MacEwan UNIVERSITY | OFFICE OF HUMAN RIGHTS, DIVERSITY AND EQUITY

SUPPORTING VICTIMS OF HATE CRIMES & INCIDENTS

A COMMUNITY CENTERED APPROACH

ACKNOWLEDGEMENTS

We acknowledge that the land on which we gather in Treaty Six Territory is the traditional gathering place for many Indigenous people. We honour and respect the history, languages, ceremonies and culture of the First Nations, Métis and Inuit who call this territory home.

The First People's connection to the land teaches us about our inherent responsibility to protect and respect Mother Earth. With this acknowledgement, we honour the ancestors and children who have been buried here, missing and murdered Indigenous women and men, and the process of ongoing collective healing for all human beings. We are reminded that we are all treaty people and of the responsibility we have to one another. This reminder is also key as we work towards a safer, more inclusive community where people victimized by hate crimes and incidents are supported, and such acts may one day be prevented.

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The contents of this document would not exist in its current form without the thoughtful feedback of a number of representatives from community organizations, service providers, and subject matter experts across Edmonton and Alberta. Thank you for your contributions.

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ABOUT THIS GUIDE

This document is an accompaniment to the Supporting Victims of Hate Crime & Incidents: A Community Centered Approach workshop. In it, you will find information, case studies, reflections, and resources. The following sections are based on various guides and academic resources that are cited throughout, with prioritization of local and Canadian resources where possible.

GUIDING PRINCIPLES

Four principles guide this resource:

- Trauma-informed
- Anti-oppressive
- Victim-centred
- Community-centred

Principle 1: Trauma-Informed Practice

Trauma-informed practice means understanding that the clients we support may have histories of trauma (Levenson, 2017). As such, service providers (social workers, housing workers, Victims Services, non-profit staff) need to understand that clients may face challenges associated with coping with trauma, defined as, "an exposure to an extraordinary experience that presents a physical or psychological threat to oneself or others and generates a reaction of helplessness and fear" (American Psychological Association, as cited in Levenson, 2017, p. 105). Levenson (2017) identifies several principles of trauma-informed practice:

- **Safety** - Recognize the possibility that a client may have experiences of trauma. Create warm and welcoming surroundings for a client.
- **Trust** - Trust is built over time through genuine and authentic interactions, allowing clients to share information at their own pace without pressure.
- **Collaboration** - It is essential to be aware of the power imbalance between a client and service provider. Partnership entails sharing power.
- **Choice** - Clients should feel comfortable and supported in making their own decisions while controlling the direction and pace of their recovery and received services. To facilitate selection, providers should ensure the client is informed about available options, ask clients their preferences for service delivery, and support their decisions.
- **Empowerment** - Instead of focusing solely on problematic behaviours, consider focusing or reframing behaviours in a strengths-based way and supporting a client in building a sense of self-efficacy by celebrating survival strategies to foster a sense of hope and belief in positive change.

Recognizing the potential trauma associated with being victimized by hate, these principles are necessary when supporting people impacted by hate (Coalitions Creating Equity, 2020). Trauma-informed practice is especially necessary to avoid furthering experiences of trauma or retraumatization through service delivery. While this document is guided by principles of trauma-informed practice, this resource is not a substitute for training in the area of trauma-informed care.

Principle 2: Anti-Oppressive Approach

Anti-oppressive means, "understanding that the problems faced by an individual are rooted in the inequalities and oppression of the socio-political structure of society rather than in personal characteristics or individual choices" (Baines, 2017). An anti-oppressive approach aims to identify and understand oppression in individual, institutional, and systemic circumstances while providing ways to dismantle these forms of oppression (Holley et al., as cited in Bilotta, 2020, p. 399). This guide does not assume that organizational responses to reports of hate crimes and incidents are oppressive. However, factoring in an anti-oppressive lens may help us all to identify and provide avenues to address unjust practices within our existing responses to reports of hate crimes and incidents.

Principle 3: Victim-Centred Approach

According to the Office for Victims of Crime, "In a victim-centered approach, the victim's wishes, safety, and well-being take priority in all matters and procedures" (para. 2). There are many factors at play during a hate crime and/or incident. It is possible that the person victimized by hate is not prioritized, even when they are the person most negatively impacted. We know that hate crimes and incidents have significant individual and community impacts. These include adverse mental and emotional health outcomes, behavioural change, reduced confidence, and decreased sense of belonging (Bell & Perry, 2015; Mercier-Dalphond & Helly, 2021).

With these impacts in mind, this guide a emphasizes the following principles for a victim-centred approach to recording hate crimes and incidents (Navarro, 2021):

- Ensuring accessible and expeditious communication channels
- Services offered by trained staff
- Treating victims with empathy and taking their reports seriously
- Providing relevant information to victims
- Providing culturally and linguistically appropriate services

Principle 4: Community-Centred Approach

In 2017, the American College of Physicians (ACP) recognized hate crimes as a public health issue (Krieger, 2017). Public Health England (2020) defines a community-centred approach as: "those that mobilise assets within communities, encourage equity and social connectedness and increase people's control over their health and lives" (para. 1). This guide uses a community-centred approach to build the capacity of community organizations to support people impacted by hate crimes and incidents. Community organizations play a key role in supporting people impacte by hate crimes and incidents, as discussed later in this guide.

DEFINITIONS

HATE CRIMES

Defining hate crimes in a Canadian context is complicated. Some point out the weaknesses of a legal definition (Bell & Perry, 2015; Mercier-Dalphond & Helly, 2021). Perry (2001) offers this definition of hate crimes:

> ... acts of violence and intimidation, usually directed toward already stigmatized and marginalized groups. As such, [hate crimes are] a mechanism of power, intended to reaffirm the precarious hierarchies that characterize a given social order. It attempts to recreate simultaneously the threatened (real or imagined) hegemony of the perpetrator's group and the appropriate subordinate identity of the victim's group. (p. 10)

A hate crime has two main part (Canadian Race Relations Foundation, 2020):

- It is a criminal act or offence as defined in a criminal code.
- The criminal action is motivated by hate, or bias based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation, or gender identity or expression, or on any other similar factor.

While these definitions break down identities into individual factors, people are often victimized by hate towards an intersection of their identities (Mason-Bish, 2015; Erentzen & Schuller, 2020). Focusing on only one aspect of a person's identity when they are targeted by hate may fail to acknowledge the reality of people victimized by hate (Mason-Bish, 2015) or lead a person to feel reduced to one facet of their identity (de Koninck & Lauridsen, 2018). Further, people targeted by hate crimes for a certain aspect of their identity may not have the same experience as other people with that shared identity (Mason-Bish, 2015). It is important to acknowledge the intersecting identities that individuals possess, and their diversity of experiences.

There are further criticisms of this definition for not directly addressing the, "the complex, layered, and historical issues that affect Aboriginal people, distinct as these issues are from those facing any other population living in Canada" (McCaslin, 2014, p. 22). McCaslin (2014) establishes that Indigenous peoples are rarely recognized as subjected to hate in Canada in existing case law. By not including Indigenous women in the protected categories outlined above, Indigenous women are vulnerable to being victimized by hate crimes. As service providers, it is important to recognize and support people impacted by hate, even when that hate is based on factors that may not be recognized in current definitions of hate crimes. That way, all people requiring support after being victimized by hate crimes and incidents may receive it.

Readers should note that the Canadian government does not have a central legal definition of hate crimes. Instead, there are four specific charges in the Criminal Code of Canada typically associated with hate.

These include:

- Section 318(1): Advocating genocide
- Section 319(1): Public incitement of hatred
- Section 319(2): Willful promotion of hatred
- Section 430(4.1): Mischief relating to religious property, educational institutions, etc.

As you might have observed, the above four charges are quite narrow in scope. The 718.2ai sentencing principle was created to address the fact that many other criminal acts can also be motivated by hate. This principle allows for the court to consider increased sentencing if the prosecution can prove that the offence was motivated by hate. Section 718.2ai is worded as follows:

"A court that imposes a sentence shall also take into consideration the following principles:

(a) a sentence should be increased or reduced to account for any relevant aggravating or mitigating circumstances relating to the offence or the offender, and, without limiting the generality of the foregoing,

(i) evidence that the offence was motivated by bias, prejudice or hate based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation, or gender identity or expression, or on any other similar factor"

HATE INCIDENTS

As has been emphasized by Bell and Perry (2015), many harmful noncriminal acts are motivated by hate. For this document's purposes, we define these noncriminal acts as hate incidents.

Facing Facts (2012, p. 9) and Chaudhry (2021) define hate incidents as follows: "an act that involves prejudice and bias motivated by hate, based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation, or any other similar factor but which does not amount to a crime." It should be noted that people may also be targeted by biases toward other factors, such as gender identity and expression.

Racial slurs or displaying hateful symbols are not criminal. These behaviours would typically be considered hate incidents. However, being exposed to such behaviours can cause serious harm, even if these actions are not necessarily against the law. Responders should take hate incidents seriously, as there can be significant impacts on individuals and communities (Bell & Perry, 2015).

BIAS INDICATORS

There is a need to understand if an action was motivated by hate or bias. To help determine if bias was present, we use what are called bias indicators. Bias indicators, as defined by Facing Facts (2012), are objective facts that help determine bias in a crime. Keep in mind that bias indicators do not guarantee a crime was motivated by bias. Instead, these indicators suggest that further investigation into a motive is required (Facing Facts, 2012). As identified by Facing Facts, readers should consider the following bias indicators when assessing the hate motivation of a hate crime and/or incident:

Victim Perception - Does the person who was victimized believe that the incident was motivated by bias? What leads them to believe that? Keep in mind that a person who was victimized may not always recognize that the motivation for an offence was bias.

Witness Perception - Did others who saw the crime believe that the offender was motivated by bias? There may be differences between the perspectives of the person who was victimized and a witness. Those investigating a report of hate should consider all perspectives.

Difference Between the Person Who Was Victimized and the Perpetrator - Do differences exist between the person who was victimized and the perpetrator, especially related to differences in race, gender, sexual orientation, ethnicity, etc.? Investigators should also consider that there may be histories of tension between the identity groups of the perpetrator and the person who was victimized. Was the person who was victimized in an area where they are outnumbered by another group? Sometimes, people are victimized due to bias, not necessarily because they're a part of an identifiable group, but because they support this group.

Location - Where did the offence occur? Could the location be significant to the targeted identity group or perpetrator in some way? If a property is damaged, does the property exist in a place that belongs to a community that faces discrimination? If a property is damaged, is the property significant to a particular community? Some locations may be significant to different groups of people (ie. monuments, places of worship, cultural or community centres, etc.). A perpetrator may have chosen to carry out an offence at a specific location to maximize impact or symbolic intent.

Timing - Did the offence occur at a time that may be significant to the targeted group/individual and/or the perpetrator? There are times of the day, week, month, or year that are significant to different demographic groups and also hate groups. If a crime occurred at a time that was significant to a group, that might be an indicator of bias.

Language, Words, and Symbols Used - What words were used or written during the offence? Were any symbols involved? Perpetrators often make their bias known through the words they speak and symbols they display or mark through graffiti or words they write online.

Organized Hate Groups - Is there evidence that a hate group perpetrated the offence? Further, are there active hate groups in the area, and did any take responsibility for the offence?

History of Previous Bias Crimes and Incidents - Have hate-motivated acts happened in this area in the past? Has the person who was victimized been targeted or threatened in the past?

Offender Characteristics - Does the perpetrator have a history of hate-motivated offences or actions, and do they have any affiliation with hate groups? Does the perpetrator recognize that the person they victimized was a part of a different group?

Degree of Violence - Was the violence used against the person who was victimized especially serious?


A hate crime is a criminal act or offence as defined in a criminal code.
Motivated by hate, or bias based on race, national or ethnic origin, language, colour, religion, sex,age, mental or physical disability, sexual orientation, or gender identity or expression, or on any other similar factor.
A hate incident is an act that involves prejudice and bias, but does not amount to a crime.

REFLECTION

Please consider the following: What did you already know about hate crimes, hate incidents, and bias indicators? Did anything surprise you about what you learned? How do these definitions and indicators inform the way you support those who have been victimized by hate crimes and incidents?

After each below case study, ask yourself the following:

- Do I believe this is a hate crime, hate incident, or neither? Why?
- What bias indicators are present in the scenario?
- What impact might this have on the community?

Case Study #1

Two members of an anti-Muslim hate group walk into a mosque during Friday prayer, livestreaming and making inflammatory comments to people at the mosque. After someone says they will call the police, the hate group members leave without further incident.

Case Study #2

A man walks up to a person at a bus station who is wearing a pride flag embroidered on their backpack. The man punches the person while yelling homophobic epithets.

Case Study #3

A rally is held downtown protesting public health measures. Members of hate groups are present. Some carry tiki torches, reminiscent of a deadly white supremacist rally held in 2017 in Charlottesville, Virginia. Organizers of the rally denounce this association.

Please consider using the remaining space on this page to journal about your reflections.

IMPACTS

DIRECT VICTIMIZATION

Hate victimization can have a variety of direct impacts on one's emotional and psychological well-being, as well as one's physical well-being in extreme circumstances. Victimization entails a wide range of emotions. How one reacts to being the victim of a hate crime is influenced by several factors, including the crime itself, prior experiences, and the support system a person has in place (Government of Wales, 2020).

The Office for Democratic Institutions and Human Rights indicates that, depending on the severity of the hate crime, victims may require immediate medical attention (2020). More commonly, however, victims experience emotional and psychological consequences as a result of a hate crime or incident. It is common to feel vulnerable, exposed, and insecure immediately after one becomes a victim. A UK study on this topic identifies impacts of hate crime that include increased physical, psychological, and behavioural injuries compared to other crimes (Iganski & Lagou, 2015).

The Canadian Resource Centre for Victims of Crime (2020) and The Office for Democratic Institutions and Human Rights (2011) further specify that it is common to experience a wide range of feelings following victimization, including but not limited to:

- Shock
- Disbelief
- Denial
- Anger
- Fear
- Frustration
- Anxiety
- Uncertainty
- Guilt
- Humiliation
- Panic attacks
- Sadness
- Difficulty sleeping
- Distractibility
- Apathy

It is also common for victims of hate crime to resist leaving their homes in fear of further victimization. Alternatively, others may seek to conceal their identity to avoid further victimization. Some examples of concealing one's identity may include refraining from the following: wearing religious clothes or symbols, holding hands with their partner in public, speaking in public, attending a place of worship, and certain leisure activities (Government of Wales, 2020). Consequently, one may begin to lose their identity and become isolated. If one's home or another significant location, such as a place of worship, is damaged or otherwise assaulted, they may lose a sense of security. As a result, one may experience a heightened concern for the safety of their family, friends, community members, as well as one's well-being (The Office of the Office for Democratic Institutions and Human Rights, 2020).

Victims may also endure financial hardship after experiencing a hate crime or incident (The Office of the Office for Democratic Institutions and Human Rights, 2020; Turlock, 2022). They may face:

- A loss of income
- Temporary or permanent relocation
- Property repair
- Costs of additional security measures
- Legal guidance
- Transportation costs to reach service providers, particularly as it relates to rural communities

Although less common, victims of hate crimes may endure long-lasting impacts on their emotional and psychological well-being. Specifically, hate crime victimization may result in post-traumatic stress disorder, depression, long-lasting fear, and anxiety.

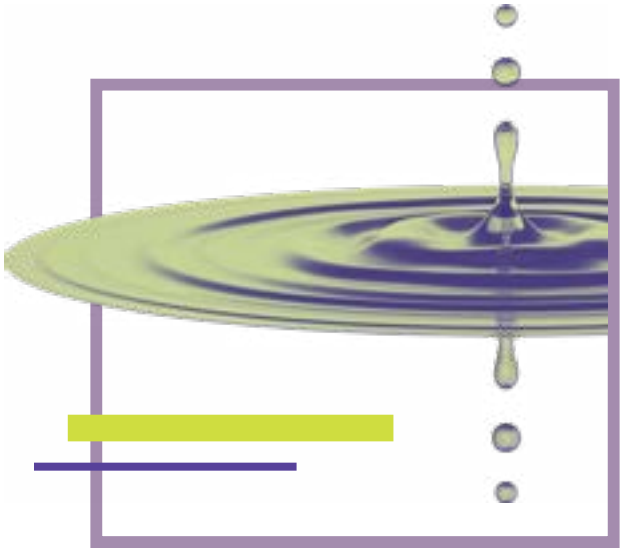
- Negative effects on emotional and psychological wellbeing
- Behavioural change regarding self-expression, travel, association with others, and activities
- Blaming themselves for their victimization
- Fear, shock, anger, frustration, shame, and vulnerability
- Concern about similar future events taking place
- Worry that people did not intervene to stop the incident
- Fear of other people in the perpetrator's community and suspicion of other groups
- Feeling unwelcome and a lack of belonging
- Desire for revenge
- Not feeling like they have the same rights as others
- Doubt about Canada's multiculturalism and tolerance, or their own Canadian identity
- Mobilization to respond or take action and become involved in anti-discrimination/anti-racism work

INDIRECT VICTIMIZATION

Hate crimes and incidents also have serious impacts on those indirectly affected by the event (such as the broader community). People can still experience the negative impacts of hate even if a hate-motivated act does not directly target them. Hate crimes are 'message crimes' (Perry, 2001). In this way, hate crimes and incidents are not focused on individuals, but instead target a group and are intended to send messages and cause harm to other members of a targeted identity group that is already marginalized (Lim, 2009).

Hwang (as cited in Lim, 2009) asserts that hate crimes are particularly damaging because they target communities already vulnerable due to histories of racism and discrimination.

The following are indirect impacts of hate crimes identified in Canadian research (Perry & Alvi, 2011; Bell & Perry, 2015; Kochar et al., 2019):



REFLECTION

Revisit the case studies from the previous section. Consider the following questions:

- What potential impacts could each scenario have on those directly involved? What about those indirectly involved?
- How would I or my organization support individuals impacted by this event?
- How would you account for the intersections of an individual's identity when supporting them? How would you account for the diversity of experiences within an affected community?

Please consider using the remaining space on this page to journal about your reflections.

BARRIERS AND NEGATIVE EXPERIENCES

WHEN REPORTING HATE CRIMES AND INCIDENTS

In alignment with anti-oppressive practice, this section seeks to outline existing challenges that those who have experienced hate-motivated crimes or incidents have in reporting their experiences and accessing support. As this section unfolds, consider if your organization may present some of these barriers and how you could collaboratively work to overcome them.

Barriers Facing Individuals Reporting Hate

Reasons that people do not report hate-motivated crimes and incidents include (Angeles & Roberton, 2020, Erentzen & Schuller, 2020; Turlock, 2022):

- Fear of retaliation
- Past experiences of police discrimination
- A lack of awareness about how to report
- A trusted person discouraging them from reporting
- A need to focus on recovery from the occurrence or other commitments.
- A lack of faith in the efficacy of police or other responding organizations
- A lack of confidence that the perpetrator would be prosecuted
- The belief that organizations handling these reports are racist
- The belief that what they experienced was not serious enough to report

In the Canadian context, police officers have to attain written consent from the attorney general before proceeding with hate propaganda charges only (318 and 319). This leads to delays in cases and low prosecutions (Corb, as cited in Hardy & Chakraborti, 2019).

Barriers Facing Individuals Accessing Organizational Support for Discrimination

In 2018, the Edmonton Centre for Race and Culture (CFRAC) published a study on the experiences of racialized and Indigenous individuals after they encountered racial or cultural discrimination or harassment (de Koninck & Lauridsen, 2018). The report captured individual testimonials, revealing that impacts of racism and discrimination were present throughout individual experiences of seeking support. Some of the challenges they faced included:

- A lack of meaningful outcomes when they do report issues
- Fear of personal or professional consequences for reporting
- Feeling reduced to ethnic, cultural or racial identities, without having personal experiences or qualities considered
- Frustrating experiences when reporting (ie. “being sent in circles”)
- Gaps in existing services
- Lack of accountability in legislation and policy
- Lack of appropriate internal complaint procedures
- Lack of access to interpretation

- Lack of awareness of organizations and services
- Lack of information for newcomers on rights and processes
- Previous negative experiences
- Rarely encountering empathy when reporting, and instead facing procedural/bureaucratic responses
- Rigid reporting processes that are difficult to navigate
- Struggling to reach appropriate and effective services that could meet their needs
- The burden on the individual to find resources
- The retraumatization and emotional labour of reporting

In the same study, organizations shared some of the barriers facing clients that seek to access their organizations:

- Automated messaging systems
- Clients may not be aware of their services
- Clients are unaware of their rights
- Hours of operation
- Language barriers
- Lack of immediate assistance
- Lack of Internet access
- No internal legal assistance
- Previous negative experiences
- Services may be difficult to access
- The services that organizations refer clients to may not always be effective in addressing experiences of discrimination, being slow, dismissive, and unsupportive
- Uncertainty about the organization's services and fit for the client's needs
- When organizations encourage individuals to report their experiences, sometimes nothing happens

Organizational Barriers Responding to Discrimination

In the CFRAC (2018) study, researchers interviewed ten organizations who supported people impacted by discrimination (de Koninck & Lauridsen, 2018). Organizations identified the following internal barriers to providing adequate supports to those who experienced racial or cultural discrimination:

- **External Network**s - Staff were unaware of appropriate external referrals for needed skills/resources or had challenges navigating these networks.
- **Incident Complexity** - Working through individual's experiences and supporting them in a multi-faceted way is often challenging and time-intensive.
- **Lacking Legal Remedies** - There are barriers to prosecuting hate crimes. Further, there is often no legal recourse for the experiences that clients face, especially when the circumstance is not illegal (ie. a hate incident versus a hate crime).
- **Lacking Resources** - Many organizations felt they did not have the financial or personnel resources available to provide desired services. Staff did not always feel they had the training necessary to support people impacted by harassment and discrimination.
- **Staff Experiences of Discrimination** - Staff's personal experiences of racism and harassment were sometimes compounding or challenging to manage while advocating for clients.

In the same study, the Edmonton Centre for Race and Culture (2018) made five recommendations to improve supporting individuals who encountered racial or cultural discrimination (de Koninck & Lauridsen, 2018):

- Creation of a central point to access assistance and referrals
- Workplace training, including empathetic listening skills

- Improved organizational processes
- Enhanced follow-up and public accountability
- Continued efforts to enact systems change

Negative Reporting Experience and Secondary Victimization

The ways in which organizations respond to reports of hate crimes and incidents do not reliably meet the needs of people victimized by these occurrences and can significantly impact these individuals (Turlock, 2022). The Canadian Race Relations Foundation (2022) has observed a lack of consistency and quality in services supporting survivors of hate crimes and incidents. Turlock (2022) has found that responses to reports of hate crimes and incidents are often more complicated than simply positive or negative interactions. Organizations often respond in ways that do and do not meet the needs of people who report a hate crime or incident. Sometimes, one must report to multiple organizations and staff before their needs are met at a minimal level, if at all.

Many organizational responses can have negative impacts on those who report a hate crime or incident (Turlock, 2022). Such experiences can include being ignored or disbelieved, being discouraged from reporting, and facing discrimination and disrespect in a culturally unsafe environment. Participants who had reported a hate crime or incident in Turlock's (2022) study shared that responding organizations had laughed at and victim-blamed them for the incident. Organizations had also told them their experience was not serious enough to justify a response or that what they had experienced was not a crime. Participants often received no or little follow-up, or delayed responses that took months or years. Reporting procedures were sometimes complex, demanding, and inaccessible. Some organizations were unaware of appropriate referrals. Participants faced confusing staffing changes, mistakes, disorganization, being sent back and forth between services, and decisions that did not align with their wishes. Due to responses from organizations that did not ensure their safety, some participants faced harassment from those they had filed complaints against. Perpetrators were not investigated or apprehended. When participants filed complaints about professional conduct, organizations seemed to protect the subject(s) of the complaint as opposed to the survivor.

Negative responses from organizations to people reporting hate crimes and incidents can impact their emotions, beliefs, psychological well-being, and behaviours (Turlock, 2022). Negative responses from organizations can have a range of emotional impacts on people who report hate crimes or incidents. These can include anger, anxiety, confusion, defeat, depression, disappointment, doubt, and frustration. In Turlock's (2022) study, negative responses from organizations impacted participant's beliefs, including a loss of faith in authorities and the reporting process, and a loss of pride in being an Edmontonian. Others developed beliefs that Canada is unjust, they are not valued, and that justice is not available to them. They further began to perceive that they continued to be unsafe, and that those who perpetrated hate crimes or incidents could do so without facing the consequences of their actions. Negative responses also resulted in behavioural and psychological impacts. Some people abandoned their reports altogether. Physical and psychological impacts from the original crime or incident remained untreated. Some people experienced retraumatization, financial losses, online harassment, and suicidality after a negative response from an organization they reported a hate crime or incident to.

The impacts of hate crimes and incidents on individuals and communities (Perry & Alvi, 2011; Iganski & Lagou, 2015) are similar to the impacts of responses to reports of hate crimes and incidents that do not meet the needs of those who make these reports. As such, ineffective or otherwise unsatisfactory responses from organizations recreate or fail to mitigate the harms caused by hate crimes and incidents. This phenomenon is described by the Organization for Security and Co-operation in Europe (2020) as 'secondary victimization':

> ...victimization that occurs not as a direct result of the criminal act but through the response of institutions and individuals to the victim. This includes, but is not limited to, not recognizing and treating the victim in a respectful manner, an insensitive and unprofessional manner of approaching the victim and discrimination of the victim in any kind. (pp. 13-14)

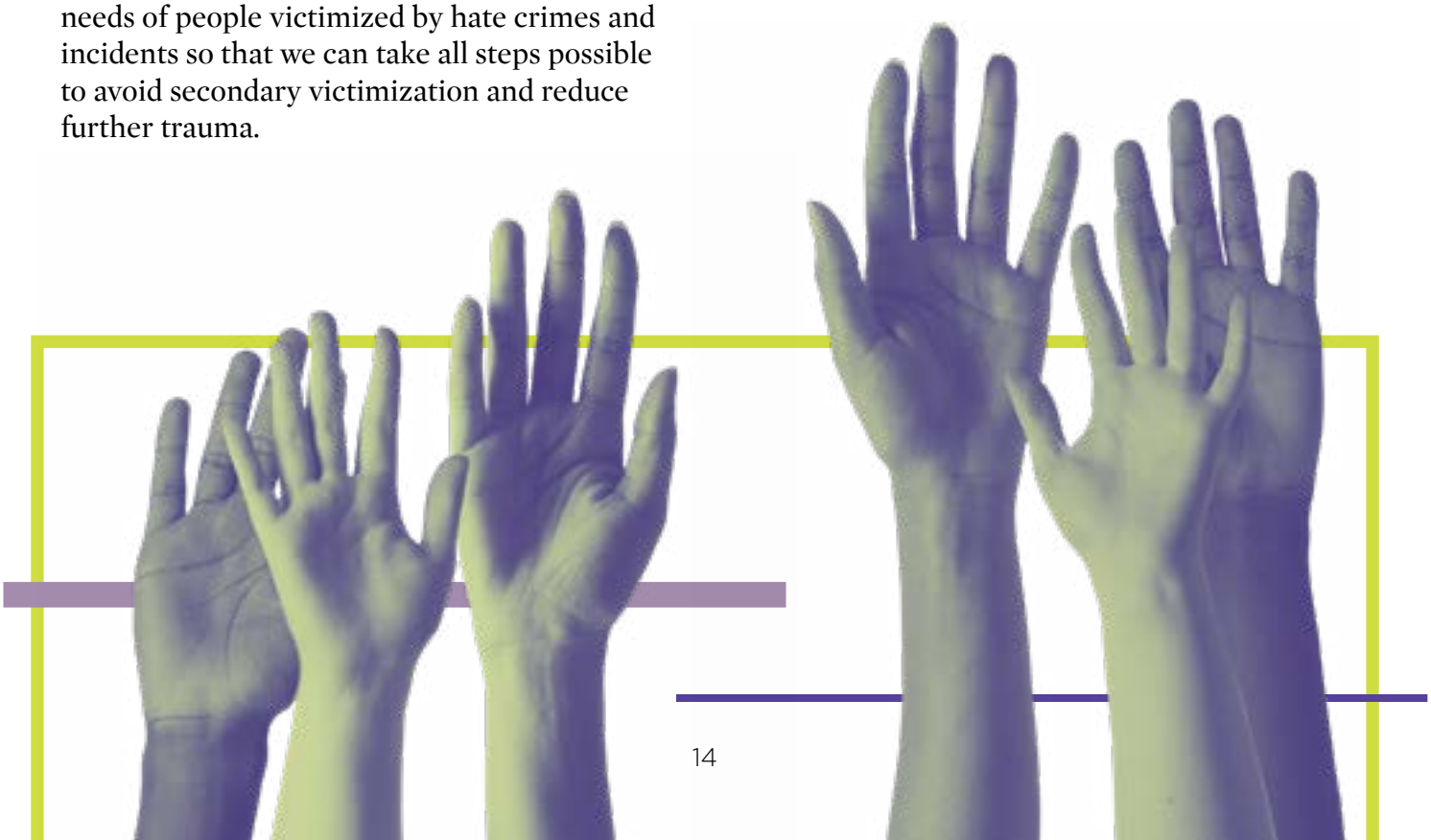
It is essential to understand the negative responses organizations provide to people who report hate crimes and incidents, and how these responses can cause significant harm to them. In the next section, we will review the needs of people victimized by hate crimes and incidents so that we can take all steps possible to avoid secondary victimization and reduce further trauma.

Why Do People Impacted By Hate Crimes and Incidents Choose to Report Them?

This section helps us understand why many people may not feel comfortable or safe reporting hate crimes and incidents. However, it is also important to understand why people choose to report hate crimes and incidents. By doing so, we can develop evidence-based ways to increase reporting behaviours while also ensuring that those who victimized by hate crimes and incidents receive a high quality of service when they report these experiences.

In Turlock's (2022) study, people were motivated to report a hate crime or incident by one or more of the following factors:

- The seriousness or frequency of the occurrence (for example, someone was harmed, a weapon was involved, and/or the situation was recurring)
- A previous connection to the organization
- Encouragement from a trusted person
- A desire to protect others



REFLECTION

Look through each of the above barriers and experiences. What, if any, of the above barriers or experiences could clients face in accessing your organization? What steps can you take to your team to remove them?

Have you experienced any of these challenges from other organizations? Are there steps your organization can take to help mitigate these difficulties experienced at other organizations?

Consider the following questions as they apply to the below scenarios:

- How would you account for the barrier(s) the person in the scenario is facing in your service delivery?
- Could you see someone experiencing these barriers at your organization? What changes could your organization make to prevent these barriers from occurring?

Case Study #4

A person of colour was walking down the street and heard someone yell a racial slur at them. The person wants to get help, but does not know what organizations are there to support them.

Case Study #5

After experiencing a hate crime, an individual whose first language is not English calls an organization for help and encounters an automated messaging system.

Case Study #6

An Indigenous woman comes to your organization after experiencing what they believe to be a hate crime. Yours is the second organization they accessed. The first pressured them to report their experience, which they did not want to do.

Case Study #7

A person who experienced a hate crime comes to your organization for support. They tell you they've already gone to another organization, but they had a negative experience and are tired of calling around to find the right service for them.

Please consider using the remaining space on this page to journal about your reflections.

SUPPORTING VICTIMS OF HATE

VICTIMS BILL OF RIGHTS

According to the Canadian Victims Bill of Rights (2015, Definitions), a victim is defined as, "an individual who has suffered physical or emotional harm, property damage or economic loss as the result of the commission or alleged commission of an offence." Under this act, a victim has four rights: information, protection, participation, and restitution.

- **Information** - Someone who has been victimized by an offence has the right to information about the criminal justice system and their role in it, services and programs available to them, and their right to file a complaint for infringements on their rights. They further have the right to information about the investigation and proceedings, as well information about the offender accused related to their release and hearings.
- **Protection** - Someone who has been victimized by an offence has the right to security, protection from intimidation and retaliation, privacy, identity protection, and testimonial aids.
- **Participation** - Someone who has been victimized by an offence has the right to communicate their views about decisions made by authorities in the criminal justice system, and the right to present a victim impact statement.
- **Restitution** - Someone who has been victimized by an offence has the right to have the court make a restitution order against the offender, and, if they are not paid, to have the order entered as a civil court judgement enforceable against the offender.

While your organization may not be working with individuals involved in the Criminal Justice System, understanding these rights as a service provider can help you advocate alongside people who have been victimized by hate crimes or incidents.

UNDERSTANDING HOPES AND NEEDS

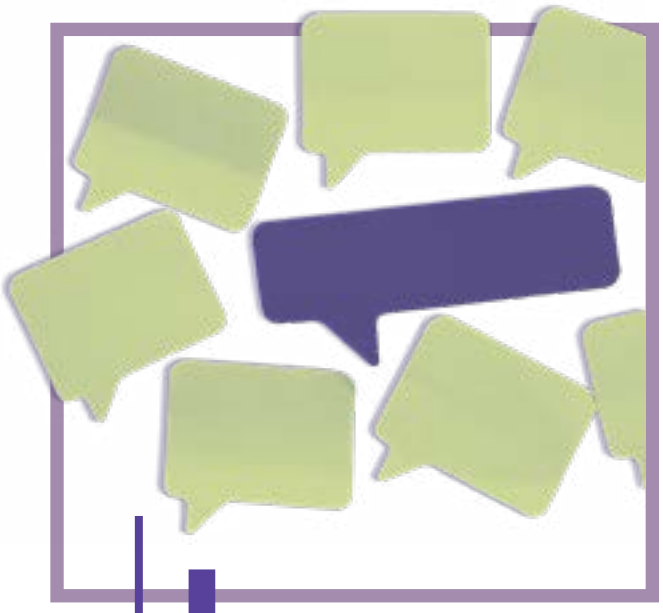
People have a range of hopes when they first decide to report their experience of a hate crime or incident (Turlock, 2022). These hopes include stopping the harm facing themselves or others, seeking justice, and raising awareness about the issue so it could be documented and addressed. When reporting to the police, police professional standards branch, or a professional regulatory body, people victimized by hate crimes and incidents hoped perpetrators would be investigated, held accountable, and recognize the harm caused by their actions. Those who reported to these and other organizations identified hoping for advocacy, support reporting to the police, guidance, financial aid, and assistance with mental, physical, and housing needs.

Victimization often causes victims of hate crimes and incidents to have similar needs. However, we cannot assume what individuals need after experiencing a hate crime or incident. Therefore, we must ask them and plan our responses based on their needs.

In addition, victims of hate crimes may be unaware of how extensive and varied their emotional and psychosocial needs are (The Office for Democratic Institutions and Human Rights, 2020). Therefore, it is vital to point victims toward adequate resources to provide the necessary support and ensure proper care. The Office for Democratic Institutions and Human Rights (2020) indicates that meeting the following needs is fundamental to ensuring that victims feel safe and supported as they maneuver the impacts of victimization:

- **Need for Personal Safety and Security** - First and foremost, victims need to feel safe and protected from further victimization and harm as the sensation of helplessness and fear are the most intense initially following a crime. Some ensure safety on their own accord by relocating their home, school, or workplace. However, given the impracticality of relocation, victims may seek to increase security measures to bring a sense of personal safety. In addition, the criminal justice system can play an integral role by physically, emotionally, and psychologically supporting victims of a hate crime. Given that a police station can be an intimidating environment for someone from a marginalized community or an individual who is from a country where the police are feared, it is important to create a safe environment when one is reporting a crime as well as when participating in court procedures. Another example may be arranging an escort to the police station and separating from the perpetrator. Importantly, protective measures initiated early into one's victimization present the opportunity to re-establish personal and community safety.
- **Need for Practical Help** - As a result of a hate crime, some victims may require immediate medical attention or long-term professional support to cope with the repercussions of hate crimes. Long-term supports may include counseling, psychosocial treatment, individual and group therapy, peer support, and prescribed medications. Other victims may require financial assistance or assistance with supporting their children and other family members.
- **Need for Emotional and Psychological Support** - Similar to practical help, victims may require emotional and psychological support should their emotional injuries persist. If appropriate, participating in short or long-term therapy may help victims build resilience and overcome the harm brought on by victimization.
- **Need to be Listened To and Heard** - Although the emotional needs of hate crime victimization will vary from person to person, the need to be listened to and heard is widely shared. The capacity to communicate freely with friends or family, police, or psychological support such as a therapist, is liberating and is regarded as an essential first step in aiding victims with the emotional aftermath of a hate crime or incident.
- **Need to be Believed and Taken Seriously** - Victims come from diverse backgrounds and may originate from a country where the police are not widely trusted. Therefore, the need to be taken seriously is critical in offering victims the emotional assistance they require.

- **Need to be Understood** - Understanding is paramount as it allows one to connect with others and separate themselves from feeling alienated. For a victim to adequately convey their needs and accept support, much relies on their ability to be understood. Many victims attempt to understand why they were chosen as a target and may blame themselves for putting themselves in a vulnerable position. In addition, since hate crimes target the victim's identity, they require coping methods and support services to navigate their feelings of being a target.
- **Need for Solidarity** - The vast majority of hate crimes are against members of groups that have been traditionally discriminated against and marginalized. Unfortunately, victims rarely count on bystanders to act. However, following an attack, the appearance of allies and increased awareness can help victims feel empowered. Increased victim advocacy can also mobilize solidarity and promote the need for more robust procedural safeguards to prevent future victimization. Finally, a favorable outcome resulting from victim advocacy can foster a sense of community and affirm the victim's status as a valued member of society.
- **Need for Confidentiality and Trust** - Critical to the rehabilitation process following a hate crime is developing a trustworthy and confidential relationship with the key players in the criminal justice system and professional support. Providing a trusting relationship offers the victim the ability to choose how they wish to proceed freely. In addition, fostering trust and confidentiality encourages victims to report the crime to the police in the first place. This approach to building a trusting connection allows criminal justice actors to take the necessary actions to safeguard victims.
- **Need for Information and Advice** - Following a hate crime, victims often feel helpless and disoriented while lacking information about what happens next. As a result, victims require information and advice regarding their next steps, rights, and resources. Recognizing and effectively satisfying the victim's comprehensive need for guidance allows them to participate in the process more fully. Information relevant to the victim is broad, but having a starting point is critical to navigating the appropriate responses. Importantly, providing information and advice to victims should not be considered a one-time event. Instead, service providers should give victims frequent opportunities to seek information and advice at various stages following their victimization. This information should be made accessible through online portals, helplines, social media channels, pamphlets, flyers, and posters in public areas.



REFLECTION

Consider the following: Pick two of the case studies from the section on barriers and negative experiences when reporting hate crimes and incidents. How would you account for the above needs in your approach supporting people impacted in these case studies? What challenges might your organization face in meeting these needs, and how would you overcome them?

Please consider using the remaining space on this page to journal about your reflections.

FRONT LINE PRACTICES

TO SUPPORT VICTIMS OF HATE CRIMES & INCIDENTS

The following is provided as a best practice to consider when supporting victims of hate crimes and incidents. As a professional, it is crucial to assess the risk of the situation and the person's safety who has disclosed the crime or incident to you. It is helpful to explain to the person disclosing their experiences that the conversation can remain confidential unless you believe someone will be at risk of harm.

Positive Reporting Experiences for Survivors of Hate Crimes and Incidents

There are some responses that best meet the needs of people when they report a hate crime or incident to an organization (Turlock, 2022). In scenarios where participants in Turlock's (2022) study were most satisfied with the organization's response to their report of a hate crime or incident, responses included being listened to, believed, taken seriously, and not judged or shamed. The organization addressed the matter promptly and was victim-centered. Organizations gave participants encouragement, guidance, and support while providing regular and ongoing follow-up. Responding organizations provided participants access to safety planning and appropriate services or referrals, including mental and physical healthcare, housing, identification, and legal assistance. Non-police organizations assisted participants in reporting to the police when requested. Still, they did not pressure participants to make further reports if they did not wish to. Police responded promptly, took statements, and believed the participant. They worked to find the perpetrator, made decisions in collaboration with the participant, provided regular follow-up, and made referrals to internal supports like victim services. In some cases, perpetrators were apprehended and held accountable in ways that incorporated the participant's wishes.

When responses like these happened, participants identified experiencing several feelings (Turlock, 2022). These included feeling satisfied, grateful, hopeful, listened to, relieved, and increased confidence in responses from organizations and the reporting process. In addition, they felt safety for themselves and others, that they were not alone, and that they could keep going.

All of these approaches are ones that we should consider when responding to a report of a hate crime or incident.

Steps to Take When Receiving a Report of a Hate Crime or Incident

Upon disclosure, active listening is always the most helpful response as it allows victims to feel heard, supported, and understood. It is essential to acknowledge their feelings and their experience with empathy and without judgment. Recognize that there is no right or wrong way for the victim to experience the circumstance and that everyone will react uniquely. In addition, do not forget that your professional judgment is important. You do not need to know everything to handle a disclosure well - active listening and knowledge of support services are key (Government of Wales, 2020).

The next step is to present options available to the person while also encouraging them to suggest solutions (Government of Wales, 2020).

Some victims may feel that they are not ready to discuss the crime with the police straight away. Others may have personal barriers to approaching the police.

Therefore, it is helpful to discuss the different reporting options available in your jurisdiction. Some of these resources are listed later in this document.

In her article 'Supporting and Empowering Victims,' Ramalingam recommends the following approaches to be undertaken by professionals (2019):

- Victims and their families should receive the care and support they need to regain health and stability that the hate crime or incident may have impacted. To do this, a provider should provide support for reporting cases to the police or other services, navigating social services and legal advice, and accessing longer-term psychological support.
- Empower victims and their communities to report crimes and speak out against them. This approach includes, but is not limited to, providing communities with information about their rights and the legal frameworks on hate crime.
- A non-judgmental approach is critical because it allows service providers to respond appropriately, professionally, and without bias.
- Lastly, supporting victims of hate crimes and extremist violence can be taxing on front-line staff. Therefore, front-line workers must have a well-structured support system in place to adequately address any vicarious trauma or other emotional challenges.

REFLECTION

Consider the following:

- How would your organization support those who have been victimized by hate crimes or incidents and have financial or legal needs?
- What biases or judgements might you hold that could impact your ability to serve someone victimized by a hate crime or incident? How will you address them?
- What practices do you and your organization have in place to practice self-care and avoid vicarious trauma?

Please consider using the remaining space on this page to journal about your reflections.

IMPROVING ORGANIZATIONAL RESPONSES
TO HATE CRIMES & INCIDENTS

Ramalingam (2019) and Turlock (2022) offer the following steps that organizations can take to improve their responses to hate crimes and incidents:

1. Ensure that first points of contact (i.e. frontline staff, 911 operators, transit operators and security, patrol officers) reliably establish the immediate safety of the victim. These points of contact must further respond to reports of hate crimes and incidents with seriousness and immediacy while practicing empathic and active listening in a trauma-informed, culturally safe and cost-free environment. Ensuring these responses may involve training staff about understanding and responding to hate crimes and incidents, bias awareness, trauma-informed practice, and intercultural practice. Policies to provide such responses should be developed and implemented in full.
2. Regularly evaluate and update their responses to reports of hate crimes and incidents to ensure a consistent, high level of service while prioritizing the perspectives of people who have made these reports.
3. Provide timely, reliable client-centered services or referrals that appropriately address the physical, psychological, and financial impacts of being victimized by a hate crime or incident.
4. Not make services contingent on the victim's behaviour, such as signing non-disclosure agreements or dismissing complaints.
5. Make accessible emergency support and safety planning available to people who have reported a hate crime or incident, potentially through a hotline or other 24/7 option.
6. Provide regular, timely feedback to victims while making themselves available to field questions, provide guidance, and respond to emerging situations.
7. Accurately guide and inform victims about the services, options, and processes they can expect while upholding the victim's autonomy.
8. Enact policies, training, and hiring practices to ensure that service providers are culturally humble and represent the diversity of communities impacted by hate crimes and incidents.
9. Recognize that hate crimes and incidents may be perpetrated by members of their organizations, and take steps to prevent these behaviours. Strategies should be regularly evaluated and updated.
10. Take complaints filed against members of their organizations seriously, investigate them promptly, and hold perpetrators accountable while respecting the wishes of the person who was victimized.
11. Ensure the victim's safety by limiting access to their identifying and personal information to prevent harassment of the person submitting the report.
12. Collaborate with organizations that regularly receive reports of hate crimes and incidents (i.e., police, healthcare, social services), community groups,

and specialized supports for those victimized by hate crimes and incidents (e.g., victims services, non-profits, etc.) to ensure that victims are connected to appropriate supports and that services are aware of, and support, one another. This could involve creating partnerships, communities of practice, or interagency groups that further facilitate collaboration, effective referrals, and cross-training.

13. Raise awareness of services through an accessible online presence and by building proactive relationships with communities impacted by hate crimes and incidents through programming, education, engagement, capacity-building, and other efforts developed in collaboration with these communities.
14. Prepare those who have been victimized by hate crimes and incidents for the potential risks they may face if their story is publicized by the media.
15. Ensure that internal complaint processes are easily accessible and straightforward. Complaints should be received in spaces managed by staff who are arms-length from the organization and do not cause additional exposure for victims to organizations that feel unsafe.
16. Ensure regulatory bodies and police investigations are coordinated when responding to complaints.
17. Build trust in marginalized communities to ensure openness and confidence following victimization. To do this, institutions may need to form partnerships with organizations trusted in a particular community, as this demonstrates collaboration and allows for specialized training. This may also involve developing programs aimed at encouraging victims of hate crimes to report their victimization.

REFLECTION

Consider the following:

- How does your organization build relationships with communities impacted by hate crimes and incidents?
- What recommendations in this section have you already taken with your organization?
- What recommendations can you and your organization implement? How will you implement them?

Please consider using the remaining space on this page to journal about your reflections.

RESOURCES

The following community-based organizations can be contacted to report experiences of hate and/or access support after one has been victimized by a hate crime or incident.

Act2EndRacism Network

The ACT2endracism network is a national coalition working to address COVID-19 related racism and provide support to targets of racism. Their online and text message reporting is available now in English, Traditional/Simplified Chinese, French, Japanese, Korean, Vietnamese, and Tagalog.

- Text "hi" to 1-587-507-3838

Africa Centre

The Africa Centre is a pan African non-profit organization, serving as a community hub that provides programs and services from a place of cultural awareness and competency to families in our diverse community.

- Email: info@africacentre.ca
- Phone: 780-455-5423

Alberta Hate Crimes Committee

A non-profit organization comprised of government, law enforcement, and community partners who work together to raise awareness and education related to hate crimes and incidents in Alberta.

- Email: ahcc@albertahatecrimes.org

Alberta Human Rights Commission

People can lodge human rights complaints that can be addressed through resolutions, tribunals, court hearings, and settlement.

- Phone: 780-427-7661

B'nai Brith Canada

People who have observed or experienced antisemitism, racism, or discrimination can report their experience and receive personalized support or advocacy.

- Reports can be made online at https://www.bnaibrith.ca/report-an-incident/
- 24/7 Phone: 1-844-218-2624
- Email: reportanincident@bnaibrith.ca

Islamic Family & Social Services Association

Runs Edmonton's second largest food bank, provides aid in financial crisis, supports victims of gender-based violence, settles refugees, and delivers a range of preventative programming for youth.

- Email: info@islamicfamily.ca

National Council of Canadian Muslims

People who have observed or experienced Islamophobia or other forms of harassment can report their experience and receive personalized support or advocacy.

- Reports can be at: https://www.nccm.ca/programs/incident-report-form/

Organization for the Prevention of Violence

Their intervention team provides free, voluntary, and confidential services to individuals and families affected by hate.

- Phone: 1-780-782-8070
- Email: refer@preventviolence.ca

RARICANow

This organization provides counseling and advocacy support to LGBTQ2S+ newcomers and refugees.

- Phone: 1-587-778-6178

REACH Edmonton

REACH Edmonton is a backbone organization that mobilizes and convenes stakeholders to explore complex social issues, including racism.

- Phone: 780-498-1231
- Email: info@reachedmonton.ca

Sisters Dialogue

Sisters Dialogue provides culturally appropriate mental health supports and care packages for victims of Islamophobia and other forms of violence and harassment.

- Email: sistersdialogue@gmail.com

Social Stride

Social Stride's vision is to create a healthier online environment by modeling peace and dignity. Using social media, Social Stride aims to address hate and discrimination by providing education, countering misinformation and supporting/amplifying the voices of victims. This initiative is created and led by youth and is primarily for youth vulnerable to the harmful effects of online hate, racism, discrimination, and misinformation. They work with victims on a case-by-case basis and create resources on how to navigate social media safely. They also provide training for various audiences on how to navigate social media and hate in the online world.

- Email: socialstride@jhcentre.org

Stride Advocacy

Stride Advocacy provides direct support to community members seeking a remedy to human rights violations and concerns. Advocates support by helping write letters, filling out complaints, quietly witnessing meetings/events/court proceedings, and supporting with research.

- Email: stride@jhcentre.org

LEARN MORE

Working with Victims of Crime: A Manual Applying Research to Clinical Practice.

Hill, J. K. (2009). Canada.

Healing the Harms: Identifying How Best to Support Hate Crime Victims

Chakraborti, N., & Hardy, S. (2016). United Kingdom.

Hate Crime: What Do Victims Tell Us?

Her Majesty's Inspectorate of Constabulary and Fire & Rescue Services (2018). United Kingdom.

Missed Connections: Improving Supports and Services for Those Experiencing Racial and Cultural Discrimination and Harassment in Edmonton

de Koninck, V., & Lauridsen, K. (Centre for Race and Culture) (2018). Canada.

Supporting and Empowering Victims

Ramalingam, V. (2009). European Union.

Understanding the Needs of Hate Crime Victims

OSCE Office for Democratic Institutions and Human Rights (2019). European Union.

Understanding Anti-muslim Hate Crimes

OSCE Office for Democratic Institutions and Human Rights (2020). European Union.

Victim Support Hate Crime Toolkit

Hate Crime Wales (2020). United Kingdom.

CCE Response Model to Hate Incidents in Alberta

Coalitions Creating Equity (2020). Canada.

Model Guidance on Sensitive and Respectful Treatment of Hate Crime Victims in the Criminal Justice System

Organization for Security and Co-operation in Europe (2021). European Union.

Quality Specialist Support Services for Hate Crime Victims Training Course

Organization for Security and Co-operation in Europe (2022). European Union.

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