

PARTNERING **»» AGAINST** **HATE**



»» A Grassroots Toolkit from Interfaith Alliance

All people deserve to feel safe in our communities. Learn more about how you can challenge extremism and help realize an inclusive vision of religious freedom.



**INTERFAITH
ALLIANCE**

PROTECTING FAITH AND FREEDOM

HATE CRIMES EXPLAINER

Hate Crimes Explainer: Partnering Against Hate

»» Introduction

ALL PEOPLE, NO MATTER WHERE WE LIVE or who we are, deserve to feel safe and welcomed in our communities. But all too often, the lives of our friends and neighbors are forever changed by hate-based violence. As an organization committed to combating religious discrimination and bigotry, Interfaith Alliance is acutely aware that by reaching across differences we can begin to dismantle the machinery that

generates fear and divides people against one another. Grassroots efforts to connect diverse communities with one another are essential in realizing an inclusive vision of religious freedom. We all have a stake in keeping ourselves and our neighbors safe. Equipping ourselves to intervene and provide support when necessary is a way to demonstrate our care for one another.

WHAT IS A HATE CRIME?

Hate crimes occur when prejudice, often against minority groups, escalates into violence. A hate crime is a criminal offense like murder, arson, or vandalism that is motivated wholly or in part by the perpetrator's bias against the victim's actual or perceived race, color, disability, religion, national origin, sexual orientation, or gender identity.¹ At the federal level and in many states, hate crimes are treated differently because of the unique way they impact victims and their communities.

Any crime committed by one human being against another is a tragedy. But hate crimes are uniquely damaging, impacting those targeted, their loved ones, and the larger group they represent. People affected by violent hate crimes are more likely to experience post-traumatic stress, safety concerns, depression, anxiety, and anger than victims of crimes that are not motivated by bias.² Hate crimes send a message to members of the targeted group that they are unwelcome and unsafe in their community.³ Long after an incident occurs, people in targeted groups continue to experience the trauma and instability these acts cause.

Some instances of discrimination or bigotry, while harmful, do not escalate to the level of a hate crime. A bias incident (or hate incident) is any action in which a perpetrator harasses or harms someone based on their actual or perceived identity characteristics. While these incidents can be damaging and offensive, they may not meet the legal definition of a hate crime. While all hate crimes are bias incidents, not all bias incidents are hate crimes. A hate crime involves a criminal act, such as assault or vandalism. Bias incidents, however, can come in many forms, such as microaggressions or non-criminal acts of discrimination.



¹U.S. Dept. of Justice, Federal Bureau of Investigation, *What We Investigate: Hate Crime*, (last visited August 16, 2021, 1:17 PM), <https://www.fbi.gov/investigate/civil-rights/hate-crimes>

²American Psychological Association, *The Psychology of Hate Crimes*, (last visited August 16, 2021, 1:17 PM), <https://www.apa.org/advocacy/civil-rights/hate-crimes.pdf>

³U.S. Dept. of Justice, *Hate Crime Training Core Curriculum for Patrol Officers, Detectives, & Command Officers*, (1998), <https://www.justice.gov/archive/crs/pubs/hct.pdf>

WHAT'S THE DIFFERENCE?

Hate Crime Examples:



A perpetrator makes a bomb threat targeting a Muslim community center, causing the center and nearby buildings to evacuate.



A perpetrator yells 'go back to China' at an Asian American man before kicking him to the ground, causing significant injury.



Two perpetrators break into a synagogue, spray painting anti-Semitic slurs and hate symbols inside.

Bias Incident Examples:



A person harasses a Sikh family on the bus with hostile comments and slurs.



A person creates a post on social media that contains hateful anti-LGBTQ messaging



A person is unhappy that their community is becoming more diverse. They put a sign in their yard with hateful messaging targeting their immigrant neighbors.

WHAT IS HATE SPEECH?

Like other bias incidents, hate speech limits the ability of all people to feel safe in their communities. While there is no universal definition for hate speech, it can generally be defined as speech, written or verbal, where the speaker uses pejorative or discriminatory language that degrades or intimidates certain groups, particularly minority groups. No matter the forum they choose, perpetrators use hateful rhetoric to inspire fear and division.

Under the First Amendment, people have the right to express their beliefs - even if they are offensive, untrue or based on false stereotypes. There are a few categories of speech that fall outside the protections of the First Amendment.

For example, someone who expresses a serious intent to commit an act of violence against a person or someone who intends to incite others to "imminent unlawful action" is not protected under the law.⁴ But outside



of some specific circumstances, hate speech, however harmful and offensive, is protected under the First Amendment.

Around the world, extremism on the Radical Right has been visible in public discourse, in our politics, and online. Online platforms are being used to promote bigotry and hateful ideas, and even mobilize individuals for violent demonstrations. Politicians are using incendiary rhetoric for political gain, targeting minorities and marginalized people to appeal to their political base. The mainstreaming of hate is not without consequences. A recent study demonstrated that hate speech can create conditions under which acts of domestic terrorism can increase.⁵

The mainstreaming of hateful political rhetoric has also corresponded with an uptick in hate-based

⁴ Foundation for Individual Rights in Education, *Unprotected Speech*, (last visited August 16, 2021, 1:17 PM), <https://d28htnjz2elwuj.cloudfront.net/wp-content/uploads/2017/06/22101316/unprotected-speech.pdf>

⁵ James A. Piazza, *Politician hate speech and domestic terrorism*, 46:3 *International Interactions*, 431-453 (2020).

harassment and threats online. The internet - social media in particular - has become one of the primary ways that people get their news and connect with one another. Users with hateful views are able to find others who share their opinions and seek out news that validates their biases. Hate speech, whether it occurs on or offline, is protected under the First Amendment, and so it has been left largely to private companies to determine what can and cannot be said on their platforms.

No matter where it occurs, hate speech puts the safety of our friends and neighbors at risk. Some perpetrators of hate speech will never escalate to violence. But people who commit violent acts of hate almost always use hate speech in committing the crime. Expressions of hate can be used to normalize discrimination, hate crimes, and targeted violence.

WHO IS MOST AFFECTED BY HATE CRIMES?

According to the FBI's 2019 Hate Crime Statistics report, hate crimes in the United States rose to the highest level in more than a decade. Most victims of hate incidents were targeted based on their perceived race, ethnicity or ancestry - close to 60%. Religion was the second biggest category at 20%, followed by sexual orientation at 16%.⁶

But these numbers only show a fraction of the larger picture. Many law enforcement agencies choose not to report hate crimes or fail to identify hate crimes when they occur. More than 2,000 agencies did not participate in the FBI's compilation of statistics about



hate crimes. Some cities that did provide data to the FBI reported inaccurate or unrealistic numbers, with more than 70 cities with populations over 100,000 reporting zero hate crimes.

Data gathered by community-based organizations also indicates that many hate crimes go unreported by victims. Individuals and communities that are frequently targeted by perpetrators of hate crimes are the same individuals and communities that have been historically discriminated against by law enforcement. Hate crime victims also include noncitizens or people with immigrant family members who may fear immigrant enforcement-related consequences of contact with law enforcement.

LEGISLATIVE EFFORTS TO ADDRESS HATE CRIMES

Hate crime laws create additional or enhanced penalties for crimes committed with bias against a person's identity characteristics. The first federal hate crime statute was included in Title I of the Civil Rights Act of 1968. This statute made it a crime to use, or threaten to use, force to interfere with any person participating in a federally protected activity on the basis of their race, color, religion or national origin. Protected activities include public education, employment, jury service, travel, or the enjoyment of public accommodations. It is important to note that Title I sought to protect specific *activities*, not necessarily the people who might be targets of hate. Title I did not offer



⁶ U.S. Dept. of Justice, Federal Bureau of Investigation, 2019 *Crime in the United States*, (last visited August 16, 2021, 1:17 PM), <https://ucr.fbi.gov/hate-crime/2019>

SETTING A BASELINE

Setting a Baseline: Partnering Against Hate

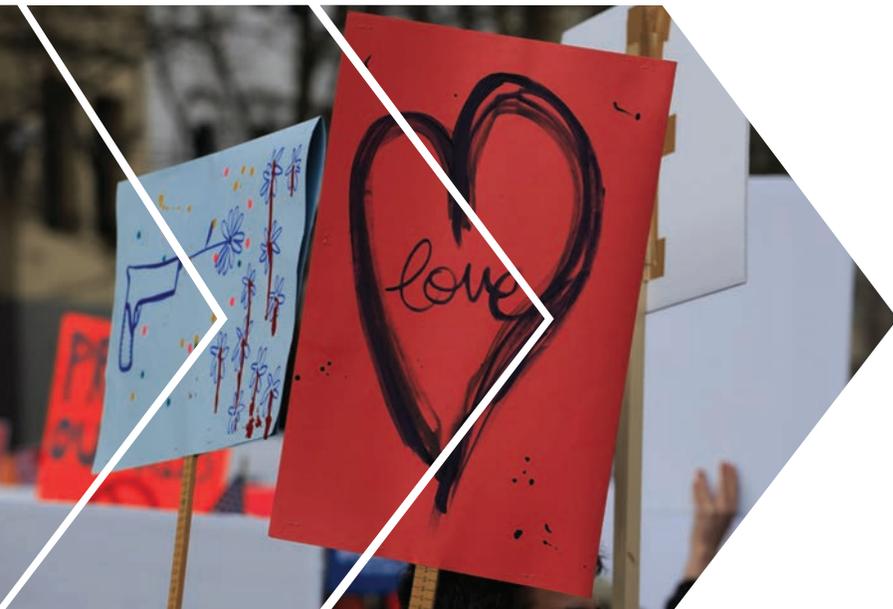
WE ALL HAVE A STAKE IN KEEPING OURSELVES and our neighbors safe. By partnering across differences, we can challenge the forces of division that pit us against one another. But this work requires self-awareness and a willingness to take action.

The Partnering Against Hate toolkit is designed to support community partners and activists in our shared work of keeping one another safe. Partnership is an ongoing process that requires lifelong effort. The questions below are meant to set a baseline from which you can move forward and continue to grow.



SELF-INVENTORY

For each statement, please respond with one of the following: always true, often true, neutral, sometimes true, rarely true.



1. I seek out opportunities to learn more about the culture and experiences of those who have different racial, ethnic, and religious identities than my own. I appreciate that this is a lifelong process.
2. I intentionally lift up the voices of people in my workplace and community that are underrepresented.
3. I stay up to date on the challenges faced by people of other backgrounds and experiences in my local community.
4. I reflect on my own experiences, attitudes, and biases and how they may inform my own engagement in change work.

5. I am comfortable accepting constructive criticism about how my own behavior may be insensitive or harmful.

6. I feel equipped to call out insensitive or harmful language and behavior when I witness it, even if it comes from someone I care about.

7. I take the initiative to speak out against discrimination and harmful behavior when I encounter it.

8. I seek out opportunities to form relationships with people of different backgrounds and experiences.

9. I respectfully ask questions to better understand the experiences of others, knowing that no one is obligated to educate me on their culture, history, or traumas.

10. I seek out spaces where diverse groups are represented, even if it is outside my comfort zone.

11. I participate in events and efforts to advance social justice led by people outside of my racial, religious, ethnic, and socioeconomic group.

12. My local faith community regularly engages with other faith communities that are different from our own.

13. I contribute to my faith community's efforts to combat hate, both by participating in and initiating opportunities for education and activism.



14. My faith group discusses and plans ways to support victims of hate incidents and their communities when they occur.

15. I stay informed on state and local politics, with an eye towards how the actions of elected leaders impact people of different backgrounds and experiences than my own.

16. I use my online presence to lift up people of marginalized identities and I speak out against hateful rhetoric.

17. I consistently demonstrate my commitment to social justice through action, not just when incidents of hate crimes and bias incidents occur.

18. I make a concerted effort to help those close to me, particularly children, value and appreciate diversity by modeling behaviors that uplift and protect marginalized people.



protection against hate crimes unless the victim was participating in a “protected activity.”⁷

To address the shortcomings of Title I, Congress passed, and President Obama signed, the Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act of 2009. This law enhanced the Department of Justice and FBI’s ability to investigate and prosecute hate crimes, including crimes committed with anti-LGBTQ+ bias as a contributing factor. It provided additional resources to federal authorities to assist state or local law enforcement to respond to hate crimes, including technical, forensic, and prosecutorial assistance.

As a federal law, the Shepard-Byrd Act only applies to crimes charged under federal law and actions taken by federal agencies to address hate crimes. Unfortunately, there are wide disparities in state-level hate crime laws, resulting in unequal protection for similar crimes and difficulties in gathering accurate data. While 49 states and territories have hate crime laws, many states define hate crimes differently and some don’t require data collection for hate crimes. Three states - Wyoming, Arkansas, and South Carolina - remain without any hate crime laws whatsoever.

Accurate data collection is essential in understanding the scope of the problem and ensuring vulnerable communities get the support they need. To promote accurate hate crime data reporting, on May 20, 2021, President Biden signed the COVID-19 Hate Crimes Act into law,



which included the Jabara-Heyer NO HATE Act - a longstanding priority of Interfaith Alliance. The NO HATE Act takes important steps towards ensuring more accurate data collection by providing resources to state and local law enforcement to improve reporting. It also addresses the underlying factors that contribute to inaccurate reporting by encouraging law enforcement to adopt programs and policies that provide support to those who might otherwise be reluctant to engage with law enforcement.

CONCLUSION

Religious leaders and people of faith are uniquely positioned to diffuse hateful rhetoric by providing an alternative message of love, inclusion, and mutual respect. By taking an active stand against those who spread hate, religious leaders and people of faith can send the message that hate speech and hateful violence should never be tolerated or left unchallenged. Empowering yourself and those around you with knowledge is essential to challenging extremism, so that we can live in communities that are safe and inclusive. <<<



⁷ David A. Hall, *Ten Years of Fighting Hate*, 10 U. Miami Race & Soc. Just. L. Rev. 79 (2020) Available at: <https://repository.law.miami.edu/cgi/viewcontent.cgi?article=1116&context=umrsjlr>

REFLECTION AND DISCUSSION

Reflection and Discussion: Partnering Against Hate

▶▶ PARTNERSHIP IS AN ONGOING PROCESS THAT requires self-awareness and a willingness to take action. Strong coalitions are founded on trust and mutual respect. Through curiosity and reflection, we can become more aware of the needs of our communities and do the hard work of challenging our own assumptions.

Now that you have set a baseline from which you can move forward, we invite you to explore the following resources and consider the accompanying questions. These questions are intended to be a jumping off point for individual reflection or group discussion.



RESOURCE 1:

[I grew up in the Westboro Baptist Church. Here's Why I left](#)

By Megan Phelps-Roper



PRE-VIEWING QUESTION

What do you think a religious extremist in the United States looks and acts like? How would you approach a discussion with them?

POST-VIEWING QUESTIONS

1. What do you think was the most significant factor that enabled Phelps-Roper's to leave the Westboro Baptist church? Do you think other members would have reacted the same way if they encountered the same situation?
2. Have you, like Phelps-Roper, challenged an idea or assumption that you were raised with and believed? If so, how did it happen and how did you change?

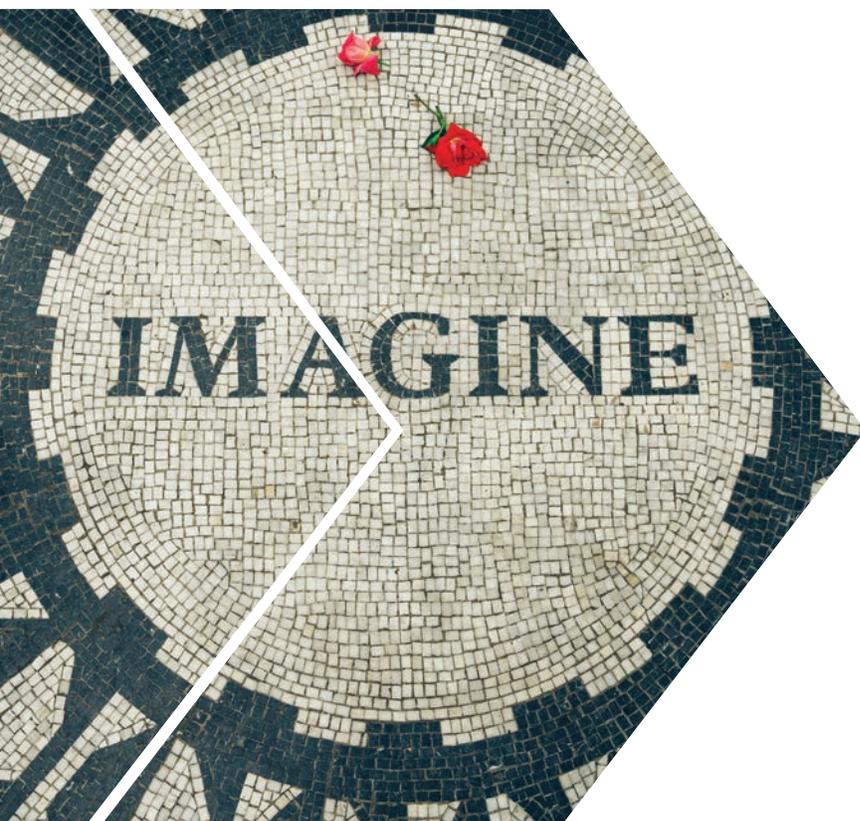
3. Do you have people in your life with whom you have significant religious, political, or other disagreements? If not, why do you suppose that is? If so, how do you handle areas of disagreement?
4. In her TED talk, Phelps-Roper suggests four actions that make real conversation possible: Don't assume bad intent, stay calm, ask questions, and make the argument. Which of these suggestions seem especially useful to you? Do any seem more challenging than others?
5. What lessons can be learned from Phelps-Roper's experience? How do they apply to our own personal struggles to become better partners in combating hate?



RESOURCE 2:

[What we can do about the Culture of Hate](#)

By Sally Kohn, Ted Talk



PRE-VIEWING QUESTION

What does it mean to be a “nice” person? What is the role of “niceness” in combating hate?

POST-VIEWING QUESTIONS

1. Why do we not see ourselves as people who have biases, particularly biases that could negatively impact others?
2. Kohn makes the distinction that not all hate is equal, but all hate is hate. Do you agree? Is it beneficial or detrimental to create a hierarchy, treating some forms of hate as worse or less acceptable than others?
3. Kohn tells the story of Bassam Aramin, a former terrorist who now works to find common ground between Israelis and Palestinians. What can we learn from Aramin's story? How is it relevant to the struggles we encounter in our own lives?

4. Kohn talks about the role of systems in perpetuating hate. Do you think hate is a systemic issue and/or an individual issue? How do the two interact and intersect?
5. Where can we start as we repair our habits around how we treat one another?



RESOURCE 3: [A Grassroots Approach to Combating Hate](#)

By Interfaith Alliance

PRE-VIEWING QUESTION

What efforts are currently underway in your community to combat hate, if any?

POST-VIEWING QUESTIONS

1. In grassroots efforts to combat hate, what is the value in distinguishing a hate crime from a bias incident? In what ways is it helpful and in what ways, if any, can it be harmful to emphasize this difference?
2. Law enforcement plays a complicated role in working with targeted communities to combat hate. How do you think grassroots efforts can help bridge the gap between law enforcement and targeted communities?
3. In the webinar, Sim Singh, senior manager of policy and advocacy at the Sikh Coalition, suggests that in interfaith spaces, we should help identify who is missing from the table of stakeholders. Who in your community do you think is underrepresented in convenings and interfaith spaces?



ROADMAP TO PARTNERSHIP

Roadmap to Partnership: Partnering Against Hate

▶▶▶ GRASSROOTS EFFORTS ARE ESSENTIAL IN confronting bias and bigotry. Religious leaders and people of faith are uniquely positioned to push back against hateful rhetoric by providing an alternative message of love, inclusion, and mutual respect. Reflection and self-education are important in equipping ourselves with the tools to create safer, more inclusive communities. But equally important is putting those tools to use through action and involvement in community-led efforts to combat hate.

Below are actions that you can take to continue to grow as a partner against hate. Now more than ever, we must all come together to actively

root out hate where it exists. If we do, those who seek to build power through fear and division will fail. We call on you to join us in challenging extremism, so that we can live in communities that are safe and welcoming.



Dig Deeper.

- Putting in the work to answer your own questions helps lift the burden from other groups who are targeted. This work requires us to reflect on our own biases and identify the areas in which we need to strengthen our knowledge and skills. There is an abundance of valuable resources that can help you broaden your base of knowledge.
- Partnering against hate requires each of us to dig deep to understand the root causes of hate and bias. While hate incidents can often feel like isolated events, it is important to acknowledge the structural inequality and injustice that contributes to these events. Understanding the underlying dynamics of how hate escalates into violence is essential in knowing how to fight it. Listening to impacted groups and seeking out diverse perspectives helps create an environment of reflection, curiosity, and openness.

Suggested Action Items

- Attend community or educational events hosted by racial, religious, and ethnic groups other than your own.
- Read books written by authors that speak to the challenges faced by racial, religious, and ethnic groups other than your own. Book clubs are a great way to dive into the self-education process with others who may be on the same path as you are.
- Follow academics or activists on social media who can speak to the experiences of racial, religious, and ethnic groups other than your own.

Reach Out.

- Building diverse coalitions is an essential part of combating hate in your community. There is strength in numbers, but it takes time and ongoing effort to build the trust needed. Strong coalitions help reduce personal fear and vulnerability, spread the workload, and increase impact. By reaching together across differences, faith communities can help dismantle the machinery that generates fear and divides people against one another.
- While hate incidents are often the catalysts for community dialogues on hate and bias, these conversations must be proactive rather than reactive. Building strong coalitions before a hate incident occurs will provide a strong foundation of support for individuals and communities targeted by hate-based violence. By coming together, diverse communities can send an alternative message of love and acceptance.

Suggested Action Items

- Work with leaders in your faith community to organize dialogues with other groups in your community, with the intention of building relationships and understanding how you can better support one another.
- Set up regular meetings, collaborative events, or volunteer opportunities that bring people together from different racial, religious, and ethnic groups.
- In partnership with other groups in your community, develop a document that states your shared values, and sets goals for how you want to continue to support one another.

Get Involved.

- In accordance with our most sacred values, each one of us has an obligation to mobilize against hate and collaborate with one another to protect our friends and neighbors. Inaction or neutrality always works in favor of those who espouse hateful rhetoric and perpetrate hate crimes. By taking an active stand against hateful rhetoric and hate crimes, religious leaders and people of faith can send the message that hate speech and hateful violence should never be tolerated or left unchallenged.
- Partnering against hate requires community leaders and members to take an active role. This means showing public support through prayer vigils, rallies, community meetings, and conversations with lawmakers to advocate for policies that address the root causes of intolerance.

Suggested Action Items

- Use whatever skills and means you have to offer support to other partners. This could include everything from lending your musical or graphic design skills to an event or donating as you are able to organizations and initiatives that make a difference in your community.
- Use whatever resources or platform your faith community has to call on local officials to better serve all community members, particularly those who have been marginalized.
- Call out insensitive or harmful language and behavior when you see or hear it, even if it comes from someone you care about or is not ill-intentioned. Holding other people in our circle accountable for their own biases and actions helps take the burden off those who may be directly affected by those actions.

RESOURCES

Resources: Partnering Against Hate

»» Introduction

ALL PEOPLE, NO MATTER WHERE WE LIVE OR who we are, deserve to feel safe in our communities. But all too often, the lives of our friends and neighbors are forever changed by hate-based violence. As an organization committed to combating religious discrimination, Interfaith Alliance is acutely aware that overcoming hate and bigotry is a collective endeavor.

The Partnering Against Hate is a curriculum designed to support individuals and faith groups to become better partners in combating hate in their local communities. The following additional resources will deepen your understanding of hate crime in the United States and build your toolkit for successful intervention.

TRACKING HATE-BASED VIOLENCE IN THE UNITED STATES

WHAT IS A HATE CRIME?

The term “hate crime” refers to a crime (often violence like an assault or arson) motivated by the perpetrator’s bias against the victim because of their membership in a protected group (like their race, gender, religion, or disability). The U.S. Department of Justice prosecutes violations of federal hate crimes laws and tracks these crimes nationwide. [Learn more.](#)

- [Explore hate crimes statistics by state](#), collected by the Department of Justice.
- Does your state have a hate crimes law in place? [Find out here.](#)
- Many cities and states maintain their own statistics. Here are a few examples from the state of [Massachusetts](#); [Chicago, Illinois](#); and [Norman, Oklahoma](#).

WHERE DO HATE CRIMES OCCUR?

The Department of Justice consolidates hate crimes data from across the country, but this information is likely incomplete. State and local law enforcement agencies define and classify incidents differently, while some victims may be nervous to come forward based on past experiences or distrust of the police.

WHO ARE THE VICTIMS OF HATE CRIMES?

According to the [FBI’s 2019 Hate Crime Statistics report](#), hate crimes rose to the highest level in more than a decade. Nearly 60% of victims were targeted because of their actual or perceived race or ethnicity, followed by religion (20%) and sexual orientation (16%). But concerns about this data have led some advocacy groups to collect community-specific information.

- Hateful rhetoric tied to the COVID-19 pandemic has led to a dramatic increase in harassment and violence against Asian American and Pacific Islanders. Read the [Stop AAPI Hate National Report](#).



- State hate crimes laws vary in their protection of LGBTQ+ people. [This map created by the Movement Advancement Project](#) illustrates where sexual orientation and/or gender identity are treated as protected classes.
- Bias incidents can take place in person or online. Explore the Anti-Defamation League's report, [Online Hate and Harassment: The American Experience 2021](#).



Safe Interventions

We all have a stake in keeping ourselves and our neighbors safe. By taking an active stand and working in partnership across our differences, religious leaders and people of faith can send the message that hate speech and hateful violence should never be tolerated.

WHAT CAN I DO TO INTERVENE IN PERSON?

[The 5 D's of Bystander Intervention](#) from Hollaback!

HOW CAN I INTERVENE IN ONLINE HARASSMENT?

[Online Harassment Field Manual: Best Practices for Allies and Bystanders](#) from PEN America. Also, check out Connect Safely's [Parent and Educator's Guide to Combating Hate Speech](#).

HOW CAN I ENGAGE STUDENTS AND YOUNGER MEMBERS OF MY COMMUNITY?

[Learning for Justice](#), a project of the Southern Poverty Law Center.

WHO IS DOING THIS WORK IN MY CITY OR TOWN?

[Community Resources](#) from the James Byrd Jr. Center to Stop Hate at the Lawyers' Committee for Civil Rights Under Law.

Multimedia Resources

Religious leaders and people of faith are uniquely positioned to diffuse hateful rhetoric before it escalates to violence by providing an alternative message of love, inclusion, and mutual respect. Here are a few ways that Interfaith Alliance and others are speaking out.

Interfaith Alliance Statements on Hate Crimes

- [Interfaith Alliance calls on Senate to address roots of hate-based violence](#). (June 22, 2021)
- [Interfaith Alliance Applauds Introduction of the Justice for Victims of Hate Crimes Act](#). (Jan. 28, 2020)
- [Interfaith Alliance past president, Rev. Dr. Welton Gaddy, testimony before the Senate Judiciary Committee, Subcommittee on the Constitution, Civil and Human Rights](#). (Dec 9, 2014)

Video Storytelling

- [What we can do about the Culture of Hate | Sally Kohn, Ted Talk](#). We're all against hate, right? We agree it's a problem -- their problem, not our problem, that is. But as Sally Kohn discovered, we all hate -- some of us in subtle ways, others in obvious ones. As she confronts a hard story from her own life, she shares ideas on how we can recognize, challenge, and heal from hatred in our institutions and in ourselves.
- [Megan Phelps-Roper: I grew up in the Westboro Baptist Church. Here's Why I left \(TedTalk\)](#) What's it like to grow up within a group of people who exult in demonizing everyone else? Megan Phelps-Roper shares details of life inside America's most controversial church and describes how

conversations on Twitter were key to her decision to leave it. In this extraordinary talk, she shares her personal experience of extreme polarization, along with some thoughtful ways we can learn to successfully engage across ideological lines.

■ [A Grassroots Approach to Combating Hate \(Zoom\)](#)

Sim Singh, senior manager of policy and advocacy at the Sikh Coalition; Tiffany Chang, director of community engagement at Asian Americans Advancing Justice; and Liz Peterson, assistant director of Houston Coalition Against Hate; joined Interfaith Alliance president and moderator Rabbi Jack Moline to discuss how allied individuals and organizations can fight hate on a local level.

■ [The Harvard Religion Beat: Why Hate Crimes Are on the Rise \(Podcast\)](#)

Hate crimes committed on the basis of religious identity have surged 23%, the biggest annual increase since 9/11. And while many have placed blame at the foot of political leaders and specifically President Trump for emboldening anti-Semites and white supremacists there's another, equally troubling side to the story—one that calls into question the validity of the FBI's own hate crime statistics and gives us more questions than answers.

■ [State of Belief Radio \(Podcast\)](#)

Each week, host Rev. Dr. C. Welton Gaddy offers listeners critical analysis of the news of religion and politics and seeks to provide listeners with an understanding and appreciation of religious liberty. Rev. Gaddy tackles politics with the firm belief that the best way to secure freedom for religion in America is to secure freedom from religion. State of Belief illustrates how the Religious Right is wrong – wrong for America and bad for religion. State of Belief is a project of Interfaith Alliance.

■ [“Not in Our Town” | Patrice O’Neill, Executive Producer and Working Group co-founder:](#)

Patrice O’Neill discusses the Working Group’s film “Light in the Darkness,” an inspiring film about communities whose members are committing to stopping hatred altogether, and together. This film is a project of the “Not in Our Town” series promoting and supporting anti-hate efforts in communities nationwide.



■ [Countering Digital Hate | Imran Ahmed, CEO of The Center for Countering Digital Hate:](#)

The Center for Countering Digital Hate is an international organization that focuses on how the unique dynamics of online communication have been used by fringe movements to spread hate and disinformation. CEO Imran Ahmed discusses the Center’s findings of failed attempts to stop anti-Semitic and other hate campaigns.





INTERFAITH ALLIANCE

PROTECTING FAITH AND FREEDOM

INTERFAITH ALLIANCE FOUNDATION IS THE only national interfaith organization dedicated to protecting the integrity of both religion and democracy in the United States. With tens of thousands of members across the country, including more than 75 different faith traditions as well as those of no faith, Interfaith Alliance represents a diverse network of Americans united by our commitment to the Constitution's promise of religious freedom.

Based in Washington, DC, with state and local affiliates across the country, our work includes public education, grassroots activism, policy advocacy, the weekly State of Belief Radio program, and resources to assist faith leaders and politicians in navigating the boundaries between faith and politics.

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