



# **Survey on the nature and scale of unreported hate crimes against members of selected communities in Poland**

## Survey report

Warsaw, December 2018

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## Executive summary

This study was commissioned by the OSCE Office for Democratic Institutions and Human Rights (ODIHR)<sup>1</sup> and the Commissioner for Human Rights of Poland<sup>2</sup>, and implemented by Ipsos Poland<sup>3</sup>.

As part of its mandate, ODIHR provides assistance and expertise to the 57 OSCE participating States, including civil society, to promote democracy, rule of law, human rights and tolerance and non-discrimination. This survey was conducted as part of an ODIHR project to build a comprehensive criminal justice response to hate crimes.<sup>4</sup>

The Commissioner for Human Rights of the Republic of Poland is the constitutional authority responsible for safeguarding the human and civic freedoms specified in Poland's Constitution and other legal acts. To this end, the Commissioner investigates whether the activities of the entities responsible for observing and implementing human rights and freedoms have not led to infringement of the law or the principles of social coexistence and justice, and undertakes appropriate measures.

Ipsos is an international research group that operates in 87 countries around the world. It conducts research into private and public institutions and surveys opinions and attitudes on various social, economic and environmental issues.

The study focused on the nature and scale of unreported hate incidents against members of selected communities living in Poland, in particular those who are vulnerable to such offences.

Three groups were selected for the study: Ukrainians, Muslims<sup>5</sup> and sub-Saharan Africans<sup>6</sup>.

Ukrainians were surveyed in Krakow (the largest city in the Lesser Poland voivodeship), while Muslims and Sub-Saharan Africans were surveyed in Warsaw (the Polish capital and largest city in the Mazovian voivodeship).

The survey comprised of two parts: a formative study and a respondent-driven sampling (RDS) survey.

The **formative study** (or qualitative study) consisted of ethnographic research to determine the feasibility of conducting an RDS survey in the communities selected for the study. Ipsos

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<sup>1</sup> For more information, see: <<https://www.osce.org/odihr>>.

<sup>2</sup> For more information, see: <<https://www.rpo.gov.pl/en>>.

<sup>3</sup> For more information, see: <<https://www.ipsos.com/pl-pl>>.

<sup>4</sup> For the project description, see: OSCE/ODIHR website, "Building a Comprehensive Criminal Justice Response to Hate Crime", <<https://www.osce.org/projects/criminal-justice-response-hate-crime>>

<sup>5</sup> For this segment, the survey interviewed immigrants from countries with majority Muslim population such as the Arab countries.

<sup>6</sup> For this segment, the survey interviewed exclusively respondents with black skin colour.

conducted in-depth individual and group interviews with members of the communities selected for the study and among the leaders of organizations that support those communities.

The findings of the formative study were used to develop research tools (questionnaires), design the methodology and organize research for the **RDS survey**, which relies on respondents to recruit subsequent participants in the study.

During fieldwork conducted between 5 February and 6 June 2018, the following respondents were surveyed:

- 273 Ukrainians (in Krakow);
- 194 Muslims (in Warsaw); and
- 176 sub-Saharan Africans (in Warsaw).

The respondents were asked about events of a criminal nature that they had experienced in 2016 and 2017 in Poland, and to point to any offences that bore the characteristics of a hate crime. According to Muslims and sub-Saharan Africans, nearly all the crimes that affected them were motivated by bias. According to Ukrainians, hate crimes accounted for approximately half of such incidents.

Among all the communities surveyed, sub-Saharan Africans were the most affected by hate crimes (43 per cent). Of the Ukrainians surveyed, 18.5 per cent said they had fallen victim to hate crimes, while 8 per cent Muslims reported being affected by such crimes. Across all groups, insult was the most common type of occurrence, and was mentioned by 17 per cent of Ukrainian respondents, 7 per cent of Muslim respondents and 38 per cent of respondents from sub-Saharan Africa. Physical aggression seems to affect sub-Saharan Africans the most, with 17 per cent reporting that they had experienced physical attacks.

More than 50 per cent of the most severe cases involved just one perpetrator. The majority of such cases (86 per cent) were committed by men. In significant number of cases, the victims did not know the perpetrators (41 per cent) while most of the offences were committed in public places (53 per cent).

Out of the 269 incidents mentioned by respondents, only 19 were reported to the police.<sup>7</sup> Of those incidents classified as hate crimes by respondents – motivated by respondents' national or ethnic origin, religion or skin colour – only three were reported to the authorities. These research results confirm that hate crimes are under-reported in Poland. The official figures for the number of criminal proceedings related to hate crimes committed against representatives of the surveyed communities are relatively small<sup>8</sup>.

Respondents' key reason for reporting a hate crime to the police was the desire to attract the authorities' attention to a type of crime that affected a large proportion of the migrant

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<sup>7</sup> These figures represent weighted data. The figures for unweighted data were 245 and 28 crimes, respectively.

<sup>8</sup> Full report available here (accessed on 05/09/2018):

<[https://www.spoleczenstwoobywatelskie.gov.pl/sites/default/files/analiza\\_mswia\\_policja.pdf](https://www.spoleczenstwoobywatelskie.gov.pl/sites/default/files/analiza_mswia_policja.pdf)>.

population (81 per cent). The most common reason given for not reporting such crimes was that respondents considered such crimes commonplace or not worth reporting (26 per cent).

Experiencing verbal or physical aggression of a racist character has been found to affect individuals' behaviour.<sup>9</sup> In particular, hate crime victims tend to modify their daily routines to reduce the risk of repeat attacks. Therefore, the study measured respondents' post-traumatic stress on the post-traumatic stress disorder (PTSD) scale. The levels of post-traumatic stress was highest among sub-Saharan African respondents who had experienced hate crimes, and can be assessed as having a negative impact on their victims' everyday functioning. Muslim respondents affected by hate crime were found to have average levels of post-traumatic stress, while the prevalence of such stress among Ukrainian hate crime victims was found to be negligible.

Crime victims often avoid certain territories or going out after dark. Such behavioural changes were observed most frequently among Muslim respondents affected by hate crime. Ukrainian respondents noted that such incidents led them to avoid speaking Ukrainian in public, while Muslim and sub-Saharan African respondents reported attempting to conceal their appearance. Ukrainians were considerably less concerned that their appearance could trigger aggression from others.

**For victims to report a crime they must have confidence in public institutions.** They must be able to trust that the report will be handled with due seriousness, that the reporting person will be perceived as trustworthy, that officers will not display a hostile attitude and that procedures will be efficient, short and accommodating of victims' needs, including the need to work.

**To improve their situation, hate crime victims must be educated about their rights and prerogatives,** as well as about the legal procedures, availability of a possibility to get language support in legal issues, and other types of victim support (such as that offered by civil society organizations). Both victims and potential victims, including the entire migrant population, must be made aware of the fact that hate crimes – including racially aggravated insults or threats – are not trivial incidents but are prohibited and punishable by law. Media reporting on hate crime investigations and prosecutions can encourage victims to report such crimes.

In the case of hate crime victims whose residency status is irregular, the lack of a valid permit can be a serious barrier to reporting the experienced offence. Therefore, the legal regulations governing foreigners' residence in Poland should be analysed to ensure that their ability to report hate crimes and participate in criminal proceedings is not limited.

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<sup>9</sup> „Przestępstwa motywowane uprzedzeniami, Analiza i zalecenia” [Crimes motivated by bias, Analysis and recommendations], Biuletyn Rzecznika Praw Obywatelskich 6/2017, <<https://www.rpo.gov.pl/sites/default/files/Przestepstwa%20motywowane%20uprzedzeniami%20ZRT%20nr%2023%202017.pdf>>.

For hate crimes to be treated seriously, the authorities responsible for addressing such crimes should understand their severity and know the procedures for handling hate crime reports. Therefore, awareness-raising campaigns should initially be targeted at criminal and preventive police officers and those working in police stations. This will ensure that victims are better informed of the legal and language assistance available to them, considerably improving reporting rates. Such information should be disseminated first and foremost by the police officers who receive hate crime reports, as well as by victim support organizations.

## **Chapter 1: The research methodology**

### **1. Research subject and objectives**

The study focused on the nature and scale of unreported hate incidents against members of selected communities living in Poland, including those that are particularly vulnerable to hate crime. The research objectives were as follows:

- To assess the scale of the hate crime problem and to develop its typology in groups covered by the study.
- To categorize selected communities according to their experience of hate crime, and to identify those groups that are particularly vulnerable to hate crimes.
- To identify victims' reasons for not reporting hate crimes, as well as the obstacles to reporting such crimes to the authorities.
- To identify the impact of hate crime on victims, their families and communities.
- To identify the needs of individual hate crime victims.

#### *Definition of hate crime*

As noted above, hate crimes are criminal acts motivated by bias or prejudice towards particular groups of people. To be considered a hate crime, an offence must meet two criteria. First, it must constitute an offence under criminal law; second, it must have been motivated by bias.

A bias motivation is the selection of a victim based on her or his race, ethnicity, language, religion, nationality, sexual orientation, gender, gender identity or any other fundamental characteristic. Hate crimes can include threats, damage of property, assault, murder or any other criminal offence committed with a bias motivation.<sup>10</sup>

### **2. Target groups**

Groups selected for the study were:

- Ukrainians – because of their nationality, and the fact that their number is rapidly growing in Poland
- Muslims – because of their religion

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<sup>10</sup> “What is hate crime”, op. cit.

- Sub-Saharan Africans – people of African descent, except north African countries, i.e. Morocco, Algeria, Tunisia, Libya, Sudan, Egypt – because of their appearance/colour of skin

Respondent screening criteria included the place of origin and minimal duration of stay in Poland. Another controlled variable was the residence in one of two locations selected for the study, namely either Warsaw or Krakow.

Sample selection criteria for particular groups explored were as follows:

- Ukrainians
  - living in Poland for at least 6 months in the last 5 years.
  - having Ukrainian citizenship
  - currently living either in Krakow or its vicinity
- Muslims/immigrants from countries with majority Muslim population
  - living in Poland for at least 6 months
  - currently living in Warsaw or its vicinity
  - born outside Poland
  - one parent born outside Poland
  - born in countries with prevailing Muslim population (list of countries)
- Sub-Saharan Africans
  - living in Poland for at least 6 months
  - currently living in Warsaw or its vicinity
  - born outside Poland
  - one parent born outside Poland
  - born in an African country, apart from countries with prevailing Muslim population

### **3. Study design**

The project comprised of two parts: a formative study and an RDS survey. The formative study consisted of ethnographic research to determine the feasibility of conducting an RDS survey in the communities being studied. The objectives of the formative survey were as follows: to evaluate the size and density of community networks and the frequency of social interactions within the group; to identify the community-defining parameters (such as religious, national and regional affiliations), the everyday routines and languages of potential respondents; and to identify any subgroups within the communities being surveyed.

The formative study also determined the method used to select the first respondents (the “seeds”), convenient opening hours for the research centre, an appropriate mode of compensation for respondents (in this case, determining the usability of vouchers) and any



other aspects of the community lifestyle which that may affect the results of the RDS survey. To that end, Ipsos conducted in-depth individual and group interviews with the members of the communities selected for the study and among the leaders of organizations that support them. Interviews conducted as part of the formative study took place in both Krakow and Warsaw.

The results of the formative study are detailed in a separate internal report.

The findings of the formative study were used to develop the research tools and to optimize the methodology and organization of the RDS survey. The tools are discussed in more detail in Chapter 2.

#### **4. Methodology of the RDS survey**

The respondent-driven sampling (RDS) technique is similar to the “snowball” sampling method. However, the RDS method is classed as a random sampling method. Once the initial respondents have been selected, the RDS technique relies on respondents to recruit subsequent participants to the survey. Furthermore, the following rules were applied:

- Each respondent was allowed to recruit up to three more participants.
- Recruitment was carried out within each of the target groups, so that Ukrainian respondents only recruited Ukrainians and Muslims recruited from within the Muslim community, etc.

From an analytical point of views, the survey identified the following key information:

- Who recruited whom (the RDS chain).
- The size of the respondent’s “social circle” (i.e., the size of the sample from which they selected participants and how likely they were to be recruited themselves).
- The number of recruitment “waves”. Recruitment was terminated once certain demographic variables had been fulfilled by the recruitment chain. Equilibrium was reached when the sample composition from one wave to the next differed by less than 2 per cent (usually before the seventh recruitment wave).

##### *Recruitment pathway*

The respondents received individually numbered recruitment coupons. The coupons served as an invitation to the study and contained information on how to contact the co-ordinator to arrange an interview (see Annex 2). The validity of each coupon expired a week after it was issued.

The respondents then contacted co-ordinators by telephone. After stating the number of their coupon they answered screening questions to check their eligibility for the study. Eligible

respondents were then invited to the main interview either at Ipsos or in an alternative location (such as a café or university).

The respondents attended the main interview where they handed over the coupon and answered the survey questions. At the end of the interview they:

- were compensated in the form of Sodexo vouchers;<sup>11</sup> and
- received three new coupons to distribute among their acquaintances.

Finally, the respondents distributed their recruitment coupons.

*“Seed” respondents*

Ipsos co-ordinators recruited the “seed” respondents. In practice, many of the seed respondents were identified as a result of co-operation with Poland’s Office of the Commissioner for Human Rights (OHCR) and ODIHR. The seed respondents included six individuals from the Ukrainian community, five individuals from the Muslim community and five individuals from the sub-Saharan African community.

Seed respondents were selected to ensure as much diversity as possible within each target group. The composition of the seed respondents is presented in the following table.

Target group	Seed profiles	
Ukrainians	Two students	One from East Ukraine and one from West Ukraine
	Two manual labourers	One from East Ukraine and one from West Ukraine One male and one female At least one over 35 years old
	Two skilled professionals	At least one civil society worker/affiliate
Muslim country	One entrepreneur	Turkish national, male
	Two students	One male and one female

<sup>11</sup> Sodexo coupons entitle the holder to exchange them for goods or services at a partner company. See: Sodexo website, “Regulamin serwisu i aplikacji [Terms of service and use]”, <<https://dlaciebie.sodexo.pl/regulamin>>.

nationals		Non-Turkish nationals
	One manual labourer	Non-Turkish national
	One skilled professional	Civil society worker
Sub-Saharan Africans	Two students	One Nigerian and one non-Nigerian One male and one female
	One asylum seeker	Non-Nigerian
	One manual labourer	Male
	One civil society worker	Non-Nigerian Over three years in Poland Over 35 years old

## 5. Research tools

The survey questionnaire included the following sections:

- Screening questions:
  - Questions about the respondent and her or his stay in Poland.
- Social well-being:
  - Satisfaction with life, social life, opinions about Poland and confidence in Polish institutions, and questions about the respondent’s mental health.<sup>12</sup>
  - Questions similar to those included in other social studies (in order to compare results as part of the study objectives).
- Experience of hate crime:
  - Information on the number and type of hate crimes experienced by the respondent.
  - Number of crimes reported by the respondent to the police.
- The most serious crime experienced:
  - Information on the most serious crime the respondent has experienced in Poland in the last five years.
  - Detailed questions about the crime (aimed at developing a typology).
  - Questions on whether and how the respondent reported the hate crime to the police and, where relevant, the reasons why the crime went unreported.

<sup>12</sup> For this question, the survey assessed respondents’ mental health using the Patient Health Questionnaire developed by Pfizer Inc. See: PHQ Screeners, <<http://www.phqscreener.com/>>.

- RDS section:
  - Questions about the size of the respondent's social network.
  - Questions about the number of crimes experienced by the respondent's acquaintances in Poland.
- Demographic questions.
- Respondents' questions to the interviewer.

## **Chapter 2: Conducting the research**

### **1. Preparation of the RDS survey**

Before the formative study and RDS survey were conducted, a training seminar was held for the Ipsos team in October 2017, organized by ODIHR and the Office of the Commissioner for Human Rights. As part of the seminar, the problem of hate crime was discussed thoroughly, including the legal aspects, types of hate crime and the rate at which such crimes are reported to law enforcement bodies.

The formative study aimed to gather information on the feasibility of implementing the RDS survey. More specifically, it aimed to gain insights into the surveyed populations on the following:

- the existence of any subgroups that should be included in the RDS sample;
- specific drivers and barriers to conducting the RDS survey;
- the surveyed populations' understanding of hate crimes; and
- their experiences and reasons for not reporting such crimes.

The formative study set out to define the criteria for screening respondents and to obtain the contact details of potential respondents from ODIHR and the OHCR.

The survey sample for the formative study comprised 21 individuals representing the Muslim, sub-Saharan African and Ukrainian communities in Poland. These included researchers, civil society activists, religious leaders, migrants, police representatives and employers.

The formative study consisted of focus group interviews and individual in-depth interviews. The interviews allowed researchers to gather the information needed to organize the RDS survey. The formative study identified the following potential problems and barriers to conducting the RDS survey:

- The purpose of the study may not be understood among less educated migrants.
- The benefits of the study to the individual may not be clear, and the study itself may not be seen as social or entertaining.
- Respondents may be unable to participate owing to tight schedules or long working hours.
- Respondents may be unwilling to travel to the research centre.
- Respondents may not trust an initiative aimed at collecting information.

The formative study findings were presented at a consultation meeting held on 24 November 2017 and attended by representatives of ODIHR and OHCR, RDS methodology experts and Ipsos researchers. The criteria for screening potential respondents and the parameters of the RDS survey, including the number and type of “seeds”, were agreed upon during the meeting.

Ipsos then developed a document presenting the methodology for the RDS survey, as formulated during the consultation meeting. A number of solutions to the potential problems identified during the formative study were also elaborated.

#### *Potential difficulties in conducting the RDS survey*

1. The very idea of a survey is related to inquiring about information and to data collection – this gives rise to concerns about how the data will be utilised/whether any authorities will get access to results and whether it will not turn against the respondent.

**Conclusions:** The study should not be linked to any institution related to any office/state/governmental body, moreover, the attitude to the respondent (posture, tone of voice) should not be too formal, too official. It needs to be stressed very clearly that all the data shared by the respondents during the study will be treated with uttermost confidence, and that it will be presented in aggregated form, not attributable to particular respondents.

2. Lack of benefits/values for the respondent’s community

**Conclusions:** It is necessary to present measurable benefits of the study for the community, e.g. to stress that the results will help create better conditions for future migrants, will help build better understanding of their situation in the society.

3. Low level of formal education. The formative study found that the level of formal education is particularly low among Muslim manual labourers and manual labourers from African countries, which means that some of them can have better command of local dialects than of the official language of their country of origin. Even representatives of communities themselves described their language proficiency level as far from perfect, e.g. ‘broken English’

**Conclusions:** Survey questions should be written in a very simple and unambiguous fashion, so that they are understandable for persons with low level of formal education and individuals reading the question in a language other than their mother tongue. Interviewers should make sure that respondents understand all questions.

4. Little interest in participation in events that are of no clear benefit for the respondent, or which are of no social or entertaining character. Such a reservation was reported in relation to the sub Saharan African population unwilling to take part in events organised by non-governmental organisations.

**Conclusions:** Advertising in popular meeting points for a given community, such as a church/mosque, social non-governmental organisations and websites (including Facebook groups). The choice of key opinion leaders – mostly Non-Governmental Organization (NGO) activists and informal social leaders – as candidates for ‘Seeds’, capable of convincing more respondents to take part in the study.

Involving a community leader in the organisation of an event aiming at recruiting study participants. Considering catering, so that people could come in larger groups and encourage one another to join in (sub-Saharan Africans), which can also reduce stress and increase confidence in researchers.

Improving the perception of the offered gratification by informing respondents about Sodexo vouchers and their purchasing value.

5. Tight daily schedule/long working hours, often 6-7 days a week.

**Conclusions:** It is difficult to point to survey administration hours that would be convenient for most respondents. Generally, interviews should be carried out in late afternoon (after 5 pm). In the case of Ukrainians and Muslims hours right after church visits (Sunday)/mosque visits (Friday prayer) could be effective, while students could take part virtually all day long.

6. Reluctance to arrive at the research centre - filling in the questionnaire at the research centre was perceived as both unpractical and discouraging.

**Conclusions:** Respondents should be given an opportunity to come for the interview to a location considered convenient by them, including regularly frequented venues (e.g. a mosque or a church).

### *Implementation of the solutions*

When developing materials for respondents, the research organizers provided a convincing introduction to the study, communicating its value for the target community and addressing concerns related to respondents’ participation in the survey. The potential problems and their solutions were also discussed when training interviewers.

The survey was written in simple language and avoided the use of difficult concepts or expressions to ensure it could be understood by all respondents. Researchers realized that respondents from Muslim-majority countries should be provided with an Arabic version of the survey instead of the French-language version initially planned.

With regards the organizational issues raised, respondents were allowed to select a convenient time and place for the survey interview. Some “seed” respondents were recruited in locations popular with the target community, such as near churches and mosques, in the offices of non-governmental organizations and at clubs or restaurants. This approach was particularly effective for attracting sub-Saharan African respondents to the study.

Further activities took place between December 2017 and January 2018 to prepare for the RDS survey, including developing the research questionnaire, conducting a pilot study and holding a training event for those involved in the survey.

- **The research questionnaire** took the form of a computer assisted personal interview (CAPI) script translated into four languages: Arabic, English, Polish and Ukrainian.
- **The pilot study** consisted of two stages. The first stage aimed to measure the average duration of each section of the questionnaire to ensure that the survey interviews lasted the allotted 30 minutes. The questionnaires were then tested during pilot interviews held with four participants (two Muslims and two Ukrainians). The pilot study found that the questionnaire did not pose any major problems for respondents and only minor revisions were introduced.
- **RDS survey study training:** A one-day training event was held for all those involved in the fieldwork, including interviewers, co-ordinators and the Ipsos research team.

## 2. RDS study flow

### *Fieldwork location*

Respondents were initially invited to an interview on the Ipsos premises. If, for any reason, they did not find the location convenient, the following options were suggested:

- Selected locations in public places where minimum levels of privacy could be ensured.
- Interviews conducted in respondents' homes. Attempts were made to ensure that the setting was quiet and a sense of privacy maintained. If a third party was present during the interview, this was noted by the interviewer.

### *Language assistance*

During the interviews, respondents were provided with paper copies of the questionnaire in Arabic, English, Polish or Ukrainian.

The questions and answers were clearly labelled to allow respondents to cross-reference their position in the script. Show cards were used as a visual aid for questions with a large number of possible answers.

Interviewers guided respondents through the questionnaire and recorded their answers using the tablets (computer assisted personal interviews).



### *Recruitment flow*

The vast majority of “seeds” were identified with the support of ODIHR and the OCHR, which forwarded the researchers’ contact details to organizations associated with the communities being surveyed. Manual labourers proved the most difficult type of respondent to identify for the first wave of the recruitment chain. Therefore, the recruitment of manual labourers was carried out with the support of Ipsos co-ordinators based in Krakow and Warsaw.

The eligibility of individuals recruited for the study was verified by co-ordinators who were fluent in the languages used in the study. For example, a Muslim woman of Polish origin was appointed to reach out to the Muslim community and did so extremely effectively.

Relying on the help of individuals within or close to the community being surveyed proved an effective way to reach respondents. A person known to the community is more likely to convince a potential respondent to take part in a study than an anonymous interviewer. Meanwhile, the use of coupons did not always lead to contact with the co-ordinator, who would then need to proactively contact a given respondent. Information about the study’s benefits also proved to be more credible when delivered by a person known to the community.

Involving individuals who knew the surveyed communities well also enabled researchers to swiftly identify substitute “seeds” when an insufficient number of respondents were recruited or when the recruitment chains stopped growing. In some cases, respondents approached the co-ordinator too late or could not be contacted. If this was the case for all respondents recruited by one individual over a period of more than two weeks, then a new “seed” was selected.

### **3. Outcomes of the RDS survey**

Between 5 February and 6 June 2018, 273 Ukrainians, 194 Muslims and 176 sub-Saharan Africans were surveyed.

The above figures do not include the 18 interviews rejected because of errors made when transcribing ID numbers from the recruitment coupon. To prevent such errors, it would be useful in the future to record the ID number twice and to introduce a unique ID code for “seed” respondents.

The relationships between ‘Seeds’ and other respondents are presented in the network chart provided in Annex 1.

#### **4. Research limitations**

##### *Selected communities*

Because of the scale of the study, it could not include all significant migrant groups living in Poland, in particular those from Asian countries. Polish citizens identifying themselves as Jews or Silesians were also not included. Therefore, the study's findings do not reflect all manifestations of hate crime or describe the situation of all vulnerable groups in Poland. Nevertheless, the findings present the situation of migrants that are particularly vulnerable to hate crime<sup>13</sup> and reveals the main types of bias motivation for each group (namely, Ukrainians are targeted because of their nationality suggested by their language, Muslims because of their religion and sub-Saharan Africans because of the colour of their skin).

##### *Selected locations*

The study was conducted in two urban locations, Krakow and Warsaw. The concentration of migrant communities in those cities means that the survey is largely representative of the situation across Poland<sup>14</sup>. The data collected on migrants' experiences allow the actual scale of hate crimes to be estimated. Nevertheless, it must be remembered that the type of hate crimes committed may vary slightly in other locations or regions not included in the study, such as those inhabited by Polish citizens of foreign origin (such as in Eastern Poland).

##### *Respondent selection*

Although the study initially set out to explore the general experience of hate crime among the surveyed communities, following the interviews respondents clearly understood that the focus was on the different types of hate crimes they had experienced. This increased the likelihood that respondents disseminated coupons among those who had experienced hate crime.

##### *Weighing the data*

The data was weighed separately for each of the three explored groups. The RDS Analyst program was used, including the Gile's SS algorithm, based on the size of the respondent's network. The weights are inversely proportional to this value and add up to the population size estimated previously. Unweighted data were used for the segmentation analysis of crime victims.

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<sup>13</sup> "Current migration situation in the EU: hate crime" (EU FRA: November 2016), <[https://fra.europa.eu/sites/default/files/fra\\_uploads/fra-2016-november-monthly-focus-hate-crime\\_en.pdf](https://fra.europa.eu/sites/default/files/fra_uploads/fra-2016-november-monthly-focus-hate-crime_en.pdf)>..

<sup>14</sup> Based on the data received by the Office of the Commissioner for Human Rights from the Office for Foreigners. Data also available on government portal <[migracje.gov.pl](http://migracje.gov.pl)>.

*Research findings*

The research results confirmed that hate crimes are under-reported in Poland. However, as only a small proportion of respondents reported experiencing hate crimes, the data did not allow for a more complex analysis of the manner in which hate crime victims are treated by the police, and whether such crimes are handled differently depending on the type of offence or the victim's identity.

## Chapter 3: Evaluating the type and scale of hate crimes

### 1. Hate crime statistics in the context of the survey data

According to official statistics, the number of criminal proceedings initiated in relation to hate crimes committed against representatives of the surveyed communities was relatively small. It should be noted that the number of criminal proceedings that reached a verdict is less than the figures presented in Table 1.

**Table 1. Official data on the number of criminal proceedings initiated in relation to hate crimes in 2016 and 2017<sup>15</sup>**

	Type of hate incident						Total	Percentage of the population (%)
	Damage to property	Insult	Threat	Violation of physical integrity	Use of violence	Sexual assault		
Ukrainians (in the Lesser Poland voivodeship)	1	15	2	1	3	0	18	0.03
Muslims/Arabs* (in the Mazovian voivodeship)	2	14	10	9	9	0	31	0.27
Sub-Saharan Africans (in the Mazovian voivodeship)	3	35	5	6	12	0	47	3.04
All surveyed groups	6	63	17	16	24	0	95	0.13
Total in Poland	59	419	198	86	216	0	757	0.09

Data for the Mazovian voivodeship – Muslims and sub-Saharan Africans; and for the Lesser Poland voivodeship – Ukrainians

\*The “Muslims” group – for a given case both groups or one of them can be given.

<sup>15</sup> Ministry of Internal Affairs and Administration, Statistics of proceedings initiated in 2016-2017.

According to the official data presented in Table 1, the percentage of Muslims/Arabs affected by the six types of criminal offence listed was higher than the percentage for the entire Polish population, but was still less than one per cent. In the case of Ukrainians, the percentage of those who experienced a criminal offence was in fact considerably lower than the percentage for the entire population of Poland. Official data on offences committed against Sub-Saharan Africans paint a rather different picture, however, with more than three per cent of the members of this community experiencing a hate crime in 2016 and 2017. Taking into account the size of this population, the incidence of such events considerably exceeds the level in the remaining groups explored, being three times higher than it is in the total population of Poland. In the case of all communities, the most common type of offence was insult<sup>16</sup>, while sexual assault occurred least often in the period studied.

The proportion of individuals experiencing violence was compared to the size of populations included in the study, i.e. inhabitants of the Mazovian voivodeship for Muslims/Arabs and for Sub-Saharan Africans, and of the Lesser Poland voivodeship, for Ukrainians.

**Table 2. Estimated total number of hate crimes (HC) experienced by each group in the regions surveyed (based on survey responses and official statistics on population size)**

	Size of the surveyed population in the region	Percentage of survey respondents who experienced HCs (%)	Estimated number of members of the surveyed population in the region who experienced HC	HC incidence rate	Estimated total number of HCs experienced by the surveyed population in the region
Ukrainians (in the Lesser Poland Voivodeship)	59,283	18.5	10,967	0.75	44,534
Muslims/Arabs* (in the Mazovian voivodeship)	11,593	8	927	0.38	4,374
Sub-Saharan Africans (in the Mazovian voivodeship)	1,544	43	664	1.96	3,033

<sup>16</sup> “Insult” does not fall within the ODIHR definition of a hate crime, as it is usually not a criminal offence. However, the Criminal Code of Poland in Article 257 provides that whoever publicly humiliates a group or a person due to their national, ethnic, racial or religious belonging will be imprisoned for a duration of three years. Another reason for including insult is the fact that the Polish institutions also collect data on racial and religion motivated insults.

*Data for the Mazovian voivodeship – Muslims and sub-Saharan Africans; and for the Lesser Poland voivodeship – Ukrainians*

*\*The “Muslims/Arabs” group – for a given case both groups or one of them can be given.*

The incidence rate is the average number of hate crimes reported by each survey respondent. Notably, survey respondents who reported experiencing hate crime tended to have experienced multiple offences. This was found to be the case especially for the sub-Saharan African community, for which the incidence rate averaged almost two crimes per respondent. Meanwhile, the percentage of Muslims in the Mazovian voivodeship who experienced any hate crime in 2016 and 2017 was relatively small (8 per cent). Chapter 4 seeks to answer the question on what makes certain groups more vulnerable to hate crime.

Table 3 breaks down the hate crime data according to survey responses on the types of offences committed against each group in the regions surveyed.

**Table 3. Estimated number of different types of offences experienced by each group in the regions surveyed**

	Estimated total number of HCs experienced by the surveyed population	Insult	Threat	Violation of physical integrity	Damage to property	Use of violence	Sexual assault
Ukrainians (in the Lesser Poland voivodeship)	<b>44,534</b>	26,215	10,739	3,632	2,211	1,579	158
Muslims (in the Mazovian voivodeship)	<b>4,374</b>	2,873	429	729	300	43	0
Sub-Saharan Africans (in the Mazovian voivodeship)	<b>3,033</b>	1,565	114	693	473	126	61
All surveyed groups	<b>51,941</b>	30,654	11,282	5,054	2,984	1,748	219

*Data for the Mazovian voivodeship – Muslims and sub-Saharan Africans; and for the Lesser Poland voivodeship – Ukrainians*

Table 4 presents data on the estimated number of individual members of each group affected by different types of offences in the regions surveyed.

**Table 4. Estimated number of individuals affected by hate crime in 2016-2017, by type of crime**

	Damage to property	Insult	Threat	Violation of physical integrity	Use of violence	Sexual assault	Total
Ukrainians (in the Lesser Poland voivodeship)	830	9,841	4,031	1,364	593	59	16,718
Muslims/ Arabs* (in the Mazovian voivodeship)	81	777	116	197	12	0	1,183
Sub-Saharan Africans (in the Mazovian voivodeship)	179	593	43	262	48	23	1,148
<b>Total</b>	<b>1,090</b>	<b>11,211</b>	<b>4190</b>	<b>1,823</b>	<b>653</b>	<b>83</b>	<b>19,049</b>

*Data for the Mazovian voivodeship – Muslims and sub-Saharan Africans; and for the Lesser Poland voivodeship – Ukrainians*

*\*The ‘Muslims/Arabs’ group – for a given case both groups or one of them can be given.*

According to the statistics provided by the Ministry of Interior, insults were the most common type of offence. Responses to the survey confirm this, but indicate that the scale of such offences is much greater. Survey respondents reported that threats are the next most common type of offence, in contrast to government statistics that indicate the use of violence (an offence that carries a higher penalty) as the second most frequent type of offence. Hence, it can be assumed that more minor offences, such as threats and insults, are less often subject to legal proceedings as they are less frequently reported to law enforcement bodies. An analysis of the scale of under-reporting and the reasons why hate crime victims do not report such crimes is presented in the following chapter.

Table 5 presents the estimated number of hate crimes experienced by each of the surveyed communities across Poland (as opposed to in each region). The estimate provided is the fact that it is based on a study conducted in two regions that are not representative for the entire Poland. At the same, the regions studied have the highest population density in Poland.

**Table 5. Estimated total number of hate crimes (HC) per capita for each surveyed group in Poland**

	Total size of the surveyed population in Poland	Percentage of survey respondents who experienced HCs (%)	Estimated number of members of the surveyed population in Poland who experienced HCs	HC incidence rate	Estimated total number of HCs experienced by the surveyed population in Poland
<b>Ukrainians</b>	<b>536,949</b>	<b>18.5</b>	<b>99,336</b>	<b>0.75</b>	<b>402,711</b>
<b>Muslims/Arabs*</b>	<b>27,946</b>	<b>8</b>	<b>2,236</b>	<b>0.38</b>	<b>10,619</b>
<b>Sub-Saharan Africans</b>	<b>4,863</b>	<b>43</b>	<b>2,091</b>	<b>1.96</b>	<b>9,531</b>

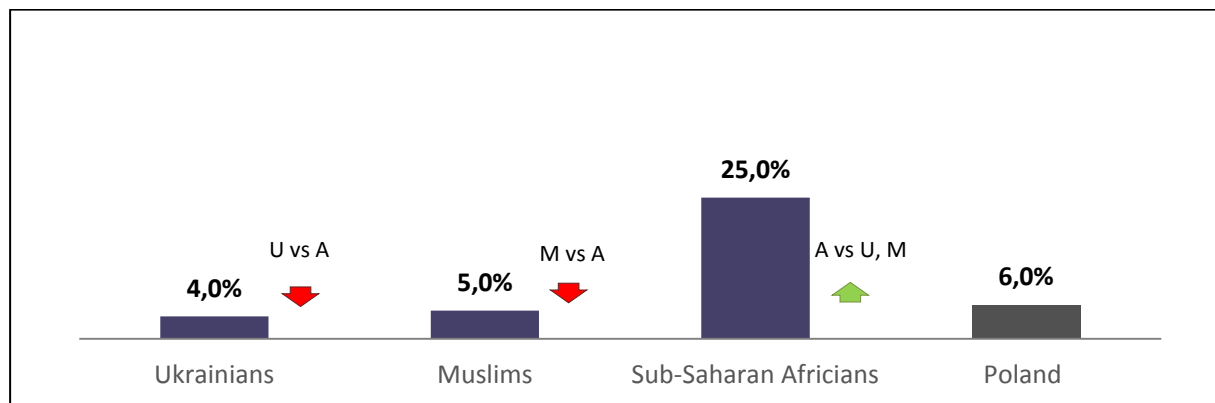
\*The group for 'Muslims/ Arabs' - for a given case both groups or one of them can be given.

To calculate the estimated total number of hate crimes experienced by each of the surveyed groups in Poland, the total size of the population is multiplied by the average hate crime incidence rate reported by survey respondents. Table 5 also shows the estimated number of members of each surveyed population who experienced hate crime in 2016 and 2017, based on the survey results and the total size of the groups being surveyed.



## 2. Experience of crime among surveyed groups

The frequency at which Ukrainians and Muslims in Poland experience hate crimes is similar to that of the total population of Poland. However, among Sub-Saharan Africans, the rate of such events is approximately five times higher than for the other surveyed groups (Figure 1).

**Figure 1. Rate at which the surveyed groups experienced crimes**



K0a. Have you been a victim of a crime during the past year? Base: N=643: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant difference between group at confidence level of 0.05  



The formative study provided insight into why Sub-Sahara Africans may be more susceptible to crimes:

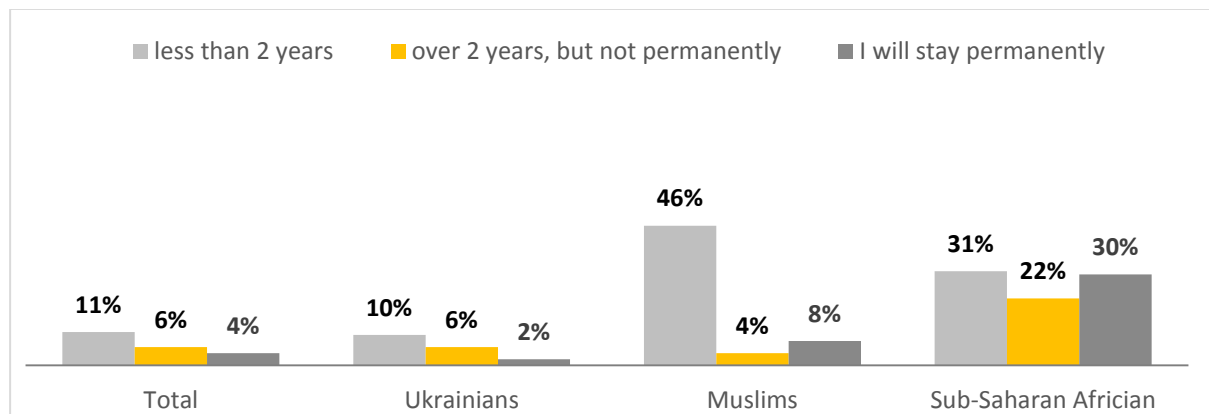
**Lifestyle:** sub-Saharan Africans tend to visit night clubs where they may be more likely to encounter racist abuse and arouse tensions among the local population (including by socializing with and dating locals).

**Occupation:** many sub-Saharan Africans work as football players and, as such, are frequently the target of racist abuse by team members or fans (especially in smaller towns). They are also subject to financial abuse by agents or football clubs. One participant in the formative study recounted recurring incidents experienced by football players: “(...) *these were the characteristic cases – I say characteristic as it is a recurring case – I mean being thrown at with banana skin... or making noises at you which are supposed to imitate the sound of monkey...*” [quotation from the formative study].

**Response to abuse:** the formative study also determined that sub-Saharan Africans are more likely to respond when insulted. Such responses may stem from deep-rooted attitudes, as reflected in the following quote from a participant in the formative study: “*Fighting is not new to me – if they (i.e. perpetrators) see that you are scared, they will not let you go. When they insulted me, I wanted to handle it in a manly way.*” [quotation from the formative study].

Subsequent analysis of the data explored the role of demographic factors and the duration of respondents’ stay in Poland in relation to their vulnerability to hate crimes.

**Figure 2. Falling victim to crimes over the last year and declared duration of stay in Poland**



K0a. Have you been a victim of a crime during the past year?

OBM7. How much more will your current stay in Poland last? Individuals who have been a victim to a crime

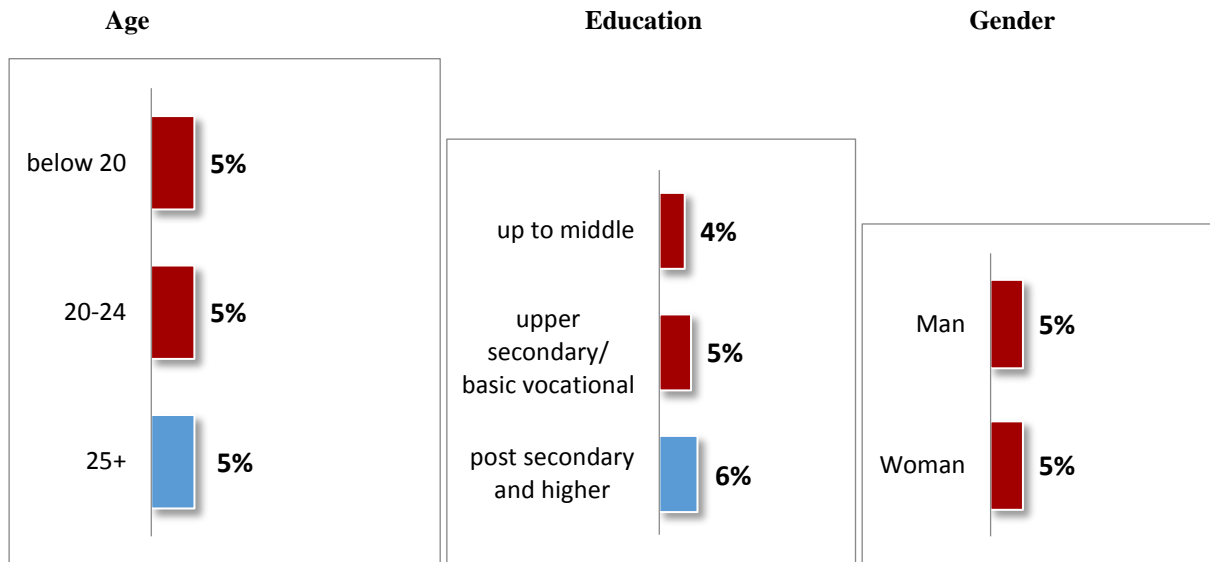
Base: N=643: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

The correlation between respondents’ experience of crime in the past year and the intended duration of their stay in Poland turned out to be significant in the case of Muslims and sub-Saharan Africans (where the Pearson’s Chi-square = 18,819 and significance = 0.04). This is likely a result of the impact of their hate crime experience, so that the more often the respondent fell victim to an offence, the shorter their planned stay in Poland. On the other hand, treating the country of their stay (Poland) as a temporary place of residence does not

create favourable conditions for migrants' integration into their new environment. Such attitudes also do not facilitate the proper evaluation of the hate crime threat or allow for remedial measures to be developed.

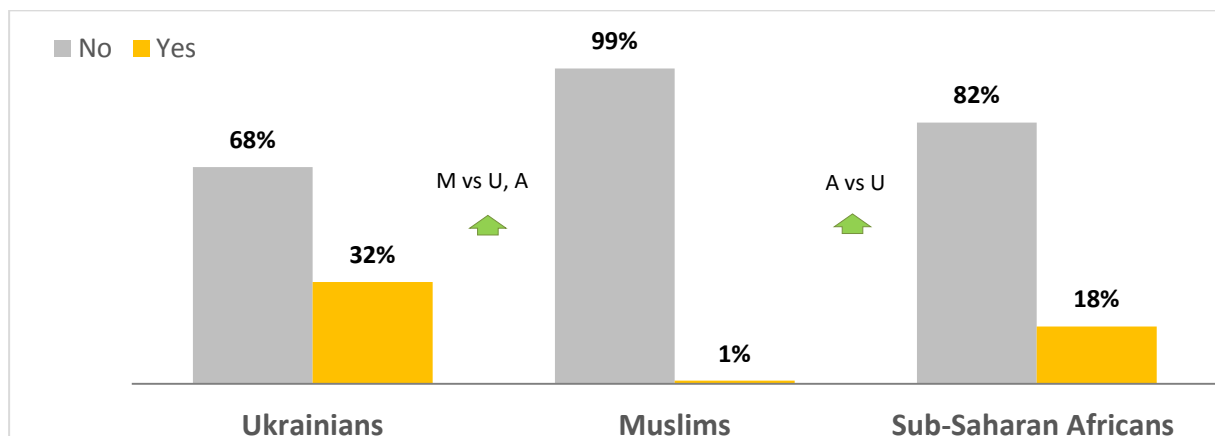
Conversely, a respondent's plan to reside in Poland for a long time or permanently correlates with a lower crime incidence rate. This was found to be true for Ukrainians and Muslims, but not for Sub-Saharan Africans.

**Figure 3. Experiencing crimes over the last year depending on:**



Base: N=643: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

**Figure 4. Crime reporting rates for each surveyed group**



K1b1/b2. Has this event been reported to the police? Base: Ukrainians N=118, Muslims N=30, sub-Saharan Africans N=97

Statistically significant differences between groups at confidence level of 0.05 ▲ ▼

The survey results found that just one per cent of Muslim respondents reported a criminal offence to the police. The reporting rate among sub-Saharan Africans was also low (18 per cent). By comparison, Ukrainian respondents reported crimes more frequently, although the figure is still less than one third of the crimes experienced (32 per cent).

The formative study provided the following insights into the reasons why Ukrainians report crimes more frequently:

- Residency status: the majority of Ukrainians have a regular residency status.
- Language: Ukrainians in Poland do not struggle with the language barrier to the same degree as other groups.
- Adaption: Ukrainians find it easier to adapt to Polish society owing to fewer cultural differences, being able to understand Polish politics and current affairs, and having more and closer links to Polish citizens.

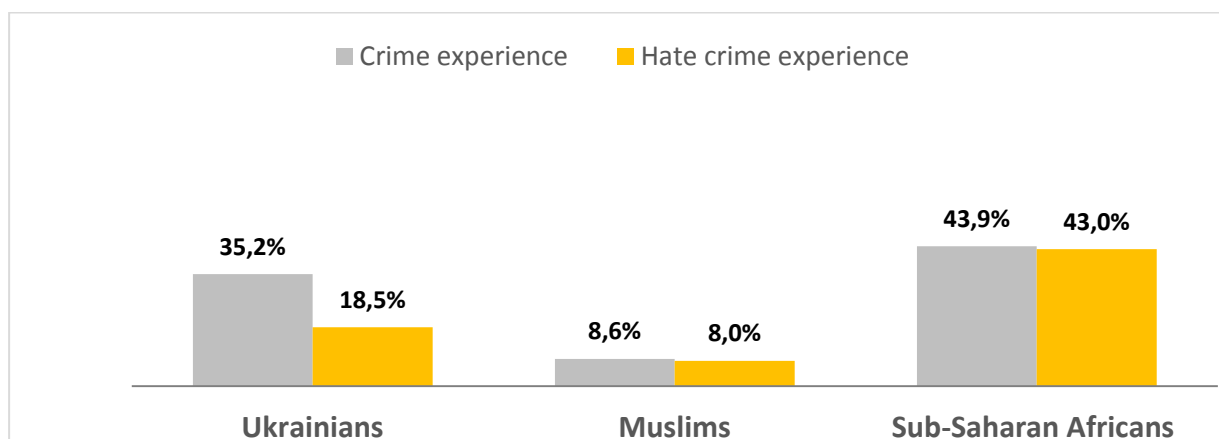
The above factors mean that Ukrainians in Poland tend to be better informed of their rights, better able to navigate administrative procedures (so that they know where to report a crime) and more confident when communicating with Polish authorities.

Participants in the formative study also stated that many Ukrainians treat Poland as their final destination, and suggested that this may make them more motivated to report and help tackle such offences in order to ensure a better future for themselves and their children in Poland.

### 3. Experience of hate crime

The survey addressed respondents' experience of two types of criminal offence: hate crime, and all other crime. In two of the communities surveyed, the two categories overlapped to a considerable extent. According to Muslim and Sub-Saharan African respondents, nearly all the crimes that affected them were motivated by hate, while Ukrainian respondents identified half of the crimes they experienced as hate crimes.

**Figure 5. Experience of crime and hate crime among surveyed groups in 2016 and 2017**



*KI-6. Did anyone in 2016 or 2017 in Poland damage any of your belongings/insult you in direct contact...  
Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

The Chi-square Automatic Interaction Detection (CHAID) method was used to identify demographic variables affecting respondents' vulnerability to hate crimes (see Annex 3).

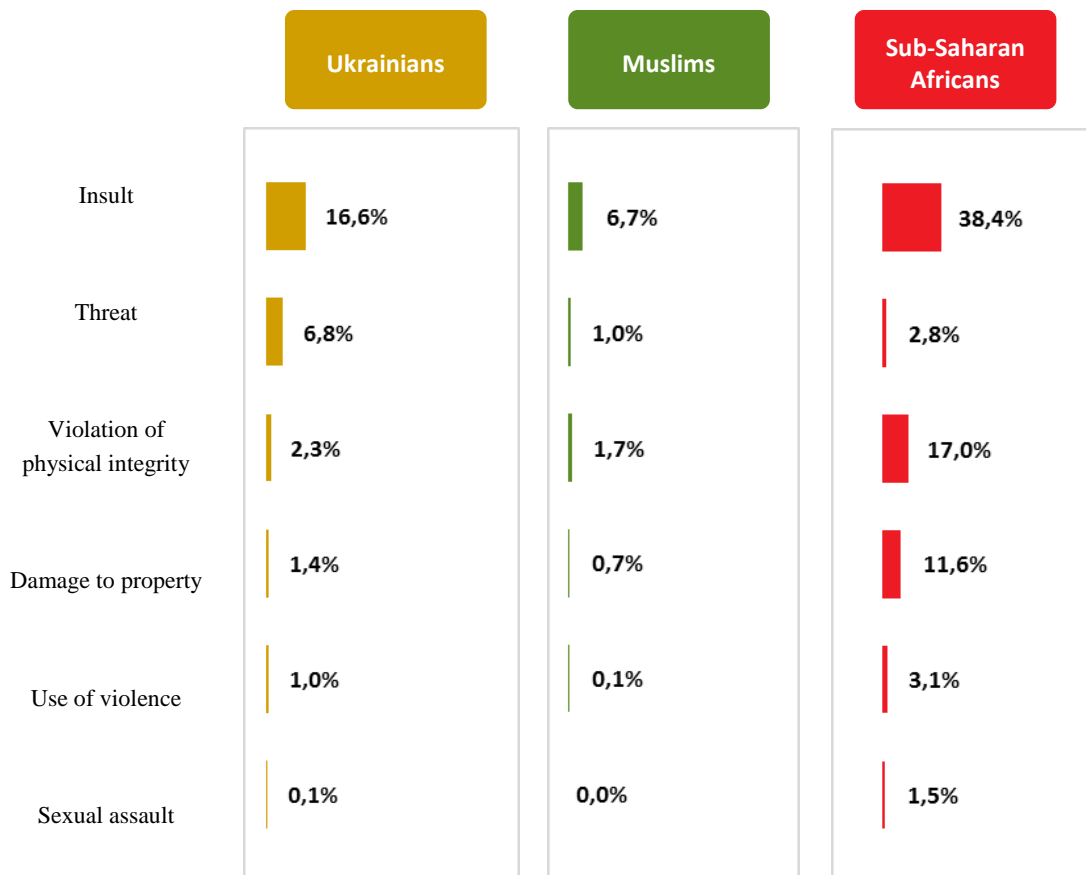
Significant correlations were observed for professional status, age and education. Gender and the length of stay in Poland did not correlate with the level of hate crime experienced.

Working individuals, including both manual labourers and skilled professionals, were victims of hate crime considerably more often than students and those who did not work. At the same time, working individuals aged under 21 experienced hate crime more frequently than older ages groups. The hate crime incidence among individuals aged over 21 was higher among those with secondary education or a Bachelor's degree, and considerably lower among those with postgraduate degrees and those with only primary or vocational education.

In the second step of the CHAID analysis, the community variable was introduced to identify the hate crime incidence among the three surveyed groups. This turned out to be the strongest predictor of a respondent's hate crime experience, with Ukrainians and sub-Saharan Africans being more vulnerable to hate crime and Muslims experiencing this type of offence much less often. However, this finding does not concern more educated Muslims (those educated beyond secondary level), who experienced higher rates of hate crime.

As Figure 6 shows, particular types of crimes affect the surveyed communities to varying extents.

**Figure 6. Types of hate crime experienced by the surveyed communities**



*K1. Did anyone in 2016 or 2017 in Poland damage any of your belongings/insult .... Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176*

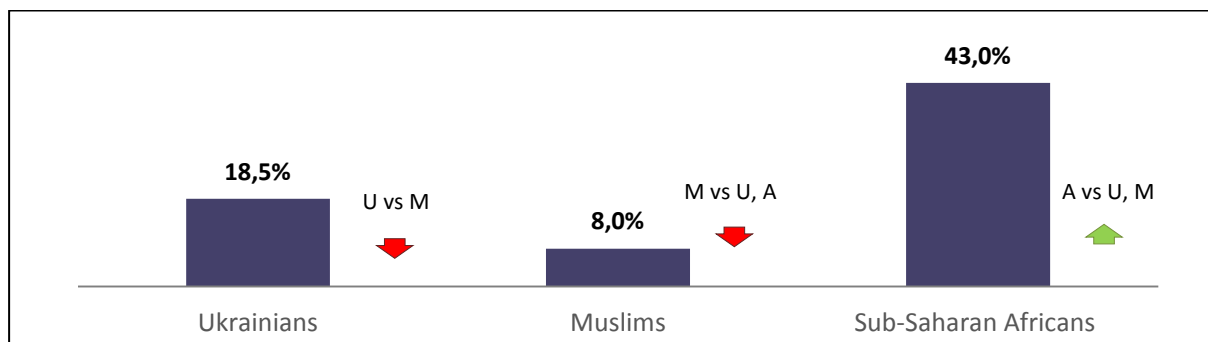
Although insult was the most common offence experienced by all three groups, there were major differences in the levels of physical aggression experienced, both against individuals and property. Sub-Saharan Africans experienced such crimes far more frequently than members of the other surveyed groups. At the same time, sub-Saharan African victims had the most traits distinguishing them from the perpetrators of the crimes committed against them. This may explain why perpetrators attacked this group most frequently.

Some participants of the formative study expressed the opinion that representatives of the sub-Saharan African community may be more prone to respond when provoked, leading to an escalation of aggression.



The surveyed groups' experience of hate crime in Poland was disaggregated by the types of incidents as defined by law, including insults, threats, violations of physical integrity, damage to property, the use of violence and sexual assault.

Researchers classified such offences as hate crimes in cases where the respondent stated that the attack was motivated by bias based on the victim's nationality, language, religion or the colour of their skin.

**Figure 7. Survey respondent's experience of hate crime in 2016 and 2017**



*KI-6. Did anyone in 2016 or 2017 in Poland damage any of your belongings/insult you in direct contact ... Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176*

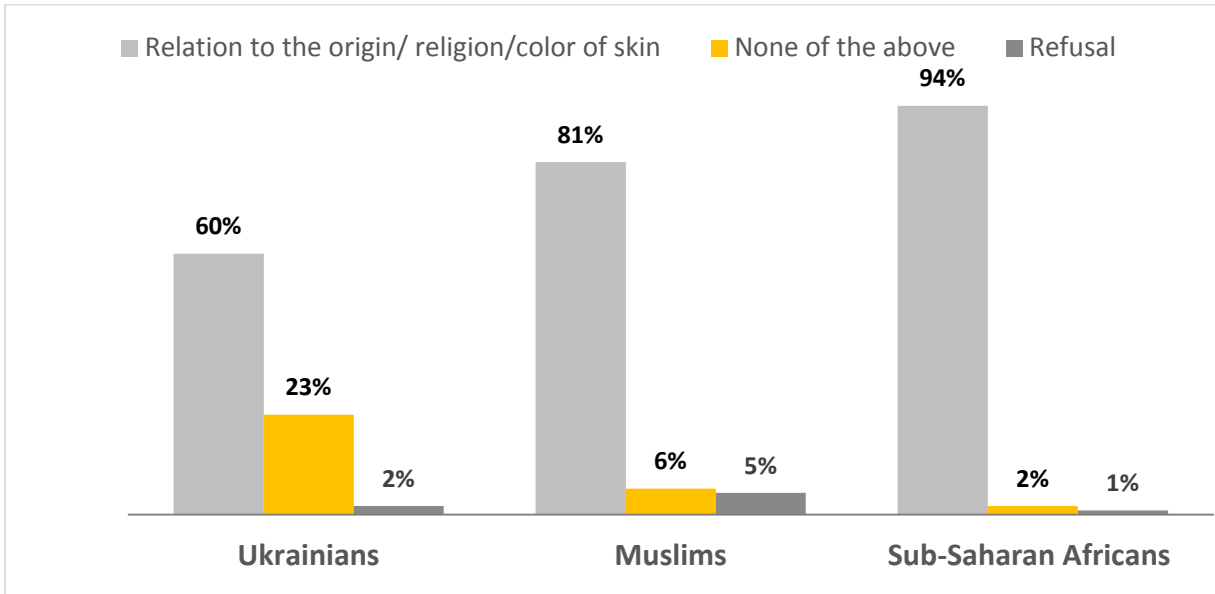
*Statistically significant differences between groups at confidence level of 0.05*  

Of the communities surveyed, sub-Saharan Africans were found to be most vulnerable to hate crime, with more than 40 per cent of respondents from this group having experienced a hate crime in the period studied.

Sub-Saharan Africans interviewed during the formative study expressed a strong conviction that the majority of crimes against them, including thefts, were motivated by bias.

Less than one fifth of Ukrainian respondents reported experiencing a hate crime, while only eight per cent of Muslim respondents said they had been affected by such crimes. Across all groups, few respondents (up to five per cent) refused to answer the question regarding the perpetrator's motivation, indicating that respondents were not sure of whether a hate crime had occurred.

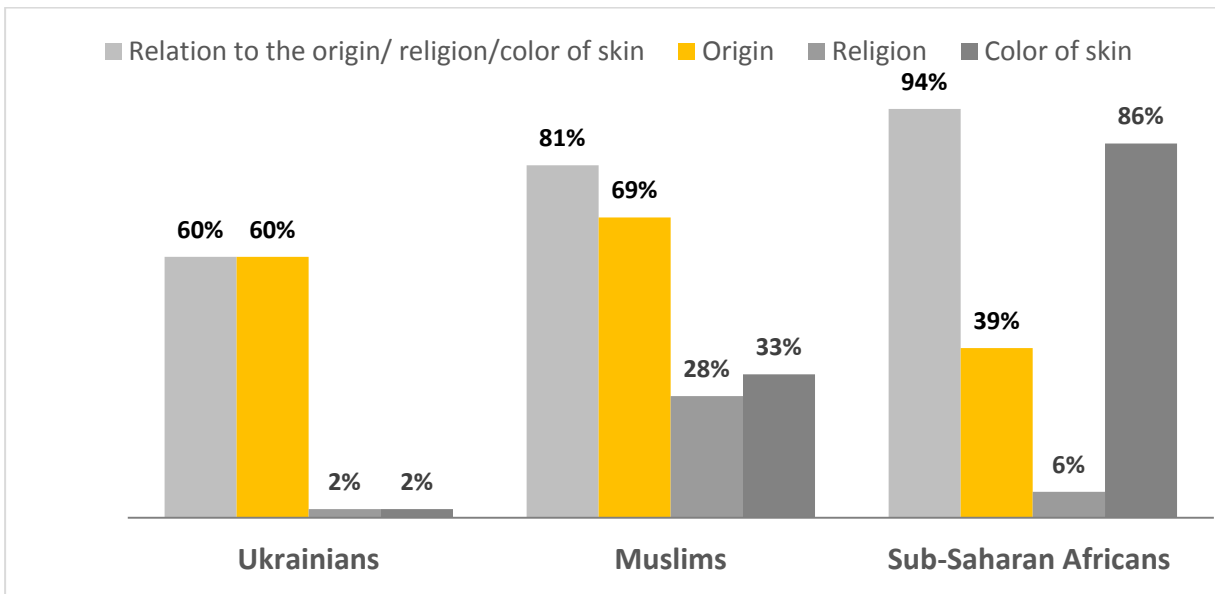
**Figure 8. Total percentage of respondents who identified a bias motivation**



*K123456c1+K123456c2. Do you think this event was related to...?*  
Base: Ukrainians N=118, Muslims N=30, Sub-Saharan Africans N=97

When respondents stated that an offence was a hate crime, this was confirmed by analysing the nature of the attack.

**Figure 9. Percentage of respondents who identified a bias motivation, disaggregated by type**

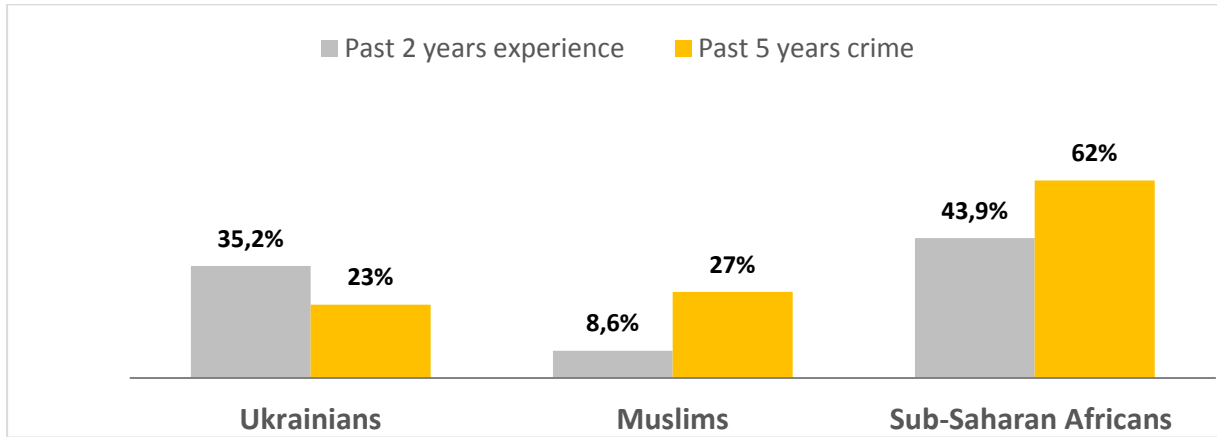


*K123456c1+K123456c2. Do you think this event was related to...?*  
Base: Ukrainians N=118, Muslims N=30, Sub-Saharan Africans N=97

According to respondents, the main motivation for committing such crimes was the victim's origin (xenophobia). In the case of Ukrainians, it is likely that the perpetrator inferred the victim's origin by their language, since in the Polish context this is the most distinctive indicator of their ethnic origin. Sub-Saharan Africans, meanwhile, reported being targeted by hate crime owing to the colour of their skin. In the case of Muslim respondents, religion was the most common – although not the only – basis for perpetrators' bias motivation.

Respondents were also asked about their experience of criminal offences for different periods of their stay in Poland. Figure 10 shows the percentage of respondents who experienced crime in 2016 and 2017 (the main period studied) and in the past five years.

**Figure 10. Percentage of respondents who experienced crime by time period**



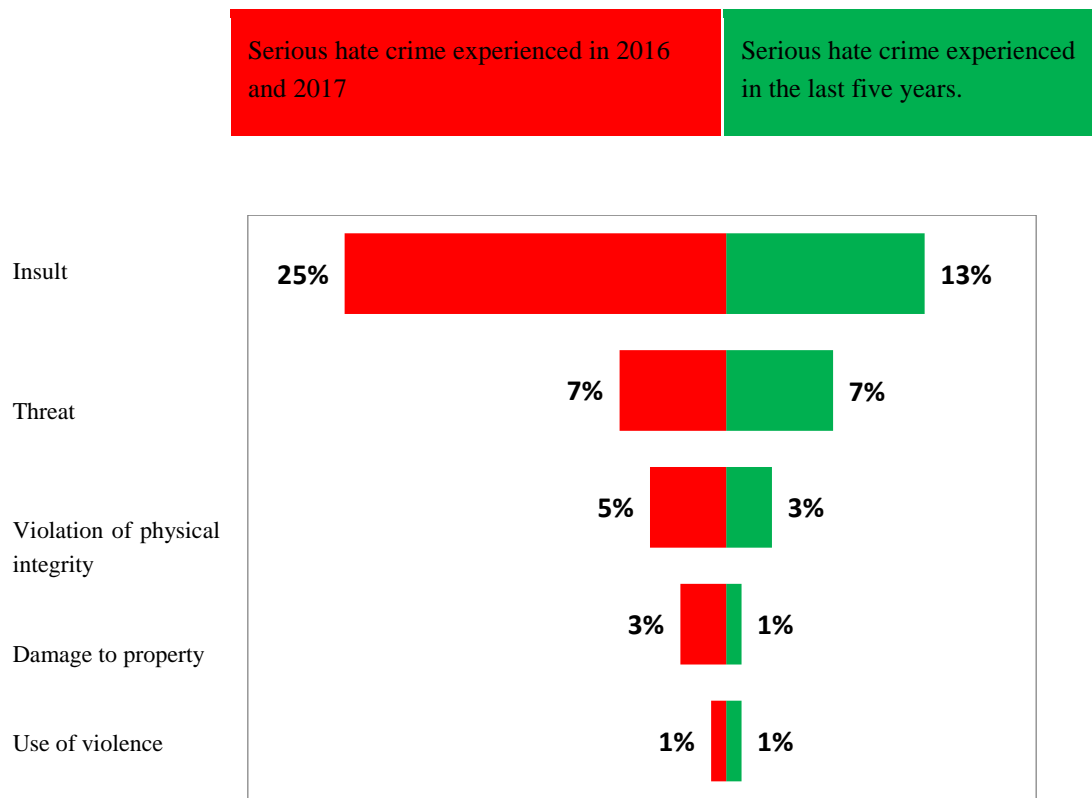
*L1. Now think of the MOST SERIOUS crime you have experienced in Poland over the last 5 years and tell us what it consisted in? First take into account hate crime related to your national/ethnic origin, (MUSLIMS: or religion) (SUB-SAHARAN AFRICANS: or the colour of your skin). Choose one answer that applies to that situation the best.*

*Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

Respondents were asked to describe the most serious offence (those that are punishable by law) they had experienced in the past two years, without providing a legal qualification. They were then asked about the most serious offence they had experienced in the last five years.

A considerable difference between the two periods was expected. However, this was only true for Muslims and sub-Saharan Africans. This could be explained by a tendency among Ukrainians not to treat instances of aggression against them as an offence, which might lead them to mention only recent crimes of a serious nature.

**Figure 11. Most serious hate crimes experienced**



*L1. Now think of the MOST SERIOUS crime you have experienced in Poland over the last 5 years and tell us what it consisted in? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176*

Of all the types of offences listed in Figure 11, an insult was qualified by victims as a hate crime the least often. At the same time, threats that would be punishable by law were considered the most serious type of offence.

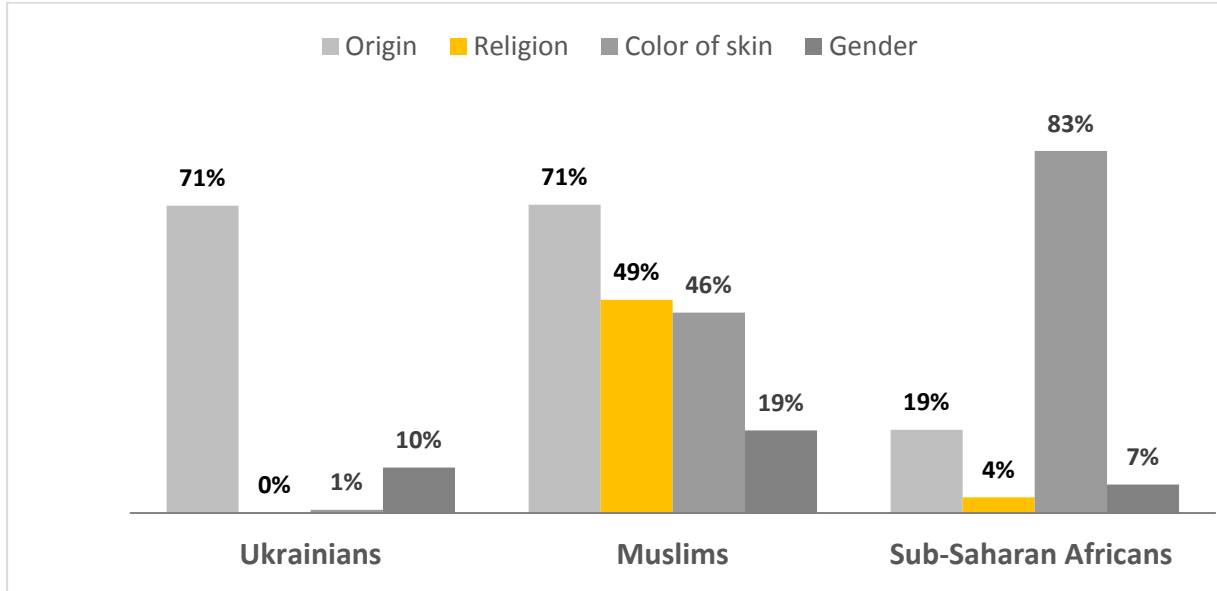
Participants in the formative study described typical examples of insults and threats as follows:

- Unfriendly comments made in public places, in particular on public transport. Such comments are often indirect and include comments made by passers-by and exchanged or expressed ostensibly to no one. They also include unfriendly comments made by Polish staff, especially towards Ukrainians.
- Direct verbal insults. Examples given include people shouting “Allah akbar” or “‘Monkey’ when they see us”, “Muslim / Ukrainians go home...”, “Dirty negros...”, “Bambo do not park here”...
- Written hate speech. This includes comments made online but also graffiti intended to insult or intimidate the target group (such as “kill Muslims” and “immigrants go home”) on bus stops or buildings, including university dormitories.



- Body language intended to make the target feel stigmatized or uncomfortable, such as facial expressions signalling contempt or disapproval.
- Offences intended to insult religious customs, such as sending pork meat to a Muslim in the post.

**Figure 12. Bias motivation of the most serious offences described by respondents**



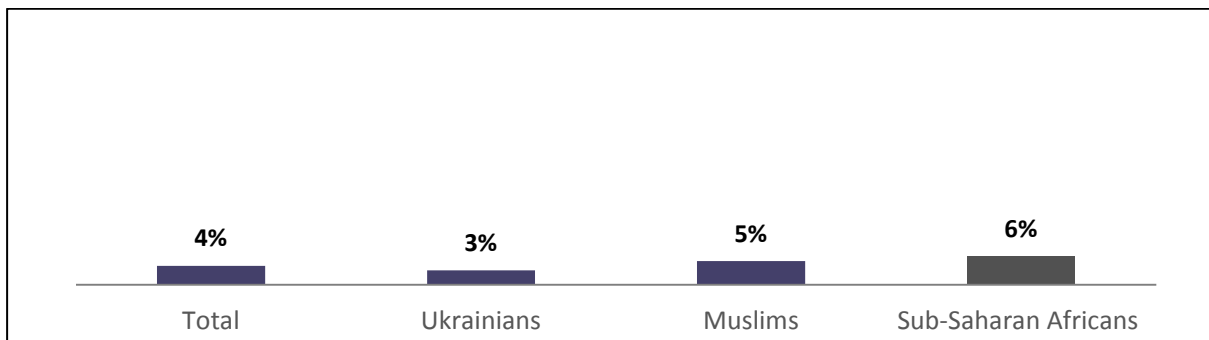
L2. Do you think that this occurrence had any relation to your...? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

Ukrainian respondents identified their origin as the main motivation for the most serious crimes committed against them. In the case of Sub-Saharan Africans, the most frequently cited motivation was their skin colour, while Muslims mentioned both their skin colour and religion as motivating factors.

In a total of one in ten cases, the victim’s gender was identified as the motivation for the crime. This motivation was cited most often by Muslim respondents.

#### 4. Profile of hate crimes

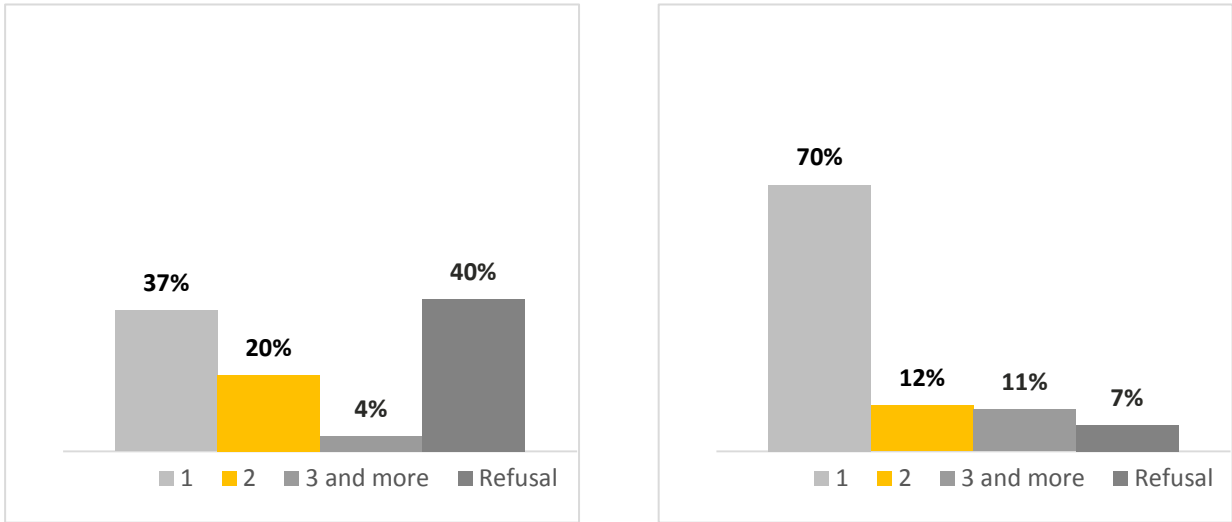
**Figure 13. Attempted theft during the offence**



L3. Was anything stolen from you during this offence, or was any attempt made to steal anything from you? L4. Was the perpetrator alone, or was it a larger group of people? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

The most serious crimes rarely feature theft. Across all surveyed groups, theft or attempted theft figured as part of the crime in no more than six per cent of cases.

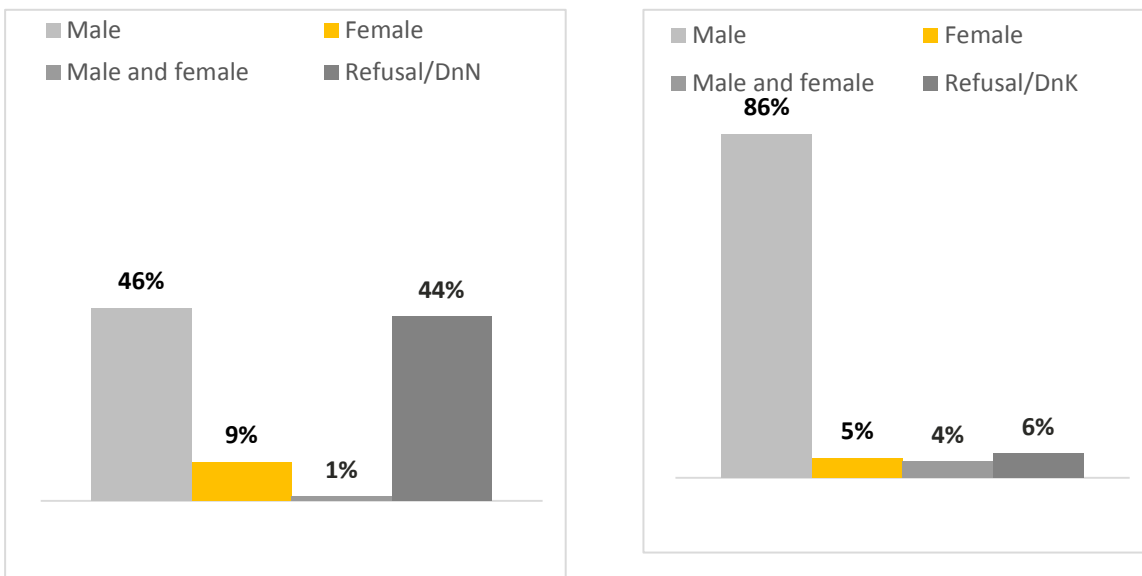
**Figure 14. Number of perpetrators in “regular” crimes**      **Figure 15. Number of perpetrators in hate crimes**



L4. Was the perpetrator alone, or was it a larger group of people? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

In more than half of the most serious crimes, the offences were committed by a single perpetrator. The percentage of respondents who did not provide a response to this question was relatively high. In some cases, this could mean that the crime was committed either by a larger group or a group with relatively blurred boundaries (such as football fans).

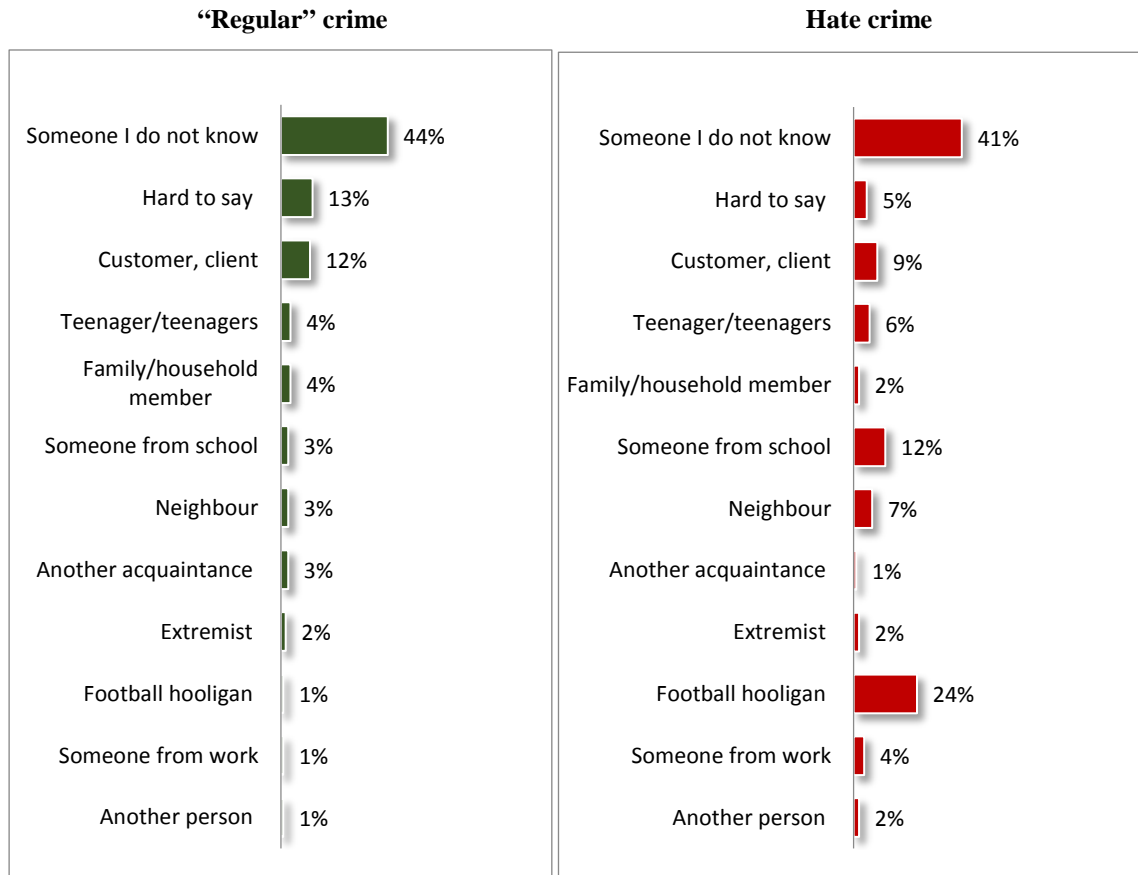
**Figure 16. Gender of perpetrators of “regular” crimes**      **Figure 17. Gender of perpetrators of hate crimes**



L6. What was the gender of the perpetrator(s)? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

On average, two thirds of all offences mentioned by respondents were committed by men. Female perpetrators participated in less than one in ten crimes. Mixed gender groups were rare and represented just two per cent of cases.

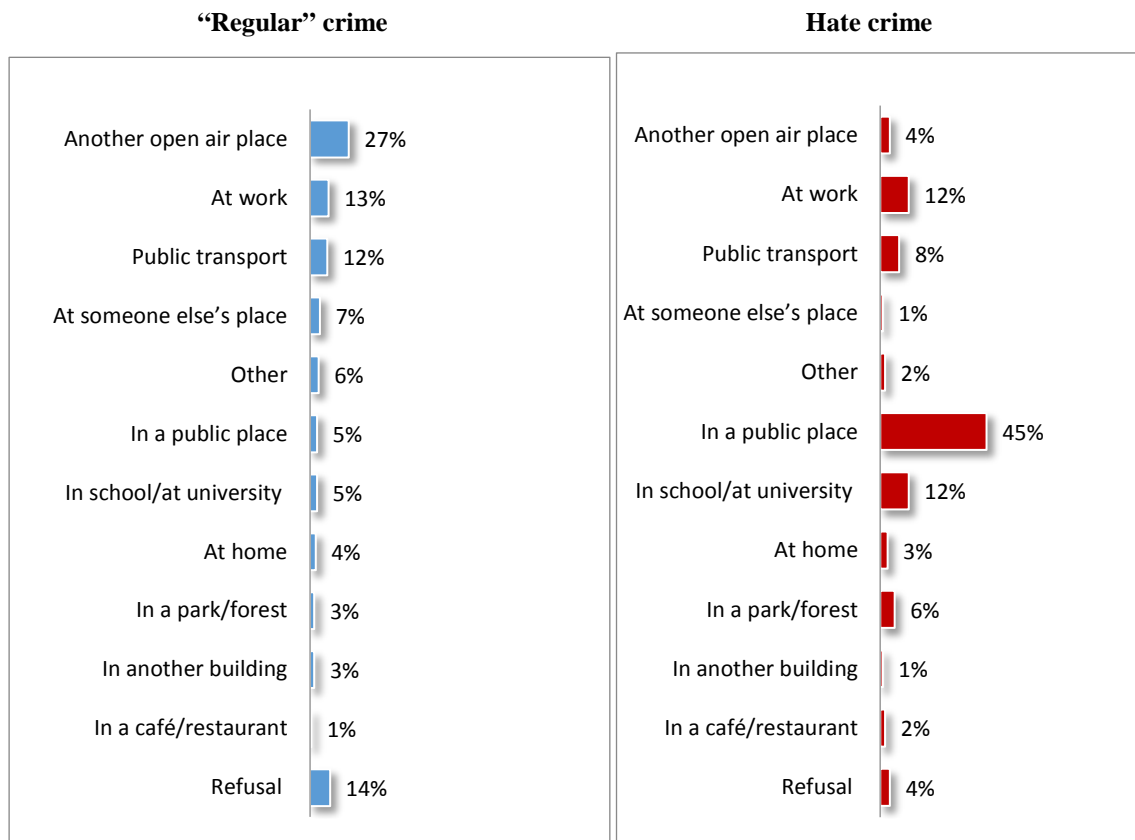
**Figure 18. Identity of perpetrators of serious offences**



*L5. Do you believe that the perpetrator was...? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92*

In most cases, perpetrators are unknown to the victim. The perpetrators of hate crimes are considerably more likely to be football hooligan than the perpetrators of other types of offences. Moreover, they are more likely to be someone in the victim’s environment, such as school (nine per cent more likely) or immediate neighbourhood (four per cent more likely). Victims of such crimes rarely had problems with defining their nature – at just five per cent, the proportion of respondents who replied “hard to say” was eight percentage points lower than for those who experienced other types of offences.

**Figure 19. Crime locations**



L7. Where did it happen? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

As the research showed, perpetrators of hate crime are far more likely to commit an offence in public places (such as streets or car parks), where nearly half of such events take place (45 per cent). The next most common locations are those where everyday activities take place, such as schools or the work place (12 per cent in both cases).

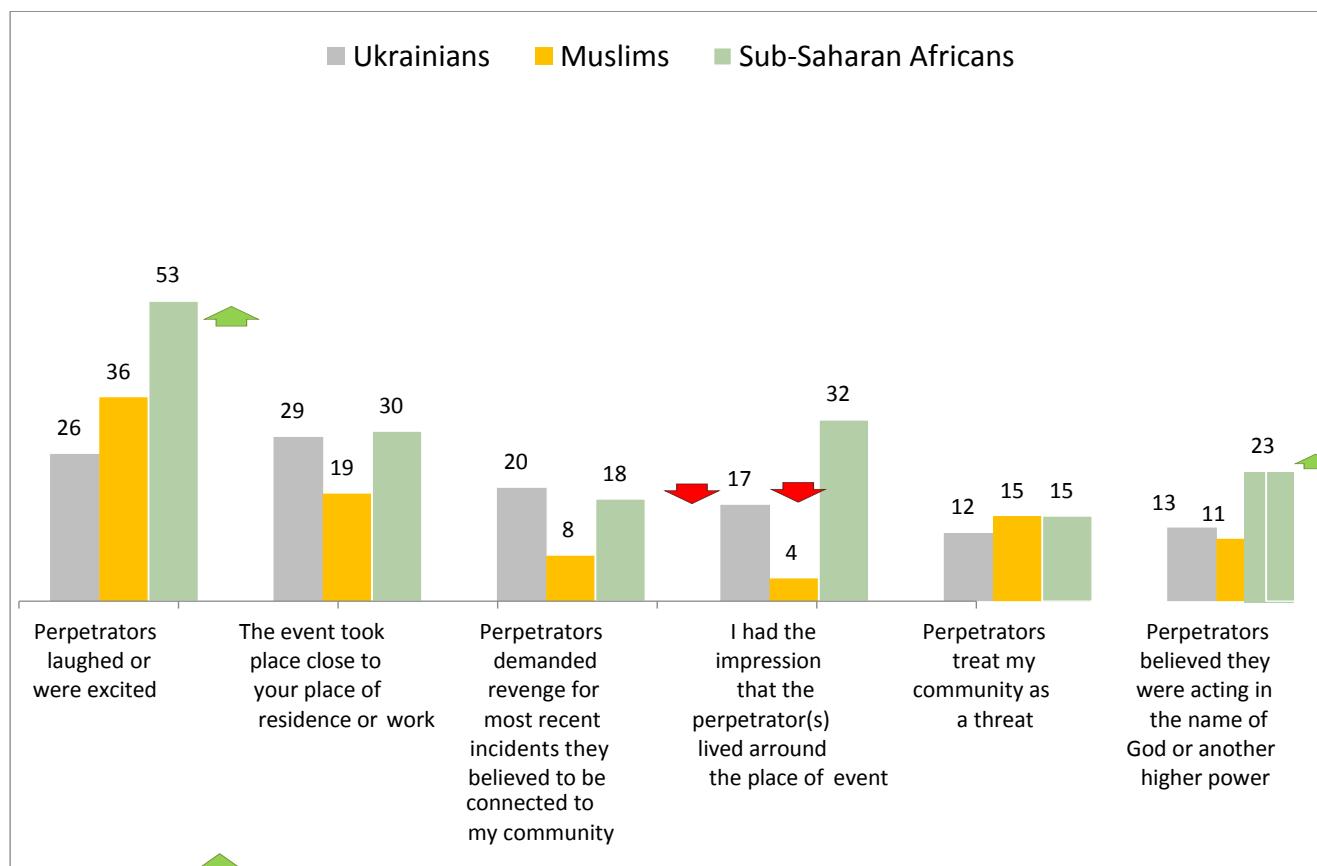
**Figure 20. Circumstances of the event**



*L8. How did perpetrators behave? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92*

In many cases, perpetrators seemed to be excited when committing the crime (29 per cent). In more than one quarter of cases, crimes are committed near the victim's place of residence or work. Perceptions of perpetrators' behaviour varied considerably between the three surveyed communities, as shown in Figure 21.

**Figure 21. Circumstances of the event, disaggregated by surveyed communities**



L8. How did perpetrators behave? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

Statistically significant differences between groups at confidence level of 0.05

All types of behaviour listed were reported most often by Sub-Saharan African respondents who had experienced crime. On the other hand, Muslims were the most reticent to attribute a motive for the crime. These differences correspond to the frequency with which these groups reported experiencing hate crimes, although they could also have resulted from other factors, such as cultural or objective differences in the living conditions of the surveyed communities. For example, Muslims are attacked by perpetrators living in the vicinity of the crime in just four per cent of cases, while for Sub-Saharan Africans that figure rises to 32 per cent.

An analysis of perpetrators’ motivations indicates that one of the main factors influencing their behaviour was a lack control of their emotions and a shortage of positive ones.

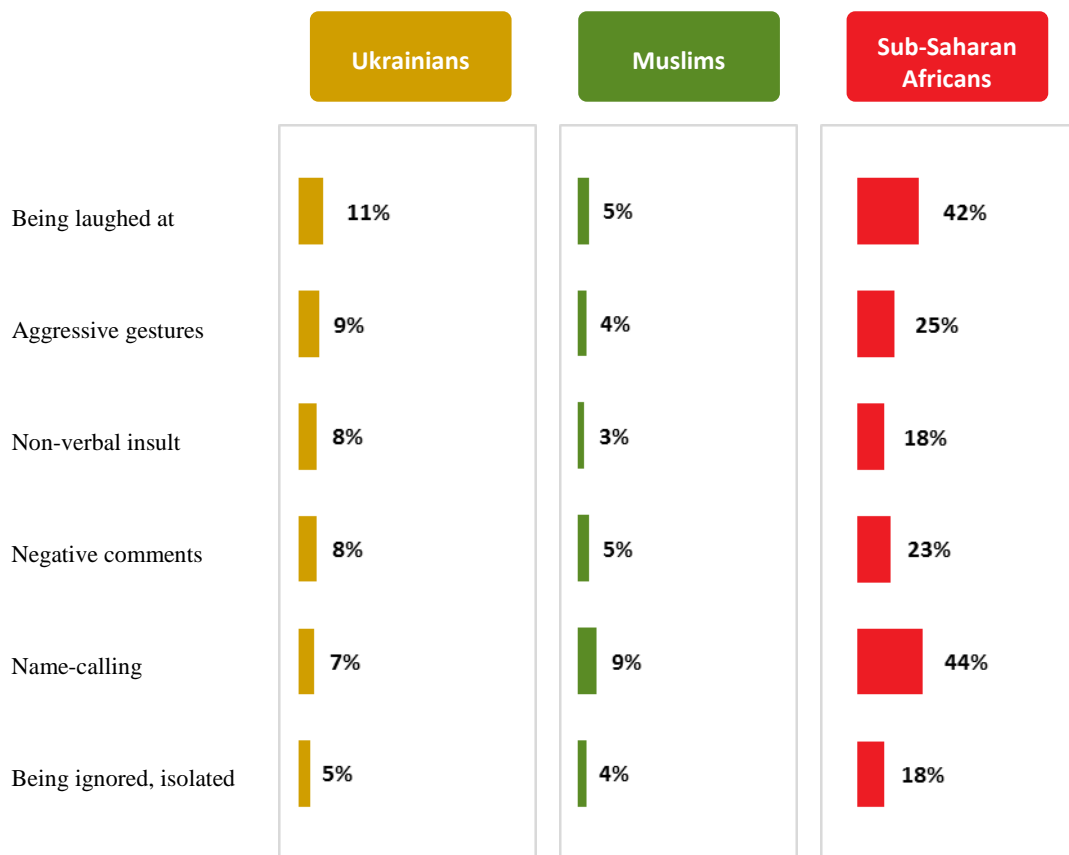
This typology was developed based on the victims’ characterization of the crimes committed against them. Thus, 34 per cent of perpetrators were identified as “revenge seekers” who carry out attacks on strangers.<sup>17</sup>

<sup>17</sup> The typology of hate crime perpetrators developed as part of this study was based on the Levin and McDevitt typology using the following indicators: the most serious crime experienced in the last five years, the number of perpetrators involved, who the perpetrator was, where the event took place and the motives of the offender.

“Thrill seekers” fuelled by negative emotions (such as hate) describe the next category of hate crime perpetrators, and accounted for 30 per cent of the crimes reported by respondents. “Reactive perpetrators” were motivated by the perceived threat posed by victims identified as foreign and the belief that they must defend their territory (22 per cent). “Mission performers” represent a significant but relatively small group of perpetrators (14 per cent) who were driven by ideology.

Crimes affecting Ukrainian respondents often took place near the victim’s place of work or residence. Muslims often highlighted perpetrators’ emotional agitation (36 per cent), although this trait was more often identified by Sub-Saharan African respondents (53 per cent).

**Figure 22. Experience of hostile and discriminatory behaviours**



*L18. Some events are not classified as offence, but they suggest hostile approach or discrimination. Did you experience any of the following because of your national or ethnic origin (TARGET GROUP: MUSLIMS or religion) (TARGET GROUP: SUB-SAHARAN AFRICANS or colour of skin) in 2016 or 2017?*

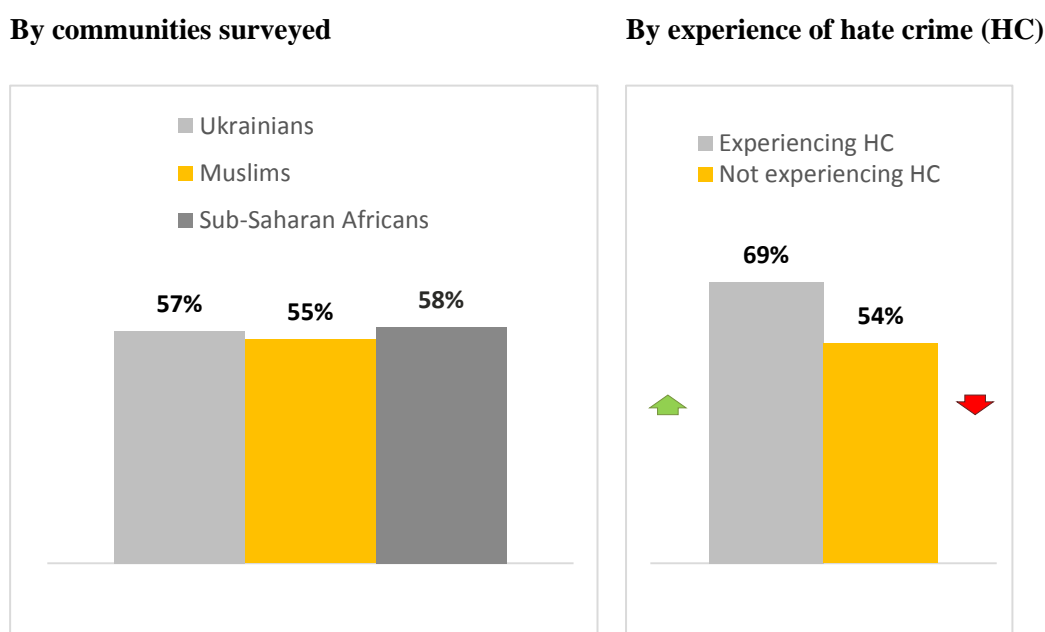
*Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

Incidents involving hostile or discriminatory treatment cannot be classified as offences but can have a similar effect on the target as hate crimes, and are often rooted in racist and xenophobic beliefs. Of all survey respondents, sub-Saharan Africans reported being subject to such treatment most frequently, followed by Ukrainian and Muslim respondents.

The European Union Minorities and Discrimination Survey (EU-MIDIS) II conducted in 2015 found that 14 per cent of recently arrived migrants in Poland had experienced



harassment owing to their ethnic or national origin in the 12 months prior to the survey.<sup>18</sup> However, the share of Muslims and sub-Saharan Africans surveyed as part of the EU-MIDIS study was so small that the results cannot be compared to the findings of the ODIHR study. The EU-MIDIS II survey also found that, across all European Union countries, 27 per cent of Muslims reported experiencing discrimination based on their ethnic origin or immigrant background, with significant variation between different countries (48 per cent of Muslims in Germany, 45 per cent of Muslims in Finland, 13 per cent of Muslims in the United Kingdom and 14 per cent of Muslims in Malta).<sup>19</sup> These data relate specifically to Muslims from countries in sub-Saharan Africa and Turkey, while the study on Unreported Hate Crime for Africa included Muslims from countries in North Africa.<sup>20</sup>

**Figure 23. Proportion of respondents who are aware of the concept of hate crime**



H1. Have you ever heard about the notion of ‘hate crimes’?

Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176 .

Statistically significant differences between groups at confidence level of 0.05  

The term “hate crime” is understood to a similar extent across all surveyed communities, with more than half of all respondents saying they are aware of the concept. The difference is greater between those who have and have not experienced hate crime, as those targeted by bias-motivated crimes are more likely to be aware of the phenomenon. Hence, negative experience plays a certain role in building awareness of the concept of offences motivated by origin, religion or colour of skin.

<sup>18</sup> European Union Agency for Fundamental Rights, *Second European Union Minorities and Discrimination Survey: Muslims – Selected findings (EU-MIDIS II)* (Luxembourg: Publications Office of the European Union, 2017), <<http://fra.europa.eu/en/publication/2017/second-european-union-minorities-and-discrimination-survey-eu-midis-ii-muslims>> Page 42.

<sup>19</sup> *Ibid.*



## Chapter 4: Segmentation of the surveyed communities by hate crime experience

As part of the survey, respondents were asked about the following factors indicating their psychological well-being:<sup>21</sup>

- satisfaction with life;
- frequency of social contacts;
- confidence in people; and
- sense of safety in the place of residence.

Ultimately, a total of three segments were selected, as this revealed the most significant correlation between demographic variables and crime rates. Unweighted data was used to analyse respondents' well-being.

**Figure 1. Segmentation according to well-being indices**

Segmentation based on wellbeing indices				
Wellbeing	Index	Segment 1	Segment 2	Segment 3
Satisfaction with current life	T2BOX (0-10 scale)	20%	69%	66%
Frequency of social contacts	Several times a week/everyday	63%	5%	68%
Confidence in people	T3BOX (0-10 scale)	8%	9%	42%
Sense of safety in the place of residence	I feel very safe	12%	28%	48%

Segment three has the most intense social life. Nearly two thirds (68 per cent) of respondents belonging to this segment meet every day or nearly every day with friends, acquaintances,

<sup>21</sup> Positive psychological well-being is defined as “A dynamic state, in which the individual is able to develop their potential, work productively and creatively, build strong and positive relationships with others, and contribute to their community.” See: United Kingdom Government Office for Science, “Mental Capital and Wellbeing: Making the most of ourselves in the 21st Century (Executive Summary)”, Foresight Mental Capital and Wellbeing Project (2008), [https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/292453/mental-capital-wellbeing-summary.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/292453/mental-capital-wellbeing-summary.pdf).

relatives or work colleagues. Such individuals are also very satisfied with their current life, have the highest levels of trust in others and feel safe in their place of residence.

Representatives of segment one have similar levels of social contact as those of segment three. At the same time, they feel least safe in their place of residence and have low levels of satisfaction with life and confidence in others.

Representatives of segment two are defined by their very low levels of social interaction. In terms of how they perceive the safety of their place of residence, they are situated between segment three (the most secure) and segment one (the most vulnerable). However, representatives of segment two reported greatest levels of satisfaction with their life (69 per cent).

**Figure 2. Segmentation and surveyed communities**

		Index	Segment 1	Segment 2	Segment 3
<b>Groups explored</b>	Group explored	Ukrainians	65%	23%	54%
	Group explored	Muslims	10%	51%	13%
	Group explored	Sub-Saharan Africans	26%	26%	33%
	Age	Age under 20	38%	17%	30%

The national composition of the three segments is diversified, meaning that the variables used were universal and that the surveyed communities were grouped regardless of their ethnicity.

As shown in Figure 2, segment one is dominated by Ukrainians, who account for almost two thirds (65 per cent) of this group. Sub-Saharan Africans are the second largest group in segment one (26 per cent), followed by Muslims (10 per cent). Segment one is also the youngest, with the highest share of individuals aged under 20 (38 per cent).

Muslims represent half the representatives of segment two, while the share of Ukrainians and sub-Saharan Africans in this segment is more or less equal (26 and 23 per cent, respectively). Segment two is the oldest of the three, with only 17 per cent of representatives aged under 20.

Similar to segment one, segment three is dominated by Ukrainians, although to a lesser degree (54 per cent). Sub-Saharan Africans (33 per cent) are the second largest group in this segment, followed by Muslims (13 per cent).

**Figure 3. Characteristics of the segments**

		Index	Segment 1	Segment 2	Segment 3
<b>Demographic variables</b>	Length of stay in Poland	Under 2 years	15%	7%	19%
	Education	Postsecondary or higher	43%	40%	48%
	Key source of income	Support from friends/family	24%	44%	24%
	Co-inhabitants of the same origin	Most or all	38%	16%	36%

None of the three segments lived in neighbourhoods inhabited exclusively by individuals of the same ethnicity or country of origin. Segments one and three were most likely to live among other migrants (more than one third of representatives in both cases).

An important distinguishing feature of representatives of segment two is their tendency to rely on friends or relatives for financial support.

**Figure 4. Experience of crime**

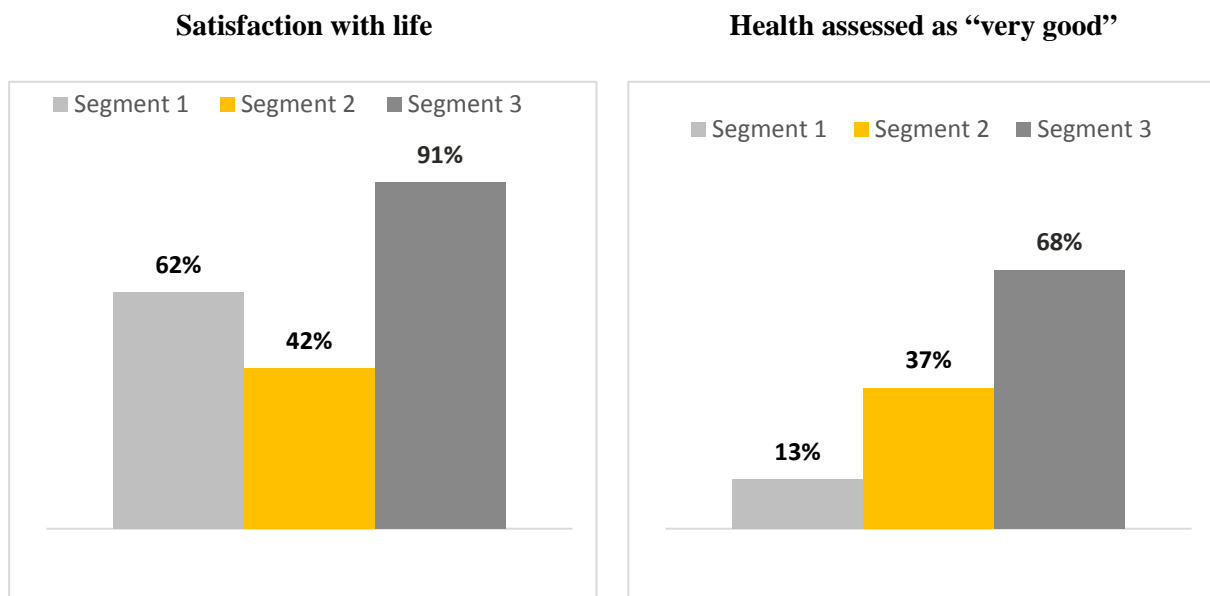
		Index	Segment 1	Segment 2	Segment 3
<b>CRIMES</b>	Experiencing crimes	Any in 2016-2017	34%	20%	26%
	Experiencing hate crimes	Any in 2016-2017	21%	16%	22%
	Why was HC not reported to the police	I did not have any evidence	33%	39%	12%
	Why was HC not reported to the police	It was banal, not worth reporting	18%	38%	52%

Segment one contained the highest proportion of individuals who had experienced any type of crime in 2016 and 2017 (34 per cent). Meanwhile, 21 per cent of those in segment one qualified the crime as a hate crime, similar to the proportion of hate crimes experienced by representatives of segment three. The most frequently cited reason for not reporting hate crimes to the police given by representatives of segment three was that the incident was not worth reporting.

Segment two representatives were the least likely to experience crime, including hate crime, although the difference was more significant for crime in general (14 per cent lower than the rate reported by representatives of the first segment and 6 per cent lower than those in segment three).

Thus, segmentation based on well-being indices allowed groups to be identified based on their experiences of hate crime. Nevertheless, belonging to a different segment determines the likelihood of experiencing a hate crime only to some extent only. At the same time, there is a very clear correlation between experiencing this type of crime and how respondents evaluated their psychological and physical well-being.

**Figure 5.1. Well-being indices**

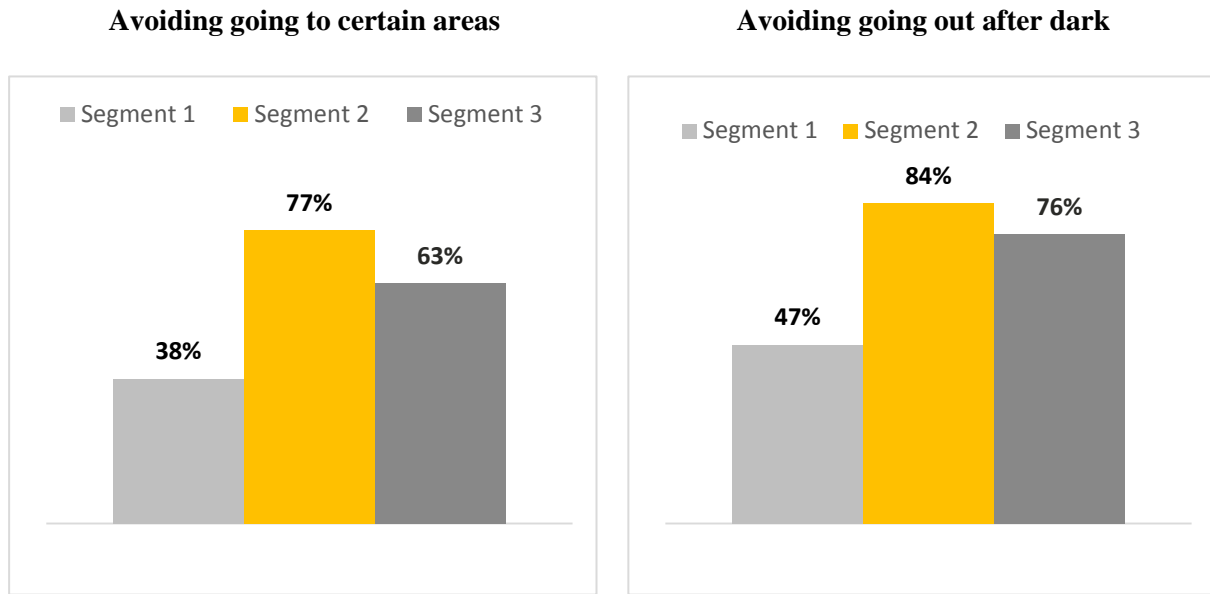


*Question: All things considered, how satisfied are you with your life as a whole nowadays? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

*Question: How is your health in general? Answers "very good". Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

Satisfaction with life among the different segments was found to have an impact on how they evaluated their health. Thus, those who have more frequent contact with friends and relatives, while also expressing higher levels of trust in others (namely, the representatives of segment three), are also the most satisfied with life and most likely to positively assess their health. Those of them who decide not to report hate crimes to the police are also more likely to give the reason that such incidents are not worth reports. It is possible that this attitude allows them to minimize any sense of insecurity while providing a temporary mechanism for coping with their experience.

**Figure 5.2. Well-being indices**



WB11. At any time in the past 12 months, have you done: Avoided certain streets or going to certain areas. Answers “Never”. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

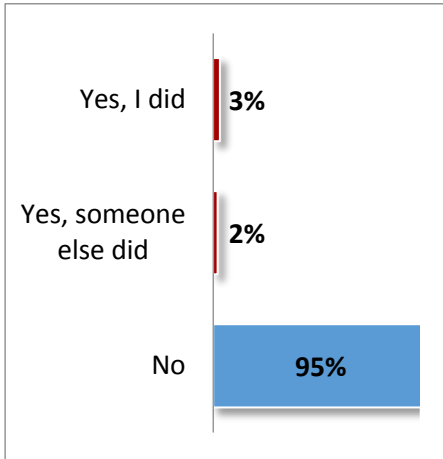
WB11. At any time in the past 12 months, have you done: Avoided going out after dark. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Openness to others and frequent social contact can help victims deal with the effects of incidents qualified as hate crimes. However, it does not completely eradicate the negative effects of such events. Representatives of segment two, who were relatively less likely to experience hate crime, were also less likely to avoid certain areas or going out after dark. Such behaviour was most frequently reported by representatives of segment one, who also reported experiencing hate crime more often than segment two and who experienced all types of crime more than any other segment.

## Chapter 5: Identifying the causes of hate crime under-reporting

Of the 269 crimes experienced by survey respondents in 2016-2017, only 19 were reported to the police.<sup>22</sup> Only three of the reported crimes were classified by respondents as hate crimes.

**Figure 1. Percentage of crimes reported to the police**

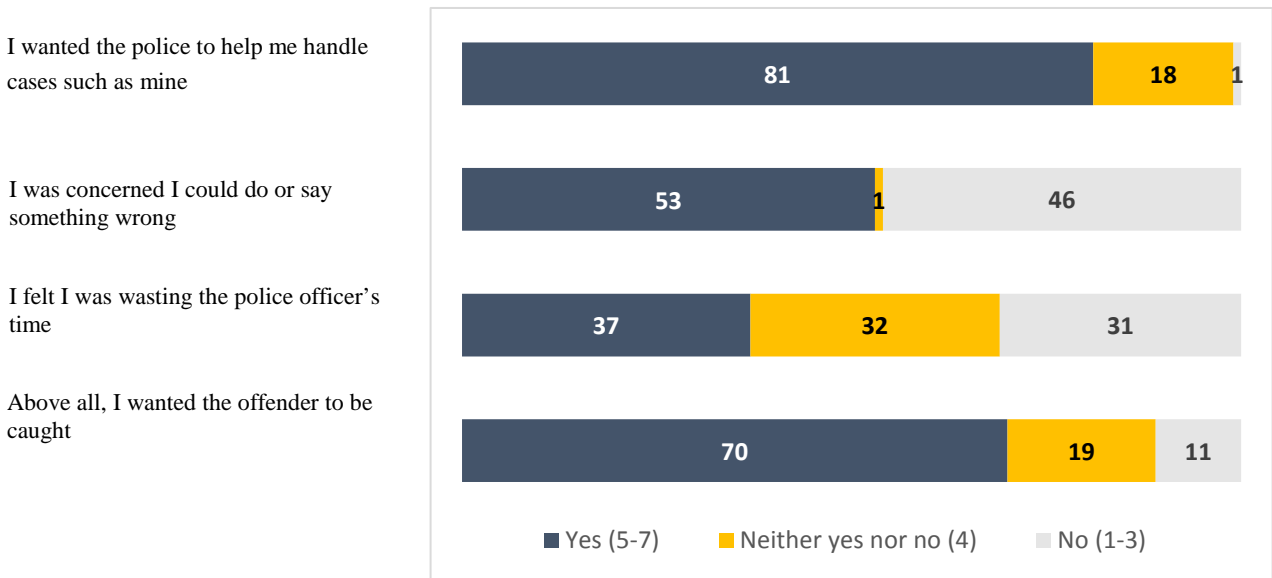


L9. Did you or did anybody else report this event to the police? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

In 90 per cent of reported incidents, an official crime notification was submitted and registered by the police.

**Figure 2. Experience of reporting crimes. T3B**

Respondents were asked to rate the following statements on a scale of one (fully disagree) to seven (fully agree):



L14. And now we would like to ask you about your experience with crime reporting. How much do you agree or disagree with the following? Base: N=20.

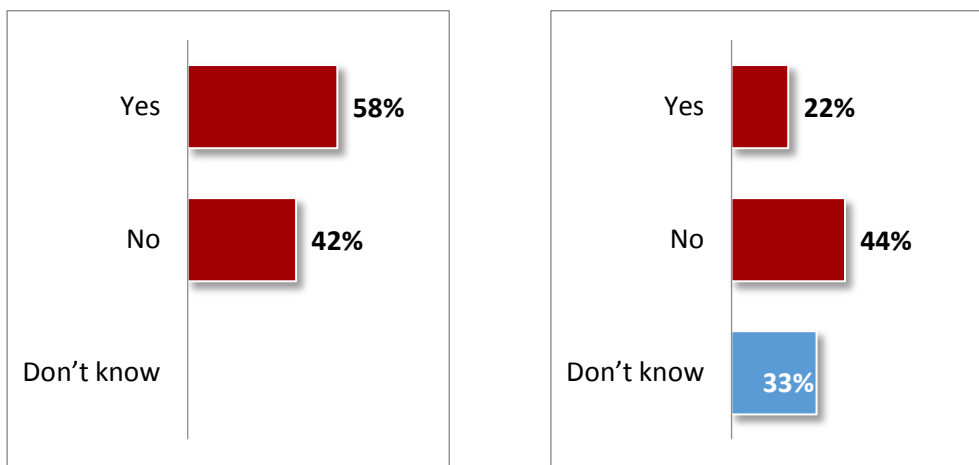
<sup>22</sup> These figures represent weighted data. The figures for unweighted data were 245 and 28 crimes, respectively.

The key reason for reporting a hate crime to the police was the desire to inform law enforcement bodies of criminal offences that affect a large proportion of the migrant population. In doing so, there is usually an expectation that police will treat such incidents in the same way they do other punishable acts. Another major reason for reporting was to ensure that the offender be apprehended and punished.

When reporting such incidents, many respondents were concerned about doing or saying something wrong (53 per cent). At the same time, every third (36 per cent) person felt they were wasting police time.

**Figure 3. Behaviour of the police when reporting a hate crime**

Police asked about the perpetrator's motivation      Police decided the offence was motivated by bias

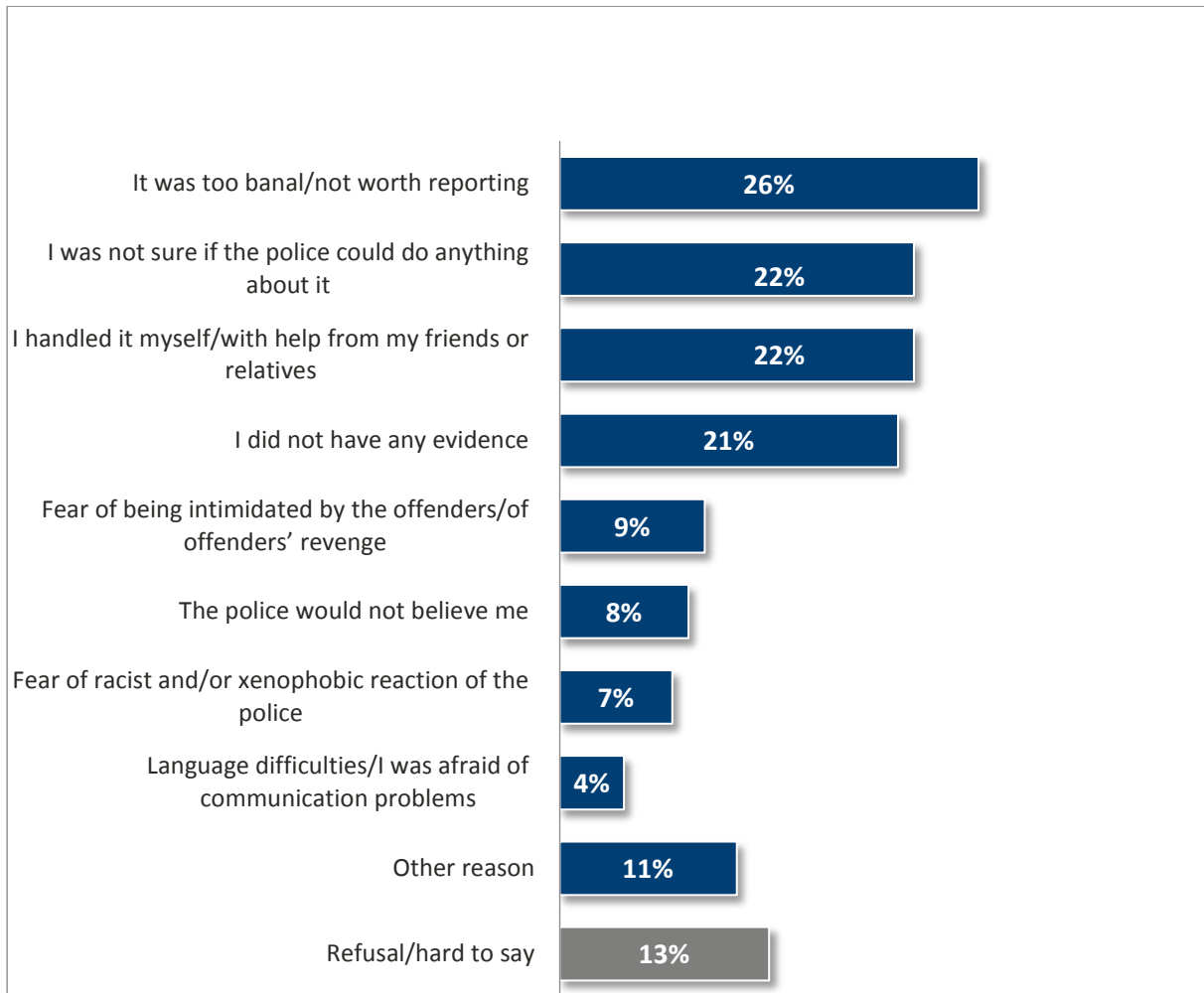


L14b. Did the policeman ask why the offenders attacked you, or did they ask any similar question to find out what you thought about their motivation?

L14c. Did the police decide that it was a crime motivated by bias against your community? Base: N=20.

In the case of 42 per cent of events reported, the police officer taking the report did not make inquiries about the perpetrator's motivation. Respondents also affirmed that in only 22 per cent of cases did the police conclude that the offence was motivated by bias.

**Figure 4. Reasons for not reporting a crime**



L15. Why didn't you report it to the police? Base: Total N=182, Ukrainians N=47, Muslims N=52, Sub-Saharan Africans N=83

The main reason why respondents did not report an offence to the police was that they did not consider it worth reporting (26 per cent).

This conviction may be rooted in the belief that the host society does not respect migrants' rights and well-being. For example, one participant in the formative study stated that they knew of migrants who reported an incident, i.e. *"we had people from Pakistan who reported it to police yet had little hope it will make any difference 'cause they are foreigners, so they are not treated seriously..."* [quotation from the formative study].

Other reasons constitute reservations as to whether reporting would have an impact, either because victims believed that the police would be unable to take action (22 per cent) or because they thought they lacked the evidence to prove the crime (21 per cent).

The formative study also revealed that many migrants are discouraged by rumours that reporting a crime will lead to lengthy and gruelling court cases and require victims to make numerous visits to the police and the courts. As a result, reporting a crime is seen as a burden that is both time-consuming and psychologically taxing, as one participant reported: *"They*

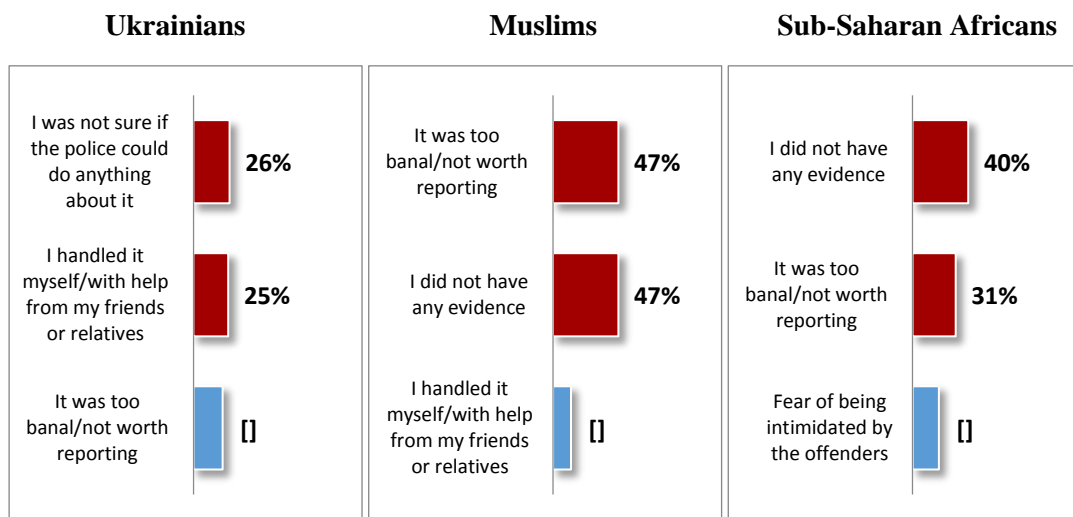


took a lawyer, they kept on fighting for their case for 2-3 years more but I did not have time and I got tired with it – there was an official paper to read or submit almost every second day, while I have to work, I do not have time for it. It was a huge stress.” [quotation from the formative study].

A fear that reporting would lead to negative consequences was mentioned relatively rarely by survey respondents. Nine per cent of those who did not report a crime said they feared that the perpetrator would take revenge, while seven per cent were apprehensive of the police response. The latter reason included the fear that reporting would have negative consequences for the victim’s residency status, as one participant in the formative study noted: “If I report it, maybe my legal residency status will be questioned later?” [quotation from the formative study]

Language and communication problems were rarely mentioned as a reason for not reporting an offence (4 per cent of cases).

**Figure 5. Main reasons for not reporting hate crimes by surveyed group**



L15. Why didn’t you report it to the police? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

Among Ukrainian respondents, the reasons for not reporting offence were relatively diversified – no one reason clearly prevailed – whereas the reasons cited most often by Muslims and sub-Saharan Africans were a lack of evidence and that the event was not worth reporting.

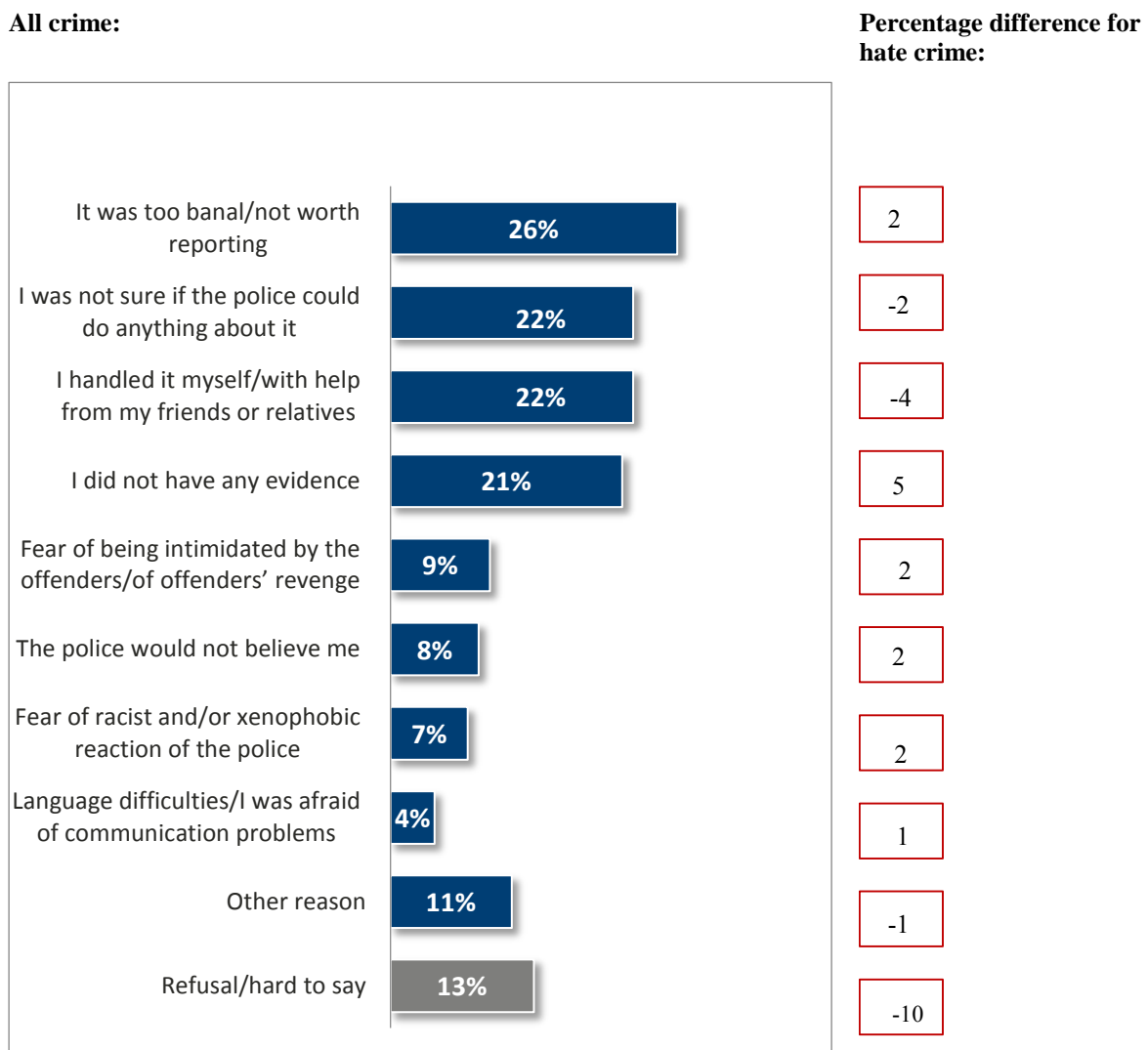
During the formative study, it was reported that, in some cases, when victims try to defend themselves the police tend to blame both sides, and either discourage the victim from reporting or treat the victim and perpetrator(s) as equally guilty. The following accounts were given as examples: “Police comes, see us all fighting and asks to terminate this fight with a handshake.” “It happened once that we were all accused of fighting although we were just defending ourselves, I just wanted to separate them. My friend who did not accept the charges

*had a case which lasted for over year and half, he was completely overwhelmed by it, he was fed up. I accepted it just to have it off my head”* [quotation from the formative study].

Participants in the formative study noted that a lack of evidence was often the result of victims being in a state of shock following an attack. In some cases, victims may refuse help and leave the place of the attack without collecting any evidence, including witness reports.

Of the 202 respondents who experienced a serious offence in the five years prior to the survey, 170 (84 per cent) believed they were targeted based on their origin, religion and/or skin colour – incidents that could be classified as hate crimes.

**Figure 6. Reasons for not reporting crime and, in particular, hate crime**

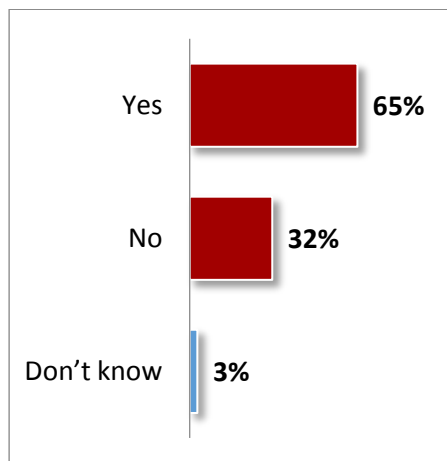


*L15. Why didn't you report it to the police? Base: Total N=170, Individuals for whom the most serious crime over the last 5 years was a hate crime.*

The reasons for not reporting a hate crime and the frequency of responses were very similar to those given for not reporting crime in general. The most noticeable difference (+5 percentage points) was a lack of evidence, which was more often given as a reason for not reporting hate

crimes to the police. Meanwhile, respondents were less likely (-4 percentage points) to cite handling the problem themselves or with the help of others as a reason for not reporting a hate crime compared to crime in general.

**Figure 7. Ability to file a complaint in their chosen language**



L10. Were you offered to file a complaint in a language you understood or thanks to being offered necessary language assistance? Base: N=14.

In one third of cases, respondents were not given the possibility to file a complaint in a language they could understand.

Owing to the small sample size of each subgroup that experienced a hate crime and reported the incident to the police, the following data concerning the language in which the complaint was filed and information provided by police on victim support should be treated with caution.

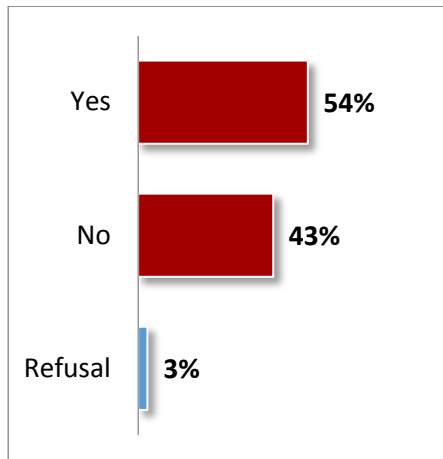
**Table 1. Ability to file a complaint in their chosen language, by type of crime**

Ability to file a complaint in an understandable language	Hate crime (%)	Other offences (%)	Total (%)
Yes	45	91	65
No	55	0	32
No response	0	9	4

L10. Were you offered to file a complaint in a language you understood or were you offered necessary language assistance?

The data contained in Table 1 suggests that, when reporting a hate crime, respondents were less likely to be able to file the complaint in a language they understood than when reporting other types of offences.

**Figure 8. Information on victim support provided on first contact with police**



*L11. Did you receive basic information about the type of support you could get and who you could obtain it from during your first contact with the police? Base: N=20.*

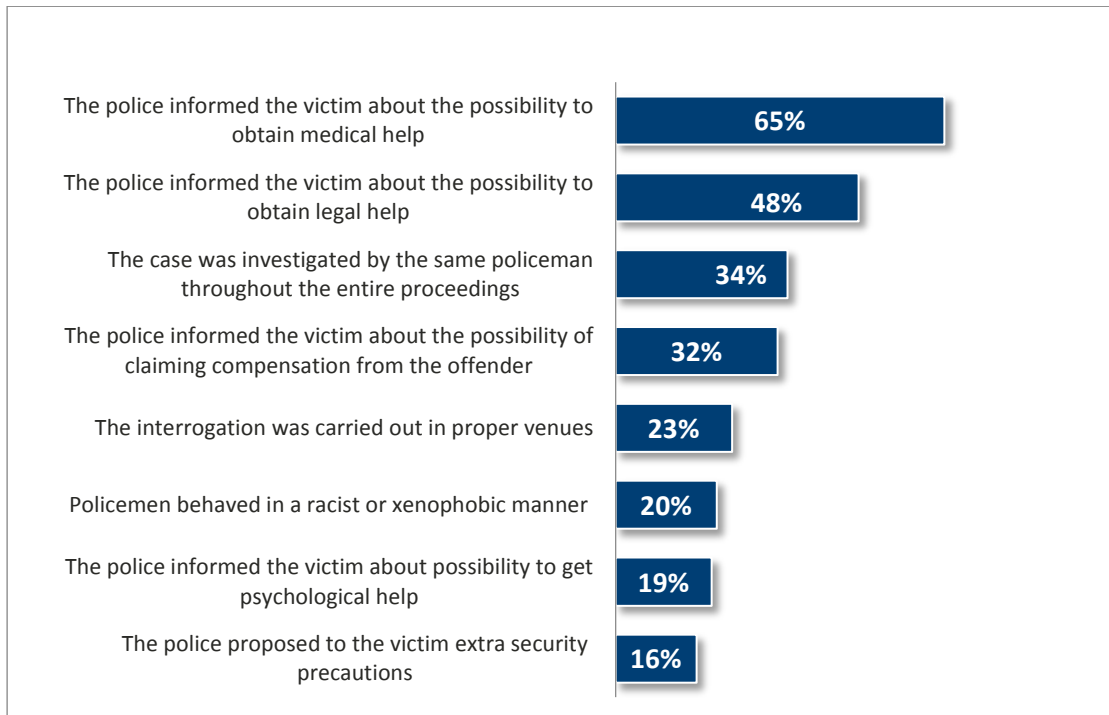
**Table 2. Information on victim support provided on first contact with police**

Obtaining information about support	Hate crimes (%)	Other offences (%)	Total (%)
Yes	30	92	54
No	70	0	43
No response	0	8	3

*L11. Did you during your first contact with the police receive basic information about the type of support you could get and who you could obtain it from?*

Information about the support available to victims was provided by police less often to those reporting hate crimes than to those reporting other offences.

**Figure 9. Information provided by police and conditions when reporting a hate crime**



L14d. Did the following happen during reporting the crime or/and the investigation ...? Base: N=20

Nearly two thirds of respondents who reported a hate crime were informed about available medical care. Almost half were informed the legal assistance they could obtain (48 per cent), while counselling services and the provision of extra security measures were mentioned less often (19 per cent and 16 per cent of cases, respectively).

The vast majority of respondents who reported stated the venue provided for reporting the crime was unsuitable (77 per cent), while every fifth victim claimed that the police behaved in a racist and/or xenophobic manner.

**Table 3. Percentage of hate crimes reported to other institutions and organizations**

Type of institution/organization	Percentage (%)
Office of the Commissioner for Human Rights	6
Hospital or medical facility	1
Religious organization	1
Local organization	1
Organization offering support to crime victims	1
Other public institutions	1
Other organizations	6
No response/hard to say	6
Crime not reported	83

L13. Was the event reported to any organisation or institution? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

Relatively few hate crime victims reported the crime to other institutions or organizations (10 per cent). The institution mentioned most often was the Office of the Commissioner for Human Rights (6 per cent). If hate crime victims did rely on external support, they most often turned to more than one institution or organization.

## Chapter 6: Identifying the impact of hate crime on victims, their families and communities

Post-traumatic stress disorder (PTSD) is an anxiety disorder caused by traumatic events that threaten an individual's physical or emotional security. It often affects crime victims, and an individual's ability to cope with such trauma depends on their state of mind, the strength of their social bonds and the availability of institutional support, especially counselling services.<sup>23</sup> A high statistical significance was found between a respondent experiencing a hate crime and having at least one symptom of PTSD (Pearson Chi-square = 157,653, significance = 0.001). In total, 58 per cent of respondents were found to have at least one symptom of PTSD.

**Figure 1. PTSD symptoms experienced by respondents**



L16. Have you experienced the following symptoms from the moment when the crime was committed? Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92

PTSD can present as different emotional reactions and can greatly interfere with everyday life, sometimes preventing sufferers from being able to function. Among hate crime victims, the most prevalent PTSD symptoms were alertness and tension, which in turn lead to exhaustion and have a negative impact on both professional and private life. Physiological

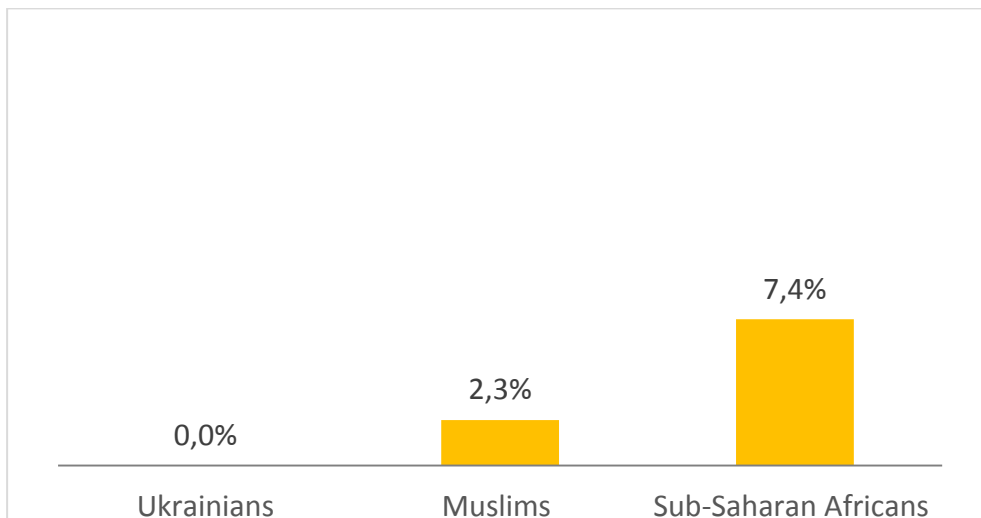
<sup>23</sup> „Przestępstwa motywowane uprzedzeniami, Analiza i zalecenia” [Crimes motivated by bias, Analysis and recommendations], op. cit., note 6, page 40, original source: Gary R. VandenBos, *APA Dictionary of Clinical Psychology* (Washington, DC: American Psychological Association, 2013).

anxiety associated with PTSD causes sleep disorders, irritability, outbursts of anger or concentration disorders.

Recurring memories of the traumatic event can trigger different emotional and physiological reactions, often leading to anxiety and a sense of helplessness.

PTSD can also cause sufferers to avoid activities that might trigger memories of the traumatic event. It can hinder the ability to properly identify and express one's feelings and lead to apathy and lower self-esteem.

**Figure 2. PTSD index for each surveyed group**



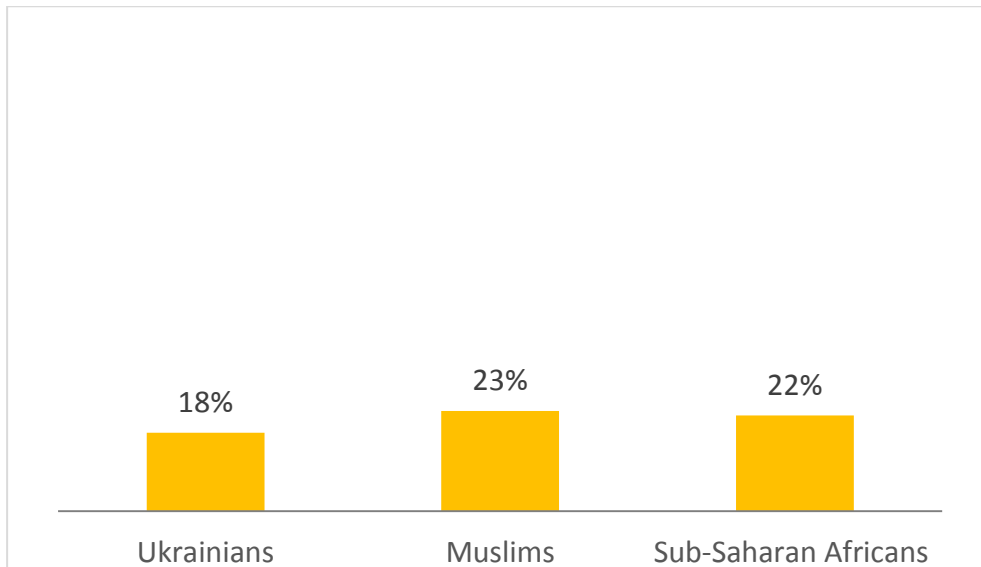
*Scale based on questions L16. Base: Total N=202, Ukrainians N=56, Muslims N=54, Sub-Saharan Africans N=92*

The standardized PTSD index is calculated based on the frequency of behaviours symptomatic of PTSD. The level of post-traumatic stress was found to be highest among sub-Saharan African respondents who had experienced hate crime, and can be assessed as having a negative impact on their ability to function. Muslim respondents affected by hate crime were found to have average levels of post-traumatic stress, while the prevalence of such stress among Ukrainians was found to be negligible.

PTSD symptoms can include depression. Therefore, depression was measured among respondents by inquiring about depression symptoms, as well as by applying the depression severity index.



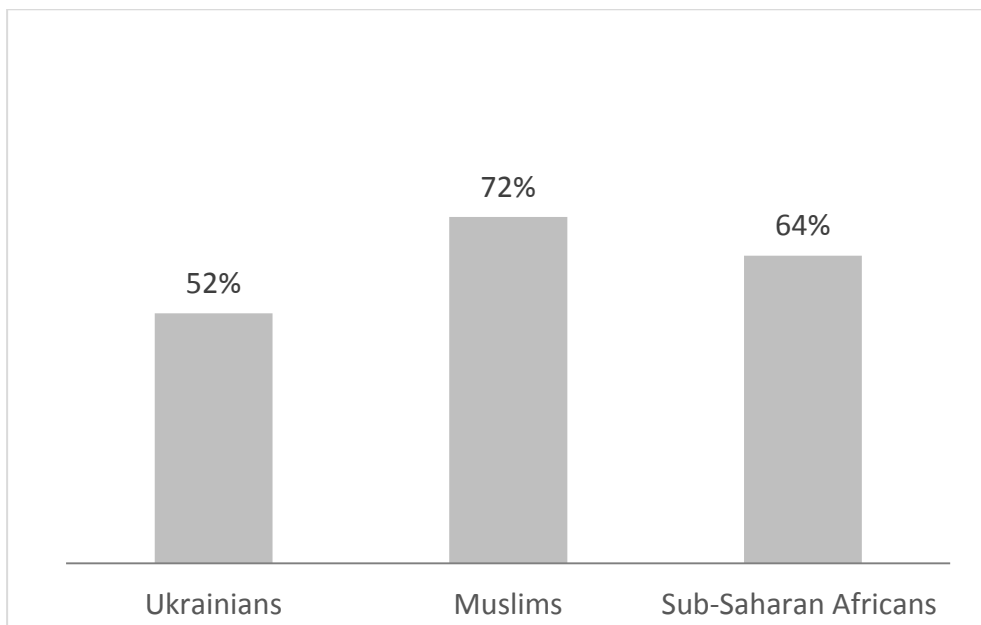
**Figure 3. Severe depression symptoms among respondents who had experienced hate crime**



WB8. How often have you been suffering from the following problems over the last 2 weeks? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176

Muslim and sub-Saharan African respondents reported experiencing depression symptoms to similar degrees, while such symptoms were less common among Ukrainian respondents. This could be a result of the types of hate crime experienced by representatives of the different communities, with Ukrainians subject more often to verbal attacks and sub-Saharan Africans to physical aggression. At the same time, this hypothesis does not explain depression levels among Muslim respondents, who experience physical aggression on levels similar to that of Ukrainians.

**Figure 4. Severity of depression among respondents who have experienced hate crime**



WB8. How often have you been suffering from the following problems over the last 2 weeks? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176

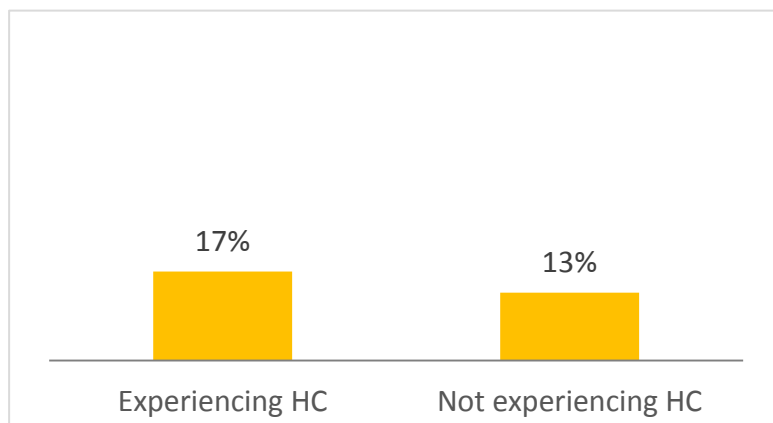
A scale ranging from zero to 27 was used to measure the severity of respondents' depression. According to this scale, Muslims and sub-Saharan Africans reported depression severity levels between zero and four (not depressed), giving a different picture than the data included in Figure 3. Therefore, it would seem that the representatives of these surveyed communities handle post-traumatic stress relatively well, and far better than Ukrainian respondents.

#### *Impact of hate crime on mental well-being*

It was expected that the trauma caused by hate crime would have a negative impact on respondents' mental well-being. However, the survey results did not confirm this hypothesis in terms of respondents' trust in others.

**Figure 5. Percentage of respondents who reported high levels of trust in others**

**T3B: 10, 9 and 8 answers on a scale from 0 – total lack of confidence, to 10 –full confidence**



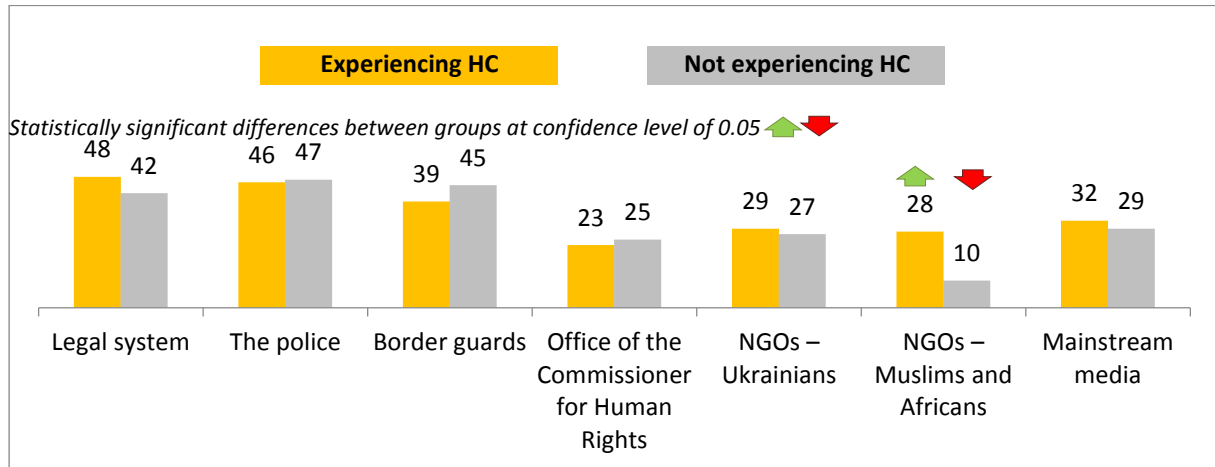
*WB4. All things considered, do you think that most people can be trusted or would you say that you could never be too cautious in contacts with others? Using the following card point to a number from 0 to 10, where 0 means that you could never be too cautious, and 10 that most people can be trusted. You can also use other values to express your opinion more accurately. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.*

The number of respondents with high trust in others is slightly greater among hate crime victims than among those who have not experienced this type of offence. Although the difference is not significant, the reverse relationship was expected. The mean value selected by representatives of both groups (those who did and did not experience hate crimes) was 5.4.

The above correlation was true for all three communities. It does not necessarily mean that hate crimes do not have a negative impact on victims' trust in others, however. Another explanation for this finding could be that people who are more trusting and less cautious are more likely to be targeted by such crimes.

**Figure 6. Trust in institutions**

**T3B: 10, 9 and 8 answers on a scale from 0 – total lack of confidence, to 10 –full confidence.**



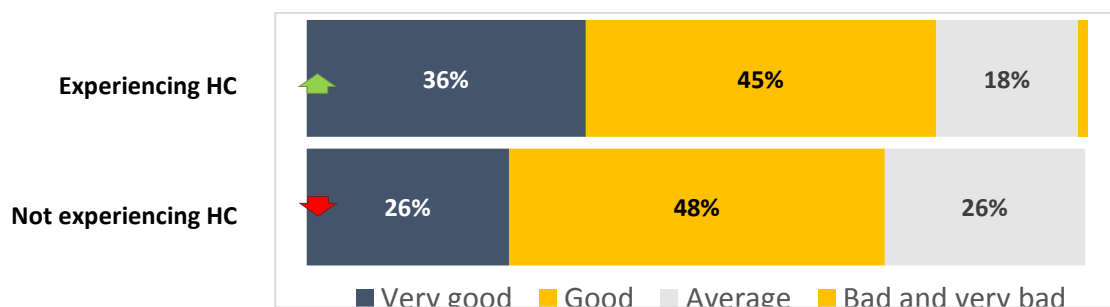
WB10. Using a scale from 0 to 10, assess your personal confidence in each institution I will mention. 0 means total lack of confidence in a given institution, and 10 means total confidence in it. You can also use other values to express your opinion more accurately. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05

As with trust in others, victims of hate crime did not express significantly less confidence in institutions than those who have not experienced such crimes. Indeed, levels of confidence in non-governmental organizations (NGOs) was even higher among hate crime victims, especially those from the Muslim and sub-Saharan African communities. This can be explained by respondents’ contact with such organizations in relation to the hate crime they experienced, creating a positive perception of their activities. Hate crime victims are also more likely to trust the Polish legal system, even if respondents sometimes expressed doubt about the implementation of the law.

Trust in border guards is lower among hate crime victims. Again, this could also be based on personal experience or that of friends and relatives, and in this case points to a negative experience with this particular institution.

**Figure 7. Respondents’ overall health**



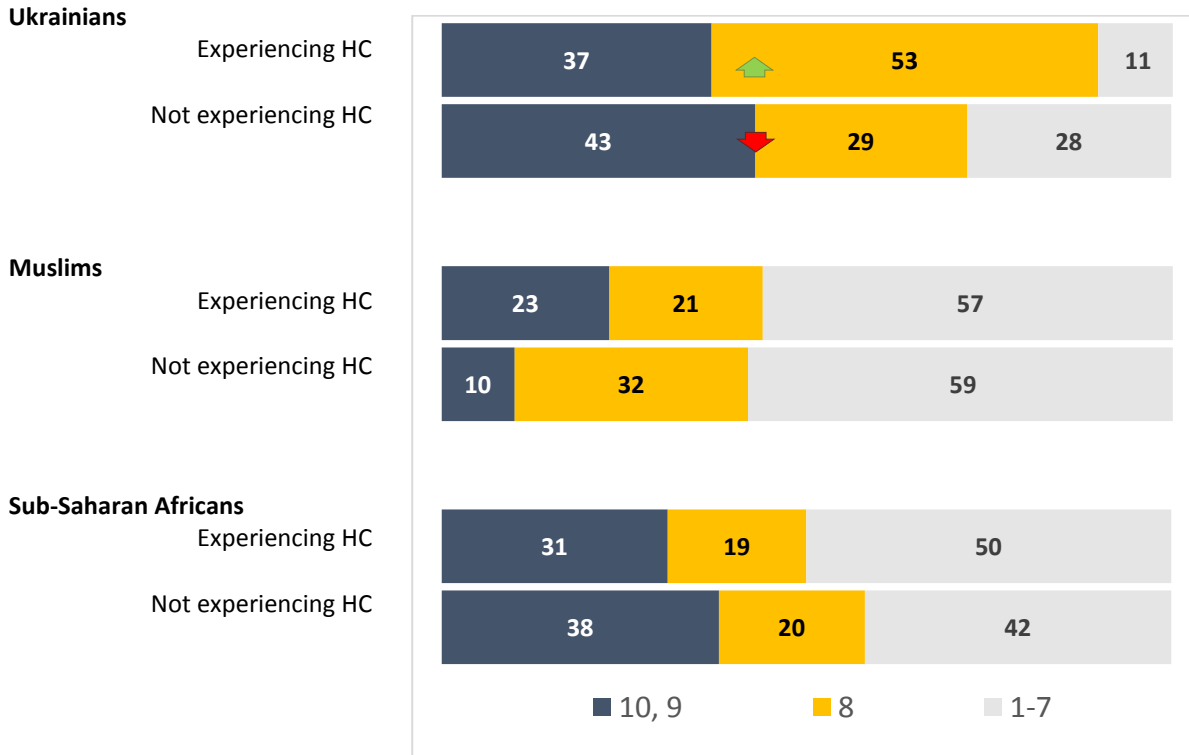
WB5. How is your health in general? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05



The hypothesis that individuals who experienced hate crimes would evaluate their overall health less positively was not borne out by the survey results. Hate crime victims assessed the condition of their health as very good. This difference is significant and was true for all three

communities surveyed. Calculating the mean response using a scale of one to four produces almost an almost identical scores for each group (1.9 and 2.0). Since almost no respondents negatively assessed their overall health, the responses “good” and “very good” outweigh the response of “average”, furthering blurring any differences between the two groups.

**Figure 8. Satisfaction with life**



WBI. All things considered, how in general are you satisfied with your current life? When answering this question, use a card where 0 means not satisfied at all and 10 fully satisfied. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  

Another indicator of respondents’ psychological well-being was their satisfaction with life. Responses were highly diversified both in terms of hate crime experience and among the three communities surveyed.

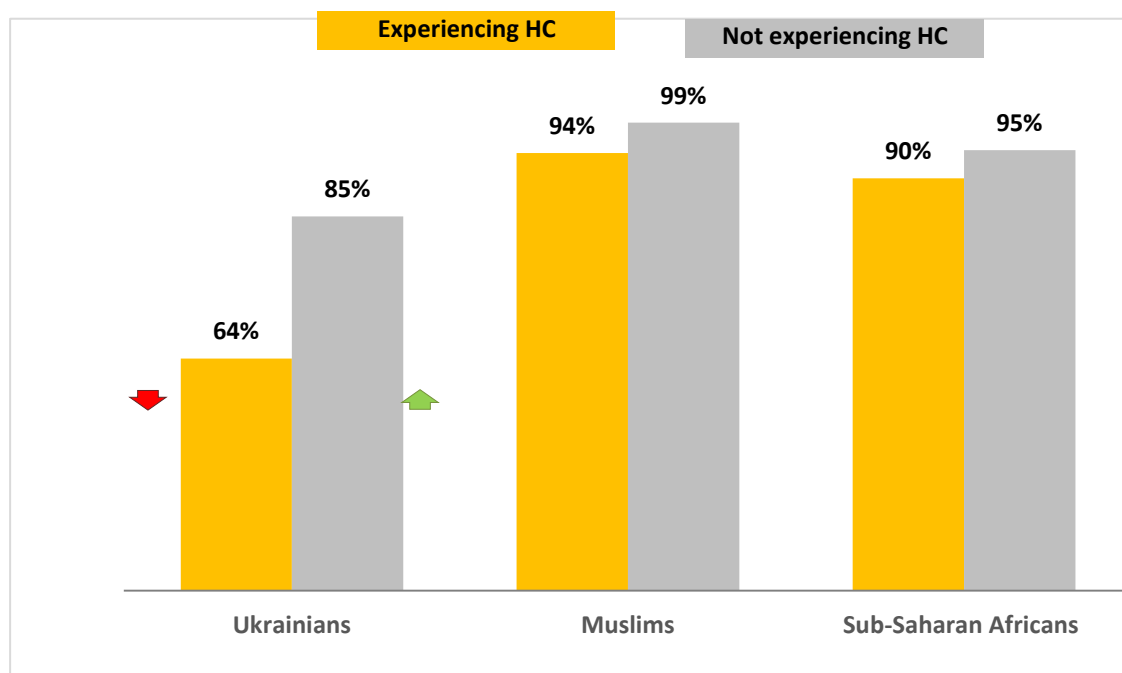
On average, Ukrainians expressed the highest levels of satisfaction with life (mean value of 8.2), followed by sub-Saharan Africans (mean value of 7.5), while life satisfaction was lowest among Muslim respondents (mean value of 7.1). Although the mean scores for Muslim and sub-Saharan African respondents do not differ greatly, the percentage of Muslim respondents expressing complete satisfaction (values of 9 and 10) is half that of sub-Saharan African respondents. In the case of Ukrainian respondents, the high mean value results from the fact that very few gave a value lower than 8.

Of the Muslim respondents who selected the highest values on the scale (9 and 10), a larger proportion had experienced a hate crime than those who had not. Roughly equal numbers of



Muslim respondents selected the top three values (8, 9 and 10) regardless of their hate crime experience. For Ukrainians, the opposite is true – grouping together the top three values (8, 9 and 10) creates the impression that hate crime victims experience higher levels of life satisfaction than those who have not been the target of hate incidents.

These findings indicate that there it is no linear correlation between life satisfaction and experience of hate crime, and suggest that these variables can interact with others that need to be explored in greater detail.

**Figure 9. Percentage of respondents who feel “safe” or “very safe” walking along in their neighbourhood after dark**  
(‘safe’ + ‘very safe’ answers)



WB6. How safe do you – or would you – feel walking alone in your local area or neighbourhood after dark? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  

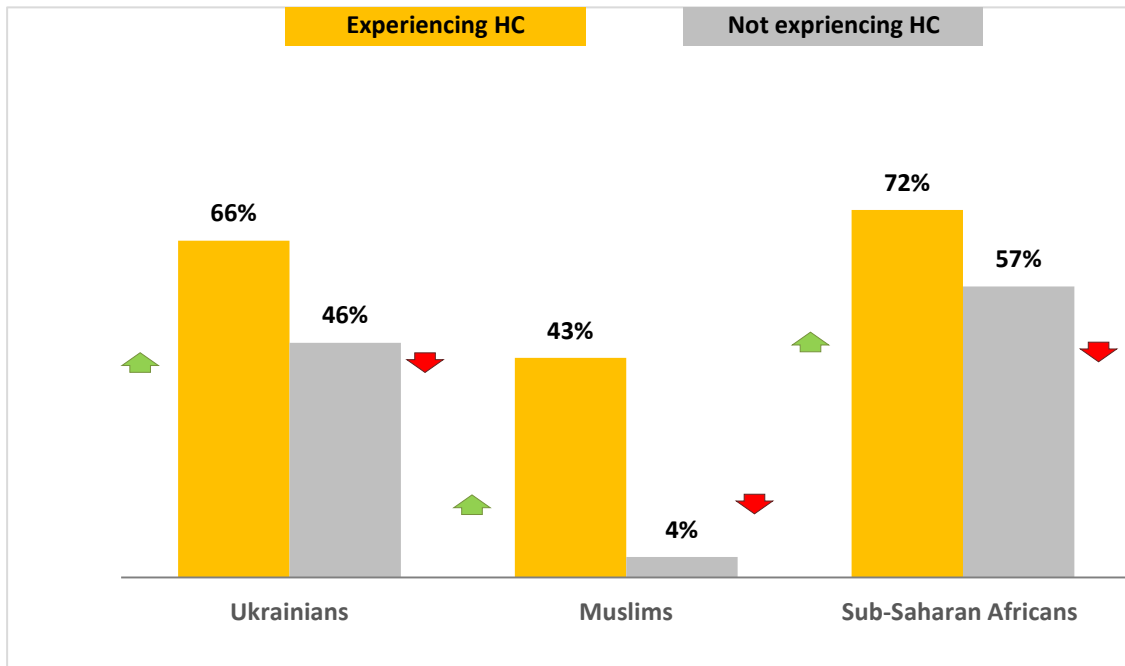
The greatest difference in terms of respondents’ sense of safety when walking in their neighbourhood after dark is greatest among Ukrainian respondents: those who have experienced hate crime are much less likely to feel safe. Representatives of the other surveyed groups experience similar perceptions of safety regardless of their hate crime experience. It remains to be seen whether such a significant difference in Ukrainian’s sense of security is not reconciled by taking into account the group’s ethnic similarity to the majority of Polish citizens. Being less noticeably “foreign” may help to reduce Ukrainians’ sense of exposure to threatening behaviour.

*Behaviours resulting from fear of discrimination*



Experiencing verbal or physical aggression of a racist nature can affect victims' behaviour. In particular, it forces them to change their routine in order to reduce the risk of exposure to events that led to the attack.

**Figure 10. Percentage of respondents who “always”, “often” or “sometimes” avoid certain locations**

**Sum of “always”, “often” and “sometimes” answers**

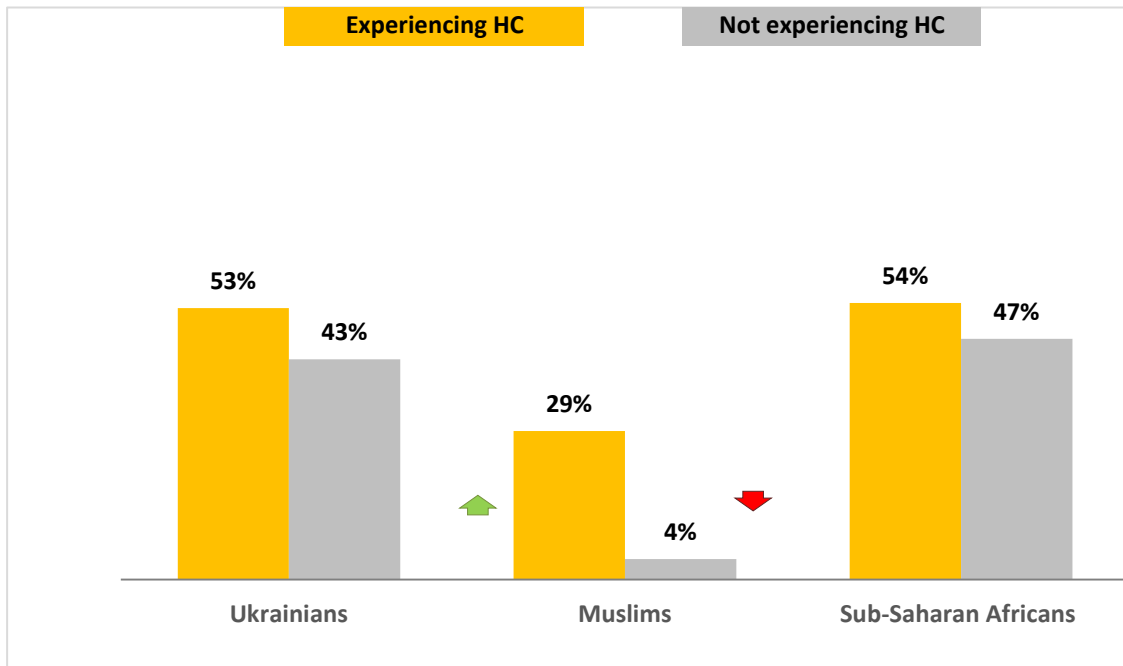


WB11. At any time in the past 12 months, have you done: Avoided certain streets or going to certain areas. Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  



Experiencing hate crime was found to considerably increase respondents' tendency to avoid certain areas. The most significant difference can be observed among Muslim respondents who experienced hate crime compared to those who did not. It should be noted that, in absolute terms, such behaviour is less common among Muslim respondents than it is among representatives of the other surveyed communities who have not experienced hate crimes.

**Figure 11. Percentage of respondents who “always”, “often” or “sometimes” avoid places not frequented by others  
Sum of “always”, “often” and “sometimes” answers**

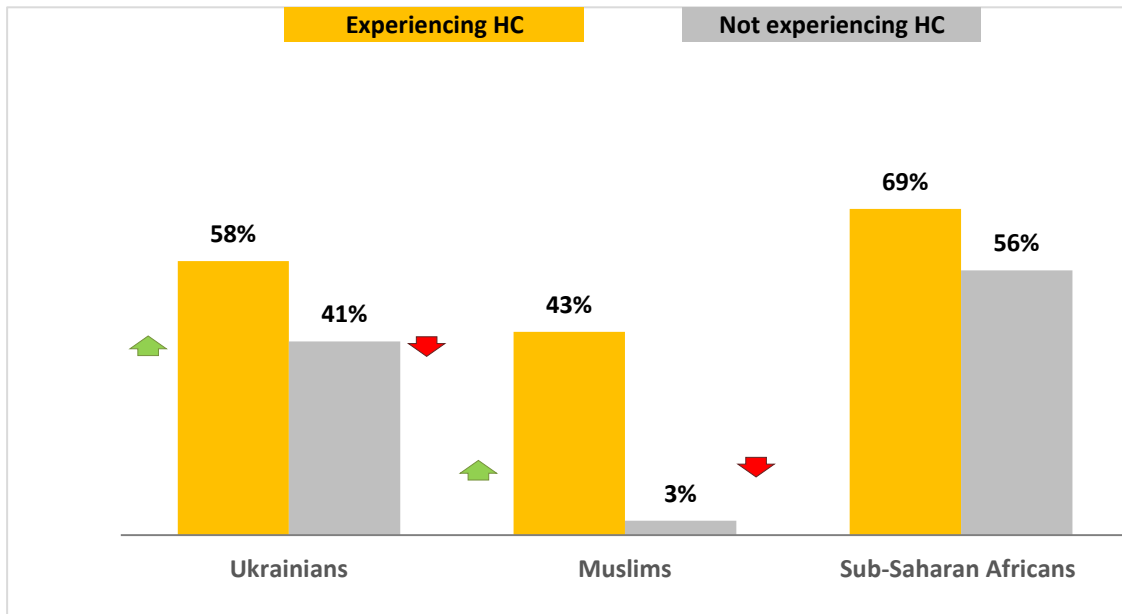


WB11. At any time in the past 12 months, have you done: Avoided going to places where there are no other people around.



Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  

**Figure 12. Percentage of respondents who “always”, “often” or “sometimes” avoid going out after dark**  
Sum of “always”, “often” and “sometimes” answers



WB11. At any time in the past 12 months, have you done: Avoided going out after dark? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

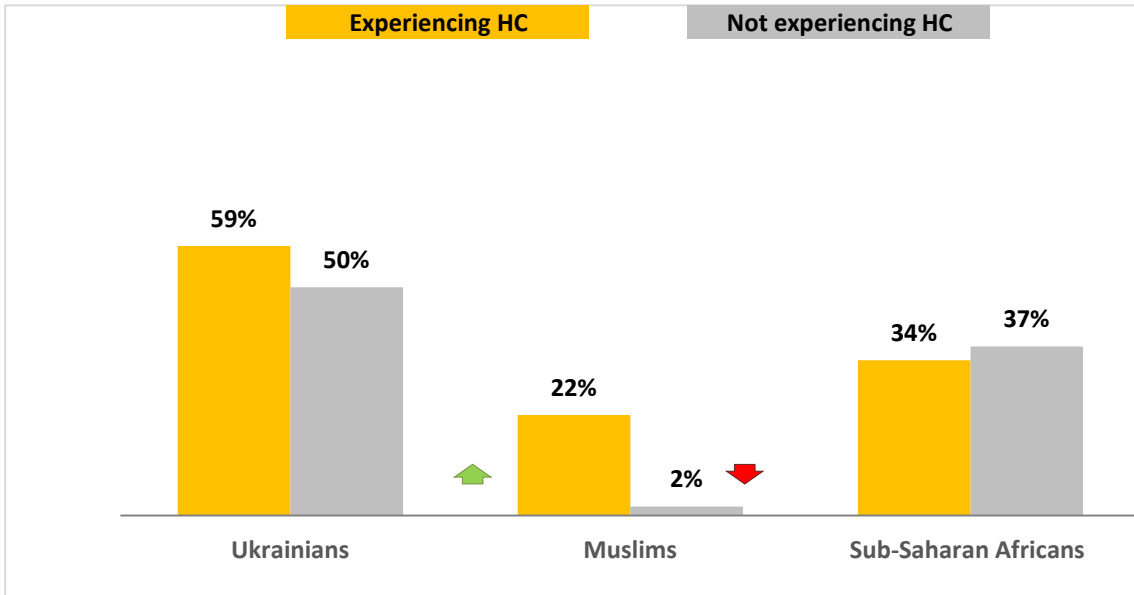
Statistically significant differences between groups at confidence level of 0.05  

Muslim respondents who had not experienced hate crime rarely avoid going out after dark. Hate crime experience radically changes that behaviour, with 43 per cent of representatives from this group avoiding leaving the house after dark. Ukrainian and sub-Saharan African respondents avoid going out after dark to an even greater extent, but this is also true of a large proportion of those who have not experienced hate crime.



Ukrainian respondents were most likely to avoid using their own language when talking in public. This kind of behaviour is common among hate crime victims, although those who have not experienced hate crime are also very cautious about speaking their native language.



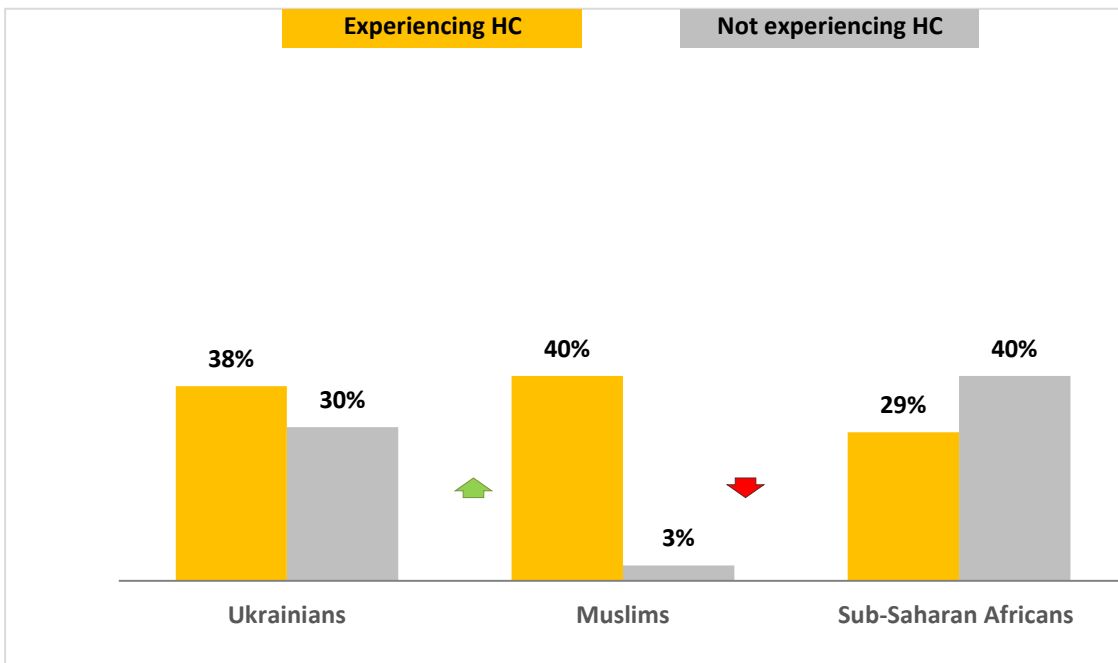
**Figure 13. Percentage of respondents who “always”, “often” or “sometimes” avoid speaking their native language in public**  
Sum of “always”, “often” and “sometimes” answers




WB11. At any time in the past 12 months, have you done: Avoided speaking your native language in public? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  

**Figure 14. Percentage of respondents who “always”, “often” or “sometimes” avoid wearing clothes associated with their ethnicity or religion**  
Sum of “always”, “often” and “sometimes” answers



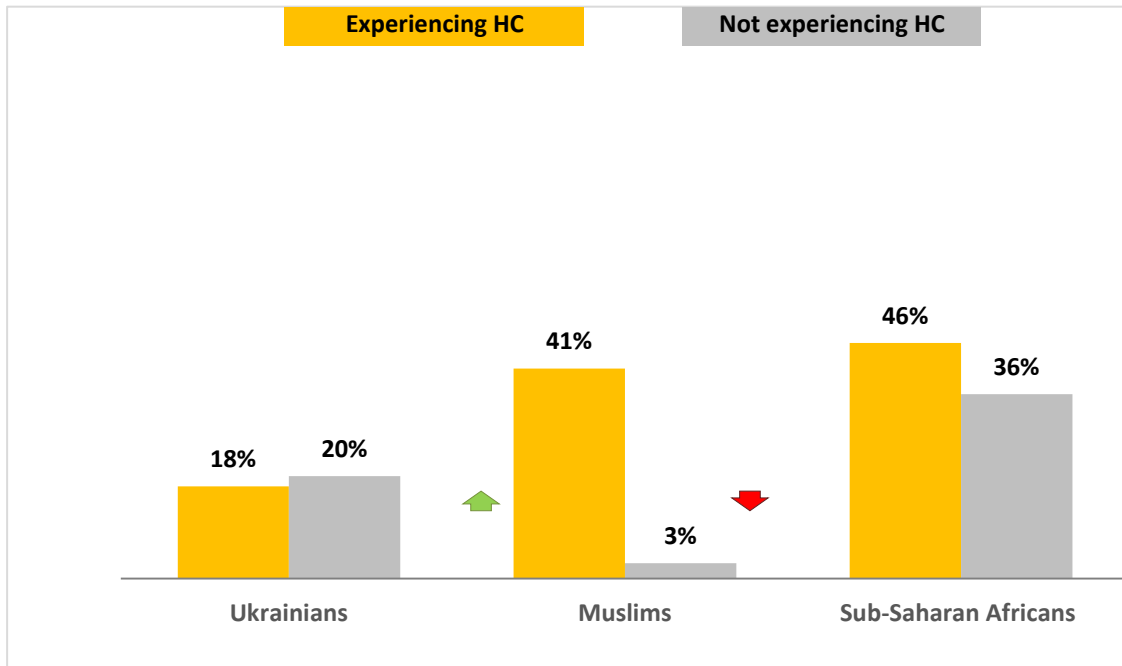
WB11. At any time in the past 12 months, have you done: Avoided wearing clothes associated with your ethnicity or religion? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  



Muslim and sub-Saharan African respondents said they often avoid revealing aspects of their physical appearance as a result of the hate crimes they had experienced. Ukrainians are considerably less concerned that their physical appearance will trigger hostility against them.

**Figure 15. Percentage of respondents who “always”, “often” or “sometimes” avoid exposing physical features associated with their ethnicity**

**Sum of “always”, “often” and “sometimes” answers**



WB11. At any time in the past 12 months, have you done: Avoided exposing features of your physical appearance, associated with your ethnicity? Base: Ukrainians N=273, Muslims N=194, Sub-Saharan Africans N=176.

Statistically significant differences between groups at confidence level of 0.05  

## Chapter 7: Identifying the needs of hate crime victims

As noted earlier, for victims to report a crime it is essential that they trust public institutions. Victims must be confident that the report will be handled with due seriousness, that the reporting person will be perceived as trustworthy, that officers will not display a hostile attitude towards them and that procedures will be efficient, short and accommodating of victims' needs, including the need to work.

The formative study revealed a lack of such trust among representatives of the communities surveyed, to the extent that they felt discouraged from contacting the police. Participants of the formative study expressed more confidence in the media, to whom they would be more likely to report a hate crime.

Such limited trust in the authorities may result from migrants' experiences in their countries of origin: *“Most of us come from the police-states where a contact with police or even with media is perceived as a threat. Sometimes when a stranger asks for a name, you may already feel frightened.”* [quotation from the formative study]

Hate crime victims very often receive inadequate support from the police when reporting an incident. At the same time, hate crime victims are less likely to request help as they are not aware of the support that they are entitled to.

Some migrants may be wary of government institutions because of negative experiences in their countries of origin. At the same time, their decision to immigrate to a particular country suggests a degree of trust in its institutions. If and when they experience a crime, the support they are provided as crime victims, how they are treated and the understanding they are shown can make or break their trust in the host country's institutions.

Majority of hate crime victims reported experiencing at least one symptom of PTSD exceeds (see Chapter 6: Identifying the impact of hate crime on victims, their families and communities). In extreme cases, PTSD can seriously impair a person's physical or emotional well-being. It is, therefore, essential that crime victims are provided with adequate counselling and informed of their right to access such psychological support. The police are responsible for informing victims of such support, although the work of victim support organizations to this end is also invaluable. Although many victims require support immediately after the event, PTSD symptoms very often appear only later (up to six months after the incident<sup>24</sup>), and a proper diagnosis can take at least a month. That is why it is essential that community organizations stay in touch with crime victims long after the event.

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<sup>24</sup> American Psychiatric Association, Diagnostic and Statistical Manual of Mental Disorders: DSM-IV-TR (4th edition), Washington DS 2000.

In addition to specialist medical support, such organizations can provide the contact and support needed for victims to overcome the trauma suffered.

Experiencing a hate crime has a very particular effect on victims' behaviour, often forcing them to change their routines in order to reduce the risk of exposure to events that led to the attack. This is a natural reaction, but one which can lead to unhealthy and excessive behaviours and cause them to withdraw from everyday life. Therefore, it is important that communities vulnerable to hate crime are advised about potential threats and provided practical recommendations on how to avoid such crimes.

Education is key to improving the situation of hate crime victims, including about the following:

- their rights and prerogatives (e.g., the legal regulations on what can and should be reported, what can be done in response to such crimes and the limits of self-defence);
- procedures for hate crime reporting (e.g., where to report and what information to provide);
- where to obtain the necessary language and legal support (e.g., non-governmental organizations); and
- where to obtain non-institutional help, especially as migrants may be more likely to turn to non-governmental organizations than to the police.

## **Conclusion: Measures to increase the hate crime reporting rate**

For the hate crime reporting rate to increase, comprehensive measures must be implemented that involve the victims, their communities and the institutions responsible for investigating and prosecuting such crimes and providing victim support.

The key reason why survey respondents chose not to report hate crimes to the police was that they considered it not worth reporting (26 per cent). Thus, education can help make both victims and potential victims, including all migrants, aware of the fact that hate crimes are not trivial incidents but are prohibited and punishable by law.

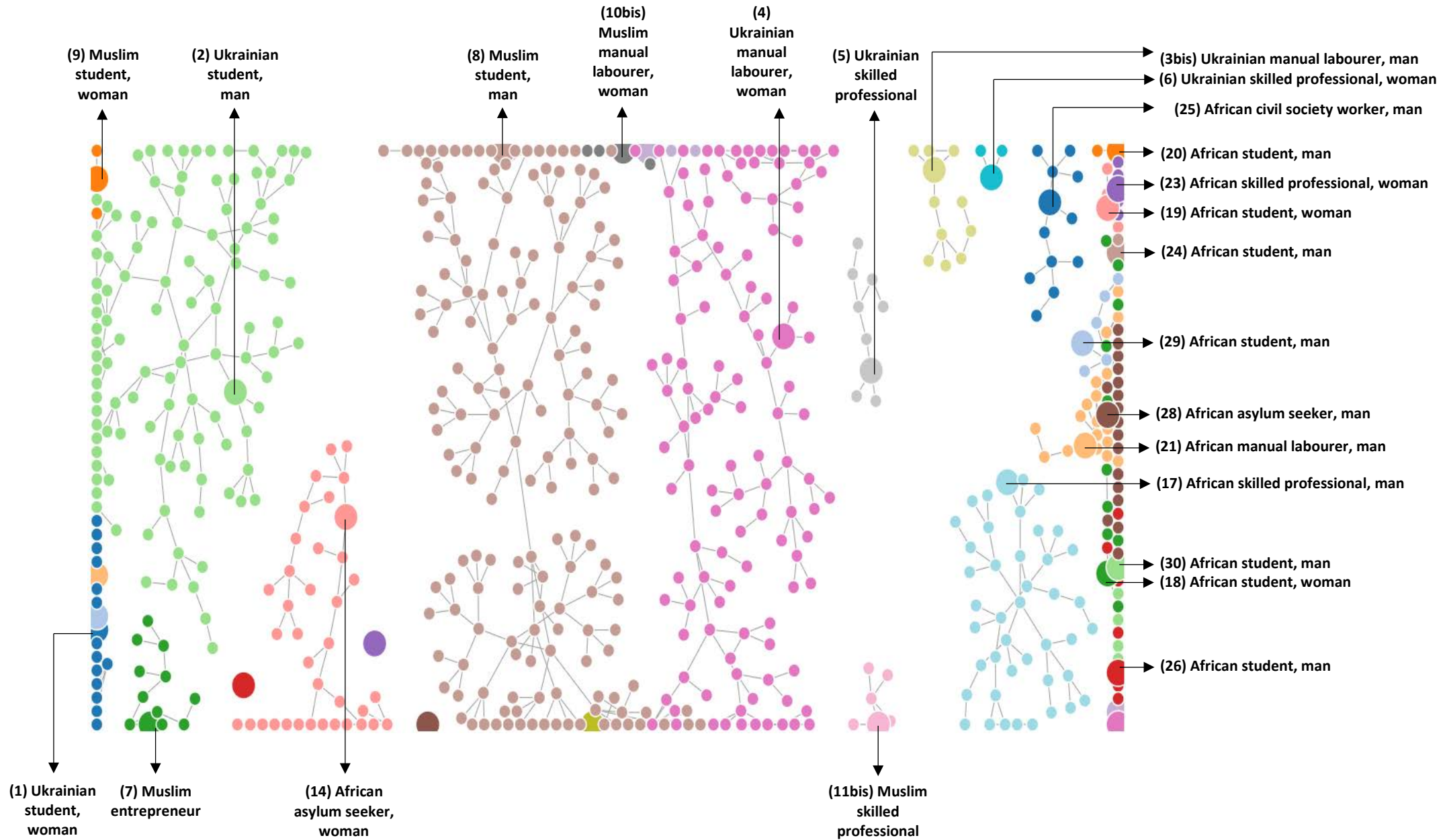
The survey also found that one in five victims (21 percent) believed they lacked the evidence to report a hate crime. Even in cases where the perpetrator cannot be identified, reporting hate crimes allows the police to gain a better picture of the scale of such incidents and to take preventive measures. For that reason, the importance of hate crime reporting for preventive purposes must be emphasized in communications aimed at encouraging victims to come forward. Media coverage of effective efforts to investigate hate crimes and prosecute the perpetrators can also encourage victims to report them to the police.

For such crimes to be treated seriously, it is also important to strengthen understanding among the officials responsible for tackling the problem. Such awareness-raising campaigns should initially target criminal and preventive police officers and those working in police stations.

Two thirds of respondents who did report such crimes (65 per cent) confirmed that they were able to file a complaint in the language of their choosing. Basic information on the support available was provided to just over half of victims on their first contact with the police (54 per cent). Providing information about the legal and language assistance available to hate crime victims is likely to considerably increase the reporting rate. Therefore, such information should be provided by the police, as well as by victim support organizations.

Concerns related to victims' lack of a regular residency status were rarely mentioned as a reason for not reporting an offence to the police. However, these concerns may be far more common, and it is possible that the true extent of this problem is contained in the percentage of respondents who chose not to answer the question (14 per cent). It is expected that the absence of a regular residency status poses a serious obstacle to hate crime reporting for many victims. Therefore, the legal regulations governing foreigners' residence in Poland should be analysed to ensure that their ability to report hate crimes and participate in criminal proceedings is not limited.

# Annex 1: Network chart



## Annex 2: Coupon

### *Invitation to participate in the Survey*

- **Why do we want to talk to you?**

We want to learn how often people such as yourself experience crime or mistreatment in Poland, particularly crime related to their ethnicity, religion or skin colour.

- **Why did you receive this coupon?**

The person who gave you this coupon took part in our survey. After the interview, they received 3 of these coupons to pass on to people they know - that is how we recruit participants.

- **Who conducts this survey?**

Survey is conducted by Ipsos on behalf of the OSCE Office For Democratic Institutions and Human Rights and the Office of the Commissioner of Human Rights of the Republic of Poland.

### *Turn over for more information*

- **What will the survey be like?**

The interview will take between 20 and 40 minutes. We will start and finish the interview by asking you some general questions about yourself, about your well-being, and to share some of your views on Polish society. We will then ask you whether or not you've experienced various types of crime here in Poland. If you have experienced crime, we will ask you some questions about what happened, and how it affected you.

The person who gave you this coupon can tell you more about the interview process.

- **What will you get in return?**

We offer incentives for the completion of the interview, as well as for recruiting new respondents. The person who gave you this coupon can tell you more about that.

- **How to participate?**

Please call or text (SMS) our co-ordinator at the number below and give them your coupon number. You can talk to them in Polish, English or Ukrainian. They will ask you a few questions and schedule an interview at a time that suits you best.

☐☐ +48 XXX XXX XXX

Coupon number / Numer kuponu:

### *Zaproszenie do udziału w badaniu*

- **Dlaczego chcemy z Tobą porozmawiać?**

Chcemy dowiedzieć się jak często osoby takie, jak ty, doświadczają przestępstw i dyskryminacji w Polsce, szczególnie przestępstw związanych z ich pochodzeniem etnicznym, religią i kolorem skóry.

- **Dlaczego otrzymałeś ten kupon?**

Osoba od której otrzymałeś ten kupon wzięła udział w naszym badaniu. Po ankiecie, otrzymała ona 3 kupony do przekazania swoim znajomym – w ten sposób rekrutujemy uczestników.

- **Kto prowadzi to badanie?**

Badanie realizowane jest przez Ipsos na zlecenie Biura Instytucji Demokratycznych i Praw Człowieka OBWE, oraz Biura Rzecznika Praw Obywatelskich.

### *Więcej informacji na odwrocie kuponu*

- **Jak będzie wyglądało badanie?**

Ankieta potrwa od 20 do 40 minut. Zaczniemy i skończymy rozmowę, zadając Ci kilka ogólnych pytań na Twój temat, o Twoje samopoczucie i niektóre poglądy na temat polskiego społeczeństwa. Następnie zapytamy Cię, czy doświadczyłeś w Polsce różnych rodzajów przestępstw. Jeśli doświadczyłeś przestępstwa, zadamy ci kilka pytań na temat tego, co się stało i jak to doświadczenie na Ciebie wpłynęło. Osoba, która dała Ci ten kupon, może powiedzieć Ci więcej o ankiecie i jej przebiegu.

- **Co otrzymasz w zamian?**

Oferujemy drobne wynagrodzenie za odbycie wywiadu, a także za zrekrutowanie nowych uczestników. Osoba, która dała Ci ten kupon, może powiedzieć Ci więcej na ten temat.

- **Jak wziąć udział?**

Zadzwoń do naszego koordynatora lub wyślij SMS pod numer wydrukowany poniżej i podaj swój numer kuponu. Możesz porozmawiać z nim po polsku, angielsku lub po ukraińsku. Koordynator zada Ci kilka pytań i umówi ankietę.

☐☐+48 XXX XXX XXX



Please call to schedule your interview before: / Proszę umówić wywiad przed:

### Annex 3: CHAID analysis of hate crimes experience

