe I have experienced Islamophobia/Racism. However, racism and discrimination nowadays is very subtle, indirect and extremely difficult to measure."*
- *"Majority of the time its ignorance."*
- *"Racism/Islamophobia is witnessed frequently. Whether that is in casual conversations with cops getting their views across on the religion being regressive or not in line with current "social norms". I feel the racist/anti-Islamic issues are massively fuelled by what cops view on social media/media."*
- *"Many examples, from being associated to terrorist, to being asked about views on international events."*
- *"I haven't witnessed any racism openly - the racism is subconscious and there is a high degree of subconscious bias within the police staff."*

Sample comments from community respondents

Respondents were asked why the Hate Incident was not reported.

- *"I feel like it's something we have to live with due to the nature of the society we live in."*
- *"Felt intimidated and back to the era of the 70's of my childhood- felt very insecure I mentioned it to colleagues who listened but did not encourage me to report it."*
- *"Called the Police only to be told there was no one available to attend the scene until in 4 days time."*
- *"Didn't think anything could be done about it. More hassle than worth."*
- *"Didn't see the value in reporting it aside from statistical data."*
- *"Don't think police will take it seriously."*
- *"I didn't think the police would do anything based on my past experiences."*
- *"I get impression that as a Muslim community we only complain."*
- *"It seemed minor, when you get racist abuse so often you tend to put it into categories."*
- *"Not sure how to report - very widespread online."*
- *"I had to make a complaint against my university for discrimination but micro aggression is still something I am getting used to and sometimes it is too hard to prove to bother."*
- *"Within mental health services, service user was not mentally stable on medication, it didn't feel right to report them."*
- *"No trust that it would be dealt with robustly or sensitively."*

Section 4
Counter Terrorism Policing Prevent & Terminology
NAMP & Community Responses

This section focuses on the Prevent Programme and terminology used by CTP.

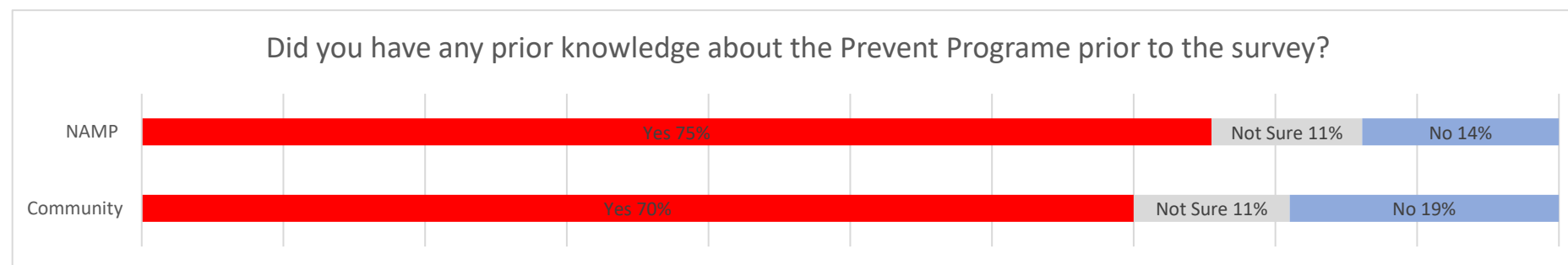
CTP Prevent Programme

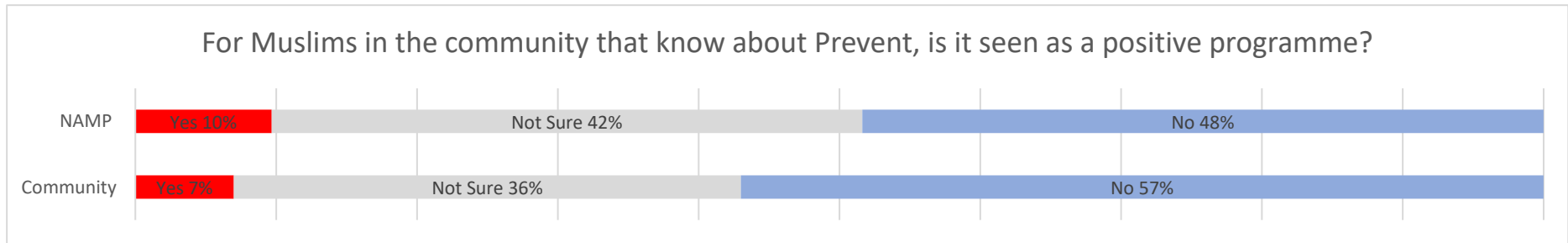
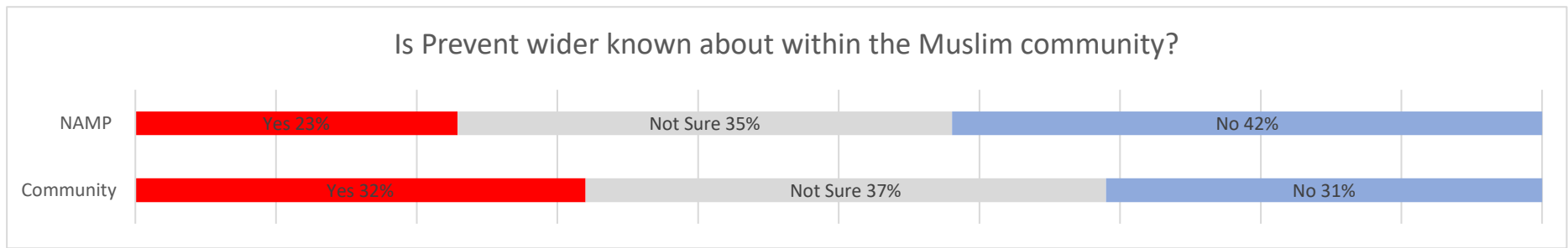
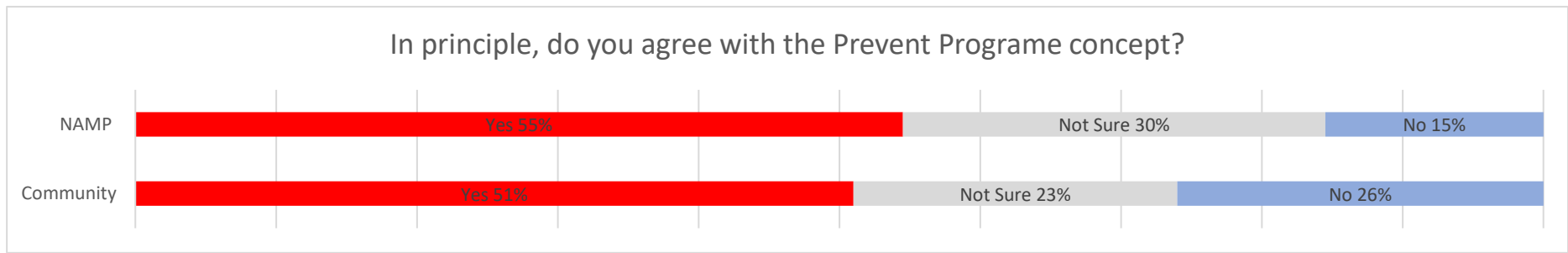
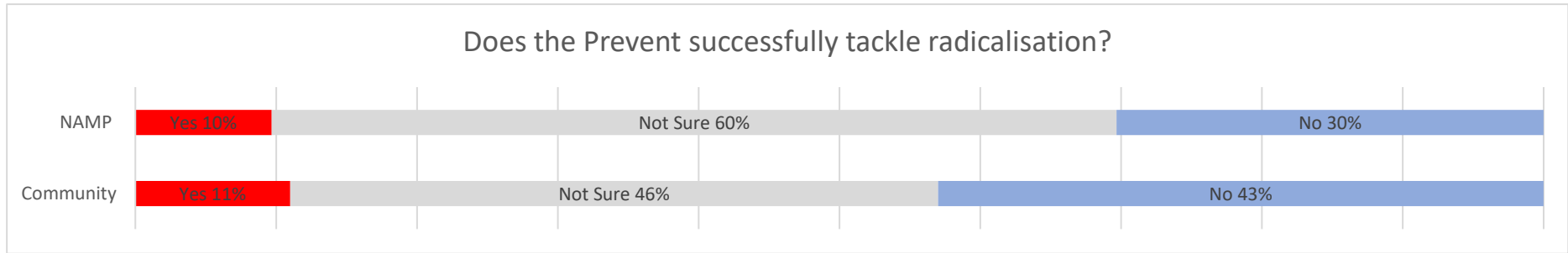
NAMP asked all respondents a series of questions about their views and perceptions regarding the Prevent Programme.

A link to resources about Prevent and the Contest Strategy was provided along with following summary description.

“Prevent stops people from becoming terrorists or supporting terrorism. It is rooted in a programme of support to identify and safeguard those vulnerable to being drawn into terrorism, and manage the risk from those who pose a radicalisation risk to others. Radicalisation is the processes through which vulnerable individuals become engaged in terrorist-related activity. Prevent works in a similar way to other safeguarding processes designed to protect people from gangs, drug abuse, and physical and sexual exploitation.”

CTP Prevent Programme	Respondents	Yes		Not Sure		No	
Did you have any prior knowledge about the Prevent Programme prior to the survey?	NAMP	75%	234	11%	33	14%	43
	Community	70%	70	11%	11	19%	19
Does Prevent successfully tackle radicalisation?	NAMP	10%	30	60%	186	30%	94
	Community	11%	11	46%	46	43%	43
In principle, do you agree with the Prevent Programme concept?	NAMP	55%	169	30%	93	15%	48
	Community	51%	51	23%	23	51%	51
Is Prevent widely known about within the Muslim community?	NAMP	23%	71	35%	109	42%	130
	Community	32%	32	37%	37	31%	31
For Muslims in the community that know about Prevent, is it seen as a positive programme?	NAMP	10%	30	42%	130	48%	150
	Community	7%	7	36%	36	57%	57





Key Themes

- Respondents mostly feel the community is better informed about radicalisation and terrorism, however some feel more training should be provided.
- Only 10% of NAMP and 11% of community respondents feel that Prevent successfully tackles radicalisation.
- There is support for the idea of de-radicalisation, however issues are raised regarding the negative association and methodology used by Prevent.
- Emphasis on rebranding Prevent and involving “grass root” Muslim communities and not Muslims with “their own personal agenda.”
- General feeling that Muslims feel disproportionately targeted by Prevent.
- There appears to be a lack of Muslim representation within Prevent.
- There is a perceived lack of understanding and knowledge of Muslim communities and Islam by the practitioners within Prevent.
- Only 10% of NAMP and 7% of community respondents feel that Prevent is seen as a positive programme within the community.

Sample comments from NAMP respondents

- *“A lot of Muslim communities feel targeted.”*
- *“As a former Prevent officer there are a number of things it could do which it doesn't. Lack of Muslim representation within the Prevent organisation is one of these.”*
- *“In the community prevent is seen as a cover for racist agenda's and targeting Muslims. I try to explain what it's meant to be about but the mistrust will prevent the community engaging with it fully. It needs a re-brand with multicultural leadership that shows that all opinions are incorporated and it's not biased or racist.”*
- *“Prevent within the community is seen as singling out just Muslims even though there have been numerous terrorist related incidents stemming from other ideologies and mental illnesses.”*

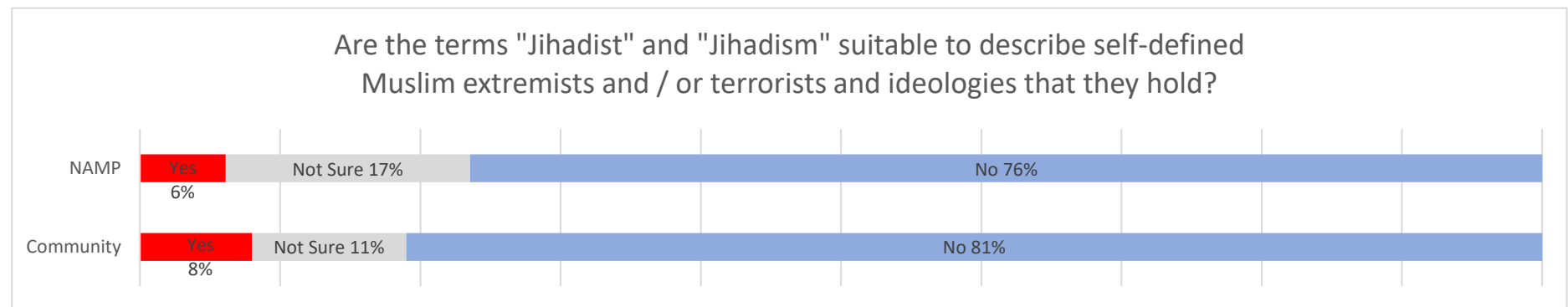
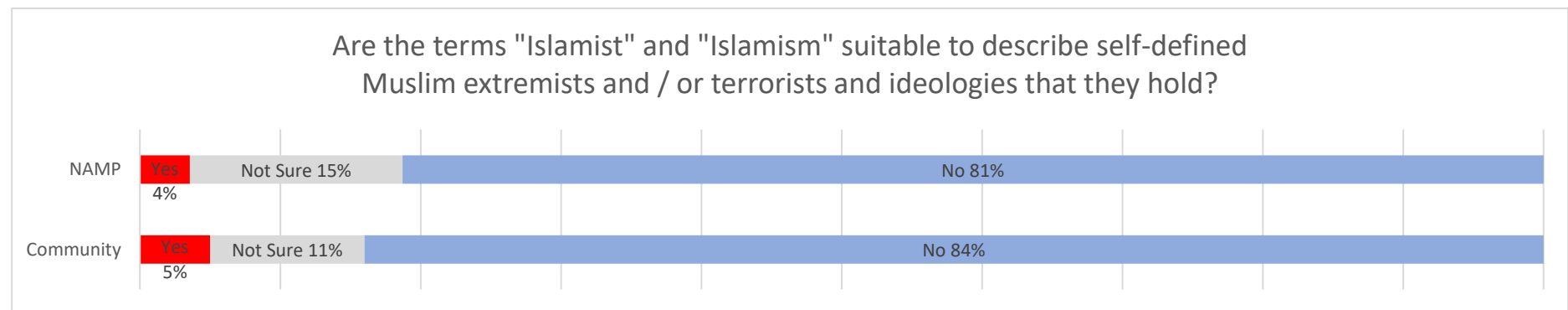
Sample comments from community respondents

- *“I understand how Prevent works as have had training in the council where I work. So understand the core principles. If sold to community in a similar way- a way they will understand ie non criminal space etc. It could improve the misconceptions about it.”*
- *“Not faith sensitive enough at the policy level, should be redrafted and informed by grass roots opinions.”*
- *“To recognise radicalisation, individuals need to know Islam in much greater depths, to be able to tell apart what could be a simple and misunderstood Islamic practice from a criminal behaviour.”*
- *“Sometime the smallest most innocent thing is held onto as a sign. People are afraid to be themselves on fear of being accused of being something they most definitely aren't.”*
- *“Unfairly focused on Muslims and has led to detrimental restriction of dialogue in mosques schools and universities.”*
- *“Prevent program is a necessary evil. Whilst it is not intended to target a specific segment of society, as it is carried out by largely non-Muslims, with their own biases, there are a number of bad publicity incidents.”*

CTP Terminology – Suitability of terms

NAMP asked all respondents a series of questions relating to certain words used by CTP. These included: “Islamist”, “Islamism”, “Jihadist” and “Jihadism”. A link was given to respondents explaining the CTP definition of "Islamist terrorism" which is found within the CONTEST Strategy and respondents were also provided with a link to a NAMP report relating to the use of such terms.

CTP Terminology – Suitability of terms	Respondents	Yes		Not Sure		No	
Are the terms "Islamist" and "Islamism" suitable to describe self-defined Muslim extremists and / or terrorists and ideologies that they hold?	NAMP	4%	11	15%	47	81%	252
	Community	5%	5	11%	11	84%	84
Are the terms "Jihadist" and "Jihadism" suitable to describe self-defined Muslim extremists and / or terrorists and ideologies that they hold?	NAMP	6%	19	17%	54	76%	237
	Community	8%	8	11%	11	81%	81



Key Themes

- Majority of respondents expressed that these terms are not suitable or fit for purpose.
- General view is that these terms perpetuate Islamophobia due to being so intrinsically linked to Islam.
- There is an overwhelming dislike for these terms and feeling that they are not liked by the Muslim community, nor are they used by them.
- Overwhelming feeling that Jihad in its purist sense relates to a spiritual struggle or striving and should not be aligned with terrorism or extremism.
- General feeling that there is a lack of knowledge and understanding of the meaning of these terms and their importance in Islam.
- General view that a terrorist is a terrorist, irrespective of what faith background that individual comes from. Respondents feel a disparity in the way that Islam is the only religion linked in this way.

Sample comments from NAMP respondents

- *"I have never come across anyone in the Muslim community referring to terrorists as either Islamist/Islamism or Jihadist/Jihadism. It's just terrorists."*
- *"Islam means submission to God and Jihad means struggle. Both meanings have positive connotations whereas Islamist and jihadist uses Islamic terminologies in a very negative way."*
- *"The terms that should be used are ISIS inspired terrorism or Al-Qaeda inspired terrorism."*
- *"We don't use phrases like 'Christian terrorist' or 'Sikh terrorist' or 'Jewish terrorist', why Islamist?"*
- *"A 'Terrorist' is a 'Terrorist' regardless of which faith they hide behind the religion should never be included or associated with such words."*
- *"I personally don't agree with Islamist/Islamism. As for Jihadist (one who struggles), it is a legitimate term that is wrongly appropriated to terrorists and I feel it is in direct contradiction to the ideals they hold."*
- *"Islamist I find insulting to use for a terrorist as to me Islamist or Islamism should be positive words and used positively not negatively."*

Sample comments from community respondents

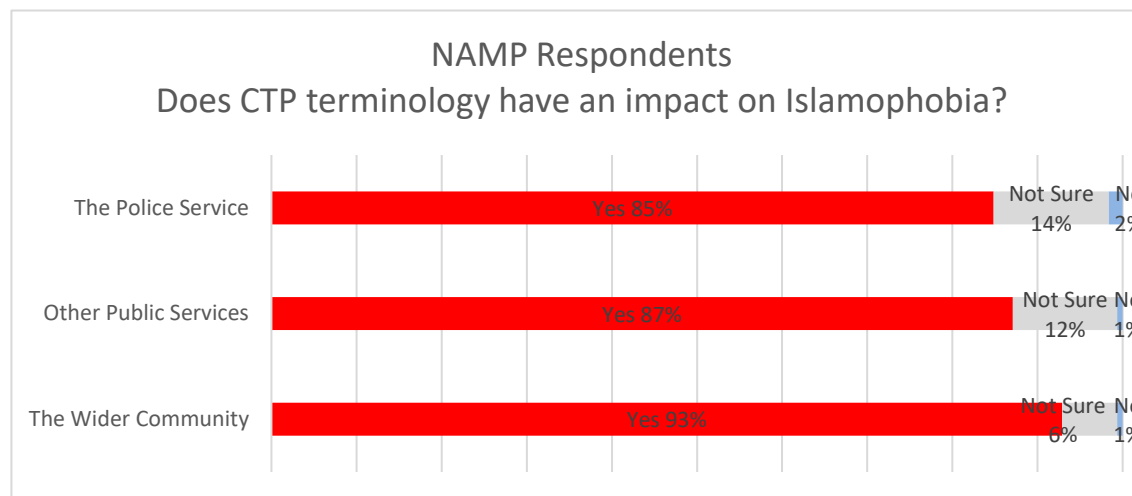
- *"All Muslims are Islamists in that believe in Islam and its tenants, BUT not terrorism, all the evidence shows those who are radicalised or carry out these acts know very little about Islam."*
- *"As a Muslim leader, I detest that we honour the wishes of these people by associating terms like "Islam" and "Jihad" with them and their foul deeds. In the same way. This has a big impact on society, especially through the media and can only add to the increasing levels of Islamophobia."*
- *"Jihad means struggle each individual will struggle in their personal journey and this can be associated with many spiritual aspects of our religion."*
- *"Jihad is a very widely misunderstood term. My jihad is wearing my head scarf."*
- *"They shouldn't be called anything to do with Islam as they don't represent the word Islam or jihad."*
- *"These terms are misleading, and they are inaccurate. They falsely associate a religion with violence and extremism."*
- *"These terms add negative association to the origin of these words that have meanings that are far from the intended current use."*
- *"The terms themselves are proof of a complete lack of understanding of the meaning associated with the words in the Islamic faith."*

CTP Terminology – Impact on Islamophobia

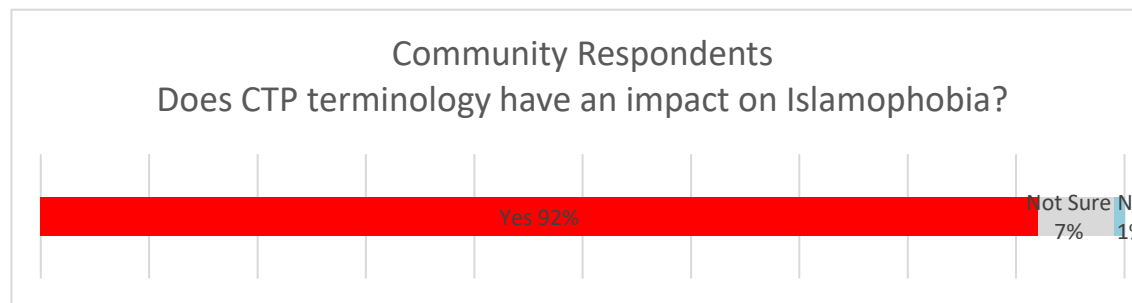
NAMP asked all respondents about the terms “Islamist”, “Islamism”, “Jihadist” and “Jihadism” and if they believe they have an impact on Islamophobia.

NAMP respondents were asked if these terms affected or influenced Islamophobia in the police service, other public services and the wider community. Community respondents were asked the same question but from a holistic perspective. They were provided three options, “Yes, it increases Islamophobia”, “Not Sure” and “No, there is no connection to Islamophobia”.

NAMP Respondents	Yes		Not Sure		No	
	%	Count	%	Count	%	Count
The Police Service	85%	263	14%	42	2%	5
Other Public Services	87%	270	12%	38	1%	2
The wider community	93%	288	6%	20	1%	2



Community Respondents	Yes		Not Sure		No	
	%	Count	%	Count	%	Count
	92%	92	7%	7	1%	1



Key Themes

- 92% of community respondents feel the CTP terminology contributes to the increase in Islamophobia.
- 85% of NAMP respondents feel the CTP terminology contributes to Islamophobia within the Police Service.
- General feeling that these terms breed Islamophobia due to the associations drawn between Islam and terrorism.
- Overwhelming dislike for these terms as they cause negative perceptions of Muslims, which negatively impacts Muslim communities.

Sample comments from NAMP respondents

- *“You only need to see the stats to see that the increased use of these words is linked to the rise in Islamophobia.”*
- *“The language has caused terrorism to be synonymous with Islam.”*
- *“It increases HATE and distrust against Muslims as believed connected to Islam.”*
- *“Definitely, those terms should not be used. These terms are not used for any other religious communities.”*
- *“Yes 100%, these terms would never be tolerated for any other religion.”*
- *“Yes, the police need to stop linking terrorist acts based on faith.”*
- *“I am a practicing Muslim who has a beard and when anything goes on the media with a negative narrative or agenda against Islam using terminology I notice the difference in my working environment mostly from the public perception. You feel you are not 'Trusted'.”*

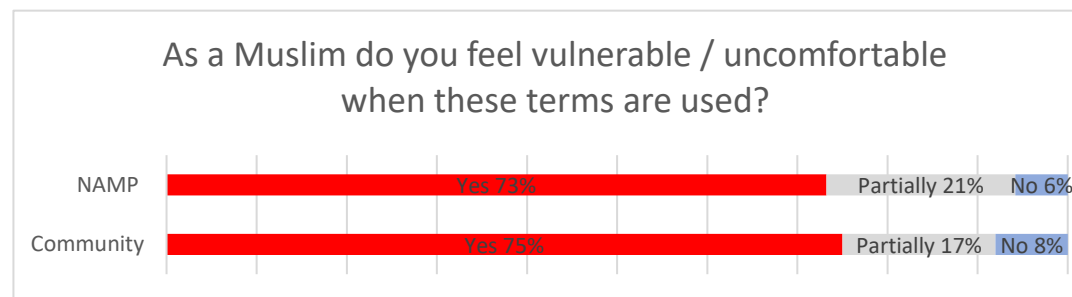
Sample comments from community respondents

- *“Anyone who looks like a muslim is then given title of jihadi or Islamist even if they are practicing the basic tenets of their faith. Simply by having a beard can be the cause of attracting unwanted attention.”*
- *“By adding an ism or ist to the actual name of the religion, people generally tend to put the two together which allows a deeply negative portrayal of Muslims and Islam.”*
- *“By using these terms, people will naturally associate terrorism with Islam or Jihad.”*
- *“I do believe terms like this have a negative impact and increase Islamophobia as people are more likely to (and already do) associate terrorism directly with Islam which in turn has a negative impact on regular Muslims e.g. Muslims more likely to become victims of hate crime and discrimination.”*
- *“These terms are narrow and subjective and very harmful they do not identify an individual but rather brings out a stereotype which is very toxic within the community.”*
- *“They connect being Muslim or having Muslim beliefs with being a terrorist or a danger to society. That said, word choice is not the root of anti Islam.”*

CTP Terminology – Vulnerability

NAMP asked all respondents if they feel vulnerable or uncomfortable as Muslims when terms such as “Islamist”, “Islamism”, “Jihadist” and “Jihadism” are used.

Respondents	Yes		Partially		No	
	%	Count	%	Count	%	Count
NAMP	73%	227	21%	65	6%	18
Community	75%	75	17%	17	8%	8



Key Themes

- Majority of respondents feel discomfort and vulnerability when such terms are used due negative connotations and connection to Muslims.
- Many respondents feel there is a vilification of Muslims and that they are subsequently more likely to become victims of Hate Crime.
- General perception that the terms used criminalises Muslims.
- General feeling of being tired of having to explain to others and justify themselves as a Muslim in the wake of an incident nationally or internationally.

Sample comments from NAMP respondents

- *“As a practicing Muslim woman with Hijab, I feel uncomfortable with the use of such terminology since I could become an easy target to a hate crime.”*
- *“Makes me as a Muslim feel like a criminal or terrorist and uneasy amongst colleagues and in the organisation.”*
- *“The religion should never be attached or connected/worded to these terms. The same way right wing terrorism is never attached to Christianity.”*
- *“Why wouldn't I feel vulnerable/uncomfortable? The Jews and Christians and various other faith groups have been through this throughout human history. Muslims are vilified in this day and age.”*

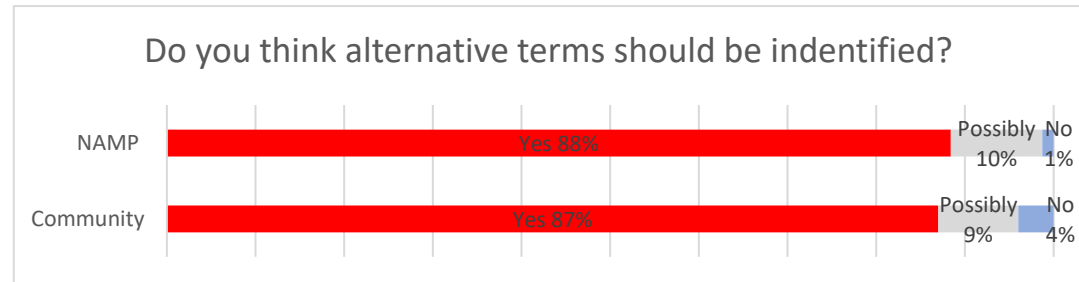
Sample comments from community respondents

- *“More uncomfortable than vulnerable but that vulnerability is there.”*
- *“As a Muslim myself I wear hijab-I feel exposed and threatened by the public who might contain a number of people who would want to hurt me.”*
- *“Whenever I say I'm a Muslim, I can feel that there is unease as people subconsciously through repetition, feel that Islam is not peaceful.”*
- *“I'm a proud Muslim and am not dangerous, vulnerable or prone to violence. Yet if I tell people I am Muslim I am not sure how they will perceive me.”*
- *“My own niece was casualty of the Manchester bombing when she attended the concert. After 3 years, she does not take it against me though her mother does.”*

CTP Terminology – Alternative terms

NAMP asked all respondents if they think alternative terms should be identified to replace “Islamist”, “Islamism”, “Jihadist” and “Jihadism”.

Respondents	Yes		Possibly		No	
NAMP	88%	274	10%	32	1%	4
Community	87%	87	9%	9	4%	4



Key Themes

- Majority of respondents are in favour of alternative terms being identified with only 1% of NAMP respondents and 4% of community respondents opposing the idea.
- Overwhelming feeling that a terrorist should just be called a terrorist and not aligned to any particular religion.
- General feeling that there needs to be focus groups to discuss appropriate terms.

Sample comments from NAMP respondents

- *“Yes there should definitely be an alternative. Perhaps use the Arabic term "Irhabi" which means terrorist. Alternatively don't use labels and just identify everyone as terrorists inspired by "such-and-such". It is too complex to pigeonhole all these individuals into one group.”*
- *“A terrorist should not be associated with any religion. A terrorist doesn't belong to any religion.”*
- *“Simply "terrorist" will suffice. No need to bring religion into.”*

Sample comments from community respondents

- *“Criminals are criminals and don't need any further description. A murderer is a murderer, a thief is a thief.”*
- *“Describe it as it is without associating an entire community and religion.”*
- *“Remove "Islamist", "Jihadist" or any other adjective that suggests any connection to the Islamic faith.”*
- *“I am apprehensive to propose alternatives such as ideological extremists as these terms become more watered-down.”*
- *“I've never considered the genocide against the Bosnian Muslims by the Christian Serbs as something Christian - I know in my mind, it is nothing to do with Christianity. So why treat Muslims any different?”*
- *“Focus groups to determine terms with neural associations to Islam.”*

Suggested Terms

NAMP and community respondents were asked to suggest terms that could replace “Islamist”, “Islamism”, “Jihadist” and “Jihadism”. A common theme expressed by many respondents was to just refer to them as “extremists”, “terrorists” and “criminals”. Below are some examples of other terms suggested by respondents.

Arabic Terms

Arabic terms that can be used by Muslims to describe terrorists or extremists were suggested. They all have a historic root in Islam, to describe terrorists and extremists within the religion. Some respondents suggest using these terms or similar derivatives.

- **Irhabi**
This translates as terrorist and is widely used in the Middle East to describe terrorists.
- **Khawarij**
This is a group that appeared during the first Muslim civil war and were associated with causing acts of terrorism.
- **Motataref**
This is a broad term that translates as extremist, however does not necessarily equate to terrorist.

Acronyms

Several comments were made that favoured acronyms.

- **Faith Alleged Terrorism & Extremism (FATE)**
- **Terrorism Inspired by Misguided Views of Islam (TIMVI)**
- **Terrorism Based On Religion (TBOR)**
- **Faith Related Terrorism (FRT)**

Prefix

Many respondents that feel terrorism should not be labelled however a prefix could be used to categorise.

- **“Supported group” (e.g. DAESH) inspired Terrorism**
- **International Terrorism**
- **Muslim Terrorism**

Section 5

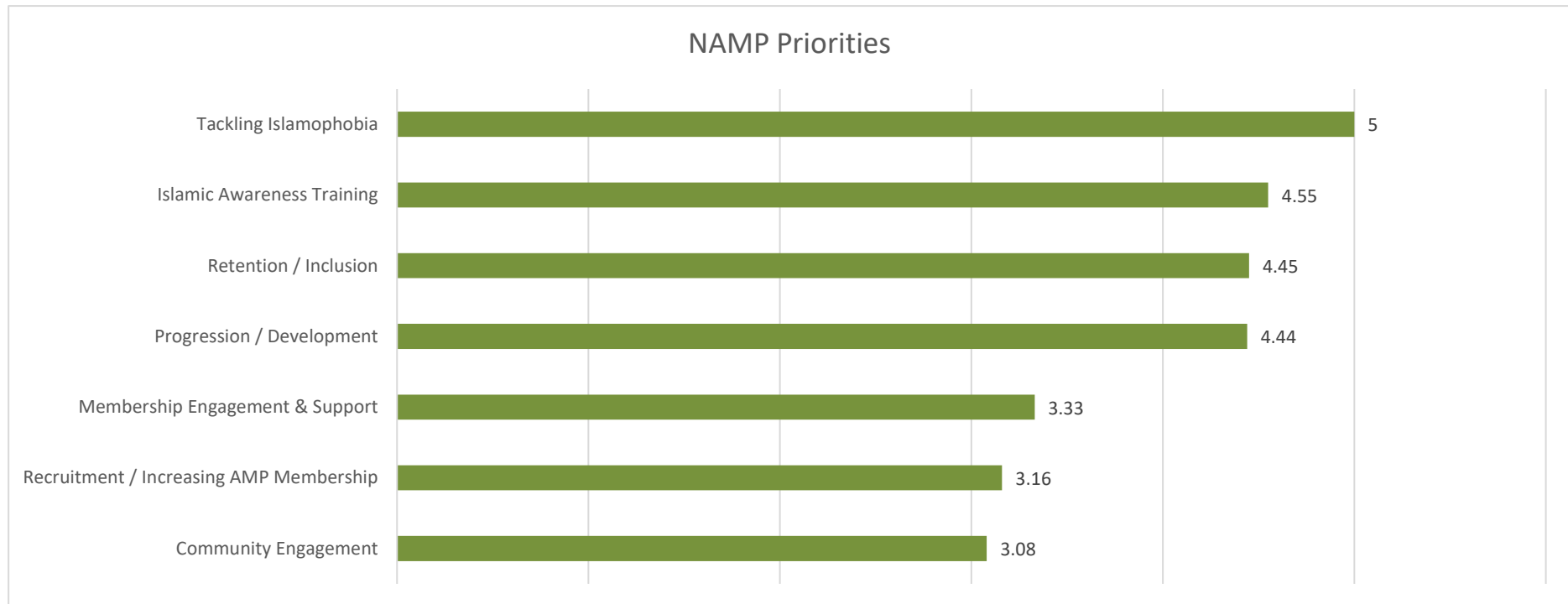
NAMP Priorities & Local AMP Satisfaction

NAMP Responses

This section focuses on the work of NAMP and the support given to members.

NAMP Priorities

NAMP respondents were asked to prioritise a list of topic areas for NAMP to focus on in the future. Each area was ranked 1 to 7. The higher the score the more of a priority respondents feel it should be. Below are the average scores.



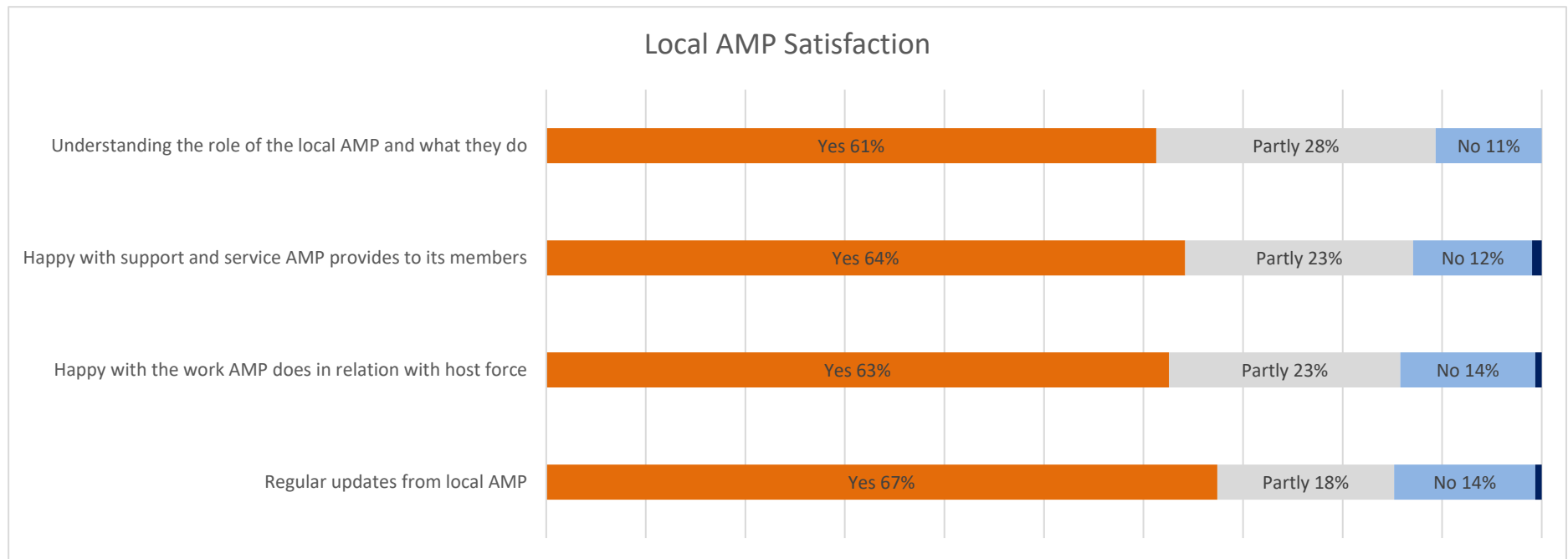
Key Themes

- Top priority for NAMP respondents is tackling Islamophobia.
- Islamic awareness training was the second priority, followed closely by retention, Muslim inclusion, and progression / development.

Local AMP Satisfaction

NAMP respondents were asked questions in relation to their own AMP. Local results will be provided to each AMP. Below are the total results for all NAMP respondents. Respondents answering N/A are new to the association.

Satisfaction with local AMPs	Yes		Partly		No		N/A	
Understanding the role of the local AMP and what they do	61%	190	28%	87	11%	33	0%	0
Happy with support and service AMP provides to its members	64%	199	23%	71	12%	37	1%	3
Happy with the work AMP does in relation with host force	63%	194	23%	72	14%	42	1%	2
Regular updates from local AMP	67%	209	18%	55	14%	44	1%	2



Key Themes

- General feeling that AMPs are improving however a lot more work needs to be done to bring about effective change.
- Some members are not aware of the work their local AMP does and want more information and updates.
- More education needs to be given raising awareness of religious beliefs and practices.
- AMPs need to work with other associations and chaplaincies.
- Disparity between the AMPs in terms of level of support and engagement.

Sample comments from NAMP respondents

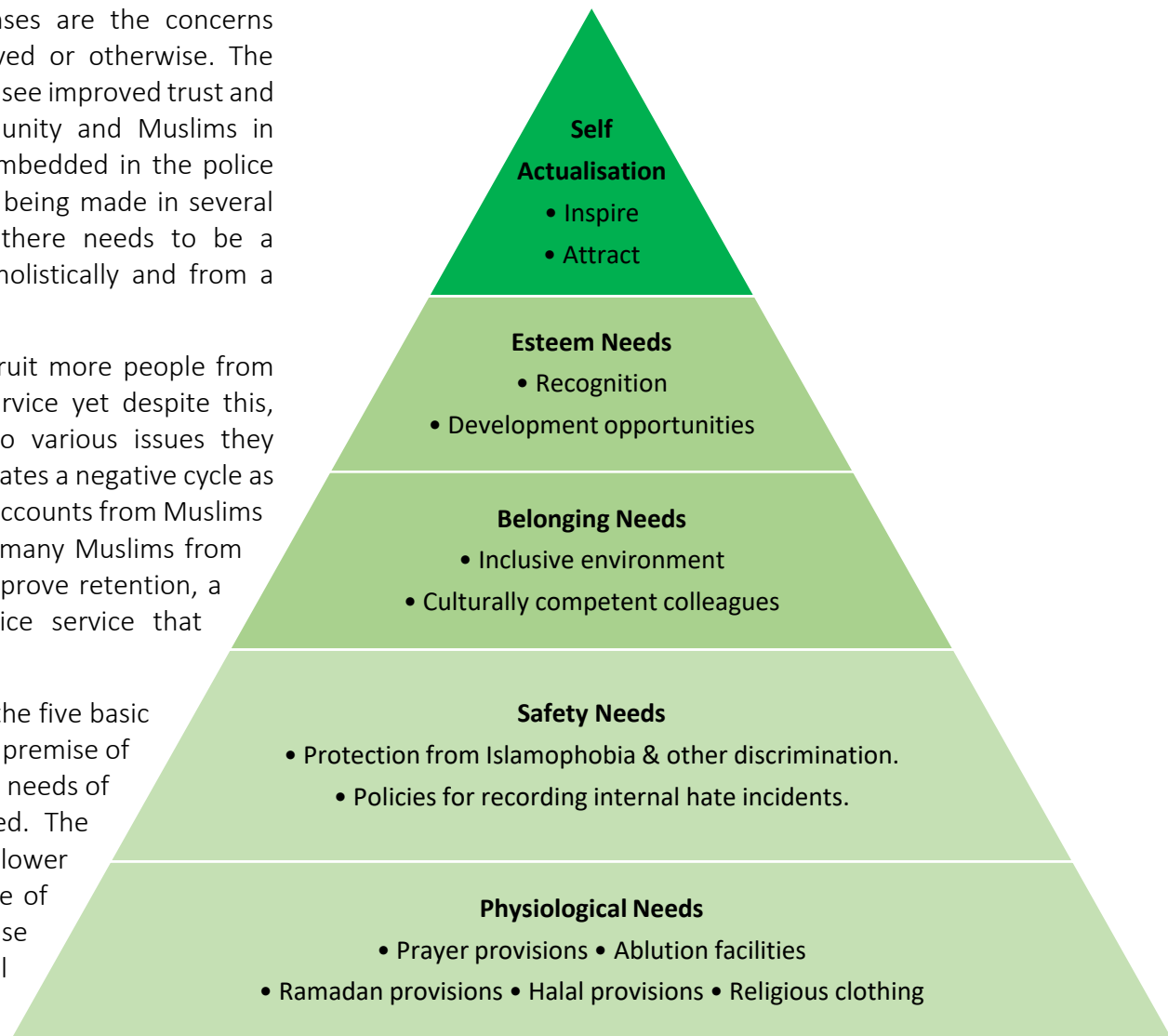
- *“Thankful that such a service exists”.*
 - *“More information on what you do would be handy”.*
 - *“Need to get more updates and use of the chaplain more”.*
 - *“AMP has really helped with gain a sense of belonging within the Force”.*
 - *“Amp is improving year on year.”*
 - *“We need to get it right internally before we then attempt to focus on tackling the wider issues.”*
-

Conclusion

The common theme throughout all responses are the concerns regarding Islamophobia and Racism, perceived or otherwise. The police service needs to address these issues to see improved trust and confidence, both within the Muslim community and Muslims in policing. These issues seems to be deeply embedded in the police service and although there are some efforts being made in several police forces to address these problems, there needs to be a collective approach to deal with the issue holistically and from a national perspective.

There are many campaigns nationally to recruit more people from underrepresented groups into the police service yet despite this, many Muslims still leave the police due to various issues they experience once they start in the role. This creates a negative cycle as Muslims in the community will hear negative accounts from Muslims within the police, which in turn discourages many Muslims from applying. To increase attraction rates and improve retention, a solid structure is required within the police service that supports the needs of Muslims.

Maslow’s hierarchy of needs theory explains the five basic needs that that motivate people. By using the premise of this model we can see how this fits in with the needs of Muslims and what structure should be used. The police service seem to focus on some of the lower and higher needs yet appear to neglect some of the more central ones. It’s not until all these needs are met that the police service will become fully inclusive for Muslims.



Physiological Needs

Many police forces have already implemented some basic workplace adjustments for Muslims such as prayer facilities, however many of the other essential needs are not being met. For practicing Muslims these needs are essential for them to be able to practice their faith.

For Muslims to practice their faith comfortably at work they would require the following:

Prayer Provisions: Muslims pray five times a day. The times of some of these prayers often overlap with a working day. A clean room with space and privacy would enable the officer or staff member to perform their prayers. Ideally this wants to be a dedicated facility where possible. Many will also want to attend the weekly Friday prayer (Jummah) at a mosque.

Ablution Facilities: Hygiene and cleanliness is important for Muslims and this is also a requirement prior to prayer. Although sinks and showers are available this is often inconvenient or has health and safety implications. Several police forces have provided ablution facilities to address this issue.

Ramadan Provisions: Fasting during the month of Ramadan is an important aspect of Islam. Many police forces try to facilitate workplace adjustments during Ramadan, however many officers and staff still encounter issues during this period. Shift adjustments and annual leave are usually requested during this period. Also some practices should be avoided were possible, such as promotion processes due to the fatigue officers may be facing during that month.

Halal Provisions: For Muslims Halal food is extremely important as they are unable to eat any food they do not consider Halal. Considerations should be given in police canteens to create a greater sense of inclusion. Another important aspect is food prepared for operational needs and if officers are working away from home. This can often be quite challenging for Muslims.

Religious Clothing: This mostly relates to the needs of Muslims female officers that may wish to wear a headscarf (hijab) or modesty tunic in accordance with their faith. Some police forces already provide these options.

Safety Needs

For Muslims to feel safe at work they need to feel protected from Islamophobia and Racism within the workplace. As mentioned this is the key theme that underpins many of the issues raised across a spectrum of topics.

Internal Hate Incidents: Many Muslim officers and staff feel fear and anxiety as a result of discrimination. There appears to be no consistent approach on how internal hate incidents are recorded (if at all) or how incidents are investigated. Many cases reported by members seem to yield unfavourable results for the victims.

For Muslims to have a sense of belonging, physiological and safety needs should to be met first with robust policies in place and consistent practices. Professional Standards should ensure all officers and staff are culturally competent and have a thorough understanding of how to deal with discrimination matters.

Belonging Needs

To have a sense of belonging, Muslims need to feel accepted for who they are and be able to bring their 'whole self' to work. They should feel part of the team and welcome within the organisation. This is extremely important for well-being. Therefore a more proactive inclusion of faith and a better understanding of Islam will help to create a more inclusive environment for all.

DEI Training: Islamic awareness training scored highly on NAMPs priority list as and many respondents feel this is something needed within the police service. If DEI training was delivered to all new starters, this would set a standard and bring about a change in attitudes. New starters may already have access to e-learning but this will not resonate as much as formal training which covers all protected characteristics, discrimination and the Code of Ethics. Bespoke training would also be beneficial for front line officers, CTP or those in supervisory positions. This training is already in place and delivered by AMPs in a few forces.

Unconscious Bias Training: Faith and Race related unconscious bias training has proved beneficial in forces and is particularly useful for departments such as Professional Standards and CTP. This training can help identify biases and provide solutions to handling them.

Acts of Faith Inclusion: To foster better relationships with Muslims there are many initiatives that could be done to bring about a greater sense of belonging. Examples of this could be flying AMP flags at police stations during Ramadan, attending Muslim community events or for Chief Officers to send best wishes to the community and Muslim officers and staff during Eid festivals. Another common theme from the NAMP respondents was that many teams and managers

may not be sensitive to religious needs. For example some respondents have said all work events involve alcohol, which is prohibited for Muslims. Therefore this can put the Muslim officer or staff member in a difficult position. Rather than asking others to change their practices many Muslims would want to be considered on some occasions or not feel ostracised if they chose not to participate in an event. With a better understanding of the Muslim faith and cultural sensitivities, these small acts of inclusion will go a long way to foster better relations. Community respondents scored 'culturally competent colleagues' highest in terms of what they would want to see within the police service.

Esteem Needs

Many NAMP respondents feel they do not have the opportunities to progress within the police service. A lack of progression is also the perception of many community respondents. Several NAMP respondents feel favouritism plays a part in this.

Recognition: If Muslims officers and staff perform well it is important they are recognised for their achievements. This may be through award nominations or simple acknowledgements from supervisors or senior leaders.

Development Opportunities: Positive action should be adopted by everyone in the police service and it is important that all supervisors and management understand what it is and how to implement it. From the NAMP respondents comments it appears this has not been widely adopted. If Muslim officers and staff were provided more development opportunities, moral and retention rates may improve.

Self-Actualisation

The previous stages need to be fulfilled for many Muslim officers and staff to reach their full potential. Critical mass in workforce dynamics suggests that 30% of representation at senior level is required before minority groups have an impact on decision making. Although this figure has mainly been used for Gender, unconscious bias research suggests the same could apply for minority groups.

Inspire: If Muslims are in senior positions, they can potentially influence policies, decision making and workplace practices. All of these aspects can inspire and motivate other Muslims within the police force.

Attraction: Visible representation and seeing officers and staff in positions that they are happy in, will in turn help attract other Muslims to policing.

The Muslim Community

Hate Incidents: Many community respondents feel there should be more engagement with the Muslim community as a common perception is that the only time police engage with Muslims is when they require information or when something negative happens. Unfortunately hate incidents are significantly high, yet underreported due to the lack of confidence. Genuine and meaningful engagement with mosques and Muslims communities (that are not linked to CTP) would likely help to restore confidence. Advice to communities on methods of reporting would be beneficial as several community respondents are unaware of the process or the importance.

CTP Terminology & Prevent: The relationship the Muslim community have with the police service often seems to be defined by the relationship with CTP. Many respondents mention Prevent in the comments in unrelated questions. General perceptions of NAMP and community respondents appears to be that several CTP practices amplify Islamophobic views. This issue needs resolving as it appears to be a barrier for many Muslims who feel vulnerable. This negatively impacts on trust and confidence in the police service. Many NAMP and community respondents believe there should be meaningful dialogue with 'grass root' Muslims within the community to remodel Prevent and identify suitable terminology to replace 'Islamism', 'Islamist', 'Jihadism' and 'Jihadist'. Many alternative suggestions related to Arabic words 'Irhabi' and 'Khawarij' have been made. 'Khawarij' however has several political connotations which could potentially be divisive amongst Muslims. Acronyms and prefixes to terrorism were also suggested. These suggestions however contain the words such as 'faith', 'religion', 'Muslim' or 'Islam' which doesn't resolve the problem of association to Islam. A common theme however was having a prefix to 'inspired Terrorism'. The term 'Irhabi' is used by many Muslims to describe terrorists. This term could be anglicised for wider acceptance.

Recruitment: The key to attracting Muslims to the police service appears to be pivotal on getting practices right internally first. This can be seen with responses from the community, with the majority either interested or supporting recruitment, providing positive action initiatives, inclusivity and workplace adjustments are in place. If Muslims can see a visible change within policing, they are more likely to apply. Prevent, CTP terminology and the effectiveness of how hate incidents are dealt with also appear to influence attraction rates.

NPCC Recommendations

Below are recommendations for the NPCC to consider.

1. Workplace Adjustments

Address the workplace adjustment needs of Muslims. This includes: Ramadan provisions, prayer provisions, ablution facilities, Halal provisions and religious clothing.

2. Internal Hate Incident Recording

Mandatory recording of internal hate incidents for all police forces across all protected characteristics. To ensure consistency there needs to be national guidance on how discrimination cases should be severity assessed. Grievance processes and Professional Standards referrals need further clarification on how they should work together.

3. DEI Training

A compulsory programme for all new starters within the police service, specifically covering sensitivities with all protected characteristics and details on how to report discrimination issues. This needs to be ongoing and reviewed periodically.

4. Unconscious Bias Training

Consider Faith and Race unconscious bias training for Professional Standard Departments and CTP to identify biases and assess progress on a regularly basis.

5. Equality Impact Assessments

Ensure equality impact assessments are conducted over all force policies and role profiles to ensure fair practices and culturally competent applicants.

6. Workforce Representation

Use statistical data from the 2021 census against total workforce representation to identify underrepresented groups in policing, taking into account intersectionality of the various protected characteristics. This will help identify the underrepresentation of Muslims within policing nationally. Representation of Muslims are needed in in decision making roles and key departments such as Human Resources, Professional Standards and CTP. Bespoke plans to increase Muslim representation should be developed for each police force and progress needs to be reviewed by 2023.

7. Positive Action

Proactively promote the use of positive action to develop Muslim officers, staff, PSCOS and specials, by encouraging middle management to utilise section 158 and 159 of the Equality Act 2010 with tangible results. Use workforce data to benchmark the position before and after any positive action initiatives to measure success or to set an action plan. This should be implemented with a target of two years. Equality in promotion rates, turnover rates, and recruitment rates will be the forces biggest measure to see how well the positive action plan is working. To ensure success, forces need to allocate a budget to their positive action programmes.

8. Faith Engagement Officers

Establish Faith Engagement officers to build stronger bonds with local faith communities. Provide reassurance and support in relation to hate incidents reporting and local community matters.

9. Prevent Programme

Consider reviewing and rebranding the Prevent Programme and actively involve the wider Muslim community at grass roots level. The programme needs to clearly show it addresses all forms of extremism and that it is not focused on Muslims. It is essential that adequate training is provided to officers and staff to ensure they are culturally competent and understand the sensitivities within the Muslim community.

10. CTP Terminology

Review CTP terminology regarding the categorisation of terrorism. Consider an anglicised variant on the word 'Irhabi' such as 'Irhabist' and 'Irhabism' as overarching terms and sub-categorise each case individually (e.g. Daesh inspired terrorism, Al-Qaeda inspired terrorism). Focus groups should be run with survey respondents and further consultation with the wider Muslim community should be considered.

NAMP Actions

Below are actions for the NAMP executive.

1. Support Recommendations

Local AMPs to support their police force develop and implement the recommendations to the NPCC.

2. Guidance Documents

Work with the Colleague of Policing to establish guidance documents covering the following areas:

- Prayer Provisions
- Ramadan Provisions
- Halal Provisions
- Religious Clothing Provisions
- Community Engagement

3. Islamic & Cultural Awareness Training

Develop national Islamic and cultural awareness training packages suitable for delivery by each local AMP.

4. Review Local AMP Survey Feedback

AMPs to review local feedback from members, using the NAMP report as a benchmark. NAMP will identify best practice between the AMPs and aim to increase member satisfaction rates.

5. Review Recommendations & Actions

Review the progress of recommendations and actions by the end of 2023.

References

- **Redacted NAMP and Community Comments**
Available on request, for policing purposes only.
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- **30% Critical Mass**
<https://30percentclub.org/about/who-we-are#9>

For more information about NAMP please visit our website at www.muslim.police.uk