REPORT

UCLA Center for Health Policy Research

December 2025

The Impacts of Hate in California: Findings from a Qualitative Study with California Health Interview Survey Respondents

Valerie Steinmetz and Nicole Lordi

CHIS california health interview survey

PUBLIC HEALTH INSTITUTE®

Authors

Valerie Steinmetz, PhD, is a Project Director and researcher at the Public Health Institute.

***Nicole Lordi, MSC(d*)**, is a Project Director and researcher at the Public Health Institute.

Contributors

The following people provided invaluable input into the project design and materials, conducted interviews, and reviewed and edited report drafts:

Todd Hughes, Director, California Health Interview Survey

Royce Park, Assistant Director, Survey Data Collection, California Health Interview Survey

Priyanka Shrivastava, MPP, MS, Questionnaire Coordinator, California Health Interview Survey

Wanli Wang, MHS, Questionnaire Coordinator, California Health Interview Survey

Xinyu Zhang, PhD, Survey Methodology Manager, California Health Interview Survey

Jiangzhou Fu, MS, Assistant Survey Methodologist, California Health Interview Survey

Daniela Aguilar, Epi Interviewer, Public Health Institute

Esmeralda Salas, BS, Research Associate, Public Health Institute

Acknowledgments

The authors want to thank Kathy Langdale, Research Director, SSRS and the entire SSRS team for conducting recruitment for this project.

Funder

This policy brief was made possible by funding and support from the California Civil Rights Department.

The UCLA Center for Health Policy Research (CHPR) is part of the UCLA Fielding School of Public Health and is affiliated with the UCLA School of Public Affairs.

The views expressed in this report are those of the authors and do not necessarily represent those of the UCLA Center for Health Policy Research, the Regents of the University of California, or collaborating organizations or funders.

Copyright © 2025 by the Regents of the University of California. All rights reserved.

Ninez A. Ponce, PhD, MPP
Editor-in-Chief
Phone: 310-794-0909
Fax: 310-794-2686
Email: chpr@ucla.edu
healthpolicy.ucla.edu

UCLA Center for Health Policy Research

Table of Contents

Executive Summary i

Background and Objectives 1

Findings 2

- Respondent Characteristics 2
- Overview of Hate Acts 3
- Experiences with Hate Acts 4
- Bias Motivations 9
- Reactions During the Hate Act 12
- Long-term Impacts 14
  - Physical and mental health 14
  - Protection 18
  - Legal services 20
  - Work and school 22
  - Changes in behavior and changes in feelings about self or others 23
  - Changes in routine 26
- Costs 29
  - Monetary costs 29
  - Non-monetary costs 33
- Coping 36
- Reporting the Hate Act to Authorities 40
- Resource Wishlist and Awareness of California vs Hate 43

Conclusion 45

- Limitations 47

References 48

Appendix A - Methods 49
Sample and recruitment 49
Discussion guide 50
Data collection 51
Data analysis 52
Ethical considerations 53

Executive Summary

For the purposes of this study, hate acts are hostile expressions or actions committed, in whole or in part, because of a person's actual or perceived identity(ies) or characteristic(s), including race, color, disability, religion, national origin, sexual orientation, gender or gender identity, and/or because that person is a part of a protected group. They include hate crimes and non-criminal hate incidents. An estimated eight percent of Californians aged 12 and older reported experiencing a hate act in the previous 12 months according to data from the 2023 California Health Interview Survey (CHIS). Hate acts included verbal abuse or insults (83.4%), cyberbullying (20.6%), property damage (11.6%), physical assault (11.4%) and threats or intimidation (2.4%). While not all are categorized as a crime, hate acts can impact victims, their families, and their communities in multiple ways, including emotionally, physically, and economically.[1,2]

To understand the impacts of hate acts on Californians, 53 adults who experienced a hate act in the past 12 months were interviewed. Most respondents were female (55%). Thirty-six percent identified as Latine, and 32% were 30-49 years of age. Interviews were offered in six languages – English, Spanish, Chinese (Mandarin or Cantonese), Korean, Tagalog, and Vietnamese. Eight interviews were conducted in Spanish, one in Mandarin, and 44 in English.

Respondents were asked to describe the hate act that had the greatest impact on them in the past 12 months and to describe their reactions to and feelings about what occurred. Next, longer-term impacts were discussed, such as changes they may have made to their behavior or daily routine, the support they may or may not have received from physical and mental health care services, school, work, legal professionals, authorities, family and friends, and others. Respondents were then asked about financial costs incurred due to the hate act, and whether or not they reported their experience to authorities or discussed the hate act with others.

Respondents described hate acts that included verbal abuse, cyberbullying, property damage, physical altercations, threats, and general harassment. Half of the acts

described were single acts (an impactful hate act unrelated to any other hate acts the respondent may have experienced) and half were described as ongoing or multiple related acts (a set of related impactful hate acts). The majority of the single acts were verbal in nature. Respondents cited racial bias most frequently as the motivation behind the hate act, followed by bias against their ancestry, national origin, language, religion, perceived immigration status, gender or gender identity, and sexual orientation. Other reasons mentioned included bias against their age, disability, and economic status.

Key Findings

- Many hate acts included multiple offender actions that escalated in severity. For example, an offender using racially biased language at first and then throwing an object or spitting at respondents or escalating to physical assault.
- The social and political context was an important factor in how respondents thought about hate and why it occurs. Categorizing an incident as a hate act can be complicated. Some respondents described experiences and offender motivations that may not strictly meet the hate act definition but were considered hate acts by these respondents. They saw the political and social climate as catalyzing acts of hate.
- Hate acts, both hate crimes and non-criminal hate incidents, can have ongoing impacts. Respondents reported changes to their daily routines, increased distrust of strangers, and loss of self-confidence. They also described physical and mental health impacts, such as anxiety, sleep disturbances, and worsening of pre-existing conditions.
- Many respondents described monetary and/or non-monetary costs incurred due to the hate act. Respondents reported costs totaling $31,504, ranging from $4.00 - $14,530 with a median cost of $525. Respondents enumerated direct and indirect costs for protection, such as security cameras and doorbells, costs to repair damaged property, and costs associated with changed routines, such as traveling to different stores, using rideshare services instead of public transit, and costs associated with lost wages. Several respondents, when asked about

financial impacts, spoke about non-monetary costs such as time ruminating on the act, changes in relationships with family, friends, neighbors, and coworkers, and the overall emotional burden of the hate act.

- Numerous coping strategies were used to deal with the impacts of hate acts. Many respondents spoke with friends, family, and others to share their experience, seek advice, and be heard. Some respondents normalized the act, seeing it as a regular part of their lives and accepting it as a common occurrence, while others focused on withstanding and recovering from the impact of the act. Many respondents were still very affected and struggled to cope, including a few respondents who realized how much the act still upset them during the interview.
- Uncertainty as to whether and how to report an act to authorities. In some cases, respondents did not feel the act met a reporting threshold, such as verbal acts that were seen as less serious compared to physical altercations and property damage. Some respondents thought if the act did not physically harm them or damage property, authorities would not do anything, while others were simply unaware of existing resources or how to report a hate act. Among respondents who did report the act, several voiced frustrations over unsatisfactory responses when trying to obtain or receive support. Others expressed that existing resources and authorities need to do a better job of providing support for victims of hate acts.

Background and Objectives

For the purposes of this study, hate acts are defined as hostile expressions or actions that are motivated, entirely or in part, by a person's actual or perceived identity or characteristics. These include race, color, disability, religion, national origin, sexual orientation, gender, or gender identity, and/or because that person is a part of a protected group. Hate acts can be either non-criminal or criminal and can consist of a range of actions, including slurs, hate speech, property damage, and physical assault, as well as threats and intimidation, both online and offline.

According to the 2023 California Health Interview Survey, 8% of Californians aged 12 years and older experienced at least one hate act in the past 12 months. Hate acts included verbal abuse/insults (83.4%), cyberbullying (20.6%), property damage (11.6%), physical assault (11.4%), and threats/intimidation (2.4%). The most cited bias motivations were race; ancestry, national origin, or language; gender, sex, or gender identity; age; and sexual orientation. These acts occurred on streets, sidewalks, businesses, public transportation, and at home.

Hate acts, including non-criminal incidents, can have a range of impacts – emotional, physical, and economic - for the victims, their families, and their communities.[1,2] The goal of this project was to better understand the experiences of Californians affected by hate acts, including descriptions of what happened, reactions to and impacts of the acts, and supports needed and accessed afterwards.

Findings

Respondent Characteristics

Respondent demographics and priority characteristics are shown in Table 1. A slight majority were female (55%), 37.7% were male, and 7.6% were nonbinary or other. Most respondents identified as Latine (35.8%), followed by white (24.5%), Black or African American (11.3%), Asian (11.3%), American Indian/Alaska Native (3.8%), and multiple or all other races (13.3%). About one-quarter of respondents were 20-29 years of age (26.4%), one-third of respondents were 30-49 (32.1%), 30.2% were 50-69, and 11.3% were 70+. Thirty-eight percent of respondents reported living in a low-income household, 36% reported having a disability, and 13% identified as LGBTQ+.

Table 1. Respondent Characteristics (N=53)

Characteristic	Percent
Age	
20-29	26.4%
30-49	32.1%
50-69	30.2%
70+	11.3%
Gender	
Female	54.7%
Male	37.7%
Nonbinary/Other	7.6%
Race and Ethnicity	
American Indian/Alaska Native, NL	3.8%
Asian, NL	11.3%
Black or African American, NL	11.3%
Latine/Hispanic	35.8%
White, NL	24.5%
Multiple/All Other Race and Ethnicity	13.3%

NL = non-Latine/Hispanic

Table 1. Respondent Characteristics (N=53), continued

Characteristic	Percent
Other Characteristics (not mutually exclusive)	
Low-income household	37.7%
Reports having a disability	35.8%
Identifies as LGBTQ+	13.2%
Reports housing instability	11.3%
Limited English proficiency	11.3%
Identifies as transgender	7.6%
Identifies as Jewish[1]	5.7%

Overview of Hate Acts

Table 2 illustrates the offender actions experienced by respondents during the hate act. Three quarters of respondents described verbal abuse, 21% described physical attacks, and 15% described property damage. Respondents also described threats, cyberbullying, and other actions such as angry stares or general harassment, which did not entail verbal insults or slurs. Thirty percent of respondents described hate acts that involved more than one offender action.

Table 2. Offender Actions (N=53, categories are not mutually exclusive)

Offender Actions	N	Percent of Respondents
Verbal	40	76%
Physical attack	11	21%
Other	9	17%
Property damage	8	15%
Threats	5	9%
Cyberbullying	4	7%
Multiple offender actions	16	30%

[1] The CHIS 2024 Survey does not ask about religion. Jewish identity was drawn from an open-ended survey question that asks for the respondents' white origins. Jewish identity was added to the recruitment characteristics given increased reports of antisemitism after the attacks on October 7, 2023

Offender Relationship

Table 3 illustrates the relationship of the offender to the respondent. For the majority of respondents, the offender was a stranger or someone they only knew by sight, such as a stranger on the street (17%) or public transportation (7.6%), a customer at a business they visited (17%) or at their workplace (3.8%), an employee at a business they visited (3.8%), someone they did not know online (1.9%), or someone they did not see (3.8%). However, many respondents described the offender as someone known to them, most commonly neighbor, landlord or roommate (20.7%). Known offenders also included a friend or family member (7.6%), a coworker (7.6%) or a classmate or student in a classroom (7.6%).

Table 3. Offender Relationship to Respondent (N=53, categories are mutually exclusive)

Offender relationship	n	Percent
Neighbor, landlord, roommate	11	20.7%
Customer at business visited	9	17.0%
Stranger on street	9	17.0%
Friend or family member	4	7.6%
Classmate, students in classroom	4	7.6%
Coworker	4	7.6%
Stranger on public transportation	4	7.6%
Customer at your workplace	2	3.8%
Employee at business you visited	2	3.8%
Don't know, didn't see	2	3.8%
Someone online	1	1.9%
Other	1	1.9%

Experiences with Hate Acts

Single hate acts included escalating offender actions

Ten respondents described single hate acts that involved two or more different offender actions. For example, an offender using racially biased language and throwing an object, during the course of a hate act:

> One day I had an errand, [that] I had to [run] … I ran my errand, but then I decided, 'Hey, it's a nice day out. How about I walk five or six blocks to another store, so maybe I can do a little bit of shopping there?' Between the two shops that I was visiting, a gentleman [yelled] a racial slur at me, basically telling me to go back to China. And I basically said I'm not from China; I'm from [California]. He threw a cup filled with water at me and... I got some water on me. It was very [upsetting], and I quickly turned around and walked back in the opposite direction. I never made it to my other store, and I drove home. (R33)

The quotations below illustrate how offender actions can escalate from words to more threatening or intimidating behavior, such as physical assault or property damage:

> I have been in the country for a short time. When I started using [public transit], they told me to be very careful because it is very dangerous… I didn't take it seriously and I always saw it as safe, until it happened to me once when I was going to bring my daughter…When I got on, a person started insulting me and yelling at me out of nowhere…saying things to me in English and I can't [speak] English. I didn't understand [them], and [they] even spat on me, so when [they] spat on me at first, I didn't assume that it was [on purpose], but when [he] spit on my arm, then I was scared. (R163).

> I am colored Hispanic, Hawaiian Pacific Islander and my wife is Caucasian, and we went out on a date. An older individual had come to aid my wife thinking that I was trying to kidnap her. Yes, it was very wild and not enjoyable at all. She made a huge scene yelling that my wife was being uncomfortable around me that she was not there voluntarily… She put herself as a divider between us and she physically would try to keep me away. She was very old, so I did not want to fight back in any way, but I wanted to grab my wife and leave. Eventually my wife just walked around her, and we left. But the entire time she was screaming slurs at me and making a very big scene about it. (R35)

In another example, an offender actions escalated from words to intimidating behavior when the respondent stood up for themselves after the offender cut in front of them in line:

> I go to the bakery and of course it's the day before Thanksgiving and [it] is very crowded. So I'm in line, … And so this man gets in front of me and goes and tries to go into the bakery. So I said, 'excuse me, I'm in line. the line is back there.' And then he said, 'what

> did you just say?' I said, 'the line is back there' and then he says, 'shut up." f****** b****. Why don't you go back to your home country?' So then my reply is 'I am in my country' and then he said 'no, you're not.' And he says, 'get out of here.' So I stood in line..So as the line started moving, I got in front of him. …And so I thought, I'm not gonna get myself bullied by him…That was that, I got my stuff. So as I'm getting towards my car, he starts following me. ..As I'm putting the things in the car, he starts [saying], 'So how did you get here? Did you cross the border? So what are you doing here?' So I wasn't paying attention to him and got inside the car. He was behind [the car] and he wasn't letting me reverse. So I got really nervous. (R201)

Another respondent shared a harrowing experience outside a store that started with verbal assault, and escalated to property damage and physical violence:

> I was in a shopping center, and I happened to have a piece of jewelry on that had my religious beliefs pretty much represented. And the lady in the car, who was white, she saw my necklace, and she started screaming obscenities at me out the window about how I'm going to hell. And you know, I did my best to avoid all of her comments and kind of just walked away. I went into the store. And then when I came back, she had keyed my car... [Next] she got out of the car and tried to tear my necklace off of me and proceeded to throw obscenities at me. I have never seen so much hate in my life. Really. Some other instances have come pretty close, but this lady, I mean, she made it clear that everybody of my religion would pay for what we believe in and if she could, she would kill us. And at that point, I had to call the cops because [she] got into my face, and it was pretty scary. (R86)

Related or ongoing hate acts were often committed by known offenders

A majority of respondents who discussed ongoing or multiple related hate acts reported that the offender was known to them - individuals with whom they had situational, professional, or personal interactions. Many of these hate acts happened in their workplace, neighborhoods, or homes. In the following example, the respondent was targeted at a work site by the same offender on two different occasions:

> I was working, doing yard work. While I was pruning some plants, a lady came out, an elderly woman [and shouted] at me too many things in English. I don't master the English language, but I understood a few swear words and she started yelling at me. Then she

> returned to her balcony and that is when she threw a metal object at me. Not very big. I was still working, and she threw it at me, but it didn't hit me or anything, but she threw it at me. I don't know if it was with the intention of hitting me, but I saw that she threw the piece nearby. And she told me, among all the things, she told me with rudeness… I mean, she called me a 'stupid Mexican' and that my work was [expletive] and things like that. And obviously I ignored her, and I left the place…I went back to work about a week later to that same place. I came back, I mean, I went to work normally, and she went out again and said things to me again. She told me I was not allowed in a certain area where I was working, these were apartments, she forbade me to pass. She forbade me to pass; said it was her piece of land and that I did not have her permission to cross that certain area. (R110)

In the following example, the respondent was targeted on multiple occasions at work because they were a woman:

> I was at work [a trucking company]. And since I got there, since most of them are men, I've only known 2 women [employees], and 2 people [coworkers] started bothering me. They broke my work materials. They would put offensive notes on my car. So, I went several times to my supervisor, and I told him what was happening, and he would just say, 'I'm going to look into that, I'm going to do something about it.' The written notes, they wrote rude, offensive things to me, that I shouldn't be in that job because women should be at home… I never complained about work, the [coworkers] were simply offended by me, I think because I am a woman… I drive trucks, big trucks, the [coworkers] bullied me, they didn't like that there were women there, they don't like it. (R116)

One respondent shared experiences of ridicule they faced at work based on a chronic medical condition:

> I'm [diagnosed with chronic infectious disease] and slowly I have been telling people at work. I came back to work again [after an injury] and then… I sort of started feeling like they knew already [my health condition]. …So I'm just going to say, it felt like they started fake coughing around me. … But there was one instance where it was way too obvious for me to not think anything other than it was a fake cough because they [laughed] right

> after they did it. [It just] made me feel so uncomfortable. I walked away. I tried not [showing emotion]. Who coughs and then laughs like that? (R10)

Respondents whose experiences with hate involved neighbors, landlords or housing complex staff described ongoing harassment or unfair treatment. For example, one respondent described experiences of dismissiveness and threats to call the police directed at her family by property management personnel due to the fact they were Muslim. Another respondent described general harassment experienced by his family from a neighbor, showing how bias against a person's characteristics or identity can fuel disputes, in this case from passive aggressive acts to verbal abuse:

> And then there was a time this was happening from three to two months [that] we were kind of having issues with them [our neighbors] and he would just try to block our cars in or park really, really close to our cars to annoy us because there was nothing we could do. …And then they would also put their [garbage] bins really close to our vehicles to where we couldn't even move [our car] if there was another vehicle in front of us. We would have to move the bins away from our car and then they would take offense to that. And there was a time that they came to our door to try and confront us about why we were touching [their garbage bins]. …My grandmother answered the door. She thought that maybe they needed help with something because that's just how she thinks, and she only speaks Spanish. So, they came to our door, and they were just kind of yelling at my grandma and saying that they wanted to talk with my stepdad, but she didn't really understand. They were just basically just yelling at her. (R17)

Ongoing or multiple related hate acts with unknown, but local, offenders

Two respondent stories also reflect escalation across multiple acts, with offenders who may have been local and in the communities, but whose exact identities were unknown. In one case, vandalism to the respondent's truck became increasingly more violent, starting with a broken window and then an incident where someone stomped on the windshield until it shattered. While they did not see the offender, their vehicle was the only one targeted in the neighborhood and they thought they may have been targeted because of their race. Similarly, another respondent described multiple acts where the

offender was also unseen, but the respondent felt the offender lived in the neighborhood:

> I identify as a lesbian and, for pride, I put out a very minute pride flag out front of my house, very subdued…Not that that matters, but it was very classy. After I had it up, it fell down. Initially, I thought it was the wind had blown it over…but this kept happening. I kept putting it back up and it kept happening and it kept being taken down. Then one day I came home, and it was no longer there. They stole it off of my property. The entire flag, the flagpole…they just stole it all. It just made me very uneasy. I didn't know which neighbors to trust anymore, which neighbors I shouldn't trust anymore. That somebody felt that they had the right to come onto my property and take something that had nothing to do with them because they found it offensive, which it wasn't. (R89)

Bias Motivations

The reasons individuals are targeted is a critical factor in categorizing the act as motivated by hate. Respondents were asked what they thought motivated the offenders in the hate acts they described. For many, the offender's words, or the subject of the act were the primary clue to the offender's motivations. Race was cited most frequently (30), followed by ancestry, national origin, or language (11), religion (6), immigration (5) gender or gender identity (5), and sexual orientation (4). Other reasons mentioned included age, disability, and economic status. While most hate acts were motivated by bias against one of these identities and characteristics, some respondents described multiple bias motivations.

Categorizing an incident as a hate act can be complicated. Some respondents described experiences and offender motivations that may not strictly meet the hate act definition used for this project but were still categorized as hate acts by these respondents. A few respondents described ongoing interpersonal domestic issues that included hate acts. Other experiences showed how respondents can often fear hate, even if the act is indirect. The respondent’s story below is illustrative, as the offender’s intentions are unknown:

> I remember crossing the road. There were quite a few people. Some were also crossing, while others were walking toward me. At that time, I had been an immigrant for over 30 years and had been retired for over 10. Suddenly, a woman passed by. She appeared to be of Mexican descent, approximately 40 to 50 years old. It was an ordinary day, and I was out buying groceries when we happened to walk past each other. At that moment, her gaze was, how should I put it, extremely angry, as if she were really cross at me. I thought that perhaps it happened because I appear to be of East Asian descent. I immediately recalled what the presidential candidate had previously said about China. In reality, I am from Taiwan, but I suppose they could not tell the difference. My first reaction to her glare was that it was unsettling. However, I was relieved that it happened during the daytime, so I did not dwell on it and simply shrugged it off. After crossing the road and walking past two streets, I arrived home. It was a brief encounter, but I could feel the influence of the media. Also, immigration had been a widely discussed topic at the time, so I wondered if that had contributed to what I experienced. (R240)

In another example, a respondent and their partner found a stranger rummaging in their car, which had been left unlocked. The respondent explained that they were targeted due to their gender, rather than a victim of a crime of opportunity:

> But I'm pretty sure. He could tell it was a female's car and that's why I believe it's like a hate crime towards my gender if that's possible. Just due to my decorations, it was like plushy toys in the front console." (R255)

Political and social climate

The broader social and political context was an important factor in how some respondents thought about hate and why it occurred. For example, a respondent said that race was a key reason for conflicts with a neighbor, but also expressed concerns about increases of such acts due to tension related to the 2024 election season:

> And really, the environment right now is a little worrisome. Politically, I'm worried about this thing with [the election]. And the agitation that some people are going to have if he loses or if he gets in prison or both. [That] does cross my mind at times. So saying that and seeing what's going on in America, that's my only concern with these people because I don't know what they believe in. I don't know how agitated they're going to become or already are. (R30)

In the same vein, another respondent talked about how the social climate had worsened as a result of COVID-19 and increased hate acts:

> My wife and I were headed into our local pharmacy to go pick up some medications that we needed. Ever since COVID started, we've been wearing our masks all the time. Both of us have chronic illnesses and both of us are immunocompromised, specifically. It's just part of our normal every day at this point in time. [As I was walking to the store,] I heard someone yell out in my direction. It sounded like something derogatory at me. I felt that anger, that hate vibe coming from it…mad about our masks. (R16)

A starker example was described by a respondent, who, in relaying the story below, also shared that the offender's t-shirt was political in nature.

> I just had a [student] last week [announce] to the class that he was going to shoot any illegal immigrants at the border. So he kept talking about how he was going to take an AK47 and just start shooting people, you know, that were not legally to be in the US. Then of course, it sparked other kids to get really upset because they said, well, I don't [know if] my relatives were legal when they came into the US so does that mean you're going to shoot me? So it became a pretty big [issue]. It was pretty impactful to those students and myself who all heard it and got really upset about it...saying you're going to shoot somebody at school and then just start saying things about shooting anyone who they feel like shouldn't be in the country illegally. (R251)

A few respondents referenced the October 7, 2023, attacks on Israel as the motivation behind the hate acts they experienced:

> I have had a series of hate incidents. However, the topic or the reason for the hate incidents has been the same issue. To give you a little bit of context, it has to do with targeting me towards two things. One, my religious identity. And two, freedom of speech. The hate incident was verbal cyberbullying. They stemmed from the incidents that happened during the war in Israel, and I identify as Jewish. (R44)

> I was walking down the street shortly after the October 7th attacks, and while I was walking down the street, some [person] ...came up to me, spat on me, telling me to stop the genocide. (R179)

One respondent experienced a hate act while attending a Pro-Palestinian protest:

> I went to the Palestinian protest at a University. I had a shirt that said, 'Latinos for Palestine.' My partner and I went to the protest and …as we were walking back to the car, two [offenders] approached us in a vehicle and said 'hey, are you guys coming from the protest, right?' And I told them, like, 'yeah.' And they looked on my t-shirt and then said, 'Well, screw you, you wetback' and they threw a coffee at me. (R236)

Reactions During the Hate Act

Respondents were asked to recall how they reacted during the hate act and to share how the hate act made them feel. Respondents talked about being surprised, shocked, confused, hurt, as well as feeling frightened, unsafe, scared, and terrified, as illustrated through this respondent's experience on public transportation:

> This individual was speaking with somebody sitting next to her, I can only guess, like this other person didn't know her either saying like, 'Oh my gosh. You know, it's people like her' and she was pointing at me, 'Who are the scum of the earth. It's because of brown people like her that the COVID virus was spread, that everything wrong in the world is happening. And that if I had a gun, you know, I'd be more than happy to shoot her right here and then,' and I was incredibly terrified. I didn't know exactly what I should or shouldn't have done in that moment, but I just felt my fight or flight response kick in… I was, you know, I guess just crying at this point. I didn't know what to do or how to react, … And it was just breathing, really. I was crying and then as soon as I got to the trolley stop where my car was parked, I got into my car. I was just sobbing for, I guess, like 15 minutes. (R238)

A few respondents expressed irritation, indignation, and even anger, as expressed by one respondent regarding harassment faced in their housing development "It's injury. It's moral injury" (R176). Another respondent who described workplace harassment motivated by gender bias, captured these feelings of shock and outrage:

> Well, how do you think I feel? That we are in a country that one says, this should no longer happen, and it happens. In other words, how is it possible? How is that possible? No, I can't fit in my head, how? I mean, we're all supposed to have the same

> opportunities. My body trembled just knowing that I was going to work with them. I mean, it was something horrible in my life. (R116)

Several respondents, particularly in situations with strangers, noted that they tried to de-escalate the situation. For example, the respondent who was assaulted in a parking lot because of their religious symbol noted, “You know, I tried my best to stay calm and then when she started ripping out my necklace, you know, like when she grabbed me, that's when things escalated” (R86). Others commented that engaging with the offender was not worth it:

> Again, I stopped for a moment, waiting to see what would happen. But as I saw, the guy kept going. I just took a moment, collected myself and walked to my car. I was not gonna pursue a fight with a crazy person or if somebody would say that didn't seem worth [it]. (R65)

> I just continued walking because it's like if I interact with this guy, it's going to make it worse for me. Not worth it. (R179)

Bystander reactions during the hate act

Less than a third of respondents noted that bystanders were present during the acts. Respondents described a mix of bystander actions. Several respondents noted bystanders that did intervene to help them. One respondent, whose story is above, noted that a bystander challenged the offender blocking her car. In another case a respondent was verbally attacked on public transportation when a bystander, who spoke both English and Spanish, helped them understand what the offender was saying and helped get the offender off the bus. Other respondents described bystanders not intervening due to a bystander effect, wherein the presence of others discourages individuals from intervening or providing help or providing assistance[5]:

> And the fact that nobody did anything, they just stood there. That really opened my eyes to the whole zombie apocalypse. They're just on their phones and if they're recording, they're doing something which is not right. (R86)

> They were just trying to be awkward but stay distant. Nobody wants to go near an altercation, so I don't blame them for not voluntarily putting themselves in. It's fine, but it was very awkward and embarrassing for everyone. (R35)

Long-term Impacts

Respondents discussed longer-term impacts of the hate acts and their experiences with obtaining resources and support afterward. They described physical and mental health care, protection and legal needs, work, and school support, and reporting the hate act. Respondents shared changes in behavior, changes in routine, and monetary and non-monetary costs incurred. Finally, respondents discussed resource wish lists, and coping strategies used to deal with the hate act(s).

Physical and mental health

Respondents were asked if they received physical and/or mental health care after the act or if they encountered any barriers in trying to obtain these resources. Of the 10 respondents who reported they were physically attacked, six were injured and four sought medical care. One respondent sought medical care due to the impacts of constant verbal abuse on their physical health. Fourteen respondents received mental health support. Nine respondents described barriers obtaining physical and mental health care services, including financial barriers, lack of mental health provider availability, lack of awareness of about mental health resources, family stigma, and embarrassment in seeking support, and lack of time to obtain care and support.

Physical and mental health conditions resulting from hate acts

Respondents who suffered physical injuries from the act, described a range of injuries, including blisters, cuts, and bruises, etc. Other respondents described developing anxiety, lack of appetite, and sleep disturbances that led them to seek care:

> I just developed a lot of anxiety, and I found it really hard to work through my day, so I had to seek counseling help. I did go to a therapist. And thankfully that was covered…by my employer. (R44)

> I went [to the] doctor because I said that I had not been able to eat for many days, my stomach hurt, and I could not sleep during the day. I could not. And she gave me medication for that and told me that what I had was stress. (R116)

Exacerbation of existing physical and mental health conditions

Some respondents had existing physical or mental health conditions they felt were exacerbated by the hate act, such as a resurgence of PTSD symptoms or increasing intensity of headaches:

> I have PTSD from prior things that had happened to me and [the offender] set off my PTSD. I didn't know what was going to happen. I go into panic attacks. And you know, they [mental health clinicians] helped me a little bit through that, but they weren't helpful. What they would do is listen to me and I would ask them for help, but they said 'Oh, we're just here to listen.' And then I was seeing two of them, one for my PTSD and one was just a counselor, so yeah…My PTSD was already bad, and I've had incidents since that. (R56)

Ongoing mental health impacts

Some respondents reported lasting mental health effects from the hate act, with one stating, "It took me several months to actually not think about it and not feel bad and not go through these different range of emotions" (R126). Many received regular, ongoing mental health support to work through challenges stemming from the act. One respondent shared how they felt defeated and no matter what they do, they will be profiled:

> Yeah, it definitely makes me feel like I just do not belong here, no matter how hard I work. Like, no matter how hard I work, if I go out in the city that I lived in for so long, I'm going to be profiled. (R25)

Another respondent mentioned how the hate acts were one of a number of stressors in their life that motivated them to seek mental health support:

> I've been feeling kind of overwhelmed by a number of things in my life. And this feeling of being on my own and completely isolated and no one there to help… it wasn't just

> these incidents, but it added to everything that's been going on…I just started counseling. (R200)

Mental health services obtained for other needs, accessed for support due to hate act

Some respondents were already receiving counseling or mental health support for other concerns in their life. While they may not have sought out mental health support specifically for the hate act, they discussed the experience with their provider at their regular visit. Some of these respondents felt that addressing the hate act in therapy set back their progress:

> I now have to pivot out of my trauma work and into this incident that happened. That makes me feel less of a person. So that just sort of brings me down and it's like I have to build back up to where I was [to] get back on track in therapy. (R25)

Barriers to accessing mental health resources

Many participants who sought mental health support were unable to get care because of limited availability of mental health providers. Some respondents tried to obtain services, and find a therapist, but were not able to. A few respondents mentioned costs as a reason they did not access care. Other respondents were unsure where to look for support, “It's just, I haven't looked into it, and I don't know where to look.” (R127).

Did not need mental health services

Some respondents did not seek out mental health services because they did not think it could help them, or they did not think they needed help. For example, one respondent was not confident about the quality of the counseling services at their college, after hearing negative comments from others:

> We do have counseling and psychological services [through school]. What stops me from wanting to use them as a resource is perhaps other people's negative experiences in working with them. I didn't even consider using them as a resource either because I've heard that they're not as accessible to students as we wish they were. (R238)

This respondent also questioned whether the hate act they experienced warranted mental health support:

> I guess I was maybe in my own head about that [seeking mental health support] because I figured, if something like this really is as commonplace of an occurrence as the police made it sound, do I really need professional help for something like this? (R238)

Another respondent did not think therapy would change anything, "I can't change what other people think so I just figured, what could that [mental health support] change, I guess?" (R40).

Time as a deterrent in seeking physical and mental health support

Several respondents mentioned lack of time as the reason they did not seek physical or mental health support:

> No, I declined medical [care] at the time. I didn't have enough time and, honestly, it's a couple scratches... There's nothing really they can do. And plus, I almost missed picking up my kids. So I was in a hurry. But probably, if I hadn't been in a hurry, I would have had them check [me] out. I mean, she gashed me pretty deep. (R86)

> Time, I guess is also a huge factor. I'm a full-time college student and I figured like although help would be nice, it sounds like just a nice to have rather than something I need. I didn't want it to negatively impact my studies, my extracurriculars and, yeah, I guess that's a huge reason as to why I didn't seek help. (R238)

> The other side of it is we're so busy that to even address my mental health on things that I would like to address…I'm hoping I make my way through it until I feel that I can address them more than just the ways I do on my own. (R16)

Stigma and lack of culturally appropriate care barriers to mental health support

A few respondents did not consider physical or mental health support due to stigma associated with mental health services. One respondent felt that family stigma, negative attitudes and behaviors around obtaining mental health support prevented her from seeking support:

> I'd say family stigma is definitely a huge one. They're usually the type of people who think that they need me to have, like, a big reason, something, you know, physically or mentally wrong with me. (R238)

Others felt they may be judged by their race/ethnicity and sought anonymity in receiving mental health support, such as through an app:

> I've tried other counseling, like in person, and it just seems like there's definitely a bias when they can see you... [Using the counseling app] was definitely a breath of fresh air when you don't get judged for what you look like or what your ethnicity is or things like that. (R46)

One respondent would have wanted a mental health provider that reflected their own race/ethnicity and could relate to their experience:

> …a counselor or professional of sorts who would be able to understand and relate to [me]. Maybe even someone who looks like me…It would have been nice to find…somebody who has gone through something similar…[and] what they did to move past this. (R238)

Protection

As a result of the hate act, 10 respondents obtained personal protection and/or upgraded home security. Two respondents had their property damaged, two experienced verbal attacks, and four respondents experienced multiple offender actions.

Some respondents received mace or pepper spray from loved ones to carry for personal protection and to feel safer. Other respondents no longer felt safe at home and had friends or family stay with them. One respondent had a sibling stay with them immediately after the hate act for safety for a limited time due to Section 8 voucher housing restrictions on house guests.

Respondents also described home modifications such as adding cameras and security systems to their homes. One respondent, who experienced a complex series of domestic incidents that included hate speech and threats to report them to authorities , put up a fence in her backyard to make sure the offender couldn’t walk into the backyard and see the children:

> I'm there sitting and they're [the kids] just playing around in the front yard. I don't like that anymore. I always tell them [play] in the backyard. That's it. And I've closed my backyard completely. I put fences, you know because I don't feel safe, for them. That's changed. (R204)

Other respondents put up more security cameras or upgraded their security camera doorbell system:

> So I did get a better doorbell just because I thought that ours didn't have a good [camera] angle… So that's one thing I did do, just because I did feel kind of nervous. Yeah, I have dogs, and I think they're the best security system. But at the end of the day, I did want to up our security system. (R25)

Another respondent asked for more patrolling from police in their neighborhood after repeated property damage to their cars. This respondent did not see more patrolling and spoke to the police officer about it when filing a report for the hate act and property damage:

> I had to stop her [police officer] and tell her, 'no, you don't [patrol the neighborhood]. We're out looking around all the time…My kids are in and out all the time. You never come over this to the street. (R104)

Training to defend themselves, if needed

Some respondents, especially those that said they regularly encounter hate, described spending more time training and learning self-defense to be prepared to defend themselves:

> I do a lot of martial arts and physical training…I don't like to fight others, but I also keep routinely running into problems like this, as do a lot of my family members. I always want to be physically prepared for an altercation. I have done more training than I would like…I do excess amounts more because I'm afraid of having to fight more individuals. (R35)

> I now go to the gym a little more frequently just so I can at least protect myself. (R46)

Concerns about the use of pepper spray and weapons

Several respondents were interested in pepper spray/mace or obtaining or carrying a gun but decided against it. Some worried about unintentionally harming themselves or others:

> The thought occurred to me - what would I do if this got worse? …the other thing I thought about is, I thought about getting a gun. I've thought about that a number of times [and] being trained in how to use it. But I'm such a klutz. I'm afraid I'd hurt myself. (R200)

Another respondent was concerned about carrying mace, reacting out of fear, and using when the situation did not warrant it:

> They advised me to go ahead and at least carry some type of mace or something like that, but…I don't want to do it now until I actually talk to someone because I don't want to overreact to certain situations when it may not have required it. I feel like if I have something like mace or something like that, I may respond, and it may not be [warranted]. So I think that I need to be in a better mind space before I get anything at all for protection. (R126)

Barriers to installing housing security systems

Multiple respondents wanted security systems for their home, but it was cost prohibitive or there were rules that restricted them from adding the system. One respondent thought about what protection they could obtain, but concluded it was cost prohibitive, “The only protection that would be available would be private security and I don't have money for something like that” (R200). Another respondent wanted to install a doorbell camera but lacked the funds for it at that point in time, “I definitely had to wait for the next paycheck.” (R25). One respondent wanted to add home security, but apartment complex rules would not allow for it, “Well, I wanted to put a camera on my front door and they [housing complex managers] won't let me” (R78).

Legal services

A handful of respondents discussed seeking legal services from a lawyer, online legal services, or tenant rights organizations. Some respondents were satisfied with the legal

services they received. One respondent, who thought they were harassed by neighbors due to their race/ethnicity had an annual subscription to a legal service. They contacted the service about a letter from their home owners association (HOA) about the state of their yard. The respondent felt they were reported to the HOA by their neighbors due to their race/ethnicity. The service responded to the HOA about the unfounded claim with pictures and proof that the yard was properly maintained. The HOA subsequently rescinded the letter. Another respondent, whose family had an ongoing conflict with their neighbor motivated by racial bias, described how the family hired a lawyer when the neighbor filed a lawsuit. The case was dropped when the neighbor did not show up to the hearing.

Some respondents were satisfied with the assistance received, while several respondents did not get the help they were hoping for, such as assistance with filing a restraining order against a neighbor and taking legal action against their landlord:

> I tried to get legal assistance, like getting the restraining order, [but] they denied it, so I didn't really proceed with doing anything further. I did try to reach the legal aid society to see if there's something I could do with the owner and the situation about him kind of taking the tenant's side every time there's an issue, but they said that there's not much they could do. I would just have to keep tracking certain things to see if it's related to racial discrimination or stuff like that ... The legal aid society - It's free for low income [individuals] if they decide to take the case... They didn't think that there was a case, there was nothing to proceed. So after that, I didn't pay anything for the consultation, and I didn't know if I would have to pay anything further. (R254)

Some respondents described barriers to obtaining legal services, such as costs and not knowing how to seek legal assistance. A few respondents did not want to bring in legal assistance thinking it may not be a good use of time for all parties, or they did not want to go that route, “Unless it's like a physical altercation where I physically and mentally, I am hurt. I don't think that it's necessary for me to put someone in debt that far.” (R46)

Work and school

There is some evidence that hate impacted respondents' jobs and school work. Many individuals held jobs when the hate acts occurred. Some respondents needed time off work, and took it unpaid if necessary, compounding the impacts of the hate act in the form of lost wages. One respondent, who experienced a hate act on public transportation, took unpaid time off due to fear and anxiety they felt after the experience. Their experience also made them more aware of their work environment and how future hate acts could occur at work:

> I had scheduled shifts…For the rest of that day [of the act]. I left early. I have other health problems [and] I'm running really low on vacation time, and I ran through my sick time. So I just kind of ran out at that time. And so it just was [unpaid time] off…I spoke to my manager about it… and I ended up taking a few days more because I was scared to be a cashier. You're in the front of the store, so if something happens, where are you supposed to run? But yeah, it was a lot. (R40)

For respondents that did not take time off, many felt they did not need it, a few had flexible hours, and some kept working to support others impacted by an act. For example, after a hate act that occurred in a classroom, the respondent, a teacher, did not take time off so they could support their students:

> I just figured the kids wanted me to be there, you know, to give them support. Uhm...I don't think [I] needed time off from work] so. I mean, because…the nice thing was, it happened on Friday. So I had the whole weekend and then came back on Monday. So maybe if it happened during the week, I might need [a day off]. (R251)

Some respondents found work a welcome distraction from the experience:

> I think I definitely should have [taken] a week off. But again, I did enjoy keeping busy and almost pretending like everything is normal, so I wouldn't break down or ruminate on the event…but if anything, I kinda enjoyed the work. It kept my mind busy and then away from the event. (R255)

> In fact, I think I continued to work because it served as like a safe space or a distraction for me to not think about that. (R238)

Eight respondents were students either enrolled full-time, part-time, or taking classes. None officially requested time off from school, but a few missed classes and some informally took time away from school, impacting their studies. Some respondents who thought they needed time off from school, did not take it because it was complex to officially request time off or because they did not want to impact their studies:

> Perhaps [I needed time off from school]. Yeah, in the grander scheme of things, I think that event took place around midterms. Thinking about that [the hate act] made it hard for me to study and think about my exams. But I think that although I did need the time off, I didn't know exactly the best way to ask for that kind of accommodation. I know that the way the university handles accommodation is its own very broken system where you need to ask for these accommodations way ahead in advance, and there's just so many hurdles to jump through... I didn't even consider taking time off because I didn't want this event to impact my studies in a negative way. (R238)

Another respondent was an online student with asynchronous classes and could adjust their class and study time to discuss and reflect on their experience:

> I'm an online student and my schedule is asynchronous, so I kind of just weave my studies in between whatever else I've got going on. So on that particular day…I switch into…school in the evening. But on that night, neither myself nor my wife could get back to our studies because we were just too affected [by the act]. (R16)

Changes in behavior and changes in feelings about self or others

Thirty-four respondents discussed changes in their behavior and feelings about themselves or others because of the hate act.

Feeling people are unreliable

Multiple respondents felt that after the act, they could no longer rely on others to help, such as managers at work, after telling them about the hate act. One respondent felt the experience made them realize not everyone is nice or thinks positively about others:

> It changed my way into thinking [about others] and in a good way. Cause now I realize that…not everybody wants the best for you. (R204)

More aware and cautious in public

Many respondents spoke about how, after the hate act, they became more alert and cautious, “it made me feel less safe - kind of like I had to keep my guard up” (R149). Some respondents described heightened awareness when in public:

> Even now when I go into any shopping center, I'm always looking around, you know, like wondering what kind of craziness is going to come out because you don't want to live in fear. But when stuff like that happens to you, you're just on edge. (R86)

> I had been affected by the fear…every time I use the bus now, I always go around watching people as they look at each other…self-monitoring, right, like how is everything before I get on? (R163)

Another respondent became more aware of how her son was dealing with the act:

> [the act] just put me on alert with my son… He had a lot of different issues with it…He didn't know he was a little on the edge. (R104)

In some cases, respondents found it was hard to leave their house after the act. One respondent acknowledged the offender may have wanted them to retreat from society:

> So I feel like in a sense, the [offender], if that's what they wanted, they actually won because I just try to avoid a lot of anybody that sort of reminds me of or resembles that person. I try to avoid them. I'm an avoider too. (R126)

More distrustful of people and hesitant of strangers

Several respondents expressed they became more distrustful of people, such as neighbors, customers, and community members in general, after the hate act:

> It changes my perspective on trying to trust people quite a lot. I am more hypervigilant on my general awareness of others. I'm kind of hesitant to trust new people. (R35)

> [I’m] a little less trusting of strangers when it comes to going into big open public spaces. I tend to try to watch a lot more… I'm always looking to see if there's somebody that's going to say something or maybe even do something at this point because I don't know if that's going to happen again. (R33)

This distrust can include a hesitancy to be friendly or to engage with strangers:

> [I'm] hesitant to be as friendly with people. Before any of this had happened, I would…say hi and bye, like neighborly things to one of the other ladies who lived there. But yeah, it just kind of has made me more hesitant to be as friendly or trusting of other people. (R17)

> I used to be a real people person and now…if I have to go to the store, I don't even talk because I don't want anyone to have a pre-judgement, an opinion on [me] if they did hear me talk. I'd rather be by myself. (R149)

Questioning how or why a hate act happened to them

Some respondents questioned how a hate act could happen to them, or did not understand where the hate was coming from and why it happened to them:

> I was confused because I just didn't understand where did it come from. I mean, it wasn't as if I did anything to provoke that type of behavior. I didn't understand. I know for sure I didn't deserve it. (R126)

> Why did I get targeted?... I just felt an overly sense of paranoia that somebody wanted to harm us or wanted to target me in a sense, just for the fact that they don't think I live here to prove a point. (R25)

Loss of self-confidence and decline in self-esteem

Some respondents felt their self-confidence and self-esteem declined after the act:

> I'd say days after that incident occurred, it definitely took a huge toll on my self-esteem. I'm usually the type of person who wears bright and colorful clothing, but I definitely wore a lot of like navy blues and blacks… I was taught that the color of what you wear is a reflection of how you feel. And so I guess, inadvertently, that's how I felt. Very dark and sad and gloomy. (R238)

One respondent, who was targeted by a customer at their workplace, felt less confident in the work they were doing:

> I had a little insecurity when doing work of that type again. It [the hate act] has given me an insecurity that if I do something wrong... they're all going to react to me that way…Normally I was…confident of what I was doing. (R110)

Determined not to let the hate act impact them

When talking about the act, one respondent commented that they cannot let the act impact their life, “but I have to push it away… I don't want to infect my world” (R127). Another respondent, reflecting on the multiple hate acts they experienced talked about how these experiences make them want to improve themselves and reflect more positive qualities:

> I guess it's also a mix of like slightly depressing and saddening to me, it also gives me motivation to at least become a better person. (R46)

Changes in routine

Respondents were asked whether or not they made changes to their routine after the hate act. Thirty-eight respondents described changes to their routine. These changes ranged from avoiding the location where the hate act occurred, changes to their appearance to increasing anonymity in public, and changes to online activities.

Avoiding location where the hate act occurred

Some respondents stopped going to the location where the act happened. One respondent, who was called a racial slur in a grocery store, stopped going to that store altogether:

> I actually don't go to that store anymore because I guess it's fear…I just don't want to run into that kind of thing over there. And I'm sure eventually I'll go back to that store. But at this point… I don't feel up to it. I still take my vehicle. I take it to …the next town over, about 30 miles away, just to avoid it. It's kind of ridiculous. (R86)

One respondent stopped doing things or going places where she had to take the bus. Another still went to work where the acts occurred, but avoided communal office spaces, where possible, “I no longer, like during breaks and lunches, I'm not in the break room. I'm in my car.” (R10).

Respondents also adjusted the time when they travel or opted to take a cab or rideshare service to avoid public transit where the act occurred, “I go [to the subway] a little later now…30 minutes later. Sometimes if I have an early meeting, like if I have to get there

early, I use Uber or something like that." (R20). One respondent used online delivery services to avoid taking public transit where the hate act occurred:

> I started using Instacart a few times, so I didn't have to go shopping. To this day still, I use Instacart more than shop because I want to be on the bus a lot less as before. I just don't want to run into, not even just her [the offender] specifically, but other people who might see me. (R40)

Some respondents stopped taking public transportation for a brief time after the hate act, to avoid the offender, but then had to resume taking it to get to work or school:

> Although I initially turned [him] down, my dad decided that for the next few days [after the hate act on public transportation] he was willing to take me to and from school as well as pick me up before and after his work. So I did appreciate that, but again part of me still felt guilty that he had to make those arrangements for me. (R238)

A few respondents who had incidents with their neighbors would attempt to avoid seeing them in front of their unit, communal space, or guest parking lots:

> I tell my guests like, hey, don't park up there or let's find you another parking spot or we'll move our car to the guest parking, and you can take our spot now. I do avoid going up there. (R25)

> I always avoid parking at the end of the street…closer to their house, just to avoid having to walk in that direction or anything. Our mailbox is over there near the end of their house. If I do get mail, I'll ask my younger brother to come with me or I'll just make sure to have my phone on me because if anything happens, I can record [it] or call somebody. (R17)

Some respondents reduced visits to or completely avoided the city where the act occurred:

> I no longer go to the city; I don't run any errands out there. I've asked my friends and family that I used to go to visit if they could meet me outside of that area. Or at least if I go, I never go alone anymore. My husband has to be with me, otherwise I don't feel safe [going there]. (R33).

Becoming invisible

Several respondents talked about increasing their anonymity in public. One respondent changed where they sit on public transit to blend in with the crowd:

> When that event happened, I sat closer to the doors. But following this event, I sat closer to the back of the trolley… trying to be invisible or blend in, not calling attention to myself. (R238)

They also reflected on changing how they look:

> I'm not the type of person who, you know, spends a lot of time putting on makeup or trying to beautify myself each day. But I definitely know that I cared a lot less about how I look and wanted to blend in and be invisible. (R238)

One respondent used to go in the grocery store early in the morning to avoid people, but now goes when it is crowded in the evening feeling there is anonymity and safety in numbers:

> There's more people [in the late afternoon] … and it's really busy… Even though I have anxiety, having those other people [around], I felt like more people may react or may respond if anything remotely happened like that. Because I went so early [when the act happened], there were hardly any shoppers there, and plus you have to have certain privileges to be able to come at that time. So I figure, if I come when everybody else can help, then maybe…people may be less likely to do that to me. (R126)

Some respondents felt like they had to hide who they were because of the act. One respondent felt they couldn't wear or display items that show they are Jewish or frequent kosher stores or religious services:

> Since [the act] till today, I have been hiding my Jewish identity not only to those people, but also in general. Outside, I cannot wear any jewelry that shows that I am Jewish or shows my Jewish identity. I cannot do that… which is not cool, because I feel everybody should have the right to be themselves and be comfortable in their identity. And that is something that I'm not able to do …I stopped going to Jewish religious places… I felt unsafe to go to Jewish kosher stores because the moment I walk through the door, everybody knows…these are places that only Jewish people go to. So in order to keep myself safe and my family safe, we had to avoid going to these places… Jewish homes

> have an identity on the door itself that can tell people that this house is Jewish. So I had to cover that up. (R44)

Disengagement in online activities to avoid cyberbullying

Several respondents that experienced online hate acts blocked offenders making hateful comments, stopped posting on social media, and adjusted how they play online multiplayer games to reduce interactions with current and future offenders:

> So with all the comments and harassment that I got on Instagram by direct messages, I tried to respond as politely as I could and then immediately blocked the person off. [Eventually] I had to completely shut down posting on Instagram. (R44)

Costs

Monetary costs

Respondents were asked about monetary costs incurred due to the hate act. They were asked questions about direct costs of property damage repairs or replacements, physical or mental health appointments and medications, as well as indirect costs, such as protection activities or devices, lost wages from work, legal fees, and other costs. Many respondents required additional probing to think about costs relating to the act, such as driving farther distances to avoid stores where the act occurred or costs to pay for rideshare services as opposed to taking public transportation. Additionally, respondents were probed about financial assistance received due to the hate act, and costs paid by the respondent versus insurance. Seventeen respondents reported a direct or indirect monetary cost associated with the impact of the experience. The costs cited totaled $31,504 and ranged from $4.00—$14,530 per person with a median cost of $525.[2] Direct costs totaled $4,179 and indirect costs totaled $27,325. Six additional respondents indicated there was a monetary cost but were unable to provide a dollar amount. Five more respondents described costs where it was unclear whether the costs were related to the hate act; these were excluded from the totals.

[2] The median is reported here as the data is skewed by extreme values. Respondents who did not provide a cost or said that there were no costs are excluded.

One respondent's story shows how hate acts can impact families in many ways, including financially. This respondent described how an act experienced by their grandchild while at school resulted in a change of schools and school district and relocating to live with the respondent. The respondent provided a detailed cost breakdown that represents the upper range of costs ($14,530) and included travel costs between their residence and their grandchild's residence for 5 weeks ($500), lost wages for over 5 weeks ($5,250), and additional costs of groceries and eating out while traveling ($200). There were physical and mental health costs for both the grandchild and the respondent, two therapy sessions ($100 each), and a psychiatric consult ($150). The respondent experienced their own mental health and physical health concerns paying a $60 copay for a doctor's appointment as well as two $35 copays for medication. Finally, the respondent paid the rent on the house where her grandchild lived for 3 months before she was able to relocate her ($8,100).

Tables 4 and 5 provide examples of monetary costs incurred by respondents. Each row is an example of a cost incurred; a respondent can have costs reflected in multiple rows.

Table 4. Examples of the Direct Monetary Costs of Hate Acts

Direct Costs	
Property Damage costs	
Car windshield replacement	$350
Car keyed and paint scratched off	$2,000
Flag and flagpole	$70
Cleaning costs	$4
Health (physical and mental health) costs	
Therapy sessions	$250 a session
Medical appointments	$60 copay
Medications	$35 copays for prescription

Table 5. Examples of the Indirect Monetary Costs of Hate Acts

Indirect Costs	
Protection costs	
Security cameras	$300
Camera doorbell	$150
Mace or pepper spray	$40
Motion detector lights	$200
Boxing membership	$1,500 a month
Work costs	
Lost wages from not being able to work	$5,250 over 5 weeks
Lost wages due to unpaid time off	$800 a week
Legal costs	
Annual legal service fees	$2,000 annual fee
Other costs	
Rideshare and other ways to avoid public transit	$100 each trip
Uber rides to and from work for 12 days	$240
Grocery delivery costs or shopping at a more expensive store	$15 above in-store purchases; $99 subscription to shopping service

Out of pocket costs incurred for property damage

Many of the respondents who experienced property damage also described paying out of pocket for repairs and additional security. One respondent paid out-of-pocket for security cameras for their apartment, while another had some insurance coverage for damage to their car after it was keyed but still had to pay the majority of costs out-of-pocket:

> Uh, maybe it was about $150… I paid for it out of pocket. Maybe I should have sought reimbursement from the leasing office, but at the end of the day, they're not responsible for that individual's actions. (R25)

> Yes, she [the offender] had keyed my car. She had drawn like a devil on it, and she had drawn the upside-down pentagram. It was so sad. It was about $2000 of damage to my

> car… I had to put it on credit card…From the insurance I got like $400…But then I have a really high deductible. (R86)

Another respondent upgraded their camera doorbell and thought if they had more disposable income, they may have come up with other forms of protection that could have been helpful:

> Put it on a credit card and then you know, we're still paying so… And like I said, it did help because when she [the offender] comes to the door, I would see on my ring doorbell with her and would not answer. (R56)

> I think if I had the disposable income to protect myself better, maybe I would have thought better things to protect me or better things that would give me peace of mind. But I did what was within my budget. (R25)

Spent more money to avoid location where act occurred

Some individuals were willing to pay more money to avoid where the act occurred. For example, respondents discussed going to a grocery store that is farther from their home, or frequenting more expensive stores, or using more expensive online shopping and delivery services:

> And I think actually I just went ahead and bought the [online grocery shopping service annual subscription] one time [charge] and that was like 99 bucks. Anecdotally, I understand it's about like 15% [more] for each item and. I would say when I grocery shop each time it's about 50 bucks, 60 bucks. So 15% added on top of that and then plus the delivery fee would be like 6 extra dollars or so. And then I always give a tip. I usually give like $10 or so. (R40)

Respondents who experienced hate acts on public transportation would pay for ride-share services, though for some, avoiding public transportation became too expensive:

> OK, if I buy a monthly [public transportation] pass it's $125.00 for the whole month. If I use Uber from my place, it's about $50 per one way…so $100 both ways. (R20)

> Maybe a week and 1/2 when I started going back I was using an Uber ride there. Plus, tip was probably like $10 [each way]. Yeah, which is why I only did it for a week and a half. It was expensive. (R40)

Lost wages due to time off from work

A few respondents considered the financial cost of lost wages from time off taken due to the hate act:

> I usually work seven and a half hour shifts. And I missed about 6 days. So that's about $1700, I mean obviously you would have to deduct taxes or whatnot, but [this is] just doing a rough look at it. (R40)

> If I had to give an estimate [on lost wages], maybe around $300 to $500. I was kind of on an on-call schedule. (R17)

> So, I took those jobs, but then when this [hate act] occurred I had to put that on hold for those five weeks. I was able to work here and there, but not as much. I make $350.00 a day when I work and usually, at that time, I was working two to four days a week and that was over 5 weeks [$350 x two to four days a week across 5 weeks]. Yeah, so [$3,500 - 7,000]. (R36)

Non-monetary costs

Twenty-three respondents, when asked about financial costs, spoke again about impacts, or non-monetary costs, of the hate act. These included time ruminating about the act, the emotional burden of the act, and changes in their relationships. Some respondents voiced they were more concerned with the emotional impact of the act than any financial costs. As summed up by one respondent, “I've no [monetary] cost involved, other than just the psychic cost.” (R65)

Time spent ruminating about the hate act

Some respondents considered time spent thinking about the act itself as a cost, often weeks and months after the act occurred:

> Maybe another cost I guess is just time. Despite it being like months since this incident happened, I still think about it a lot. There's just a lot of these what ifs and new worries that emerged after the fact that took a while to quiet. So yeah, I wonder how much time I wouldn't have lost out on if something like this didn't happen. (R238)

Sharing the act with others seen as an emotional burden

Some respondents, who shared their experience with loved ones, spoke about the emotional burden their loved ones now face:

> I just talked to my husband and he was like, what? Like, are you kidding me? Like, why in the world? Yeah, so I had to talk it out with him. So I guess it didn't cost me anything except for, you know, having to have him involved. Usually, I don't involve him that much, but this one was like, whoa, I need to talk this through and make sure I'm making all the right choices. (R251)

Some respondents chose not to share their experience with loved ones, not wanting to burden them:

> So to be very honest with you, I did not share my situation with my family because they themselves were really stressed out about the situation. Like I said, my family, a lot of my family is in Israel... and they themselves were very worried about the situation. They themselves were going through hiding their identity and keeping themselves safe in their country. Therefore, I did not want to burden them with this additional stuff that I went through, which would freak them out. And make them very scared because they are not here to help me out. (R44)

> My wife [and I] we don't tell the world because you know, sometimes if you drag in stuff like that, it gets the whole mood…down. Friends and your family, you don't even bring in negative things that. You know, you can just roll over; you can just push [it] away…I like to live and enjoy my family, and I don't wanna hear any negativity. [If you do] what happens there is…all they're going to do is [go] in protection mode. That's all you're going to be talking about all night. (R127)

One respondent who identifies as Black, didn't want to involve her coworkers or tell others about the act thinking it would make them uncomfortable:

> I didn't really tell my coworkers. I didn't really think they would understand it because I'm the only Black person there…I'm not really the type of person who really talks about that stuff. It makes me emotional. It's not really something I was raised to do, I guess. No, I didn't really tell anybody else. Plus, it's just like how much do you really want to talk about it? It's really uncomfortable, and then everybody, if they don't understand it, they

> give like some weird, 'Ohh. I'm so sorry.' That doesn't make me feel better. And if…they [have] experienced something like that, it just makes them possibly even more scared, like, wow, other people are experiencing that, too. It really might be bad. I don't really see the point in telling a lot of other people about it. (R40)

Changes in relationships with friends, family, and others

Some of the respondents who told others about their experience, noted it led to changes in their relationships, such as loss of a friend. For example, one respondent who sought to raise awareness about hate acts by sharing their experiences with friends described how these friends distanced themselves afterwards:

> I'd say [there] are, perhaps, relationship costs. I feel like there…were definitely friends, I had once considered friends, who got tired of me talking about this [hate act]. And I think they distanced themselves from me, which is really unfortunate. But I thought I was doing my best and trying to share the message with others. (R238)

A few respondents felt colleagues and friends started to view them differently and were less interested in socializing with them:

> They [friends, teacher colleagues] listened, they didn't seem to express anything. I got the feeling…talking about it [the hate act] made them feel uncomfortable. (R200)

> I expected more of my classmates to support me. And it did not go down that way. Nobody wanted to support me or get involved in this situation, which was very, very shocking, and disappointing for me that nobody really wanted to get involved... They just wanted everything to be status quo and not have an opinion on it, so nobody decided to support me or openly support me, let me put it that way. (R44)

Some had others react by invalidating their experience or victim-blaming them:

> When I told a couple of my coworkers, some of them were like, well, you shouldn't wear your religious things on your necklace. And I'm like, what? So I'm sure their views of me have changed. And they stopped talking to me, as frequent as they would. And I'm like, OK, well, that just shows what kind of friends they are. (R86)

> My daughter seems to view the incident differently than I do. She asked if I was dressed sloppily or if there was something about my appearance that made the woman [offender] react that way. (R240)

> [My daughter] right away brought up the issue that, 'you see what happens when you move out of your [city/neighborhood]…' She says they're not your kind of people. I said, 'excuse me?' she says, 'there's no Latinos out there. They're gonna not treat you right.' I don't know. I don't feel that. I'm going to stay where I want to stay, and this is America. And I'm not going to put up with that crap. Period. (R30)

Coping

The changes in behavior or routines described above can be seen as one way to cope with hate acts and to protect themselves from future hate acts. Many respondents discussed other coping strategies including talking with friends, family, and others in their social network, receiving advice and support; normalizing the act(s) in their lives where acts are seen as commonplace and a regular part of life; and not letting the offender treat them or others in a derogatory way. A few respondents struggled or are still struggling to cope.

Normalization or acceptance of hate acts as part of everyday life

Normalization refers to acceptance of hate acts as regular, ordinary, everyday occurrences, rather than harmful or unacceptable.[6] Many respondents saw hate speech and acts as a part of everyday life. Some respondents have encountered so many hate acts on a daily basis and across their lives that it is not out of the ordinary to them:

> I can add there are more instances like this [hate act] and they are all roughly the same thing. I don't really want to go through every single racist thing that has happened to me, but a lot of small altercations have happened…They're big issues to a lot of people, but small to me. Personally, they're just annoyances. (R35)

> Hate crimes, it happens so often. In America, it happens to basically everyone at some point in their life. (R46)

> We told my [sister-in-law] and she kind of responded in the similar ways to how we responded. It's happened to her before… it's all so normalized at this point. My wife's

> family understands hate incidents because they've experienced them a lot in their lifetimes [due to race/ethnicity]. (R16)
>
> You know you hope for better from people, but no. Haters gonna hate. I think somebody wrote a song like that. (R65)
>
> I mean, it happens on a daily basis, cyberbullying. You turn off the computer, and you just deal with it. (R44)

Family, friends, and social networks provided comfort and support to respondents

Many respondents found support and comfort in speaking to their family and friends about the act of hate. Some were able to get helpful advice from their social network:

> I think the most helpful reaction was them telling me that it's OK to talk about what I went through with them because they were really just a sound[ing] board for me to be able to freely express how I felt and what happened in the moment. It was almost as if in a weird way, I went through a breakup that nobody could really understand. Because I know that in terms of breakups, what happens to any individual that goes through one of their own unique experience, and similar to that hate crimes, are experienced differently. They were basically offering me the same help in terms of, if you ever wanna talk about it, I'm here. If you wanna go out and distract yourself for a little while, we can go do something fun. And yeah, just offering that kind of support really meant a lot to me because I know that there were times where I was pretty vocal, but there were other times where they noticed I wasn't myself and they were aware of why. So yeah, just them being open and willing to go through the motions with me was greatly appreciated. (R238)
>
> One of the first people that I told at work, I am so grateful for what he told me. I know that there are people out there that are educated on the topic, and he just told me that this could happen to anyone. I [can't] even remember the words. I just remember how it made me feel and it made me feel so much more confident about myself. (R10)

Some received support from spiritual leaders. Other respondents were able to talk with and vent to their friends and family, a useful strategy for them to cope with the experience:

> [I spoke] only with my family…with a lot of empathy… because similar situations have also happened to them. (R163)

> I mentioned [the acts] to family and friends…. Mostly it's just therapeutic to talk and vent about these problems. They're all generally flabbergasted about the situations that happen, but we don't really do anything about it. It's just good to talk. (R35)

A few respondents discussed coping through humor:

> Then I laughed about it with some of my dance coworkers as we were going…to do some rehearsals. And I'm like, yeah, I got spat on. They're like, 'what? are you ok?' I'm like, 'yeah, I'm fine. Let's go.' I walked down to my coffee shop. I had a laugh about it because some guy decided to spit on me and did spit on me. (R179)

> My family likes to talk, and we pride ourselves on being storytellers by nature. So we spoke about it at great length. And usually we tend to frame everything comedically. The conversation tended to be really lighthearted and that's been true in my entire life. (R32)

> I told my family what actually happened. They had the same response that I did. They were like, oh, that's pretty ridiculous. Why would they do that? And then we just laughed it off. (R236)

One respondent was able to talk with online friends and cope with the act through their support while playing online games:

> I talked to my [online gaming] friends. They're people who I don't even know. They're people from, maybe a few states away… A game brought us together and I guess I talked to them about that [through] group chat. Yeah, it's like a Zoom or Skype, but like a community can get together and talk all at once…their responses would be like, 'oh, s***, man, that sucks. Anyways, let's hop on a game now.' Like, it gets brushed under the table, but it's putting you at ease. (R44)

Attempting to overcome the hate act

Some respondents described how they attempted to overcome the hate act. For example, they described standing up to the offender, and not reporting the act to avoid giving the offenders notoriety through headlines:

> Like I'm not gonna let you [the offender] win… I thought he's not gonna bully me, so I need to just pass him [in line after the offender cut in front of her]. (R201)

> No I'm not going to report this guy because if I report him, he gets credit, he gets news. And in my mind it says oh this is going to tell these other whack jobs that this is an OK thing to do because it gets their message across. (R179)

One respondent focused on moving on and being the bigger person but also seemed to internalize stereotypes:

> …If something bad happened or somebody said something inappropriate. You got to be the bigger person. You got to move on. You got to figure it out, because if you don't, you don't want to be the angry Black person. (R127)

Increasing awareness about hate acts

Some respondents sought to spread awareness about hate acts in their communities and with family and friends, while others researched to learn more hate acts and how to prevent them in the future:

> I've grown a thicker skin per se, and I now am better prepared and aware of what to do again if something like that happens, which is, you know, to not provoke the other person to just go someplace else away from conflict. (R238)

A couple of respondents spoke to their children to educate them about hate and hate acts:

> I talked to my kids about it because I just want them to have an awareness of things that could happen in class. I have an eighth grader and she said she's never heard anybody talk like that ever in class. We live in a rural area. There are a few kids who might have a very strong opinion, in regard to, regurgitating things they've heard . [My 8th grader] hasn't heard anything like that, like shooting people or anything…and they are not allowed to wear any shirts that have a gun on them. (R251)

Difficulty coping with hate acts

Some respondents struggled or were still struggling to cope with the hate act at the time of the interview. A few respondents commented that the interview itself showed them they are still trying to cope with the hate act and may need to seek support:

> By even talking to you [interviewer], it seems like this is our wake up that is still affecting me some way or another. (R126)

Reporting the Hate Act to Authorities

Respondents were asked if they reported the hate act to authorities or any specific organization or website. Thirty-three respondents reported hate acts to the police or other entities. Sixteen respondents called or contacted the police. The remaining respondents reported the hate acts to authorities where the act occurred, such as workplace hate acts were reported to managers, human resources, and union organizations; hate acts in school were reported to the principal; hate acts that occurred at housing complexes were reported to property management or property owners, and; online hate acts were reported to social media or video game moderators. Additionally, one respondent reported the act to their local politician, another contacted a community-based organization, and some reported the act to the transit authority where the act occurred. Most respondents reported the act directly after it happened, while a few, such as those who experienced work-related acts, waited to report the act.

Dissatisfaction with reporting outcome

Among respondents who reported the hate act, most reported some dissatisfaction with the response they received. For example, some respondents who reported verbal acts to the police were told there was little that could be done unless something happened to the respondent that could be considered a crime, such as a physical assault or illegal substances or activities were found on the offender:

> I was able to make a case number and speak with an individual about this and they just said, ‘oh, you know, there's nothing more we can do.’ I'm just stuck thinking like now what?...I'm not sure what the police could have done, but I was expecting more than just, you know, ‘sorry this happened to you, but we can't help you.’ (R238)

Some respondents that experienced work-related hate acts and reported the issue to their managers, did not get a resolution. Some were questioned further about it, where managers were doubtful other employees could carry out a hate act or that it was misinterpreted as a hate act and did not happen as the respondent reported. Some acts

were escalated to HR where a similar line of questioning occurred. Some respondents that experienced work-related hate acts said reporting actually made things worse for them at work, with one respondent saying, “Honestly, I think I was making it worse by even talking about it.” (R10).

The few respondents who reported feeling satisfied with the response after reporting an act were those that had resolution to the issue. One respondent was physically assaulted, and the police were on the scene right away. The police provided the respondents with a card with the phone numbers of resources available for hate crime victims::

> I think the police did a wonderful job… The police came, and they arrested her [the offender]…The really cool thing was the police officer who showed up, he actually handed me a card for counseling that the city does, you know, for hate crimes. And I was like, wow, thank you. I didn't use it, but it was definitely an eye opener to show that there's so much hate that he's carrying around a card. (R86)

Hate act did not reach the threshold to report to police

Many respondents chose not to report the hate act to the police. Some felt the hate act did not reach a reporting threshold and others felt that unless they were physically assaulted or there was a crime, that the police would not do anything:

> To be frankly honest, I didn’t think they were going to do anything because it seems like for the most part, you have to be physically harmed in order for something to happen, for some type of reaction or response. So since I wasn’t physically hurt, I just kind of felt like, why report it? (R126)

> I simply decided that. Oh cool, this is a hate crime. Get on with your day because it's going to be a [expletive] ton more of them and ones that actually do damage to the person, those should be pursued instead of some guy just getting spat on. (R179)

> No, I didn't [report the act to authorities]. I didn't think that, to be frankly honest since I wasn't harmed and I didn't have the person's name. I just could give a description. That I didn't feel like it was even worth even trying to pursue. (R126)

Some respondents felt it was not necessary to report it, assuming the police would not think it was an urgent matter. Others were not sure how to report it or if the police could do anything:

> I didn't do that [report the hate act] because there's all of these hate crimes and assaults that are happening all around us that… I'm assuming that they would say that this is not an urgent matter. (R201)

> No. That's the everyday thing. I just mean, bringing the courts and the authorities to something fluke, small like that. We would be in court every[day]. (R126)

Uncomfortable reporting to the police and other authorities

Some respondents were uncomfortable reporting the act to the police or other authorities either because they were distrustful of them or were skeptical of police doing their job. Others did not think to report it because they thought the police have larger things to worry about and spend their time on. Another respondent who had experienced ridicule at work due their disability thought the police would also laugh at them and insult them:

> I didn't go to the authorities or anything like that because I wasn't going to get laughed at by them too, probably. You know, there's such a [stigma] with not being up to snuff. Because actually I just remembered that even at one of my doctor appointments, they asked me if I was slow. (R149)

A few respondents were fearful the offender would find out and inflict more harm:

> I'm too scared of [the offender]. If I called the police on her, if she ever found out who called the police, she'd harass them. (R56)

> I don't know what they're [HR] going to do. They might talk to her, and she'll say she didn't do it and you're all good… I told on her. She'll be really hostile to me… it would make it unbearable. (R256)

Unsure how to report the hate act

Some respondents did not know how or where to report the hate act. One respondent who encountered cyberbullying noted, "To be honest, I did not know where to report it. If

I knew that there's an organization where I can report it, I would have" (R44). A few respondents did not know who to contact or how to proceed.

Resource Wishlist and Awareness of California vs Hate

Respondents were asked to describe resources they wish existed that would be helpful to those that experienced a hate act. In response, many respondents wished existing resources worked better for them. Some respondents expressed a need for more security from businesses for acts that occurred in a business or retail space, others wanted additional support from management and workplaces where the acts occurred, or more support from landlords for acts that occurred in a residential setting. Respondents also mentioned creating campus buddy systems for public transportation, and support groups. One respondent wanted to report the hate act to the police without them seeing their race/ethnicity:

> I do wish there was a way to report these things without having to show my face because I do feel like I sometimes can't seek help just because of my race from authority. So if I felt more comfortable with authorities, I would have reported it… I think if there was an anonymous factor to it, I probably would have sought out help. (R25)

There were some respondents who were unaware of available resources or did not know how to access existing resources. Some were not sure if resources exist to help victims of hate acts that did not result in physical harm or property damage:

> I don't know. I am here in America about one year and a half. Not [a] long time, so I don't know what place I should ask for assistance. (R176)

> To me it seems like those resources are in place, but they don't really do anything to help someone if they're being harassed by anyone until things result [in] something more grave. I guess if there were resources to help when things haven't gotten so far but I'm not really sure what that would look like. (R17)

Respondents also mentioned the importance of education, equating hate with lack of understanding about other cultures or religions. Some respondents mentioned classes on campus to educate students on hate acts and what to do if they experience an act.

Another respondent thought more education in public schools on diversity, equity, and inclusion was needed to combat hate:

> Education would be one. It won't prevent hate. It won't help people recover from hate crimes, but it might prevent hate crimes from existing. (R179)

> Greater awareness and more education of what to do. Now that we are college students, I feel like if we got lessons on the history of hate crimes or something like that and what to do and kind of like a basic first aid or CPR training course, except, you know, this is what you do when you or someone you know experiences a hate crime. (R238)

> I wish that there was more training in the schools. I know that there's a big push now against any kind of diversity, equity, and inclusion type stuff. I know that's coming from the far right, but the schools don't need less of it, they need more. (R200)

California vs Hate website

One respondent was familiar with the California vs Hate website (CA vs Hate). However, the website was shown to respondents during the interview and most respondents gave generally positive feedback. Several aspects of CA vs Hate stood out as important to respondents. One respondent liked that it was a safe space for undocumented people to report hate acts and that it was not connected to law enforcement. One respondent suggested the website should be included on resource cards law enforcement could hand out to victims of hate acts.

One respondent felt the website name sounded too much like a lawsuit, rather than a resource site. Another respondent did not think the resource would have met their needs:

> It seems more like it's about hotlines and stuff like that. It doesn’t really seem helpful to me. I mean, I'm not sure if I'm in the minority on that, but I just feel like if I were sitting on the phone talking about the incident, it's like, what could they tell me that I don't already know? I guess you know it is a terrible thing that had happened. It doesn't reflect anything about me and the system doesn't necessarily stop all of this and stuff like that. there's still change to be done and things like that. ...If I were to experience that over again, having known that, I don't think I would have used it. (R40)

Conclusion

This project enabled robust discussions with 53 Californians about their experiences with hate act(s) in the past 12 months. These interviews yielded a detailed picture of the short and long-term impacts of hate acts, support needed and accessed, monetary and non-monetary costs incurred, as well as detailed stories of the hate acts themselves.

Some hate acts included multiple offender actions where, in some cases the offender's actions escalated in severity, from verbal to physical assault. Offenders were often known to the respondents who experienced ongoing, multiple related hate acts, while they were usually strangers in situations that were single occurrences. Some respondents had difficulty disaggregating complex incidents that involved hate acts and were part of domestic, neighborhood or workplace disputes.

Overall, findings suggest that hate acts have the potential to have pervasive, ongoing impacts. Hate acts can impact how respondents live their lives in terms of changes made in their routines, often to avoid being targeted again. Many respondents became more distrustful of people, hesitant of strangers, and felt less confident in themselves. Such changes in behaviors and routines can have a longer-term impact, but future studies to follow-up on acts more than one year after they occurred could investigate this.

Respondents shared the physical and mental health impacts of the hate act. Some had physical and mental health conditions resulting from the hate act, either suffering injury from physical assault or developing anxiety, lack of appetite, or sleep disturbances that led them to seek care. Some respondents had prior physical and mental health conditions that were exacerbated by the experience. Many respondents had barriers to receiving physical and/or mental health support such as limited availability of providers, high treatment costs, and lack of knowledge on where to go for mental health support.

Most respondents reported monetary and/or non-monetary costs related to the hate act. Costs related to specific items purchased were easier for respondents to remember during the interview, such as costs of security cameras or pepper spray, as

well as costs of physical or mental health care or medications. Respondents had a harder time considering and estimating lost wages as well as costs to avoid the location where the act occurred, e.g., driving further to another store and estimating gas, car maintenance, and/or rideshare service costs. Others spoke to the non-monetary costs incurred from time spent thinking about the act on a regular basis, to changes in relationships with family, friends, neighbors, and coworkers, to carrying the emotional burden of the act alone or with others.

Respondents described varied coping strategies. Many spoke with friends, family, and others to share their experience, seek advice, and be heard. Others focused on speaking out to spread awareness about hate acts, reporting it, or reducing the daily impact of the act to their lives. Some respondents normalized the act, seeing it as a regular part of life. Others were still very affected and struggled to cope, where a few respondents realized how much the act was still upsetting them through the interview itself.

Many respondents were not sure whether or how to report a hate act and what resources were available to victims. In some cases, respondents did not feel the hate act met a reporting threshold to law enforcement; for example, verbal acts were seen as less serious compared to physical assaults and property damage. Some respondents thought if the act did not physically harm them or damage property, authorities would not do anything, and respondents may be wasting their time reporting such an act.

Most respondents wanted existing resources and support to work better for victims of hate acts, sharing their unsatisfactory responses in trying to obtain or receive support. Some respondents were unaware of existing resources. While the majority of respondents were not familiar with the California vs Hate website, after reviewing the website during the interview, many appreciated it and the numerous resources they could access. Some respondents expressed that increasing awareness on hate acts in terms of what they are, how often they happen, and how to access resources, could increase support to victims.

Limitations

Limitations need to be considered when interpreting the study findings. While longer-term impacts were of interest, impacts beyond 12 months were not examined due to the parameters of the study. Hate acts involving cyberbullying and online hate were small in this sample, therefore findings are less robust than other types of hate acts incurred by respondents such as physical assault, verbal threats or intimidation, and property damage. The retrospective nature of the interview may have introduced recall bias, where respondents do not accurately remember events and activities that occurred in the past. Some respondents had separate acts that happened in the same year and/or across multiple years, which may have made it more difficult to remember specifics of a hate act within the study period. Additionally, other respondents had complex incidents involving hate acts and other criminal acts or disputes, making it difficult to disentangle and identify impacts specific to the hate acts. Finally, the findings from this study are specific to the respondents and are not generalizable to the population. However, the recruitment approach allowed for diverse respondents and hate acts experienced, while the interview process permitted appropriate probing on topics pertinent to individual experiences.

References

1. Hardy SJ, Chakraborti N. Invisible Harms. In: Hardy SJ, Chakraborti N, eds. *Blood, Threats and Fears: The Hidden Worlds of Hate Crime Victims*. Springer International Publishing; 2020:111-127. doi:10.1007/978-3-030-31997-7_8

2. Martell ME. *Economic Cost of Hate Crimes*. Bard College; n.d. https://bcsh.bard.edu/files/2023/03/BCSH-Economic-Cost-of-Hate_3-13-23_Online-.pdf

3. Bryce J, Brooks M, Robinson P, et al. A qualitative examination of engagement with support services by victims of violent crime. *International Review of Victimology*. 2016;22(3):239-255. doi:10.1177/0269758016649050

4. Hardy SJ, Chakraborti N. Identifying barriers and solutions to under-reporting | The Centre for Hate Studies. University of Leicester. 2015. https://le.ac.uk/hate-studies/research/identifying-barriers-and-solutions-to-under-reporting

5. Hardy SJ, Chakraborti N. *Healing the Harms - Identifying How Best to Support Hate Crime Victims*. University of Leicester; 2016. Accessed April 20, 2025. https://figshare.le.ac.uk/articles/report/Healing_the_Harms_-_Identifying_How_Best_to_Support_Hate_Crime_Victims/10144805/1

6. Ofcom, TRAVERSE. *Qualitative Research into the Impact of Online Hate: Final Report*. Ofcom; 2023. https://www.ofcom.org.uk/siteassets/resources/documents/research-and-data/online-research/impact-of-online-hate/qualitative-research-into-the-impact-of-online-hate?v=329170

7. Vergani M, Navarro C. Hate Crime Reporting: The Relationship Between Types of Barriers and Perceived Severity. *Eur J Crim Policy Res*. 2023;29(1):111-126. doi:10.1007/s10610-021-09488-1

8. Wang SC, Santos BMC. “What support?”: A qualitative study on social support for Asian American victims of racism during the COVID-19 pandemic. *Front Public Health*. 2022;10. doi:10.3389/fpubh.2022.961215

9. Cohen J. A Coefficient of Agreement for Nominal Scales. Educational and Psychological Measurement. *Education and Psychological Measurement*. 1960;20(1):37-46. doi:https://doi.org/10.1177/001316446002000104

Appendix A - Methods

Sample and recruitment

Adults aged 18 and older who were respondents to the California Health Interview Survey (CHIS) adult questionnaire were eligible for recruitment in this study. Since 2023, CHIS has worked with the California Civil Rights Department to include a series of questions on hate incident experiences in the past 12 months. CHIS adult respondents who answered yes to the question, *During the past 12 months, have you ever directly experienced a hate incident?,* were eligible to participate in the project. Additional eligibility requirements were:

- Adult age 18 and older
- Willingness to participate in a virtual, audio-recorded qualitative interview

Eligible respondents were categorized as Tier 1 or Tier 2 based on their answers to CHIS questions related to the characteristics below. Tier 1 respondents were prioritized for inclusion in the study as they represent groups who are often targeted by hate but are less well-represented in the quantitative data.

Tier 1: CHIS adult respondents aged 18-75 who:

- Identify as Transgender
- Identify as LGBTQ+
- Report having a disability
- Report housing instability
- Report limited English proficiency
- Live in low-income households (200% or less Federal Poverty Level; 138% and less Federal Poverty Level)
- Identify as Jewish (among those who note Jewish origin in CHIS open-ended detailed white origin question)
- Identify as Black or African American

Tier 2: CHIS adult respondents who do not meet the criteria for Tier 1 but have experienced a hate act in the previous 12 months.

Respondent recruitment began in February 2024, with further eligibility screening conducted via phone call. Interviews were scheduled and completed March to November 2024. There was a goal of 60 interviews total. Eighty-four respondents were contacted and scheduled for interviews. Fifty-three interviews were completed, 12 canceled, 14 were no-shows, one had a technical problem not allowing them to start the interview, one was determined not to have experienced a hate act[3], two described acts outside the 12-month timeframe, and one broke-off mid call. Eight interviews were conducted in Spanish and one in Mandarin (Table A1).

Table A1. Interview Outcomes

Outcome	Count
Completed Interviews	53
Chinese (Mandarin)	1
English	44
Spanish	8
Cancellations or no shows	26
Technical issues, unable to participate	1
Break off, data not retained	1
Hate acts outside study period	2
Not a hate act	1

Discussion guide

A semi-structured discussion guide was used for the interviews. The guide adapted and expanded on previous research regarding social support, reporting barriers, and impacts of hate.[3–8] As the CHIS survey is implemented in multiple non-English languages – Chinese (Mandarin, Cantonese), Korean, Tagalog and Vietnamese, the discussion guide was translated for use in these languages by an outside translation firm.

[3] In the case of the respondent whose experience was determined not to be a hate act, the respondent described a falling out with a friend over a business venture. While it clearly affected the respondent and caused distress, the incident was not motivated by bias against the respondent's identity, characteristics, or religious beliefs .

The guide begins with the interviewer sharing the definition of a hate act adapted from the CHIS 2024 adult questionnaire:[4]

> We define a hate incident as being targeted for hate because of prejudice toward people with certain identities, characteristics, or religious beliefs. You may or may not actually have these identities, characteristics, or religious beliefs. It is different from someone targeting you for other reasons, such as being angry or wanting to steal from you. Hate incidents can include physical abuse, verbal abuse, cyberbullying, property damage, or something else.

The respondent is then asked to describe the hate act they experienced in the past year that impacted them the most, including reactions to and feelings about what happened. Respondents were also asked about longer-term impacts such as long-term changes they may have made to their behavior or daily routine. Respondents were asked about access to physical and mental health care, and about the quality of care received. They were also asked about the support received from family, friends, school, work, and others. Next, respondents were asked to describe financial impacts, and whether or not they reported or discussed the hate act with others. Finally, they shared their thoughts on the CA vs Hate website, resources they would like to see, and how participation in the interview made them feel. At the end of the session, the interviewer gave the respondent mental health and reporting resources, as well as the website for CA vs Hate. The interview did not end until the participant was able to confirm they had support when leaving the interview and wrote down the resources provided by the interviewer, if needed.

Data collection

Project staff, assigned as facilitators and notetakers, conducted the interview sessions via Zoom. Bilingual study staff conducted interviews in Spanish and Chinese (Mandarin). A translation firm was engaged to provide interpretation for sessions in the

[4] The term “hate incident” is used in the CHIS 2024 questionnaire, and in the materials provided to respondents for this project. In this report, we use the term hate act, as “incident” is often used to describe a non-criminal offence. “Hate act” refers to either hate crimes or non-criminal incidents.

other CHIS languages as needed. Interview sessions averaged 36 minutes and respondents received a $100 gift card to thank them for their participation. Sessions were recorded with permission, and the recording was transcribed using the dictate function in Microsoft Word. Session notes were used as back-up in instances of recording difficulties. Project staff reviewed the transcripts for accuracy, listening to audio interview recordings for clarification when needed. Transcripts and session notes were anonymized prior to analysis; respondent names were replaced with an alphanumeric ID. Spanish and Mandarin transcripts were translated to English for analysis. Staff used Microsoft Word's auto-translate feature for the Spanish transcripts. Spanish-speaking project staff reviewed translation accuracy. Mandarin language transcripts were reviewed and anonymized by Mandarin-speaking project staff and translated by a translation firm familiar with research confidentiality.

Data analysis

The project employed a descriptive approach to analysis to portray respondents' subjective experience with hate acts and used a mix of inductive and deductive coding. A codebook was developed from the interview guide, leaving space for the identification of emerging codes. Anonymized transcripts were imported into Dedoose qualitative software and coded using the codebook. Memos were used to highlight emerging codes and themes, clarify respondent dialogue, and note visual and verbal cues exhibited by the respondent. Two interview sessions did not have a transcript due to recording issues. In these cases, data was coded from anonymized session notes.

Two senior project staff coded the transcripts. A subset of seven transcripts comprised an initial round of coding to test and refine the codebook and establish inter-rater reliability. Staff coded the transcripts independently, and reviewed differences in code application and suggestions for codebook changes together. Inter-rater reliability was evaluated using Dedoose's code application test that generates a pooled Cohen's kappa to summarize agreement across multiple codes.[9] The pooled Cohen's kappa was 0.90, indicating a high rate of agreement. The remaining transcripts were divided between the coding staff, who met up to twice weekly to review codes, discuss emerging codes,

patterns, and themes, and compile quotations to highlight the themes. Quotations were lightly edited for clarity and to mask offensive language.

In this project, hate acts are described as single acts or multiple related or ongoing hate acts. A single hate act is defined as one hate act that occurred at one point in time in the previous 12 months that had the greatest impact on the respondent. Multiple related or ongoing hate acts are defined as more than one instance where the offender(s) and the target bias are the same, occurring at and having a significant impact on the respondent.

As a hate act can be made up of multiple offender actions,[4] the analysis explored the combination of offender actions (verbal, physical, property damage, etc.) described by respondents. Data on offender actions, offender relationships, and motivation bias were categorized using predefined categories from the CHIS adult questionnaire.

Total costs and range of costs of the hate act(s) are summarized from information provided by respondents in response to questions and probes about expenses that could be directly attributed to the hate act they experienced. Costs incurred over time, one-time costs, and costs incurred on a weekly basis are included in the total. If individuals did not provide a timeframe for weekly costs, only one week of costs was included. Incidents where costs could not be attributed to the hate act, but rather other events described by respondents, are excluded from the total. Quantitative findings presented below are not weighted and do not represent the general population of California.

Ethical considerations

The California Committee for the Protection of Human Subjects approved this study on February 21, 2024, and the UCLA Institutional Review Board approved this study on February 6, 2024.