

LGBT Hate Crime, Psychological Well-Being, and Reporting Behaviour: LGBT Community and Police Perspectives

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Table of Contents

Foreword	vi
Executive Summary	vii
Research Background	vii
Research Questions	vii
Summary of the Results	vii
Implications.....	ix
Conclusions.....	x
1. Introduction.....	1
1.1. Factors Predicting Crime Reporting.....	3
1.2 The Present Research	4
2. Research Methods	5
2.1 The AmsterdamPinkPanel.....	5
2.2 Survey Studies.....	5
2.2.1 Participants.....	5
2.2.2 Procedure and materials	7
2.2.3 Measures included in both Survey 1 and 2	8
2.2.4 Measures only included in Survey 1	9
2.3 Focus Group Study with LGBT Hate Crime Victims.....	12
2.3.1 Participants.....	13
2.3.2 Procedure and materials	13
2.4 Interview Study with LGBT Police.....	14
2.4.1 Participants.....	14
2.4.2 Procedure and materials	15
3. LGBT Hate Crime, Psychological Well-being and Behavioural Change.....	16
3.1 Experiences with LGBT Discrimination and Violence	16
3.2 Emotions During or Shortly After the Incident.....	19
3.3 Hate Crime and Psychological Well-being	22
3.4 Hate Crime and Consequences for Own Behaviour.....	23
3.5 Hate Crime and Coping Strategies	26
3.6 Summary, Conclusions and Implications.....	28
4. Incentives and Obstacles of Hate Crime Reporting.....	30

4.1	Reporting Behaviour after Incidents	30
4.2	Why <i>do</i> LGBT Report to the Police?	31
4.3	Satisfaction with how Police dealt with the Report	33
4.4	Previous Experiences with Hate Crime and Reporting	34
4.5	Reasons for <i>not</i> Filing a Complaint.....	35
4.6	Filing a Complaint vs. Reporting	36
4.7	Trust in Police, Communication, and Reporting Hate Crime	38
4.8	Hate Crime Experiences, Well-being, Trust and Reporting.....	42
4.9	Summary, Conclusions and Implications.....	42
5.	LGBT Community and (LGBT) Police Perspectives on Hate Crime Reporting.....	45
5.1	LGBT Community Perspective	45
5.1.1.	Familiarity with the Dutch LGBT unit Pink in Blue	45
5.1.2	Expectations among LGBT how police responds to hate crime report	48
5.1.3	Knowledge about procedures of criminal complaint	51
5.1.4	Knowledge about Filing Complaint vs. Reporting	51
5.2	Police Perspective	52
5.2.1	Experience with LGBT hate crime reporting.....	52
5.2.2	Familiarity with Pink in Blue.....	53
5.2.3	Procedures in dealing with hate crime incidents.....	54
5.2.4	Familiarity with protocols.....	54
5.2.5	Impact of hate crime incidents on victims	55
5.2.6	Crime report and coping with incidents.....	55
5.2.7	Incentives and obstacles of reporting hate crime.....	57
5.2.8	Police culture and reporting behaviour	58
5.3	Summary, Conclusions, and Implications.....	58
6.	Conclusions and Recommendations	62
6.1	LGBT Hate Crime, Psychological Well-being and Behavioural Change	62
6.2	Incentives and Obstacles of Hate Crime Reporting	63
6.3	LGBT Community and (LGBT) Police Perspectives on Hate Crime Reporting	64
6.4	A Final Note	65
	Bibliography	66
	Appendix I. Questionnaire Survey 1: EU LGBT Study on Reporting Hate Crime to the Police (June 2016).....	68
	Appendix II. Semi-structured Interview Scheme Focus Groups	89

Appendix III. Semi-structured Interview Scheme of Pilot Interview with LGBT Police	90
Appendix IV..... Semi-structured Interview Schemes of Studies with (LGBT) Police	92
Appendix V. Questionnaire Biographical Information (LGBT) Police Interviews.....	100
About the Authors.....	101

List of Tables

Table 2.1 Demographics on LGBT respondents in the two survey studies (Gender, both surveys; Education, only Survey 1; sexual orientation, only Survey 1)	6
Table 3.1 Correlations between avoidance emotions (fear, humiliation, disgust) felt during or shortly after a hate crime incident and change of behaviours (change of means of transport, going out, LGBT behaviour) on the long term.....	26
Table 3.2 Correlations between coping styles (individual, social support, avoiding others) and indicators of psychological well-being (life satisfaction, depression, stress)	28
Table 4.1 Correlations between coping styles (individual, social support, avoiding others) and indicators of psychological well-being (life satisfaction, depression, stress).....	40

List of Figures

Figure 1.1 LGBT respondents who felt discriminated against or harassed on the grounds of sexual orientation in the 12 months before the survey took place divided over country and LGBT group (%). Source: European Union Agency for Fundamental Rights, FRA, 2012.....	2
Figure 1.2 LGBT respondents reporting the last incident of violence in the 12 months before the survey happened partly or entirely because they were perceived to be LGBT, divided by country and LGBT group (%). Source: European Union Agency for Fundamental Rights, FRA, 2012.....	2
Figure 3.1 Respondents who indicated to have experienced LGBT hate crime in the past 12 months.....	17

Figure 3.2 Hate crimes divided by typology (percentages given refer to the percentages of the total respondents who indicated to have experienced LGBT hate crime in the past 12 months)	17
Figure 3.3 Experienced emotions (directed at the perpetrator or at one self) during or shortly after the hate crime experience)	19
Figure 3.4 Experienced general positive and negative emotions during or shortly after the hate crime experience.....	21
Figure 3.5 Well-being (measured by levels of life satisfaction, stress and depression) of individuals with and without experiences of hate crime in the 12 months before Survey 1 took place.....	22
Figure 3.6 Behavioural changes after experiencing hate crime (mean scores).....	24
Figure 3.7 Anticipated coping style with hate crime for all participants and separated for respondents with hate crime experiences in the past 12 months before Survey 1 (n = 48) and without hate crime experiences before Survey 1 (n = 243).....	27
Figure 4.1 LGBT who experienced hate crime in the 12 months before the survey and indicated (n = 60 in Survey 1, and n = 84 in Survey 2): the percentage of these LGBT who reported to have contacted the police or the LGBT unit Pink in Blue (PiB), the percentage who did not report on purpose, contacting PiB and contacting neighbourhood police in Survey 1 and Survey 2.....	30
Figure 4.2 Incentives for LGBT to report hate crime to the police (Survey 1).....	31
Figure 4.3 Evaluation of police functioning after reporting (Survey 1: n = 6)	33
Figure 4.4 Incentives for LGBT to report hate crime to the police divided over hate crime victims and non-hate crime victims (Survey 1; all the differences are statistically significant). 34	
Figure 4.5 Percentage of LGBT who would, respectively, report, file a complaint or do neither depending on the nature of the hate crime.....	37
Figure 4.6 Mean levels of trust (overall confidence, perceived engagement in countering LGBT hate crime, perceived fairness to LGBT and perceived effectiveness in dealing with LGBT hate crime) in the police and the police unit Pink in Blue (PIB).....	39
Figure 4.7 Mean levels of trust (overall confidence, perceived engagement in countering LGBT hate crime, perceived fairness to LGBT and perceived effectiveness in dealing with LGBT hate crime) in the police and the police unit Pink in Blue dependent on hate crime experiences.....	39

Figure 4.9 Associations between police communication of efforts to counter LGBT hate crime, trust in the police and intentions to file criminal complaints for individuals without hate crime experiences in the past 12 months (A) and with hate crime experiences (B).....	41
Figure 5.1 Percentage of LGBT in Survey 1 who indicates to know of the existence of the Dutch police LGBT unit Pink in Blue.....	46
Figure 5.2 Evaluation of performance of police and Pink in Blue in regard to LGBT hate crime (Survey 1).....	47
Figure 5.3 Expectations about procedures and aftercare of police after LGBT file a criminal complaint for LGBT with and without hate crime experiences (Survey 1; * indicates the result is statistically significant).	49
Figure 5.4 LGBT indicating the level to which they feel informed by police and Pink in Blue (Survey 1).	51
Figure 5.5 Percentage of LGBT that knows/does not know the difference between filing a complaint and reporting hate crime (Survey 1).	52

Foreword

One of the outcomes from this study is that hate crime should not be ignored and victims of LGBT related hate crime should not seek or be left in isolation. Instead, when a victim reports hate crime, police officers should acknowledge the complexity of emotions victims feel and show empathy when making up a criminal complaint. As one of the participants put it: *"Reporting does play a very important role [in coping with hate crime]. It depends on ten minutes and on what happens in those ten minutes. It makes a world of difference how this happens and how emotions are dealt with. There is a world of difference between an indifferent manner of dealing with the report and a manner that shows empathy"*.

While trust in the police (and in particular LGBT police units) is high, the procedure of filing a criminal complaint is experienced by many victims to be an emotionally “cold” process. An empathic concern is of great value in order to help hate crime victims to better cope with their experiences. This, in combination with a realistic expectation management about what the police can offer and what the police cannot offer is the way forward. The police should provide all means possible for LGBT hate crime victims to find suitable social support and encourage victims to cope with the hate crime instead of seeking social isolation. Good cooperation with municipalities, first line workers, and organizations that address and monitor hate crimes plays an invaluable role in this matter.

This report is the result of a one-year intensive cooperation with several partners including the LGBT police organization Pink in Blue (PiB; in Dutch: Roze in Blauw), the Dutch Police Academy, the COC Amsterdam and the AmsterdamPinkPanel. We would foremost like to express our thanks to the LGBT respondents who participated in the two survey studies and the focus group study and the police officers who participated in the interview study. Their participation made it possible to study in-depth a topic of deep complexity and sensitivity.

To conclude, we would like to express our thanks to the European Commission for financing this project (2015ISFP7) that helped to build (or strengthen) several bridges between victims of LGBT hate crime, the police force, and the research field.

The authors,

Amsterdam, December 2016

Executive Summary

Research Background

The results of the four studies presented in this report are the outcome of a one-year research cooperation between the LGBT police organization Pink in Blue (PiB, in Dutch: Roze in Blauw), the Dutch Police Academy, the COC Amsterdam and the AmsterdamPinkPanel.¹ The data of the studies were collected in the period December 2015 until June 2016. The results summarized in this report were presented at the first World LGBT Conference for Criminal Justice Professionals held in Amsterdam, the Netherlands, from Wednesday the 3rd to Saturday the 6th of August 2016.

Research Questions

The present study focuses on three questions that relate to antecedents and consequences of hate crime:

- 1) *How do experiences of hate crime and reporting hate crime to the police relate to the well-being of hate crime victims?*
- 2) *What possible incentives and obstacles can be identified that encourage or prevent LGBT from reporting hate crime to the police?*
- 3) *To what extend is there an overlap in police and LGBT perspectives on hate crime and hate crime reporting?*

Summary of the Results

- 1) *How do experiences of hate crime and reporting hate crime to the police relate to the well-being of hate crime victims?*
 - One in five LGBT in the Netherlands have experienced hate crime in the past twelve months before the studies while willingness to file a complaint is low (up to 10% only). This finding is in line with previous research findings in several Western countries.

¹ For more information see the website of the Dutch LGBT police unit *Pink in Blue*: <http://www.facebook.com/rozeinblauw.ams>; COC Amsterdam; LGBT organization in Amsterdam: <https://www.cocamsterdam.nl/en/over-ons> AmsterdamPinkPanel (at the moment available only in Dutch language): <http://www.amsterdampinkpanel.nl/>

- Experiencing LGBT-violence or discrimination results in significantly more feelings of depression and stress, and decreased life satisfaction.
- Those who file a criminal complaint expect recognition and empathy on the short term and feedback on the complaint on the long-term.
- Individual coping with hate crime and coping by seeking social support were the most effective manners in comparison to seeking isolation. Seeking social support was most strongly related to higher levels of life satisfaction, less stress and depression.

2) What possible incentives and obstacles can be identified that encourage or prevent LGBT from reporting hate crime to the police?

- Reasons NOT to file a criminal complaint are:
 - The incident is perceived not to be serious enough.
 - The expectancy that the police will not take the incident seriously.
 - Feelings of shame.
 - Fear that the perpetrator(s) discover(s) who filed a complaint.
- LGBT community members are realistic as they are aware of the fact that not all cases of hate crime can be solved. Importantly, being heard and being taken seriously are significantly more often mentioned as reasons to file a complaint compared to expectations that the police will solve hate crime cases.
- Knowledge of police procedures is generally low among the LGBT community. Greater knowledge of police procedures is associated with higher likelihood that criminal complaints will be made.
- Trust in the police is high, trust in the LGBT police unit is significantly higher.
- Having trust in the police is strongly related to willingness to file a complaint.
- Trust in the police and the LGBT police unit is significantly lower among individuals who experienced LGBT-related hate crime in the past twelve months compared to those who did not.
- Feeling well informed about what the police does to counter LGBT hate crime is not directly related to willingness to file a complaint, but only indirectly via increased trust.
- Experiencing hate crime results in lower levels of psychological well-being which, in turn, results in trust levels and lower likelihood of reporting hate crime.

3) To what extend is there an overlap in police perspective and LGBT community perspective on hate crime and hate crime reporting?

- LGBT community members perceive the process of reporting hate crime to be a cold process. When they would report they expect to be listened to, the hate crime to be recognised and some empathy to be shown by the officer taken in the report.
- Half of the LGBT indicate not to know the difference between filing a criminal complaint and reporting hate-crime.
- It is unclear, both for LGBT and police who is responsible for providing long-term social support.
- Only one in five LGBT indicates to feel well informed by police and LGBT police units.

Implications

The implications of these results are that:

- (1) Hate crime has a profound effect on psychological well-being on the short and longer term and result in behavioural changes on the short and longer term. Lower psychological well-being is also related to lower levels of trust in the police and less likelihood of reporting hate crime in the future. Initiatives to help victims cope better with hate crime are important, both from the victim as well as the police perspective.
- (2) Different coping styles can be distinguished with individual coping and seeking social support to be the most fruitful in terms of psychological well-being. Victims of hate crime should, therefore, be encouraged to seek social support.
- (3) Victims of hate crime experience a complex mixture of emotions which linger on also on the long term and can result in behavioural changes. Police officers who get in contact with victims would do well in better recognising the LGBT nature of the hate crime incident and show empathic concern.
- (4) Police and relevant organisations (first line workers, municipalities, organisations that register discrimination and hate crime) are recommended to work on further improving cooperation and communication to provide fitting assistance to LGBT hate crime victims.
- (5) The police needs to continue communicating with the LGBT-community to inform the community about their commitment and actions to counter LGBT hate crime and to gain trust in the LGBT-community.

- (6) The police needs to continue communicating with the LGBT-community to educate about procedural details. The likelihood to file criminal complaints increases when procedures are clear and realistic expectations are provided to the LGBT community.
- (7) The existence of LGBT police units is greatly appreciated by LGBT community members. Realistic expectations set by the police what and what not they can offer when individuals report hate crime will help to increase trust in the police and thereby increase reporting likelihood.
- (8) Informing the LGBT community about when and how to report hate crime (for statistics) or to file criminal complaints (asking for an investigation to be started) will also increase the likelihood victims will report incidents.

Conclusions

Reporting behaviour of hate crime was found to be low (up to 10%). Expectations that perpetrators will be caught, that or the case will be solved was considered less important compared to: (1) being taken seriously by the police and (2) the feeling that one has coped well with the incident. In that sense, reporting behaviour can be considered to be a valuable coping strategy, under the condition that police officers show empathy and respect for victims. Indeed, fear of secondary victimization (i.e., not being taken seriously) is a reason that was frequently mentioned for participants to not report to the police.

Noteworthy is that having experienced hate crime generally makes individuals less optimistic about the efficacy of reporting to the police. Victims of hate crime are less positive in regard to their expectations that perpetrators will be caught and they are also more likely to expect not to be taken seriously compared to LGBT individuals who have not experienced hate crime. This shows the importance that victims should be taken seriously and are met with empathy when they do report hate crime. This will heighten the probability that individuals will report again in the future. Also, as was pointed out several times in the focus group study, LGBT talk to their fellow LGBT and through their social network word will spread in the community, too. This may also motivate other LGBT hate crime victims to report (hate) crime including those LGBT that are not easily reached by police (think of minority groups or young LGBT).

Importantly, one in ten individuals who experienced hate crimes in the two survey studies indicated they did not contact the police on purpose for reasons of expecting not to be taken

seriously or because they thought that the police would not act. Other reasons that were mentioned were fear for retaliations or feeling ashamed. Feeling ashamed may play a particular important role for young LGBT who have not yet had their "coming out". In sum, victims of hate crime are not passive observers, they actively make a calculation whether or not it is worthwhile to report to the police. Gaining trust in the LGBT community, therefore should be one of the main objectives of the police in order to increase hate crime reporting.

The data showed that LGBT generally do show high levels of trust in the police, and in particular in the LGBT police unit Pink in Blue. Dutch LGBT generally have confidence in the police, perceive they can rely on the police, that police is fair towards LGBT (in comparison to heterosexuals) and police is effective in dealing with LGBT reporting hate crimes (e.g., respond quickly). But this assessment is not fully stable. Especially in regard to trust it was found that levels decrease after having experienced hate crime. This was found both for trust in police in general as well as trust in the LGBT police unit.

The data showed that trust is a strong predictor of whether or not individuals file a complaint. The results also showed that police communication (informing what the police does to counter LGBT hate crime) increases trust in LGBT and is an important strategy to increase the likelihood victims of hate crime will report to the police. The data indicated, however, that for victims of hate crimes there was no direct relation of police communication to reporting behaviour. Only if the communication increases trust in the police this was found to affect hate crime victim's report likelihood. This suggests that when developing communication strategies, victims of hate crime and their needs should be kept in mind (rather than a general LGBT population).

Why do experiences of hate crime reduce levels of trust in the police and reduce the likelihood to file criminal complaints? One important factor that was found in the present study is reduced psychological well-being. Experiencing hate crime has profound effects on psychological well-being. Lower psychological well-being (so higher levels of stress and depression) seems to negatively affect the image of LGBT hate crime victims have of the police and negatively influences their perceived effectiveness of reporting hate crime. The implications are that victims of hate crime should receive the necessary psychological support, not only for them to be able to cope with incidents, but also to increase the likelihood they will report hate crime in the future.

In sum, experiencing discrimination, threat or violence is associated with loss of control. Giving back this control to LGBT victims of hate crime by making reporting incidents easy and providing information how individuals can contact organisations for social or other support (including Pink in Blue when victims of hate crime want to report to the LGBT police unit) are the prime avenues to walk down. Not treating people who report as victims, but making sure to take reports seriously, showing empathy and perspective taking are mechanisms that should be employed and seconded by proper expectancy management.

1. Introduction

On June 24, 1973, 32 LGBT died in New Orleans (U.S.A.) after a gay lounge bar, the Up Stairs Lounge, in the French Quarter was destroyed by fire which was determined to be arson. Three victims were never identified, and several bodies were never claimed presumably because the families were too ashamed of the fact their relative was LGBT (CNN, June 19, 2016). More recently, the world was shocked again by a mass LGBT hate crime in Orlando, where an individual, presumably on extremist ideological grounds, killed 50 people and left 53 wounded in a gay Nightclub. This was both an act of terrorism and a hate crime shaking gay communities over the world (Alvarez & Pérez-Péna, June 12, 2016). These two incidents are two extreme examples of hate crime against LGBT. However, hate crime can come in many forms including being bullied, being excluded, name calling in the street, being spit upon. It does not always take the shape of incidents with many casualties, in fact, often hate crime occurs in situations where people are by themselves or are walking hand in hand in the street.

How often does hate crime occur? A large survey study (European Union Agency for Fundamental Rights, FRA, 2012; N = 93,079) including 28 EU countries showed that in the past 12 months before the survey took place, on average 47% LGBT had experienced discrimination (see Figure 1.1) and 59% indicated having experienced LGBT violence (see Figure 1.2).

Importantly, the EU LGBT survey also concludes that LGBT "rarely report discrimination or violence to the police or any other instance, mainly they believe nothing will happen or change if they report such incidents to the authorities". One in six LGBT (17%) reported incidents of hate-motivated violence, one in ten (10%) reported incidents of discrimination. This observation is in line with a series of studies on crime showing that reported crime is far below the actual occurring number of crime incidents (e.g., Carr, Napolitano, & Keating, 2007; Davis & Henderson, 2003; Fisher, Daigle, Cullen, & Turner, 2003; Goudriaan, Wittebrood, & Nieuwbeerta, 2006; Van Kesteren, Mayhew, & Nieuwbeerta, 2000; Van Dijk, Manchin, Van Kesteren, Nevala, & Hideg, 2005).

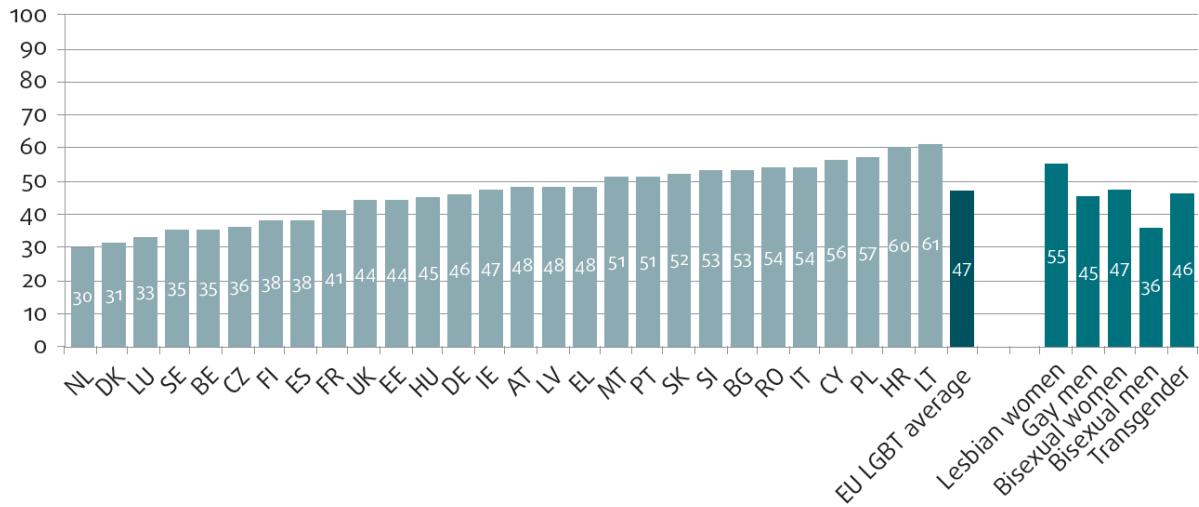


Figure 1.1 LGBT respondents who felt discriminated against or harassed on the grounds of sexual orientation in the 12 months before the survey took place divided over country and LGBT group (%). Source: European Union Agency for Fundamental Rights, FRA, 2012.

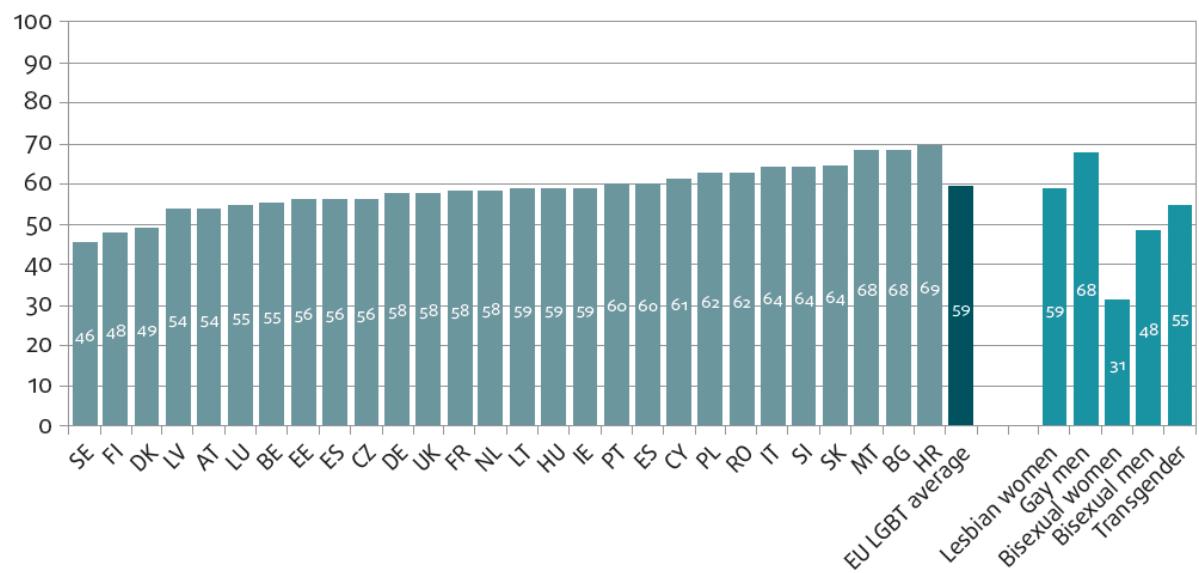


Figure 1.2 LGBT respondents reporting the last incident of violence in the 12 months before the survey happened partly or entirely because they were perceived to be LGBT, divided by country and LGBT group (%). Source: European Union Agency for Fundamental Rights, FRA, 2012.

Investigating antecedents and consequences of reporting hate crime is important as most of what the police know about the nature and extent of crime comes from the reports made by victims and witnesses of crime (Mayhew, 1993; Bennett & Wiegand, 1994). Or, as Hindelang and Gottfredson put it (1976): "Victims are the gate keepers of the criminal justice system". In addition, reporting hate crime may have positive effects on the victims' psychological well-being. However, surprisingly little research has focused on the question to what extent

reporting hate crime may result in positive well-being on the short and long term. This is a critical question as research has shown that LGBT hate crime results in more symptoms of depression, anger, anxiety and posttraumatic stress compared to other crimes (Herek, Gillis, & Cogan, 1999). A better understanding in what incentives or obstacles determine whether LGBT hate crime victims report or not can help improve police communication and, thereby, increase report likelihood.

1.1. Factors Predicting Crime Reporting

Based on EU surveys approximately 15-25% of people in the Western world are victims of crime, however, two thirds are not reported (Van Kesteren et al., 2000; Van Dijk et al., 2005). The likelihood that crime is reported to the police depends on a series of factors (Goudriaan et al., 2006). According to Goudriaan and colleagues crime features play a role (i.e., perceived seriousness of the crime) as well as characteristics of the victims such as age (older individuals are more likely to report crime), education (higher educated individuals are more likely to report), gender (female victims are more likely to report than male victims), marital status (one-person households are less likely to report than multi-person households), and ethnicity (immigrants are less likely to report crime). In addition, Goudriaan and colleagues found that neighbourhood characteristics play a role with more social cohesion and higher socio-economic disadvantage resulting in less likelihood of crime report (see also Slocum, Taylor, Brick, & Esbensen, 2010).

One factor that is likely to predict reporting behaviour is trust in the police (e.g., Bradford, Jackson, & Stanko, 2009; Goudriaan et al., 2006; Kääriäinen & Sirén, 2011). However, studies on this association have provided contradictory outcomes suggesting this association may be more complex than expected. For example, Goudriaan and colleagues did not find evidence that confidence in police effectiveness was related to higher crime reporting levels. A study in Finland by Kääriäinen and Sirén on trust in the police and reporting crime also did not find a significant association between trust in the police and reporting behaviour. While research in this domain is already scarce, research in the context of LGBT hate crime and the response to them is even less frequent. In the present research project we, therefore, take into account levels of trust in the police as well as in the LGBT police unit and examine how these trust levels are related to hate crime reporting likelihood.

1.2 The Present Research

The present study focuses on three questions that relate to antecedents and consequences of hate crime:

- 1) How do experiences of hate crime and reporting hate crime to the police relate to the well-being of hate crime victims?*
- 2) What possible incentives and obstacles can be identified that encourage or prevent LGBT from reporting hate crime to the police?*
- 3) To what extend is there an overlap in police and LGBT perspectives on hate crime and hate crime reporting?*

In this report, in Chapter 2 the methodology used to answer these questions is described. Following, in Chapter 3 an overview of the number of LGBT in our sample who experienced hate crime is provided and effects on their behaviour, as well as psychological well-being are discussed. Another question that is focused on in this Chapter 3 is how reporting hate crime can help LGBT hate crime victims cope with their experiences. In Chapter 4 possible incentives and obstacles are examined that encourage or prevent LGBT from reporting hate crime to the police. In Chapter 5 LGBT the views on hate crime as well as procedures involved in hated crime reporting are examined from an LGBT community and (LGBT) police perspective.

2. Research Methods

The findings presented in this report are based on results from four studies focused on the theme LGBT-violence and discrimination and reporting behaviour. In the studies a combination of qualitative methods (i.e., individual interviews, discussions in focus groups) and quantitative methods (surveys) was used. The majority of participants in the survey studies and all participants in the focus group study were members of a research panel called *AmsterdamPinkPanel* which will be explained next.

2.1 The AmsterdamPinkPanel

The *AmsterdamPinkPanel* is a panel that at the time of writing included 1543 LGBT participants from Amsterdam (50% of the participants) and other parts of the Netherlands. The panel is run by the University of Amsterdam and the COC in Amsterdam (Dutch organisation representing the LGBT community). Panel members frequently participate in research such as the yearly neighbourhood safety survey (first held in 2014, in October 2016 it will be held for the third time in a row). Participation is on a voluntary basis. All studies conducted with the *AmsterdamPinkPanel* are approved beforehand by the ethical committee at the Psychology Department of the University of Amsterdam. For the present study panel members were approached to participate in two survey studies and a focus group study which will be discussed next.

2.2 Survey Studies

2.2.1 Participants

Two survey studies were conducted to obtain an answer on our research questions (see Appendix I and II for the surveys used). The 390 participants in Survey 1 were all members of the *AmsterdamPinkPanel* and came from different parts of the Netherlands but mainly from the province Northern-Holland which includes the capital Amsterdam and the metropolitan area around it. The 279 participants in the (shorter) survey 2 were not (yet) members of the *AmsterdamPinkPanel* but came from the two north-eastern provinces in the Netherlands; Groningen and Drenthe. Those provinces are more rural in character, with Groningen being the largest city counting about 190.000 inhabitants. In Table 2.1 the demographics of participants (age, level of education, gender, sexual orientation) in both studies are given.

Table 2.1 Demographics on LGBT respondents in the two survey studies (Gender, both surveys; Education, only Survey 1; sexual orientation, only Survey 1)

Age	Mean (SD)	Minimum age	Maximum age					
Survey 1 (N = 390)	49.42 (14.22)	18	90					
Survey 2 (N = 279)	36.69 (14.55)	18	81					
Gender	Female	Male	Trans (male to female)	Trans (female to male)	Intersex	Queer	Did not specify	
Survey 1 (N = 390)	97 (24.9%)	259 (66.4%)	14 (3.6%)	11 (2.8%)	-	-	9 (2.3%)	
Survey 2 (N = 279)	134 (48%)	110 (39.4%)	6 (2.2%)	3 (1.1%)	2 (.7%)	4 (1.4%)	20 (7.2%)	
Sexual orientation	Lesbian	Homosexual	Bisexual					
Survey 1 (N = 390)	77 (19.7%)	229 (58.7%)	19 (4.9%)					
Survey 2 (N = 279)	-	-	-					
Education	Primary school	Secondary school	Low. voc. ed.	Interm. voc. ed.	Higher voc. ed.	University	Did not specify	
Survey 1 (N = 390)	1 (.3%)	34 (8.7%)	3 (.8%)	38 (9.7%)	124 (31.8%)	174 (44.6%)	16 (4.2%)	
Survey 2 (N = 279)	-	-	-	-	-	-	-	

Gender. In respect to gender, participants could indicate whether they were female, male, transgender male to female, transgender female to male. When individuals did not specify their gender "unspecified" was coded. As an indicator of education participants were

asked to indicate their highest completed level (primary school, secondary school, lower vocational training (in Dutch: LBO) intermediate vocational training (in Dutch: MBO), higher vocational training (in Dutch: HBO) and university. Not all the demographic variables that were asked for in Survey 1 were present in Survey 2 due to time restrictions. Information on sexual orientation and education levels were not available in Survey 2.

Age. In regard to age it can be seen that the participants in Survey 1 were, on average, older ($M = 49$ years) compared to Survey 2 ($M = 37$ years). Relatively more men than women participated in Survey 1. In Survey 2, relatively more women participated. The percentages of transgender were 7% and 3%, respectively. In Survey 2 the options Intersex and Queer were included which were opted by 2% of the participants.

Sexual orientation. Sexual orientation was examined only in Survey 1 by asking participants who they preferred to have sexual relations with; men, women, or both men and women. The answers on this question was then compared to the gender of participants. The majority of participants in Survey 1 were homosexuals (59%). Twenty percent of the participants in this study were Lesbian, and 5% were bisexual.

Education. Educational level was only asked for in Survey 1. The results reveal that the level of education in our samples was quite high, with 32% and 45% of the participants indicating to have completed higher vocational education and university education, respectively.

2.2.2 Procedure and materials

Survey 1 was conducted in July 2016 and Survey 2 in June 2016. The survey studies were conducted using the Qualtrics online survey programme. Participants received an online link through which they could access the survey. Ethical permission was obtained beforehand from the ethical board of the Psychology Department at the University of Amsterdam.

Participation was on a voluntary basis. Before starting the surveys, respondents read a description of the research project and were explained that participation was on a voluntary basis and anonymous. They could then give their informed consent. After the study was complete participants received feedback on the results in the form of a summary. The survey materials are given in Appendices I and II and are available on request to the authors.

2.2.3 Measures included in both Survey 1 and 2

Below follows an overview of the measures that were included in both Survey 1 as well as Survey 2 that are relevant for this report. In both surveys, some questions were only asked to those individuals who reported to have experienced LGBT hate crime in the period of 12 months before the survey took place. This is indicated below for each scale.

Experiences of hate crime (all participants). Participants in both surveys were asked to indicate whether they experienced unsafe situations over the past 12 months that they attributed to their sexual orientation. Those who indicated to have experienced hate crime in the past 12 months were then presented with a range of events. Participants could indicate whether they had experienced such events. These included name-calling, being pushed, experiencing a hostile situation, being personally threatened, being kicked or beaten, being spit upon. Participants were also given the opportunity to write down other experiences of LGBT hate crime or discrimination. Following, participants who indicated they had had such experiences were asked to think of the most serious incident in the past 12 months. They then answered a range of questions about this incident which are outlined below.

Emotions (only victims of hate crime). Participants in both surveys were asked to indicate the emotions they felt during or shortly after the incident. Examples of these emotions were fear, helplessness, anger, disgust, shame. Answers could be given on an 11-point Likert scale ranging from 0 (= I did not have this feeling) to 10 (= I strongly felt this).

Reactions to the incident (only victims of hate crime). A division was made between a reaction on the short term, that is immediately or shortly after the incident and reactions at a later point in time (for example the day afterwards). We hereby asked for a range of reactions on that moment including reacting verbally (talking back), fighting back, running away, asking others for help, ignoring the incident, calling the police, or doing nothing. Reactions that were asked for at a later moment included talking with friends, talking with nobody, reporting to the police, not reporting to the police on purpose, reporting to an organization (i.e., *Meldpunt Discriminatie*; an organization that files incidents of discrimination; the police, the LGBT police unit *Pink in Blue*, the COC organization representing LGBT in the Netherlands), contacting the press, putting a message on social media (Facebook, Twitter). Participants could give multiple answers.

Reasons for not filing a complaint (only victims of hate crime). When individuals reported *not* to have filed a complaint to the police on purpose they were asked for the reasons why not. These included statements like "thinking that the incident was not serious enough to file a complaint", "thinking the police would not take them seriously", "feeling ashamed", "being afraid perpetrators would discover who filed a complaint". Participants could also write down other reasons if they wanted to.

2.2.4 Measures only included in Survey 1

In addition to the measures above, in Survey 1 a range of additional questions that are relevant to the present research report were asked. These are described below.

Satisfaction with how police dealt with the report (only victims of hate crime). When individuals reported to have filed a complaint to the police, they were asked about how they experienced the police dealing with the report. Seven questions were asked such as "I felt I could count on the police" and "I felt the police dealt with me with respect". Answers were given on a 5-point Likert scale ranging from 1 (= disagree completely) to 5 (= agree completely). In addition, on two separate items, participants could indicate their satisfaction with their experience with the police on a 5-point Likert scale ranging from 1 (= completely dissatisfied) to 5 (= completely satisfied) and whether they would report again.

Consequences for own behaviour (only victims of hate crime). A series of behaviours were presented to examine behavioural change as a consequence of the hate crime incident. Example items are "I choose different means of transport (e.g., taxi instead of a tram)" and "I adapt my behaviour to be less recognizable as LGBT". Answers were given on an 11-point Likert scale ranging from 0 (= not at all) to 10 (= completely).

Anticipated coping strategies (all participants). The extent to which LGBT considered they successfully could cope with hate crime was measured by Amirkhan's (1990) Coping Strategy Indicator. This measure distinguishes between three forms of coping:

- 1) *individual coping* (2 items, $r = .42$, $p < .001$, an example item is "I would try to find a solution for myself to deal well with it");
- 2) *active seeking support with others* (3 items, alpha = .72, example item is "I talk with other people to feel better");

3) *avoiding others after experiencing hate crime* (3 items, alpha = .64, example item is "I avoid other people").

Specifically we asked participants how they deal in general with LGBT related violence or discrimination. Those participants who did not experience hate crime in the 12 months before the survey were asked to imagine how they thought they would cope with it. Answers were given on a 5-point Likert scale ranging from 1 (= disagree completely) to 10 (= agree completely).

Psychological well-being (all participants). Three scales were included to capture psychological well-being:

1) The *satisfaction with life scale* was used which was based on the measure developed by Diener, Emmos, Larsen, and Griffin (1985). The scale consisted out of five items which could be answered on a scale ranging from 1 (= do not agree at all) to 5 (= agree completely). An example item is "I am satisfied with my life". The scale had a good reliability (alpha = .88).

2) The PHQ-8 (Kroenke, Strine, Spitzer, Williams, Berry, & Mokdad, 2009) was used to examine *current levels of depression*. Participants were asked to indicate how often they experienced certain problems during the past two weeks. This scale included eight items, an example item is: "During the past two weeks I experienced difficulties to fall asleep or sleeping too much". Answers could be given on a 4-point Likert scale ranging from 1 (= not at all) to 4 (= almost every day). The scale was found to be reliable (alpha = .88).

3) The third scale measured levels of stress with 14 items from the global measure of stress by Cohen, Kamarck, and Mermelstein (1983). Participants were asked to indicate how often during the past month they felt in a certain manner such as "feeling nervous and stressed" or "felt out of control in regard to important matters in life". Answers could be given on a 5-point Likert scale ranging from 1 (= never) to 5 (= very often).

Trust in the police and Pink in Blue (all participants). Trust in the police and the police LGBT unit *Pink in Blue* was measured by five scales asking about overall confidence, police community engagement, police fairness, police effectiveness, and feeling informed (Hohl, Bradford, & Stanko, 2010). The questions were asked separately for the police force in general and specifically the *Pink in Blue* unit.

1) *Overall confidence* was measured by 1 item: "Taking everything into account, how good a job do you think the police / *Pink in Blue* are doing in dealing with LGBT hate

crime?). Participants could answer on a 5-point-Likert scale ranging from 1 (= very bad) to 5 (= very good) or indicate they did not know.

2) *Police LGBT community engagement* was measured by 4 items. An example item is "LGBT can rely on the police / *Pink in Blue* when they need them". Answers could be given on a scale ranging from 1 (= do not agree at all) to 5 (= agree completely). The scales had a very good reliability (alpha = .96 for police, .96 for *Pink in Blue*).

3) *Police fairness* was measured by four items including "The police / *Pink in Blue* treats LGBT equally well as heterosexuals". Answers could be given on a scale ranging from 1 (= do not agree at all) to 5 (= agree completely). The scales also had a very good reliability (alpha = .94 for police, .97 for *Pink in Blue*).

4) *Police effectiveness* was asked by six questions. Examples are: "The police / *Pink in Blue* responds quickly to reports of LGBT hate crime", "The police shows understanding to victims of hate crime". Answers could be given on a 10-point Likert scale ranging from 1 (= not good at all) to 10 (= very good) or could indicate they did not know. For further analyses the scale was recoded into a 5-point Likert scale. The scale also had a very good reliability (alpha = .96 for police and .97 for *Pink in Blue*).

5) *Police communication* was measured by one item: "How well informed do you feel about what the police / *Pink in Blue* have been doing over the last 12 months?" (Hohl et al., 2010). Answers could be given on a four-point-Likert ranging from 1 (= I am reasonably well informed) to 3 (= I am not at all informed). This item was reversed scored so that higher scores indicated participants feeling well informed.

Expectations among LGBT how police responds to hate crime report (all participants). Participants were asked to imagine they would report an LGBT hate crime incident. They could then indicate how they would expect the police to deal with such a report. Seven statements were included such as: "I would expect the police to give information about the procedure of investigation" and "I would expect the police to provide information after some time about the investigation". Answers could be given on an 11-point Likert scale ranging from 0 (= not at all) to 10 (= absolutely) or participants could indicate they did not know.

Knowledge about procedures of criminal complaint (all participants). Knowledge about police procedures was measured by asking participants whether they knew the difference between filing a complaint and reporting hate crime. They could answer only with

"yes" or "no". In the Netherlands, a **report of hate crime** is not followed by a criminal investigation but the incident is entered in a database. In contrast, a **criminal complaint** is presented to a magistrate who reviews it to determine whether sufficient cause exists to issue an arrest warrant.

Intention to report or file a complaint (all participants). To examine whether reporting behaviour depends on the nature of the hate crime, participants were presented with 11 examples of hate crime incidents (i.e., calling names, gossip, being threatened, sexual intimidation etc.). They were then asked whether they would report the hate crime, file a criminal complaint, or do both.

Intention to report hate crimes (all participants). Intention to report hate crime was measured by five items, for example: "I would report an experience of LGBT hate crime". Answers could be given on a 5-point Likert scale ranging from 1 (= disagree completely) to 5 (= agree completely). The scale was found to be reliable ($\alpha = .77$).

2.3 Focus Group Study with LGBT Hate Crime Victims

A focus group study was conducted with 27 LGBT (two lesbians, 19 gays, four bisexuals and two transgender) who had previously indicated to have experienced LGBT-discrimination and/or violence in the past. The focus groups were guided by the first author of this research report. The focus groups aimed at the question how LGBT individuals perceive the Dutch police in general and the police LGBT unit *Pink in Blue*. In addition, it was investigated how experiences with LGBT hate crime or discrimination are dealt with psychologically at the short and long term, to what extent coping processes are related to reporting to the police, and how procedures of reporting could be improved. Specifically, the following research questions were addressed:

1. To what extent are participants familiar with the police LGBT unit *Pink in Blue*?
2. How do experiences with LGBT-violence and discrimination influence individuals' psychological well-being (i.e., experienced stress, depression) and behaviour (i.e., changes in behaviour like holding hands with a partner or not, avoiding unsafe areas). A distinction will be made in the impact on the short (at the moment it happened and the days afterwards) as well as on the long term (a month after the event occurred or on the longer term).

3. To what extent does reporting incidents help in coping with the event?
4. To what extent does police support help in the coping process?
5. Why or not do individuals report their experience or called for criminal proceedings against the perpetrator(s)?
6. What can be improved in the reporting process?
7. How can people be encouraged to report these incidents?

2.3.1 Participants

A request was sent to members of the *AmsterdamPinkPanel* to participate in the focus group study. The total number of participants in the *AmsterdamPinkPanel* was 1226 at the time the study was conducted. Only those members who had indicated in an earlier survey to have experienced LGBT-related violence or discrimination in the past were approached ($N = 492$; 41% of the total sample). A total of 27 individuals agreed to participate in the study (5% of the total number of individuals). Some panel members who withheld from participation wrote that they did not want to participate because they found it difficult to talk about their experiences and did not want "to relive them again".

The average age of the 27 participants was 52 years ($SD = 12.91$, minimum 21 and maximum 69 years). In regard to sex, there were 2 transgender participants (8%; one male to female, and one female to male), 3 female participants (10%) and 22 male participants (82%). The sample was relatively highly educated including 16 participants who passed university (59%), 9 passed the university of applied science (33%), one participant had completed high school (at the level allowing access to university) at the time of the focus group and one individual did not specify his/her educational background.

2.3.2 Procedure and materials

Participants were invited at the University of Amsterdam to participate in the focus group studies. Seven focus groups were organised ranging from 2 to 5 participants. In addition, one individual interview was organised. The participants volunteered to participate and were given the opportunity to have travel expenses reimbursed. Beforehand ethical approval was obtained from the University of Amsterdam ethical board of the Department of Psychology. The first author led the focus groups and conducted the interview. The focus group was prepared using a semi-structured interview outline (see Appendix II).

The focus groups were transcribed by the first author and analysed by the first author. Afterwards, the two authors of this report together discussed one of the coded transcriptions to discuss common themes. The first author then coded the remaining seven transcribed focus groups using these themes. Examples of coded themes were how respondents coped with hate crime experiences and how they experienced the procedure of reporting to the police.

2.4 Interview Study with LGBT Police²

This study was conducted to study the police perspective on LGBT hate crime, to examine police protocols in regard to LGBT hate crime and to explore whether differences exist in regard to how LGBT and non-LGBT police deal with hate crime reporting. It is important to obtain the police perspective in addition to the LGBT community perspective to examine possible differences in viewpoints toward hate crime and hate crime reporting.

2.4.1 Participants

The participants in this study were seven LGBT police officers, seven non-LGBT police officers and two experts (one LGBT police officer and one non-LGBT police officer) working at the Dutch LGBT police unit *Pink in Blue*. The respondents had different functions in the police force. These included three principal agents ("hoofdagent" in Dutch), seven police brigadier ("brigadier" in Dutch), and four police inspectors ("inspecteur" in Dutch). The functions of these respondents included coordinator of Intakes and Services, community police officer ("wijkagent" in Dutch), and chief of operations (OPCO; "Operationeel Commandant" in Dutch). All participants came from the Amsterdam region (Centre-Nord of Amsterdam: four respondents; Centre-East of Amsterdam: three respondents; Centre-South of Amsterdam: three respondents; Centre-West of Amsterdam: four respondents). In addition to these interviews, before the actual interview study started, the first author or this report and one of the students from the Dutch Police Academy (L.R.) conducted two exploratory interviews with 2 members of the Dutch police unit *Pink in Blue*.

² This study was conducted with Margriet Peters, Alexander te Kieft, Laurien Ruigrok, and Koen Geijzen (at the time of the study all were associated with the Dutch Police Academy).

2.4.2 Procedure and materials

Before the interview study started, in March 2016 the first author and one of the students from the Dutch Police Academy (L.R.) each conducted an exploratory interview with a member of the Dutch police unit *Pink in Blue*. In these two interviews first information was gathered about the *Pink in Blue* unit in particular (history, goals of *Pink in Blue*, procedures). These interviews were important in developing the interview scheme that was used in the main studies. The interview scheme of this pilot study is given in Appendix III.

Interviews were conducted between April and July 2016 by three students of the Dutch Police Academy. Semi structured interview scheme were used. The interview schemes as well as the biographical questionnaire are given in Appendices IV and V. As described above, respondents were diverse in terms of functions within the police unit. This was opted for in order to have a sample representing the different functions in the police force. The respondents were approached with the request to participate in an interview study part of a larger LGBT hate crime study. Seven of the respondents were LGBT themselves. By selecting LGBT and non-LGBT police officers greater insight in possible similarities and differences can be obtained.

Duration of each interview was about one hour and was voluntary. Respondents completed an informed consent form. In the interview study questions were asked related to three themes:

- Coping with LGBT hate crime
- Willingness to file a complaint
- Reporting process (protocols, improvements)

The students of the police academy transcribed all interviews and coded two interviews together. This was then discussed in a group together with the supervisor from the police academy and the first author of this report. The students then used the improved coding scheme to analyse the remaining 12 interviews.

In the next Chapter the relations between LGBT hate crime, psychological well-being and behavioural change are examined.

3. LGBT Hate Crime, Psychological Well-being and Behavioural Change

Two surveys were conducted to investigate the number of participants that experienced hate crime in the period of 12 months before the survey was held. Participants were first explained what was understood with LGBT discrimination (verbal acts based on LGBT group membership including name calling, threats, rejection of a job or internship) and LGBT violence (physical acts of violence including kicking, hitting, spitting, sexual harassment). Those participants who indicated to have had experienced discrimination were asked to indicate what kind of experiences they experienced, what emotions they felt during or shortly after the event.

To examine further the effects of hate crime on psychological well-being of LGBT in the survey studies, measures of self-esteem, efficacy, emotions, life satisfaction, depression, and experienced stress were included. In addition to the survey data, data from the focus group study will be presented to provide a more in depth evaluation of the extent to which hate crime affects LGBT.

Third, it is examined how reporting hate crime can influence hate crime on the long term. The quantitative survey data allows for a direct comparison between individuals who reported hate crime and those that did not. However, due to the low number of participants who reported hate crime, this section will rely mainly on the focus group data of LGBT participants. In addition, to answer this question also the police perspective is taken into account. The interviews taken with LGBT and non-LGBT police are an additional valuable source of information to answer this question.

3.1 Experiences with LGBT Discrimination and Violence

In the two surveys, respectively 60 of the 390 participants (15%) and 84 of the 286 participants (29%) indicated to have experienced LGBT-related violence and/or discrimination in the past 12 months (see Figure 3.1).

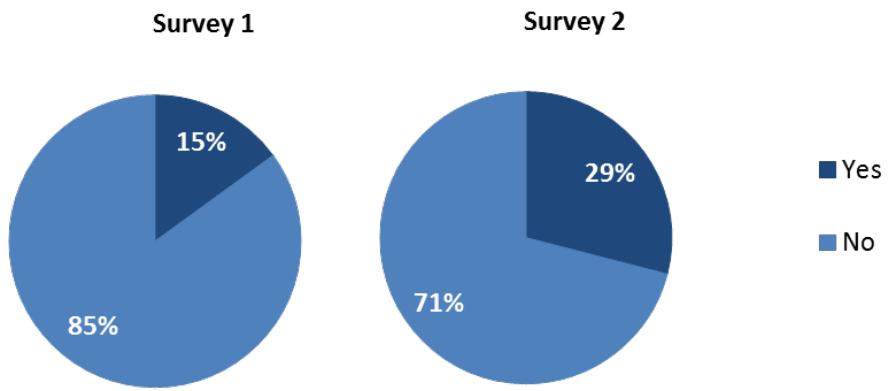


Figure 3.1 Respondents who indicated to have experienced LGBT hate crime in the past 12 months.

If we examine the incidents more closely depending on type it can be seen in Figure 3.2 that most of the experiences with hate crime were non-verbal. One in five of the participants in the surveys who indicated to have experienced hate crime said they had been pushed or touched and one in ten was spit upon.

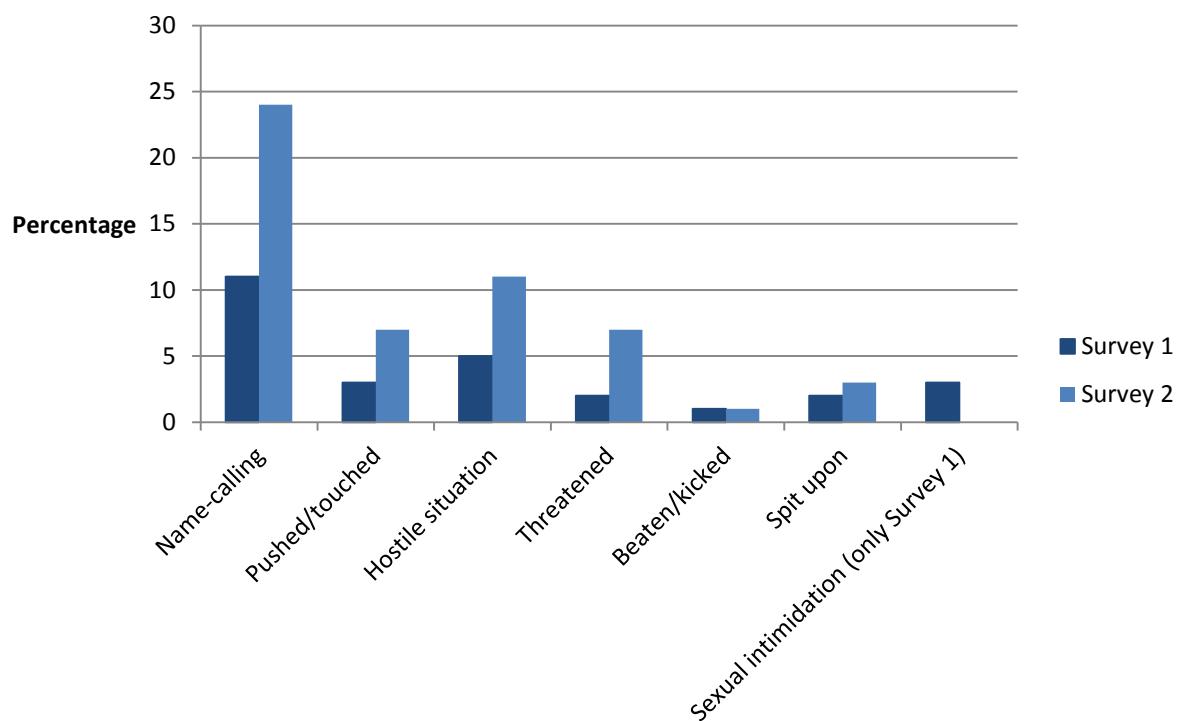


Figure 3.2 Hate crimes divided by typology (percentages given refer to the percentages of the total respondents who indicated to have experienced LGBT hate crime in the past 12 months).

In terms of emotional reactions often a mixture of emotions are felt during a hate crime experience and shortly afterwards. Several participants in the focus groups report feelings of surprise and disbelief:

"I was walking with my boyfriend hand in hand through a shopping street [...] some guys in the street started yelling at us and starting to follow us in the shops. In one of the shopping streets we asked security to help us so we could go home normally. The security talked to the guys and told us we could safely go. Walking home we joked about it and suddenly, close to our house, one of the guys came running at us and started beating us. It was during the day and in a residential area. It was surreal [...] Black eye, nose bleeding, it could have been much worse."

(Focus group study, gay participant)

As becomes evident from this respondent, an experience of hate crime often results in feelings of disbelief. Surprise and disbelief was also mentioned by the following participant in the focus group study:

"Yes, it was in [name of a city in the Netherlands], we were threatened. I walked arm in arm with a friend in the street and as far as I know this friend was not even homosexual. And I remember we were afraid, but not that much. We were just thinking: we are walking here, what is this all about? We could have been beaten up but that did not happen. I do think we let go of each other but I am not even sure anymore. We were just astonished that this happened, like what is this and why should this happen?"

(Focus group study, gay participant)

In the next section we focus more closely on what different emotions are experienced during or shortly after a hate crime experience.

3.2 Emotions During or Shortly After the Incident

In the questionnaire a distinction is first made between emotions directed at the perpetrator and emotions directed at one self. The results reveal that a mixture of negative emotions is experienced directed at the perpetrator (Figure 3.3). Participants indicate to experience most strongly feelings of anger, irritation and hostility. Hate, disgust and contempt seem to be less strong. It is likely that the kind of emotion that is felt is strongly dependent on how the hate crime is experienced. Experiences of hate crime that are evaluated more serious are also likely to invoke stronger negative emotions such as hate and contempt. Hate crime that is experienced as less serious are likely to be associated with less negative emotions such as anger and irritation.

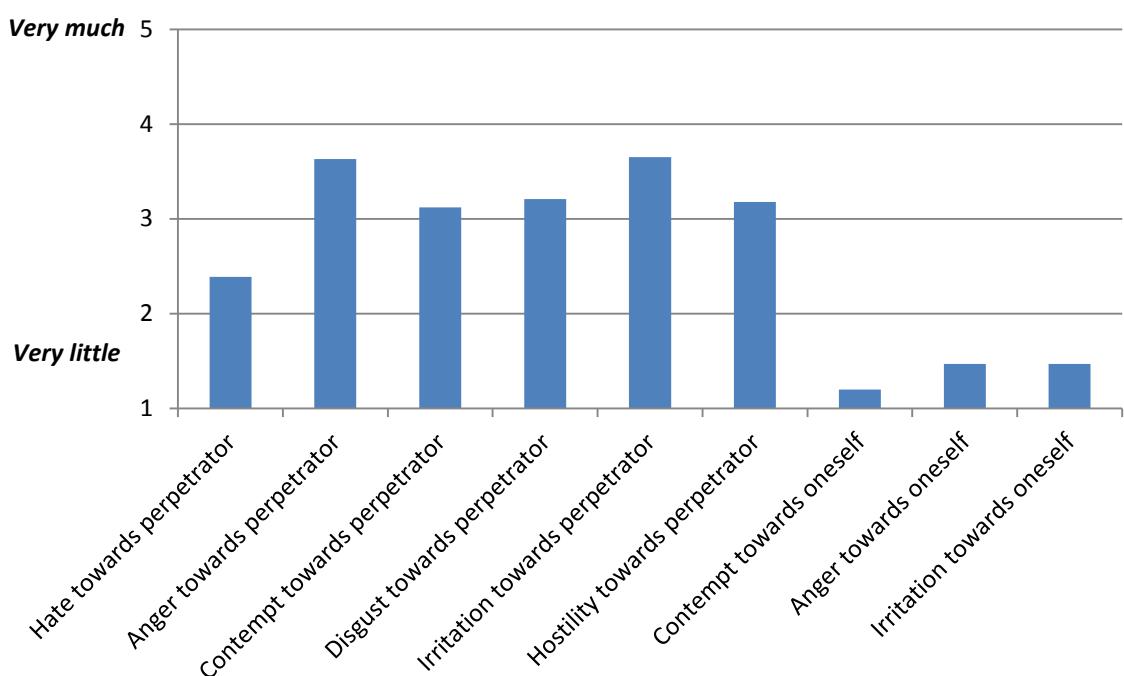


Figure 3.3 Experienced emotions (directed at the perpetrator or at one self) during or shortly after the hate crime experience).

Another observation that can be made is that there are negative emotions that are directed at oneself such as anger and irritation. These levels are low in the survey data, but discussions in the focus groups do suggest that these self-directed emotions can have quite some impact also on the longer term:

"One event was close to my house. The perpetrator lived in the same building as I did. I did not know him and was convinced he did not live in the building [when I saw

him]. My boyfriend and me left the building and we just closed the door. And he started yelling "you dirty gay!" and a lot of other things. Because it happened at my doorstep I felt VERY frightened [...] He also kicked my bicycle. And then I felt I had to flee, I was just very frightened. And five minutes later I felt it was very weak of myself that I had not, I don't know, yelled back or something. And that feeling still dominates. I know that if it will happen that I will be afraid AGAIN, and that I want to run away AGAIN. But I DO think that you should confront a person like that. Not necessarily by yelling back, but by starting a discussion or something like that. But then again I am afraid it will run out of hand so I will walk away after all. In relation to the perpetrator it is a feeling of anger that dominates. A situation like that which has NOTHING to do with homosexuality [...] and the subsequent reaction which connected it to my homosexuality. I just was baffled by it."

(Focus group study, gay participant)

For this participant it was, besides a sense of disbelief, a mixture of fear, a mixture of irritation and anger at himself, and a sense of anger and irritation directed at the perpetrator. Even if victims want to ignore the event, it just seems to linger on on the long term, the memory of the event and not acting on the insult create feelings of frustration and self-blaming. Also incidents involving no physical violence such as name calling can leave an impression on victims:

"I experienced being called names in public streets several times throughout the years. [...] Once I turned around on my bicycle and asked: "Did you realise what you just said? I just wanted to say I was hurt by that!" That's it. And then I cycled onwards. I liked that, it was short, powerful, and it was enough; I did not want to do more with it. But I want to make people conscious about what they say."

(Focus group study, gay participant)

This excerpt is another example of the fact that victims of hate crime may want to do something to deal better with the negative feelings they experience after the event. Indeed, as shown in Figure 3.4, besides fear and humiliation, victims a range of emotions are reported

that are associated with making a stand and opposing the perpetrator. Several victims report they actually feel proud, strong, alert, and/or determined.

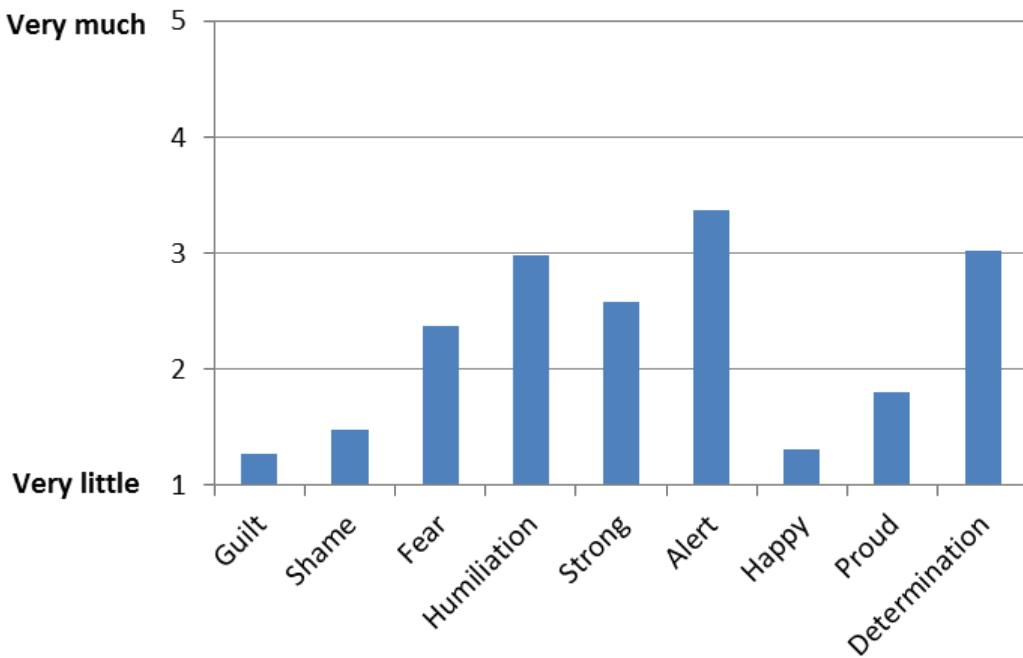


Figure 3.4 Experienced general positive and negative emotions during or shortly after the hate crime experience.

Indeed, hate crime can result in a feeling of determination to counter the injustice a victim experienced. Some LGBT show great resilience and are prepared to confront the perpetrator:

"Yeah, discrimination, hate crime, I don't feel it like that. You know, I practise a lot of sports and you get, well I wouldn't like to say a VERY confident attitude, but you do get an attitude that signals that I won't take a detour for anybody. What you said: "I would take a detour", I would never do that! Like I would take a detour for somebody standing in an alley. Don't be ridiculous!"

(Focus group study, homosexual participant)

This male participant expresses quite some confidence and he points out that he feels strong because he does a lot of sports. Not only male, also female participants indicated signs of resilience and being motivated to confront a perpetrator. This is illustrated by the experiences of the following female participant in the focus group study who was in conflict with a male individual living in the same house as she did:

"One of the men, he is gay, he is lonely, and has a GREAT DISLIKE for people like me [...] He ran down the stairs and kicked me very hard resulting in a bruised leg. [...] The other man hit me in the eye [...] I really felt like beating these men up. I contacted ALL official organisations that could help me. I wrote a letter to the mayor. In the long term: a post-traumatic stress disorder and depression. This is very, very serious."

(Focus group study, lesbian participant)

This female also responds a mixture of emotions, but most strongly she shows a strong determination to confront the perpetrators with their actions. In this excerpt it also becomes evident that she psychologically suffered from the incidents on the long term. She was diagnosed with a post-traumatic stress disorder and with depression. As will be shown in the next section, hate crime can have profound negative effects on quality of life of LGBT.

3.3 Hate Crime and Psychological Well-being

Levels of psychological well-being were measured in Survey 1. The findings point out that compared to individuals who had not experienced hate crime, individuals who did have experiences with hate crime show significantly lower levels of well-being (Figure 3.5).

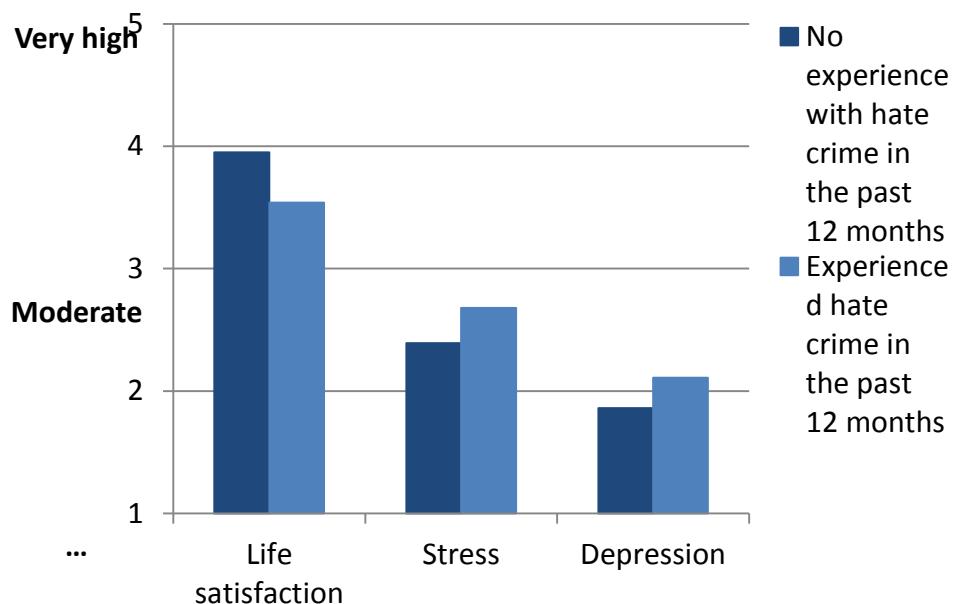


Figure 3.5 Well-being (measured by levels of life satisfaction, stress and depression) of individuals with and without experiences of hate crime in the 12 months before Survey 1 took place.

More concretely, experiences with hate crime in the past evidently have an impact on different indicators of well-being resulting in lower life satisfaction, higher levels of experienced stress and higher levels of depression. This also became evident in the focus group like was the case for the following homosexual participant:

"It was never recognised as hate crime [...] in the long run it affected my performance at work. Sleepless nights, experiencing it again and again. I have a route I take if I see macho guys. And if I see them -looking tough, black hair, just like the guy who beat me up- then I go out of the way, I am afraid. I am afraid to go out, I am afraid to go through dark alleys. It really affects you."

(Focus group study, gay participant)

It is noteworthy that even name-calling can have a long-time effect on participants. In the focus groups almost all participants indicated they could, for example, vividly remember incidents of being called names in the street. Even though they did not report these incidents, they do linger on as is illustrated by the following bisexual participants:

"I think filing a complaint does help in dealing with hate crime. Perhaps not in the case of name calling. This occupies you a day or two, but that also depends what has been said. It does fade away. But you do remember it. That is the odd part of it. I experienced quite some hate crime incidents. And I have a very bad memory but these incidents you do remember. One way or the other you say: yes, then and then I experienced violence and then I was being called names. It is not something that normally occurs in your life. So it does linger."

(Focus group study, gay participant)

That experiences of hate crime can result in changes in day to day behaviour is further discussed in the next section.

3.4 Hate Crime and Consequences for Own Behaviour

In Survey 1, victims of hate crime were asked about to what extent they changed a range of behaviours after the incident. The results are given in Figure 3.6.

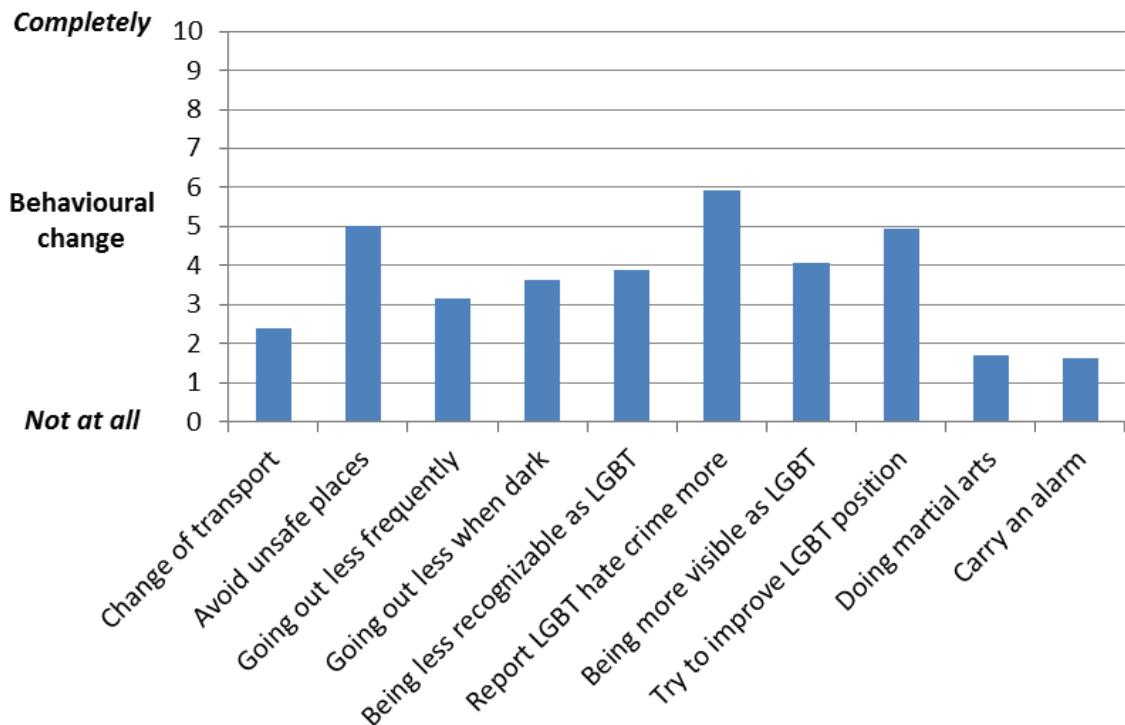


Figure 3.6 Behavioural changes after experiencing hate crime (mean scores).

Individuals who experience hate crime indicated changes in several behaviours. It should be noted that in Figure 3.6 the mean scores are given so there is some variance with some victims not changing behaviours at all while other individuals are likely to change their behaviours. As became evident in the previous section, some victims start to avoid places they perceive as unsafe and avoid individuals who resemble physical features of the perpetrator after experiencing hate crime. Nevertheless, some victims make a stand and emphasize they would never do so such as the following male participant:

"I do a lot of sports and [...] well I will not say that I have a VERY confident attitude, but I do have an attitude that I will not go out of my way for anybody. What you said [directs himself to another participant] "well I will take a detour" I would never do that."

(Focus group, gay participant)

This participant shows resilience based on the fact he does sports and this provides him with confidence. Indeed, some LGBT did show individual coping strategies such as starting to do martial arts or starting to carry an alarm. Also, victims of behaviour indicate that after

experiencing hate crime they would report hate crime in the future and try to improve the position of LGBT in society. Participants in the focus groups also indicated they would not hide their LGBT identity but show pride in their identity like the following female participants:

"Like being spit upon on the street, I did not think that was serious enough to report. It is quite sad to say but I kind of got used to these things, they just happen. But I do not hide [my LGBT identity]. But what I have experienced in the street, when [my partner and I] past a group of youths in the street, well, I did feel some doubt, like, will I let go of my hands or not? and yes, then in the end I will just hold on stronger."

(Focus group, Lesbian participant)

As became evident in the section above, LGBT hate crime victims experience a range of emotions. In Table 3.1 the correlations are depicted between different emotions and behaviours. The three emotions shown, fear, humiliation and disgust are in the psychological literature considered to be avoidance emotions. These are emotions that are expected to make individuals retreat or avoid confrontational actions in regard to the perpetrator. Indeed, as the correlations show, those respondents who felt higher levels of fear, humiliation, and disgust during or shortly after the hate crime incident also show a greater change in behaviour on the longer term. More concretely, feeling more fear, humiliation and disgust were overall found to be related to choosing different levels of transport (i.e., taking a taxi instead of public transport), to go out less, to stay indoors more when it is dark outside. Those respondents who indicated to have felt greater levels of fear also show a tendency to show less LGBT related behaviour in the future.

How hate crime victims react to an incident depends on the extend they perceive the incident to be serious or not. Clearly, victims of hate crime (also victims of hate crimes involving being yelled at or being called names) actively elaborate on the incident but people may differ in the manner they cope with an incident. Different coping styles are distinguished and these may be related to the level of well-being as will be outlined in the next section.

Table 3.1 Correlations between avoidance emotions (fear, humiliation, disgust) felt during or shortly after a hate crime incident and change of behaviours (change of means of transport, going out, LGBT behaviour) on the long term

Scales	1.	2.	3.	4.	5.	6.	7.	8.
1. Fear	1	.70***	.45***	.60**	.40*	.54**	.25	.30†
2. Humiliation		1	.60***	.41*	.42**	.46**	.35*	.25
3. Disgust			1	.30	.37*	.51**	.37*	.12
4. Choosing different transport				1	.71***	.64***	.57**	.70***
5. Avoiding unsafe places					1	.84***	.82**	.66***
6. Going out less						1	.89***	.70***
7. Go outside less when it is dark							1	.60***
8. Behave less like LGBT								1

*** $p < .001$; ** $p < .01$; * $p < .05$; † $p < .1$

3.5 Hate Crime and Coping Strategies

Three different coping styles are distinguished in the literature. Individual coping styles refer to behaviour in which individuals are motivated to cope with the hate event individually and without seeking help from others. A second coping style is to seek help from others to cope with the incident. The third coping style is actively avoiding others. In Figure 3.7 is depicted how participants in Survey 1 *anticipated* they would cope with an hate crime incident. The sample included participants who had experienced hate crime in the 12 months before the survey as well as participants who had not experienced hate crime.

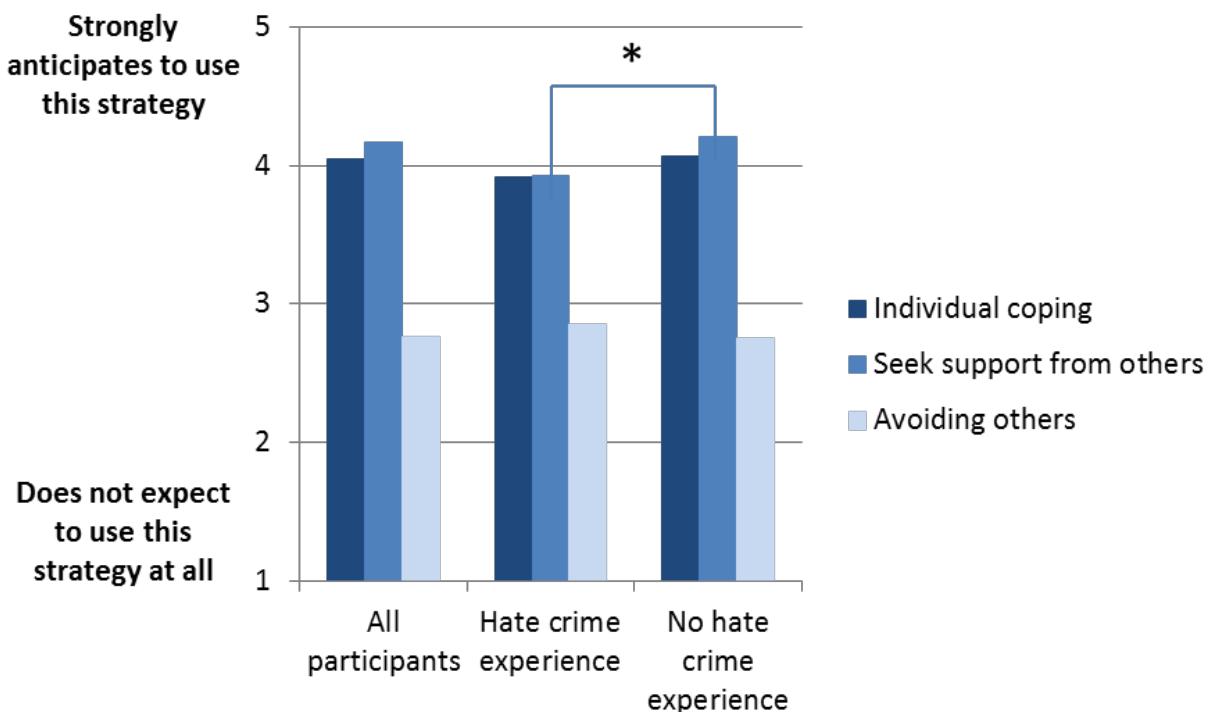


Figure 3.7 Anticipated coping style with hate crime for all participants and separated for respondents with hate crime experiences in the past 12 months before Survey 1 ($n = 48$) and without hate crime experiences before Survey 1 ($n = 243$).

As can be clearly seen in the figure is that, on the whole, individual coping preferences and coping by seeking support are strongly preferred over coping by avoiding others. However, it is noteworthy that avoiding others is not ruled out, neither by LGBT hate crime victims nor by those who did not have hate crime victims. Seeking isolation from others is a coping strategy that is being used, possibly in combination with other coping styles.

A second observation that can be made is that those LGBT who indicated to have experienced hate crimes in the past 12 months are *less* likely to seek support from others in order to cope with hate crime. A univariate analysis of variance showed this difference to be statistically significant ($F(1, 341) = 6,60, p < .05, \eta^2_p = .02$). In Table 3.2 the correlations are shown between the three coping styles and the three indicators of well-being we discussed previously.

Table 3.2 Correlations between coping styles (individual, social support, avoiding others) and indicators of psychological well-being (life satisfaction, depression, stress)

Scales	1.	2.	3.	4.	5.	6.
1. Individual coping	1	.20***	-.11*	.11 [†]	-.11 [†]	-.13*
2. Seeking social support		1	-.27***	.20***	-.17**	-.17**
3. Avoiding others			1	-.35***	.34***	.31***
4. Life satisfaction				1	-.62***	-.69***
5. Depression					1	.69***
6. Stress						1

*** $p < .001$; ** $p < .01$; * $p < .05$; † $p < .1$

The data shows that an individual coping style was moderately positively associated with life satisfaction and negatively related to depression and stress. Seeking social support, however, was more strongly related to higher life satisfaction, less depression and less stress. Avoiding others was negatively related to psychological well-being with lower levels of life satisfaction, higher levels of depression and stress. Taken together, it can be concluded that either an individual coping style or seeking social support is most beneficial for the LGBT respondents in this study to cope with hate crime. Overall, seeking social support was found to be the most beneficial strategy in coping with hate crime resulting in better psychological well-being. It is worrying, therefore, that those LGBT who experienced hate crime in the past are significantly less likely to seek social support when they would experience hate crime again compared to those individuals who had not experienced hate crime.

3.6 Summary, Conclusions and Implications

In this chapter consequences of hate crime experiences for psychological well-being of LGBT were examined. Two surveys showed that, respectively, 15% to 29% of participants experienced LGBT hate crime in the 12 months before the survey. As predicted, experiencing LGBT-violence or discrimination was found to negatively affect psychological well-being.

Concretely, experiencing hate crime was associated with significantly more feelings of depression and stress, and less life satisfaction.

On the short term victims of hate crime experienced a complex mixture of emotions, such as surprise, frustration, anger, and fear. Anger was found to be directed at a perpetrator. However, it was also found that some victims felt angry at themselves. Results from the focus groups shed some more light on these findings. Hate crime victims indicate they are frustrated or angry of not having responded more strongly or having taken a stand against the perpetrator (why did I not react in a better manner?).

On the long term it is clear that hate crime (also incidents involving being yelled at or being called names) is remembered, even after years. Hate crime results in depression, not functioning well at work, changes in behaviour (being careful when seeing similar types of persons as the perpetrators). The results show that experiencing avoidance emotions (fear, disgust, humiliation) during or shortly after an LGBT incident is related to greater avoidance behaviours on the long term such as taking different means of transport (taxi instead of public transport), going out less, and showing less LGBT behaviour (i.e., holding hands with partner) in public.

Three different coping styles were investigated and it was found that individual coping and coping by seeking social support were the most effective manners in comparison to seeking isolation. Seeking social support was strongest related to higher levels of life satisfaction, less stress and depression. Avoiding others was found to be least effective in coping well with the incident.

Considering these findings, the police should, in case hate crime victims report hate crime or file a criminal complaint, recognise this complex mixture of emotions experienced by victims. In addition, it should be pointed out to victims that seeking social support, or finding effective means to cope with the incident, is important in dealing well with the events. This could prevent a decrease in psychological well-being. In the next section the relation between reporting hate crimes and psychological well-being is further investigated and it will be shown that coping well with the incident is also related to the likelihood individuals will report hate crime in the future.

4. Incentives and Obstacles of Hate Crime Reporting

In this chapter the incentives and obstacles of hate crime reporting are investigated. In addition, the relation between police communication, trust in the police, psychological well-being, and intentions to report hate crime are examined. This chapter also provides an overview of different hate crime events and the question is examined when LGBT would report to the police or not.

4.1 Reporting Behaviour after Incidents

As was shown in Chapter 3, respectively 60 of the 390 participants (15%) in Survey 1 and 84 of the 286 participants (29%) in Survey 2 indicated to have experienced LGBT-related violence and/or discrimination in the past 12 months (see Figure 3.1). In Figure 4.1 the percentages of individuals are depicted from Survey 1 and Survey 2 who filed a complaint after experiencing hate crime. The percentages of individuals who report hate crime are low; 10% in Survey 1 and no victim of hate crime in Survey 2 reported to the police or *Pink in Blue*.

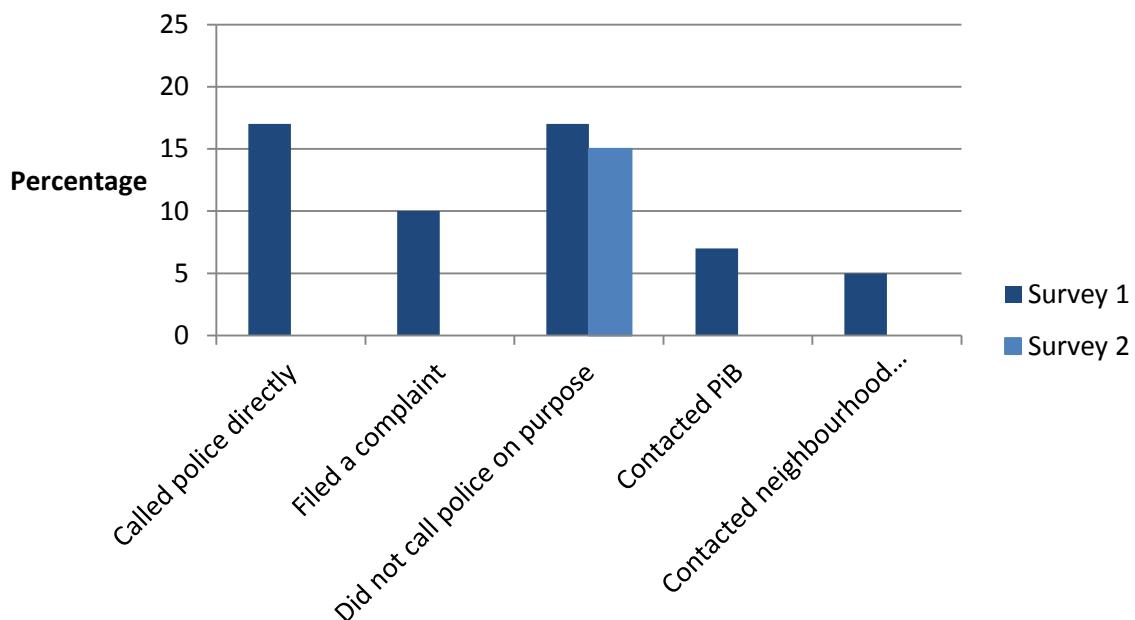


Figure 4.1 LGBT who experienced hate crime in the 12 months before the survey and indicated ($n = 60$ in Survey 1, and $n = 84$ in Survey 2): the percentage of these LGBT who reported to have contacted the police or the LGBT unit Pink in Blue (PiB), the percentage who did not report on purpose, contacting PiB and contacting neighbourhood police in Survey 1 and Survey 2.

These findings are in line with previous studies on filing complaints that indicate the percentage of victims doing so is very low. For example, the EU LGBT survey study from that was mentioned in the Introduction chapter found that only 1 in 5 victims LGBT violent hate crime reported to the police (European Union Agency for Fundamental Rights, FRA, 2012). Indeed, the percentage in the two survey studies reported here are lower but included a series of hate crimes. Individuals may have different reasons for reporting hate crime or for *not* reporting hate crimes.

4.2 Why do LGBT Report to the Police?

We asked all participants (so also those who did not experienced hate crime) in Survey 1 why they would report to the police. In Figure 4.2 the results are given. The most important reasons why LGBT report are not because of providing a contribution to statistics about hate crimes or expectations that the police will eventually capture the perpetrators. Instead, the most important incentives for LGBT to report hate crime are because they expect the police to take them seriously, because they think it will help them cope better with the event and feel better afterwards.

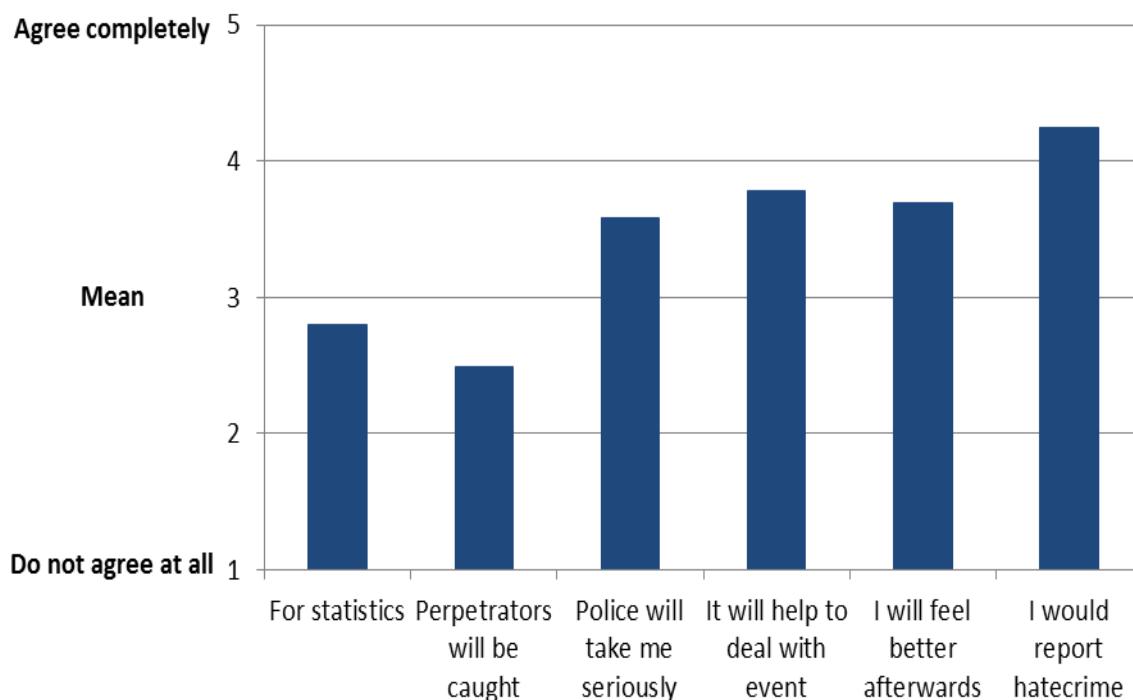


Figure 4.2 Incentives for LGBT to report hate crime to the police (Survey 1).

As was found in the survey, reporting hate crime can help victims coping with the incident. This becomes evident, for example, in the excerpt of the following participant in the focus group study who points out that an incident of hate crime is not right and something should be done to "hit back":

"But I do feel that something happens to you that is not your fault, and if you did not react well, then that can be difficult. And you don't hit back. At least I would not hit back. So in that case filing a complaint can help: you can tell your story, you feel you are being taken seriously. But I am also pragmatic: what is the use of it? But reporting [for statistics] does have an effect. Then it is known that something happens in a certain street or near a certain bar. You can think about security in that street and install a [surveillance] camera. You know, if it is reported more frequently it may have an effect. But often when I experienced aggression I think; why should I go to the police? What use is it to me? What use is it for someone else?"

(Focus group, lesbian participant)

That reporting to the police can help victims coping with the incident was also mentioned in the interview studies with the police. This becomes evident by the following statement of a (non-LGBT) police officer:

"I suppose that filing a complaint can play a major part in coping well with the incident. It [depends on whether] you are taken seriously by the police when filing a criminal complaint. Do they take their time for you or are they in a hurry? When the process of filing a complaint is conducted well, than this is also a sign of recognition for the victim; that what happened is not normal and this is confirmed by the way police deal with it."

(Interview study, non-LGBT police officer)

The earlier observation by the focus group participant that you do not benefit from filing a complaint yourself but others do is frequently reported in the focus group study. Also the following male participant expresses this:

"I do not think that filing a hate crime will benefit me. But perhaps that in the long run measures will be taken [...] they will probably not help to capture the perpetrator [in my case]. But you do it for someone who experiences hate crime after you."

(Focus group, gay participant)

Filing a complaint is, therefore, for many victims not something that will help themselves, but may help their fellow LGBT community members. In a sense, this is also a coping strategy as you can feel good about doing something for your community. Do individuals who have experienced hate crime in the past also report hate crime in the future? This question will be examined more closely in the next section.

4.3 Satisfaction with how Police dealt with the Report

As mentioned, a small number of participants in Survey 1 filed a complaint of their hate crime experience. Six participants answered the question how satisfied they were of how the police dealt with their report. Even though this is a small number of respondents, it does provide some indication of how respondents experience the hate crime report process. The results are neutral to positive with mean scores around the midpoint of the scale and with the answer of the police showing respect to be quite high (Figure 4.3).

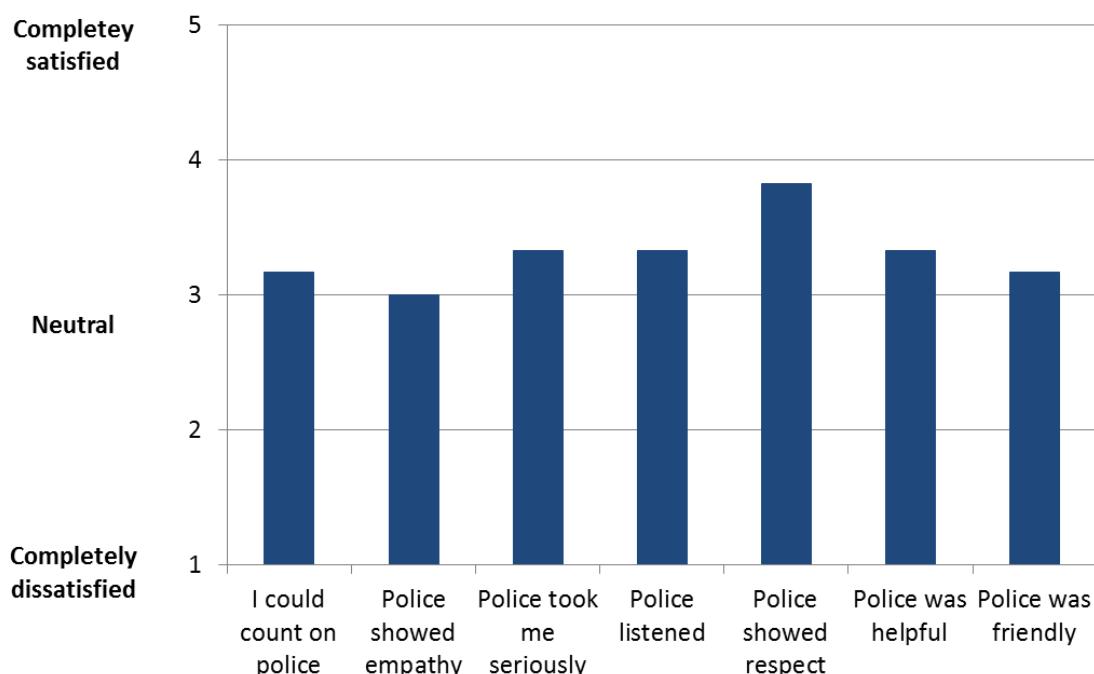


Figure 4.3 Evaluation of police functioning after reporting (Survey 1: n = 6).

Level of empathy shown was, however, around the midpoint of the scale. Importantly, all six individuals indicated they would report again in the future. Below is the mean trust in the police given by those participants who filed a complaint.

4.4 Previous Experiences with Hate Crime and Reporting

To examine whether previous experiences with hate crime have an effect on reporting likelihood we examined the incentives for reporting separately for those participants who did experience hate crime ($n = 60$) and those who had not experienced hate crime over the past 12 months ($n = 331$). The results are given in Figure 4.4.

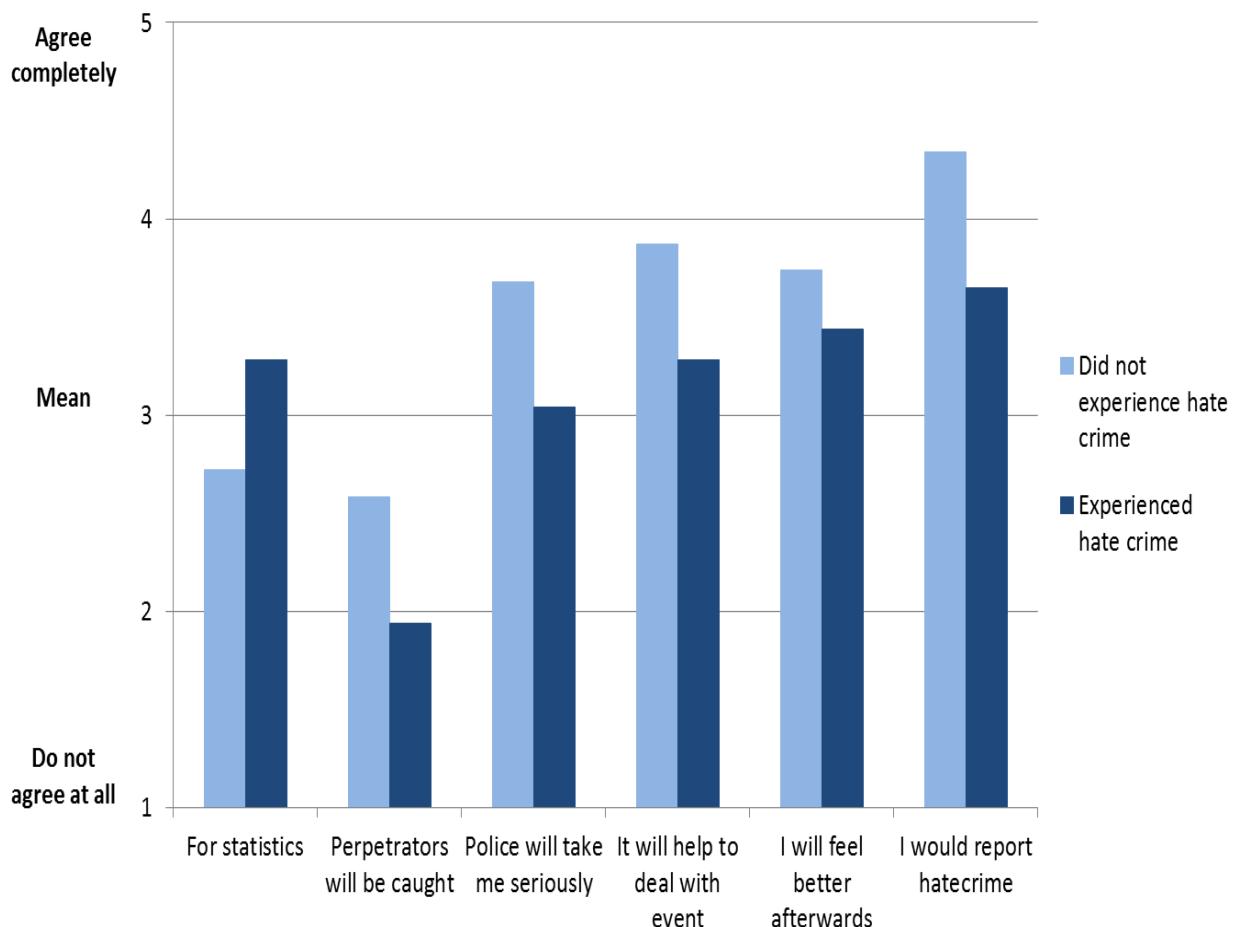


Figure 4.4 Incentives for LGBT to report hate crime to the police divided over hate crime victims and non-hate crime victims (Survey 1; all the differences are statistically significant).

All the differences are statistically significant (MANOVA; all $Fs > 4$; all $ps < .05$). It can be seen that non-victims are overall less motivated to report for the statistics, but are more positive about perpetrators being caught, that the police will take them seriously, that it will

help to deal with the event, that they will feel better afterwards, and are more inclined to report hate crime. The results for the victims of hate crime are quite striking, with overall less optimism about perpetrators being caught. Victims of hate crime also are less likely to perceive the police to take them seriously, that reporting the crime help them deal with the event and that they will feel better afterwards. The likelihood of reporting crimes in the future is also significantly lower in this group. These results suggest that individuals who experienced hate crime are generally more pessimistic about effects of reporting incidents to the police, with the exception of reporting for statistics.

4.5 Reasons for *not* Filing a Complaint

Less than 20% who experienced hate crime contacted the police and 10 participants (10%) filed a complaint in Survey 1. A total of 10 participants (17%) indicated they did *not* call the police on purpose in Survey 1 and 12 of the 82 participants (15%) who experienced hate crime in Survey 2 did not report on purpose. What were their motivations for not contacting the police? Of the ten participants in Survey 1 seven participants thought the incident was not serious enough. Four of the 12 participants in Survey 2 thought the incident was not serious enough. Three participants in Survey 1 indicated they thought the police would not take the report seriously. In Survey 2, seven of the 12 LGBT who did not report on purpose mentioned the reason that they expected the police to not take their complaint seriously. Indeed, two participants in Survey 1 did not report because of a negative experience with reporting in the past. Where do these perceptions come from? As indicated by the focus group study in some cases the feeling not be taken seriously may come partly because of own or other people's experiences with reporting hate crime.

"Take the case of name-calling, yes, if it would be serious I would also go to the police for name calling. My son has done that, at least he did an attempt. But [the police] downplayed it a bit by saying don't [file a complaint]. It has not much of use. He tried to file a complaint by phone and did not feel he was taken seriously."

(Focus group, gay participant)

Noteworthy, in this case there was a mismatch in expectations between the individual who called the police and the police response. Whereas the son of the participant really wanted to file a complaint, the police estimated there would not be much use of filing a complaint. This

mismatch of expectations is something that was more often observed in the focus group study. As will be outlined in the next section below, this may partly lie in the distinction between reporting a crime (for statistics) and filing a complaint (to start a formal investigation). Other reasons mentioned included not reporting because of being afraid his/her address would be known to the perpetrator (two participants in Survey 1, one participant in Survey 2). One participant in Survey 1 felt ashamed. Feeling ashamed of reporting hate crime can also play a role in young LGBT who have not yet come out. This was suggested by participants in the focus group study:

"There are quite some people who have not come out of the closet by the way. Then you have to file a complaint and then the police comes by and says "your son or daughter has filed a complaint based on his/her sexual orientation". You don't want that being a teenager [...] Even if the police treats the information carefully, as a teenager you just don't want that."

(Focus group, gay participant)

Another reason for not filing complaints according to LGBT participants is to just want to leave the incident behind you. Indeed, two participants in Survey 1 indicated this was the case. As was written in the methodology section in Chapter 2, some panel members did not want to participate in the focus group study because they found it difficult to talk about their experiences and did not want "to relive them again". Reporting hate crime is also an occasion where victims relive the incident. Anticipating to relive the incident again could, therefore, partly explain why crime victims do not report.

Being clear about the procedure of reporting is another critical part of reporting. Even if people do not wish to file a complaint, in the Netherlands it is possible to just report an incident for the statistics. In the following section it is examined to what extend LGBT community members know the difference in police protocols. More specifically the knowledge on the difference between filing a complaint and reporting is looked at.

4.6 Filing a Complaint vs. Reporting

The Dutch police makes a distinction between filing a complaint or mere reporting incidents. In the case of filing a complaint an individual asks for further investigation of the case. In

case of reporting, the incident is entered in the database and used for statistics. However, no further investigation is required. Filing a complaint is, therefore, used in the cases that are deemed worthy of investigation by the police. However, there is no clear distinction when you are allowed to file a complaint or just report. In this section it is first examined to what extent LGBT hate crime victims indicate they would go to the police to (1) file a complaint, (2) report an incident for statistics, or (3) do neither of both. The findings are given in Figure 4.5.

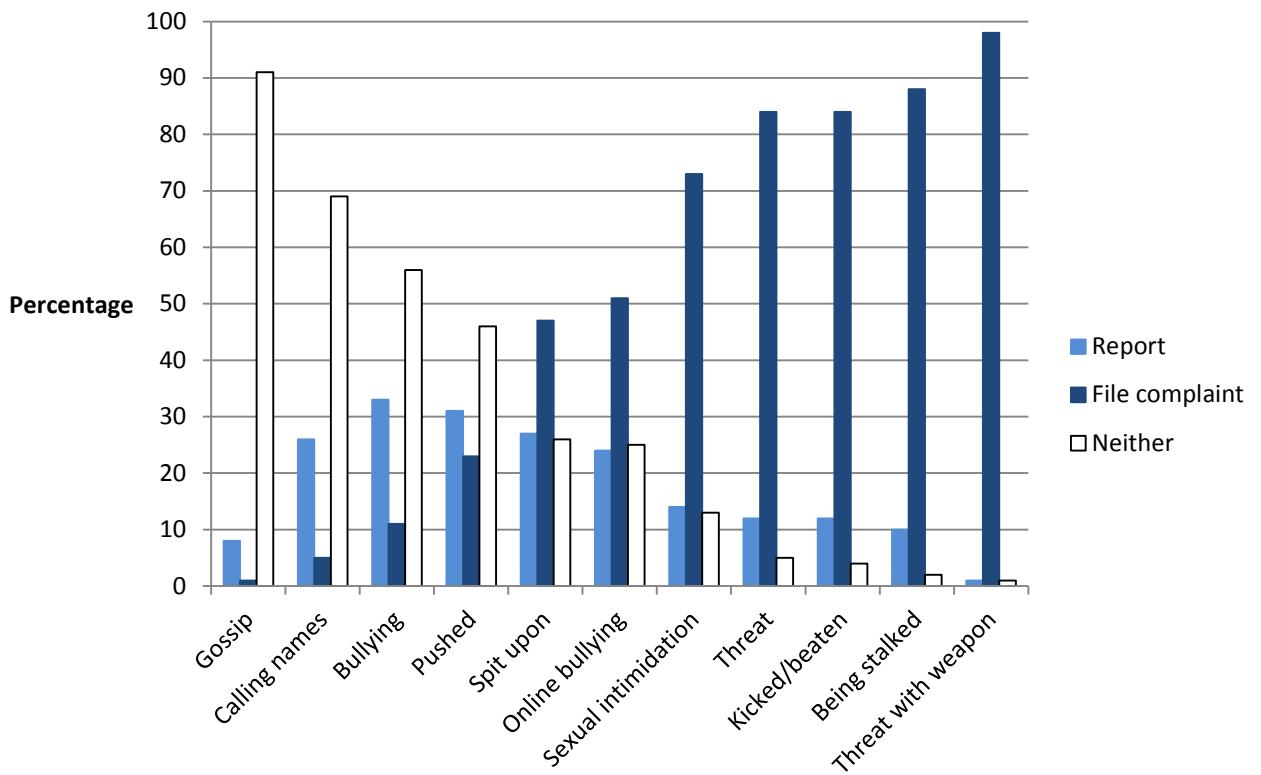


Figure 4.5 Percentage of LGBT who would, respectively, report, file a complaint or do neither depending on the nature of the hate crime.

Clearly, participants made a distinction between reporting and filing a complaint based on the nature of the incident. Looking at Figure 4.5, it seems that about half of the LGBT participants considered events such as being spit upon, online bullying, sexual intimidation, being threatened, kicked or beaten, being stalked and threatened with a weapon to be incidents serious enough to file a complaint. About 1 in 5 LGBT considered being called names, being bullied in person and being pushed to be serious enough to report for statistics.

These results indicate that LGBT make a distinction between incidents and a clear hierarchy can be seen based on the likelihood they would report or file a complaint or do neither with gossiping and name calling being least "serious" and physical violence, being threatened and being stalked to be most "serious". Participants do call for the police to give more clarity in when to report hate crimes as can be illustrated by the following excerpt:

"It would help to indicate what are the limits. If you experience THIS then you should solve it yourself. If you experience THAT then you can come to us. That is tricky, you try to find a spectrum of what can happen to you in daily life. And there are quite some clear events that you say: this is the limit, if this happens I would file a complaint. There are also events that it is sufficient to have someone who listens, for which it is not necessary to go [to the police]."

(Focus group, gay participant)

Besides the nature of events can it be expected that the higher the levels of trust in the police, the higher the likelihood of reporting the behaviour. This association will be investigated in the next section.

4.7 Trust in Police, Communication, and Reporting Hate Crime

In Figure 4.6 the level of trust in the police is indicated as measured in Survey 1. The findings show that levels of trust in the police and the LGBT unit *Pink in Blue* are generally high, with trust in *Pink in Blue* being significantly higher than trust in the police in general. In addition to the indicators below, the extent to which the police communicates their activities to the LGBT community was asked for. On a three-point-scale (ranging from 1 (= I am not at all informed) to 3 (= I am reasonably well informed)) this was also evaluated quite high with a mean of 2.71 ($SD = .55$) for the police in general and, slightly lower but still high, of 2.62 ($SD = .58$) for *Pink in Blue*.

In Figure 4.7 it is shown that levels of trust in the police and *Pink in Blue* decrease significantly. LGBT have less confidence, perceive police as less engaged in relation to LGBT crime and to be less fair in regard to LGBT. Clearly, experiencing hate crime negatively impacts trust levels.

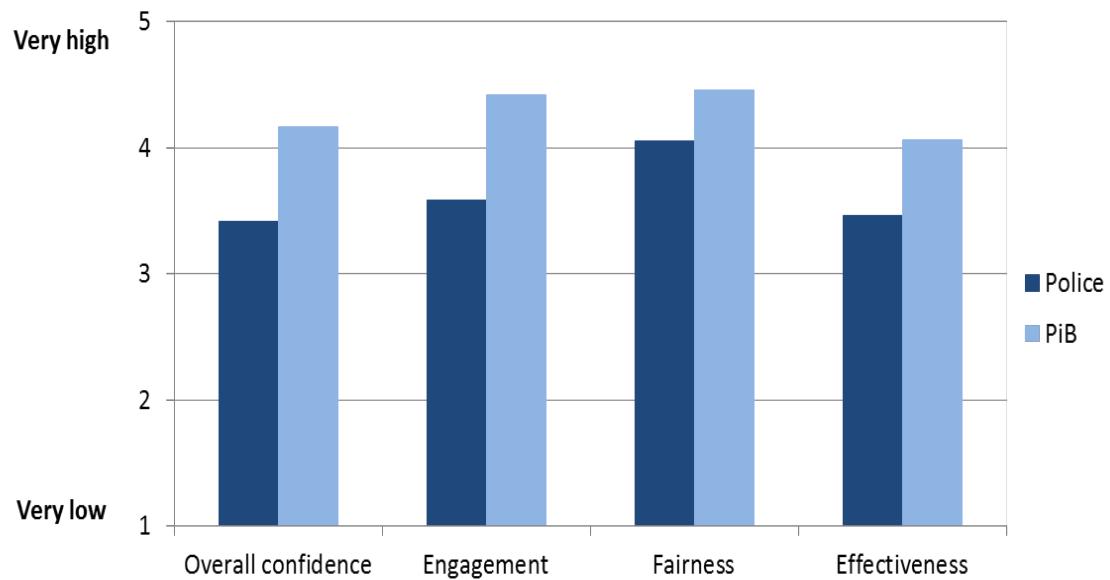


Figure 4.6 Mean levels of trust (overall confidence, perceived engagement in countering LGBT hate crime, perceived fairness to LGBT and perceived effectiveness in dealing with LGBT hate crime) in the police and the police unit Pink in Blue (PiB).

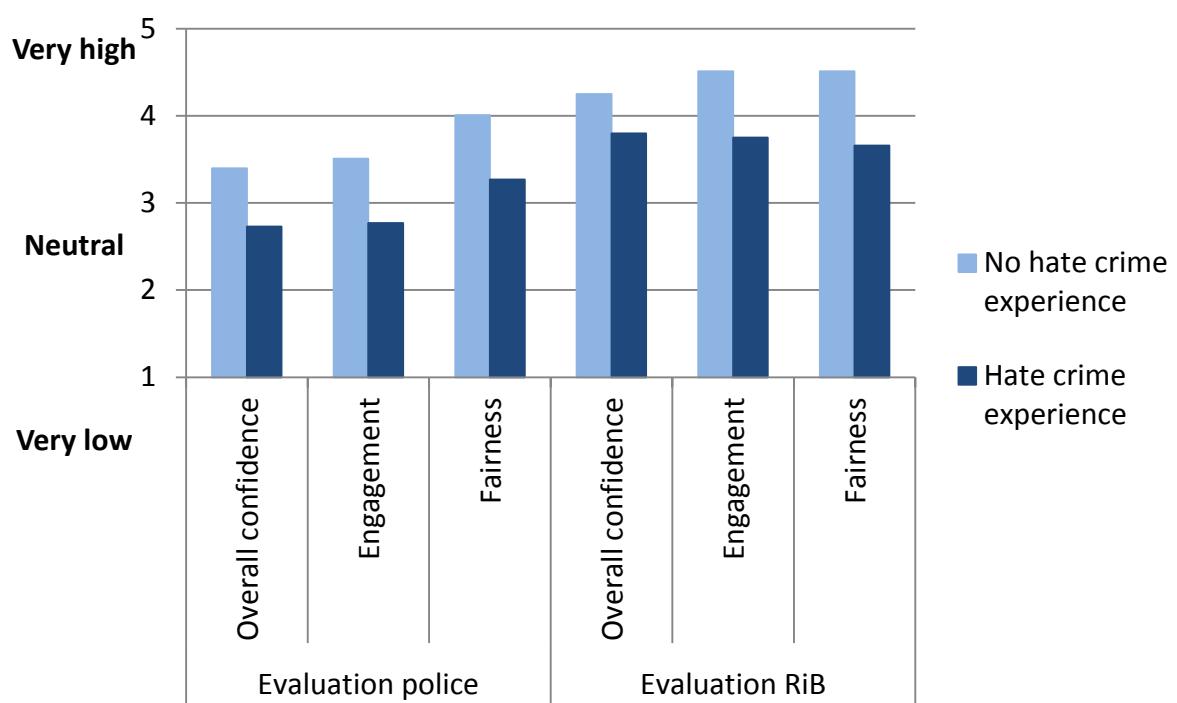


Figure 4.7 Mean levels of trust (overall confidence, perceived engagement in countering LGBT hate crime, perceived fairness to LGBT and perceived effectiveness in dealing with LGBT hate crime) in the police and the police unit Pink in Blue dependent on hate crime experiences.

In Table 4.1 the correlations between the different trust indicators are given. Those LGBT who evaluated the police more positively were also more likely to report hate crime. In addition, higher levels of perceived police engagement in the LGBT community (i.e., LGBT perceiving they can count on the police when they need them), police fairness to LGBT (in comparison to non-LGBT), police effectiveness (i.e., showing understanding) and police communication are all strongly associated to a greater likelihood to report hate crime.

A second observation that can be made is that indicators of trust (general evaluation, police engagement, police fairness, and police effectiveness) are strongly positively correlated to police communication. In turn, police communication is strongly related to intention to file complaints. It can be presumed that levels of trust depend on the extent to which police communicate their activities to the community and thereby influence the reporting levels.

Table 4.1 Correlations between coping styles (individual, social support, avoiding others) and indicators of psychological well-being (life satisfaction, depression, stress)

Scales	1.	2.	3.	4.	5.	6.
1. General evaluation	1	.75***	.63***	.69***	.38***	.56***
2. Police engagement		1	.78***	.58***	.43***	.52***
3. Police fairness			1	.28 [†]	.36***	.46***
4. Police effectiveness				1	.35*	.34*
5. Police communication					1	.21***
6. Intention to file criminal complaint						1

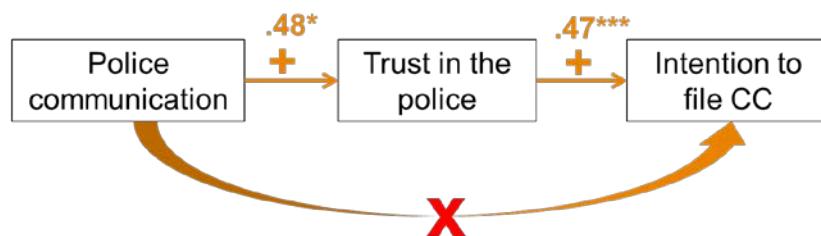
*** $p < .001$; ** $p < .01$; * $p < .05$; $\dagger p < .1$

To examine further the associations between police communication, levels of trust in the police, and intentions to file criminal complaints in individuals with and without hate crime experiences, a series of statistical regression analyses were conducted. The data shows that

police communication was strongly and positively associated with greater trust in the police for LGBT with no experiences of hate crime (Figure 4.9 A) and LGBT with experiences of hate crime (Figure 4.9 B).



A. LGBT without experiences of hate crime in the past 12 months.



B. LGBT with experiences of hate crime in the past 12 months.

Figure 4.9 Associations between police communication of efforts to counter LGBT hate crime, trust in the police and intentions to file criminal complaints for individuals without hate crime experiences in the past 12 months (A) and with hate crime experiences (B).

It is noteworthy that police communication was directly associated with greater intentions to file criminal complaints for LGBT without hate crime experiences. For those LGBT with hate crime experiences, no significant association was found between police communication and intentions to file criminal complaints. This suggests that for hate crime victims, police communication is only effective in increasing criminal complaints when it also increases trust in the police. In other words, the police have to invest greater efforts in victims with hate crime experiences to increase intentions to file complaints compared to LGBT without hate crime experiences.

4.8 Hate Crime Experiences, Well-being, Trust and Reporting

A final set of analyses was run to examine associations between experiences of hate crime, psychological well-being, likelihood to file criminal complaints and trust in the police as measured in Survey 1. The results are given in Figure 4.10.

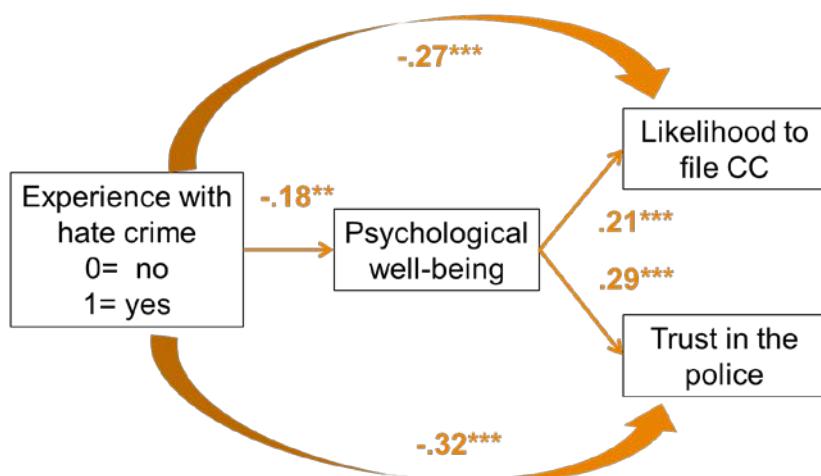


Figure 4.10 Associations between experiences of hate crime, psychological well-being, likelihood to file criminal complaints (CC) and trust in the police.

The data reveals that experiences of hate crime were related to lower levels of psychological well-being, less likelihood to file criminal complaints and less likelihood to trust the police. The associations between hate crime experiences and, respectively, likelihood to file complaints and trust the police were mediated by reduced psychological well-being. This underlines the necessity to provide psychological support to hate crime victims. This is important not only in benefit for the victim such that he or she can cope better with the experience. This is also important with respect to reporting behaviour, as greater psychological well-being will increase the likelihood that victims will maintain high trust in the police and will report future criminal complaints as well.

4.9 Summary, Conclusions and Implications

In two surveys it was found that reporting behaviour of hate crime was low (10% and 0% respectively). The expectation that perpetrators will be caught or the case will be solved was considered less important compared to being taken seriously by the police and feeling you can do something about it. In that sense reporting behaviour can be considered an important coping strategy which make victims feel better afterwards. Indeed, contacting the police or filing a complaint is a way for victims to seek social support. On the other hand, as several

participants in the focus groups pointed out, it is a way to help the LGBT community in general by reducing the likelihood that police can act against hate crime. This implies that in order to promote reporting behaviour, it should not only be pointed out that this will result in measures to counter future LGBT crime, but it should also be stressed it is a valuable strategy of coping with the event yourself.

The individuals who did report to the police indicated they experienced the police to treat them with respect, they considered the police to be helpful and that they were listened to. They also experienced the police to be neutral in regard to empathy. In the focus groups individuals had mixed experiences with the police, as will be explored further in the next chapter. Noteworthy is that having experienced hate crime generally makes individuals less optimistic about the efficacy of reporting to the police. Hate crime victims are less positive in regard to their expectations perpetrators will be caught. However, they also expect less to be taken seriously compared to LGBT who have not experienced hate crime. This stresses again that when hate crime victims do report, they should be taken seriously and be shown empathy. This will heighten the probability that individuals will report again in the future. Also, as was pointed out several times in the focus groups, LGBT talk to their fellow LGBT and the word will spread in the community network which will also motivate others to report crime (or not).

Importantly, one in ten individuals who experienced hate crimes in these studies indicated they did not contact the police on purpose. Victims of hate crime are not passive observers, they actively make a calculation whether or not it is worthwhile to report to the police. The majority of individuals who indicated they did not report on purpose said so because they considered the event not to be serious enough. Others pointed out their expectation they thought they would not be taken seriously, that the police would not act, or had negative experiences with the process of filing criminal complaints in the past. Some hate crime victims are afraid that the perpetrators will discover who filed a complaint against them and are afraid for retaliations. LGBT also mention that often they just want to leave it behind and not think about it anymore. Finally, it was pointed out that LGBT do not report on purpose because they feel ashamed, this may be particularly relevant for young LGBT who have not come out of the closet yet. Considering the fact that our participant sample was in general highly educated and ethnic minorities were absent, it is likely that these feelings will be even

stronger in low status minority groups and lower social economic groups. However, further research is required to test this prediction.

Finally, the data showed that LGBT generally show high levels of trust in the police, and in particular in the LGBT police unit *Pink in Blue*. Dutch LGBT are generally confident in the police, perceive they can rely on the police, that the police is fair towards LGBT (in comparison to heterosexuals) and are effective in dealing with LGBT reporting hate crimes (e.g., by responding quickly). But also in regard to trust it was found that levels decrease after having experienced hate crime. This was found both for trust in police in general as well as trust in *Pink in Blue*.

The data showed that trust in the police is strongly associated with the likelihood whether or not individuals file a complaint. The results also showed that police communication (informing what the police do to counter LGBT hate crime) increases trust in LGBT. Police communication is, therefore, an important strategy to increase the likelihood victims of hate crime will report to the police. The data indicated, however, that for hate crime victims there was no direct relation of police communication to reporting behaviour. Only if the communication increases trust in the police this was found to affect hate crime victim's report likelihood. This suggests that when developing communication strategies, hate crime victims should be kept in mind.

Why do experiences of hate crime reduce levels of trust in the police and likelihood to file criminal complaints? One important factor that was found in the present study is reduced psychological well-being. Experiencing hate crime has profound effects on psychological well-being as was shown in Chapter 3. Lower psychological well-being (so higher levels of stress and depression) seems to negatively affect the image of LGBT hate-crime victims have of the police and the perceived effectiveness of reporting hate crime. The implications are that hate crime victims should receive the necessary psychological support, not only for them to be able to cope better with incidents, but also to increase the likelihood they will report hate crime in the future.

5. LGBT Community and (LGBT) Police Perspectives on Hate Crime Reporting

In this chapter the perspective of police and LGBT hate crime victims are compared in regard to experiences of hate crime and police procedures of hate crime reporting. First the LGBT community perspective is discussed in which familiarity with police and the Dutch LGBT police unit *Pink in Blue* are discussed. Also, knowledge and expectations of police procedures are examined. In the police perspectives the focus will be on how police identify LGBT hate crime, their view on the function of a police LGBT unit, and police procedures to deal with hate crime reports. In both perspectives points for improving procedures are examined.

5.1 LGBT Community Perspective

5.1.1. Familiarity with the Dutch LGBT unit *Pink in Blue*

In Figure 5.1 it can be seen that most LGBT in Survey 1 know of the existence of Pink in Blue, but it is noteworthy that 10% do not know of the existence of Pink in Blue. Taking into account that the present sample was mainly high status, highly educated participants, it can be predicted that this percentage will be higher among the lower socio-economic status LGBT.

Only one out of the 27 participants in the focus groups did not know about the existence of Pink in Blue. Participants indicated they knew Pink in Blue via the media or activities (educational activities, activities during Gay Pride). The spokesperson of Pink in Blue was frequently mentioned by participants. This is illustrated by the following excerpt of four interacting participants:

"-I know what it means but I can't say I am familiar with it. Yes, in the past you had a comparable unit. There is a famous spokesperson, a young lady, what was her name again?

-[other participant] Ellie Lust you mean.

-[a third participant] I think she represents the whole Dutch police, no?

-[first participant] Yes, to be honest, I have not been in contact with [Pink in Blue] often. But do all municipalities in the Netherlands now have such a unit or is it only in Amsterdam?"

(Focus group, gay participant)

In this excerpt it also becomes clear that not all participants know whether Pink in Blue is an Amsterdam initiative or an initiative spread out over the whole of the Netherlands. This was a theme that recurred occasionally in the focus groups.

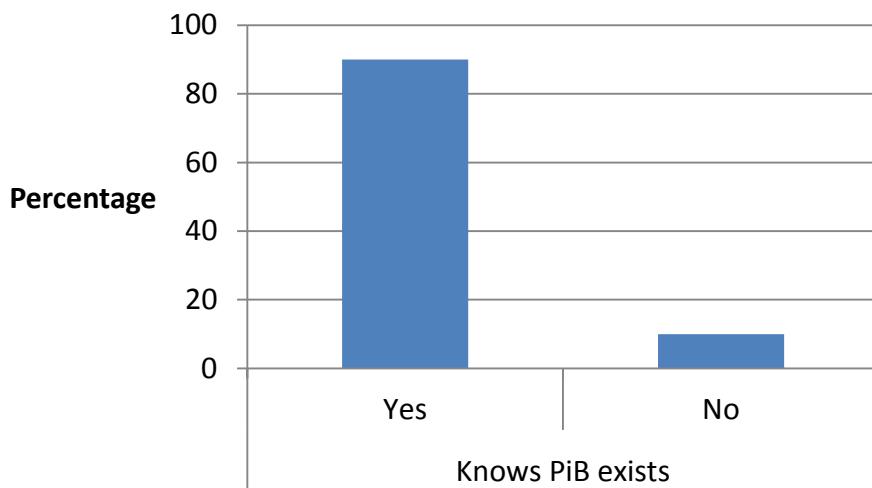


Figure 5.1 Percentage of LGBT in Survey 1 who indicates to know of the existence of the Dutch police LGBT unit Pink in Blue.

An aspect that was generally unclear among participants was whether you could make reports specifically at Pink in Blue or whether it is an institution within the police just to represent LGBT. In other words, the function of Pink in Blue in the police organisation is not clear to LGBT as is illustrated in the following excerpt:

"[Pink in Blue] is not something which you can contact separately I think. But I do think that if I would report hate crime I would go to the ordinary police. Then you do not think about whether a police officer is empathic or not. I have never considered to ask specifically for Pink in Blue. But it could be good I think. And in case you do contact the police by phone they can perhaps tell you: Go to that and that precinct because that is where you can find them."

(Focus group, transgender participant)

Interestingly, this participant has a view of the police in general to be less emphatic than the police unit Pink in Blue. Participants were generally positive about the existence of Pink in Blue as was also reflected in the high levels of trust as was shown in the previous chapter. The representative function of Pink in Blue was often mentioned as an important positive point of the unit. Pink in Blue represents the LGBT community within the police but also in regard to outward representation, according to participants. The existence of Pink in Blue would also go against the machismo culture (*machocultuur* in Dutch language) that participants in the focus groups often associated with the police.

"But in particular the organization as the police, which has a machismo culture, it is important that there are LGBT who come out for it and are visible and that it is not a reason to remain in the closet. That kind of framing I really think is important."

(Focus group, homosexual participant)

Figure 5.2 shows how LGBT generally evaluate the performance of police and Pink in Blue in regard to LGBT-hate crime is given. Overall, Pink in Blue is evaluated more positively with about 28 percent rating Pink in Blue as excellent, in contrast to 4 percent of the police. The police and Pink in Blue are equally evaluated on the level of "good" (30% of participants). It is noteworthy, though, that around one-third of the participants do not know how the police performs in regard to hate crime.

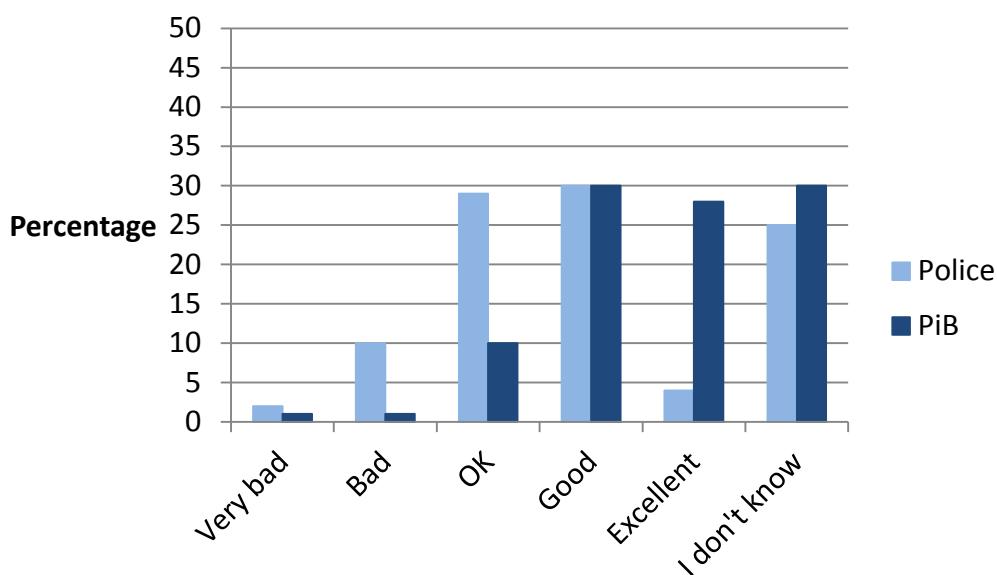


Figure 5.2 Evaluation of performance of police and Pink in Blue in regard to LGBT hate crime (Survey 1).

Even though respondents in Survey 1 indicated they often do not know the effect of police and Pink in Blue in terms of countering hate crime, the mere existence of an LGBT unit seems to positively influence efficacy of the police. A distinction can hereby be made, between engagement within the police, and representation outside the police. In the following excerpt, representation within the police becomes evident in relation to the potential role model function toward other police officers, and to the LGBT community within the police:

"I have not had direct contact with Pink in Blue, never reported or filed a complaint. But my image of Pink in Blue; I am very glad they are there! One aspect is that I will be taken seriously and they will refer me to other organizations [for support]. In general for the image of the police it is very positive that attention and resources are provided for Pink in Blue. But to the outside world I think it is important that they are there and that they send a message to the outside world that homosexuality is normal, also within the police and that hate crime is not tolerated."

(Focus group, homosexual participant)

As becomes clear in the excerpt above, LGBT have expectations about how the police deals with hate crime which influences the level of confidence they have in the police. In the next section expectations about procedures and aftercare is examined further.

5.1.2 Expectations among LGBT how police responds to hate crime report

In Figure 5.3 several descriptions are given what LGBT expect of the police in terms of procedures and aftercare after filing a complaint. A distinction was made between LGBT with and without hate crime experiences. The data shows that victims expect that when they file a criminal complaint they receive information about the procedure, receive feedback about the results at a later point in time and are being referred to other organizations for support if necessary.

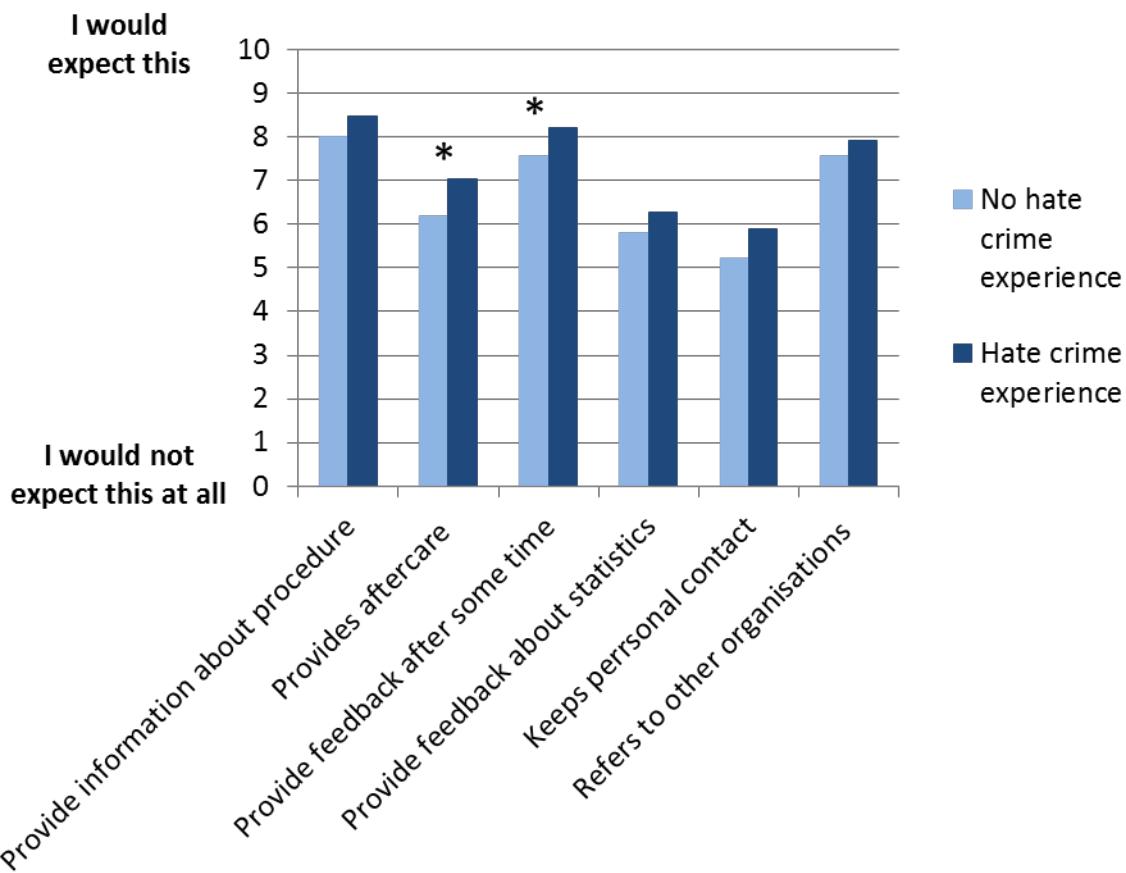


Figure 5.3 Expectations about procedures and aftercare of police after LGBT file a criminal complaint for LGBT with and without hate crime experiences (Survey 1; * indicates the result is statistically significant).

An analyses of differences (ANOVA) between hate crime victims and LGBT who did not experience hate crime was run. It was found that hate crime victims in particular expect the police to provide (more) aftercare in the sense of contacting the victim to ask how they are doing after some time and to provide feedback about the outcomes of the investigation after some time.

In regard to differences between Pink in Blue and the general police, the focus group participants frequently indicated that they expect Pink in Blue officers to be better able to take their perspective and are more likely to show empathy compared to regular police:

"Yes, [Pink in Blue] is closer to you. they are also LGBT so they understand things heterosexuals normally do not know. If you think like a human you can take the perspective of others. But often this perspective taking is lacking for [the LGBT

community]. Then [police] does not ask questions to get a further understanding or they do not believe us. If Pink in Blue trains interviewers this would be great! That interviewers do not take a criminal complaint too light."

(Focus group, bisexual male participant)

Also the following participant points out how important an empathic reaction to a report of hate crime is:

"I have reported several times and in one case there was physical violence involved. I had a bruised eye and the regular police took the report. I mentioned my homosexuality played a role and I received a nasty reply like: well, why are you convinced by that? I was astonished [...] I was not referred to Pink in Blue. "

(Focus group, lesbian participant)

This participant eventually got in touch with Pink in Blue who, according to her, gave her the respect and recognition she needed:

"Eventually I had a conversation with [a Pink in Blue police officer]. I had a great conversation and felt I was taken seriously [...] this was of great support to me. I was very happy because on the one hand you feel like shit because you have a bruised eye and are convinced this is because you are homosexual. And then the [reporting process] added some additional frustration and that should not be because you already feel humiliated [...] Pink in Blue could not solve the case in the end but without a doubt they took notice. But that conversation with the Pink in Blue officer was very good, the recognition."

(Focus group, lesbian participant)

As became evident from the data presented in Chapter 4, victims of hate crime often do not expect the case to be solved but do expect being listened to, to be taken seriously and to receive an empathic reaction in combination with a procedurally just reporting process.

5.1.3 Knowledge about procedures of criminal complaint

In regard to knowledge about procedures of criminal complaint it can be seen that 76% of the participants indicates not to be informed at all about what the police does against LGBT-hate crime (see Figure 5.4). For Pink in Blue this is 67%. Again, taking into account the high socio-economic status of the population in this study it can be expected that in the general population these numbers the percentage of LGBT who feel they are not informed at all are higher.

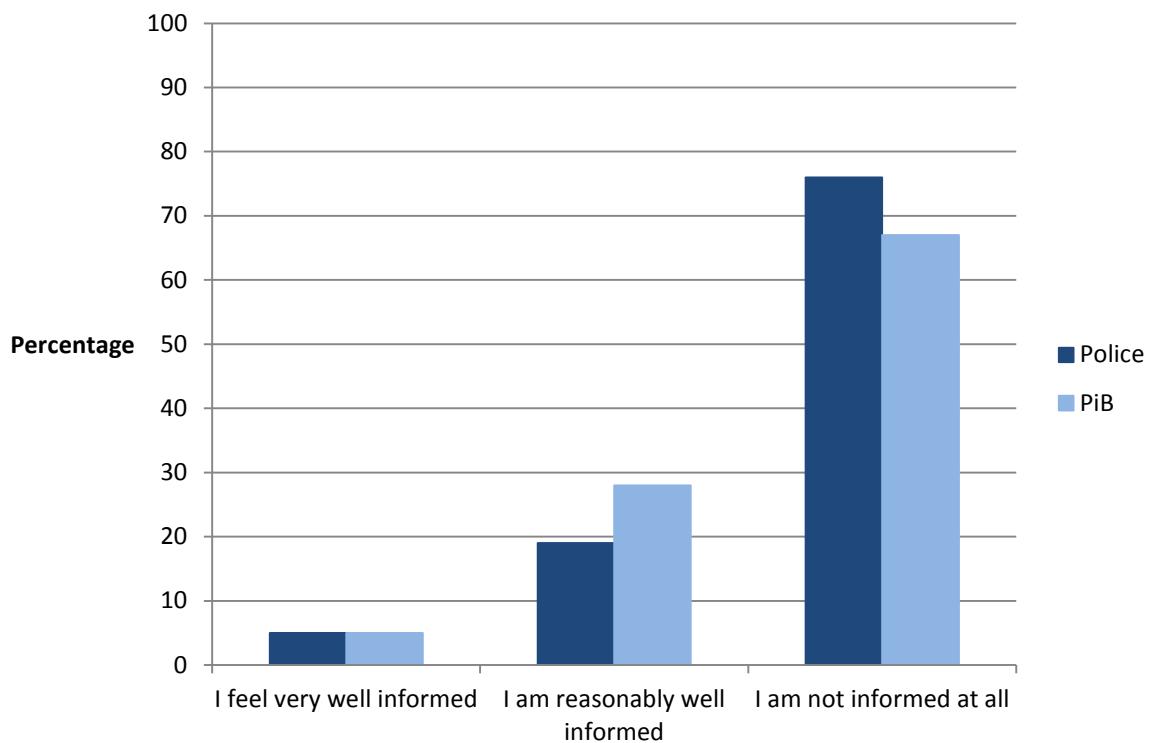


Figure 5.4 LGBT indicating the level to which they feel informed by police and Pink in Blue (Survey 1).

5.1.4 Knowledge about Filing Complaint vs. Reporting

One possible important cause for not contacting the police is lack of knowledge of police procedures. Here we specifically focus on the distinction the Dutch police makes between reporting an incident (for statistical purposes, *no* investigation is started) or filing a complaint (the incident will be added to the statistics *and* an investigation is started). In Figure 5.5 the percentages are given of participants who indicated they do know the difference between filing a complaint and making a report of LGBT-hate crime. More than half of the LGBT does *not* know the difference between filing a complaint and reporting hate crime.

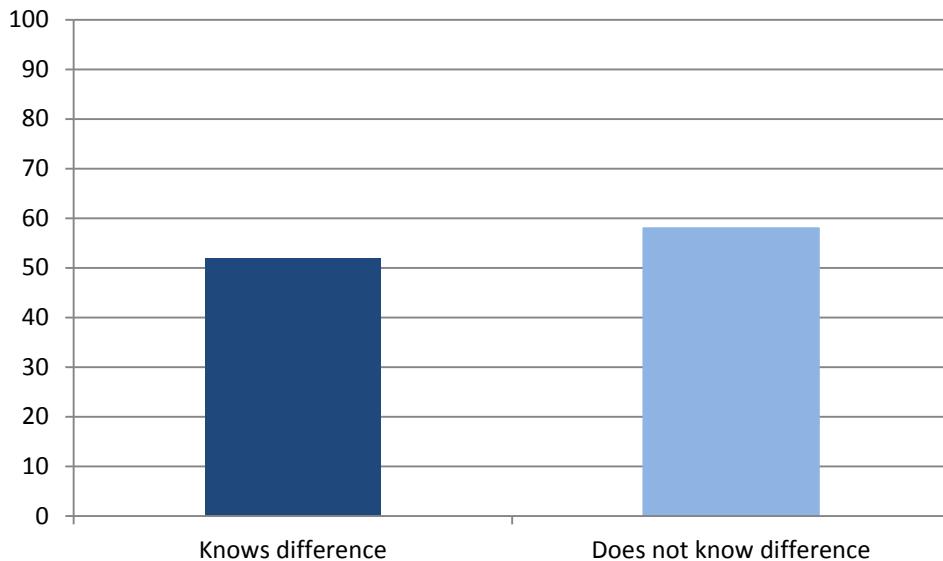


Figure 5.5 Percentage of LGBT that knows/does not know the difference between filing a complaint and reporting hate crime (Survey 1).

After asking whether respondents knew the difference, an explanation of "reporting" and "filing a complaint" was given. Next, respondents were presented with a series of hate crime behaviours and were asked what they would do. These data were presented in Chapter 4 in Figure 4.5. As was discussed in that chapter, participants do make a distinction between reporting and filing a complaint and the action they take depends on the nature of the incident. It is important, therefore, that the police informs LGBT about the distinction between the two procedures.

5.2 Police Perspective

To examine the police perspective on LGBT hate crime and procedures involving reporting of hate crime individual, interviews were conducted with 14 police officers in the Amsterdam police department. Seven officers indicated they were LGBT and seven officers indicated they were heterosexual. Two officers (one LGBT and one non-LGBT officer) who were knowledgeable about Pink in Blue were interviewed beforehand to gather initial information about the unit and procedures which served as a basis for the interview study.

5.2.1 Experience with LGBT hate crime reporting

All police officers indicated they experienced at least once in their career an incident of LGBT hate crime. To identify whether or not there is a case of LGBT hate crime officers

refer to the fact that the perpetrator focuses on the gender identity or sexual orientation of the victim. This can be illustrated by the following excerpt:

"An LGBT incident is an incident [...] in which the perpetrator purposefully aims to hurt an individual because of that. So if someone is being called names because he is gay, to name a classical example, the victim actually does not need to be gay. If the perpetrator had the intention to insult that person based on [the sexual orientation] than that is considered LGBT hate crime "

(Interview study, LGBT male police officer)

Noteworthy, according to the definition used by this police officer the victim does not necessarily be homosexual. Just the intention of the perpetrator is what makes it a hate crime incident.

5.2.2 Familiarity with Pink in Blue

All respondents indicate they are familiar with the Pink in Blue unit. In regard to the goals of Pink in Blue, non-LGBT respondents mainly discuss internally oriented functions (increase levels of acceptation of LGBT among colleagues and increasing familiarity with Pink in Blue in general). LGBT respondents mention more externally oriented functions (be in touch with civilians, advising LGBT civilians how to deal with LGBT related events such as hate crime). The following excerpt by a non-LGBT police officers illustrates how he perceives the role of Pink in Blue:

"I am familiar with Pink in Blue. They profile themselves clearly in terms of 'police' and 'homosexual. Sometimes an incident can be very sensitive to a victim of hate crime. Possibly I could not understand that completely. In such a case I can refer the individual to someone from Pink in Blue. They will be there for the victim. Some colleagues of Pink in Blue sometimes volunteer to file a criminal complaint because they exactly know how it works or they are familiar with the location [where the incident took place]."

(Interview study, LGBT male police officer)

In the interviews, respondents were asked what they considered to be the surplus of Pink in Blue in comparison to the regular non-LGBT police. Non-LGBT respondent mainly mentioned internal affairs such as being able to advise fellow non-LGBT how to deal with LGBT related matters. LGBT police officers emphasize the importance of Pink in Blue for victims.

5.2.3 Procedures in dealing with hate crime incidents

Based on the interviews it can be concluded that none of the respondents invest less in LGBT incidents compared to non-LGBT incidents. On the contrary, respondents were of the opinion that LGBT-cases are taken up with equal or even more efforts compared to non-LGBT cases. When asked about what is going well in the reporting process in regard to LGBT related cases this view is confirmed.

"[Pink in Blue has an important role] because of their engagement, registration and helping the victim. They are both at the front- and backside of a case. [Specifically] Pink in Blue officers comfort more and are more empathic when a criminal complaint is made. They also call back afterwards. The contact is easier and more personal than compared to the general police."

(Interview study, LGBT female police officer)

LGBT police as well as non-LGBT police interviewed in this study all agree that LGBT hate crime deserves extra attention and that police LGBT units can offer some extra attention by offering empathy and being able to take the perspective of victims of hate crime. Importantly, participants point out that financial and human resources not always allow for this. Additional resources would make it possible to improve their efforts even further.

5.2.4 Familiarity with protocols

In the two pilot interviews it became clear that there exists a protocol within the Dutch police what steps should be followed in case of a report of LGBT hate crime. Noteworthy, eleven of the 14 respondents were not familiar with the protocol that should be followed describing how to deal with LGBT incidents. When asked how such a protocol should look like if they could write it themselves respondents mentioned several aspects. Non-LGBT police respondents pointed out that it should be clearly described how an officer should interact with

a hate crime victim. The emphasis should be on being attentive and taking the victim seriously.

LGBT police officers emphasize that it is important to ask questions to really get all information out of the hate crime. Often it is very difficult to really find out whether the incident was based on hate crime. Going in-depth is then frequently necessary to determine this.

5.2.5 Impact of hate crime incidents on victims

Nine of the 12 respondents in the interview study expect that the impact of crime for victims is greater when their sexual orientation is involved.

"Yes [there is a difference in victimhood] as [an LGBT hate crime victim] is victim because of his/her identity. [Non-LGBT victims] could have been anybody.

(Interview study, LGBT male police officer)

Seven out of the ten respondents expect that LGBT hate crime victims are likely to change their behaviour after experiencing such an incident.

5.2.6 Crime report and coping with incidents

Thirteen of the 14 respondents are of the opinion that filing a complaint can help victims cope better with hate crime incidents. In particular the social aspect of hate crime (i.e., recognizing the incident, listening to the victim, showing empathy) is mentioned to be of utmost importance by both LGBT and non-LGBT police officers. Some LGBT police respondents stated that the feeling of getting justice is what helps in reporting the incident. None of the non-LGBT respondents mentions this aspect.

"[Reporting] absolutely has a great part to play in coping with an incident. You can talk about it. It can be very emotional because you relive the incident over and over again. Trust in the police is key in this respect. And the police has to have a trustworthy image as well."

(Interview study, LGBT male police officer)

As this police officer notes, trust in the police plays an important role for LGBT in deciding whether or not to report hate crime. When LGBT do report, the police participants point out that one of the goals of the officer taken in the report is to listen to the report.

"I certainly think [reporting] can help in coping with the incident. It is very nice if you can tell your story to someone. It is even better if something happens with your story. And it would be even better if a suspect is being caught based on your story. But even if nothing happens you can be satisfied that you have been helped well and you had the opportunity to tell your story."

(Interview study, non-LGBT male police officer)

As this respondent points out, being able to share your story helps coping with the incident. Some respondents (LGBT and non-LGBT police officers) mention that filing a complaint can also have negative consequences such as reliving the event and secondary victimhood. That is, insensitive responses by police or "blaming-the-victim" which may result in further traumatization of the victim.

In regard to expectations, police officers indicate that the distinction between filing a complaint and reporting can have consequences for how police deal with the report. When LGBT are not clear about the distinction or there are consequences of reporting that a person did not expect than this can have negative consequences. On the question whether there may be negative consequences involved in reporting the following non-LGBT police officer answers:

Yes, it could happen that your case gets publicity without you wanting this. Or I can imagine that if an LGBT hate crime victim only wants to report a crime [but not file a criminal complaint] and then something is being done with your report without you wanting this. Or you file a complaint and it ends up to be only a report. Or you want to retract a criminal complaint but this is not possible because it is not a report [...]. A lot of things can happen that results in dissatisfaction over a report. And that is tricky because if you file a criminal complaint then this is definitive. Many people do not know the difference between a report and filing a complaint. They think they filed a complaint but they actually only made a report by phone. Or they do not know that a

case can be put aside by the police. People who assume that the police investigates all cases. if you then have to tell them nothing was done with their report than this is tricky."

(Interview study, non-LGBT male police officer)

As already became evident in the survey studies and the focus groups, many LGBT do not know the distinction between reporting and filing a complaint. As this officer points out, this can result in dissatisfaction with the hate crime report when an individual has expectations that were different. Hate crime victims who do report but intended to have an investigation could be disappointed, while those who did not want to have an investigation started could be unpleasantly surprised when it does. This observation illustrates once more the importance of informing the LGBT community of procedures taken by the police and explaining concrete procedures such as the difference between filing a complaint or reporting hate crime.

Nine of the 14 respondents think that the police can also play a role in preventing or coping with psychological complaints after the incident(s). But, the respondents point out that that role is not solely for the police. Other organizations may play an important role as well. Not one organization is solely responsible. The organisations that are mentioned vary from professional first-line workers to the victims' own social network (friends, family, partner).

5.2.7 Incentives and obstacles of reporting hate crime

The respondents mention several aspects they think can partly explain the low willingness to report hate crime among LGBT. Non-LGBT police officers mention fear for being discriminated by the police, the expectation that filing a complaint has no use and feelings of shame to be the most important reasons. LGBT police officers mention that the most important reasons for not reporting hate crime are shame, being used to incidents (desensitization), and the expectation it is of no use to report the incident because nothing will be done with the report.

"[LGBT do not report because] they have a thick skin. They often think that [hate crime] is just part of the deal. They know they will be a victim so now and then. Victim of discrimination but also victim of violence."

(Interview study, LGBT male police officer)

It is noteworthy that non-LGBT police officers in this study in particular mention fear of discrimination by the police. LGBT police officers mention this aspect less often. Not reporting because individuals are used to these kinds of incidents is mentioned less often by non-LGBT police. In general respondents think it is likely that these reasons are justified and that, for example, secondary victimization does occur.

Thirteen of the 14 respondents mentioned aspects of the reporting procedures that may prevent LGBT from filing complaints. The fact that intimate or sensitive questions are asked may be such a reason. But also shame felt by the victim. Some respondents mention that the privacy of the victim can play a role. They point out that losing anonymity such that perpetrators discover who filed a complaint is one reason. However, they also mention that the fear of the victim that his/her own social environment finds out about the incident can play a role.

5.2.8 Police culture and reporting behaviour

Respondents find it difficult to mention characteristics of police culture that could positively affect reporting behaviour among LGBT. Characteristics which may negatively affect reporting likelihood may be the supposed macho culture in the police. Non-LGBT police officers mention this reason more often than LGBT police officers. In contrast, LGBT police officers are of the opinion that the police is seen by the LGBT community as narrow-minded and incapable. They mention phenomena as "blaming-the-victim" and the low percentage of cases that are being solved as possible reasons. Respondents mention that improving communication to the LGBT community, for example about cases that have been solved, is the way forward.

5.3 Summary, Conclusions, and Implications

LGBT participants in the focus groups know of the existence of Pink in Blue as an organization. The existence of Pink in Blue leads to a perception that the police as an organization supports the LGBT community. This is associated with more trust in the police organization. According to participants, Pink in Blue has a representative function within the police and to society. Within the police Pink in Blue can teach colleagues about LGBT-related issues and instruct recruits at the academy as Pink in Blue officers are familiar with the police culture and procedures. It may be more effective in this respect than would be, for

example, instruction by civilian gay organizations. Outside of the police Pink in Blue has a representative function according to participants.

The views of LGBT community overlap with those of the police themselves. LGBT police officers as well as non-LGBT officers make a distinction between internal and external functions of Pink in Blue. Interestingly, the police do not mention that it may be difficult for LGBT to actually find the unit. LGBT civilian participants were not clear about where to physically find Pink in Blue, that is, is there a specific location where Pink in Blue is situated. Also, participants indicated it is unclear about whether it is possible to make a report of LGBT-hate crime specifically to Pink in Blue officers or not. In this respect the function of Pink in Blue in the police organisation seems unclear from the viewpoint of the LGBT community. This obstacle is not mentioned by the police.

In regard to procedures, the distinction between filing a complaint versus reporting for statistics that is made by the Dutch police is not understood by the majority of the LGBT participants in these studies. The LGBT community does not know when they should or should not report an incident to the police. When LGBT are explained the difference between the two options (filing a complaint vs. just reporting for statistics) they base their decision whether or not to report or file a complaint on the nature of the incident.

The image civilian participants have of Pink in Blue is generally very favourable. Participants consider members of Pink in Blue to have more empathy and greater ability to take the perspective of LGBTers than non-LGBT police. This is in line with the police officers who emphasize that listening to victims reporting hate crime as well as showing empathy is key. Civilian participants in the focus group do mention that *lack* of empathy and perspective taking from the police at the moment of reporting occurs, an opinion that is shared with police officers in the interview study. Civilian LGBT participants perceive the reporting process generally as a "cold" process, where stereotyping and prejudice also can occur. A general theme that arose in the focus groups was that the person who is making a report to the police of LGBT-hate crime is taken seriously. In this regard it is noteworthy that the majority of the police officers in the interview study did not know of the protocol that should be followed in case of hate crime. This implies that better communication of this protocol could help the attention of police to these matters. The LGBT police agree that LGBT hate crime deserves extra attention and that increased resources could help them reach this goal.

According to both civilian LGBT respondents as well as the police officers in the interview study, reporting hate crime can help to cope with the event. Participants emphasize the importance for fellow LGBT as reporting may help creating a more LGBT friendly society as it allows for police to be more effective in countering hate crime. Participants overall do not believe that making a report will actually result in arrests, but reporting will result in more data showing where and what the threats are to the LHBT community. In this respect, reporting is considered effective at an individual and collective manner. The police, agree that reporting can help if it is done right. Recognising the nature of the incident if it is hate crime related and showing respect is the way forward. Both parties mention that if a hate crime report does not go well this can result in further (or secondary) victimization.

Interestingly, while police report that successes may help increasing likelihood of reporting, the data from both the survey studies as well as the interview studies show that this is not the most important criterion for LGBT hate crime victims. The LGBT community seems to be realistic in regard to the fact that many cases will not be solved by the police. For the LGBT community receiving respect and empathy is important. They also strongly appreciate an update on the long term what happened to their report, even if the case is not solved. In regard to providing social support, both police and LGBT participants agree that this is not a task for the police, with the exception that during the reporting police should show respect and empathic concern. Both parties mention that aftercare is a task for other organisations such as first line work but also the own social network.

In terms of aftercare, focus group participants point out this does not need to be overdone; other organisations could cover that part (victim support, COC). Meanwhile, respondents indicate they like the police to take the lead by providing information but at the same time allow victims to choose whether or not to contact, for example, victim support. Providing feedback is key in aftercare by keeping people informed through email or a phone call after some time.

Some additional practical points were mentioned by respondents in the focus groups including creating an information campaign that clarifies what incidents are suitable to report for a criminal complaint and what incidents can be reported for statistics. As mentioned before, it is advisable to make clear the distinction between criminal complaint and mere

report for statistics. In addition, it is unclear for the LGBT community who to contact (Pink in Blue vs. regular police) and how (email or going directly to the police). Interviews with members of Pink in Blue shows that the unit is making active efforts themselves to inform the LGBT community. It would be desirable if the police can invest resources in professional campaigns for these purposes. Another example to make reporting and procedures more user friendly that was mentioned in the focus groups was to develop an electronic application for mobile phones for victims to quickly report hate crime. Finally, LGBT community members call for feedback about case processing or the statistics on incidents.

In sum, lowering the threshold for filing complaints is one of the main conclusions that can be drawn from the results in this chapter. This could be done by making the reporting procedure transparent and clear. For example, it should be clear to victims what incidents can be reported for statistics and what cases are suitable for a criminal complaint. For police officers taking report, empathy and perspective taking is key in changing the "cold" process of reporting into a "warmer" process by showing interest and taking the report seriously.

6. Conclusions and Recommendations

"Reporting does play a very important role [in coping with hate crime]. It depends on ten minutes and on what happens in those ten minutes. It makes a world of difference how this happens and how emotions are dealt with. There is a world of difference between an indifferent manner of dealing with the report and a manner that shows empathy".

(Focus group study, homosexual participant)

Experiencing LGBT related discrimination, threat or violence is associated with a loss of control. As becomes clear by the excerpt above, making sure the reporting process goes well is an important step in helping LGBT hate crime victims coping well with an incident. LGBT who report hate crime can be given back the control when the police takes reports seriously, recognises the nature of a hate crime incident and shows empathy. These are considered key mechanisms that should be employed and seconded by proper expectancy management. This is one of the main findings based on the two survey studies, the focus group study and interviews with (non-)LGBT police that were presented in this report. In this final chapter the results are summarised and some recommendations are made. The summary and conclusions are structured by means of the three research questions that were dealt with in the previous chapters.

6.1 LGBT Hate Crime, Psychological Well-being and Behavioural Change

Based on two survey studies and a focus group study with LGBT hate crime victims it was found that (1) hate crime has a profound effect on psychological well-being on the short and longer term; (2) hate crime results in behavioural changes on the short and longer term; (3) different coping styles can be distinguished with individual coping and seeking social support to be the most fruitful in terms of psychological well-being. Victims of hate crime should, therefore, be helped and encouraged to seek social support; (4) victims of hate crime experience a complex mixture of emotions which linger on also on the long term and can result in behavioural changes (i.e., fear of holding hands in public, changing means of transport such as taking a taxi instead of the metro). Police officers, who are often the first to contact victims, would do well to recognise this complex mixture by giving an emphatic response while acknowledging the nature of the hate crime.

6.2 Incentives and Obstacles of Hate Crime Reporting

The data from two surveys showed that reporting statistics are low (up to 10%). Importantly, LGBT indicated that the main reasons for reporting hate crime are not the expectations that the case will be solved. Instead, being taken seriously and having the feeling you coped with the incident by reporting it was deemed more important. Hence, reporting behaviour can be considered an important way of coping with hate crime. Besides that it can contribute to a feeling of efficacy, it can also help because of the feeling you help the LGBT community as a whole by reporting. The implications are that reporting hate crime should be encouraged by, first, showing empathy and understanding when LGBT do report. This will benefit victims' psychological well-being, increase the chances individuals will report again in the future.

One in ten LGBT who experienced hate crime indicated they did not report on purpose. Various reasons were mentioned including the perception that victims often consider events not to be serious enough to report to the police. Indeed, when presented with a series of hate crimes (ranging from physical violence to name calling), LGBT respondents showed clear differences in the likelihood they would report for statistics, file a criminal complaint (i.e., ask for an investigation) or not reporting at all. This shows that LGBT actively make a calculation whether or not to report to the police. These data also show that for civilians it is unclear when they could or should report hate crime or file a complaint.

Another important reason for not reporting is fear of secondary victimization (not being taken seriously), feelings of shame (i.e., feeling insecure or not having come out of the closet; this is particular worrying in regard to adolescents) fear that perpetrators would discover the personal data of the person who filed a complaint.

LGBT generally have high levels of trust in the police. Trust levels are particularly high for the LGBT police unit Pink in Blue. Levels of trust depended on communication by the police about their engagement in regard to the LGBT community. Importantly, levels of trust in the police and Pink in Blue were significantly lower among LGBT hate crime victims compared to non-hate crime victims. Having experienced hate crime resulted in a significantly lower likelihood of reporting LGBT hate crime in the future. This confirms the importance of psychological support that should be offered to victims. Again, for the police this would mean showing empathy and taking victims serious when reporting. Cooperation and effective

communication between police, municipalities, first line workers and support organisations are essential in order to provide suitable aftercare for hate crime victims.

6.3 LGBT Community and (LGBT) Police Perspectives on Hate Crime Reporting

The LGBT police unit is widely known among civilian as well as police respondents in the studies presented in this report. The presence of LGBT units such as Pink in Blue fosters trust in the police. Both the LGBT community and police report they are aware that Pink in Blue has two functions: representing and increasing LGBT awareness within the police as well as supporting LGBT in society and taking in criminal complaints by LGBT.

LGBT participants indicated it was unclear to them where to find Pink in Blue and whether the LGBT police are represented throughout the country. The image that LGBT have of Pink in Blue is very favourable. It is important to note that there is a risk involved in this favourable image when the police cannot meet expectations. As pointed out by police officers in the interview study, police invest equally amounts of effort, or even more, in LGBT hate crime cases compared to non-LGBT related crime. However, due to a lack of resources it is often not possible to provide the service they would like to give to LGBT hate crime victims. As was outlined earlier, it is important that the police are able to deal well with hate crime reports. Not only in regard to psychological well-being of hate crime victims; reduced trust in police can also reduce the likelihood that LGBT hate crime victims report in the future.

An important aspect of the procedure of reporting is that it is considered by LGBT participants as a "cold" process where stereotyping and prejudice occurs. Both police and LGBT civilians point out that levels of empathy and the extent to which you are taken seriously depends on whom you have in front of you when you make a report. Members of Pink in Blue are considered to be more empathic as they can take better the perspectives of LGBT members. Police LGBT units in the Netherlands do currently teach and inform their fellow police about how best to deal with hate crime reports. Both police participants as well as civilians in our studies appreciated these efforts which not only have a positive effect on police functioning, but also on the image of the police in the LGBT community. These initiatives therefor should be structural and should be supported by sufficient funding in order to be effective.

Results from the surveys, the interviews with the police and LGBT civilians point out that communication to the LGBT community is key in regard to increasing likelihood that hate crime victims report incidents. Clarity about procedures (i.e., explaining the difference between filing a complaint and reporting for statistics), creating realistic expectations (what can the police offer, what not), and making clear for what incidents LGBT can go to the police and not are expected to increase trust in the police and more hate crime reporting. Lowering the threshold by clear communication and showing respect and empathy when individuals do report will also help. In the focus groups some practical suggestions were raised such as developing an application for the mobile phone through which LGBT hate crime victims could report incidents. Providing feedback about case processing or the statistics on incidents, however, are desirable from an LGBT community perspective and are also expected to be beneficial to levels of trust in the police.

6.4 A Final Note

Despite the fact that the present research was based on a rich dataset, this study was not without limitations. Respondents in the surveys and focus group were relatively highly educated and mainly lived in urban region of the capital city of the Netherlands. Also, ethnic minority groups were underrepresented in this research. LGBT from low socio-economic groups and ethnic minority groups may be at even higher risk of suffering from reduced psychological well-being as they are, presumably, less likely to report incidents of hate crime to the police. This also means that they are less likely to receive necessary psychological support to cope with incidents. Further research is required to get more insight in how to reach these vulnerable groups in society and to also encourage them to report incidents of hate crime. To repeat the words of Hindelang and Gottfredson (1976): "Victims are the gate keepers of the criminal justice system". Increased understanding in incentives and obstacles of hate crime will help the police be more effective in countering hate crime.

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Appendix I. Questionnaire Survey 1: EU LGBT Study on Reporting Hate Crime to the Police (June 2016)³

INTRODUCTIE

Beste lid van het AmsterdamPinkPanel,

Hartelijk dank dat je mee wilt doen aan deze survey over gebeurtenissen van LHBT-gerelateerd geweld en discriminatie en het doen van aangifte of melding van deze gebeurtenissen bij de politie.

Voordat het onderzoek begint, is het belangrijk dat je op de hoogte bent van de procedure die in dit onderzoek wordt gevuld. Lees daarom onderstaande tekst zorgvuldig door.

Doel van het onderzoek en gang van zaken tijdens het onderzoek We gaan je een aantal van vragen stellen over ervaringen met LHBT-geweld of -discriminatie en hoe je denkt dat de politie hier mee omgaat. Ook stellen we je enkele vragen over hoe je je (de laatste tijd) voelt en over jezelf denkt.

Om te leren hoe deze gebeurtenissen of verwachtingen mensen op korte en de langere termijn beïnvloeden, sturen we een tweede (kortere) vragenlijst over enkele maanden. We vragen dan of je in de tussentijd gebeurtenissen van LHBT-gerelateerd geweld of discriminatie hebt meegemaakt en hoe je hier mee bent omgegaan.

Vertrouwelijkheid van gegevens

Alle onderzoeksgegevens blijven volstrekt vertrouwelijk en worden anoniem verwerkt. De onderzoeksgegevens worden niet ter beschikking gesteld aan derden zonder jouw uitdrukkelijke toestemming en alleen in anonieme gecodeerde vorm. De sleutel voor deze gegevens is in het bezit van de onderzoekers en zal niet uit handen worden gegeven.

Vrijwilligheid

Als je nu of tijdens het onderzoek besluit af te zien van deelname aan deze vragenlijst, zal dit op geen enkele wijze gevolgen voor je hebben. Je kan binnen 24 uur na dit onderzoek alsnog je toestemming om gebruik te maken van je gegevens intrekken. Je kan je medewerking dus te allen tijde staken zonder opgave van redenen. Mocht je je medewerking staken, of achteraf je toestemming intrekken (zij

³ An English translation of the materials is available on request to the authors.

het binnen 24 uur), dan zullen je gegevens worden verwijderd uit onze bestanden en vernietigd.

Verzekering

Omdat dit onderzoek geen risico's voor je gezondheid of veiligheid met zich meebrengt, gelden de voorwaarden van de reguliere aansprakelijkheidsverzekering van de UvA.

Nadere inlichtingen

Mocht je vragen hebben over dit onderzoek, vooraf of achteraf, dan kan je je wenden tot de volgende leden van het bestuur van het Amsterdam Pink Panel: Dr. Kai J. Jonas en Dr. Allard R. Feddes, tel. (020) 525 6116, email: amsterdampinkpanel@uva.nl, Nieuwe Achtergracht 129, 1018 WT, Amsterdam. Voor eventuele klachten over dit onderzoek kun je je wenden tot het lid van de Commissie Ethisch, Dr. Mark Rotteveel, tel. (020) 525 6713, email: m.rotteveel@uva.nl, Nieuwe Achtergracht 129, 1018 WT, Amsterdam.

Om naar de volgende pagina te gaan, klik je telkens op de >> button rechtsonder.

Door op "ja" te klikken verklaar je dat je de deelnemersinformatie hebt gelezen en begrepen. Verder geef je door op "ja" te klikken te kennen dat je akkoord gaat met de gang van zaken zoals deze boven staat beschreven.

Ik ga akkoord en geef toestemming voor deelname:

1 = Ja

2 = Nee

GEBEURTENIS

Heb je in de laatste 12 maanden gebeurtenis(sen) meegemaakt van LHBT-gerelateerde discriminatie of geweld?

Met LHBT-discriminatie bedoelen we verbale handelingen (bijvoorbeeld: uitschelden, bedreiging, afwijzing voor een stageplek of baan) omdat je LHBTer bent.

Met LHBT-geweld bedoelen we dat er sprake is van fysiek geweld (bijvoorbeeld schoppen, slaan, spugen, seksuele intimidatie).

Ja, ik heb in de afgelopen 12 maanden LHBT-gerelateerde discriminatie en/of LHBT-gerelateerd geweld meegemaakt.

Nee, ik heb geen LHBT-gerelateerd geweld of discriminatie meegemaakt in de afgelopen 12 maanden.

Alleen deelnemers die hatecrime hebben meegemaakt.

Je hebt aangegeven dat je in het afgelopen jaar LHBT-gerelateerde discriminatie en/of geweld hebt meegemaakt.

BESCHRIJVING GEBEURTENIS

Kun je aangeven welke van de onderstaande situaties/gebeurtenissen je hebt meegemaakt?

(er zijn meerdere antwoorden mogelijk)

In het afgelopen jaar ben ik.....

- ... *uitgescholden vanwege mijn geaardheid.*
- ... *geduwd/ aangeraakt vanwege mijn geaardheid.*
- ... *terecht gekomen in een vijandige sfeer vanwege mijn geaardheid.*
-*persoonlijk bedreigd om mijn geaardheid.*
- ... *geslagen of geschopt vanwege mijn geaardheid.*
- ... *bespuugd vanwege mijn geaardheid.*
- ... *seksueel geïntimideerd vanwege mijn geaardheid.*
- ... *anders, namelijk (je kunt hier een andere gebeurtenis typen die nog niet boven genoemd staat)*

Kun je, voor de voor jouw meest ingrijpende of belangrijke situatie/gebeurtenis, de volgende vragen beantwoorden?

Kun je allereerst kort de meegemaakte situatie/gebeurtenis voor ons beschrijven in het onderstaande tekstveld?

.....

EMOTIES TIJDENS OF KORT NA GEBEURTENIS

BRON:

Watson, D., Clark, L. A., & Tellegen, A. (1988). Development and validation of brief measures of positive and negative affect: the PANAS scales. *Journal of Personality and Social Psychology, 54*, 1063.

In welke mate voelde je de volgende gevoelens en emoties tijdens of kort na de gebeurtenis?

Tijdens of kort na de gebeurtenis voelde ik ...

(1 = helemaal niet, 5 = extreem veel)

... *angst*

*... boosheid naar de dader toe
... boosheid naar mezelf toe
... schuld
... schaamte
... irritatie naar de dader toe
... irritatie naar mezelf toe
... vijandigheid
... me vernederd
... walging naar de dader toe
... walging naar mezelf toe
... minachting naar de dader toe
... minachting naar mezelf toe
... haat
... me vastberaden
... me sterk
... me alert
... me blij
... me trots*

REACTIE OP GEBEURTENIS TIJDENS OF KORT NA

Wat heb je toen gedaan (tijdens of meteen na de situatie)?
(meerdere antwoorden mogelijk)

ZELF EEN OPLOSSING VINDEN

1. *Ik heb verbaal gereageerd (teruggepraat).*
2. *Ik heb (fysiek) teruggevochten.*

VERMIJDINGSGEDRAG

3. *Ik ben weggevlucht.*
5. *Ik heb net gedaan of er niets gebeurd was.*
7. *Ik heb niets gedaan.*

STEUN ZOEKEN BIJ ANDEREN

4. *Ik heb anderen om hulp gevraagd.*
6. *Ik heb de politie gebeld.*

Anders, namelijk:

REACTIE OP GEBEURTENIS LATER

Wat heb je op een later moment gedaan (bijv. de dag daarna)?
(meerdere antwoorden mogelijk)

STEUN ZOEKEN BIJ ANDEREN

*Ik heb er met mijn partner over gepraat.
Ik heb er met mijn vrienden over gepraat.
Ik heb er met mijn familie over gepraat
Ik heb er met niemand over gepraat.
Ik heb aangifte bij de politie gedaan.
Ik heb (bewust) geen aangifte gedaan.
Ik heb contact opgenomen met "Roze in Blauw".
Ik heb contact opgenomen met de buurtregisseur.
Ik heb contact opgenomen met Meldpunt Discriminatie.
Ik heb contact opgenomen met het COC.
Ik heb de pers benaderd.
Ik heb het op sociale media gezet (bijv. Twitter, Facebook).
Anders, namelijk:*

Indien (bewust) geen aangifte gedaan

REDENEN GEEN AANGIFTE

Je hebt aangegeven dat je (bewust) geen aangifte hebt gedaan. Zou je kunnen uitleggen wat de reden(en) daarvoor was (waren)?

(meerdere antwoorden mogelijk)

*Ik dacht dat het incident niet voldoende ernstig was om aangifte te doen.
Ik dacht dat de politie de klacht niet serieus zou nemen.
Ik schaamde me.
Ik was bang voor de gang van zaken (bijv. dat mijn adres bekend wordt bij de daders).
Ik wilde het achter me laten en er niet weer mee geconfronteerd worden.
Vanwege een negatieve ervaring met het doen van aangifte in het verleden.
Anders, namelijk:*

Indien aangifte gedaan

VERTROUWEN IN DE POLITIE TIJDENS AANGIFTE

BRON:

Hohl, K., Bradford, B. & Stanko, E. (2010). Influencing trust and confidence in the Metropolitan Police: results from an experiment testing the effect of leaflet-drops on public opinion. *British Journal of Criminology*, 50(3), 491-513.

Als je terugdenkt aan jouw ervaring met de politie tijdens je aangifte, in welke mate ben je het eens met de volgende uitspraken:

Tijdens het doen van aangifte...

- ... kreeg ik het gevoel dat ik kon rekenen op de politie.
- ... kreeg ik het gevoel dat ze mij begrepen.
- ... kreeg ik het gevoel dat ze me serieus namen.
- ... kreeg ik het gevoel dat ze naar me luisterden.
- ... behandelde de politie mij met respect.
- ... was de politie behulpzaam.
- ... vond ik de politie vriendelijk en benaderbaar.

(1 = helemaal mee oneens, 5 = helemaal mee eens)

TEVREDENHEID AFHANDELING POLITIE

Als je terugdenkt aan jouw ervaring met de politie, hoe tevreden of ontevreden was je met de dienstverlening of het contact dat je had met de politie?

(1 = geheel ontevreden, 5 = geheel tevreden)

AANGIFTE IN TOEKOMST OP BASIS VAN ERVARING

Als je terugdenkt aan jouw ervaring met de politie, zou je in de toekomst dan weer aangifte doen?

- 1 = Ja
 - 2 = Nee
 - 3 = Weet ik niet
-

Alleen deelnemers die hate crime hebben meegemaakt.

EFFICACY OMGANG MET GEBEURTENIS

Nu terugkijkend ben ik er van overtuigd dat ik goed met deze gebeurtenis ben omgegaan.

(1 = helemaal mee oneens, 5 = helemaal mee eens)

APPRAISALS

Geef aan in hoeverre je het eens bent met de volgende uitspraken over de dader(s):

GEEN VERGEVING

- Ik heb het de dader vergeven.(R)*
- Ik vind dat het de dader niet verweten kan worden.(R)*

*Ik voel nog steeds haatgevoelens voor de dader.
Ik vind de dader een typisch voorbeeld voor zijn/haar groep.
Ik voel bewondering voor de dader.(R)
De dader had de bedoeling mij kwaad te berokkenen.
De dader is moreel slecht.
De dader is een slecht persoon.
De dader is minderwaardig.*

WRAAK

*Ik voel wraakgevoelens.
Ik wil de dader hetzelfde aandoen als ik heb ervaren.
Ik denk er vaak aan hoe ik de dader kan terugpakken.
Ik vind dat de dader moet boeten voor wat hij/zij gedaan heeft.*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

INVLOED OP GEDRAG

BRON:
APP buurtveiligheid monitor

Instructie

Met de onderstaande schuiven kun je aangeven hoe de gebeurtenis jouw gedrag heeft beïnvloed.

VERMIJDINGSGEDRAG

1. *Ik kies ander vervoer als ik uitga (bv. taxi in plaats van bus of tram)*
6. *Ik vermijd onveilige plekken.*
2. *Ik ga minder uit dan normaal.*
5. *Ik ga minder uit als het donker is.*

VERBERGEN LHBT-IDENTITEIT

3. *Ik probeer me minder herkenbaar als LHBT te gedragen.*
9. *Ik probeer juist meer zichtbaar te zijn als LHBT (bv. door de hand van mijn partner vast te houden).* REVERSED

PROACTIEF HANDELEN MET BETrekking tot LHBT-GEMEENSCHAP

4. *Ik laat sneller van me horen als ik getuige ben van LHBT-discriminatie/geweld*
7. *Ik onderneem meer om de positie van LHBTers te verbeteren.*

ZELF EEN OPLOSSING VINDEN

8. *Ik ben (meer aan) zelfverdedigingssport gaan doen of aan sport om me sterker te maken.*
10. *Ik heb mezelf bewapend.*
11. *Ik draag een alarm bij me*

(0 = helemaal niet, 10 = helemaal wel, missing = ik weet het niet)

Alle deelnemers

EFFECTIVITEIT AANGIFTE DOEN

De volgende vragen gaan over het doen van aangifte bij de politie na een ervaring met LHBTgerelateerd geweld of discriminatie.

Geef aan in hoeverre je het eens bent met de volgende uitspraken:

Aangifte doen heeft alleen nut vanwege de statistieken die gebruikt worden door de politie.

Over het algemeen heb ik er vertrouwen in dat daders gepakt worden als er aangifte wordt gedaan.

De politie neemt iemand serieus als hij/zij aangifte doet.

Aangifte doen helpt om de ervaring beter te kunnen verwerken.

Iemand voelt zich beter als hij/zij aangifte doet.

Ik zou aangifte doen als ik LHBT-discriminatie of -geweld zou meemaken.

(1 = helemaal mee oneens, 5 = helemaal mee eens)

De volgende vragen gaan over het doen van aangifte of het maken van een melding bij de politie van LHBT discriminatie of geweld.

Ben je bekend met het onderscheid tussen *melding maken* bij de politie en *aangifte doen* bij de politie?

1 = Ja

2 = Nee

Het onderscheid tussen melding maken en aangifte doen is dat in geval van *melding* de LHBT-gerelateerde gebeurtenis wordt opgenomen in de statistieken die gebruikt worden door de politie maar er wordt geen onderzoek gestart.

In geval van *aangifte* wordt de gebeurtenis opgenomen in de statistieken *en* start de politie een onderzoek naar het incident.

Nu zijn wij benieuwd in welke van de onderstaande gevallen van LHBT-gerelateerde discriminatie of geweld je melding of aangifte zou doen of dat je geen van beide zou doen:

schelden

roddelen

regelmatig buitengesloten worden (bv. pesten)

bedreiging

*stalking
duwen
schoppen of slaan
spugen
seksuele intimidatie
geweld met wapens
online pesten*

Anders namelijk... (je kunt hier een andere gebeurtenis typen die nog niet boven genoemd staat):

(1 = melding, 2 = aangifte, 3 = geen van beide)

VERTROUWEN IN DE POLITIE

BRON:

Hohl, K., Bradford, B. & Stanko, E. (2010). Influencing trust and confidence in the Metropolitan Police: results from an experiment testing the effect of leaflet-drops on public opinion. *British Journal of Criminology*, 50(3), 491-513.

Nu volgen er enkele vragen over hoe goed jij vindt dat de politie haar werk doet met betrekking tot LHBT-discriminatie of geweld.

ALGEMEEN VERTROUWEN IN DE POLITIE

Alles bij elkaar genomen, hoe goed vind jij dat de politie omgaat met LHBT-discriminatie of geweld?

(1 = heel slecht, 5 = uitstekend, 6 = weet ik niet)

TOEWIJDING POLITIE MET BETREKKING TOT LHBTers

In welke mate ben jij het eens met de volgende uitspraken over de politie in jouw buurt:

- ... *LHBTers kunnen op hen rekenen als zij hen nodig hebben.*
- ... *ze begrijpen de dingen die LHBTers raken.*
- ... *ze gaan goed om met de dingen die belangrijk zijn voor LHBTers.*
- ... *de politie luistert naar wat LHBTers bezig houdt.*

(1 = helemaal mee oneens, 5 = helemaal mee eens, 6 = weet ik niet)

EERLIJKHEID POLITIE MET BETREKKING TOT LHBTers

In welke mate ben jij het eens met de volgende uitspraken over de politie in jouw buurt?

De politie behandelt LHBTers met respect als zij contact met hen hebben om welke reden dan ook.

De politie in deze buurt behandelt LHBTers even goed als heteroseksuelen.

De politie in mijn buurt toont zich bereid om LHBTers te helpen.

De politie in mijn buurt is vriendelijk en toegankelijk voor LHBTers.

(1 = helemaal mee oneens, 5 = helemaal mee eens, 6 = weet ik niet)

EFFECTIVITEIT POLITIE MET BETrekking tot LHBT-HATECRIME

Hier is een lijst met diensten die de politie verzorgt. Wij willen graag weten hoe goed jij vindt dat de politie deze diensten uitvoert voor LHBTers.

Reageert snel op noodoproepen die gaan over LHBT-discriminatie/geweld.

Handelt actief tegen LHBT-discriminatie/geweld.

Geeft steun aan slachtoffers van LHBT-discriminatie/geweld.

Toont begrip voor slachtoffers van LHBT-discriminatie/geweld.

Geeft voorlichting aan LHBTers hoe om te gaan met discriminatie/geweld.

Geeft voorlichting in de samenleving (bv. op scholen) over LHBT-discriminatie/geweld.

(1 = helemaal niet goed, 10 = heel goed, 11 = weet ik niet)

HET GEVOEL GEÏNFORMEERD TE ZIJN

Over de afgelopen 12 maanden, hoe goed vind jij dat de politie jou informeert over wat zij doen tegen LHBT-discriminatie of geweld in jouw omgeving?

1 = Ik ben heel goed geïnformeerd

2 = Ik ben redelijk goed geïnformeerd

3 = Ik ben helemaal niet geïnformeerd

VERWACHTING OMGANG POLITIE MET LHBT-HATECRIME

Stel je voor dat je aangifte doet van LHBT-gerelateerde discriminatie of geweld. Hoe zou je verwachten dat de politie hier mee omgaat?

Bij aangifte van LHBT-gerelateerde discriminatie of geweld zou ik verwachten dat de politie...

... informatie geeft over de onderzoeksprocedure.

... nazorg verleent na verloop van tijd (een belletje, brief, email om te vragen hoe het gaat).

... na verloop van tijd informatie geeft over de stand van zaken.

... feedback geeft over opname in de statistieken.

... persoonlijk contact onderhoudt.

... me doorverwijst naar andere instanties voor verdere ondersteuning.

(1 = helemaal niet, 5 = helemaal wel, 6 = weet ik niet)

OMGANG MET HATECRIME

BRON:

Amirkhan, J. H. (1990). A factor analytically derived measure of coping: The Coping Strategy Indicator. *Journal of Personality and Social Psychology*, 59(5), 1066.

Hoe ga je in het algemeen om met LHBT gerelateerd geweld of discriminatie?

(als je niks hebt meegemaakt probeer je dan voor te stellen hoe je er mee om zou gaan)

ZELF EEN OPLOSSING VINDEN

1. *Ik probeer zelf een oplossing te vinden om ermee om te gaan.*
5. *Ik plan zorgvuldig hoe ik er mee om ga in plaats van impulsief te handelen.*
2. *Ik zet doelen voor mezelf om er goed mee om te gaan.*

STEUN ZOEKEN BIJ ANDEREN

8. *Ik zoek steun bij mensen die ik goed ken.*
4. *Ik praat met mensen om me beter te voelen.*
6. *Ik accepteer medeleven van anderen die hetzelfde hebben meegemaakt.*

VERMIJDINGSGEDRAG

3. *Ik vermijd andere mensen.*
7. *Ik hoop dat andere mensen mij met rust laten.*
9. *Ik breng meer tijd door dan normaal met boeken/ film/ televisie/ computer.*

PROFIEL DADER

KARAKTERTREKKEN

BRON:

Fiske, S. T., Cuddy, A. J., Glick, P., & Xu, J. (2002). A model of (often mixed) stereotype content: competence and warmth respectively follow from perceived status and competition. *Journal of Personality and Social Psychology*, 82(6), 878.

Nu volgen er enkele vragen over jouw indruk van typische daders van LHBT-discriminatie of geweld.

Hierbij zijn geen goede of foute antwoorden. Het gaat om jouw mening.

We willen ten eerste graag weten wat naar jouw mening de karaktertrekken zijn van een typische dader van LHBT-discriminatie of geweld.

De typische dader van LHBT-discriminatie of geweld is:

COMPETENTIE

- 1. *Intelligent*
- 3. *Competent*
- 5. *Zelfverzekerd*
- 7. *Capabel*
- 8. *Vaardig*
- 11. *Efficiënt*

WARMTE

- 2. *Warm*
- 4. *Vriendelijk*
- 6. *Met goede bedoelingen*
- 9. *Vertrouwenswaardig*
- 10. *Zachtaardig*
- 12. *Oprecht*

(0 = helemaal niet, 10 = helemaal wel, missing = ik weet het niet)

ETNISCHE ACHTERGROND

Wat is volgens jou de etnische achtergrond van een typische pleger van **LHBT discriminatie/geweld?**

We weten dat deze vraag redelijk gevoelig ligt, maar zijn toch zeer benieuwd naar hoe jij dit ziet.

Geef met de schuif aan in welke mate jij denkt dat de typische dader autochtoon/allochtoon is.

(0 = de typische dader is allochtoon, 5 = geen onderscheid te maken, 10 = de typische dader is autochtoon, missing = ik weet het echt niet)

GESLACHT

Wat is volgens jou het geslacht van de typische pleger van **LHBT discriminatie/geweld?**

(0 = de typische dader is een vrouw, 5 = geen onderscheid te maken, 10 = de typische dader is een man, missing = ik weet het echt niet)

LEEFTIJD

Wie zijn volgens jou de typische plegers van LHBT discriminatie/geweld?

Geef met de schuif aan wat volgens jou de typische leeftijd is van daders van LHBT discriminatie/geweld

12-65, (missing = ik weet het echt niet)

INTERNALIZED HOMOPHOBIA

BRON:

Mayfield, W. (2001). The development of an internalized homonegativity inventory for gay men. *Journal of Homosexuality*, 41(2), 53-76.

Nu volgen er enkele uitspraken over LHBTer zijn. Geef aan in welke mate je het eens bent met de onderstaande uitspraken.

Bij het beantwoorden, denk dan aan jouw eigen identiteit (Lesbisch, Homoseksueel, Biseksueel, Transgender).

Ook al lijken sommige vragen op elkaar, er zitten verschillen in. Probeer de vragen vlot door te lopen. Dit doe je door elke vraag als een aparte vraag te behandelen en niet met andere vragen te vergelijken. Kies de antwoordoptie die jij het beste vindt passen.

PERSOONLIJKE NEGATIVITEIT OVER HOMO ZIJN (11 ITEMS)

5. *Ik schaam me voor mijn seksuele geaardheid.*
3. *Als ik aan mijn seksuele geaardheid denk voel ik me depressief.*
17. *Soms denk ik wel eens dat ik beter af zou zijn als ik dood was dan LHBTer te zijn.*
20. *Soms schaam ik me er wel eens voor LHBTer te zijn.*
13. *Het voelt niet goed als mensen kunnen herkennen dat ik LHBTer ben.*
18. *Soms heb ik een afkeer van mijn seksuele geaardheid.*
10. *Als mensen om me heen over LHBT onderwerpen praten word ik nerveus.*
7. *Als ik aan mijn seksuele voorkeur denk voel ik me ongelukkig.*
15. *Soms word ik onrustig als ik over mijn seksuele voorkeur nadenk.*
23. *Ik vind het oneerlijk dat ik LHBTer ben.*
11. *Ik zou willen dat ik zelf controle zou hebben over mijn seksuele voorkeur.*

IDENTIFICATIE (7 ITEMS)

6. *Ik ben er dankbaar voor dat ik LHBTer ben.*
9. *Ik zie het LHBT-zijn als een geschenk.*
21. *Ik ben er trots op LHBTer te zijn.*
1. *LHBT-er zijn is een belangrijk deel van mij.*
22. *Ik vind dat op scholen onderwezen zou moeten worden dat LHBTer zijn normaal is.*
12. *LHBTer zijn evenveel voldoening als heteroseksueel zijn.*
8. *Ik vind dat er meer LHBTers te zien zouden moeten zijn op TV, in films, en in reclames.*

MORALITEIT (5 ITEMS)

19. *Ik geloof dat het moreel fout is om LHBTer te zijn.*
16. *Naar mijn mening ondermijnen LHBTers de maatschappelijke orde.*
4. *Ik geloof dat het seksuele gedrag van LHBTers moreel fout is.*
14. *Over het algemeen vind ik dat LHBTers minder moreel zijn dan heteroseksuelen.*
2. *Ik vind het goed dat LHBTers emotionele relaties aangaan, maar ze zouden hun seksuele voorkeur niet moeten uitoefenen.*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

AANVULLING (UIT DE INTAKE):

Hoeveel van jouw vrienden/vriendinnen zijn LHBTer?

(1 = geen, 5 = allemaal)

In hoeverre ben je uit de kast (ben je "out"?)

- Bij je vrienden*
- Bij je familie*
- Bij je partner*
- Bij je kinderen*
- Op je werk / studie*
- In de buurt waar je woont*
- In het dagelijkse leven*

(0 = helemaal niet, 10 = helemaal wel, missing = niet van toepassing)

alpha = .90

PERSOONLIJKHEID: BIG FIVE (DEZE SCHAAL IS SAMEN AFGENOMEN MET DE ZELFVERTROUWEN SCHAAL)

BRON:

Rammstedt, B., & John, O. P. (2007). Measuring personality in one minute or less: A 10-item short version of the Big Five Inventory in English and German. *Journal of research in Personality*, 41(1), 203-212.

Hoe de BFI-10 schalen te scoren:

Extraversie (extraversion):	1R, 6
Mildheid (agreeableness):	2, 7R
Ordelijkheid (conscientiousness):	3R, 8
Emotionele stabilitet (neuroticism):	4R, 9
Autonomiteit (openness):	5R; 10

(R: item is reversed-scored)

Instructie:

Beneden zijn een aantal uitspraken weergegeven over hoe jij je in het algemeen voelt en met dingen omgaat.

Ook al lijken sommige vragen op elkaar, er zitten verschillen in. Probeer de vragen weer vlot door te lopen. Dit doe je door elke vraag als een aparte vraag te behandelen en niet met andere vragen te vergelijken.

Kies de antwoordoptie die jij het beste vindt passen:

1. *Ik ben eerder teruggetrokken, gereserveerd. (R)*
2. *Ik neem anderen licht in vertrouwen, geloof in het goede in mensen.*
3. *Ik ben gemakkelijk, heb een neiging tot luiheid. (R)*
4. *Ik ben ontspannen, kan goed omgaan met stress. (R)*
5. *Ik heb weinig interesse in kunst. (R)*
6. *Ik ben uitgaand, een sociaal persoon.*
7. *Ik heb de neiging andere mensen te bekritiseren. (R)*
8. *Ik doe mijn taken grondig, ben een zorgvuldig en nauwkeurig persoon.*
9. *Ik word snel nerveus, voel me gauw onzeker.*
10. *Ik heb een rijke verbeelding.*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

ZELFVERTROUWEN (IEDEREEN)

BRON:

Rosenberg, M. (1965). Society and the adolescent self-image. Princeton, NJ: Princeton University Press.

Self-esteem 10 items Rosenberg (1965) .alpha .83 (.051)

Instructie:

Beneden zijn een aantal uitspraken weergegeven over hoe jij je in het algemeen voelt en met dingen omgaat.

Ook al lijken sommige vragen op elkaar, er zitten verschillen in. Probeer de vragen weer vlot door te lopen. Dit doe je door elke vraag als een aparte vraag te behandelen en niet met andere vragen te vergelijken.

1. *Ik heb het gevoel dat ik een waardevol persoon ben, tenminste op gelijke voet met anderen sta.*
2. *Ik meen dat ik een aantal goede eigenschappen heb.*
3. *Alles bij elkaar genomen ben ik geneigd om mezelf als een mislukkeling te zien. (R)*
4. *Ik ben in staat om dingen net zo goed te doen als de meeste mensen.*
5. *Ik meen dat ik niet veel heb om trots op te zijn. (R)*
6. *Ik heb een positieve kijk op mezelf.*
7. *Over het geheel genomen ben ik tevreden met mezelf.*
8. *Ik zou willen dat ik mezelf meer zou kunnen respecteren. (R)*
9. *Er zijn momenten waarop ik me beslist waardeloos voel. (R)*
10. *Er zijn momenten waarop ik het gevoel heb dat ik nergens voor deug. (R)*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

PERSOONLIJK WELBEVINDEN

BRON WAARIN SCHALEN GEBRUIKT WORDEN:

Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. (2006). Immigrant youth: Acculturation, identity, and adaptation. *Applied psychology*, 55(3), 303-332.

Instructie:

Kies de antwoordoptie die jij het beste bij jezelf vindt passen. Probeer de vragen weer vlot door te lopen:

EFFICACY (10 ITEMS)

BRON:

Schwarzer, R., & Jerusalem, M. (1995). Generalized Self-Efficacy scale. In J. Weinman, S. Wright, & M. Johnston, Measures in health psychology: A user's portfolio. Causal and control beliefs (pp. 35-37). Windsor, UK: NFER-NELSON.

2. *Over het algemeen kan ik goed omgaan met moeilijke problemen als ik maar goed genoeg mijn best doe.*
5. *Als iemand mij tegenwerkt kan ik de middelen en mogelijkheden vinden om te krijgen wat ik wil.*
7. *Het is makkelijk voor mij om mij aan mijn doelen te houden en mijn doelen te halen.*

8. *Ik ben er zeker van dat ik efficiënt kan omgaan met onverwachte gebeurtenissen.*
11. *Dankzij mijn vindingrijkheid weet ik goed om te gaan met onverwachte situaties.*
12. *Ik kan de meeste problemen oplossen als ik er maar voldoende in investeer.*
13. *Ik kan kalm blijven in moeilijke omstandigheden want ik weet want ik kan rekenen op mijn veerkracht.*
15. *Als ik geconfronteerd word met een probleem kan ik meestal een aantal oplossingen bedenken.*
17. *Als ik in moeilijkheden verkeer kan ik meestal een oplossing bedenken.*
18. *Doorgaans kan ik goed omgaan met wat op mijn weg komt.*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

EMOTIES (3 ITEMS)

Instructie:

Kies de antwoordoptie die jij het beste bij jezelf vindt passen. Probeer de vragen weer vlot door te lopen:

1. *Ik voel me over het algemeen trots*
3. *Ik voel me over het algemeen blij*
9. *Ik voel me over het algemeen angstig*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

LEVENSTEVREDENHEID (5 ITEMS)

BRON:

Diener, E. D., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality Assessment, 49*(1), 71-75.

4. *In vele opzichten is mijn leven nagenoeg ideaal.*
6. *Mijn levensomstandigheden zijn uitstekend.*
10. *Ik ben tevreden met mijn leven.*
14. *Tot nu toe heb ik de belangrijke dingen in het leven bereikt.*
16. *Als ik mijn leven over zou kunnen doen dan zou ik bijna niets veranderen.*

(1 = helemaal mee oneens, 5 = helemaal mee eens)

DEPRESSIE

BRON:

Kroenke, K., Strine, T. W., Spitzer, R. L., Williams, J. B., Berry, J. T., & Mokdad, A. H. (2009). The PHQ-8 as a measure of current depression in the general population. *Journal of affective disorders, 114*(1), 163-173.

Instructie:

De volgende vragen gaan over jouw gevoelens en gedachten gedurende de laatste twee weken. Probeer ook hier weer elke vraag vlot te beantwoorden. Probeer de vragen niet met elkaar te vergelijken maar geef het antwoord dat het beste past bij jou.

Gedurende de laatste 2 weken, hoe vaak heb je last gehad van de volgende problemen?

Weinig interesse of plezier om dingen te doen.

Gevoelens van verslagenheid, depressie, hopeloosheid.

Moeilijkheden om in slaap te vallen of teveel te slapen.

Gevoelens van vermoeidheid of weinig energie te hebben.

Weinig eetlust of juist te veel eten.

Slechte gevoelens over jezelf - of dat je een mislukking bent of anderen hebt teleurgesteld.

Moeite met concentreren, bijvoorbeeld als je de krant of een boek leest of tv kijkt.

Je jezelf zo langzaam beweegt of zo langzaam praat dat andere mensen het doorhebben? Of het tegenovergestelde - je zo rusteloos voelen dat je je meer beweegt dan normaal?

(1 = helemaal niet, 2 = enkele dagen, 3 = meer dan de helft van de dagen, 4 = bijna elke dag)

ERVAREN STRESS

BRON:

Cohen, S., Kamarck, T., & Mermelstein, R. (1983). A global measure of perceived stress. Journal of health and social behavior, 385-396.

Instructie:

De volgende vragen gaan over jouw gevoelens en gedachten in de afgelopen maand. Probeer ook hier weer elke vraag vlot te beantwoorden. Probeer de vragen niet met elkaar te vergelijken maar geef het antwoord dat het beste past bij jou.

Gedurende de afgelopen maand, hoe vaak ...

... ben je van slag geraakt door iets dat onverwacht gebeurde?

... heb je het gevoel gehad dat je geen controle had over de belangrijke dingen in jouw leven?

... heb je je nerveus en "gestressed" gevoeld?

... ben je succesvol omgegaan met dagelijkse bezigheden die je irriteren? (R)

... heb je het gevoel gehad dat je goed bent omgegaan met belangrijke veranderingen in jouw leven? (R)

... heb je je vertrouwd genoeg gevoeld om goed om te gaan met persoonlijke problemen? (R)

... heb je het gevoel gehad dat dingen gingen zoals je wilde? (R)

... heb je het gevoel gehad niet om te kunnen gaan met dingen die je moest doen?

... heb je het gevoel gehad dat je irritaties in je leven kon controleren? (R)

- ... heb je het gevoel gehad dingen onder controle te hebben?*
- ... ben je boos geworden door dingen die gebeurden die je niet in de hand had?*
- ... heb je jezelf zien denken over dingen die je nog moet doen?*
- ... heb je zelf kunnen bepalen hoe je je tijd kon doorbrengen? (R)*
- ... heb je het gevoel gehad dat problemen zich opstapelden dermate dat je er niet meer mee om kon gaan?*

(1 = nooit, 2 = bijna nooit, 3 = soms, 4 = best vaak, 5 = heel vaak)

BEKENDHEID MET ROZE IN BLAUW

Ben je bekend met Roze in Blauw (de afdeling binnen de politie die LHBTers vertegenwoordigt)?

1 = Ja
2 = Nee

Indien bekend met PiB

VERTROUWEN IN ROZE IN BLAUW

BRON:

Hohl, K., Bradford, B. & Stanko, E. (2010). Influencing trust and confidence in the Metropolitan Police: results from an experiment testing the effect of leaflet-drops on public opinion. *British Journal of Criminology*, 50(3), 491-513.

ALGEMEEN VERTROUWEN IN ROZE IN BLAUW

Alles bij elkaar genomen, hoe goed vind jij dat Roze in Blauw omgaat met LHBT-discriminatie of geweld?

(1 = heel slecht, 5 = uitstekend, 6 = weet ik niet)

TOEWIJDING PiB MET BETrekking tot LHBTers

In welke mate ben jij het eens met de volgende uitspraken over Roze in Blauw in jouw buurt:

- ... LHBTers kunnen op hen rekenen als zij hen nodig hebben.*
- ... ze begrijpen de dingen die LHBTers raken.*
- ... ze gaan goed om met de dingen die belangrijk zijn voor LHBTers.*
- ... Roze in Blauw luistert naar wat LHBTers bezig houdt.*

EERLIJKHEID PiB MET BETREKKING TOT LHBTers

In welke mate ben jij het eens met de volgende uitspraken over Roze in Blauw in jouw buurt:

Roze in Blauw behandelt LHBTers met respect als zij contact met hen hebben om welke reden dan ook.

Roze in Blauw in deze buurt behandeld LHBTers even goed als heteroseksuelen.

Roze in Blauw in mijn buurt toont zich bereid om LHBTers te helpen.

Roze in Blauw in mijn buurt is vriendelijk en toegankelijk voor LHBTers.

(1 = helemaal mee oneens, 5 = helemaal mee eens, 6 = weet ik niet)

EFFECTIVITEIT POLITIE MET BETREKKING TOT LHBT-HATECRIME

Hier is een lijst met diensten die Roze in Blauw verzorgt. Wij willen graag weten hoe goed jij vind dat Roze in Blauw deze diensten uitvoert.

Reageert snel op noodoproepen die gaan over LHBT-discriminatie/geweld.

Handelt actief tegen LHBT-discriminatie/geweld.

Geeft steun aan slachtoffers van LHBT-discriminatie/geweld.

Toont begrip voor slachtoffers van LHBT-discriminatie/geweld.

Geeft voorlichting aan niet-LHBT agenten.

Geeft voorlichting aan LHBTers hoe om te gaan met discriminatie/geweld.

Geeft voorlichting in de samenleving (bv. op scholen) over LHBT-discriminatie/geweld.

(1 = helemaal niet goed, 10 = heel goed, 11 = weet ik niet)

HET GEVOEL GEÏNFORMEERD TE ZIJN

Over de afgelopen 12 maanden, hoe goed vind jij dat Roze in Blauw jouw informeert over wat zij doen tegen LHBT-discriminatie of geweld in jouw omgeving?

1 = Ik ben heel goed geïnformeerd

2 = Ik ben redelijk goed geïnformeerd

3 = Ik ben helemaal niet geïnformeerd

Heb je ooit contact gehad met Roze in Blauw?

1 = Ja

2 = Nee

Indien contact gehad met PiB**TEVREDENHEID OVER DIENSTVERLENING PiB**

Hoe tevreden of ontevreden was je met de dienstverlening of het contact met Roze in Blauw?

(1 = Geheel ontevreden, 5 = Geheel tevreden)

Alle deelnemers**BOODSCHAP AAN POLITIE/PIB**

Tenslotte, welke boodschap zou je de politie (of Roze in Blauw) mee willen geven met betrekking tot de thema's die aan de orde zijn gekomen in deze vragenlijst?

AFSLUITING

Dank voor je tijd en informatie.

Wat heb je gemist in deze vragenlijst? Wat zijn jouw suggesties voor toekomstige vragenlijsten?

Je kunt je ideeën en mening in het onderstaande veld invoeren.

We zijn benieuwd naar jouw mening!

Het AmsterdamPinkPanel team

Appendix II. Semi-structured Interview Scheme Focus Groups

Introductie

- * Informatiebrochure lezen en deelnemersformulier ondertekenen.
- * Doel van de studie wordt herhaald: Inzicht verkrijgen in gevolgen van LHBT geweld of discriminatie, evaluatie aangifte en melding bij de politie/PiB.
- * Het gesprek wordt opgenomen op tape indien geen bezwaar. Enkel voor uitschrijven. Benadrukken anonimiteit.

1. Kun je iets vertellen waarom je lid bent geworden van het AmsterdamPinkPanel?
2. Ben je bekend met de Roze in Blauw eenheid bij de politie?
3. Zo ja, wat vindt je van dit initiatief?
3. Kun je kort iets vertellen over je meest recente of “ingrijpende” ervaring met anti-homo discriminatie/geweld? Als je meerdere ervaringen hebt, kun je deze dan kort beschrijven en één kiezen, de meest recente of meest ingrijpende, waarover je iets wilt vertellen.
4. Hoe voelde je je in de periode na het incident?
5. Zou je iets kunnen vertellen over waarom je wel/niet aangifte hebt gedaan van het incident? Of over andere instanties of mensen in je sociale omgeving die je hebt benaderd, ingelicht (woningbouw coöperatie, werkgever, buurtregisseur, maar ook buren, vrienden).
6. In welke mate denk je dat het doen van aangifte zou kunnen leiden tot betere of slechtere verwerking van de ervaring?
7. In welke mate denk je dat het praten met anderen over deze ervaringen (je beleving van het hele traject, van incident tot einde/afsluiting – of blijft het doorlopen) helpt bij het verwerken van de ervaring?
8. Heb je nog iets toe te voegen over hoe mensen die anti-homo discriminatie hebben meegemaakt kunnen worden gemotiveerd wel aangifte te doen?
9. Wat heb je gemist, wat gaat volgens jou fout in de procedure zoals ze nu is?

Afsluitend

- * Interviewer bedankt de deelnemer voor zijn / haar deelname aan het interview.
- * Indien deze zich voordoen beantwoordt interviewer vragen van de deelnemer.

Appendix III. Semi-structured Interview Scheme of Pilot Interview with LGBT Police

Interview met lid van de Roze in Blauw eenheid te Amsterdam

Maart 2016

1. Kun je mij ten eerste iets vertellen over de geschiedenis van Roze in Blauw?

2. Kun je mij ten tweede iets vertellen over jouw eigen rol binnen Roze in Blauw (RiB)?

3a. Welke rol(len) speelt RiB volgens jou met het oog op de LHBT doelgroep?
(Toelichting: promotie, aangiftepunt, vertegenwoordiging gemeenschap)
3b. Wat is volgens jou de rol van RiB met het oog op collega's binnen de politie die niet betrokken zijn bij RiB?

5a. Kun je me iets vertellen over de mensen die betrokken zijn bij RiB in Amsterdam en in Nederland?
5b. **Doorvraag:** Welke verschillende rangen zijn betrokken bij Roze in Blauw
(Toelichting: de eerste lijn die aangiftes opneemt tot diegenen die het beleid uitzetten)
5c. **Doorvraag:** Welke groepen (L H B of T) zijn vertegenwoordigd binnen RiB en welke groepen zou jij graag vertegenwoordigd willen zien?

6a. Kun je me vertellen hoe het protocol eruit ziet in geval van een aangifte of melding van LHBT-gerelateerde discriminatie of geweld? **(Toelichting:** Wat gebeurt er vanaf het moment dat er contact met de politie wordt opgenomen tot het moment dat de zaak afgesloten wordt, **Aandachtspunten:** empathie, feedback).
6b. **Doorvraag:** Wat is er wel of niet anders ten opzichte van een aangifte of melding van een niet-LHBT-gerelateerde incident
6c. Wat zou er nog beter kunnen in geval van een LHBT incident? **(Aandachtspunt:** Zijn er nog verbeterpunten binnen en buiten het protocol?)
6d. Denk je dat dat ooit voldoende voor de slachtoffers kan zijn?

7. In welke mate denk je dat het doen van aangifte zou kunnen leiden tot betere of slechtere verwerking van de ervaring? (**Aandachtspunt:** Opletten dat ook daadwerkelijk beide aspecten benoemd worden!)
8. Zou je kunnen vertellen wat volgens jou de redenen zijn waarom mensen wel of niet aangifte doen van LHBT-gerelateerde discriminatie of geweld? (**Cues:** bang voor instituties, bang voor aangifteproces, denken dat het incident geen aangifte of melding waard is, etc.)
9. Hoe zouden mensen die anti-LHBT discriminatie hebben meegemaakt door RiB kunnen worden gemotiveerd wel aangifte te doen?
10. Wat kan RiB doen om slachtoffers die al een keer aangifte hebben gedaan maar daar een slechte ervaring van hebben overgehouden weer te motiveren aangifte te doen?
- 11.. Wat kan er volgens jou nog verbeterd worden in verband met het hele thema?
(Cues: meer informatie, betrokkenheid van andere partijen, betere samenwerking met andere instanties, maar ook verandering van wetten, of werkzaamheden van het OM...)

Appendix IV. Semi-structured Interview Schemes of Studies with (LGBT) Police

1. Introductie (CA. 10 min)

Lees: introductie tekst interviewer.

START INTERVIEW

2. Ter inleiding (CA. 15 min)

Vraag: LHBT is de afkorting van lesbiennes, homoseksuelen, biseksuelen en transgenders. Wat houdt volgens u een LHBT-delict in?

*Noot:als reactie op het antwoord van de deelnemer licht INTERVIEWER toe wat er binnen de studie onder een LHBT-delict **een delict waarvan iemand slachtoffer wordt omdat hij of zij LHBT'er is.** Deze uiteenzetting van het begrip LHBT-delict wordt gedurende de rest van het interview gehanteerd.*

Vraag: Waarin verschilt volgens u een LHBT-delict van een niet-LHBT-delict?

*Noot:als reactie op het antwoord van de deelnemer licht INTERVIEWER toe wat er binnen de studie onder een niet-LHBT-delict **Dit zijn delicten waarvan het slachtoffer geen LHBT'er is, of waarbij het LHBT-zijn van het slachtoffer geen rol heeft gespeeld in het delict.** wordt verstaan. Deze uiteenzetting van het begrip niet-LHBT-delict wordt gedurende de rest van het interview gehanteerd.*

Vraag: Heeft u zelf in uw werk wel eens te maken (gehad) met een melding of aangifte van iemand die slachtoffer was geworden van een LHBT-delict?

- zo ja: hoe vaak heeft u hiermee te maken gehad? Kunt u wat vertellen over de context waarin u te maken heeft gehad hiermee?
- zo nee: Hoe denkt het dat het komt dat u nog nooit met dergelijke zaken te maken heeft gehad?

Vraag: U bent actief bij Roze in Blauw. Kunt u wat meer vertellen over de rol van Roze in Blauw in:

- de politieorganisatie?
- uw Eenheid?

Vraag: Kunt u wat meer vertellen over uw rol in Roze in Blauw?

IN INTERVIEWS MET NIET LHBT-AGENTEN WERDEN DE VOORGAANDE TWEE VRAGEN VERVANGEN DOOR DEZE VRAAG:

Vraag: Bent u bekend met Roze in Blauw?

- zo ja: wat is volgens u de rol van Roze in Blauw binnen de politie? Wat is volgens u de rol van Roze in Blauw buiten de politie?

Noot: als reactie op het antwoord van de deelnemer licht INTERVIEWER toe wat de rol van Roze in Blauw is binnen en buiten de politie. Roze in Blauw Nederland (PiB NL) is een landelijk samenwerkingsverband dat is opgebouwd uit Roze in Blauw-teams uit alle politie-eenheden en diensten van de politie. Deze teams behartigen de belangen van Lesbiënnnes, Homo's, Biseksuelen en Transgenders (LHBT) binnen én buiten de politie.

3. Topic I – Protocol (CA. 30 min)

Vraag: Heeft u wel eens een LHBT-delict behandeld in uw team?

- zo ja: wat betrof dit delict?
- zo nee: hoe zou het kunnen komen dat u nog nooit een LHBT-delict heeft behandeld?

Vraag: Op welke wijze zou een LHBT-zaak bij u binnen kunnen komen?

Vraag: Op welke wijze wordt zo'n LHBT-zaak dan binnen uw team opgepakt?

- indien nooit meegemaakt: hoe denkt u dat zo'n LHBT-zaak binnen uw team zou worden opgepakt?

Vraag: Welke startinformatie heeft u nodig om een dergelijke zaak verder op te kunnen pakken?

Vraag: Krijgt u deze startinformatie meestal ook?

- zo nee: wat ontbreekt er in die gevallen aan de startinformatie? Wat zijn uw mogelijkheden om die informatie alsnog te verkrijgen?

Vraag: Zit er volgens u verschil in de wijze waarop LHBT-delicten en niet-LHBT-delicten door uw team worden oppakt?

- zo ja: waarin verschillen deze werkwijzen? Waarin komen deze werkwijzen met elkaar overeen? Geldt dit verschil ook voor andere teams?
- zo nee: waarom niet? Geldt dit ook voor andere teams?

Vraag: We hebben zojuist gevraagd naar de werkwijze bij LHBT-delicten en niet-LHBT-delicten. Wordt er bij deze delicten met een protocol gewerkt?

- Zo ja: Zit er volgens u verschil in het te volgen protocol in het geval van een melding van een LHBT-delict en een niet-LHBT-delict? Waarin verschillen deze protocollen? Waarin komen deze protocollen met elkaar overeen?
- zo nee: waarom niet?

Vraag: Bent u bekend met een protocol dat in het geval van een melding van een LHBT-delict gevuld moet worden?

- zo ja: wat staat er in dit protocol?
 - wanneer wordt aangifte opgenomen?
 - wanneer wordt een opsporingsonderzoek gestart?
 - wanneer wordt informatie aan het slachtoffer teruggekoppeld?
 - wat vindt u sterke punten aan dit protocol?
 - wat vindt u minder sterke punten aan dit protocol?
- zo nee: Wat zou er in dit protocol moeten komen te staan?
- Bent u bekend met de Aanwijzing Discriminatie en met het Landelijk Expertisecentrum Diversiteit (LECD-politie)?
- Weet u wie binnen uw eenheid contactpersoon discriminatie is? Weet u wie er binnen uw district taakaccenthouder discriminatie is?

Vraag: Bent u bekend met de mogelijkheid om een discriminatiecode toe te voegen aan een commuun delict?

- zo ja: hoe bent u bekend geraakt met deze mogelijkheid? Heeft u wel eens gebruik gemaakt van deze mogelijkheid?
- Voor welke gevallen zou u de code gebruiken en voor welke gevallen niet?

Vraag: Heeft Roze in Blauw volgens u een rol bij het behandelen en afhandelen van LHBT-delicten?

- zo ja: welke rol? Vanaf welk moment? Meerwaarde?
- zo nee: waarom niet?

Vraag: Wat gaat er volgens u goed in het opsporingsproces naar LHBT-delicten?

Vraag: Wat zijn volgens u minder goed in het opsporingsproces naar LHBT-delicten?

4. Topic II – Identiteit (CA. 30 min)

Casus identiteit 1: Jessa, een 24-jarige transvrouw, is na haar werk uit eten geweest met collega's en loopt door de stad terug naar huis. Plots wordt ze door twee mannen ingehaald die haar de weg versperren. Jessa hoort één van de mannen zeggen: "moet je zien, deze travestiet heeft wel heel erg zijn best gedaan". Wanneer Jessa probeert weg te lopen pakken de mannen haar beet en proberen haar bij haar borsten te pakken. Jessa schopt van zich af. Vervolgens beginnen de mannen haar te slaan en schoppen op haar hoofd en lichaam. Jessa raakt buiten bewustzijn. Wanneer ze bijkomt zijn de mannen weg en hebben omstanders een ambulance voor haar gebeld.

Vraag: Wat is uw eerste reactie op deze casus?

- Hoe denkt u dat dit incident voor het slachtoffer was. (Impact)

Vraag: Probeert u zich eens te verplaatsen in het slachtoffer: kunt u in uw eigen woorden vertellen wat er in deze casus gebeurd?

Vraag: Vanuit het perspectief van het slachtoffer: hoe denkt u dan dat u zich zou voelen over het incident?

- Welke impact denkt u dat dit incident heeft op het slachtoffer? (op korte termijn en op lange termijn)

Vraag: Vanuit het perspectief van het slachtoffer: welke gevoelens zal het slachtoffer over dit incident hebben?

Vraag: Vanuit het perspectief van het slachtoffer: welke gedachten zal het slachtoffer hebben?

- over de reden waarom de daders dit hebben gedaan?
- over haar eigen rol in het ontstaan van het incident.

Vraag: Denkt u dat het slachtoffer zich na het incident anders zal gedragen?

- zo ja: hoe dan? In welke situaties? Waarom?
- zo nee: waarom niet?

Casus identiteit 2: Johan pakt na een avondje stappen zijn fiets uit het fietsenrek in het uitgaanscentrum. Het is behoorlijk druk in het centrum, maar Johan weet zich door de mensenmassa te manoeuvreren. Als Johan de ergste drukte achter zich heeft gelaten stapt hij op zijn fiets en fietst naar huis. Opeens steken een man en een vrouw de straat over. Alhoewel Johan uitwijkt en een botsing weet te voorkomen, schampt hij met zijn stuur de arm van de vrouw. De vrouw gilt en zegt: "sukkel, kun je niet uitkijken ofzo". De man komt direct op Johan af en duwt hem van zijn fiets waardoor hij met zijn hoofd tegen het asfalt slaat. Als Johan op de grond ligt schopt de man hem een aantal keer hard in zijn buik en zegt "kun je wel, tegen mijn meisje oprijden". Dan lopen de man en de vrouw weg. Dan komen er twee mensen aangefietst die Johan op de grond zien liggen met een flinke Vraag: Wat is uw eerste reactie op deze casus?

- Hoe denkt u dat dit incident voor het slachtoffer was. (Impact)

Vraag: Probeert u zich eens te verplaatsen in het slachtoffer: kunt u in uw eigen woorden vertellen wat er in deze casus gebeurd?

Vraag: Vanuit het perspectief van het slachtoffer: hoe denkt u dan dat u zich zou voelen over het incident?

- Welke impact denkt u dat dit incident heeft op het slachtoffer? (op korte termijn en op lange termijn)

Vraag: Vanuit het perspectief van het slachtoffer: welke gevoelens zal het slachtoffer over dit incident hebben?

Vraag: Vanuit het perspectief van het slachtoffer: welke gedachten zal het slachtoffer hebben?

- over de reden waarom de daders dit hebben gedaan?
- over haar eigen rol in het ontstaan van het incident.

Vraag: Denkt u dat het slachtoffer zich na het incident anders zal gedragen?

- zo ja: hoe dan? In welke situaties? Waarom?
- zo nee: waarom niet?

Vraag: Welke rol denkt u dat aangifte kan spelen bij het verwerken van een dergelijk incident?

Vraag: Soms houden mensen na slachtofferschap klachten over, zoals een trauma, angst of depressie. Speelt de politie volgens u een rol bij het voorkomen of afremmen van klachten bij een slachtoffer van een LHBT-delict?

- zo ja: waarom? Welke rol speelt de politie?
- zo nee: waarom? Welke partij(en) speelt / spelen hier wel een rol bij?

5. Topic III – Meldingsbereidheid (CA. 20 min.)

Vraag: Uit onderzoek blijkt dat LHBT'ers een lagere aangiftebereidheid hebben ten opzichte van niet-LHBT'ers. Hoe zou dit volgens u kunnen komen?

- Aspect 1: ...
- Aspect 2: ...
- Aspect 3 ...
- ...

- Denkt u dat er in het aangifteproces aspecten zitten die het voor LHBT'ers lastiger maken om aangifte te doen dan voor niet-LHBT'ers?
 - zo ja: waarom wel? Welke aspecten?
 - zo nee: waarom niet?
- Welke rol denkt u dat het beeld over de politiecultuur speelt bij de aangiftebereidheid onder LHBT'ers?
 - Welke kenmerken van de politiecultuur zouden een positieve invloed kunnen hebben op de aangiftebereidheid van LHBT'ers?
 - Welke kenmerken van de politiecultuur zouden een negatieve invloed kunnen hebben op de aangiftebereidheid van LHBT'ers?

Vraag: U noemt net een aantal aspecten die er volgens u voor zouden kunnen zorgen dat de aangiftebereidheid onder LHBT'ers lager is. Per aspect: in hoeverre denkt u dat dit aspect zich zal verwezenlijken op het moment dat een LHBT'er er voor kiest om aangifte te doen?

- Aspect 1: ...
- Aspect 2: ...
- Aspect 3 ...
- ...

Vraag: Wat zou de politie volgens u kunnen doen om deze aspecten zo veel mogelijk weg te nemen?

Vraag: Wat kan de politie volgens u doen om de aangiftebereidheid van slachtoffers van LHBT-delicten te doen toenemen?

5. Ter afronding (CA. 5 min)

Vraag: We zijn bij het einde van het interview gekomen. Wat zou u zelf willen zeggen tegen de LHBT-gemeenschap?

Vraag: Heeft u zelf nog iets te vragen of toe te voegen wat we nog niet hebben besproken?

EINDE INTERVIEW

6. Afsluitend

Interviewer bedankt de deelnemer voor zijn / haar deelname aan het interview.

INTERVIEWER overhandigt de deelnemer het formulier debriefing en verzoekt de deelnemer om gedurende de onderzoeksperiode niet met anderen over het onderzoek en de inhoud van het interview te spreken. Indien de deelnemer de onderzoeksrapportage toegestuurd wenst te krijgen, noteert INTERVIEWER het e-mailadres van de deelnemer.

INTERVIEWER vraagt of de deelnemer de ‘Vragenlijst informatie deelnemer’ wil invullen.

Indien deze zich voordoen beantwoordt INTERVIEWER vragen van de deelnemer.

Appendix V. Questionnaire Biographical Information (LGBT) Police Interviews

Interview met deelnemer _____

Hoeveel van jouw directe collega's zijn LHBT'er? (omcirkel jouw keuze)

0= geen, 1 = één, 2 = twee, 3 = drie tot vijf, 4 = zes tot tien, 5 = meer dan tien.

Hoeveel van jouw vrienden (binnen en buiten de politie) zijn LHBT'er? (omcirkel jouw keuze)

0= geen, 1 = één, 2 = twee, 3 = drie tot vijf, 4 = zes tot tien, 5 = meer dan tien.

Geslacht (omcirkel antwoord): Man / Vrouw

Werkzaam bij de politie sinds: _____

Politie-eenheid: _____

District: _____

Functie: _____

Rang: _____

Seksuele geaardheid: _____

Genderidentiteit: _____

About the Authors

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