



**VICTIMS'
EXPERIENCES
OF HATE CRIMES
IN FINLAND
2014–2018**

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Raportin toteuttajat:



This publication received funding from the EU's Rights, Equality and Citizenship Programme (2014–2020). The author is fully responsible for the content of the publication, which does not necessarily reflect the views of the European Commission.

Acknowledgements

This report was written as part of the EU-funded project 'Against Hate', managed by the Ministry of Justice. It was created in close cooperation with experts from Victim Support Finland and the Ministry of Justice. Project Manager Milla Aaltonen from the Ministry of Justice and Executive Director of Victim Support Finland Leena-Kaisa Åberg in particular provided valuable insight for the report and its implementation.

Data collection for this report would not have been possible without the assistance of the NGOs and other parties that spread information about the collection of data. Seta – LGBTI Rights in Finland kindly provided us with forms that they had prepared as the basis for our form. Inclusion Finland (KVTL) assisted us in clarifying the language used in the form and brochure. The experts who participated in the press conference and the hate crime networks of Victim Support Finland in both Helsinki and Tampere brought up important considerations during the planning of the reporting. Researcher Jenita Rauta from the Police University College kindly shed light on the subject for us from the perspective of police reporting. From the National Forum for Cooperation of Religions in Finland (CORE Forum), Pia Jardi and Miina Noroila in particular were of great assistance in the implementation of this report.

The biggest thanks go to all the victims of hate crimes, the people close to the victims and the witnesses of hate crimes who made this report possible by answering the survey and those who expanded on their answers by agreeing to an interview. I hope that the perspective of the victims that is highlighted in this report will be taken into account and that reporting that is based on victims' experiences will be continued in the future.

Inka Nokso-Koivisto, CORE Forum

1

Introduction

1.1 Definition of a hate crime

The Criminal Code of Finland does not include a separate definition for a hate crime, but a motive of hate can be grounds for increasing the punishment according to the code. According to the Criminal Code of Finland (Chapter 6, section 5, paragraph 4), the grounds for increasing the punishment include 'commission of the offence for a motive based on race, skin colour, birth status, national or ethnic origin, religion or belief, sexual orientation or disability or another corresponding grounds'.¹

This study uses the definition recommended by the Office for Democratic Institutions and Human Rights (ODIHR) of the Organization for Security and Co-operation in Europe (OSCE), which defines hate crimes as criminal acts motivated by bias or prejudice towards particular groups of people. A hate crime therefore includes two elements: 1) the act constitutes an offence under criminal law and 2) the perpetrator has consciously chosen the victim or target because of a protected characteristic associated with the individual in question. This protected characteristic can be related to the individual's ethnic, religious or national group, race, sexual minority or something similar.² In other words, one possible motivation for a hate crime is the victim's presumed or actual affiliation or other special relationship with a certain group and the hate or bias felt by the perpetrator towards this group.

The same definition is used in the reports on hate crime by the Police University College.³ This report

differs from reports of the Police University College in that it examines hate crimes motivated by language as a separate category. In this report, the motives are divided into seven categories: 1) sexual orientation, 2) gender identity or gender expression, 3) skin colour or ethnic or national origin, 4) language, 5) religion or conviction, 6) disability and 7) other.

All information collected for this report is based on reports submitted or interviews given by victims, friends and relatives of victims, and eyewitnesses. Only a small part of the cases discussed here have been reported to the police, and only a few of them have gone to court. In this sense, we are not talking about actions that have been deemed as crimes by a court of justice. The term hate crime is therefore used in this report according to the definition given by the victim. We also do not examine whether the events actually unfolded as reported.

1.2 Aims of the report

This report is the first report on hate crimes in Finland that broadly examines the experiences of different groups and is based on the experiences of the victims. In Finland, reports of hate crimes by victims have been gathered and partly also reported by a few NGOs or religious communities, such as Seta and the Jewish Community of Helsinki. However, they have only gathered information with regard to one or a few minority groups. The experiences of victims of hate speech and harassment have previously been examined in reports such as the *Survey on hate speech and harassment and their influence on different minority groups*, which was conducted by Owl Group for the first time in 2015 and again in 2017. Owl Group's survey includes all minority groups.

¹ <https://www.finlex.fi/fi/laki/kaannokset/1889/en18890039.pdf>.

² OSCE 2014: 12.

³ Rauta 2018: 9.

One aim of this report is to supplement existing information on hate crimes in Finland. The annual report prepared by the Police University College is based on reports filed with the police. The 2017 report examined a total of 1,165 reports. However, according to estimates, as much as 80 per cent of all hate speech, harassment and other similar incidents go unreported to the police.⁴ In this report, we also want to reach victims of hate crimes who have not reported the crime they have faced to the police. Another aspect in which this report deviates significantly from the report by the Police University College is its qualitative nature, and its aim is not to provide statistical data on the hate crime situation in Finland.

In order for the data collected for this report to be examined side by side with other data, Chapter 2 examines the nature of the reported crimes and also presents some statistical facts on filed reports. The data we have collected for this chapter largely correspond to the categories used in the report by the Police University College and outline what kinds of cases the report examines. However, the figures presented in Chapter 2 are not intended to provide a comprehensive picture of the hate crime situation in Finland.

The main aim of this report is to give a voice to victims of hate crimes. The victims' own descriptions of the incidents are examined in Chapter 3, which mainly focuses on the aftermath of the hate crime. The aim is to a) examine the way in which the authorities handle hate crimes and identify reasons for why so many victims of hate crimes do not file a report with the police, b) examine the impact of the hate crime on the victim and c) understand the need for help experienced by the victim after the crime. Based on this data, the report also seeks to identify possible shortcomings in the authorities' actions from the victim's perspective, identify ways to prevent hate crimes and the harmful effects related to them as well as understand how the channels intended for helping victims could be developed.

1.3 Collection of data

Because the aim was to gather as large a variety of reports on hate crimes related to different motivations as possible, information on the data collection efforts was shared widely with NGOs working with different minority groups, and they were asked to spread the information further. A press conference was also held about

⁴ Owl Group 2016: 125.

the reporting, and information about it was spread via both social media and traditional media, on NGOs' websites and by distributing paper brochures in connection with various events.⁵ Additionally, brochures on the collection of data were delivered to reception centres and religious communities.

The data was primarily collected with an online form that was available from 15 August to 22 October 2018. In addition to the online form, we also received reports by phone and on a PDF form that could be printed out from our website. Respondents could provide their answers in seven languages: Finnish, Swedish, English, Russian, Arabic, Somali and Dari. The material and brochures related to the collection of data were available in all these languages.

On the forms (Appendix 1), the collection of data was broken down into three subheadings: 1) the victim's information, 2) the hate crime and 3) after the hate crime. Some of the questions were open-ended questions, while others were multiple-choice questions. None of the fields was required, and some of the multiple-choice questions allowed the respondent to choose more than one option. The respondents were also asked to consent to provide additional details on the incident in the form of an interview, and the people willing to be interviewed were asked to provide their contact details. The answers were otherwise gathered anonymously.

The time period for the hate crime experiences examined was specified by requesting reports concerning hate crimes that took place in the last five calendar years, i.e. between 2014 and 2018. Finland was specified as the location for the incidents. Reports were collected from victims of hate crimes, friends and relatives of victims as well as eyewitnesses.

⁵ Articles about the collection of data were published in several newspapers, including: <https://www.ts.fi/uutiset/kotimaa/4054892/Suuri+osa+viharikoksista+jaa+pimennon+jarjestojen+tiedonkeruun+tarkoitus+myos+madaltaa+ilmoittamiskynnysta>, <https://www.mtvuutiset.fi/artikkeli/jarjestot-alkavat-kerata-viharikosten-uhrien-kokemuksia-vas-taavaa-ei-ole-toteutettu-suomessa-aiemmin/7033508>, <https://www.kainuunsanomat.fi/kainuun-sanomat/kotimaa/jarjestot-alkavat-kerata-viharikosten-uhrien-kokemuksia/> and <https://www.seurakuntalainen.fi/uutiset/uskot-foorum-laatii-viharikoksista-varjoraportin/>.

1.4 Data

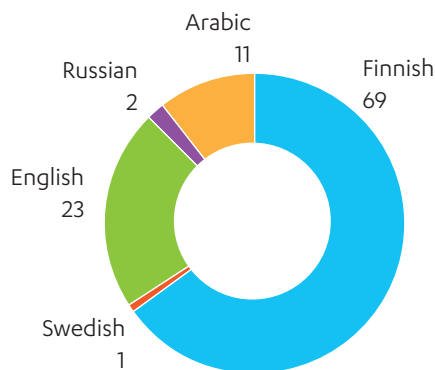
We received a total of 132 responses. Of these, 26 were excluded from the analysis. 15 of the excluded reports did not meet the definition of a hate crime used in this report (see Chapter 1.1) or the answers were clearly lacking or inappropriate. In eight of the responses, the incident described had taken place before 2014, while three had taken place outside Finland. As such, this report examines 106 of all the reports received.

Some of the responses stated that the incidents were recurring, and a couple of respondents described several hate crimes in one report. In other words, we actually received information about a slightly higher number of crimes than the number of reports we received. However, the figures provided later in this report will primarily examine numbers based on the number of reports received.

Responses were for the most part submitted in Finnish (69), but some were also received in English (23), Arabic (11), Russian (2) and Swedish (1). No responses were received in Somali or Dari, even though the collection period was extended and speakers of these languages were reached out to through mosques, for example. The distribution of the languages is shown in Figure A.

[Figure A](#)

Response languages



Almost all the respondents used the online form, and only two of the responses were submitted by post using the printed questionnaire.

Many of the respondents left some fields empty. However, the majority filled in at least some of the open answer fields, which is why only a few reports yielded nothing but statistical data.

The written answers were expanded on with five small-scale interviews conducted over the phone. The interviewees were chosen so that the hate crimes they reported each represented a different type of crime and different key motivations. Two of the interviewees reported more than one hate crime. The interviews were conducted in November and December 2018 and January 2019.

One of the aims of the Against Hate project is to develop the methods used to report hate crimes in Finland. Discussions concerning hate crimes have shown that there is a need to collect information from victims to supplement reporting of hate crimes by the authorities and determine the capabilities of NGOs to report hate crimes in the future. This is why reporting was piloted as part of the Against Hate project. While preparing this report, we sought to collect experiences and information on how the reporting carried out by NGOs could be implemented in the future. The report's drafting process and its possible areas of development are described in the process description (Appendix 2).

2

The reported hate crimes

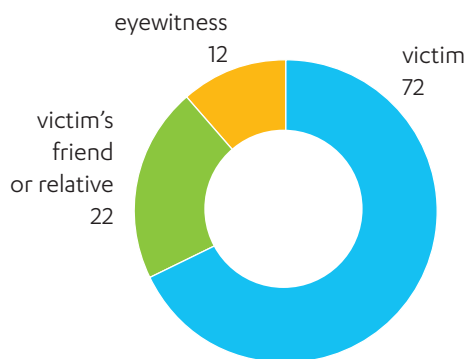
This chapter explains the nature of the incidents reported by the respondents. We first examine the information on the respondent, victim and perpetrator before moving on to the location and date of the crime, the type of crime and the motive of hate behind the crime. The breakdowns used in the questions partly reflect the categories used in the reports on hate crimes by the Police University College. All quotes have been translated into English in this and the next chapter.

2.1 The respondent

In addition to the victims themselves, reports could also be filed by a friend or relative of a victim or an eyewitness to an incident. Most of the incidents were reported by the victims themselves. A report was filed by victim's friend or relative in 21 cases and by an eyewitness in 12 cases. This distribution is illustrated in Figure B.

Figure B

Respondent

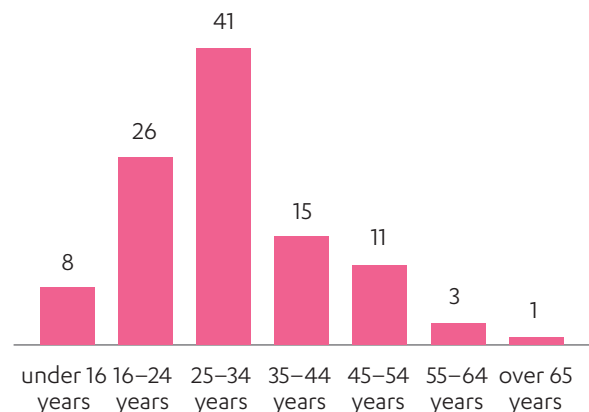


2.2 The victim's information

The first question about the victim's information on the form concerned the victim's age. Respondents were asked to pick one of the following categories: a) under 16, b) 16–24, c) 25–34, d) 35–44, e) 45–54, f) 55–64 or g) over 65. Individual responses were received from all age groups, but the clear majority of the reported hate crimes had occurred to young people or young adults, with 75 of the respondents being under 35 years old. The largest age group formed based on the responses received was the third category, i.e. the victim was 25 to 34 years old in most of the cases. The second largest group was formed by victims aged 16 to 24, with victims aged 35 to 44 forming the third largest group. The victim was aged 55 or older in four of the cases. The age distribution of the victims is illustrated in Figure C.

Figure C

The victim's age



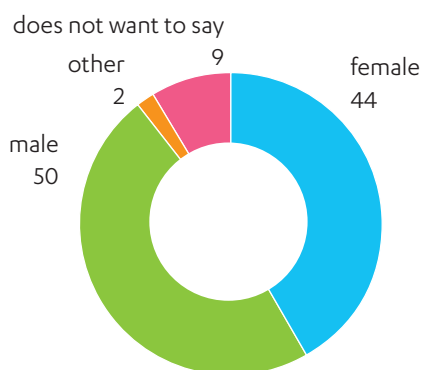
Eight of the crimes had occurred to individuals under the age of 16, and three of these cases were reported by the child's parent or other friend or relative. One incident that had occurred to a child under the age of 16 was

reported by an eyewitness. To some degree, a child can also be considered to have been a victim to a hate crime in cases in which the child's parent became a victim to a hate crime in a public place while the child was present. A few such incidents were reported. Some of the respondents also mentioned that they had been subject to hate crimes repeatedly since their childhood.

Roughly half of the respondents reported that the victim was male (50). The number of female victims reported was 44, and two respondents reported their gender to be 'other'. Nine respondents chose the option, 'I do not want to say.' The gender distribution is illustrated in Figure D.

Figure D

The victim's gender



Hate crimes motivated by gender were not a focus area in this report, but gender was brought up in a few of the reports. For example, one individual who had been subject to hate crimes due to a visible disability told us during an interview that the crimes were motivated by her unusual appearance, caused by a previous illness, but she felt that the crimes were linked to her gender and were targeted at her specifically because she was a woman.

2.3 The perpetrator

The only information collected about the perpetrator for this report was whether or not the victim and perpetrator were already acquainted. Most of the individuals who answered this question (82 respondents) say that the victim and perpetrator were not previously acquainted. The victim and perpetrator were reported to have known each other in 12 cases, and 11 respondents chose the option, 'I do not know.'

Most of the cases in which the victim and perpetrator already knew each other occurred at a school or day

care centre. A few of the cases concerned a series of hate crimes that had occurred over a long period of time, with one case taking place at a reception centre. One response mentions that the perpetrator was a close relative of the victim.

In some cases, more than one individual or a group of people were identified as the perpetrators. Such cases were particularly found among crimes that were based on the victim's ethnic or national origin, skin colour or religion. A few of the hate crimes had been committed by a group of children. In one case, the respondent described a group of masked people dressed in red and black who had used the Nazi salute and made shooting gestures at a passer-by who they had assumed to be Jewish. In another case, which had also been targeted at Jews, a Jewish parish had received a communication from an Arabic individual who had expressed their concern about having overheard a group of Arabic speakers discussing the fact that there were a number of Jewish people in the area and that 'something should be done about it'.

2.4 Location and date of the incident

For the purpose of this report, experiences of hate crimes were collected from the last five calendar years, i.e. the 2014–2018 period. The date of the crime was inquired about with the open-ended question, 'When did the crime take place? (enter at least the year).' A little over one third of the respondents (37) reported that the hate crime had taken place in 2018. A total of 20 cases were reported for 2017, with 13 cases reported for 2016, seven for 2015 and two for 2014. Another 13 reports concerned hate crimes that were recurring or had continued for several years. The rest left the question unanswered or reported the date of the incident more generally than by identifying the year.

98 of the respondents answered the question, 'In what city did the crime take place?' Most of the incidents were reported to have taken place in the Uusimaa region (57), with 43 of these incidents having taken place in Helsinki. However, individual reports were received from around Finland, and all in all the incidents had taken place in 16 different regions.

Table E shows the towns for which five or more reports were received as well as the number of reports received for each town. The towns are listed in the table in order of population.

Table E

Town	Number of incidents reported
Helsinki	43
Espoo	5
Tampere	10
Vantaa	5

Table F lists the other towns in which hate crimes were reported to have taken place. The number of incidents reported for these towns was 1–4, but the exact number of cases is not given in order to protect the victims’ identity. In addition to the towns with a population of over 10,000 that are listed in the table below, reports were also received from two towns with a population of less than 10,000.

Table F

1–4 incidents
Oulu
Turku
Lahti
Kuopio
Pori
Joensuu
Lappeenranta
Hämeenlinna
Seinäjoki
Rovaniemi
Mikkeli
Kotka
Salo
Porvoo
Kajaani
Kerava
Savonlinna
Kangasala
Raseborg
Lempäälä
Kemi
Valkeakoski
Sipoo
two municipalities with a population of less than 10,000

The incidents were for the most part reported to have taken place in major cities. Of the hate crimes reported, 74 had taken place in cities with a population of over 100,000. Only two of the hate crimes were reported to have taken place in small towns with a population of under 10,000.

A few of the respondents reported more than one town, while others did not report any location. Some reported Finland or a larger region in Finland as the location or did not identify the location of the incident.

In addition to the town, the survey also inquired about the place in which the crime had taken place by providing five response options: a) at the victim’s home, b) at the victim’s workplace, c) on the street, d) on the Internet, e) in a restaurant and f) other, where? The respondents clearly found this breakdown to be inadequate, as 43 of them chose option f). The locations of the incidents are illustrated with Word cloud G.

Word cloud G



Almost half of the respondents (47) reported that the incident had taken place on the street. Additionally, ten of the reported incidents had taken place in other public spaces, such as public transport, parks or stations.

It is worth noting that 13 of the reported crimes had taken place in various public services. Nine of these had taken place at a school or day care centre, and in seven cases the victim had been a student at the school or a child attending the day care centre. Although almost half of the reports we received mentioned Uusimaa as the location, almost all of the crimes that had taken place at schools had occurred in smaller towns, with only one of them having occurred in Uusimaa. More than one assault on a student was related to the vic-

tim's assumed sexual orientation, gender identity or its expression, with other students being the perpetrators. In one incident, a student had been subjected to verbal insults, discrimination and pain by a school nurse after the student's sexual orientation and gender identity had been revealed.

Three incidents were reported to have taken place in public health services or services for people with disabilities. In one case, the victim suspected that they had been subject to racially motivated discrimination in public health services, stating that they had waited significantly longer than Finnish patients in a similar situation to be admitted to care. The victim explained that this was a common occurrence in their immediate circle and that it had forced many people to turn to private health care services. The incident in question had not been reported to the authorities, but the victim had voiced their suspicions at the health centre, after which the situation had been resolved.

Ten respondents reported that the hate crime had taken place in a restaurant, bar or nightclub. These incidents had involved verbal insults or assaults that had been motivated by either the victim's sexual orientation, ethnic origin, skin colour or nationality.

Seven reports state that the crime had taken place on the Internet. Each of these cases had been motivated by the victim's ethnic or national origin, skin colour, religion, language or the fact that the victim worked with asylum seekers. A report had been filed with the police for three of these incidents, with the perpetrator sentenced in two of the cases. Both of the cases that had led to a sentence concerned a wider smear campaign or chain of online crimes.

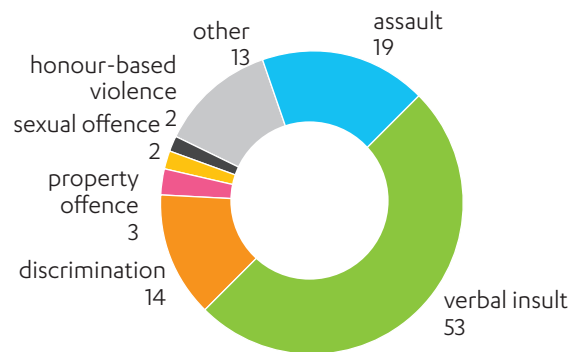
Rarer locations for incidents included the victim's home (2), the victim's workplace or a job interview (2), and a shopping centre or store (2). In addition to these, some of the reported hate crimes had taken place in a cemetery, movie theatre, library and during conscription.

2.5 Type of crime

The type of crime was determined with a multiple-choice question that included the following options: a) assault, b) verbal insult, c) discrimination, d) property offence, e) sexual offence, f) honour-based violence g) other, what? The answers received are illustrated in Figure H.

Figure H

Type of crime



The vast majority of the responses (86) concerned crimes that fell into the first three categories. The most common type of crime was a verbal insult. A total of 53 cases of verbal insults were reported, which accounted for half of all reports. Roughly one fifth (20) of the reported incidents were assaults, and 14 were cases of discrimination. The majority of the assault cases also included verbal insults.

The reported hate crimes included three property offences, which were all motivated by religion. However, a property offence was also mentioned in the section 'other' in three other crimes, such as in connection with a violent mugging. There were two incidents that were classified as honour-based violence by the victim. Two incidents were classified as sexual offences, but a sexual offence was also mentioned in two other reports under the option 'other'.

Choosing two options was not possible in this section, even though it clearly should have been, considering that several respondents picked the option ‘other’ and added more than one type of crime in the open-text field. The most typical combinations were a verbal insult and discrimination or a verbal insult and an assault. Other crimes repeatedly mentioned in the section ‘other’ included ‘being spat at’ and being threatened.

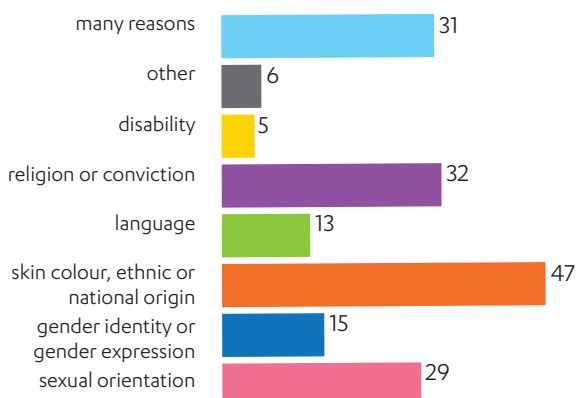
The types of crime were distributed somewhat unevenly between the different groups, and one of the things worth noting is that the victim was male in 12 and female in five out of 19 assault cases. The gender distribution was not as uneven for the other types of crime.

2.6 Motive

The motive for the crime was determined with the following multiple-choice question: ‘The motive for the crime was the victim’s actual or presumed: a) sexual orientation, b) gender identity or gender expression, c) skin colour or ethnic or national origin, d) language, e) religion or conviction, f) disability, e) other, what.’ For this question, the respondents could choose more than one option, which was mentioned in connection with the question. A total of 31 of the respondents reported more than one option as the motive for the crime. Figure 1 shows all the motives reported, which, as mentioned above, were higher in number than the reports submitted.

Figure 1

Motive for the hate crime



The fact that so many of the respondents thought that the crime was related to more than one motive should be taken into consideration more often in the analysis of hate crimes. For example, the report by the Police University College examines hate crimes from the perspective of the primary motive of hate identified for each case. This does not appear to be a meaningful breakdown, at least not from the victim’s point of view.

Of the reports that identified more than one motive, in eleven cases the respondent deemed that the hate crime was motivated not only by the victim’s sexual orientation but also their gender identity or gender expression. For example, these two categories are mentioned together in the report by the Police University College. Other recurring combinations in cases with multiple motives were skin colour or ethnic or national origin combined with religion or conviction (5), skin colour or ethnic or national origin combined with language (4) or a combination of all three (3). Three respondents reported four or more motivations.

Sexual orientation was mentioned as a motive in 29 responses, with gender identity or gender expression mentioned in 15 responses. These motives accounted for 5.1% of all hate crimes in the 2017 report on hate crimes by the Police University College.⁶ The high representation of these motives in the data we collected may be explained by the fact that information on our data collection efforts was shared efficiently among NGOs that represent the interests of sexual and gender minorities. On the other hand, responses received from representatives of sexual and gender minorities similarly account for one third of the reports received in Owl Group’s survey on hate speech and harassment, for example.⁷

We received 47 reports of hate crimes that were motivated by the victim’s ethnic or national origin or skin colour. Of this number, seven were crimes committed against the majority population by minorities. The victim’s skin colour or presumed nationality (Finnish) was brought up in six of these incidents, and one of them was a case of assault.

⁶ Rauta 2018: 20.

⁷ Owl Group 2018: 9.

All in all, language was reported as a motive for the hate crime by 13 respondents. Only three respondents reported incidents in which language was the only motivation for the crime. Language particularly served as one of the motives in crimes related to the victim's ethnic or national origin and skin colour as well as religion. In the cases in which the language aspect was explained in more detail, the victim spoke either Russian (or a language presumed to be Russian by the perpetrator), Swedish or Estonian.

Religion or conviction was involved in 32 incidents. The high representation of religion is explained by the fact that the data collection efforts were carried out by the National Forum for Cooperation of Religions in Finland, which also prepared this report. There were 16 reports in which the only motive mentioned for the crime was religion or conviction. Seven of these crimes occurred to Jews, while eight occurred to Muslims and one was motivated by the victim's political conviction. In most of the crimes targeted at Muslims, the victim was a female who mentioned that she was wearing a hijab, or in one case a niqab that covered the victim's face. These incidents usually took place on the street or some other public place during the daytime. The situations usually involved verbal insults and even physical violence in some of the cases. In one case, the victim was assumed to be a Muslim because she was covering her head with a scarf while walking in the rain.

Seven of the reported incidents concerned hate crimes towards Jews. These also included the only incidents that were primarily reported as property offences, including a graffiti inciting violence towards Jews on the side of a building, throwing a blood-filled jar at a Jewish cemetery and throwing eggs at the gate of a synagogue, among other things.

For this report, we received five reports of hate crimes motivated by the victim's disability, with the disability mentioned as one of several motivations in three out of the five cases. Both cases in which the victim's disability was the only grounds for the hate crime took place in public services.

Six respondents chose 'other' as the crime's motive, but half of them also reported one of the other motives listed. The grounds reported in section g) 'other, what' include political conviction, appearance, depression, last name, family background, significant other and volunteering, among other things.

The manifestation of the motive was examined through the open-ended question, 'How did the motive of hate manifest itself in the situation where the crime was committed?' The clear majority of those who answered the question mentioned that the motive of hate had manifested verbally. This is, of course, obvious in the case of verbal insults, but the descriptions of the incidents revealed that the majority of the cases of assault involved violence as well as verbal insults.

A few of the respondents reported that the motive was clear based on the perpetrator's behaviour, as out of all the people present the perpetrator chose to target the representative of a minority group or the motivation could be deduced from the perpetrator's actions. In the case of a few of the crimes committed based on sexual orientation and gender identity, the respondent also mentioned that the crime started when the perpetrator was made aware of the victim's sexual orientation or gender identity.

3

After the hate crime

This chapter examines the impact and aftermath of the hate crime from the victim's perspective. The chapter is divided into three parts. The first subchapter focuses on the reporting of hate crimes to the police and the victims' experiences of reporting them. The second subchapter examines the impact of the hate crime on the victim, while the third examines what type of help the victim received or would have liked to have received after the hate crime.

3.1 Filing a report to the police and handling of the case by the police

Two multiple-choice questions were used to determine whether or not the hate crime was reported to the police and if it was, how the matter was handled and how the case progressed: 'Did you file a report of the crime with the police?' and 'If you did file a report of the crime, did you tell the police that you suspect the crime to be a hate crime?' Additionally, the survey included the following open-ended questions: 'If you did file a report of the crime, how did the police deal with the motive of hate in investigating the crime?' and 'If you did file a report of the crime, how did the case end? (e.g. did the case proceed to consideration of charges, was it heard in court, was the case settled).'

3.1.1 Incidents reported to the police

A total of 15 respondents stated that they filed a report with the police. Many (6) of the incidents reported to the police were classified as assault on the form. A report was also filed with the police regarding four cases of verbal insults. The other crimes reported to the police were instances of discrimination, in addition to one property offence and one incident that involved several types of crime.

Almost all the incidents reported to the police were related to the victim's skin colour or ethnic or national origin or religion. Sexual orientation, gender identity or gender expression were mentioned as the motive in four of the crimes reported to the police.

Three of the people who filed a report did not inform the police that they suspected the crime to have been motivated by hate. One of them describes their mental state and regrets that they were not advised on the matter: 'I was completely crushed mentally, and I have a young child. I wasn't able to think in concrete terms. I wasn't even thinking about the motive. No one around me, be it my lawyer or doctor, brought up the word "hate crime".'

Of those who reported the crime to the police and expressed their suspicion of it being a hate crime, a few mention that the police overlooked the motive of hate. One victim of a violent mugging says that the police had deemed the case to only be a mugging and had considered the hatred expressed towards sexual minorities verbally during the mugging to not have been significant in the incident. The respondent adds that the perpetrator was never caught.

One individual who received hate mail due to their research says that they filed a report, and after six months of the filing of the report they received a notification in the mail that no actions would be taken as a result of the report. The respondent states that it was obvious from the documents that the police have a standard template for these types of cases and that it was used in the case in question.

Two of the interviewees bring up the significance of a smaller town in the handling of cases by the authorities. One of the two interviewees had been targeted for a hate crime because of their sexual orientation but had

not brought up the motive of hate during the handling of the case. The reason for this was that the individual in question did not want information on their sexual orientation to be spread around town. Despite the victim's wishes, the case had not been handled behind closed doors. The press had twisted the story and treated it as an ordinary scuffle between drunken people, even though the victim had not been under the influence of intoxicants and the perpetrator had been previously unknown to the victim.

The second interviewee emphasised that the relationships between lawyers obstruct the handling of discrimination cases in small towns. According to the interviewee, discrimination cases should be handled in other municipalities in order to facilitate the work of lawyers and provide cases with an unbiased perspective.

On the other hand, the authorities also garnered praise for their actions. In one case, the parent of a child describes having been subject to a verbal attack at a school celebration because of their religion. The principal had later thanked the victim for calling the police, which had allowed the situation to be resolved through mediation, as proposed by the police.

3.1.2 Why the incident was not reported to the police

A very large number of hate crimes are not reported to the police. One of the aims of this report was to identify the reasons for this, which is why the respondents were presented with the following open-ended question: 'If you did not file a criminal complaint, why not?' The reasons for not reporting the crime were primarily related to distrust towards the authorities, the shock following the crime or the feelings caused by the commonplaceness of hate crimes as well as, in part, a lack of information and support.⁸

.....
8 Very similar reasons for not reporting the incident to the police were brought up in the report on hate speech and harassment by Owl Group. According to both the 2015 and 2017 reports by Owl Group, the three main reasons were as follows: 1) 'I didn't think that anything would be done about it,' 2) 'I didn't think that they could do anything about it' and 3) 'The harassment or hate speech was not serious enough / I didn't think about reporting it.' Other reasons reported included a lack of information, shame or shock, for example. Owl Group 2016: 38, 2018: 31. However, one key difference to our data collection process was that this section was a multiple-choice question in Owl Group's questionnaire. For this report, we used an open-ended question to collect the data.

3.1.2.1 Distrust towards the police

Based on the responses received, by far the most common reason not to report a hate crime to the police was distrust towards the authorities. This distrust seems to be based on a variety of reasons relating not only to notions of the attitude of the police but also to the resources available to the police for investigating and responding to individual crimes. Although many respondents mention having had bad experiences with the police or being suspicious of the police, few respondents elaborate on their bad experiences in more detail.

Sometimes the decision not to report a crime is based on the presumed attitude of the police towards minorities. One of the respondents mentions that some police officers are racist. Another respondent suspects that 'the police would not be particularly sensitive to the rainbow community'. One respondent states the following:

In Finland, the police don't appear to be interested in investigating crimes against sexual minorities. I hope for a change to the better in this matter and for the police to treat [different groups] equally in the future. Unfortunately, it seems to be a part of the culture in Finland that discrimination towards sexual minorities is practically allowed.

A few of the respondents had the notion that the police protect perpetrators of hate crimes. One report even mentions that the police had committed a hate crime:

I don't trust the police at all. This is due to my prior experiences of the police failing to investigate death threats, threats of rape, acts of violence and other reports, and in the worst cases they made the situation worse. A few times a police officer has even committed a crime against me or representatives of minorities in my immediate circle.

Some respondents feel that filing a report would be 'a waste of time', or they state that the police have not taken their experiences seriously or have downplayed them.

The insufficient resources of the police are also brought up in relation to several incidents. 'I find that the police do not have the time to investigate situations

like the one I described. I usually don't file any reports with the police because, to this day, I've never received any help from them when I've sought it.' One of the interviewees compares the reporting of a hate crime to bicycle thefts – the police never have the time to investigate them. Another respondent states, 'The police would hardly be interested in violence that didn't lead to serious injuries.'

One respondent says that they previously filed a report but never heard anything back about the case afterwards. One interviewee brought up that there was no point in filing a report with the police because, based on the interviewee's prior experience, the police would investigate the hate crime but would not pursue charges.

Many stated that they decided not to file a report because they do not think that they would receive help, or they think that the perpetrator would not suffer any consequences for the incident. One individual who was discriminated against in services for the disabled based on depression describes the situation as follows: 'I simply didn't have the energy. I filed an administrative complaint that took all my energy and didn't lead to anything. I also don't believe that the Finnish police are in the least bit interested in the rights of people with disabilities, particularly when the crime is committed by an official.'

3.1.2.2 Fear and commonplaceness

The decision not to file a report appears to also be based on very contradictory emotional reasons: for some the experience was so shocking that they did not want to continue processing it, while for others the hate crimes were so commonplace or even 'trivial' that they decided not to file a report.

The crime itself and the perpetrator evoked fear and shock in many of the victims, which is why they simply wanted to forget that it had ever happened: 'I was shocked and didn't want to talk about what had happened,' one respondent describes. 'I just wanted to go home,' says one individual who was assaulted at a local bar because of their sexual orientation. 'At that moment, we just wanted to get away from that situation,' one report states. Several respondents also mention that the thought of having to face the perpetrator again is unpleasant or frightening.

Some are also troubled by the thought that filing a report could lead to consequences for the victim. People

who belong to sexual minorities fear that news of their sexual orientation would spread. Some respondents mentioned their belief that their residency in Finland could have been jeopardised if they had filed a report with the police. Others decided not to report the crime in fear of retaliation. One individual who had become a victim to an aggressive verbal attack in the lobby of a movie theatre reports fearing that the perpetrator 'would come back and attack us'.

For some respondents, the decision not to file a report was related to the commonplaceness of the incidents, and another common reason was being busy or not having the time. One woman who wears a niqab that covers her face says that she faces hostile name calling every day. 'Filing reports would take up all my time,' she says. 'I've faced many manifestations of racism as well as insults and disparaging talk. If I reported all these incidents to the police, I would have to pursue several court cases,' another respondent says.

The commonplaceness of such incidents and the victim being used to them also causes numbness and even indifference. One man who had faced recurring verbal insults and threats of violence due to his sexual orientation and gender expression says, 'I'm pretty used to this type of thing. It felt better to just accept what was happening.'

Some mention that they decided not to file a report because they started suspecting whether or not the incident actually was all that serious. A couple of respondents also consider the filing of a report to be a waste of police resources. One victim of a verbal insult says, 'The police have better things to do than teach people how to behave. That's basically what this minor incident is about.' 'I thought that it was a minor issue that the police would mainly laugh at,' another respondent writes.

One respondent says that they do not want to 'be labelled as a difficult person'. Another individual who became a victim to a verbal attack on the street due to their religion says, 'My friend advised me that I would only be embarrassing myself if I complained to the police.'

3.1.2.3 Uncertainty and need for support

The decision to not file a report with the police is sometimes also based on uncertainty. Some respondents did not have a clear notion of what constitutes a hate crime and what kinds of actions they could report

to the police. Some say that they are uncertain whether the incident was a crime or not. Others mention that they were uncertain whether they could file a report if they were not the victim. As such, it would seem that more information should be available on hate crimes and how the victim, friends and relatives of the victim or eyewitnesses can act in the situation.

More than one respondent also suspects that they would not have sufficient evidence of the incident. One suspicion mentioned in the responses is that the person filing the report would be required to produce a recording of the verbal insult. This type of uncertainty particularly occurs in reports written in languages other than Finnish. One respondent even says that their decision not to file a report with the police was due to their lack of proficiency in Finnish.

The availability of assistance and support for filing a report appears to vary. One interviewee mentions that in their experience there are great differences between immigrant groups in whether or not hate crimes are reported. Some immigrants are supported by strong networks and associations that pursue the cases. Others mostly handle the cases within their own groups. Some groups are also more afraid of the authorities, which prevents them from reporting incidents such as discrimination perpetrated by the authorities. In the opinion of one interviewee, awareness and highlighting of hate crimes clearly increases people's preparedness to report or even talk about the incidents: when one hate crime is investigated, several cases come to light, which encourages others to talk about their experiences.

3.2 Impact of the hate crime on the victim

Hate crimes can be considered to be signal crimes, which means that rather than only affecting its immediate victim, the crime may also impact the entire minority group related to the motive for the crime and thereby undermine the safety of the group's representatives more extensively. In turn, this faltering of people's sense of security has been found to impact the whole society. Hate crimes have been found to create a growth platform for various forms of radicalism, for example.

In this report, we primarily examine the impacts of hate crimes from the perspective of individual victims, and we sought to find out how the hate crimes have affected the victims in their own opinion. Several stud-

ies have found that the impact of a hate crime on the victim is often different from the impact of a crime that does not involve a motive of hate. Hate crimes have been found to cause more feelings of anger, depression, traumatic stress, anxiety and other feelings in the victims than other crimes.⁹

The questionnaire presented the following open-ended question: 'How did the hate crime affect you?' In the following section, the impacts described by the respondents are examined through four categories that stemmed from the answers: 1) emotional reactions and impacts on health, 2) sense of insecurity, 3) isolating effect and 4) indifference and sense of empowerment. These are, of course, not separate categories, as they overlap in the descriptions and affect each other.

3.2.1 Emotional reactions and impacts on health

A great number of the respondents describe the impacts of the hate crime by mentioning individual emotions that the crime evoked in them. The most common emotions described in the data are fear, sadness and anger. Other emotions that recurred in the reports included shock, anxiety, various feelings of disappointment, disgust and loss of trust.

An individual who, together with their spouse, was a victim to a verbal insult in the lobby of a movie theatre describes their feelings:

We were shocked and, frankly speaking, I was afraid that the man would come back and attack us. I had never before ran into such aggressive behaviour. My previous experiences had involved minor comments or name calling. They felt small somehow [compared to] such an open expression of disgust. It felt bad that our existence caused so much disgust and rage in someone.

⁹ In the last follow-up survey on hate speech and harassment, their three main effects on the victim were 1) impact on general sense of security, 2) impact on mental health and 3) impact on trust in the authorities. Owl Group 2018: 33. Similarly to the section on reasons for reporting crimes to the police (see footnote 8), this section provided respondents with multiple-choice questions, though the respondents could also elaborate on their answers in an open answer field. In the data collected for this report, the impacts of hate crimes were surveyed only with an open-ended question.

An individual who was called a terrorist because of their ethnic or national origin describes that the hate crime 'made me really angry, but, above all, really sad. I'm usually left thinking about what makes someone treat a person they don't know that way. What right do they have?'

A situation that was considered to be commonplace could be made more shocking if the victims also included children:

This is just one of many instances. I was outside with my children (aged 2 and 4). A woman was walking towards me with her dog. My children started walking towards the dog, but I told them loudly and in a strict tone in Turkish that they are not allowed to go and pet a stranger's dog. The woman was talking on the phone and when she heard me speak, she said [racist insults]. Even though I've encountered racism throughout my life, this particular instance shocked me because I had my young children with me. I was very sad that my children have now experienced something like this at such a young age.

Many of the answers state that the hate crimes had long-term effects. The fears and traumas caused by the hate crime can resurface in situations that remind the victim of them, casting a shadow over the victim's life. A respondent who was targeted for hate crimes multiple times by the school nurse describes the situation years after the events took place: 'I started being afraid of school nurses and even now, years later, I refuse to meet with medical personnel until it is necessary. Every visit to the health centre makes me recall those events.'

The feelings of anger and disappointment described by the respondents were not only targeted at the perpetrators but also the bystanders who failed to intervene. 'It made me really angry, and it, on top of other situations, got me to think about revenge [...]. On the other hand, I also felt deep disappointment and sadness for the people around me who did not intervene. In Finland, bystanders seem to intervene in discrimination or racism in public places extremely rarely.' This description of her feelings was written by a woman who was spat at by a stranger while walking along the street on a weekday afternoon.

Several reports mention that the victim felt shame for having been a victim to a crime. One victim of a crime

that was motivated by the victim's sexual orientation says that the feeling of shame evoked by the experience is not only related to this particular incident but also other parts of their life and prior experiences.

Many reports describe that the victim's self-confidence has taken a hit as a result of the incident. Self-disgust is also brought up in a few responses: 'I myself have started to imagine that I'm a disgusting monster who shouldn't be around other people.'

In addition to losing their self-confidence, many of the victims of hate crimes say that they have lost their trust in other people, which is visible in the fact that their social relationships have suffered. The impact of a hate crime may extend to all relationships: 'My employment relationships and romantic relationships have suffered [...]. I no longer trust my "friends" or the authorities.' The loss of trust could also lead to the thought that one has to cope alone because 'you can't expect help from anyone', as described by one of the victims.

The loss of trust was also reflected in distrust towards the surrounding society. This was linked to the indifference of the authorities as perceived by the victim. The notion that the guilty parties go unpunished evoked distrust in the fairness of the surrounding society: 'My notion that those who are guilty of discrimination go unpunished and my notions of the indifference of the authorities and feelings of insecurity and helplessness have grown stronger.'

A few of the answers indicated a general increase in cynicism and that the victim had given up. One respondent who has faced racism repeatedly states, 'These kinds of experiences make you cold and cynical.'

At worst, the victims describe that the feelings caused by the hate crime drove them to suicidal thoughts. 'I was really disappointed. I was afraid. I felt that other people want to get rid of me. I considered suicide and even made preparations. Finally, I ended up leaving town. Had I stayed, I probably wouldn't be alive anymore.'

Some of the respondents report that the hate crime also affected the victim's health. The responses mention that the crime caused depression or worsened the victim's existing depression, in addition to causing panic disorders, insomnia, nightmares and shock reactions. Two respondents mention that they suffered or suffer from post-traumatic stress disorder (PTSD). 'I started suffering from PTSD, and I'm pretty isolated from other

people. If I hear my neighbours fighting, it triggers an involuntary fight-or-flight response in my body.'

Two of the respondents who reported disability as the motive of hate state that they have been subject to hate crimes of different types repeatedly throughout their lives because of their unusual appearance. One of them says that the hate they have encountered has defined their whole life and that they also suffer from PTSD when leaving their home.

One of the reports received concerned an incident in which another patient had spoken very condescendingly about a disabled person at a hospital. This incident is also reported to have caused serious traumas and a loss of confidence in the victim. Another individual who reported that the crimes they had experienced had been motivated by disability as well as sexual orientation and gender identity or gender expression describes the impact of the crimes: 'I've been left with a lot of traumas. And I've become more and more insecure about myself and others. My faith in my own future and other people is very low.'

3.2.2 Sense of insecurity changes everyday life

A significant harmful effect reported to have been caused by the hate crime in the responses is the loss of the victim's sense of security. This is reflected in the victims' everyday life in many ways; roughly one fourth of the respondents mention that they have changed their behaviour in some way as a result of the hate crime.

The victims particularly mention that the sense of discomfort or fear caused by the crime has limited the places where they go, how they act when going outside and the hours at which they go outside. Some mention that they particularly avoid being outside when it is dark, travelling alone or going to bars, with a few respondents avoiding public places in general.

One response describes an incident in which a Muslim woman wearing a hijab had been pushed when walking along the street. 'Now, whenever I walk along the street, I try to stay as far away from others as possible. Whenever I pass someone, I pay attention so that I'm not pushed again.' Another victim says that they avoid going outside: 'I avoid people who look even a little bit drunk from afar and, if I have to pass them, it's always on my mind [...]. I've always thought that Finland is a safe country.'

A Muslim woman who was interviewed says that the news reporting by the tabloids directly affects the sense of security on the street: whenever the headlines feature crimes linked to immigrants or Muslims, it is visible in the hostility of people in public places. She says that many Muslims completely avoid walking along the streets because of the reporting of rape cases linked to immigrants in January 2019, for example.

One of the respondents says that they carry an edged weapon with them because it is the only thing that makes them feel safe.

Hate crimes also cause the victims to become withdrawn and feel a need to limit their self-expression by hiding their sexual orientation or religion, for example. 'I don't express my own identity to others as easily,' one respondent says. Another respondent mentions that they started to avoid walking in public places with their partner after being subjected to a violent attack. The Muslim woman who was interviewed says that there are Muslims in her immediate circle who have stopped wearing Muslim clothing because they have faced racism. One individual who was targeted for a hate crime because of their religion says that they avoid using symbols associated with their religion in public places on weekend evenings, for example.

More than one report mentions that the victim has moved or is planning to move to another town or even abroad due to the hate crime they have experienced. This also came up in two of the interviews. The Muslim woman who was interviewed mentions that she has been planning on moving abroad so that she can walk along the street without attracting attention to herself. She says that she is tired of the racist atmosphere and recurring expressions of hatred she has faced in Finland, as well as other types of attention that she says she attracts in public places as someone who wears Muslim clothing.

Individuals who have faced hate crimes at school have been forced to change schools, and it also came up in a couple of reports and one interview that there are people in the respondent's immediate circle who favour private services, such as private health care services, because of discrimination they have faced in public services.

Some of the individuals who have faced hatred because of their language say that they avoid speaking their native language in public places or in certain situations. One individual who was targeted for a violent attack says, 'If my mother calls me when I'm on the bus, I

don't pick up. I call her back later.' An Estonian who was called names after they spoke their native language in public writes, 'This incident is just one of many. I don't like speaking in Finnish because I'm afraid that I'll be ridiculed again. In any case, I'm a foreigner.'

3.2.3 A hate crime isolates

A hate crime is also considered to have a more significant impact on the victim for other reasons, such as the fact that, unlike the victims of other crimes, the victim of a hate crime cannot think that the crime could have happened to anyone. A hate crime underlines the victim's disconnection with the rest of society and may increase the feeling that the victim is not part of society like everyone else. The feeling of isolation is considered to be one of the key impacts of a hate crime on an individual.¹⁰ In the data collected for this report, the isolating effect of hate crimes clearly comes up in several of the reports. Particularly individuals who have faced hate crimes repeatedly describe that the hate crimes have increased their sense of isolation and disconnection from others and made them keep their distance from others.

Many of the reports received from victims of racially motivated hate crimes convey the victims' disappointment with Finland and Finns. 'We once again became convinced that we and our children are "second class" citizens and can't expect help from anyone,' says one victim of a racially motivated hate crime. In a few of the reports, this also manifests as a need to justify the individual's immigration and residing in Finland. One individual who faced racism in public transport describes the situation as follows:

I'm a citizen, not a refugee. I'm a student at an upper secondary school. I've learned Finnish quickly and want to become a doctor to participate in building Finland's future. I didn't leave my home country to listen to this hate speech. I'm not a bad girl – I'm a good, active girl who hopes for the best for everyone else. These incidents upset me and make me afraid. Because of hate and racism, I no longer have Finnish friends.

Another respondent who faced racism in social media and was threatened with a knife by the same perpetra-

10 OSCE 2009: 17–18.

tors says that they did not receive help from the police and that they also sought help from the press. They describe the situation as follows: 'I came to Finland because the conditions forced me to leave my home country. This [hate crime] makes me feel as though I'm not the same as the other people living here or that I don't have the right to be treated the same way as them. It's a really bad thing to be racist towards others and humiliate them.'

Some individuals who have faced racist hate crimes mention that they do not have or do not want to have Finnish friends because of their experiences with racism. One individual who has witnessed various hate crimes in their immediate circle mentions that the hate crime has 'built a wall' between the victim and the rest of society: 'Those looks and that behaviour, they make me sad and make me feel like a burden in this society. Interacting with people and leading a good life seems impossible. This is building a wall between me and others in this society.'

An interviewee who has continuously faced verbal harassment because of their unusual appearance says that the hate crimes define their whole life, and the fear caused by these crimes makes them not want to leave their home, go to work or otherwise seek out social situations. 'I can be suitably anonymous online,' the interviewee states, but also mentions wishing that they had more social contact outside the Internet. The interviewee ponders about the fact that they don't know what life would be like as a 'normal person' and what it would feel like not to stand out.

3.2.4 Indifference and fighting spirit

Almost all impacts of hate crimes described in the data are negative in nature. However, a few of the victims speak about feelings of indifference or describe that the crime partly even had a positive impact on them.

Having an indifferent attitude towards the crime is an indication of the commonplaceness of the incidents from the victim's point of view. One individual who was targeted for a hate crime because of their research describes their numbness: 'If you work in this field, this happens regularly, but luckily only rarely. I decided to file a report to see what the police would do.'

Although many respondents mention feeling powerless after the incidents, a few of them mention that

the incident also empowered them. One individual who became a victim to a verbal insult because of their sexual orientation describes that besides shame the incident also '...sparked my fighting spirit: this is not my shame. I talked about it with many other people but not with any NGO or authority figure.' For some, the hate crime increased their desire to work for a better society and equality. 'I felt a sense of powerlessness, but somehow the situation also "empowered" me; it reminded me of how far we still have to go for equality. And that we have to be ourselves openly and change things.'

An eyewitness to a hate crime describes their own feelings after the incident: 'I'm part of a sexual minority myself, so the incident touched me. I've always escaped [...] to the hustle and bustle of a "major city" from my own, smaller town, but the incident reminded me that not all people are as tolerant as others. In my own way, I'm also proud that I was able to help a stranger in an emergency.'

3.3 The help received and required by the victim

The help received by the victim, the functionality of services and the need for help experienced by the victim were examined with the multiple-choice question 'Have you received support and advice?' as well as the relevant open-ended questions 'If you have received support, from whom?', 'If you received support from an authority or NGO, how did the services work?' and 'If you have not received support, what support would you have needed?' The final multiple-choice question was: 'Do you know where you can obtain support?'

A total of 39 respondents reported that they had received support and advice. Another 38 respondents stated that they knew where they could get support. The need for help, its availability and the needs and areas of development related to it are examined through themes that came up in the answers. Four different providers of help or perspectives are highlighted in the answers: 1) the help of eyewitnesses at the scene, 2) conversation provided by peers and friends and relatives of the victim, 3) NGOs and the authorities as providers of concrete help and services as well as 4) sharing of information and influencing attitudes.

3.3.1 Help from and attitudes of eyewitnesses

When asked about the support received by the victims, the respondents primarily describe support and help received by the victims after the hate crime. After all, the question is located under the heading 'after the hate crime'. Although the questionnaire did not ask about it separately, several of the reports also describe the reactions of those who were present at the time of the crime or immediately afterwards. The way in which bystanders who were present reacted to the incident seems to have had great meaning to many respondents.

For example, a few respondents who faced a crime in a restaurant or bar describe the reactions of the staff to the incidents. One victim of a racially motivated assault says that they were spending an ordinary evening out with their friends at a restaurant when a middle-aged man started staring at them. The man later approached the victim, hit them in the face and remarked that they should leave Finland. The victim did not defend themselves, and no one else nearby intervened to help. However, a restaurant employee stepped in to support the victim, who described the employee's behaviour as 'heroic'.

Contrary experiences of staff reactions were also reported, with one individual who was stabbed with a knife at a restaurant because of their sexual orientation describing that the restaurant staff removed the victim from the restaurant after the incident for causing a public disturbance. The victim did not report the incident to the police because they say that they are used to these types of incidents.

Many of the respondents mention the passivity of those present, with one respondent mentioning that the bystanders were even amused by the incident. An individual who had been a victim to a racist attack on public transport describes the situation like this: 'No one defended me, no one said a word to them [the attacker]. I had to defend myself to get back on the bus despite that person. On the bus, they and I exchanged insults for a moment. The Finns who were there just looked on and laughed. After a moment, one Finnish woman broke the silence and took my side.'

A similar situation happened to a young woman on the street: 'I was on my way home from the metro station on an ordinary weekday evening when I came by a middle-aged man, presumably a native Finn, who started to spit at me. I was 23 years old at the time. None of the dozens of people who witnessed the situation intervened or asked me if I was all right.'

A few respondents also describe that passers-by actively supported them in the situation. In one case, a Finnish Muslim woman wearing a hijab was walking along the street in the middle of the day when a passer-by came up to her, blew tobacco smoke in her face, stubbed out their cigarette on her chest and ran away without ever saying a word. In this case, the people around the victim came to check that she was all right.

Some of the victims mention that they were unable or too scared to defend themselves in the situation. One victim of recurring verbal insults says, 'In all those situations, my appearance clearly provoked people to say horrible things about me and laugh. The few times when I defended myself verbally, the situation always turned physical [violent].'

The primary role in helping the victim of a hate crime, and the key role from the victim's perspective, appears to be played by those present during the incident and eyewitnesses. However, based on the descriptions of the incidents many respondents felt that this assistance was lacking. A clear wish expressed by the respondents was a change in the attitudes towards hate crimes, and they particularly wished that native Finns would intervene in racist incidents. 'It would be really important if another person intervened in the situation and provided support to the victim,' one of the respondents says.

3.3.2 'Conversation and tea'

For several of the victims of a hate crime, the need for help was strongly personal. Above all, many victims wished for compassion, understanding and a listening ear; as one respondent puts it, they wished for 'conversation and tea' after the hate crime. The respondents mostly say that they received support from their friends, family and other people close to them.

The responses received reveal that the respondents also, above all, want compassion from the people close to them. Some respondents regretted that they had been belittled and even blamed for the incident. A woman who was insulted when walking along the

street wearing a scarf says, 'I received support, but I wish that other people hadn't blamed me for using a scarf rather than an umbrella or travelling by car, for example.' One respondent describes how a person close to them had urged them to keep quiet about the incident: 'Someone said that it'll be fine and don't talk about these things to anyone, I hear everyone is having a difficult time here.'

Important sources of support mentioned by many people are other people with similar experiences and the victims' peer communities, the representatives of which are able to provide the right type of support, having experienced the same kinds of things. As stated in subchapter 3.2.3, many people feel that the hate crime has limited their life as well as isolated them socially. The significance of peer support groups in enabling social interaction is highlighted among the interviewees, particularly in cases in which the victim has no other person around them who could understand or identify with the victim's experiences.

3.3.3 Concrete support and development of services

Although having a listening ear and receiving compassion are the primary form of support many victims wish to have, some of them emphasise concrete actions above all in their need for help. They wish to receive this type of help from the authorities and NGOs. The respondents were asked whether they had reported the crime to other parties besides filing a report with the police. A total of 18 respondents answered yes to the question, 'Did you submit a report to any other authority or NGO? If yes, which one?' They say that they contacted their own religious community, the Administrative Court, the press, NGOs, the school staff, child welfare services or mental health services, for example. Based on the answers received, the respondents were partly satisfied with the help they received from these parties, but they also identify needs for development.

Six respondents say that they sought help from therapy or a psychologist. The need for high-quality therapy for both the victim and friends and relatives of the victim was brought up in both the reports and interviews. One interviewee proposes that financial obligations be arranged for people to receive therapy through private services, as there are not enough appointments available through public services due to a lack of resources. The interviewee also proposes that the perpetrator should have to pay for the cost of the victim's treat-

ment, as they do not believe that other methods would be effective enough to reduce hate crimes.

One respondent says that they wished for 'a lawyer, legal aid, anything other than just pills and platitudes like "think positive".' The need for legal aid, particularly pro bono, is mentioned in several reports.

For some, the primary thing is the sense of security and the knowledge that they do not have to fear retaliation. On the other hand, the victims wish for advice on how they can avoid similar situations in the future and how to act if it does ever happen again.

According to the respondents, one shortcoming in the available help has been the insufficiency of resources. Some victims had sought help but felt that there was not enough help available. However, one respondent adds that they felt that the individuals who provided the services did their best.

In some respects, the victims felt that the support available was not suitable for them. 'Victim Support Finland offered to assist me in obtaining a lawyer, and they would have provided me with a support person for legal proceedings. However, I didn't think that it was necessary. How would it have helped to have a stranger around me there? But it's good that this option exists if someone needs it.'

The respondents wished for clearer support and condemnation of the crime from people interacting with the victim. One respondent had experience in secondary victimisation by the authorities. This victim of a serious assault mentions that the doctor treating them had demanded to know whether the victim tried to defend themselves and remarked that the victim should not be outside so late in the future. A few other reports also emphasise the importance of the helpers clearly condemning the crime. One respondent wished that someone had clearly told them that they had been a victim to a crime.

The respondents hoped for concrete guidance in general from the helpers. One victim of an assault wishes that someone had clearly stated that helping was part of their duties: 'Not one organisation succeeded in communicating to me that this type of violence and handling its consequences was part of their duties.'

With regard to schools and day care centres, the respondents wished that the staff had better capabilities to intervene in hate crimes and did so proactively. The reports received included two instances in which a friend or relative of the victim reported a case of racially motivated discrimination that had taken place at a school and day care centre. In connection to these cases, the respondents mentioned that people have a different attitude towards racialised children and their parents than native Finns. During an interview, one respondent emphasised that equality and practices supporting equality should be highlighted more in the education of school and day care employees. The same interviewee also mentioned that any racially motivated discrimination occurring at schools is largely left unreported because it is shameful not only to the perpetrator but also the teachers and their supervisors.

In addition to racially motivated hate crimes, the hate crimes that were reported to have occurred at schools included several that were related to the victims' sexual orientation, gender identity and gender expression. The respondents also wished for an improvement in the school staff's intervention capabilities in these cases. The parent of one child who has faced recurring verbal attacks and physical violence at school mentions that the principal, who was notified of the incidents, did not believe them before one incident was proven with the help of the school's surveillance cameras.

It should be noted that for several hate crimes that occurred to students at schools the respondent reported not knowing where they could have gone for help. In cases in which the report was filed by the victim's parent, they sought help from a youth psychologist and child welfare services, among other places. However, the scarcity of these resources is mentioned as a problem, with one parent describing that the parents could not do anything in fear of retaliation, so the only option was to transfer the child to another school. In these cases, the crimes were often recurring and involved verbal attacks as well as physical violence and threats of violence. Underage victims of a crime were also not aware that they could have filed a report with the police. Wishes regarding encouragement to file a report were also expressed by parents who reported hate crimes on their child's behalf.

One response proposes that a separate NGO be founded in Finland to which hate crimes could be reported. The same respondent mentions the British Stop Hate organisation as a point of comparison. Another response expresses the wish that trade unions intervened more clearly in discrimination at work.

One respondent proposes that cases of discrimination be prevented by imposing more severe sanctions for failure to comply with the Non-Discrimination Act. In the interviewee's opinion, the Non-Discrimination Act is not taken seriously in the current situation because failure to comply with it is treated too lightly. For example, very few of the cases handled by the Non-Discrimination Ombudsman lead to claims for damages.

One respondent expresses their dissatisfaction with the actions of the Non-Discrimination Ombudsman. The respondent says that the Non-Discrimination Ombudsman had been contacted regarding an incident related to the victim's ethnic and national origin, but the Ombudsman had stated that the case was not within her purview. To the understanding of the respondent, the Ombudsman had previously handled similar cases, and the respondent felt that the victim should also have been entitled to help in this case. The same respondent also states that the Non-Discrimination Ombudsman requires evidence of the incidents that is very difficult to provide in practice.

3.3.4 Information and social influencing

It is brought up in several of the responses that the victims do not have enough information on the help that is available. The responses also indicated uncertainty about what form this help would take: 'I think that the services aren't working well enough, but I don't know how they could help me.' The need for help is not always so easy to define, or it is recognised but not in oneself. Some victims say that they need help but are unable to specify what type of help they need: 'I can't say what type of support I needed, but I know I did need it and still do.'

On the other hand, the threshold for seeking help, even when it is available, seems to be high for many people. Some mention that they decided not to seek help because they feared that they would be belittled, and a few respondents had experienced being labelled as being 'crazy'. An individual who has faced recurring hate crimes because of their disability says that mental health services implied that the problem was 'between their ears'.

Hate crimes also involve feelings of shame and guilt about one's own distress, which is why some of the victims have not talked about their experiences or sought help. One respondent who has faced repeated verbal insults describes their experiences: 'One time this year, when my friends were present during the incident, they supported me afterwards and were very understanding. I usually keep the knowledge of these incidents to myself because I'm not proud of them.'

It was also evident from the data that some of the respondents did not feel like they needed help. One respondent says that hate simply has to be endured in some fields. Others say that they have always faced hate and because of that they are able to handle it. One eyewitness to a hate crime mentions that someone else might have required help in this individual's position but that they didn't feel like they needed it.

For some, the need for help is, above all, related to social discourse and people's attitudes. The help they required was primarily for condemning the matter in public discourse: 'The only support that I need is that the authorities and the media condemn racism.' 'I don't need anything. I only want us to get rid of hate and racism and treat each other as equals. I don't know or understand how people can be so racist and how they can hate each other.'

NGOs could also play a more active role in influencing public opinion and responding to news reporting. One of the interviewees says that NGOs should, for example, visibly condemn news reporting by tabloids that instigates hate and racism and highlight the impact of such reporting on the lives of ordinary people.

Summary

The purpose of this report was, above all, to bring the perspective of the victims to discourse on hate crimes. Unlike the report on hate crimes by the Police University College, this report sought out qualitative rather than statistical data, and the main focus was on the experiences and needs of the victims. The setting of questions was in many ways similar to that used in Owl Group's report on hate speech and harassment, which had a considerably wider sampling than this report. Differences between this report and Owl Group's report include the fact that this report examines all types of hate crimes and includes, as a thematic addition, a more detailed analysis of the need for help experienced by the victims. The victims' experiences of the impacts of hate crimes and things such as the victims' reasons for not reporting the crimes to the police were examined both in Owl Group's report and this report, with the results resembling each other in many respects. However, the data collection process for this report was implemented in the form of open-ended questions in many sections, whereas Owl Group primarily implemented its data collection process with multiple-choice questions.

This report examined hate crimes committed in Finland between 2014 and 2018, with the data consisting of 106 reports submitted for the most part by victims of hate crimes using an online form. Some of these responses were expanded on with small-scale interviews. We received responses in five different languages. Most of the respondents were young adults, with a little over half of them being men. In three out of four cases, the incidents took place in larger cities, and almost half of the respondents reported Helsinki as the location of the hate crime. However, the responses included incidents from all around Finland.

Half of the reported incidents were verbal insults. Other common types of crime included assault and discrimination. Several of the incidents were also combinations of different types of crime. The most common motives of hate that was revealed during the crimes was skin colour or ethnic or national origin (47). The second most common motive was religion or conviction (32), with almost the same number of reports (29) received about crimes related to sexual orientation. Roughly a third of the respondents chose more than

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Of all the respondents, 15 had reported the hate crime to the police, with most of these crimes having been motivated by skin colour or ethnic or national origin. A few among the individuals who had filed a report and now reported sexual orientation as the crime's motivation stated that they had not mentioned their suspicion about the motive of hate for the crime when filing the report. The fear of being branded that was felt by people belonging to sexual and gender minorities also came up in the analysis of reasons for why so many of the respondents decided not to file a report with the police. The main reasons for not reporting the crime to the police included suspicions about both the attitudes and actions of the police with regard to hate crimes. For many, the decision was also based on emotional reasons: frustration and numbness caused by the commonplaceness of hate crimes as well as fear and anxiety resulting from the crime. Several people decided to not file a report because of a lack of time or because they did not consider the crime to be significant. Many also stated that they did not know that they could file a report or they would have needed support to do so. It seems clear that more information should be available on the definition of a hate crime, in addition to more practical assistance and encouragement for filing a report with the police.

The impacts of a hate crime on the victim manifested in many ways and were long-term in several cases. The most common emotional reactions were fear, sadness and anger as well as shame and loss of self-confidence, among other things. For some, the hate crime led to suicidal thoughts, and many responses also mentioned impacts on health, such as depression, traumas and various stress reactions. The sense of insecurity caused

by the hate crime affected the victims' everyday life: many had limited their time spent outside home, others had limited their self-expression or use of religious symbols, and a few had been forced to move to another town. In several cases, hate crimes were found to cause a sense of disconnection, isolate the victims socially and confine them in the margin of society. The commonplaceness of hate crimes had caused some victims to become indifferent and cynical, but a few mentioned that the hate crime had also been an empowering experience, increasing the victims' desire to work for a better society.

Based on the responses received, the need for help experienced by the victims varied to a great extent. The help provided by eyewitnesses and passers-by – or in most cases the lack thereof – was brought up in several responses, and it appeared to hold great significance to the victim. Some victims primarily wished for compassion and conversation with people close to them or their peers. For others, actual help meant concrete actions and advice, with an emphasis on the role of NGOs and the authorities in providing therapy and legal aid, for example. Some responses also expressed concrete criticism or suggestions for development with regard to parties that provide help.

One point of concern is that there was uncertainty about where to get help, particularly among young victims of hate crimes. Based on several responses, it also seems clear that the victim of a hate crime should be helped in determining what type of help they need. An unambiguous result of the survey is that public discourse and prevailing attitudes are significant in the victim's recovery. Clear condemnation of hate crimes can alleviate the victim's situation. Downplaying or evaluating the victims' experiences and blaming the victim must be avoided. This applies to all levels: from social discourse to interactions between the victim of a hate crime and eyewitnesses to the crime, the police or other authorities, representatives of NGOs or friends and relatives of the victim.

The impacts of a hate crime on the victim manifested in many ways and were long-term in several cases.

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Appendix 1

Hate crimes in Finland 2014–2018 – NGOs’ shadow report

If you cannot or do not want to answer a question, you can leave it blank. All information you provide will be processed in a confidential manner.

1. Are you a hate crime

- a) victim
- b) victim’s friend or relative
- c) eyewitness

The victim’s information

2. The victim’s age

- a) under 16 years
- b) 16–24
- c) 25–34
- d) 35–44
- e) 45–54
- f) 54–65
- g) over 65

3. The victim’s gender

- a) female
- b) male
- c) other
- d) I do not want to say

The hate crime

4. When did the crime take place? (enter at least the year)

5. In what city did the crime take place?

6. Where did the crime take place?

- a) at the victim’s home
- b) at the victim’s workplace
- c) on the street
- d) on the Internet
- e) in a restaurant
- f) other, where? -----

7. Did the victim and the perpetrator know each other from before?

- a) yes
- b) no
- c) I do not know

8. What kind of a crime was it?

- a) assault
- b) verbal insult
- c) discrimination
- d) property offence
- e) sexual offence
- f) honour-based violence
- g) other, what? -----

9. The motive for the crime was the victim’s actual or presumed (you can choose more than one option)

- a) sexual orientation
- b) gender identity or gender expression
- c) skin colour or ethnic or national origin
- d) language
- e) religion or conviction
- f) disability
- g) other, what? -----

10. How did the motive of hate manifest itself in the situation where the crime was committed?

11. What happened? Describe the events

After the hate crime

12. Did you file a report of the crime with the police?

- a) yes
- b) no

13. If you did file a report of the crime, did you tell the police that you suspect the crime to be a hate crime?

- a) yes
- b) no

14. If you did file a report of the crime, how did the police deal with the motive of hate in investigating the crime?

15. If you did file a report of the crime, how did the case end? (e.g. did the case proceed to consideration of charges, was it heard in court, was the case settled)

16. If you did not file a criminal complaint, why not?

17. Did you submit a report to any other authority or NGO? If yes, which one?

18. How did the hate crime affect you?

19. Have you received support and advice?

- a) yes
- b) no

20. If you have received support, from whom?

21. If you received support from an authority or NGO, how did the services work?

22. If you have not received support, what support would you have needed?

23. Do you know where you can obtain support?

- a) yes
- b) no

24. Do you want to participate in an interview on the subject?

- a) yes
- b) no

25. If you would like us to contact you, please enter your name and contact information.

Your information will be processed in a confidential manner. Personal data will not appear in the report or be disclosed to other parties.

Appendix 2

Process description

1. Collection of data

- Preparing the form
 - In order to prepare the form, we familiarised ourselves with the data collection methods used by parties that had previously conducted similar surveys, and we were able to examine forms used by Seta and review information provided by ODHIR and other parties on the compiling of reports filed by victims.
 - The finished forms and brochures were reviewed by a plain language expert from Inclusion Finland.
 - The forms were translated into six languages.
- The brochures also included essential instructions for the respondents. The brochures were translated.
- Interviews
 - Reaching people for interviews proved to be surprisingly difficult, and many people who had promised to give an interview did not answer our attempts to contact them.
 - We conducted five interviews. The interviewees chosen had all reported different types of crimes. The data gained through the interviews was a meaningful way to expand on the data gained through the survey.
 - The interviews were conducted in the final phase of the analysis of the data. It was a good phase for the interviews because by then the report had already taken shape.
 - During the interviews, the aim was to lead the interviewee as little as possible by using open-ended questions. In practice, most interviewees told their own story.

Areas of development:

1. On the form, the grounds for discrimination could have been combined: sexual orientation and gender identity and gender expression could have been combined into one.
2. The victim's information could have been asked in more detail on the form. For example, we could have asked about the victim's religion.
3. Many people described the reactions of eyewitnesses in the open answer fields. The survey could have included a separate question about this.
4. The relationships between multiple-choice questions and open-ended questions on the form should be considered more closely. This time we used plenty of open-ended questions. On the other hand, it did not lead the respondents too much, and they could describe their experiences in their own words. It was also interesting to note that the results achieved were very similar to those of previous surveys and studies. Of course, analysing open-ended questions took more work.
5. The response options provided for multiple-choice questions on the form should at least be developed as follows: a) It should have been possible to choose more than one option under the question about the type of crime, and b) common options were missing from the list of options for the location of the crime.
6. The interviewer was not experienced in interviewing traumatised people. This should be taken into consideration in the future when examining serious crimes.

2. Communication about the data collection process

- Creation of a network of NGOs
 - We made sure to involve parties working with as many different NGOs as possible.
 - Some were contacted by phone.
 - We held both a launch meeting and a press conference.
- Informing the public about the collection of data.
 - A press release was prepared, and it received a reasonable amount of visibility in traditional media.
 - Information was shared via social media.
 - Brochures were sent to reception centres, mosques and a few other parties, in addition to being distributed at events.
 - The reporting of hate crimes was advertised at events of Victim Support Finland's hate crime network.

Areas of development:

1. The preparation of an NGO network was somewhat random because the preparer was new to the NGO scene and the NGO that implemented the report was small and unknown.
2. Contacting people and sharing information by phone was an efficient method and more time should have been invested in it.
3. Based on the responses received, information about the survey spread well among NGOs that represent sexual and gender minorities. However, we received very few reports that were based on disability.
4. Events were efficient ways to advertise the data collection efforts and we should have participated in more of them.
5. The brochure should have looked more professional and it should have been distributed more efficiently.

3. Drafting of the report

- We received a total of 132 reports, of which some were excluded and 106 were examined.
- The reports were received as Excel files, sorted by question. This was used as the basis for the analysis.
- The answers related to individual themes were collected in separate files.
- We also collected all the data provided in individual reports in separate files, broken down by grounds of discrimination.
 - In roughly a third of the responses, the respondents chose more than one grounds. Conducting the analysis based on individual grounds would not have been meaningful. In this report, the grounds were broken down as follows: a) 1 & 2 b) 3, 4 & 5 and c) 6. Additionally, hate crimes related solely to language and solely to religion were examined separately.

Areas of development:

1. Another form besides running text could be considered for the report. On the other hand, the use of quotes makes sense and perhaps works best when interspersed with the text. However, the data received was varied, which is why the text ended up resembling a list.
2. The balance between statistical and qualitative data is difficult to find.

