Towards a Reporting System for Racist Incidents in Nelson/Tasman: Diverse Communities Speak

Debbie Kohner

July 2009

Foreward from the Mayors

As a large and diverse region, we are proud that we are not afraid to face up to the issue of racism, which affects people at many levels. Throughout our history as a region, and as a country, we have benefited economically form the innovation, skills and labour that successive migrants have contributed to the area. This report is a thorough review of the issue, and outlines the needs of the many ethnic minorities living in our society, who can often remain invisible. This report provides solid recommendations, which the community will strive to achieve in the near future. We can hope that our region will be considered as a leader in tackling racism by introducing a community-wide reporting system.

Tasman Mayor Richard Kempthorne

tasman district council

As a society, we are often measured by how we treat our residents and visitors. Visitors take back to their home country impressions of our region, good or bad. New residents from other countries also relate their experiences here to friends and family back in their home countries. This survey will go a long way towards helping our community understand our treatment of ethnic minorities in New Zealand. It highlights also, how we can improve those relationships to the enrichment of all. In terms of a global economy, we need to see ourselves as world citizens, building positive relations. Accordingly, we need to set up a reporting system for racist incidents, as described in this comprehensive report. By ensuring the safety of ethnic communities in our city and region, we will also promote the security and well-being of our society as a whole.

Nelson Mayor Kerry Marshall, MBE JP

NELSON CITY COUNCIL
te kaunihera ō whakatū

Executive Summary

Introduction

A reporting system for racist incidents is internationally recognised as an important step in challenging racism. It provides a voice and directed action for those suffering racial harassment or discrimination. The data collected in a reporting system allows the authorities to act upon individual incidents and develop strategies to address wider trends. It also increases social cohesion and public awareness, which provides community support for those experiencing racism.

Both the UN and the Human Rights Commission have noted that New Zealand provides insufficient recording of racially motivated crime and racial discrimination. The only known regional reporting system for racist incidents is Report-it, a web-based system for international students in Christchurch. In response to the success of Report-it, it was decided that Nelson/Tasman should research the type of reporting system that would best suits its demographic needs.

Background

In 2008, Nelson had the third largest percentage of migrants per population in New Zealand. Since 1991, its Māori population has more than doubled, its Pasifika population has almost trebled and its Asian population has more than trebled. There were 772 international students in the region in 2008, who spent $13.4 million on fees and living costs.

In recent years, some regional racist attacks have featured in the national media. However, there is also much evidence of proactive community action to support ethnic minorities. This project has been supported by over 30 regional organisations, which shows that the Nelson/Tasman region is committed to addressing the issue of racism.

A questionnaire was designed to find out which type of reporting system would be of most use to those living in the Nelson/Tasman region. Between April and June 2009, 30 focus groups took place, containing 184 participants of 48 ethnicities. The participants' residence in New Zealand ranged from one week to life; their ages ranged from 13 - 82 years old.

Experiences of Racism in Nelson/Tasman

It was found that 81% of participants had experienced racism personally and 86% had witnessed it. Some participants pointed out that they had not experienced racism due to their European appearance or recent arrival in New Zealand. If these are removed from the data, then 92% of participants had suffered racism personally. The frequency varied from once (or not at all) to daily abuse.

Most participants had experienced verbal abuse, often shouted from cars. They sometimes didn't understand, but it was striking that several participants could not speak English and yet knew the words 'f**k Asian'. Many participants had experienced things being thrown at them on the street or from cars. Some participants had been intimidated, experienced damage to property, or experienced physical violence.

Several participants had experienced racism at school, from other pupils or from teachers. Some participants had suffered racism in the workplace, from colleagues, clients or employers. A few racism policies in schools and workplaces were helpful. Several participants described being treated badly in shops, where assistants were suspicious of Māori or Pasifika participants and ignored those of Asian appearance.

Some participants described racist attitudes when renting accommodation or dealing with the public sector. Most participants experienced 'subtle, little things', which showed that they were not accepted by the larger community.

Many participants described feeling afraid or traumatized following a racist incident. These participants often

became isolated, and some had to move house or leave the region. However, only 39% of participants felt unsafe or in danger in the Nelson/Tasman region. Some participants did not find the racist incidents to be threatening, because they were "used to it". Others showed a certain amount of bravado which, in some cases, had spilt over to retaliation.

Current Approach to Reporting in Nelson/Tasman

Only 21% of participants who had experienced or witnessed racist incidents had reported them to the authorities. Participants had mostly reported their experiences to schools, community organisations, the police or supervisors. In addition, some had also reported to family or friends.

Many participants had not reported racist incidents, as they believed that the authorities could not or would not act upon the information. Some felt there was no point in reporting, as the incidents were too minor or simply part of life. Some participants had experienced a bad response when reporting in the past. This was universally the case for Māori and Pasifika school students.

Many participants do not report racist incidents, as they do not know where to report. Several cannot, or would not, report in English, particularly after a traumatic experience. Several participants had not reported, as they believed they needed evidence. For some, reporting would take too long.

Several participants would not report a racist incident, for fear of the perpetrators finding out. A few were too traumatized to report. For some, reporting is difficult, due to their culture or past traumatic experiences. Others did not want to make a fuss. Some participants preferred to 'sort out' the problem themselves.

The reasons for not reporting depended greatly on the individual concerned and the incident that had taken place. A reporting system must take into account each of these variables.

Towards a Reporting System for Nelson/Tasman

An overwhelming 80% of participants would be willing to report racist incidents in the future. A further 15% of participants would be willing to report if it were easy to do so or if the incident were serious. Only 5% of participants would not report, mostly due to a fear of their identity being discovered or due to a bad response in the past.

It is believed that this change of attitude was mainly due to the information given to participants regarding the concept and practice of reporting racist incidents. In particular, the advantages of reporting, including low level incidents, were explained in each focus group. Also, the accessibility of an eventual reporting system would be critical to the extent to which it is used.

Recommendation I:

It should be explained, in person, to ethnic minorities living in Nelson/Tasman the reasons why it is useful to report, the types of incidents that can be reported and how the reporting system works.

Recommendation II:

The reporting system should be simple and quick to use, requiring a minimum of information. It should be accessible 24 hours per day and not require payment for use.

Participants indicated that the most popular method of reporting would be by telephone, though some would not report in this way. A large proportion of participants also favoured internet reporting. However, more than a quarter of participants do not use the internet. Of those who do use the internet, some would prefer not to report online.

Several participants would prefer to report in person, but others found this would be too difficult. Some participants would prefer reporting by text, by filling in a form by hand, or through a third party. Ultimately, the preferred method of reporting would depend on the type of incident and the individual concerned. Several participants asked that a range of reporting methods be available.

Recommendation III:

The Nelson/Tasman reporting system should include a range of reporting methods, including a minimum of internet, telephone and face-to-face reporting. All methods should capture the same information, so that it can be collated in a database.

Several participants would need some support to report a racist incident, such as knowing that their report would be taken seriously or the person receiving the report showing understanding. A few participants believed the latter could only come from their own community. A few participants were not comfortable reporting to the police.

Recommendation IV:

Training should be provided for those receiving reports, as is the case for most agencies dealing with vulnerable individuals. This training would help provide support for those reporting and also for those receiving the reports.

Recommendation V:

A community representative should be appointed for each ethnic minority requiring support for reporting racist incidents in Nelson/Tasman. Training should be provided so that the community representative can explain the reporting system to their own community and also receive reports, where individuals do not feel comfortable reporting elsewhere.

Recommendation VI:

The reporting system should be presented as being separate to, though supported by, the police.

The majority of participants would prefer to report anonymously. Some participants would prefer to leave their name and contact details, usually to receive feedback. For a large proportion of participants, it would be best to have the option of reporting anonymously or with contact details.

Recommendation VII:

The Nelson/Tasman reporting system should give the option of reporting anonymously, or of leaving a name and contact details.

Most participants felt comfortable reporting in English. However, over one fifth of participants would not be able to report if English were the only language offered. Some participants would be more likely to report in their first language. One participant offered to provide translation voluntarily.

Recommendation VIII:

Where possible, the Nelson/Tasman reporting system should be accessible in languages other than English.

Several participants would report racism in Nelson/Tasman, if they knew how and where to do so.

Recommendation IX:

Provide information on where and how to access the reporting system in public places, particularly some of those suggested by participants.

Responses Favoured after Reporting

The type of reporting system introduced in the Nelson/Tasman region will depend on the service that the community would like to offer and the resources available. The very act of reporting is useful in itself. However, it is also possible to provide further action such as police follow-up, victim support, education, publicity or training. Whichever approach is chosen, it is important for people to be aware of the service that will be offered to them.

Recommendation X:

The reporting system should explain what will happen after a report has been received and the extent of services offered.

For the participants, the most important consequences of reporting were for the racist incidents to stop and for action to be taken quickly. Many participants wanted to receive feedback. This could range from a message of acknowledgement that a report had been received to information about what happened next.

Some participants would want to speak with someone about the incident reported, but usually only if the incident were serious. Some participants hoped to receive restorative justice or another remedy. A few wanted nothing further to occur. Ultimately, the response favoured would depend on the person involved and the perceived seriousness of the incident reported. As a result, some participants would like to be able to choose from a range of possible responses.

Recommendation XI:

The reporting system should provide the possibility for the person reporting to ask for feedback and elect what they would like to happen next.

Some participants suggested that the data from the reporting system be used to inform the public of what is happening, to boost confidence in the reporting system and to build educational programmes based on local experiences.

Recommendation XII:

Periodically publish the data collected by the reporting system.

Conclusion

The recommendations set out in this report describe a reporting system favoured by the majority of participants involved in the survey. In one integral system, it would allow for individuals to report diverse racist incidents, while allowing for differences in personality, background and circumstance. It is believed that the recommendations are also practical and realisable through coordinated community action. This approach would also provide for the most effective reporting system, as it would be imbedded throughout the community and allow for a broad-based approach.

When a reporting system is in place, it is likely that it will record a higher level of racist incidents in Nelson/Tasman than are recorded elsewhere in New Zealand. It should be borne in mind that this would not mean that more racist incidents are experienced in the region. Rather, it would show that the community has introduced an effective system to collect information on such incidents and that it is addressing an issue that exists in all regions of New Zealand.

Contents

1. Introduction — Page 8

2. Background — Page 9
   - 2.1 Racism and Anti-racism Initiatives in Nelson/Tasman — Page 9
   - 2.2 Reporting Systems outside New Zealand — Page 11
   - 2.3 Reporting Systems in New Zealand — Page 12

3. Methodology — Page 14
   - 3.1 Questionnaire — Page 14
   - 3.2 Focus Groups — Page 14
   - 3.3 Participant Breakdown — Page 15
   - 3.4 Limitations — Page 18

4. Experiences of Racism in Nelson/Tasman — Page 19
   - 4.1 The Extent of Racism — Page 20
   - 4.2 The Nature of Racism – Abuse — Page 21
   - 4.3 The Nature of Racism – Discrimination — Page 22
   - 4.4 The Effects of Racism — Page 23

5. Current Approach to Reporting in Nelson/Tasman — Page 26
   - 5.1 The Current Reporting of Racist Incidents — Page 26
   - 5.2 'There's no Point' — Page 28
   - 5.3 Practical Problems — Page 29
   - 5.4 Not feeling Secure — Page 30

6. Towards a Reporting System for Nelson/Tasman — Page 31
   - 6.1 The Future Reporting of Racist Incidents — Page 31
   - 6.2 Accessibility — Page 32
   - 6.3 Support — Page 34
   - 6.4 Confidentiality — Page 35
   - 6.5 Language — Page 37
   - 6.6 Information — Page 38

7. Responses Favoured after Reporting — Page 40
   - 7.1 Action for the Person Reporting — Page 40
   - 7.2 Action against the Perpetrator — Page 41
   - 7.3 Action for All — Page 41

8. Other Issues Arising — Page 43
   - 8.1 A Reporting System — Page 43
   - 8.2 Education — Page 43
   - 8.3 Community Representation — Page 43
   - 8.4 Change of Law (Enforcement) — Page 44

9. Recommendations Page 45

10. Conclusion Page 46

References Page 48

Appendices Page 50

Appendix A – Questions asked in Focus Groups Page 50
Appendix B – Statement of Support Page 50
Appendix C – Full Questionnaire Page 51
Appendix D – Experiences of Racism in Nelson/Tasman – Participant Testimony Page 55
Appendix E – Current Approach to Reporting – Participant Testimony Page 62
Appendix F – Towards a Reporting System for Nelson/Tasman – Participant Testimony Page 64
Appendix G – Responses Favoured after Reporting – Participant Testimony Page 67
Appendix H – Other Issues Arising - Participant Testimony Page 69

1. Introduction

"We live in an increasingly diverse society. We are a mix of Māori, Pakēhā, Pacific, Asian and many other peoples. Although we are diverse, we are all New Zealanders. Our growing diversity brings both benefits and challenges. It enriches our cultural heritage, increases our international connectedness and contributes to our economic well-being. It challenges us to counter instances of racism and discrimination and to foster intercultural communication, understanding and respect."[1]

The above statement, made by the Human Rights Commission in 2008, underlines the diverse character of our society. It shows both the advantages and challenges we face as a result of our rich demographic framework. The challenge of racism, which is a worldwide phenomenon, requires coordinated community action to raise general awareness, to act upon individual racist incidents and to engender a culture of respect and understanding.

The research contained in this report is part of a community initiative to set up a reporting system for racist incidents in Nelson/Tasman. Such a system would be an important step in challenging the racism that exists in our region. It would provide a voice and directed action for those suffering racial harassment or discrimination. If no such avenue is available, people often become isolated and withdraw from society; or they retaliate, which increases the cycle of violence and insecurity in our community.

A reporting system would provide a more realistic picture of the abuse suffered by ethnic minorities living in Nelson/Tasman. Apart from media coverage of the most serious attacks, the authorities and general public are not aware of the frequency or nature of racist incidents occurring in our community. As public awareness grows, so will community support for those experiencing racism, which leads to greater social cohesion.

Finally, the data collected in a reporting system would allow the authorities to act upon the issues arising. In the short term, the police and other agencies could act upon individual incidents. In the medium to long term, trends may be identified, which would allow specific strategies to be developed for the region, including education and security.

In March 2009, representatives of several regional agencies met to discuss the introduction of a reporting system for racist incidents in Nelson/Tasman. It was known, through surveys, anecdotal evidence and some media reports, that a reporting system was needed in the area. However, it was not known which type of reporting system, if any, would be favoured by those living in the region. The research contained in this report provides that information for the agencies involved and also for the wider community.

The research shows that the majority of ethnic minorities living in Nelson/Tasman do experience racist incidents, but that they do not usually report them (Chapters 4 and 5). It shows that the same people would generally be willing to report racist incidents in the future, if it were easy to do so (Chapter 6).

This report sets out the type of reporting system and associated responses that would be favoured by those living in Nelson/Tasman (Chapters 6 and 7). Finally, it provides practical recommendations for a reporting system that would be most likely to be used by the majority of ethnic minorities living in the region (Chapter 9).

1 Statement on Race Relations, Human Rights Commission, 2008.

2. Background

2.1 Racism and Anti-Racism Initiatives in Nelson/Tasman

Racism, to varying degrees and in various forms, infects virtually every country of the world.[2] The way in which racism is manifested in each place is characterised by the historical, demographic and political context. The Human Rights Commission presents New Zealand's specific experience of race relations as follows:

"Since human settlement, New Zealand has experienced periods of inter-tribal and inter-ethnic armed conflict… For the majority of our common history, the key race relations issues in New Zealand have been the relationship between Māori and the Crown and between Māori and Pākehā citizens…. The relationship between Māori and Pākehā has continued to be a major issue, but [the] more recent migrations have brought new race relations challenges, particularly in relation to the full acceptance of New Zealanders of Pacific Island and Asian origin, and of refugees from Africa, the Middle East and elsewhere."[3]

Nelson/Tasman has, accordingly, experienced similar challenges throughout its recent history. In the last 40 years, the region has been proactive in addressing the issue of racism.

In the 1970s, John Hippolite and Dr Oliver Sutherland published a seminal paper, 'Justice and Race', which informed policy on issues of racism in the court systems. They also created the Nelson Race Relations Action Group, which provided training and workshops on understanding racism. This work concentrated on the relationship between Māori and Pākehā in the region.

In 1975, new influxes of refugees arrived in Nelson/Tasman, and were supported by the Inter Church Commission for Immigration. The migrant work schemes also began at this time, which marked the start of larger groups from other cultures coming to the area. In 1981, the Springbok rugby tour put a spotlight on race relations and inspired many new initiatives throughout New Zealand.

In the 1980s, the Nelson Race Collective was formed, deriving from Project Waitangi and a National Council of Churches initiative. The Nelson Race Collective focused on Māori/Pākehā issues, such as biculturalism and institutional racism. A group was also set up at this time to support the growing Pasifika community.

In 1991, Nelson Refugee Assistance was formed to support the growing number of refugees in the region. In 1993, the Nelson Multi-Ethnic Council ("NMEC") was formed as an Asia 2000 initiative. It comprised a working group of the police, council, polytech and others. At this time, the NMEC organised workshops on the Treaty of Waitangi and concentrated its efforts on Pākehā relationships with Māori.

In the 1990s, large numbers of international students began to study in Nelson. During this period, several racist attacks attracted local and national media attention. In response, it was proposed that Nelson Safer Community Council ("NSCC") coordinate several race relations programmes, including school based youth forums and racial harassment seminars in the workplace. The NMEC also received funding to run workshops with local educators.

In 2001, following a violent racist attack in Nelson/Tasman, the community came together to launch a 'Racial Harassment Incident Pack'. This included an NMEC booklet, which informed the public of what constitutes racial harassment (under the Human Rights Act 1993) and where complaints could be made. The scheme also provided training to raise awareness of issues around racism and the Human Rights Act. Due to a number of circumstances, the initiative did not flourish as expected.

In 2005, the Settling In project of Family and Community Services, Ministry of Social Development ("MSD") recorded migrants' experiences in the region through its "Settling In Nelson Tasman" report[4]. The report stated there was racism in Nelson/Tasman but that "there is no particular pathway for coping with it". Focus groups identified "widespread racism against Asians in the street" and that "ignoring racism isn't working". In response to the Settling In report, a field worker was appointed for NMEC and the

2 Racism and the Administration of Justice, Amnesty International, 2001.

3 Human Rights in New Zealand Today, Ngā Tika Tangata O Te Motu, Human Rights Commission, 2004.

4 Refugee and Migrant Community Social Services Report: Nelson/Tasman, Ministry of Social Development, 2005.

Newcomers Network was established in Nelson, Richmond and Motueka.

In 2006, a Settlement Support co-ordinator was appointed for the region, in order to provide information to new and prospective migrants. In 2007, RMS Refugee Resettlement began its presence in Nelson/Tasman, so that the care of refugees was aligned to the rest of the country. Throughout this period, Whakatu Marae continued to host its series of Open Days to combat racism.

In recent years, some regional racist attacks have featured in the national media, both in print and on television. Several offenders were successfully prosecuted, though a couple remained proud of their actions. In 2008, in order to raise awareness of ethnic minority issues, both positive and negative, a youth group from The New Hub made a DVD entitled 'Squish'. This initiative was a great success nationally.

In 2008, Nelson was recorded as having the third largest percentage of migrants per population, after Auckland and Wellington[5]. Also, since 1991, the Māori population of Nelson has more than doubled, the Pasifika population has almost trebled and the Asian population has more than trebled[6]. In 2008, there were 772 international students in the region, who spent $13.4 million on fees and living costs[7].

This diverse cultural make up is celebrated each year with events such as Race Unity Day, a Global Football Festival, Rainbow Praise and a Global Family Fun Day. On Waitangi Day 2009, Whakatu Marae hosted an International Kai Festival, which attracted 6,000 visitors[8]. Individual cultures are also celebrated in various events, such as Matariki, Samoan Independence Day, Chinese New Year, Burmese New Year, Japanese Cherry Blossom Festival, St Patrick's Day, Diwali and Rakhi.

However, at the same time, racist attacks continue to take place in the Nelson/Tasman region, as is evident from these 2008 prosecutions:

- A man was charged with disorderly and threatening behaviour after verbally abusing two Chinese people, calling them "Asian monkeys". He later admitted abusing them, saying that "he had a right to".[9]
- A man who chanted "white power" at two Māori women was sentenced.[10]
- A man was convicted of using offensive language in public. He swore at a Saudi Arabian student, called him a terrorist and told him to go home.[11]
- A man was convicted of assault and threatening behaviour. He had abused and threatened an Asian man and, in the afternoon, abused another Asian man and two friends. He swerved towards them, struck one man and attempted to pin him against a fence. He then threw a bottle at him.[12]

Alongside the evidence of racism in Nelson/Tasman, there is much evidence of proactive community action to support ethnic minorities and promote race relations. Both Nelson City Council and Tasman District Council have made commitments to supporting ethnic minority initiatives. Many community organisations also take an active interest in these issues. Some work exclusively for ethnic minorities, such as the Nelson Multicultural Council (previously NMEC), Refugee Services Aotearoa New Zealand, English Language Partners and Whakatu Marae.

Some organisations provide specific services for ethnic minorities within their more general mandates. For example, NSCC runs an anti-racism sub-committee and Nelson Bays Police has recently appointed a Community Constable for Ethnic Communities. Others show public commitment to working for ethnic minority issues, such as Victory Community Centre and Nelson Bays Community Law Service's membership of the Diversity Action Programme.

Most recently, this project to set up a reporting system for racist incidents has been supported by over 30 regional organisations. This wide-ranging community support shows that the Nelson/Tasman region is committed to addressing the issue of racism.

5 2006 Census, Statistics New Zealand.

6 The Nelson Mail, 7 February 2008; and Statistics New Zealand.

7 The Nelson Mail, 13 February 2009.

8 The Nelson Mail, 7 February 2009.

9 The Nelson Mail, 23 January 2008.

10 The Nelson Mail, 9 July 2008.

11 The Nelson Mail, 18 November 2008.

12 The Nelson Mail, 22 November 2008.

2.2 Reporting Systems outside New Zealand

The International Convention on the Elimination of All Forms of Racial Discrimination ("the Convention") has been adopted by the UN and ratified by 173 countries, including New Zealand. It requires that all states 'declare an offence punishable by law all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination, as well as all acts of violence or incitement to such acts against any race or group of persons of another colour or ethnic origin'.[13]

When applying the Convention, the UN takes into account the Durban Declaration[14], which urges states to "collect, compile, analyse, disseminate and publish reliable statistical data at the national and local levels and undertake all other related measures which are necessary to assess regularly the situation of individuals and groups of individuals who are victims of racism, racial discrimination, xenophobia and related intolerance".[15]

The use of reporting systems for racist violence in the European Union ("EU") was recently reviewed by its Fundamental Rights Authority[16], which noted that "[w]ithout accurate data on the extent and nature of racist violence, Member States are hampered in their ability to develop effective policy responses, and accurate information on the situation of victims of racist violence will remain unattainable. Victims of racist violence run the risk of becoming or remaining invisible in Member States with inadequate or non-existent data collection systems."

It was found that, where the data collected is used to develop practical responses, agencies can more effectively target the following:

- **Victims of racist violence –** encourage victims to report incidents by taking their experiences seriously; in the process, develop accurate knowledge about 'who' victims are; offer support to victims, and refer victims to specialist support agencies where these exist.
- **Communities vulnerable to racist violence –** respond to fear and insecurity among vulnerable communities by building trust; developing sensitive, effective and visible policing responses can enhance trust and will encourage reporting of racist victimisation.
- **Perpetrators of racist violence –** develop accurate knowledge about perpetrators using existing and well established criminal intelligence systems and procedures to build up an effective database; by effectively policing and punishing racist violence, perpetrators will know that criminal justice agencies – and therefore the State – consider racist violence as a serious crime.

The UK was identified as having "comprehensive data collection mechanisms in place." This is due in part to the British Government's Code of Practice[17], which requires that "all possible steps should be taken by Police Services at local level in consultation with local Government and other agencies and local communities to encourage the reporting of racist incidents and crimes".

The Code of Practice describes clearly the multiple advantages of having reporting systems for racism: "Racist incidents are not recorded only to provide statistics at a national level, nor even to provide statistics at a local level, although these are obviously useful outcomes of recording. But recording incidents also allows the victim to be offered support and enables intelligence to be gathered, which will help appropriate preventative measures to be put in place and information to be collected that may help in dealing with the perpetrator/s, and focus resources on areas of need."

It also sets out the reasons why reporting systems should take a broad approach, recording "all incidents with a racist element, including low-level harassment and those incidents that are not identifiable offences. The rationale for this is that recording all such incidents allows the police and

13 Article 4(a) International Convention on the Elimination of All Forms of Racial Discrimination 1966.

14 See General recommendation XXVIII of the Committee on the Elimination of All Forms of Racial Discrimination, 2002.

15 Declaration of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, 2001.

16 Racist Violence In 15 EU Member States: A Comparative Overview, EUMC (now FRA), 2005.

17 UK Home Office Code of Practice on the Reporting and Recording of Racist Incidents, 2000.

other agencies to identify tension indicators early on which can be used to prevent further incidents or crimes or can provide useful information if the incidents later escalate to the level of crimes. The aim is to identify underlying trends and build up a picture of racism in the local area."

Human Rights First recently reviewed 56 countries' approach to monitoring and reporting violent hate crime[18]. It found that "only 13 of the 56 participating states of the OSCE are fulfilling their basic commitments to monitor hate crimes… Outside of the E.U., only Canada and the United States have well-developed reporting systems."

2.3 Reporting Systems in New Zealand

New Zealand law provides several safeguards for the challenges faced by ethnic minorities. The Bill of Rights Act 1990 and Human Rights Act 1993 provide protection (in specified circumstances) from racial discrimination, racial harassment or inciting racial disharmony; each relating to colour, race and ethnic or national origin. Further, the Sentencing Act 2002 allows for racial motivation to be an aggravating factor (and so attach a higher sentence) for numerous offences, including offensive behaviour and language, intimidation, assault and damage to property.

In 2002, the UN Committee for the Elimination of Racial Discrimination ("CERD") noted several positive aspects of the New Zealand policy[19], including the "acknowledgement of the disadvantaged position in society of minorities, especially Māori, and accordingly appreciates the large number of initiatives, programmes and projects in the areas of health, education, employment, social welfare, housing, language and culture, and correctional services, which are designed to address the specific needs of Māori, Pacific Island people and persons from other groups such as refugees and ethnic minorities."

However, CERD also remained "concerned that there is no recording of complaints, prosecutions and sentences relating to racially motivated crime... and that the effectiveness of procedures to address racial discrimination may be compromised by a lack of public knowledge of the most appropriate avenues for particular complaints, inadequate accessibility by vulnerable groups and a lack of confidence by such groups in their effectiveness, as acknowledged by the Human Rights Commission."

The Human Rights Commission ("HRC") records the complaints it receives, including those relating to racial discrimination, harassment and creating racial disharmony. However, some of the complaints received fall outside of the HRC's sphere of influence, as it operates within the framework of the Human Rights Act. "Although the Commission receives regular complaints about racially offensive or divisive public statements, many of these fall outside the Commission's jurisdiction because they do not meet the legal threshold."[20]

Also, in relation to racial harassment, "[f]or a matter to reach the threshold required by the act, it must be repeated, or of such significance that it has a detrimental effect on the person complaining in one of the areas of public life to which the act applies. In most cases, the complaints [do] not reach the necessary threshold for the Commission to formally intervene."[21]

In relation to discrimination, "[a] consolidation of race-based complaints consistently makes up the largest number of complaints to the Commission. This includes those made on the grounds of ethnic or national origins and colour."[22] In spite of this, the HRC notes the difficulties of identifying over-arching trends. "The extent of discrimination is also difficult to gauge, as there is no complete national record of who complains, where they complain, and how they elect to deal with concerns about discrimination."[23]

18 2008 Hate Crime Survey: Systems Of Monitoring And Reporting, Human Rights First, 2008.

19 Concluding Observations of the Committee on the Elimination of Racial Discrimination: New Zealand, 2002.

20 Human Rights in New Zealand Today Ngā Tika Tangata O Te Motu, HRC, 2004.

21 Race Relations in 2008, HRC, 2008.

22 Te Rito – December 2008, Human rights complaints, A selection of cases, HRC, 2008.

23 Human Rights in New Zealand Today Ngā Tika Tangata O Te Motu, HRC, 2004.

Several private organisations deal with complaints internally, but these are not publicly recorded. Also, some schools and colleges have specific private policies for recording complaints of racial harassment. Some public agencies have a duty to record racial discrimination, such as the Employment Relations Service or the Broadcasting Standards Authority, but they each may have different criteria for the complaints they receive and record.

Police systems do not currently have dedicated hate crime offence codes, apart from the specific offences listed in the Human Rights Act. As such, almost all racist incidents are recorded as general offences and it is not necessary to include details of the racist element. The systematic categorisation of racist offences only occurs at prosecution, and so many racist incidents do not reach the stage of official data collection. First, the officer must identify or be told that the offence was racially motivated. Secondly, the offence must be prosecuted, which does not happen in all cases.

Thirdly, the prosecutor must elect for the Sentencing Act 2002 to apply to the offence (identifying racial motivation as an aggravating factor). Fourthly, the court must find that the offence did in fact have a racist motivation, based on the evidence presented. Finally, the increased sentence resulting from the application of the Sentencing Act may be avoided through plea negotiation or an early guilty plea. If so, the racist element is not recorded in official data. The cumulative effect is that racially motivated offending is significantly under reported in official crime statistics.

The HRC has noted that "[t]he only means of measuring instances of racially motivated crime at present is to monitor media reports, as the police do not collect data about complaints, prosecutions or convictions for racially motivated crimes. A system for effective monitoring needs to be established."[24]

The only known regional reporting system for racist incidents is Report-it, a web-based system for students at Christchurch's tertiary institutions. Students can report anonymously if they experience or witness racial harassment, which is defined as 'hurtful things' said or done because of 'ethnic or cultural background'.[25] Report-it is run by the police, council, tertiary institutions, HRC and local iwi. It is currently a pilot project, and restricted to international students because of capacity and resource limitations. It may, in time, become available to the wider community.

In response to the success of the Report-it website, many regional agencies in Nelson/Tasman were inspired to set up a reporting system for racist incidents in this region. Following a presentation of the Christchurch project at Whakatu Marae in February 2009, it was decided that Nelson/Tasman should research the specific type of reporting system that would best suit its demographic needs. This report is the culmination of that research.

24 Ibid, and Human Rights in New Zealand Today Ngā Tika Tangata O Te Motu, HRC, 2004.

25 See www.report-it.org.nz, 2009.

3. Methodology

3.1 Questionnaire

The aim of the survey was to find out which type of reporting system would be of most use to the various ethnic communities living in the Nelson/Tasman region. A questionnaire was designed to ascertain:

1. Whether the participants were suffering racist incidents;
2. Their current approach to reporting;
3. The type of reporting system they would be most likely to use; and
4. The response that they may want following a racist incident.

Consideration was given to literature review and research of other reporting systems, particularly those in the UK and Christchurch. The questionnaire contained 10 simple questions (listed at Appendix A). It was distributed for comment to interested parties and all comments received were integrated into the questionnaire or, if not, discussed at a project meeting.

It was decided that the term 'racial harassment' would not be used in the questionnaire, as its meaning is often misunderstood. Also, it was agreed that an eventual reporting system should include incidents that do not amount to the legal meaning of 'racial harassment'. Instead, participants were asked if they had ever been 'treated badly' due to the way they looked, how they spoke, or where they were from.

Some questions were supplemented by 'prompts'. The 'prompts' were not shown to participants of focus groups, but merely available for use by the facilitator, in case of a lack of understanding or ideas within the group. For example, at Question 4 "why would you not report?", a possible 'prompt' was "do you know where to report?" It was found that the 'prompts' aided discussion and provided a springboard for more ideas from the participants. Not all prompts were used in all focus groups.

A Statement of Support (at Appendix B) was prepared to show participants that the project had wide community support. The very fact that the survey was taking place showed the participants that the Nelson/Tasman community does not condone racism and that it is taking steps to try to reduce it.

3.2 Focus Groups

Members of minority ethnic communities, or their representatives at educational institutions, were approached to set up focus groups. This was partly for logistical reasons and partly to ensure participants felt comfortable and could speak freely, as the survey involved sensitive subject matter. There was also awareness that some inter-ethnic racism could inhibit discussion and so similar ethnicities were grouped together, where possible. In contrast to the Christchurch project, focus groups were not limited to international students of tertiary institutions, who represented less than 5% of participants.

Most communities and organisations were very receptive to the survey. Some institutions supported the initiative, but chose not to set up focus groups. The reasons for this ranged from lack of time to a fear of bringing up a negative issue. All participation was voluntary and interpreters were used where there was not sufficient fluency in English.

A 'briefing pack' was prepared for contacts who offered to set up focus groups, which included instructions on how to use the questionnaire (included at Appendix C). It was believed that the participants might feel more comfortable speaking with someone from their own community or institution. However, most contacts asked for someone external to take the group. The author facilitated 24 focus groups, containing 83% of participants. As a result, the way in which the focus groups were facilitated was largely uniform. The remaining six focus groups, facilitated by six different people, provided a form of 'control'.

All focus groups were held orally, in person, and took place in the Nelson/Tasman region between April and June 2009. Apart from some initial wariness, participants welcomed the opportunity to share their experiences. Many were surprised that the wider community was not aware of the extent of racism experienced in Nelson/Tasman. Several expressed thanks for being asked their views on this topic, and explained that they rarely had the opportunity to discuss the issue.

Participant testimony from all focus groups was collated and themes identified, through researcher interpretation and literature review. Where closed questions were asked,

participant testimony was often limited to a yes/no answer. Although this produced fewer participant quotes, it also allowed for hard data to be collected. In such cases, the results are also represented in graph form. Where the participant testimony or hard data were not clear, clarification was sought from the facilitators.

All participant testimony is included in this publication. In the main body of the report, quotes from participants are used to illustrate the results of the survey (reproduced in *italics*). All other testimony is included at Appendices D, E, F, G and H, where it has been compiled to follow the chapter and section headings of the main body of the report.

3.3 Participant Breakdown

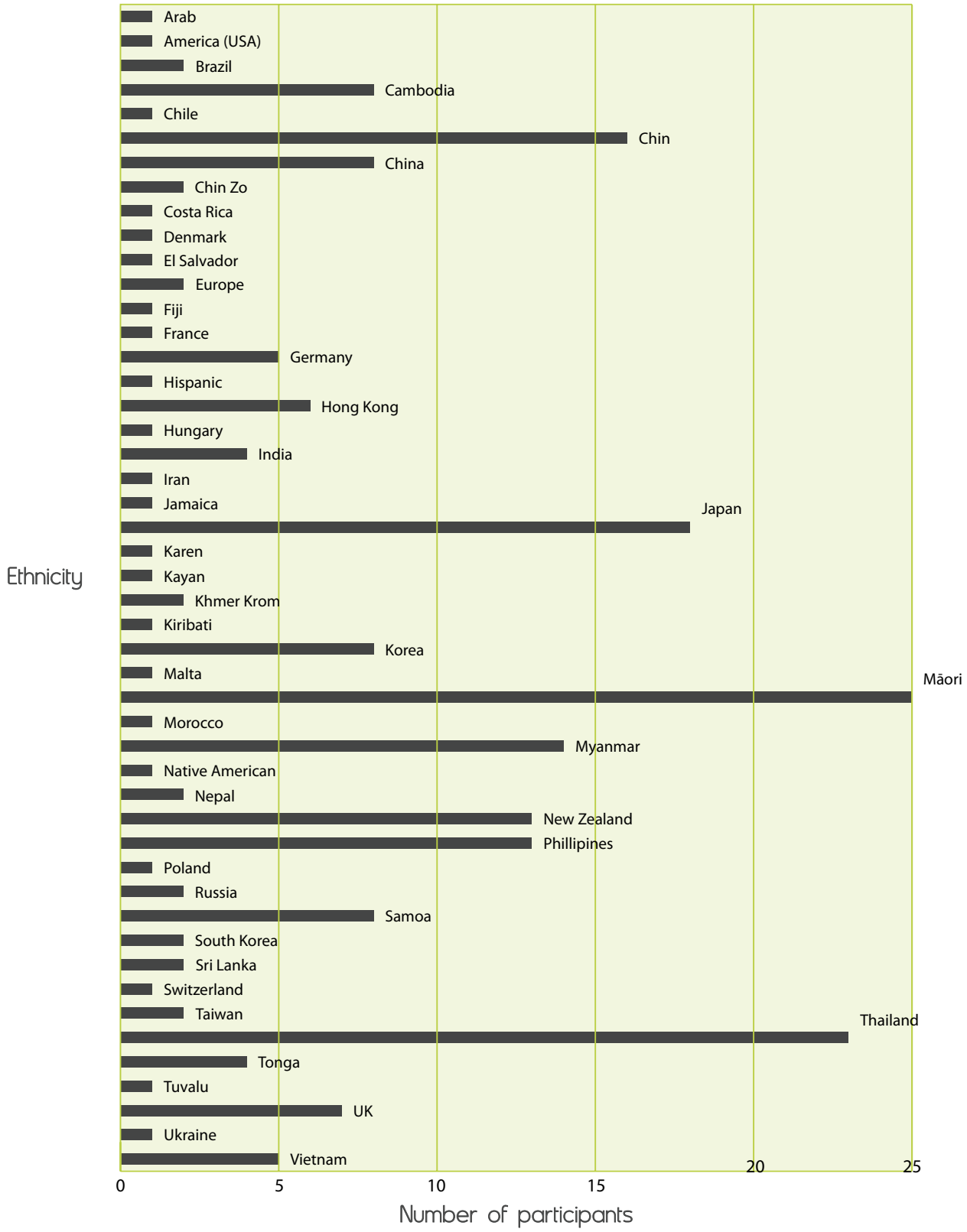
For the purposes of this survey, 30 focus groups took place, containing a total of 184 participants. Each participant was asked to record their age, sex, nationality/ethnicity, and how long they had been in New Zealand. No names were recorded. The sex ratio was 56% male to 44% female.

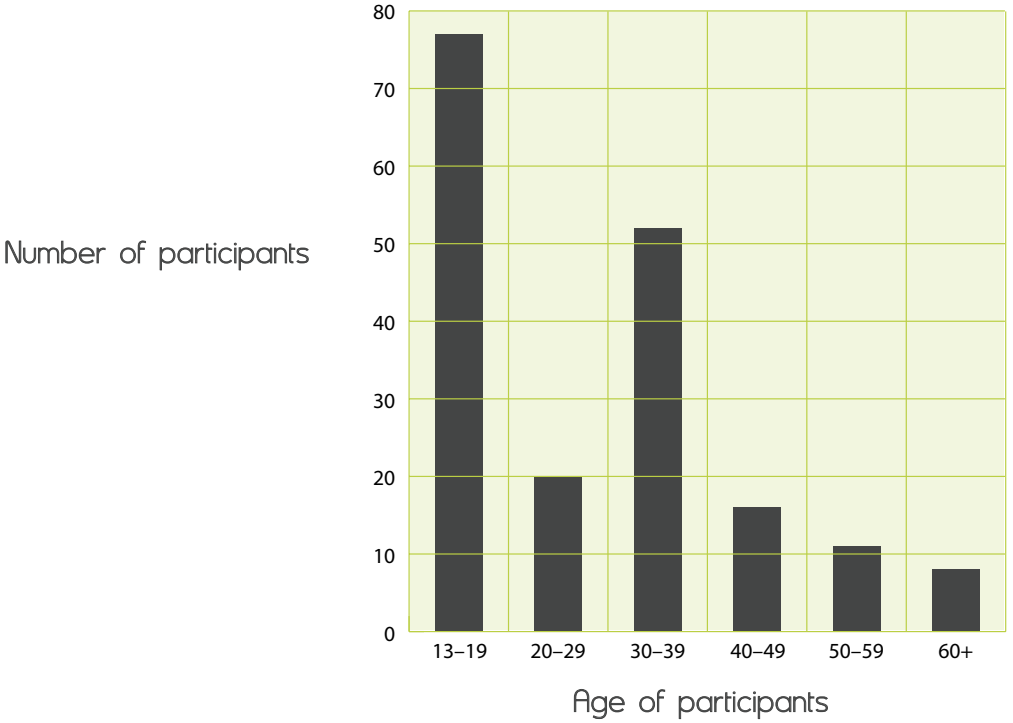
Under the 2006 Census, 'ethnicity' is defined as being "the ethnic group or groups that people identify with or feel they belong to.. Ethnicity is self-perceived and people can belong to more than one ethnic group".[26] As such, participants were asked to record the ethnicity/nationality to which they identified themselves and some recorded more than one. A total of 48 ethnicities or nationalities were recorded by those who took part in the survey.

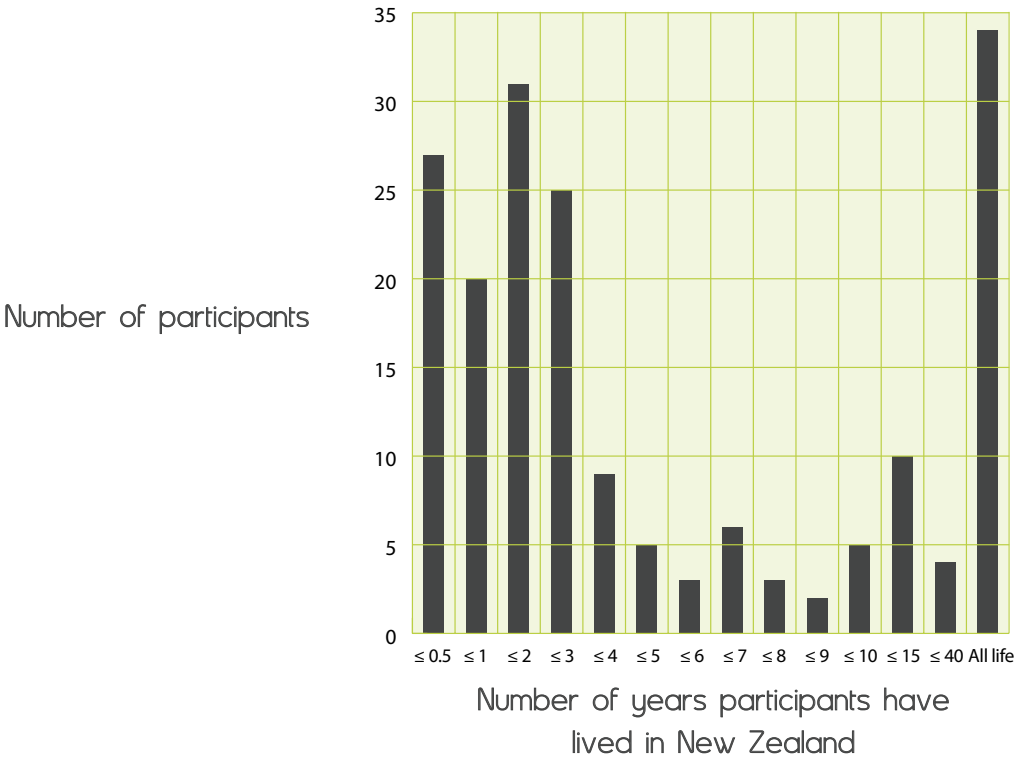
The participants' ages ranged from 13 - 82 years old. The experiences of some children, younger than 13, were relayed through their parents. The participants had been in New Zealand for between one week and all their lives.

---

26 Statistics New Zealand, http://www.stats.govt.nz/census/2006-census-information-about-data/information-by-variable/ethnicity.htm, 2009.


Arab
America (USA)
Brazil
Cambodia
Chile
Chin
China
Chin Zo
Costa Rica
Denmark
El Salvador
Europe
Fiji
France
Germany
Hispanic
Hong Kong
Hungary
India
Iran
Jamaica
Japan
Karen
Kayan
Khmer Krom
Kiribati
Korea
Malta
Māori
Morocco
Myanmar
Native American
Nepal
New Zealand
Phillipines
Poland
Russia
Samoa
South Korea
Sri Lanka
Switzerland
Taiwan
Thailand
Tonga
Tuvalu
UK
Ukraine
Vietnam
Ethnicity
0
5
10
15
20
25
Number of participants


Number of participants
80
70
60
50
40
30
20
10
0
13–19
20–29
30–39
40–49
50–59
60+
Age of participants


Number of participants
35
30
25
20
15
10
5
0
≤ 0.5
≤ 1
≤ 2
≤ 3
≤ 4
≤ 5
≤ 6
≤ 7
≤ 8
≤ 9
≤ 10
≤ 15
≤ 40
All life
Number of years participants have lived in New Zealand

3.4 Limitations

It is acknowledged that a reporting system is just one possible approach to combating racism. As the survey used as its starting point the fact that Nelson/Tasman needed a reporting system for racism, it inevitably restricted discussion of other responses. However, a final question allowed for participants to share their views on alternative measures to tackle racism.

Also, as the main object of the survey was to ascertain views on an eventual reporting system, the data is concentrated on this area. As such, the record of participants' experiences of racism is by no means exhaustive, nor systematic. This survey merely gives an insight into some of the experiences of those in Nelson/Tasman. When a reporting system is set up, it should provide hard data on racism in the area, including where, when and how often incidents occur.

Participant testimony was recorded by hand in focus groups and is as close as possible to the words used verbatim. However, [square brackets], in addition to the omission or replacement of words, have been used to hide the identity of any individual person, ethnicity, educational institution, shop or employer. Also, any offensive terms (such as those used in verbal abuse) have been reproduced in an altered form, so that the offensive term is not used, but can be recognised.

Despite the wide cross-section of ethnicity, age and background represented by the participants of this survey, it is acknowledged that they do not represent the exact proportions of those living in the Nelson/Tasman region (as per 2006 census). However, given the large numbers interviewed, it is believed that the results of this survey provide a fair representation of the local community.

The results have not, for the main, been broken down by ethnicity, sex, age or background. This is in part to protect the confidentiality of the participants involved, and also due to the fact that an eventual reporting system would not be divided up to service each demographic separately. However, clear trends arose for Asian participants and also for Māori and Pasifika participants.

- *Different ethnicities get treated badly in different ways.*

As such, the results have, where appropriate, been divided along these broad groupings. Also, individual testimony may refer to people as 'Asian' or 'Māori/Pasifika', as it is believed that this aids the understanding of participants' experiences, without identifying individuals or specific ethnicities.

Given the emphasis of the questionnaire and focus group discussion on the use of reporting systems, this report's recommendations will be limited to those relevant to setting up an eventual reporting system. It is hoped that this report will help engender ideas and inform future decisions, but it is not intended to provide answers beyond its mandate of recommending the best approach to introducing a reporting system for racist incidents in Nelson/Tasman.

4. Experiences of Racism in Nelson/Tasman

All focus groups were asked if they had been treated badly, due to the way they looked, talked or where they came from. This question was included to understand the scope of the issue, and the extent to which it is a problem in the Nelson/Tasman region. The group's discussion also allowed the participants to understand the types of behaviour that could be reported in an eventual reporting system.

The results drawn from this question are not intended to provide a complete picture of the frequency and type of racial harassment occurring in Nelson/Tasman. This data will hopefully be forthcoming once a reporting system has been set up for the area. Therefore, the following results should not be read as an exhaustive list of the participants' experiences.

Indeed, it was not necessary for any participants to share their experiences of racist abuse; they were all told that a simple yes/no answer was sufficient. However, many chose to speak about their experiences and welcomed the opportunity to do so.

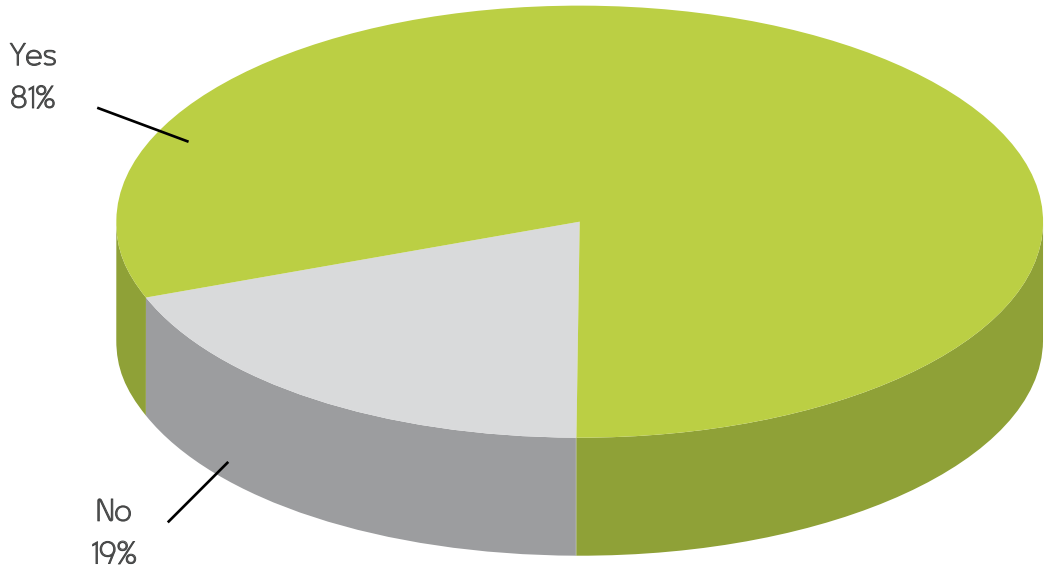
Although examples of 'bad treatment' were sometimes given to focus groups, it was up to the participants to decide what constituted 'bad treatment'. This is the same subjective approach that would necessarily form the basis of a reporting system. For the purposes of reporting, it is up to individuals to decide when a racist incident has occurred.

Question 1: Have you ever been treated badly because of how you look, the way you speak or where you come from?

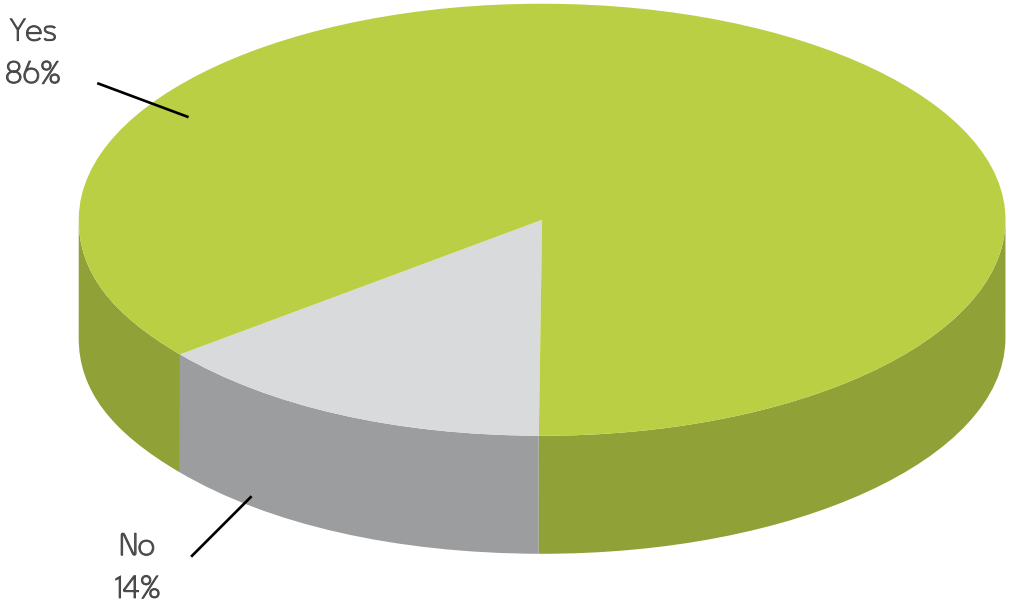
4.1 The Extent of Racism

The majority of participants had experienced 'bad treatment'; 81% personally and 86% as witnesses.

Participants who have personally experienced 'bad treatment'



Participants who have witnessed 'bad treatment'



Racism is clearly an issue in the Nelson/Tasman region, as the number of people experiencing racist incidents is considerable. However, if one looks closer at the data, the results are even more conclusive.

First, of those who had not, personally, experienced 'bad treatment', 49% were European or of European appearance. From the focus groups' discussions, it was clear that Europeans did not generally suffer racial harassment (although there were a couple of exceptions to this). If we remove those of European origin or perceived appearance from the data, then 89% of participants have experienced bad treatment.

- *It only happens to Asians, not Europeans. Why is this? It's not their country either.*
- *The only reason that I haven't experienced bad treatment, is because I'm a 'White [Māori/Pasifika]'.*

Secondly, several participants believed that, where others hadn't experienced 'bad treatment', it was due to the fact that they hadn't been in Nelson/Tasman long enough to have come across it. Indeed, one such participant had only been in New Zealand for one week. If we also remove those who the participants believed had not been in New Zealand long enough to experience 'bad treatment', then 92% of participants had personally suffered racist incidents in the Nelson/Tasman region.

- *The other two haven't experienced anything bad because they've just arrived in Nelson.*
- *Not yet!*
- *I hope it doesn't happen to me.*

The frequency with which participants had experienced bad treatment varied from once (or not at all) to daily abuse.

- *Not many times – rare incidents*
- *Heaps.*
- *It happens every day, if you go out everyday.*
- *It happens all the time.*

Although some participants described the incidents as occurring at all times of the day, others found that it was worse at night. The 'bad treatment' was experienced just about anywhere, but particularly in Nelson. The perpetrators were most often described as being young.

- *Afternoon worst, and Friday night, and nights.*
- *Anywhere you go.*
- *It happens inside and outside of school.*
- *They're always young and white.*

Some participants had not experienced any bad treatment whatsoever. A few also mentioned the good treatment they had experienced, and compared this to worse experiences elsewhere.

- *I've had no problems.*
- *It's only 1 or 2% of the population. Working with Kiwis is good.*
- *People in [my country] are more racist. Nelson people are friendlier and more respectful of other cultures.*
- *I felt more at risk in [my home city] than Nelson.*

There was a general perception that one of the reasons racism existed in Nelson/Tasman was due to a lack of exposure to different cultures. It was believed that the level of racism had in general declined, although its expression may be more frequent, due to the greater interface with ethnic minorities.

- *Big cities have lots of ethnicities, but Nelson is small minded, as there aren't as many different ethnicities here.*
- *In the North Island we feel at home - Auckland is very big and 'brown' - but Nelson is a very white city. It has a reputation for being very racist.*
- *13 years ago it was worse.*
- *More racial comments now, as before less Asians.*

4.2 The Nature of Racism – Abuse

Most participants had experienced some sort of verbal abuse. This was often shouted from cars.

- *Shouted at in street very often.*
- *They always say "go home!"*
- *Called 'n**ger'.*
- *My sons were told they were a 'sh*t race' by other [primary] school boys.*
- *Young people driving cars shout "f**k you! Get out of my country!"*
- *Cars driving past, with people shouting "f**king Asian!"*
- *People shout "go back to your country!", "motherf**ker!", "you look like a freak!", "you freak!", "you're not meant to be here, go back!" usually from cars.*

The participants sometimes didn't understand the verbal abuse, particularly when new to New Zealand. However, they quickly learnt the meaning of some offensive terms. Indeed, it was striking that several participants could not speak English and yet knew the words 'f**k Asian'.

- *People give the finger – I didn't understand before. My son said "they're saying f**k you mum".*
- *Young girls say "f**k" - I didn't understand, but my friends said so.*

Many participants had experienced things being thrown at them on the street or from cars.

- *I have witnessed an incident where youths in a car have thrown food and shouted insults at [Asian] friends standing on the footpath.*
- *A raw egg was thrown at me from a car.*
- *Someone threw a water balloon at me and my daughters while shouting "f**k Asians, go back to your own country".*
- *A group of 'brown skinned' youths had cans and bottles thrown at them by an older youth passing in a car.*
- *A youth threw bottles out of a car at Asian students, which smashed on the ground beside them.*

Some participants had been intimidated through being followed, bullied, threatened or getting nuisance telephone calls.

- *Someone said "Asian" and made a motion as if to slit throat.*
- *A car was revved and "bang bang, shoot 'em up" shouted.*
- *I used to get 36 calls in one day from someone. He thought I was [Asian].*
- *He's bullied by a Kiwi student at school, because he's Asian and has a different cultural perspective.*
- *We owned a fish and chip shop. One man said to our customers "they will spit on your food".*

Some participants had experienced damage to property. They believed that they were targeted due to their ethnic origin.

- *My neighbour threw rocks through our house window at night.*
- *Vandalism to back windshield – Asians are targeted.*
- *My car's headlight smashed while parked outside my home.*
- *After a cricket match, water balloons filled with pink paint were thrown at my uncle's shop.*

Finally, some participants had experienced physical violence. They were fewer in number, as compared to those suffering verbal abuse, but they still represented a sizeable minority.

- *I was standing outside a fish and chip shop with a friend, when a girl came from behind and hit me on the head.*
- *Skinheads kicked my friend's face.*
- *At the skate park, two white guys and three kids came for [Māori/Pasifika]. They were stabbed.*
- *Last year at fish and chip shop someone hit son, and said "get out". Son say "why hit?" He say "you look like [Asian]".*
- *Threatened with a knife.*

4.3 The Nature of Racism – Discrimination

Several participants had experienced 'bad treatment' at school, or described their children's bad experiences at primary school. Racism is clearly learnt from a very young age. Bad experiences came from other pupils or from teachers.

- *It affects kids, even at a young age – my child, at 5 yrs old, was kicked and pushed on his first day at school.*
- *Girls at school call my friend a n**ger.*
- *My kid's primary school portrays 'dark' people as poor, dirty and to be pitied; and refugees as wearing rags. They had a 'dress up as refugee day', when they told the kids to dress in rags and make themselves look dirty.*
- *Teachers treat us like we're dumb because we have an accent.*

In particular, nearly all Māori/Pasifika participants of school age found that their teachers would discriminate against them and punish them to a greater degree than other students. One focus group, of Asian students, found that its school's racism policy was effective.

- *Teachers can treat us badly. Like one said "just because you're [Māori/Pasifika], it doesn't mean that you can get away with stuff. You're giving [Māori/Pasifika] a bad reputation and [Māori/Pasifika] already have a bad reputation."*
- *We get into trouble if we talk in class, but others get away with it.*
- *Different treatment - the teacher doesn't take it [racism] seriously; but if it's the other way round, it's different.*
- *The trouble is outside school – if something happens inside school, we can tell someone straight away.*

Some participants had suffered racism in the work place. The 'bad treatment' had come variously from colleagues, clients and employers. Some participants explained the difficulty in dealing with this type of racism, as their jobs could be at risk. At one participant's workplace, the racial harassment policy was found to be effective.

- *Two days ago at working place, there was writing "f**king Asian" on table, as some people leave [redundancies].*
- *I applied twice, once using an English name and once in my own name (with the same qualifications). The English name got an interview, but the application in my own name got nothing.*
- *The first six months at work was bad, and I was treated badly by colleagues. I ignored them, as I didn't want to be out of a job. As long as money's coming in, it's OK.*
- *There are rules and a policy for dealing with and reporting racism. This helps.*

Several participants described being treated badly in shops and banks. The nature of the discrimination differed, depending on the ethnicity involved. Shops assistants were often suspicious of Māori/Pasifika participants, and ignored those of Asian appearance.

- *One year ago, at a pick your own berries, the owner said "you are not welcome here". I left.*
- *Ignored while waiting to pay – served last.*
- *Assistants following you in shops, thinking you're going to steal stuff.*
- *Security people stare at you and bag check you in shops.*

Some participants described the difficulties they had when renting accommodation. On the one hand, landlords could refuse to rent to ethnic minorities; on the other, neighbours could harass them to the extent that they had to move out (cross-reference to items being thrown and damage to property).

- *Turned down for rental, but the same landlord gave the same flat to my husband, as he is English.*
- *My sister has problems with her neighbour. Always angry, they don't like Asians.*

Some participants had experienced 'bad treatment' from the public sector. This usually involved the police.

- *Once a woman came with a policeman saying I had stolen her dog. When I tried to talk, the policeman told me to shut up.*
- *Police stop you more if you're Asian.*
- *I made a complaint to the CEO of Nelson DHB about the way [Māori/Pasifika] mothers are treated in maternity wards.*

Most participants explained that some 'bad treatment' came through 'subtle, little things', which showed that they were not accepted by the larger community.

- *Not being accepted by Kiwis.*
- *Teased for what you look like, your culture and the way you talk.*
- *My daughter said she was happier at a primary school where there were 'dark people' like her.*
- *It's like they think there are two classes of people. They're not rude, but they let you know that they're above you. They may be polite, but they believe they are more important.*
- *Young guys say "speak English" when I speak with my son in [Asian language].*
- *An old white woman said about my [Māori/Pasifika] partner: "be careful with him, because they're lazy".*

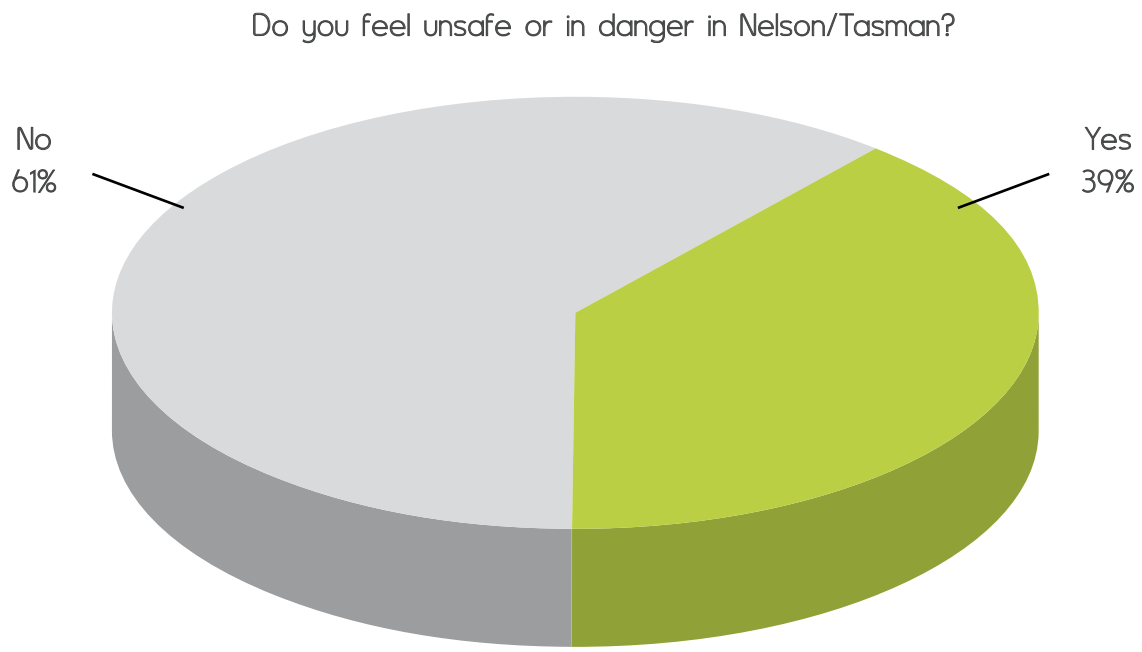
4.4 The Effects of Racism

Many participants described feeling afraid or traumatized following an experience of 'bad treatment'. These participants often became isolated, and some had to move house or leave the Nelson/Tasman region. Others were affected at work.

- *My daughter comes alone from school and I'm scared for her safety.*
- *Each time a car with a loud engine comes by we tense up and watch out, expecting something to happen.*
- *My daughter asked me not to talk in our language, as people would think that we're freaks and we'd be in trouble. I want my daughter to be proud of her culture but she's afraid to use her own language in public.*
- *We had to move house.*
- *For a while I couldn't walk on the street and had to drive everywhere.*
- *It makes you want to stay at home and not go out.*
- *I nearly had to shut down my business.*

Question 2 - Does this ever make you feel unsafe or in danger in Nelson/Tasman?

A total of 39% of participants said they felt unsafe or in danger in the Nelson/Tasman region because of the racism they had experienced.



Most participants who described feeling in danger were woman or young people. They explained that they mostly felt in danger at night. A few pointed out that they were never in situations where they could feel in danger, as they would not go out at night. Many felt safe in the area or, if they did feel in danger, it was not due to racism.

- *Yes, especially when on our own (women).*
- *Class mates said if I go out at night, not to do so after 9pm or in the middle of the night, as once they saw violence at night.*
- *We don't go out at night, therefore we don't encounter it. Our lifestyle means we're not in situations where we would be afraid.*
- *Not physically.*
- *We feel 80% safe.*
- *Nelson/Tasman very safe.*

The groups' discussions explained why relatively few participants felt unsafe or in danger, despite having suffered racist incidents. First, some participants don't find 'bad treatment' threatening, as they are so used to it, or believe the perpetrators are not malicious.

- *Used to it now; I just ignore it.*
- *Some people brush it off, but for others it is very hurtful.*
- *At first I felt very unsafe. Now we're here a long time, it's OK.*
- *Often it is a lack of awareness, and ignorance not malice.*
- *Joke – I don't take it seriously.*

Secondly, some participants, particularly young men, showed a certain amount of bravado when asked if they felt in danger. In some cases, this bravado had spilt over to retaliation.

- *They're scared not us - they're threatened by us.*
- *I don't want any more violence in my life but it is hard when they make me feel angry.*
- *I could kill them with my hands if I wanted to.*
- *Seen a lot among friends – it happens to Asian friends and they retaliate.*
- *If we chase them, violence can lead to violence, which makes things worse.*
- *They start it [with racist abuse], then you finish it by fighting and get stood down, a criminal record and labelled for the rest of your life.*

The complacency with which 'bad treatment' is experienced by some participants, and the anger or retaliation that it provokes in others, are further examples of the way in which racist incidents affect those living in the Nelson/Tasman region.

A final effect of the racism experienced in Nelson/Tasman is a general disillusionment with life here.

- *Nelson people think that Nelson is very peaceful and nice and quiet, but it's not a nice place for me, because if you know you will get shouted at, why would you go out?*
- *I had been told that New Zealand was a paradise. It's more like 'Paradise Lost'.*
- *Before coming to New Zealand, we had heard New Zealand was a peaceful place, and that men and women could walk together, and people were equals. We are disappointed, as there is not the equality, and people shout "F**k you, you Asian".*

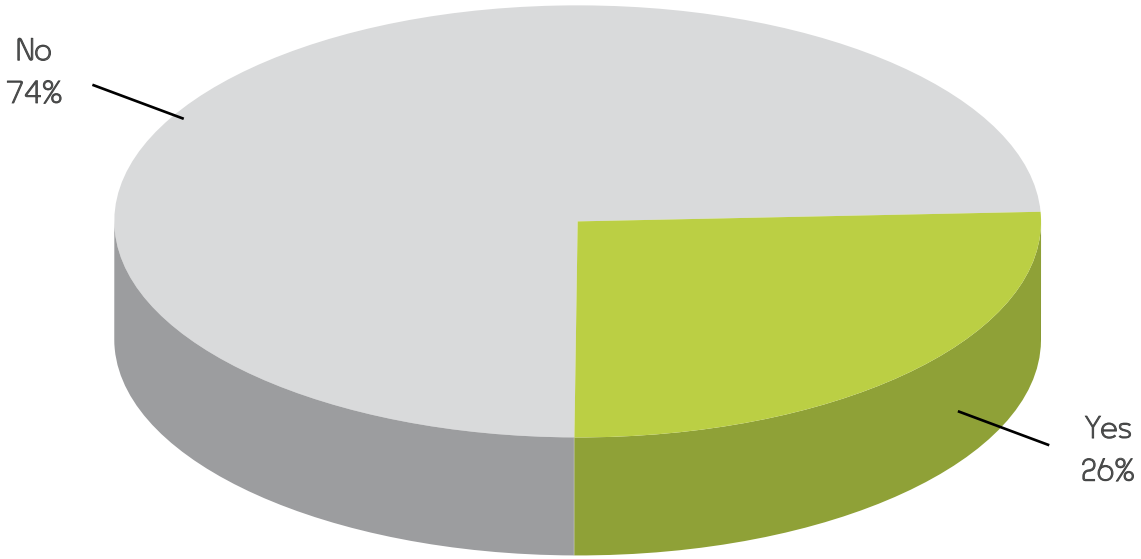
5. Current Approach to Reporting in Nelson/Tasman

5.1 The Current Reporting of Racist Incidents

Question 3 - Have you ever reported it? (ie told someone about it)

Only 26% of participants who had experienced or witnessed 'bad treatment' had reported it, or told anyone that it had taken place.

Have you ever told anyone about the 'bad treatment' you experienced?



The reporting was generally done verbally, although two participants had each written a letter of complaint.

Over half of those who had reported an experience of 'bad treatment,' had done so to their friends or family. Of those reporting to friends and family, approximately half did not report anywhere else. As a result, of those participants experiencing 'bad treatment', only 21% had reported it to the authorities.

- *Everyone will talk with friends.*
- *Home-stay mother, for big and small things.*
- *I told my partner.*

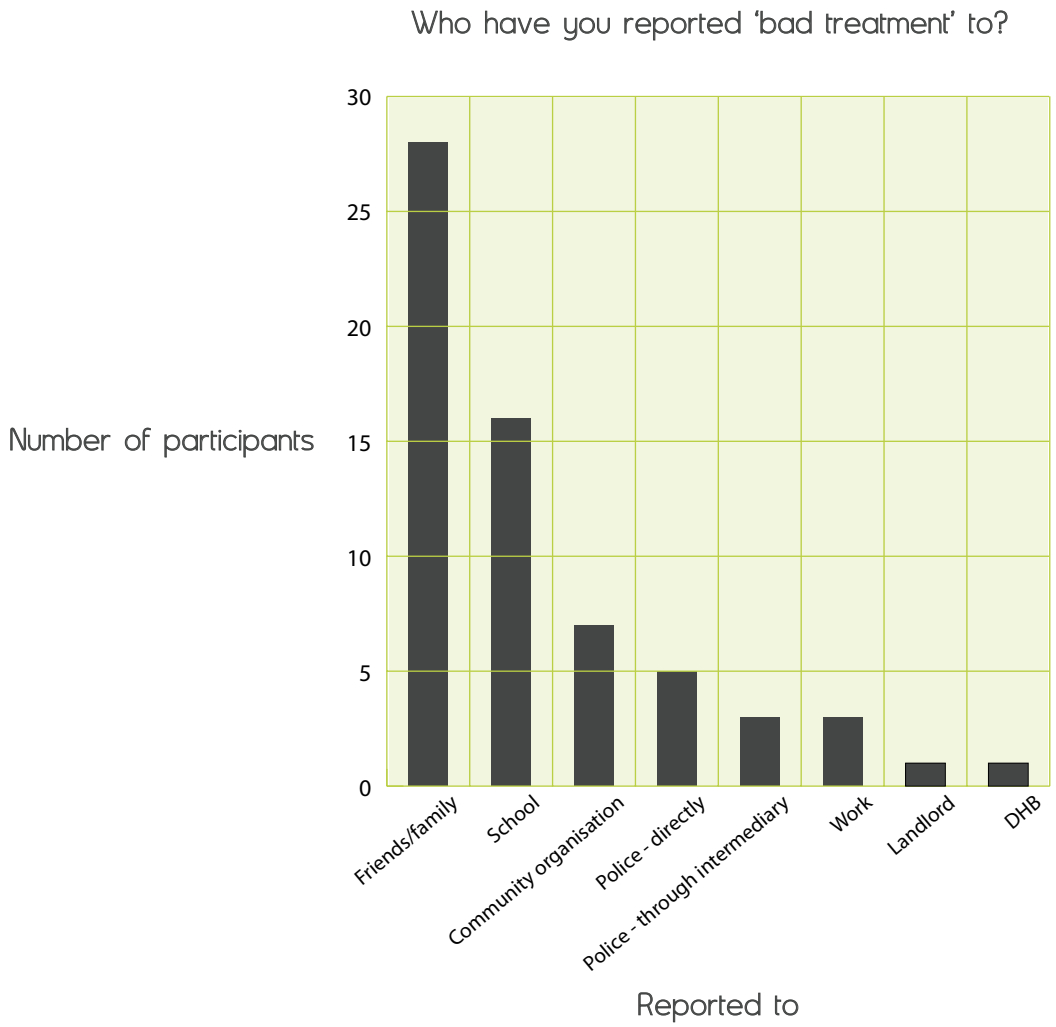
Several participants had reported their experiences to schools, either to teachers or to an International Dean. Some found that this helped their situation, whereas others were less satisfied (as discussed in the next section). A few participants had reported to their employers or supervisors. This seemed to achieve positive results.

- *The trouble is outside school – if something happens inside school, we can tell someone straight away*
- *International Dean – I only reported the bullying in school, not the shouting on the street.*
- *At my work, there's a procedure for reporting racism. It worked well.*

Some participants reported their experiences to community organisations, such as Refugee Services, Nelson Multicultural Council or the local iwi. Only a few participants had reported their experiences directly to the police. A few had also reported to the police via third parties, such as family or friends.

- *I reported by phone to Nelson Refugee Assistance.*
- *Police – a few times, in person and phone.*
- *I told my Kiwi husband, who then told the police.*

Finally, individual participants had made reports to service providers, such as landlords or the DHB. No reports were made to shops.



Question 4 - Why would you not report it?

5.2 'There's no Point'

Many participants explained that they had not reported racist incidents, as they believed that their reporting will not change the situation. This was generally due to a perception that the authorities could not or would not act upon the information.

- *It happens every day, so why should it change? It should change, but we don't think it will.*
- *What's the use – the problem is the law.*
- *Nobody cares.*
- *They're not going to do anything.*
- *What can they do?*

Some participants had experienced a bad response when reporting in the past, or believed that insufficient action was taken. This was universally the case for Māori/Pasifika school students. A few participants had received an unsatisfactory response from the police.

- *Sometimes I don't report – if I tell Kiwis, they say "just ignore them".*
- *No-one takes it seriously.*
- *Kids call other kids 'n**ger' at [primary school], and the school doesn't take it seriously – no action is taken and therefore no one complains.*
- *They don't do anything. They yell at us. They say they'll sort it out but they yell at us [at school].*
- *I called the police 3 times to report my car windscreen had been smashed with a rock outside my flat, but they never came.*

A few participants explained that they did not feel comfortable reporting to people outside of their communities, due to a lack of understanding. They believed that only those who had experienced 'bad treatment' could truly understand what they were going through.

- *I was hit by a teenager. My ex-partner was shocked. When he told his colleagues, they didn't believe it had happened. This was very traumatic again. I didn't want to talk to white people for a while, as there was a lack of understanding.*
- *If you report to a teacher, they wouldn't understand, as they're all white.*
- *There's no point in reporting, unless it's to a [Māori/Pasifika] teacher.*

Some participants felt that there was no point in reporting, as they felt that the 'bad treatment' was too minor to report. They often believed that the incidents were not against the law and some would have reported to the police, if something more serious had occurred.

- *Low level stuff not worth reporting.*
- *Hard to go through these things, like verbal abuse, but it's within the law.*
- *It's not a big crime, just a small thing and so not important to report.*
- *Little things, don't want to make it a big deal.*
- *If too intolerable or urgent would contact the police.*

Many participants found the 'bad treatment' to be normal, and so unnecessary to report. For many, this was due to the frequency with which they experienced racist incidents. For others, racism was accepted as a part of life.

- *Living with [Asian] friends and everyone has similar experiences; we just accept it, but we don't like it.*
- *Shouting is normal, we're used to it.*
- *I don't take it seriously.*
- *It's down to ignorance and not spiteful.*
- *Asians and Kiwi have different cultures; therefore they sometimes misunderstand each other.*

5.3 Practical Problems

Many participants had not reported their 'bad treatment', as they did not know how, where or to whom to report. Some were not sure if they 'should' report racist incidents.

- *Who am I going to tell?*
- *I only know how to report if it's a serious physical assault (to the police); but it's not clear what to do if it's only verbal.*
- *I don't know if I need to.*
- *I'm not person suffering – it happened to a friend.*

Several participants would not report incidents because of language difficulties. Even some of those who had a good level of English found it more difficult to express themselves following a racist incident, due to trauma or the sensitive nature of the issue.

- *Language a problem, not enough English.*
- *Language barrier.*
- *When emotional, it is difficult to explain in English.*
- *I find it difficult to talk to the police, because after an incident it is difficult to speak in English.*

Several participants chose not to report an experience of 'bad treatment', as they felt they did not have sufficient evidence of what had occurred. This tended to be due to the speed of the incident or a lack of witnesses. For some, there was a perception that, if they did not have proof of what occurred, the authorities would not believe them.

- *It happens too fast – how do you report if you can't describe the person?*
- *It's difficult to get the car number plate.*
- *I don't think to look at them; it could cause more problems if we look at them.*

- *Always two sides to the story when a complaint is made.*
- *It's difficult to prove and the police need proof.*

For some participants, reporting was too much of a hassle. This was often due to the time it would take to report or simply because there were so many incidents, that it would be impractical to report them all.

- *So many questions are asked, so I couldn't be bothered. It would be a hassle.*
- *Easier not to.*
- *Not easy to report. A friend told me it's not easy to call the police.*
- *It takes too long.*
- *Too many to report.*

5.4 Not feeling Secure

Several participants would not report a racist incident, for fear of what might happen next. They were mostly concerned about the perpetrators finding out that they had reported and, as a result, experiencing more abuse or other problems.

- *If something happened – they'll guess who reported.*
- *I'm scared that there would be a problem if I reported – protections are necessary to ensure confidentiality, especially as Nelson is such a small place.*
- *I could be afraid of the effect on our business or the children.*
- *Fear of having to meet that person again and retribution.*
- *Scared of more violence.*

Some participants explained that, as such incidents would not be reported in their own culture, it was difficult to do so here. Others spoke of bad experiences in their home countries, and found it difficult to trust the police (or other authorities) in New Zealand as a result.

- *In my own culture women don't talk about this, they keep quiet.*
- *I find it hard to use the police because of my own culture, even though I know it's OK and I've been in New Zealand long time.*
- *It's hard to explain or understand, but sometimes I think it's not safe to report, as it was like that in the refugee camp and I got used to it.*

A few participants explained that they were unable to report their experiences of 'bad treatment' because they felt so upset by the incident. Others did not want to make a fuss.

- *Angry and emotional. Heart beating fast, and just want to go home.*
- *Scared – run back home after bad experience.*
- *We don't want to be different or draw attention to ourselves. We want to fit in, so we don't make an issue of it.*
- *Worried that I won't be taken seriously, or be a nuisance or waste of time.*

A couple of participants would not report to avoid being seen as a 'victim'. Perhaps as an extension to this, some participants preferred to 'sort out' the problem themselves. This tendency to consider retaliation was more frequent where participants believed that there was no point in reporting.

- *Reactions may be patronizing.*
- *I sort it out myself.*
- *You can sort it out faster yourself – it could be verbal or physical.*
- *We know nothing is going to happen with the teachers. It makes you want to take it into your own hands and fight, and then you get into trouble.*

As can be seen from the above discussion, the reasons for not reporting depend greatly on the individual concerned and the incident that has taken place. An eventual reporting system would need to take into account each of these variables. The way in which this can be done will be considered in the following chapter.

6. Towards a Reporting System for Nelson/Tasman

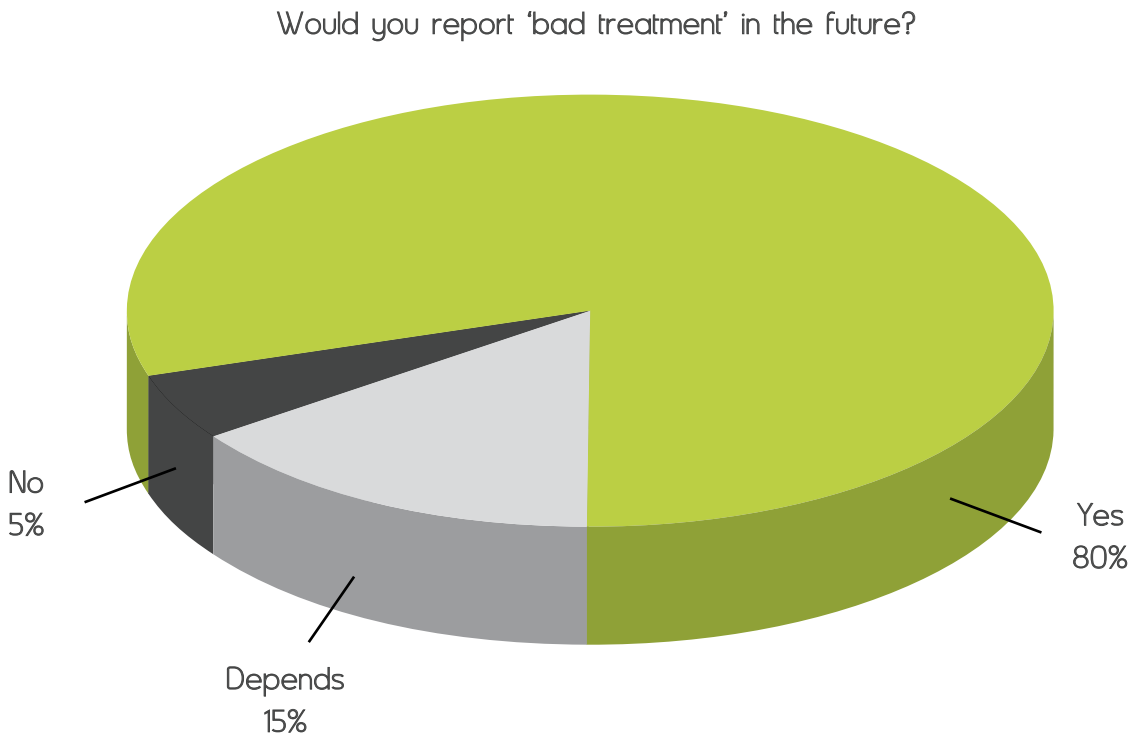
6.1 The Future Reporting of Racist Incidents

The participants were asked if they would be willing to report 'bad treatment' in the future, with the following information:

- What happened
- Where it happened;
- When it happened; and
- What the person looked like.

It was explained that no name or contact details would be required.

Question 5 - Would you be willing to report it in the future?



An overwhelming 80% of participants would be willing to report racist incidents in the future.

- *I would report it so it doesn't happen again. If it happened again I would report it again.*
- *We would be happy if there was a phone number we could ring. We would ring a lot.*
- *I hope a system will be set up.*

A further 15% of participants would be willing to report 'bad treatment' under certain circumstances. Most of these participants would report only if it were easy to do so. Some would only report if the incident were sufficiently serious, or if the abuse continued over a period of time. A few would require encouragement by others.

- *If easy to access.*
- *Depends on system - if easy.*
- *If really serious.*
- *If it carried on over a period of time.*
- *If asked.*
- *It would very much depend on the situation - how supported we felt and whether it was confidential.*

Only 5% of participants would not be willing to report racist incidents in the future. This was generally due to a fear of their identity being discovered, or a bad response in the past.

- *They would still know it was me.*
- *I don't have much faith in the police.*

Given the large proportion (79%) of participants who are currently not reporting racist incidents to the authorities, it was striking that so many were willing to do so in the future. It is believed that this change of attitude was mainly due to the information given to participants regarding the concept and practice of reporting racist incidents.

In particular, the advantages of reporting 'bad treatment', including low level incidents, were explained in each focus group. For some, it was also explained that no proof was required in order to report 'bad treatment'. The data collected from a reporting system would contain incidents that the individuals reporting perceive to be racist. The need for objective testing of facts would only arise once, and if, the matter were taken further.

- *If someone says they didn't do it, how would we prove it happened?*
- *When treated badly, how do I know if it's racism or something else?*

Recommendation I:

It should be explained, in person, to ethnic minorities living in Nelson/Tasman the reasons why it is useful to report racist incidents, the types of incidents that can be reported and how the reporting system works.

Question 6 - What would make it easier for you to report?

Question 7 - Through which method would you feel most comfortable reporting?

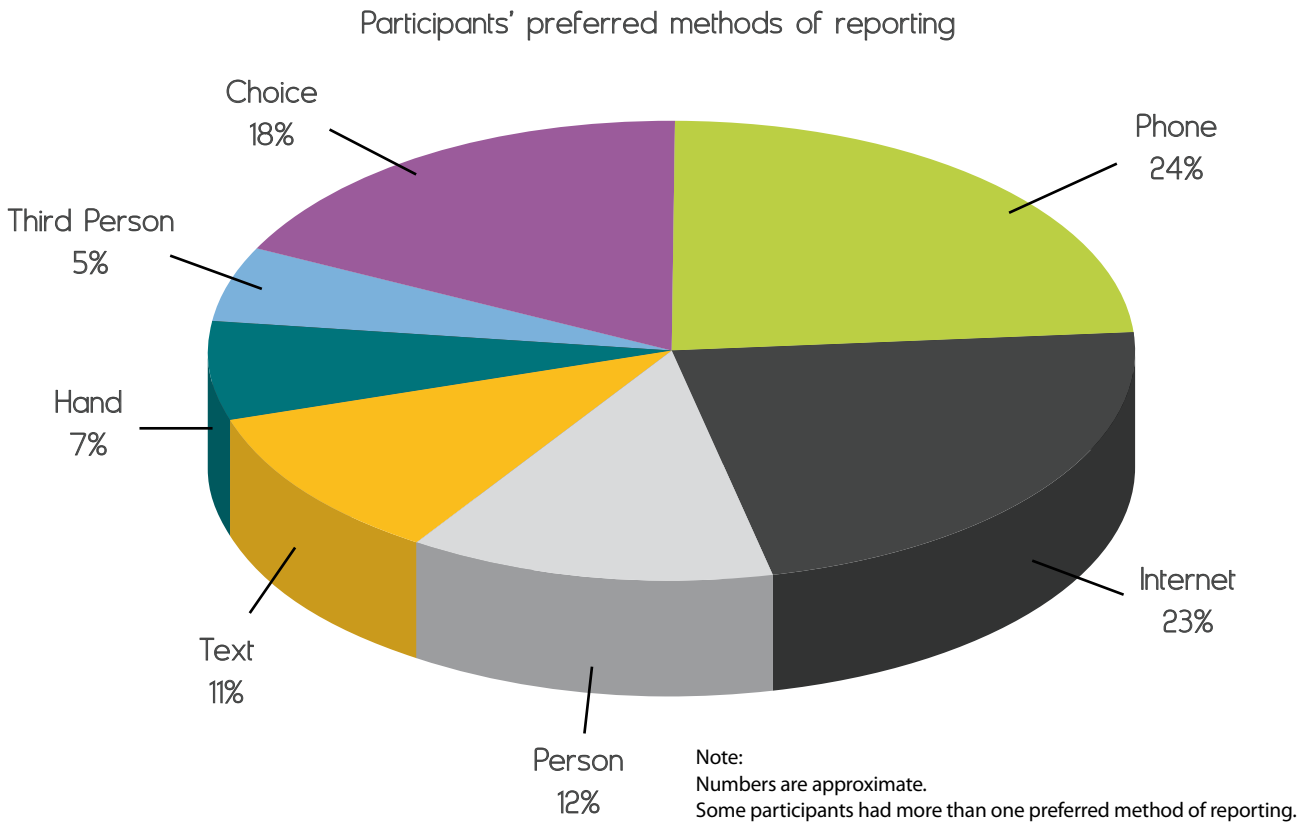
6.2 Accessibility

Many participants would be willing to report racism, if it were easy to do so. The extent to which an eventual reporting system would be used in Nelson/Tasman will depend upon its accessibility.

- *It must be easy to do.*
- *Accessibility for how and where to report.*
- *24 hour reporting system necessary.*
- *If you have to pay, not many people would report.*
- *It needs to be simple.*

Recommendation II:

The reporting system should be simple and quick to use, requiring a minimum of information. It should be accessible 24 hours per day and not require payment for use.



All participants were asked which method of reporting they would prefer. The most popular form of reporting was by telephone, especially if a serious incident had taken place. However, some participants would not feel comfortable reporting by telephone.

- *Good if 24 hour service and can get through to an actual person. Also, it's very immediate, which is good if there's a serious incident.*
- *0800 racist helpline.*
- *Easier to express yourself talking.*
- *It's nice to think that there's a human on the other end.*
- *I'd be scared to make a telephone call - can't see and more difficult to understand.*

A large proportion of participants favoured internet reporting. However, over a quarter of participants do not have internet access or do not know how to use the internet. Of those who do use the internet, some preferred not to report online.

- *Internet easier, as hard to understand [spoken English].*
- *Make it easier by having set spaces to click on a website and boxes to check. An example situation would also help, so we know what to do.*
- *I don't like using computers.*
- *I'd prefer to report verbally.*

Several participants stated that they would prefer to report in person, particularly if a serious event had occurred or they were upset. However, others found it would be difficult to report in person.

- *Sometimes face-to-face communication is easier.*
- *A survey is OK online but, for relief, in person is better.*
- *So taken seriously, not as joke.*
- *People may be too shy to go in person.*

Some participants preferred reporting by text, by filling in a form by hand, or through a third party.

- *Texting is best, as it's immediate and discrete.*
- *Text, if a small event.*
- *Reading is much easier in English than listening, so a form would be easier.*
- *Maybe ask someone else to report for me.*

Ultimately, the preferred method of reporting depended on the individual concerned and the type of incident that had occurred. Several participants asked that a range of reporting methods be available.

- *It really depends on the incident, what happened, who did it, who's reporting, if it was a physical attack and if it was in private or in public. All this would affect how we would report.*
- *It depends on the situation – if a small event, internet would be best. If something big, then face-to-face is better.*
- *It would be good to have an option, and choose from a range of methods.*
- *Depends – all should be possible.*

Recommendation III:

The Nelson/Tasman reporting system should include a range of reporting methods, including a minimum of internet, telephone and face-to face reporting. All methods should capture the same information, so that it can be collated in a database.

It is important that each method of reporting captures the same basic information, so that reports received through each medium can be entered into the same database. As such, if a text option is offered, the service would have to call back the person reporting in order to record the necessary information.

6.3 Support

Several participants would need some support in order to use a reporting system. This support could come in many different forms. Some participants would need to know that their report would be taken seriously, or know what would happen to the information reported.

- *Knowing something would happen.*
- *Believing people will listen.*
- *Know people care and take it seriously.*

Some participants would find it easier to report if they knew the person receiving the report would show support and understanding. A few participants believed this could only come from those in their own community.

- *If encouragement and support.*
- *If acceptance and understanding that it was a scary, bad experience.*
- *Good to report to someone from your own culture, as there's familiarity and common ground. They've experienced it too and understand.*
- *Talk to [Asian] community or sponsor or teacher.*
- *If we were reporting to [Māori/Pasifika] people, or people of the same background.*

A few participants were not comfortable reporting to the police. For them, it would be important to have another avenue through which to report. Others, however, preferred reporting to the police.

- *If not to police.*
- *Need separate organisation to deal with this.*
- *Police only option considered.*

If the reporting system is fully explained to the various ethnic minorities living in Nelson/Tasman, as set out in Recommendation I, it is believed that those suffering racism would feel more supported, and thus more likely to report. Further recommendations to help support those reporting are set out below.

Recommendation IV:

Training should be provided for those receiving reports, as is the case for most agencies dealing with vulnerable individuals. This training would help provide support for those reporting and also for those receiving the reports.

Recommendation V:

A community representative should be appointed for each ethnic minority requiring support for reporting racist incidents in Nelson/Tasman. Training should be provided so that the community representative can explain the reporting system to their own community and also receive reports, where individuals do not feel comfortable reporting elsewhere.

Recommendation VI:

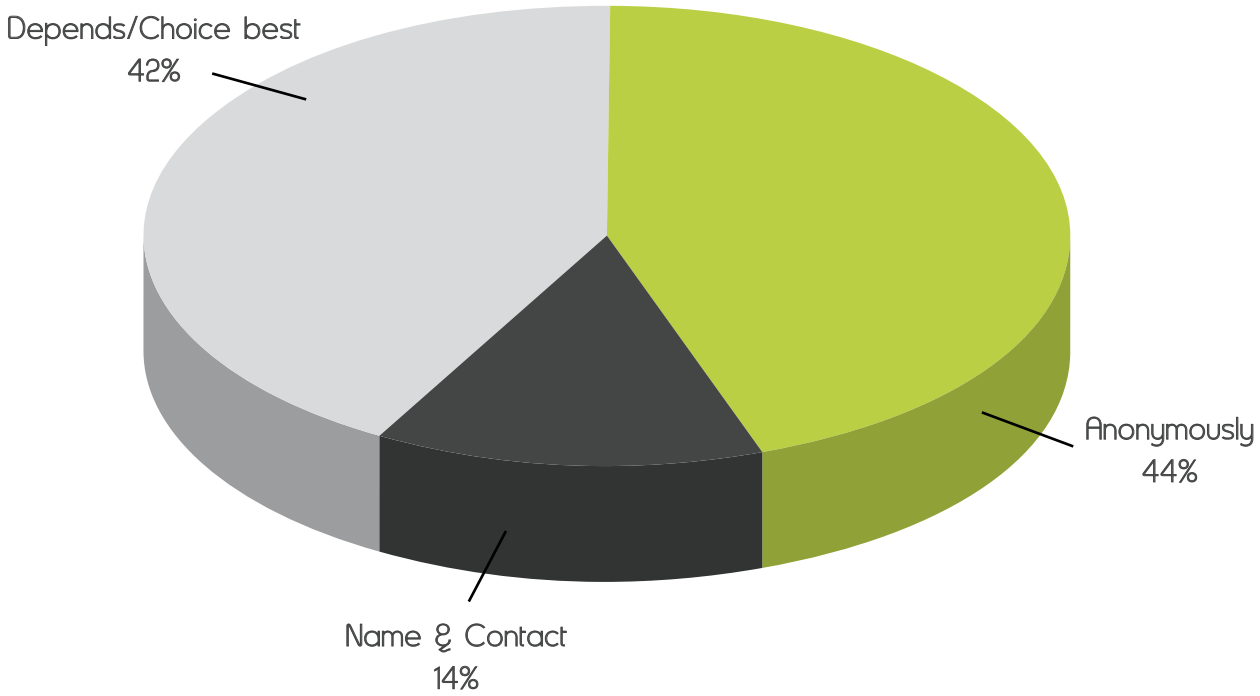
The reporting system should be presented as being separate to, though supported by, the police.

It is hoped that this will encourage more people to report, while building confidence in the police. It could also be explained that the police will act upon individual incidents, if requested by the person reporting.

6.4 Confidentiality

All participants were asked whether they would prefer to report with their name, with their name and contact details, or anonymously.

Would you prefer to report anonymously or with contact details?



The majority of participants (44%) preferred to report anonymously. This was generally due to a fear of the consequences, if their identity were discovered.

- *Anonymously - as you could get in trouble with the person you report.*
- *It would be dangerous to leave contact details.*
- *If something happened in school, they could find out and there would be more trouble.*
- *I worry that the police would say who reported and give my address.*

Some participants preferred to leave their name and contact details, usually to ensure that they could receive feedback regarding their report. A few suggested that a pseudonym could be used so those reporting would feel safe, but the authorities could keep track of the reports submitted by individuals and contact them if necessary.

- *Contact details best, if you want feedback.*
- *If don't give address/name, how know what happens next?*
- *It would be good if a fake name were possible, like a pseudonym, so the person taking the report knows it's you, but no one else does.*

For a large proportion of participants, it would be best to have the choice of reporting anonymously or with contact details. For many, the confidentiality sought would depend upon the circumstances of each case.

- *Best to have a choice of all three options.*
- *Depends on person involved.*
- *Depends on how serious it is. If it's serious, we would leave our name and contact details.*
- *Depends on what happened - if violence, then contact details should be provided, as it is a duty to be a witness, if easy.*

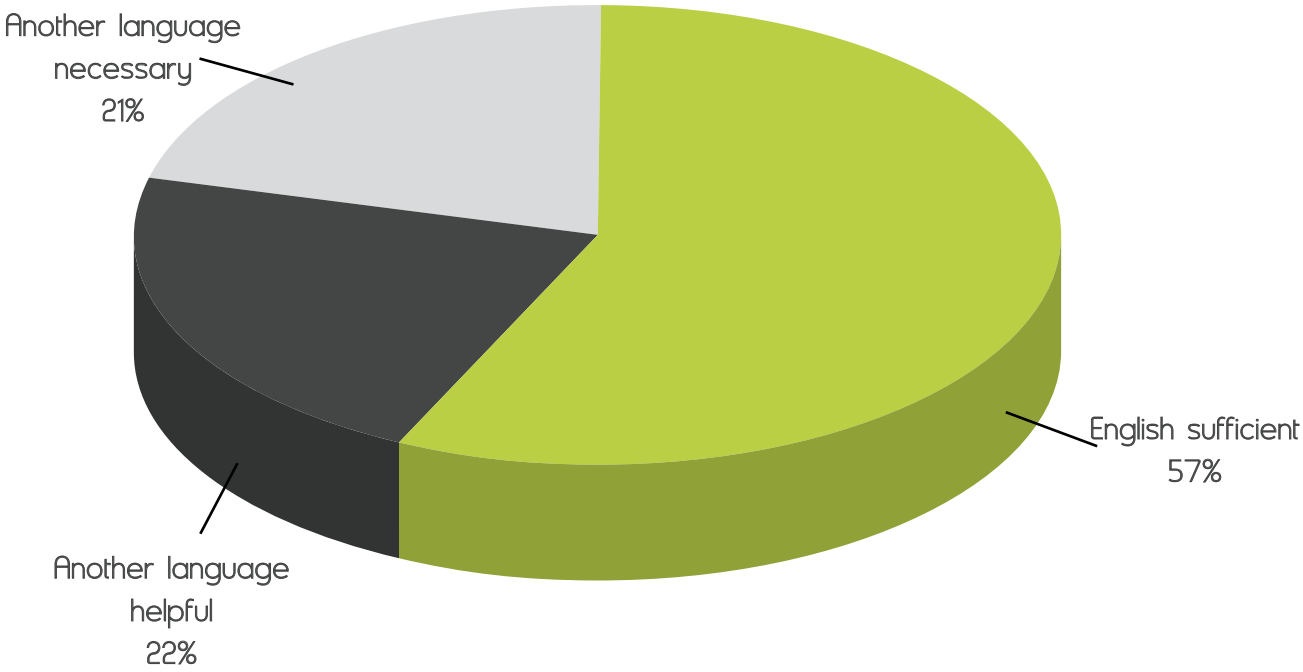
Recommendation VII:

The Nelson/Tasman reporting system should give the option of reporting anonymously, or of leaving a name and contact details.

6.5 Language

All participants were asked whether they could report in English and, if not, which other language would be needed. The majority of participants felt comfortable reporting in English.

Would you feel comfortable reporting in English?



However, over one fifth of participants would not be able to report racist incidents if English were the only language offered.

- *English not good.*
- *Our own language.*
- *I would report it to the police, but maybe they wouldn't understand my language.*

Some participants would be able to report in English, but would find it easier to do so in another language. As a result, they would be more likely to report racist incidents if it were possible to do so in their first language.

- *Should be optional, if not confident with English.*
- *Easier to explain in own language.*
- *It is even more difficult to speak English when you are angry.*

Recommendation VIII:

Where possible, the Nelson/Tasman reporting system should be accessible in languages other than English.

A few participants recognised the difficulties of translating a reporting system into many languages. They offered ideas to aid logistics, and one participant even offered to provide translation voluntarily.

- *Difficult to translate all languages, so English OK.*
- *Recording in own language is important, but the people working on the site need to know which language the report is in.*
- *Language Line.*
- *I would translate for free, if a system is set up.*

In addition to these ideas, a text message could be sent to the system, containing the language required. An interpreter could then call back, when available.

Where a community representative has been appointed, they may be able to help with translation (before or after reporting). This may provide a practical solution in the short term, but it is hoped that a professional interpreting service could be found in the long term.

As noted on the Ministry of Ethnic Affair's Language Line website: "If it is clear an interpreter is required, then it is strongly recommended that a professional interpreter be used. Although relatives, friends and neighbours can be capable interpreters they may take on an advocacy role rather than the neutrality of a professional interpreter. Keep in mind that the client may not be happy to disclose all information with a person they know present."

6.6 Information

Several participants would report racist incidents in Nelson/Tasman, if they knew how and where to do so.

- *Which number can we call?*
- *Information on where or who to report.*
- *Information on how and where to report given to school and parents.*

All participants were asked where they would be likely to see information or publicity on an eventual reporting system. Their answers are listed below.

Recommendation IX:

Provide information on where and how to access the reporting system in public places, particularly some of those suggested by participants.

Question 8 - Where would be a good place to have information on how to report?

Internet – websites	Media	Educational Institutions	Public Amenities	Shops	Community organizations or groups
Police	**Newspapers**	Language School	**Doctors**	**Post shop**	**NMEC (NMC)**
NMIT	**The Nelson Mail**	**ESOL (ELP)**	**Phone Book**	**Supermarket**	**Refugee Services**
Council	**The Leader**	**Class**	**Library**	**Dairies**	**The Hub**
Tourist info	Golden Bay News	**Common room**	**Council**	**Cafes**	**New Migrant Welcome Pack**
Bebo	Guardian Motueka	Teacher	**Info Centre**	**Asian Shops**	Marae
Facebook	Waimea News	**School**	**Tourist Centres**	**Asian Food**	Settling In
Community Organisations	Sunday Star Times	**Office**	**Car Parks**	**Fast Food**	Newcomers
Nelson Mail	**Radio**	**International Dean**	Toilets	**Clubs, bars**	Victory
Phone Book	89 FM	International common room	Skate Parks	Banks	Japanz Kidz
Motueka online	More FM	Whanau Room	Public Parks	Malls	Khmer Culture
You Tube	The Edge	Transfer Room	Housing Office	Backpackers	CAB
My space	Hauraki	Tutor Group	Hospital	Liquor stores	Women's house
Safemovement	National Radio	Corridors	Buses	Movies	National Anti-violence
Tasman info	**Television**	Diary	On buildings **Churches**	Flight Centre	Nelson Tasman Youth Collective
Schools	TV1	Counsellors	Emmanuel		Counsellors
Trade Me	TV2	**NMIT**	Richmond Temple		Community Centres
Intercity Coach	TV3	**Student lounge**	Newsletter		Community Groups Work Places
Independent site	Maori	Office	'Everywhere'		
Social sites	Comedy				
	Sky				
	Sports Channels				
	217				
	Magazines				
	Flyers				
	Posters				
	Pamphlets				

Note:
Those answers most frequently cited are represented in bold. Answers that also relate to more detailed responses are underlined.

7. Responses Favoured after Reporting

The type of reporting system introduced in the Nelson/Tasman region will depend on the service that the community would like to offer, and also the resources available. The very act of reporting is useful in itself. This will provide the data necessary for the monitoring and, hopefully, reduction of racist incidents. However, it is also possible to provide further action such as police follow-up, victim support, education, publicity or training.

The opportunity was taken to ask the potential users of an eventual Nelson/Tasman reporting system which type of response they would prefer, following a report of 'bad treatment'. Whichever approach is chosen, it is important for the future users of an eventual reporting system to be aware of the service that will be offered to them.

- *Helpful to know what happens next.*
- *Want to know what happens after reporting.*

Recommendation X:

The reporting system should explain what will happen after a report has been received and the extent of services offered.

Question 9 - If you did report, what would you want to happen next?

7.1 Action for the Person Reporting

For most participants, the most important consequence of reporting was for the 'bad treatment' to stop. The speed with which action would be taken was also important to some participants.

- *That it doesn't happen again.*
- *To be safe in future – if not, meaningless.*
- *Try to reduce number of people doing it or similar things.*
- *For situation to improve.*
- *Someone to help quickly.*

Many participants wanted to receive feedback following a report of 'bad treatment'. This could range from a message of acknowledgement that a report had been received, to information about what happened next.

Of course, feedback could only be given where contact details are left. However, some participants expressed a desire to have feedback, despite favouring anonymous reporting. In such cases, feedback could come through learning that general action is being taken to reduce racism.

- *Feedback would be good.*
- *Acknowledgement would be good, for example a message.*
- *I'd want feedback and to know what has been done.*
- *If feedback from the police, then I might report, otherwise I don't see the point of reporting.*
- *Know that steps have been put in place, so it doesn't happen again.*

In most focus groups, the participants were asked whether they would want an apology following an experience of 'bad treatment'. Most participants did not favour this approach. Generally, they felt an apology would be insincere or they feared having contact with the perpetrator. However, some participants expressed that an apology would be helpful.

- *Apology not useful - they think nothing's wrong and just forced to apologise.*
- *Apologies wouldn't be sincere.*
- *I'd be scared of face-to-face apologies.*
- *Apology – not if stranger, maybe if school or work.*
- *Apologies in a letter, or when sincere, would be welcomed.*
- *An apology could be important.*

Some participants would want to speak with someone about the 'bad treatment' reported, but usually only if the incident was serious. A few participants explained that it would be useful to speak with someone of a similar age or ethnicity.

- *It would be good to speak to someone if the incident was very bad.*
- *If it affects you psychologically, the best way to deal with it is to speak with somebody.*
- *Best to speak with [.] or family. If it was outside of them, it should be someone from your culture, who can understand.*

- *People our age and those who have experienced it should receive the report and be a mentor – they understand better what you're going through.*

Some participants also suggested that they be referred to other specialists following the report of a racist incident. These included:

- *Specialist – counsellor or lawyer.*
- *Community Law.*
- *Mediator.*
- *Mentor.*
- *Māori liaison.*
- *Social worker.*
- *At least be told about the places available.*

A few participants wanted nothing further to occur. Ultimately, the response favoured depended on the person involved and the perceived seriousness of the incident reported. As a result, some participants wanted to be able to choose from a range of possible responses.

- *Nothing further if one off.*
- *It would depend on how serious the incident was and who it happened to.*
- *Depends on the situation.*
- *Depends on the case – if serious or not.*
- *Choose from a range of responses – depending on the circumstances.*

Recommendation XI:

The reporting system should provide the possibility for the person reporting to ask for feedback and elect what they would like to happen next.

7.2 Action against the Perpetrator

Several participants were keen for the police to approach the perpetrator involved. However, some participants were wary of the perpetrator discovering that they had reported the incident.

- *Go to racist and tell them not to touch the person any more.*
- *For the police to decide what's necessary.*
- *Please say 'someone witnessed', rather than 'the person you attacked reported', so that he doesn't know it was me.*

In some cases, participants felt that it would be more appropriate for another agency to be involved.

- *At times, a civilian approach may be more appropriate.*
- *Involve the Ministry of Education.*
- *You could send a report to school, even if automatic.*

Although some participants were keen for the perpetrator to be punished, the majority only felt this was necessary if the incident was serious or repeated.

- *Offenders treated very well here – they should be punished.*
- *Charged and publicised that not acceptable any more.*
- *If a little problem, no; but if big problem, yes – court, prison etc.*
- *If it happens again, there should be consequences.*
- *Depends, stuff gets worse if court, and then more hate.*

The participants most frequently suggested community service or a fine as the appropriate punishment. A few felt the offender should be publicly humiliated.

- *If they don't have to do something eg community service, then they will do it again. They need to take responsibility for what they have done. It is too easy to say sorry.*
- *Pay a fine.*
- *Embarrass them on TV if it being racist.*

7.3 Action for All

Some participants suggested mediation between the offender and the person suffering 'bad treatment', or that they spend time in each others' cultures.

- *Peer mediation.*
- *You could arrange a swap between the racist bully and guy he's bullied. They could spend time with each other's families and see how they live.*

Several participants suggested that either, or both, the offender and recipient of 'bad treatment' be offered education on racism and its effects.

- *Teach people – educate racists and also educate the people suffering the abuse that it's just the way the racists are brought up.*

- *Education of perpetrators that the action is not acceptable.*
- *Education and advice on how best to react if such an event occurs again.*
- *Be proactive in colleges and schools, primary and intermediate.*

Some participants suggested that the data from the reporting system be used to inform the public of what is happening and boost confidence in the reporting system.

- *It should be collected and published at least once a year to show how many occurred and the percentage that were serious or minor etc (as done with death tolls on road).*
- *Stuff on the web every six months to show patterns and the response.*
- *People don't believe in the efficiency of a reporting system, as everyone has personal experience of violence where no one helps or a bad experience in the past where others don't want to be involved. So it's very important to have an information source and see the results.*

It was believed that publishing the reporting system's data could help resolve the issue of racism in Nelson/Tasman by increasing awareness of the problem and where it occurs. It was also suggested that the data be used to build educational programmes based on local experiences.

- *Not punishment – just for people to know it happens – increasing awareness.*
- *We know racism exists, many others don't. If they know it – it might stop.*
- *Tell us what happens, where and when. This would be very useful information, as we would know where to avoid.*
- *The council and Human Rights Commission have data by reporting – use the data to build up an educational programme.*

Recommendation XII:

Periodically publish the data collected by the reporting system.

8. Other Issues Arising

A final open question allowed all participants to share any other thoughts on the subject matter discussed, which may not have come within the schema of the questionnaire. Almost all participants discussed, if anything, their own views on the best way to combat racism.

Question 10 - Is there anything else that you would like to tell me?

8.1 A Reporting System

Some focus groups discussed the value of a reporting system. Most participants believed the introduction of a reporting system for racist incidents in Nelson/Tasman would be helpful.

- *Reporting is important and also lets the public know.*
- *In [our country], sometimes society doesn't always think it's good to report these things but in New Zealand it's quite open, so a reporting system could work well here.*
- *Good to report lower level stuff, as it's not seen by the public. The nasty stuff is rare and isolated, but it gets media attention.*
- *If we become a 'victim', nothing is solved. The issue is not just feeling like a victim but also seeing what we can do to make a better community.*

A few participants, though willing to report in the future, believed that a reporting system would not help, or that it could encourage over-sensitivity to issues of racism.

- *Reporting wouldn't change their minds, every country has racism.*
- *A reporting system won't change anything because Kiwis and Asians have different minds and cultures. As time goes on, it will stop some day, but not by forcing them to stop.*
- *Racism is a delicate issue. The problem is not only on the racist side. The problem is where there are big incidents of racist, but some people are hysterical. I hope this won't encourage hysterical people. If so, it would be worse.*

A couple of focus groups discussed the risk of abuse of an eventual reporting system.

- *People could lie and abuse the system.*
- *Abuse of system? I doubt there would be a significant level of abuse, and it could be spotted easily.*

8.2 Education

Many focus groups discussed the need for education in order to reduce racism.

- *There needs to be more education around cultural diversity in school and the community.*
- *Respect for other cultures is very important.*
- *People should teach about what 'n**ger' means, so that there is some empathy.*
- *Most people when working or at an interview don't complain if problems, like you're too short or tall or fat [discrimination] – you need to teach others.*

Several participants underlined the need to begin education at a young age. A few mentioned the need for effective structures to be in place at primary schools.

- *Education in primary school is necessary. Racism needs to be stopped early on.*
- *Parents pass it on to their kids. Need to focus on schools. Get them early, like the Ministry trying to sort them out at Kindy.*
- *Some schools are more likely to gloss over problems and make the school look good. At [.], they deal with it on the spot, within 24 hours, and there are consequences.*

8.3 Community Representation

Some participants believed that greater publicity of the issues would help reduce racism. This included the promotion of other ethnicities and cultures, and the issues they face, and also showing that the community as a whole supports ethnic minorities.

- *Show that foreigners are not bad guys and that [national] clichés and stereotypes are not the truth.*
- *A promotion to show that you don't need to be afraid and people are there to support you. This would also show the racists that ethnic minorities are not alone, but have a network of people behind them, supporting them.*

Various ideas were offered for the way in which publicity could take place.

- *Pākehā New Zealanders should be included in any promotion to show that this is not just an [ethnic minority] issue, but one concerning everyone in the society. Any marketing needs to be inclusive to remove the idea of 'us' and 'them'.*
- *An event to advertise Asian tradition and culture may help.*
- *It would be good to have an integration programme, so that there is a mix of Kiwis and international students, for example social events.*
- *There could be adverts, like for drink driving (to promote better relations).*

Several [Māori/Pasifika] participants expressed the need to have their culture represented in school.

- *We need a [Māori/Pasifika] Dean, someone we can relate to and trust to do something about it.*
- *We should approach the board for a [Māori/Pasifika] counsellor or other staff – there are enough people and interested. It would create a sense of belonging for us. We could provide a koha for time and energy and it would get us involved and get Pākehā students aware of another culture.*
- *We need a Whanau class, but they said there was no funding.*

8.4 Change of Law (Enforcement)

Some participants believed that New Zealand law needed to be changed in order to stop racist abuse and discrimination. In fact, as discussed in Chapter 2, New Zealand law contains many provisions to protect against abuse and discrimination. However, most participants were not aware of these safeguards or their rights.

- *The law is weak and lenient, so the problems happen again and again. Need to change the law, and make people more accountable for actions.*
- *If the government accepts the action is criminal, then they need regulation in place.*
- *There is discrimination between ethnicities. New Zealand law should stop it, but it doesn't work for individuals.*

A few participants believed that the area needs more police visibility.

- *We need more police around town at night, especially the main street, for when we want to go to the cinema or a restaurant and can walk on the street.*
- *We need more cops on the street, so it will be safer.*

9. Recommendations

I. It should be explained, in person, to ethnic minorities living in Nelson/Tasman the reasons why it is useful to report, the types of incidents that can be reported and how the reporting system works.

II. The reporting system should be simple and quick to use, requiring a minimum of information. It should be accessible 24 hours per day and not require payment for use.

III. The Nelson/Tasman reporting system should include a range of reporting methods, including a minimum of internet, telephone and face-to-face reporting. All methods should capture the same information, so that it can be collated in a database.

IV. Training should be provided for those receiving reports, as is the case for most agencies dealing with vulnerable individuals. This training would help provide support for those reporting and also for those receiving the reports.

V. A community representative should be appointed for each ethnic minority requiring support for reporting racist incidents in Nelson/Tasman. Training should be provided so that the community representative can explain the reporting system to their own community and also receive reports, where individuals do not feel comfortable reporting elsewhere.

VI. The reporting system should be presented as being separate to, though supported by, the police.

VII. The Nelson/Tasman reporting system should give the option of reporting anonymously, or of leaving a name and contact details.

VIII. Where possible, the Nelson/Tasman reporting system should be accessible in languages other than English.

IX. Provide information on where and how to access the reporting system in public places, particularly some of those suggested by participants.

X. The reporting system should explain what will happen after a report has been received and the extent of services offered.

XI. The reporting system should provide the possibility for the person reporting to ask for feedback and elect what they would like to happen next.

XII. Periodically publish the data collected by the reporting system.

Notes on these recommendations can be found in Chapters 6 and 7.

10. Conclusion

The recommendations set out in this report describe a reporting system favoured by the majority of participants. In one integral system, it allows for individuals to report diverse racist incidents, while allowing for differences in personality, background and circumstance. For example, a shy person might choose to report a seemingly minor incident anonymously on the internet; or a traumatised individual might prefer to speak with someone and receive feedback, following a more serious event.

The flexible approach favoured by many participants is consistent with international research, which notes that "the greater the flexibility and options for reporting racist incidents, the more likely that an accurate picture of the situation will be given."[27]

It is believed that the recommendations are also practical and realisable through coordinated community action. Indeed, many community agencies have already shown their intention to support this project. It is believed that this approach will provide the most effective reporting system, as it will be imbedded throughout the community and will allow for a broad-based approach.

The EU has noted that "the State and civil society should be encouraged to build partnerships in an effort to learn from each other about racist violence (its victims and perpetrators); working partnerships can enhance knowledge about effective prevention, responses to, and punishment of racist violence, and can also help to ensure that resources are used where they are most needed and where they can deliver 'results'."[28] Consultation is ongoing, and it is hoped that a reporting system for racist incidents in Nelson/Tasman will be set up in the near future.

When a suitable reporting system is in place, it is likely that it will record a higher level of racist incidents in Nelson/Tasman than are recorded elsewhere in New Zealand. It should be borne in mind that this would not mean that the number of racist incidents experienced are higher. Rather, it would show that the community had introduced an effective system to collect data and that it was addressing an issue that exists in all regions of New Zealand.

As explained by the EU, in relation to 15 of its Member States, those places with "the best data collection systems have also the highest figures for racist violence and tend to be seen as those states with the most racist incidents. This is not the case". In fact, places "with comprehensive data collection mechanisms to monitor racist crime and violence also tend to have a range of progressive initiatives to both combat the problem and assist victims."[29]

Setting up an effective reporting system in Nelson/Tasman is just one, albeit important, stage in addressing the issue of racism. This report was limited to finding the best possible reporting system for the region, but it is hoped that future work will also consider other creative ways to reduce racism in our area. The ideas of participants are set out in Chapter 8.

In focus groups, education was the most frequently requested strategy for tackling racism. This is in line with the Durban Declaration, which recognises "that education at all levels and all ages, including within the family, in particular human rights education, is a key to changing attitudes and behaviour based on racism, racial discrimination, xenophobia and related intolerance and to promoting tolerance and respect for diversity in societies".[30] It is hoped that educational programmes will be considered for future action. Data collected by the reporting system may also help inform how and where education initiatives may best suit our specific regional needs.

Even where coordinated community action is not forthcoming, action can take place within organisations. For example, educational institutions and private

27 UK Government, Home Office Code of Practice on the Reporting and Recording of Racist Incidents, 2000.

28 Racist Violence In 15 EU Member States: A Comparative Overview, EUMC (now Fundamental Rights Agency), 2005.

29 Ibid.

30 Declaration of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, 2001.

work places could introduce policies and procedures for dealing with racism, as has been recommended by the HRC. "Organisations should have policies and codes of conduct that do not tolerate racially offensive comments… Workplaces and educational institutions should have racial harassment policies that provide for the safety of workers and students and include procedures to deal with complaints."[31]

Finally, on an individual level, we can each play our part to help reduce racism, "for example by raising our children to respect people who are different, supporting or getting involved in organisations that promote cultural diversity, intercultural exchange and dialogue, or helping newcomers to settle. We can show zero tolerance of racism at work, at school and in the community; learn and use a little of other languages; and attend or participate in cultural events. In so doing, we will create a more tolerant society that will make New Zealand a better place for all of us."[32]

31 Statement on Race Relations, Human Rights Commission, 2008.

32 Ibid.

References

New Zealand Documents:

- Nelson City Council, various documents found at www.ncc.govt.nz, 2009.
- Tasman District Council, various documents found at www.tasman.govt.nz, 2009.
- Nelson Mail, various reports found at www.nelsonmail.co.nz, 2009, or in Nelson Multicultural Council archive (at 4 Bridge Street, Nelson).
- New Zealand Herald, various reports found at http://www.nzherald.co.nz/, 2009.
- Human Rights Commission, various documents found at www.hrc.govt.nz, in particular:
  - Race Relations in Aotearoa New Zealand, Statement on Race Relations 2008, found at http://www.hrc.co.nz/hrc_new/hrc/cms/files/documents/25-Aug-2008_11-45-29_Race_Relations_final_Aug_08.pdf, 2009.
  - Human Rights in New Zealand Today, Ngā Tika Tangata O Te Motu, 2004, found at http://www.hrc.co.nz/report/, 2009.
  - New Zealand Action Plan for Human Rights - Mana ki te Tangata, 2005, found at http://www.hrc.co.nz/report/actionplan/0foreword.html, 2009.
  - Te Rito – December 2008, Human rights complaints, A selection of cases, HRC, found at http://www.hrc.co.nz/hrc_new/hrc/cms/files/documents/10-Dec-2008_16-08-07_TeRito_10Cases_2008_Final.pdf, 2009.
  - Tui Tui Tuituia: Race Relations in 2008, found at http://www.hrc.co.nz/hrc_new/hrc/cms/files/documents/09-Mar-2009_12-52-05_RRReport_web.pdf, 2009.
  - Te Ngira: The New Zealand Diversity Action Programme, found at http://www.hrc.co.nz/home/hrc/racerelations/tengirathenzdiversityactionprogramme/tengirathenzdiversityactionprogramme.php, 2009.
  - 'Racial Harassment' and 'The Complaints Procedure' briefing documents, Office of Race Relations Conciliator (now merged with Human Rights Commission).
- New Zealand Legislation, found at http://www.legislation.govt.nz/, 2009, in particular:
  - Crimes Act 1961
  - Summary Offences Acts 1981
  - Bill of Rights Act 1990
  - Privacy Act 1993
  - Human Rights Act 1993
  - Harassment Act 1997
  - Sentencing Act 2002
- Statistics New Zealand, various reports including New Zealand Census 2006, found at www.stats.govt.nz, 2009.
- Racial Harassment Incident Pack, Nelson Multi-Ethnic Council, 2001.
- Language Line, Office of Ethnic Affairs, information found at http://www.ethnicaffairs.govt.nz/oeawebsite.nsf/wpg_url/language-line-Index, 2009.
- Refugee and Migrant Community Social Services Report: Nelson/Tasman, Ministry of Social Development, October 2005.
- Diverse Communities – Exploring the Migrant and Refugee Experience in New Zealand, 2006, found at http://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/diverse-communities-migrant-experience/migrant-experience-report.pdf, 2009.
- The Communication Gap: Immigrant Health Care in Aotearoa New Zealand, 2001, Auckland University of Technology and New Zealand Federation of Ethnic Councils.
- Settling In: Parent-adolescent family dynamics in the acculturation process, 2009, Blue Skies Fund, by Stuart, Jose and Ward, Victoria University and New Zealand Federation of Ethnic Councils.
- Draft Report of a Review of the Official Ethnicity Statistical Standard, found at http://www.stats.govt.nz/NR/rdonlyres/213CBD4E-56C4-4419-85FC-5A1C010B7859/41187/DraftReportofaReviewoftheOfficialEthnicityStatisti.pdf, 2009.

International Documents:

- International Convention on the Elimination of All Forms of Racial Discrimination 1966, found at http://www2.ohchr.org/english/law/cerd.htm, 2009.
- General recommendations of the Committee on the Elimination of All Forms of Racial

Discrimination, found at http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/e293d252b1999c17c1256e2f0032b9f2?Opendocument, 2009.
- Concluding Observations of the Committee on the Elimination of Racial Discrimination : New Zealand. 01/11/2002. Found at http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/A.57.18,paras.412-434.En?Opendocument, 2009 and http://www2.ohchr.org/english/bodies/cerd/docs/CERD.C.NZL.CO.17.pdf, 2009.
- Declaration of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, 2001, found at http://www.unhchr.ch/pdf/Durban.pdf, 2009.
- Racism and the Administration of Justice, Amnesty International 2001, found at http://www.amnesty.org/en/library/asset/ACT40/020/2001/en/d133d259-d92e-11dd-ad8c-f3d4445c118e/act400202001en.pdf 2009.
- 2008 Hate Crime Survey: Systems Of Monitoring And Reporting, Human Rights First, found at http://www.humanrightsfirst.org/discrimination/pages.aspx?id=157
- Ford, G; Racism and Xenophobia in Europe, Stemming the Rising Tide, UN Chronicle Online Edition, downloaded from http://www.un.org/Pubs/chronicle/2004/issue4/0404p32.html on 12 December 2006.

European documents:

- Racist Violence in 15 EU Member States: A Comparative Overview 2005, FRA (previously EUMC), found at http://fra.europa.eu/fraWebsite/products/publications_reports/comparative_reports/pub_cr_racistviolence01-04_en.htm, 2009.
- UK Home Office Code of Practice on the Reporting and Recording of Racist Incidents, 2000, at http://www.homeoffice.gov.uk/documents/coderi.pdf?view=Binary, 2009.
- The Macpherson Report on the Stephen Lawrence Inquiry 1999, UK, found at http://www.archive.official-documents.co.uk/document/cm42/4262/sli-47.htm, 2009.
- Police and racism: What has been achieved 10 years after the Stephen Lawrence Inquiry report?, Equality and Human Rights Commission, 2009, found at http://www.equalityhumanrights.com/uploaded_files/raceinbritain/policeandracism.pdf, 2009.
- Addressing Racial Harassment in Rural Communities, Philomena de Lima, University of the Highlands and Islands Millennium Institute, found at http://www.cjscotland.org.uk/index.php/cjscotland/dynamic_page/?title=racial_harrassment, 2009
- Supporting and Empowering Victims of Racist Harassment, Kusminder Chahal, 2003, Joseph Rowntree Foundation, http://www.jrf.org.uk/publications/supporting-and-empowering-victims-racist-harassment, 2009.
- Racial harassment and third party reporting, http://www.lbhf.gov.uk/Directory/Community_and_Living/Crime_Prevention/Victim_Support/70886_Racial_harassment_and_Third_Party_Reporting.asp, 2009.

Examples of other Reporting Systems:

- Christchurch, NZ: www.report-it.org.nz, 2009.
- Rotherham Council, UK: http://www.rotherham.gov.uk/graphics/YourCouncil/Equalities+and+Diversity/Reporting+Racist+Incidents.htm, 2009.
- Westminster City Council, UK: http://www.westminster.gov.uk/workspace/uploads/forms/report-a-racist-incident-form-1242905306.pdf, 2009.
- Gateshead, UK: http://www.gateshead.gov.uk/Housing/helpsupportadvice/AsylumSupport/racial.aspx, 2009.
- Oxfordshire, UK: http://www.reportracismoxon.com/wps/wcm/connect/ReportRacism/Home/, 2009.
- Immigrant Jobs, Canada: http://www.canadaimmigrants.com/report.asp, 2009.
- Schools, Canada: http://stopabully.ca/report/submit.html, 2009.

Appendices

Appendix A

Questions asked in Focus Groups

1. Have you ever been treated badly because of how you look, the way you speak or where you come from?

2. Does this ever make you feel unsafe or in danger in Nelson/Tasman?

3. Have you ever reported it? (ie told someone about it)

4. Why would you not report it?

5. Would you be willing to report it in the future?

6. What would make it easier for you to report?

7. Through which method would you feel most comfortable reporting?

8. Where would be a good place to have information on how to report?

9. If you did report, what would you want to happen next?

10. Is there anything else that you would like to tell me?

Appendix B

Statement of Support

We would like the Nelson/Tasman Region to be a welcoming place for people of all nationalities and ethnicities. We would like to find the best ways to tackle racism and help people feel safe and comfortable here. However, we are aware that some people have been treated badly in the Nelson/Tasman Region because of the way they look, how they speak or where they come from.

We do not hear about most of the incidents of racism, as they are not reported (ie no one is told). We would like a reporting system to be introduced so that people will feel comfortable reporting racism. If we know your views, we will be able to design a system that will be most helpful to you. It will also help us find out the responses you may want from us following an experience of racism.

Thank you for giving up some of your time to speak about this sensitive subject. Your views will be an enormous help in setting up a system for reporting racism.

Citizens' Advice Bureau
ESOL Home Tutors
Garin College
Human Rights Commission
Motueka High School
NMIT
Nayland College
Nelson Bays Community Law Service
Nelson Bays Pasifika Trust
Nelson Bays Police
Nelson City Council
Nelson College
Nelson College for Girls
Nelson English Centre
Nelson Maata Waka
Nelson Multi-Ethnic Council
Nelson Safer Community Council
Newcomers Networks
Public Health Service NMDHB
Race Relations Commissioner
Refugee Services Aotearoa New Zealand
Richmond Hill Language School

Settlement Support New Zealand
Settling-In Programme (MSD)
Small Business Information Unit
Tasman District Council
The New Hub
Waimea College
Whakatu Marae
Victim Support
Victory Community Centre

Appendix C

Full Questionnaire

with instructions for facilitators of focus groups

1 Introduction

1.1 Welcome

Thank you all for coming today.
Introduce yourself, and explain how involved in the project.

1.2 Background (optional)

In Christchurch, a reporting system has been set up to allow people to report when they have been treated badly because of their ethnicity or nationality (ie because of how they look, the way they speak or where they come from). Our community is keen to set up a similar system in the Nelson/Tasman region. In order to do so, we are asking lots of people what type of reporting system they would prefer.

1.3 Support

This project has support from all over the community. Various agencies in the area, including schools, NMIT and community groups [pick out those agencies relevant to your group] have stated the following: (read out 'statement of support' and pass round the list of supporting agencies.)

1.4 Approach

If people do not report their experiences of racism, then we don't know when it happens, or where, or by whom. If we know this information, it will help us find the best strategies to reduce racist behaviour. We would also like to support those who may experience racism.

We are speaking with various groups, both visiting and living in the Nelson area, to find out what reporting system would be most useful for them.

2 Housekeeping

2.1 Process

I will ask some questions about racism and your views on reporting it. This is an area which can be very difficult

to talk about, so please allow each person to speak and respect their views, even if they are different to your own. We have only [1 hour] to discuss this topic, so it is important for everyone to have an opportunity to speak. Please ensure that all mobile phones are turned off.

2.2 Confidentiality and Anonymity

The answers that you give us today will be recorded in a report, which will be shared with people who may help set up a reporting system. Your name will not be included, unless you want it to be. If you would like any information to remain confidential (ie not be included in the report), please let me know.

Please agree not to discuss outside this room what each person says here, unless permission is given to do so.

2.3 Background Information

Please explain the need to collect background information, to show the cross-section of people involved in the survey. Point out that it is not necessary to provide names, but do allow each in the group to say their name, and any other information they may wish to share (eg why there).

Please pass round the attached sheet for participants to fill in their:

- age;
- nationality/ethnicity; and
- how long they have been in New Zealand (all their life = possible).

2.4 Any questions?

Check everyone is comfortable with the process before beginning.

3 Questionnaire

3.1 Have you ever been treated badly because of how you look, the way you speak or where you come from?

Please record how many in the group have experienced bad treatment. A yes/no answer is sufficient – make sure the group is aware of this, in case they are reluctant to speak. Short examples of the group's experiences can be recorded. Please be sensitive to the group's need/desire to discuss or not to discuss their experiences.

If helpful, please give prompts/info from below and briefly discuss the examples.

- Verbal abuse including racist comments in the street or from cars
- Threatening or abusive phone calls
- Racist jokes
- Bullying
- Offensive letters
- Racist emails or texts
- Racist graffiti or pictures
- Threatening behaviour
- Damage to property
- Assault
- Bad treatment such as this is not tolerated in the Nelson/Tasman region.

3.2 Does this ever make you feel unsafe or in danger in Nelson/Tasman?

Please record how many in the group have felt unsafe. Again, a yes/no answer is sufficient here, but please allow the group to speak more, if they wish to, and record their sentiments.

3.3 Have you ever reported it? (ie told someone about it)

It is possible that not all will understand the term 'reporting'. If so, please record this and note which terms/phrases are more easily understood.

Please record how many in the group have reported. Also, please record the numbers for each type of reporting, where appropriate. These can also be used as prompts.

- Ways of reporting
  - Telling someone
  - Writing a letter
  - Emailing someone
  - Texting someone
  - Asking someone else to report for you
- Who did you tell?
  - Police
  - Friend/ Parents / Partner / Guardian
  - Council
  - Community organisation
  - Employer / Teacher / Supervisor
  - Human Rights Commission
  - Other

3.4 Why would you not report it?

Some prompts are listed below, but ensure the group has sufficient freedom to explain their own reasons. Please record how many do not report for each of the listed suggestions (if they come up) and also for any other reasons given by the group. [Be careful not to encourage negative ideas!]

- Don't know how to report
- Don't know where to report
- It's not done in own culture
- Don't want to be seen as a 'victim'
- Don't know what would happen next
- There's no point – reporting it wouldn't achieve anything
- Racial harassment is part of NZ culture
- People could use the information against you
- Scared of consequences
- Police are corrupt

3.5 Would you be willing to report it in the future?

A yes/no answer is sufficient. Please ensure the group understands what reporting would involve (see prompts below) and record the number.

The next two questions follow on from this, and so answers given to this question may also be relevant below. Try to separate out issues where possible.

- Reporting would usually involve the following information:
  - What happened
  - Where
  - When
  - What the person involved looked like
- It is not necessary to record your name or contact details.

3.6 What would make it easier for you to report?

Please record the group's own ideas, and also record if any of the following prompts are considered helpful by the group (how many people for each idea). Again, the next question follows on from this and may be part of the same discussion.

- Information on where and how to report
- Assurances of anonymity
- Understanding what happens to information once reported
- Knowing that the community supports the reporting ie wants to hear about it
- Option of reporting in first language

3.7 Through which method would you feel most comfortable reporting?

Please use the prompts below and record how many favour each method. More than one method may be chosen by each participant. Please also allow for the group to suggest their own methods.

- Anonymity
  - Anonymously
  - With name
  - With contact details
- How
  - On internet [please record how many have internet access]
  - By email
  - Filling in a form
  - By post
  - Telephone
  - In person
  - Through someone else (eg asking a friend to do so)
  - Other
- To Whom
  - Police
  - Teacher/supervisor
  - Community group
  - Independent third party
  - Other
- Language
  - English OK?
  - Which other language necessary

3.8 Where would be a good place to have information on how to report?

Please record the group's own ideas, and also record if any of the following prompts are considered helpful by the group.

- On the Internet
  - Nelson council website
  - Community organisations' websites (which?)
  - Tourist websites (which?)
  - Nelson info websites
  - Other
- In community meeting places - choose appropriate one(s) from list below:
  - Refugee group
  - School common room
  - NMIT common room

  - ESOL offices
  - Marae
  - Multi-Ethnic council
  - Newcomers
  - Other
- In public offices
  - Council office
  - Library
  - Tourist office
  - Housing office
  - Other
- In the media
  - Newspapers – free/local
  - Radio
  - TV
- In shop windows/notice boards
  - Cafes
  - Supermarkets
  - High street shops
  - Other
- Other

3.9 If you did report, what would you want to happen next?

Please explain what would happen to the information and then record which additional action may be favoured by each participant. The prompts below can be used (and numbers recorded for each), but please allow for the group to suggest their own ideas.

What happens to reported information:

- The information reported would be recorded to help us learn when such bad treatment takes place.
  - Your name and contact details would not be recorded, unless you chose to include them.
  - [The information may be accessed by the police, the Human Rights Commission and other interested parties.]
- Other possible actions:
  - The police to approach the person involved
  - Another agency to approach the person involved
  - An apology
  - Some other remedy / resolution
  - To be referred to a specialist to help resolve the situation
    - Eg lawyer
    - Housing officer
    - Human Rights Commission
    - Mediator
    - Other
  - Someone to contact you
  - To speak with someone about the experience
  - Nothing further to happen (ie just reported)
  - To choose from a range of possible responses
  - Other

3.10 Is there anything else that you would like to tell me?

4 Report-it website (Optional)

If your group has access to a computer, please show them the report-it website (www.report-it.org.nz) and ask for their views on how it works.

If you cannot access a computer, please tell the group of the report-it website and ask them to send their views to you.

5 Conclusion

5.1 Thanks

Thank you for the time that you have given us, and for sharing your views on this sensitive topic. We appreciate that it is very difficult to talk about some of the issues that came up. The information that you have given us will be an enormous help in setting up a system for reporting bad treatment. This in turn will help us to be more effective in combating racism in the Nelson/Tasman area.

5.2 What happens next

The answers that you have given me will be recorded in a report. We hope that this will form the basis of a new reporting system for racist incidents in Nelson/Tasman. We cannot guarantee that all your suggestions will be included in the reporting system that does come about. However, we will try to accommodate your views wherever possible.

5.3 More information

If you would like any more information on this project, or would like to be informed of any developments taking place, please contact [the facilitator].

Appendix D

Experiences of Racism in Nelson/Tasman – Participant Testimony

Question 1 - Have you ever been treated badly because of how you look, the way you speak or where you come from?

1 The Extent of Racism

- Worked at backpackers, Asian guests said it was bad.
- No skinheads with angry face.
- I've only been here for three weeks, and people have been very friendly.

Frequency

- It happens to all Asians.
- It happens many times.
- Once.
- It happens every day.
- Tonnes.
- So much racism.
- H*ll yeah! Hard out.
- Just happened once, looked young and drunk.

Where and when

- Evening / night worst.
- At night time.
- It happens at school, and around, and at weekends.
- Nothing in Motueka, Nelson worse.
- Happened in town, Queens Garden, Kaiteriteri, [supermarket] car park.
- People try to fight in the centre of town.

Who

- When older better - Year 12+13 cleverer, less problems, but Year 10+11 treat badly.
- Mature people nice; juvenile not polite.
- No problems with older people.
- White people, not [Māori/Pasifika].
- 20s and younger.

Compared to other places and over time

- Australians most racist. Kiwi/English good. Some Americans bad. For example, they don't look at or speak to me when I worked as a guide.
- People [from my country] are more racist and the level of racism here is OK for me, but I can see that the other [participants] have suffered major incidents.
- Compared to other countries NZ is good. I had a really hard time in Japan, even at work. In the States I never had a problem.
- Nelson is good – there is not racism compared to America etc.
- Compared to other countries, New Zealand is good.
- Left North Island when 17 and came here in 90s. Racism is still here, but more behind scenes in the South Island. In the North Island, it's said to your face; in the South Island, it's said in whispers.
- Not exposed to different cultures, insular here.
- Nelson is not exposed to other cultures.
- Not many [Māori/Pasifika] in the area.
- OK now.
- Not much intermarriage in 1985, and only one African in Nelson.
- When I was growing up it was a different time and era. In the 1980s, people said what they thought and didn't worry about consequences. As time goes on, people learn about others and older ones realise their mistakes. Not as common now.
- This is a quiet subject, not much notice as it has been a stable white town for a long time - until 7 years ago when there was a lot of immigration. The British are OK, or jokes in good humour, but Asians get a lot of abuse. There is a nasty white minority of skinheads and whites, but most of Nelson is nice, with some prejudice. There was a negative report on national TV, with no positive message, but on the whole it's OK here – the majority is nice, but maybe some prejudice. A lot of ignorance due to a lack of other cultures.

Experiences of racism elsewhere

- Rotorua once.
- One girl was new to school (not in Nelson) and other students made racist comments with reference to [..]
- Followed by a man in Tauranga – I told my teacher and the police, who came to check out the area.

- My niece is half [Asian]. She plays soccer for New Zealand. The team makes terrible jokes and remarks to [Asian] people. She confronted them and said 'I feel uncomfortable', as she was [Asian] (others saw her as American, as she came from LA to play here).
- Looking for a job, had an interview for a chicken factory (doing work I had done before). They said I was too short, I thought it was against law, but the manager wouldn't talk to me (Auckland).
- Waitiki manager (woman) at WINZ was angry and told me to cross my arms 3 times. She said it was a New Zealand rule, I said please no, but she said same for Kiwi Pākehā.
- Wife walking with son (5/6 years old), teenager spit at her, wife said "what are you doing?" He ran away (Dunedin).
- 7 years ago, in Napier, boys shouted from a car at a friend and me, shouted bad words at me and other Asian friends. I didn't understand. Just happened once, looked young and drunk, I don't mind.
- 4/5 months ago, towards Picton, a man said to me "You stranger here" through the door. I said "No, I live here". "You invade us, I'm a native. You need to go home". I said "This is my home, you don't own this place." "I do." "No one does." His mother in law apologised. Maybe he does this to all Pākehā.
- Skin heads in Christchurch are scary in cars.

2 The Nature of Racism - Abuse

Verbal

- "F**k you, you Asian".
- Drunk people swear at us.
- Someone swearing.
- Shouting.
- I get called names, like "Asian f**k".
- Skin colour or race related stuff, like black/white.
- Name calling.
- Yelled at on street corner Bridge/Collingwood young male yelled "go away" "f**k you".
- Told to 'F' off home in the street.
- Swearing and being told to "go home".
- I got into a verbal argument with a student at school and she was then racist to me.
- Some comments, like "the half breed", may be said in jest.
- A Muslim woman wearing a headscarf often gets racist comments directed at her.
- Verbal abuse.
- Shouting when walking on street and swearing.
- Name calling, jokes about name, white /black people.
- Witness abuse towards Asian people.
- Calling names.
- People walk past and call me a black b*tch.
- Kids called n**ger.
- Called a skinhead by young kids for wearing doc martins.
- Kids calling other kids n**ger.
- Told in street to 'F off' to home country by young men.
- Especially when new to NZ, as we don't know kiwi slang, we don't always know if people are just shouting acceptable expressions or if they are swear words – we don't know if people mean it or not. If the people give the finger, then we know it's bad.

Verbal abuse from cars

- Shouting from car eg "go back to your country".
- Sometimes stop car and scream 'f' word and "go home" or "go back to own country".
- Youths in cars shouting abuse.
- Comments from people passing in cars.
- One day, someone said "this is my home" and drove away.
- Sometimes people yell "Asian" or "Asian f**k" from cars.
- People in cars shout out the window.
- Boy racers – from uneducated white families, they curse out the window at Asian teenage boys.
- Teenagers shouting "Asian people go away, go home" and teenagers driving cars shout "Asian people get back"

Items being thrown

- I had trouble for 1 month. Neighbours threw eggs and bananas every morning. I had to move.
- At [a supermarket], a youngster threw eggs at a friend.
- Beer bottle thrown at my husband one night in Victory area.

- New Year – they threw a plastic ball.
- I get comments and once someone threw a bottle at me when riding my bike home at 11pm.
- One friend was walking back to the boarding house when someone threw a big drink from [a fast-food outlet] at her.
- 3 years ago a girl threw her shoes at an Asian girl and said "go back to your f**king country". She was kicked out of school.
- Skin heads on street throw stuff.
- Water thrown over her by big drunk New Zealand girls in street.
- Last year, I was with my ex-boyfriend, walking around town, when a car drove past and someone threw a water balloon at us shouting "go home".
- Teenagers drive cars and shout and throw things.
- By the [.] at Tahuna, I made a mistake when driving, then guys drove fast around me and then squeezed a bottle of water on me.
- At the end of January, I was out walking in the street and guys in cars started shouting and threw beer bottles.
- One week before, water balloons were thrown at my Mum and grandmother.

Intimidation

- Followed by a car.
- Car driver – thumb down.
- At 4/5pm I was trying to cross the road to go to [.]. At the traffic light a guy in a car took his trousers off for me to see. It was nasty. [This also happened to another participant.]
- 2 years ago in Nelson a neighbour used my water and said "if you tell anyone, I'll hit you".
- Last month, a young boy at [.] took my car park place and gave me the finger.
- A man came out of his house and fired a large water pistol at me and my friend.
- When we were in [a supermarket], four men followed us, two dressed like monkeys.
- Water guns were used on me.
- I was intimidated by one person (related to my husband) in the park. I grabbed the kids and ran.
- Start work at 3am, I was chased in [a fast-food outlet]; he was drunk.
- Last year I used to get 36 calls in one day from someone. He thought I was [Asian], as he'd say [….]. I was shaking. The police said they could do nothing, as I was providing a free service and they were using it (it was a free phone number). Telecom disconnected and disabled the number. I don't know who it was, as it was a pay as you go number. At the beginning of each month it would start again. I would get panicky at the beginning of the month, as I knew it would happen again. I don't know if I know him or not. I gave the phone to my wife in the end, as I couldn't face answering it. Sometimes there was an old woman, or just sounds or a laugh. It affected my job, as it was an 0800 number for my business. I nearly had to shut down my business.

Damage to Property

- Car windscreen had been smashed with a rock outside her flat.
- Car bonnet axe-cut while parked in street.
- My new car was in 24hr parking. Between 9.30am and 2.30pm, my brake and oil lines were cut and lights smashed - $2,000 of damage. I told my teacher, who told the police.

Violence

- Three years ago, my place was near [a supermarket]. I went to [supermarket], and brought food in trolley to my place. Husband put trolley near road. Neighbour came into house and said "f**k" about trolley "take back" I said I busy, maybe in half an hour. He said "F**k, f**k, f**k". He hit son outside door. We had to move house.
- Physical violence.
- I was hit by a teenager – she was convicted with a suspended sentence. It was very traumatic. 6 months after my arrival in New Zealand, I was standing outside a fish and chip shop with a friend, when a girl came from behind and hit me on the head.
- In Queen's Gardens, there are often drunken people in the afternoon. When I was working in the city centre, 2 drunk men took my knives (Chef) and said "I kill you f**king Asian, give me money." They took $50. I told the police and a newspaper – they were convicted.
- With [Asian] friends in town, we stopped to talk when a car came with 3-4 people, doing drugs and beer in car, drunk. They shouted at us, swearing. A

friend swore at them and then the car chased us. We ran into a shop, and then came out to return to [.] College. But when the boys went outside the Dairy, the car found them and the people inside started hitting the [Asian] boys. One needed 20-30 stitches, the others ran away. The Dairy owner saw it and called the police. There was a court case and the people involved went to jail. In court, they had a 'fan club' – the girls cried and said they would kill those involved. They said they had a gun and would kill us (they were skinheads).

- Physical abuse.
- Local Dairy attack on Asians by skinheads.
- [..] smacked [Māori/Pasifika] with a wheel brace. He was expelled. He went on to hassle people at [..] church.
- In the last two weeks, a young girl complained about an assault by four other girls.
- A blond girl was attacked by a group, it was a racist attack.
- My friends' kids were attacked.
- Last week, with a friend from [.], when we talked in a night club, a lady came and slapped my friend. We were just sitting and talking and she hit him. My friend did nothing, she slapped him again and another friend said "don't do that". Their friend came and said "want to fight?"

3 The Nature of Racism –Discrimination

At school

- People make generalisations and put you into a box, like a teacher says 'Indian' when someone is Nepalese, or presumes you're poor because you're brown. These generalisations and stereotyping are hurtful.
- Some mainstream teachers appear to be very disrespectful to students of other cultures.
- Chicks at school say 'black n**gers'
- If there's a fight, the teachers always say it's our fault – they say just cause we're brown and strong and big, we shouldn't be fighting. It should be the same punishment.
- Teachers say we should be more mature and adult by not fighting, but the same should be true of the racist.
- Everywhere you go - in and out of school, teachers and students – "there's a [Māori/Pasifika]!"
- Caught up in bullying for young people. Cross-over issues and violence culture.
- Taunting at primary school due to accent.
- A teacher was told about verbal abuse to [Māori/Pasifika], and they were told to sit down. The same guy, who was giving the abuse, told the same teacher that [Māori/Pasifika] were giving him abuse, and the [Māori/Pasifika] students were transferred.
- In school, one person gets into more trouble than another.
- Threatened, didn't go to school due to threats. They didn't believe and a notification was sent to Child, Youth and Family.
- [Māori/Pasifika] are picked on by teachers and given different, worse treatment eg expelled/suspended more easily. One girl put finger in the face of another, who said she'd hit her but she didn't, now she's expelled.
- Pick on us cause [Māori/Pasifika], no [Māori/Pasifika] teachers.
- Kids calling other kids n**ger.
- At [primary school] there was a form in relation to extra help available if a child was of Māori descent, eg 1 on 1 meeting with teacher. The teachers said this was a ridiculous thing. The form gave a choice of 'yes' (I agree to initiative), or 'no, I don't believe a child should be given extra because of race'. They're trying to give extra help, as it's a white system, but also trying to put them down at the same time. Māori people have been squashed for so long. I rang some agencies and wrote a letter to the school to complain.

In shops

- Supermarket – customer service.
- Racist comments from young people in shops.
- Bankers – comments about sending money home to [my home country].
- At the supermarket, check out workers say hello to all other customers but make no eye contact and don't speak to me. Once, she put lipstick on in order to avoid looking at me. I spoke to the manager, and this improved the situation. [The other participants stated that they experience the same thing and also in other supermarkets.]

- A feeling of coldness from shop staff.
- [Māori/Pasifika] in shop. Shop assistant was very suspicious and said "are you buying it or not?' The girl said 'just looking' and the shop assistant said 'BUY OR NOT?' Shop assistant was suspicious because of how she looked. This happens a lot to [Māori/Pasifika] but not to Asians.
- There are nazi signs and swastikas a lot.
- Racism – shop in Richmond owned by [.]. A friend has a name common in his country, but he took offence and said "f off out of my shop". Can overreact – happens both ways, can be overly sensitive.

At work

- Depends on work.
- At first it was uncomfortable at work and I was belittled but, once I had shown my capabilities (professionally), then it was OK, good.
- I was accused of stealing when working. I now wear an apron to show that I work here.
- You can shout "are you a racist?" if you're a customer; it's more difficult when you're at work.
- Discrimination - last week 28 Kiwis were laid off and 6 [Asians] kept (as they work more efficiently). People said that they shouldn't extend the visas, as they prioritise New Zealanders first and migrants second.
- The underlying feelings are hidden and not said. For example, when not promoted at work, but not said overtly that it's due to ethnicity.
- In my first job at a rest home all the old people had never seen people of other ethnicities, only Pākehā, and corrected my accent (as I read newspaper). They'd say "we don't say that". After two years, it was all OK and they cried when I left.
- When I'd just arrived, I talked to the owner of [..]. He shut me down because of how I looked and because I was not a native English speaker. In fact, I was President of my country's branch. Suddenly, his whole attitude changed. Then he wanted me to train others, but voluntarily, not paid. I said "no, thank you".
- I applied to [..], as every time people see my resume, they say I'd be perfect for [..]. First, I applied for an HR role. I have [the perfect qualifications], but I wasn't even shortlisted. I had an appointment to ask what I was doing wrong, as it was my first application in New Zealand. The manager was shocked that I was not shortlisted, but had no explanation. Finally, he said it was because I had not written my experience of Word 95 in the covering letter (I had stated in the CV that I had trained others in Word 95). This was the problem! I applied for 4/5 more jobs at [..]. The last time, I applied twice, once using an English name and once in my own name (with the same qualifications). The English name got an interview, but the application in my own name got nothing. I declined to attend the interview (as it wasn't really for me), and I no longer apply to [..] for jobs.

Accommodation

- Renting home – excluded by rental agencies
- When my sister cooks, her neighbour says that her home smells, "smell like sh*t". When her daughter cries, the neighbour said "shut up". He went round the other neighbours and asked if my sister was trouble – if so, the landlord should stop renting to her. One neighbour came back and said sorry and stuck up for her.

Public Sector

- Two months ago I was caught because of language – picked up by police as couldn't explain in English.
- $400 fine for orange light.
- A car of Asians was driving in Appleby, on a straight road at 105 kph. The police stopped them and wanted to fine them. They were sure it was because they were Asian.
- Asked for different case worker, as they said benefits cut when they shouldn't have been.

Social exclusion

- Niggles.
- In the US you don't say negro for African-American, it is offensive to people, but in New Zealand they use that word. 'Black' is better. From an elderly person I understand, but I heard it from a young who was just back from San Francisco.
- People believe stereotypes from TV/films - In a department store/supermarket, a man said "you bloody don't fight with a [ ], he might cut off your head".
- Difficulty in being accepted as equal.

- Little things.
- Racism only happens in small groups, like one [Māori/Pasifika] to five white or five [Māori/Pasifika] to 20 white. Never one on one. If alone, he acts like he's your friend.
- Little things, like laughing at the way you speak.
- Underlying attitudes are not politically correct like in the UK. There is ignorance and no other language to use.
- Little comments like "must be those bl**dy [Māori/Pasifika] girls" or "b*ngas".
- Comments by kids about colour, came across as curiosity.
- Little comments.
- Treated unfairly.
- Comments about my accent.
- When just in New Zealand, an [Asian] friend took her kids to [..]. Her kids were attacked by Kiwi kids, and their mum did nothing to stop it. The friend said "Have to say sorry" in a kindly voice, but the snob kids called her names. Their mother said "you're not from here, don't talk to our kids". She said she was a teacher here. I don't like that they looked at us like we don't belong there, and talked to us instead of her kids.
- People think I'm [Māori/Pasifika]. I get nasty remarks about that too, as a they think I'm a [Māori/Pasifika] together with a Pākehā. They are snobs.
- They are happy to know you as an acquaintance, but never bosom buddy, as you're not 'one of us'.
- Asked "Are you different?"
- When I walk, people stare and I feel different.
- When I fill out a form, I don't like to use 'ethnicity'. Assumptions are made because of the way you look.
- How can you judge me just from where I come from?
- We never fit in, as we're Pākehā at home and brown here.
- There is racism in our own culture – we are dissed because we have fairer skin.

4 The Effects of the Racism

Fear and trauma

- Some people look scary and it's scary when cars drive past.
- Worry about burglary.
- Frightening.
- Scared at bank machine, skinheads drove past and said "Oi".
- I remember each experience clearly over the last seven years.
- I felt traumatised from what happened.

Had to leave

- [Asian] family left – school problems and threatened with a knife
- I had to move, I was only there for one year.

Isolation

- It feels uncomfortable and we don't know what to do.
- Even little words can be very hurtful.
- Racism affects relationships between Kiwi and Asian people.

Affects work

- It affected my job, as it was an 0800 number for my business. I nearly had to shut down my business.
- Insecure applying to other jobs.

Question 2 - Does this ever make you feel unsafe or in danger in Nelson/Tasman?

Feeling unsafe or in danger

- Maybe.
- At times, not safe.
- Only if there are men.
- When alone.
- When pregnant.
- Sometimes.
- Kind of.
- If Asian I would, especially in car parks, as boy racers.
- Sometimes.
- Need to take a taxi!
- At night time, especially on weekends.
- We would not walk at night.
- At night eg 11PM gangster girls together are scary.

- I wouldn't walk about at night.
- Yes.
- I only know school and homestay, as I don't go out at night, but I heard skinheads are trouble and they don't like Asian people.
- I don't go out at night.
- I've been told to be careful, as there are some dangerous people.
- Nelson used to be safe (when I was 5 years old).

Not feeling unsafe or in danger

- I feel safe.
- Not that much.
- I feel safe in Nelson.
- I feel safe in New Zealand.
- Not really.
- No (men).
- We all feel safe in Nelson.
- No, not really.
- No.
- Not really.
- Not because of this.
- We all feel safe in Nelson.

Reasons why participants do not feel in danger

- I felt sorry for them as lost jobs and blamed others, 'poor person'.
- 8 out of 10 people are good.
- We're big.
- It's not good because I feel angry.
- If there's hassle on the street, we get smart with them or run.
- I don't have a problem, no one is game enough. I get a few stares, but I give it back and I know I can handle myself.
- We know people that know people.
- People shout abuse from cars when driving very fast. I want them to stop so that I can confront them.
- We want to retaliate, but there's a risk that the other guy would sue you if we did retaliate.
- My son warned "if you do that again, I'll do something bad to you."
- A college boy got into a fist fight when racist comments with reference to [..] were directed at him.
- If you're in trouble and defend yourself, the other guy takes you to court, as defending yourself is a crime.
- Once, in Year 10, a Kiwi boy broke my poster and we fought.
- Sometimes I just give a speech (to explain why what they say is stupid), or want to fight them or call them names back, especially racist names.

Disillusionment

- Everything is new when we come here. We imagine people will be friendly, smiling, "good morning/afternoon/hello". Some are, but young people are not - maybe they don't like people from overseas.
- My image of New Zealand has changed since I actually came here – it looks peaceful on the Internet.
- It's hard enough to have a different language, different culture and different weather, without thinking of other stuff.

Appendix E

Current Approach to Reporting in Nelson/ Tasman - Participant Testimony

Question 3 - Have you ever reported it? (ie told someone about it)

1 The Current Reporting of Racist Incidents

Not reporting

- I don't want to report.
- My friends and I don't talk about it.
- I wouldn't have reported if something had happened.

Reports to friends and family

- School boys told their father.
- I told my mum.
- Brother.
- I tell my friends.
- Parents.
- Husband.
- Mum.

Reports to school

- A complaint was made to a school for prejudice against [Māori/Pasifika] daughter.
- School Dean found out about the incident and I had to talk about it. The Dean was supportive.
- Head of School.

Reports to Employer

- I told my boss and got a positive result.
- I told my employer when an elderly person spoke out against me (working as a caregiver).

Reports to Community Organisations

- Local iwi
- People asked. Three men from an agency came to school.
- We told our support worker.
- I rang [Refugee Services].
- If something happened, I would tell police or [Multicultural Council].

Reports to Police

- I told my colleagues, who told the police.
- Pastor helps as an interpreter.
- I told my teacher, who reported it to police.

Reports to Service Provider

- Landlord.
- Complaint to the CEO of Nelson DHB.

Question 4 - Why would you not report it?

2 'There's no Point'

- Nothing would happen.
- Nobody cares that the teenagers behave badly. Police are afraid of young guys. They should be punished, but New Zealand doesn't do anything.
- We can't change the world.
- They can't do anything.
- We can't change their minds.
- If it happened in the street, what can they do?
- Want it to stop, but it will be hard to.
- Not effective, doesn't go anywhere.
- What can the police do about it?
- There's no point.
- Not effective.
- I know it's hard to act.
- Doesn't go anywhere.
- [The teachers] can't do anything.
- They can't do anything

Bad response in past

- People say 'n**ger' and the teachers do nothing, what's the point in reporting?
- Telling the teacher didn't work. Principal didn't do anything with past incidents.
- The school does nothing.
- Teachers don't do much.
- When we are called 'n**ger' in class and report it, the teacher just makes the person apologize. They should take it further.
- The teachers don't take it seriously.
- Not taken seriously.
- Nobody cares.
- People don't listen to us.
- Teachers don't listen.
- The principal and others at school don't care - they say we don't know what racist means.
- They don't want to know or listen, so best to use the chain of authority
- Other chicks say they do stuff, but not true.
- We're wary of telling the police due to the non-immediate and drawn out reactions given in past.

Lack of understanding

- Tell brothers and sisters instead.
- Only [Māori/Pasifika] teacher or dean cares.
- If we swear at our parents, that is bad, we're not allowed to do it; but we get sworn at by others and so we give them a hiding. You put your own culture onto someone else, but others don't understand.

Incident too small to report

- Not major, so not necessary to report.
- Not a crime or that serious.
- Small problem.
- Don't make something small into something big.
- There's been no harm, only talk.
- Not serious.
- Too minor.
- Minor racist incidents but nothing serious. Consider good people as important and others as not worth bothering about, unless incident is serious.
- All are not criminal.
- Not necessary to report, too small.
- Just a little thing.
- Not against the law.
- Depends what it is, if not serious.
- If serious damage – complain to Council or police.
- I would report serious incidents, such as assault, to the police. I consider New Zealand police to be honest and trustworthy.
- Police, if threatened.
- No evidence.
- Not dangerous.
- I didn't recognise it as a big thing.

'Bad treatment' is normal

- Doesn't come into mind.
- Not racism by Kiwi people, just shouting from the car in town.
- Part of life.
- It's normal.
- Used to it.
- If crime, best to contact police; but if minor, such as verbal abuse, I don't care as racism is part of life.
- Don't think shouting on street is a serious thing.
- Understand as young and out of control.
- Some Asians are racist to white people.
- Don't care about it much.
- We don't care about bad people. We prefer to accept 'good people', and ignore the few 'bad people' we have encountered.
- Brush it off, carry on.
- Nothing wrong.
- Don't think of it.
- Not against me personally.
- Every country has it.
- I don't mind.
- Some people think differently, it's quite normal. I don't like it, but it's OK to have thinking freedom.

3 Practical Problems

Don't know where to report

- I don't know who to report to.
- I don't know where the police station is.
- Not regarding incidents on street – I don't know who or where to report.
- I don't know where to report.
- I don't know who/how to report.

Language difficulties

- Language difficulties.
- Language difficult, Kiwis don't understand my accent.
- English not good enough.
- Language problems.
- Not teacher/sponsor – language problems.

Lack of Evidence

- I can't describe the person.
- I don't know who the people harassing me are.
- I can't describe the guy – too quick.
- Can't see well.
- Difficult to see.
- Hard to prove, find evidence etc.
- Did not report incident at shop with paint in water balloons as no evidence, security camera not working.
- Strangers, therefore police couldn't help.
- Need to see car, no plate.
- Kids lie, so it's hard to prove.

Hassle

- Happened so many times.
- You're the one doing the running.
- Can't be bothered.

- Is police 24 hours? Can't find police after 5pm. Police always 'on holiday'.
- Not enough time.

4 Not feeling Secure

Scared of consequences

- I would be a little bit scared of what would happen if I reported.
- If you report, you get more sh*t.
- Don't know what would happen next.
- Depends on what happened and who reporting to.
- Scared of consequences? Depends.
- More trouble, people angry.
- We are not sure about New Zealand police.
- People could use the information against you.

Not done in own culture

- Sensitive topic, so even in [our] community people don't want to show their experiences.
- [Our] people are frightened of authority and won't say if there has been violence. It is [our] nature to go away from a problem.
- Police in other countries we have lived in have harassed us and discriminated against us, like taking our UNHCR cards until we pay money to get them back.
- I'm wary of telling the police due to my home culture.

Don't want to cause a fuss

- Didn't go far enough.
- Don't want to complain, as there may be trouble and they don't want to make a fuss.

Don't want to be victim

- Doesn't scare me.
- Too cool – tough.
- Not our problem – their problem.

Prefer to 'sort it out myself'

- Teachers don't do anything, so you sort it out yourself.
- Take them out myself.

Appendix F

Towards a Reporting System for Nelson/Tasman - Participant Testimony

Question 5 - Would you be willing to report it in the future?

1 The Future Reporting of Racist Incidents

Qualifications to reporting in the future

- Not if small.
- Only if serious.
- Name calling is not serious enough.
- Maybe.
- If big.
- If a problem.
- If they carried on.
- If real bad.
- If easy.
- If easy.
- If serious.
- Maybe.
- Maybe.
- If easy.

Question 6 - What would make it easier for you to report?

Question 7 - Through which method would you feel most comfortable reporting?

2 Accessibility

- So long as easy.
- Available time.
- Accessibility.
- FREE.

Telephone

- Hotline – takes time but, if serious, you need to phone. A 24 hour service would be necessary.
- If direct dial.

- By phone.
- Telephone – quicker.
- 0800 number.
- 0800 RACIST.
- How resource phone?
- If serious.
- Hotline.
- If volatile.
- If emergency, phone better.
- Bad, as have to wait on hold.
- Definitely not phone.
- Hard to explain, especially on phone.

Internet

- Internet.
- Website.
- Report-it is a good idea.
- A web-form captures all the necessary information, which may not be possible in emails. Easier to have 'must fill' boxes and target the information.
- A non-nelson site would be better, as more general and others would be less likely to know that you reported. But the response may be quicker from a Nelson site.
- Online.
- Internet.
- I don't really use the internet.
- Internet is too slow, the connections are bad.

In person

- What person, if not police?
- If we witnessed a racist incident, or if an incident happened to us.
- If a serious event, best to go in person e.g. skinhead attack.
- If sensitive, difficult to put into words - in person better.
- Telling [International Dean]
- Housemaster, teacher.
- It can be hard to report in person.

Texting

- Text.
- Text.
- Text.
- Text.
- Text – all.

Third person

- Used son to report.
- I'd prefer to report through the International Dean.

By hand

- Maybe by post.
- Drop box – fill in form and drop it in a box anonymously.

Depends

- Depends on situation.
- All OK.
- Any method fine.
- Anything.
- All methods should be available.
- Any.

3 Support

Belief that taken seriously

- If reporting through the school, we want to know that the Dean would really care and would actually listen and take us seriously; not minimise the incident.
- If person took it seriously.
- If mates weren't so big.
- Knowing they'd do something.
- It is important for those suffering racism to have the support of the community.

Others' understanding

- Not easy to tell.
- When report we need to get support.
- If you can talk, that's healing too.
- Not as confident, as not Kiwi.
- I'd want to know his name, so I know who the report person is - the person on the other end of the phone.
- If our close friend experienced a racist attack or verbal attack then we would do a lot to support that person in reporting it, if we knew the process.
- Not as experienced – not native country
- Want to know what happens next.

Police

- If no police outside house (looks like you've done something wrong, or perpetrator may know that you've reported).
- May be too small for calling police.

4 Confidentiality

Anonymous reporting

- Confidentiality is very important.
- If something happened – they'll guess who reported.
- If small.
- If witnessed.
- If discrete and confidential.
- Assurances of anonymity, if reporting about the workplace.
- With the name, the racist may trace you, but the agency can also get back to you with feedback.

Contact details

- If we witnessed a racist incident.
- If the incident happened to us.
- It doesn't need to be anonymous.
- Feedback.
- If you want feedback by phone.
- With name – if happened to self.
- With contact details if want follow up.
- Doesn't matter.
- It was agreed that only a first name and number (rather than all contact details) were necessary, so that the reporter could be contacted but their report could remain confidential and anonymous.
- Doesn't matter.
- Nick name.
- Or alias.

Depends

- Depends.
- If serious, give name; if drive-by, no name.
- Depends.
- Depends how dangerous (people and incident); if serious, take name or contact details.
- Depends on situation.
- If it was big, I'd leave my name; if it was small, I wouldn't.
- Best to have the option.
- Depends on the problem.
- Optional.
- Optional.
- Choice.
- Depends.
- Don't mind.

5 Language

- Some would need other languages.
- Hard to explain situation.
- If we were able to report in our own language, this would make it easier.
- New Zealand people speak very fast, with slang and very different pronunciation.
- Perfect translator necessary (can make mistakes).
- Language Line and link.
- If there is a website, it needs to be multilingual (select language and continue in that language)

Which language would you need?

Languages necessary	Languages helpful
• Chinese (Mandarin) • Burmese • Thai • Japanese • Chin/Zo • Mis	• Tagalog • Korean • Vietnamese • Kayan • Khmer

Question 8 - Where would be a good place to have information on how to report?

Appendix G

Responses favoured after Reporting – Participant Testimony

Question 9 - If you did report, what would you want to happen next?

1 Action for the Person Reporting

For 'bad treatment' to stop

- Peace.
- For the issue to be sorted so that there aren't any more problems in the future.
- Want responsibility taken for problems.
- Not to have the problem again.
- Enough.
- Want it to stop, but it will be hard to.
- Do something!
- Something to happen – I believe nothing would.
- Something to happen to stop it.
- Not to get in trouble but something so it doesn't happen again.
- Not happen again.
- It stops happening.
- No more abuse.
- As much as possible.
- For it to stop, not just reduced.
- Want something to happen

Quick response

- That action occurs straight away.
- Quick response.
- Action straight away.

Feedback

- Want to know that the council has taken action for both the global problem and the individual incident.
- Someone to contact me when I want feedback.
- To have feedback on next steps i.e. what happened.
- Someone to contact me – if serious.
- If very bad.
- The report would have more meaning if feedback were given.
- Someone contact me.
- Feedback.
- Hear not problem again.
- If serious.
- If we want to forget about it, then why report? We would want feedback.
- I'd want feedback.
- Feedback.
- Acknowledge that received and response.
- Feedback.
- Know the consequences and feedback.
- For someone to contact me, when requested.

Apology unhelpful

- If they apologise, it's as if they didn't do it and they believe they are the best in the world, hard to change their minds.
- Can be forced, meaningless. More than apology, they must understand not to do it again.
- They wouldn't be willing.
- I don't want to know their face.
- Scary, they might come back later.
- An apology would give them too much attention and recognition.
- Would it be sincere?
- Action straight away is better than an apology.

Apology helpful

- If they want to, I'd accept.
- An apology has been made to me.
- Waiting for one.
- Public apology on TV.
- Maybe an apology in the newspaper.

To speak with someone about the experience

- Get more information.
- No point in speaking with others – nobody cares.
- If serious.
- I'd want to speak with someone about the experience as much as possible.
- Depends how serious.
- In some circumstances, talking about the experience or counselling or a support group could be useful; maybe a few days after event.
- Depends on degree.
- When report get support.
- Might be same person to speak with each time.
- Speak to someone about situation – if bad.
- Same age-ish.
- Depends on how bad it is.
- Counsellor good to talk to.
- Maybe I'd want to speak with someone about the experience.

Referred to specialist

- Refer to specialist - if very bad.
- Community law or counsellor
- Multi-Ethnic Council.
- Referred to specialist.
- Community law could be a good place to tell information.

Depends

- Nothing more – depends.
- Depends on situation for whether we'd want to take anything further.
- Depends.
- Depends on degree.
- Depends, for whether to be contacted or not.
- Depends on situation.
- It all depends.
- Depends.

2 Action against the Perpetrator

Police involvement

- To talk to police and for police to take action.
- If necessary.
- Go immediately to racist person.
- Tell them it's wrong.
- Police approach offender – if necessary.
- Police approach – depends.
- Depends.
- Depends how serious.
- Depends.
- Eventually warn the person – you might have a problem to do so.

Another agency's involvement

- Would need to be a respected person within the community of the perpetrator.
- Write letters to Ministry of Education regarding teachers and their approach.
- Teachers should be told to do something straight away – to bring the people together and help them sort it out.
- Parents involved.

Punishment

- If problems happen many times, then yes court etc, but not if small enough.
- Punishment.
- Person to get into trouble.
- Other remedy – Community service.
- Some penalty, like community service.
- Community service (if right person).
- Community service.
- Fines.
- $10 and an apology.
- Fine.
- Fine.
- Parade in street with a placard round the neck with 'racist' on it – humiliation.
- Detention is not a punishment, as they just sit in a warm classroom.
- Curfew.
- Public apology on TV.
- Tell then to get stuffed.

3 Action for All

Mediation

- Mediator.
- An investigation and a meeting.
- Exile them i.e. if racist against [..], go to [..] church for a day and learn who they are and where they come from.

Education

- Education campaign.
- Change of view of perpetrator and for it not to happen again.
- They must understand not to do it again.
- Education of person treated badly, to show that they are an individual deserving of respect. This would help with their identity after a bad experience and acknowledge what happened.
- Teach us what to do if someone shouts abuse at you in the street etc.

Publish Data

- The data could be printed in the paper, or let others read the reports. (In the past, a raw egg was thrown from a car. The local paper published the story, and lots of letters were sent, I had a very positive response.)
- Let people know in public – that it happened and the specific person.
- People say there's racism, but we need facts, such as cases per month.
- Blog - once a week print some and put in Nelson newspaper - with nicknames and a summary of information.

Appendix H

Other Issues Arising - Participant Testimony

Question 10 - Is there anything else that you would like to tell me?

- Everything increasing in price - benefits not sufficient
- Can't talk when working - so more difficult to learn English

1 Reporting System

- If paper in wrong hands, there would be problems – better to set up a code.
- Someone could hack into a website.
- Hope that this focus group project reported in the newspaper.

2 Education

- Want to educate others.
- We need to give education and knowledge to students.
- Start early age education that different cultures and ethnicities are OK. Schools need their own policy from a young age and to educate and show it's not OK to bully or to have racism.
- Education at primary school is important. As soon as it gets to intermediate, hormones set in. If the wrong kid is in teen leadership, a flock of sheep is following a wolf; the wolf could turn round and bite the head off a sheep if he/she wants to. Most intermediate kids don't think of consequences, they only think of that once a senior.
- We need to educate people, especially youngsters.
- They say that [.] is 'hard' and has bad kids, but schools that don't mention it are the worst. There is a structure that works well at [.]. Other schools may have a great record, but parents don't know what's happening. [.] is 'out there' and not afraid to say what's happening and for the teachers to deal with it.
- Most schools send a letter home, call Mum, and kids know there are no consequences. Safer at school you hear about than school you don't! Depends on parents too.

3 Community Representation

Publicity

- A bumper sticker campaign could be used.
- Maybe an anti-racism rally? But that this caused problems in Chch, with gangs turning up.
- The media is responsible for negative perceptions of Asians, refugees and other ethnic minorities.
- Movie forum – 'Guess who's coming to Dinner'.
- Squish DVD – much interest in town, raised awareness of stuff not said. At the time, there was a call for more work, but it was left. We need others.

[Māori/Pasifika] Dean

- We need [Māori/Pasifika] teachers so there is someone to talk to. The others don't understand as they're not [Māori/Pasifika].
- There are no [Māori/Pasifika] teachers in school.

4 Change of Law (Enforcement)

- You can't hit kids and therefore discipline is bad in New Zealand.
- We need policy on discrimination.
- The law doesn't change people's attitudes. Laws are just something to show holding rights and to keep status in the UN. They are not for people, as people don't follow the government, they're still human.

Acknowledgements

It has been a privilege to hear the personal experiences and views of each of the participants involved in this survey. I cannot identify them here, but extend my deep appreciation for their time and courage to speak about this sensitive subject.

Also, I would like to thank all those who set up focus groups throughout Nelson/Tasman. Most cannot be named, as this would identify the participants involved, but a particular effort was made by Doug Adam (English Language Partners).

This project has been driven by many individuals and organisations in the Nelson/Tasman region. In particular, Evey McAuliffe (Nelson Multicultural Council), Claire Nichols (Settling In and Newcomers Network) and Brigid Ryan (Settling In) have provided daily advice and support.

Also, the commitment shown by Inspector Brian McGurk (Nelson Bays Police), David Mitchell (Mapua volunteer) and Peter Riley (Nelson Bays Community Law Services) has provided momentum for the project since its inception. Jacquetta Bell kindly provided the services of Nelson Media Agency.

Due to a lack of funding, the project has relied upon the generous efforts of several volunteers. Alistair Webber helped research the local context and Janine Hannan provided support work, through her Massey student placement. Ann Potter, Julie Merry and Cindy Domanico have each devoted time to inputting and organising the vast amounts of data involved.

Several community groups have supported the project. Special thanks go to the Samoan community, represented by Rev. Faleulu Malaulau, who showed such belief in the project that they organised a fiafia to help raise funds.

Supporting agencies:

Nelson Multicultural Council

Human Rights Commission
Te Kāhui Tika Tangata

Nelson Safer Community Council

6392 Dry Crust Communications