PRAYING
FOR
ORLANDO
WHO YOU ARE AND
WHAT
#LOVE NOT HATE

TEN WAYS TO FIGHT HA

Hate in America has become commonplace. A young white man opens fire and kills nine African Americans who welcomed him into Bible study at a church in Charleston, South Carolina, telling his victims, “I have to do it.” A Muslim woman is seated on a bench in front of a co ee shop in Washington, D.C., when a woman begins screaming anti-Muslim epithets. A swastika and other anti-Semitic gra ti appear at an elementary school in Stapleton, Colorado. A lone gun man carrying an assault rifle and a handgun storms a well-known gay club in Orlando, Florida, killing 49 people and wounding 53 others. What can we do to STOP THE HATE?

Bias is a human condition, and American history is rife with prejudice against groups and individuals because of their race, religion, disability, sexual orientation, or other characteristics. As a nation, we’ve made a lot of progress, but stereotyping and unequal treatment persist.

5 EDUCATE YOURSELF

An informed campaign improves its e ectiveness. Determine if a hate group is involved, and research its symbols and agenda. Understand the di erence between a hate crime and a bias incident. page 13

6 CREATE AN ALTERNATIVE

Do not attend a hate rally. Find another outlet for anger and

1
ACT

2
JOIN FORCES

Reach out to allies from churches, schools, clubs, and other civic groups. Create a diverse coalition. Include

4
SPEAK UP

Hate must be exposed and denounced. Help news organizations achieve balance and depth. Do not debate hate group members in conflict-driven forums. Instead, speak up in ways that draw attention away from hate, toward unity.

Goodness has a First Amendment right, too. We urge you to denounce hate groups and hate crimes and to spread the truth about hate's threat to a pluralistic society. An informed and uni ed community is the best defense against hate.

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with hate experts like the Southern Poverty Law Center. Urge editorial writers and columnists to take a stand against hate.

»

A MESSAGE FOR THE MEDIA

Share this with media contacts you know, or simply photocopy it and mail it to an editor, anchor, columnist, or reporter:

A newsroom that covers race issues thoroughly and regularly sets an agenda for the community. Nuanced and thoughtful coverage rather than shallow, reactive stories or stereotypical images deepens our community's discussion and understanding of race.

Consider the following:

» The masked, mysterious Klansman, like his burning cross, is an emotional image loaded with historical associations. Don't let this cliché control the story. Include a serious look at the Klan's numbers and influence, its involvement in hate crimes, and the hypocrisy of its pseudo-Christian message.

» Don't allow hate groups to masquerade as white-pride civic groups or

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Eruptions of hate generally produce one of two reactions: apathy ("It's just an isolated act by some kooks") or fear ("The world is out of con trol"). Before reacting, communities need accurate information about those who are spouting hate.

The Southern Poverty Law Center tracks hundreds of active hate groups in the U.S. Some are small — a handful of people — but armed with a computer, email, and a website their reach can be immense, their mes sage capable of entering a child's bedroom.

Through their literature and websites, hate groups spread propaganda that vili es and demonizes African Americans, Latinos, Muslims, Jews, LGBT people and other groups. Like some of their fellow extremists in militia groups, they also sow fears of losing control of "their country" to a "One World Government" dominated by Jewish bankers, multinational corporations, and the United Nations. More often than not, members of hate groups use other groups as scapegoats for their own personal fail ures, low self-esteem, anger, or frustration. They frequently use music or other means to recruit and indoctrinate disa ected teens.

Though their views may be couched in code words, members of hate groups typically share these extremist views:

» They want to limit the rights of certain groups they view as inferior.
» They want to divide society along racial, ethnic, or religious lines.

» They demonize the groups they hate with false propaganda and often outlandish conspiracy theories.
» They try to silence any opposition.

Most hate crimes, however, are not committed by members of hate groups; the Southern Poverty Law Center estimates fewer than 5 percent. Many hate crimes are committed by young males acting alone or in small groups, often for thrills. While these perpetrators may act independently, they are sometimes in uenced by the dehumanizing rhetoric and propa ganda of hate groups.

WHEN HATE COMES TO CHURCH

Dylann Roof was a troubled teenager in South Carolina who was indoetri nated into white supremacist ideology online. The radicalization process began when he searched for information about "black on white crime" after hearing about the case of a black teen, Trayvon Martin, who was killed by a neighborhood watchman in Florida. Roof landed on the web page of the Council of Conservative Citizens, a rabidly racist hate group descended from the old White Citizens Councils formed in the 1950s in the South. There, he found page after page of racist propaganda. Roof later wrote in an online manifesto that he has "never been the same since that day."

As he delved deeper, he was soon immersed in hate materials, writing that he "found out about the Jewish problem" and became "completely racially aware." One of the sites he visited and began posting comments on was Stormfront, a notorious neo-Nazi forum.

On June 17, 2015, Roof walked into the Emanuel A.M.E. Church in downtown Charleston, South Carolina, where a Bible study was under way. The church, known as "Mother Emanuel," is famous for its historic role in the civil rights movement.

After about an hour of listening in the meeting, Roof pulled out a .45-caliber pistol and aimed it at an elderly women. According to witness accounts, he said, "I have to do it. You rape our women and you're taking over our country. And you have to go." Then he began ring methodically, killing nine African Americans, including the church's pastor. He left one woman alive, he said, so she could tell the world what had happened.

Roof was arrested the next day. In January 2017, he was sentenced to death for the murders. He had, by then, become emblematic of a growing phenomenon: the "lone-wolf" terrorist who acts alone after being radi calized by hate propaganda online.

WHAT'S A HATE CRIME?

A hate crime must meet two criteria:

» A crime must happen, such as physical assault, intimidation, arson, or vandalism; and

» The crime must be motivated, in whole or in part, by bias.

The list of biases included in state or federal hate crime statutes varies. Most include race, ethnicity, and religion. Some also include sexual orien tation, gender, gender identity and/or disability.

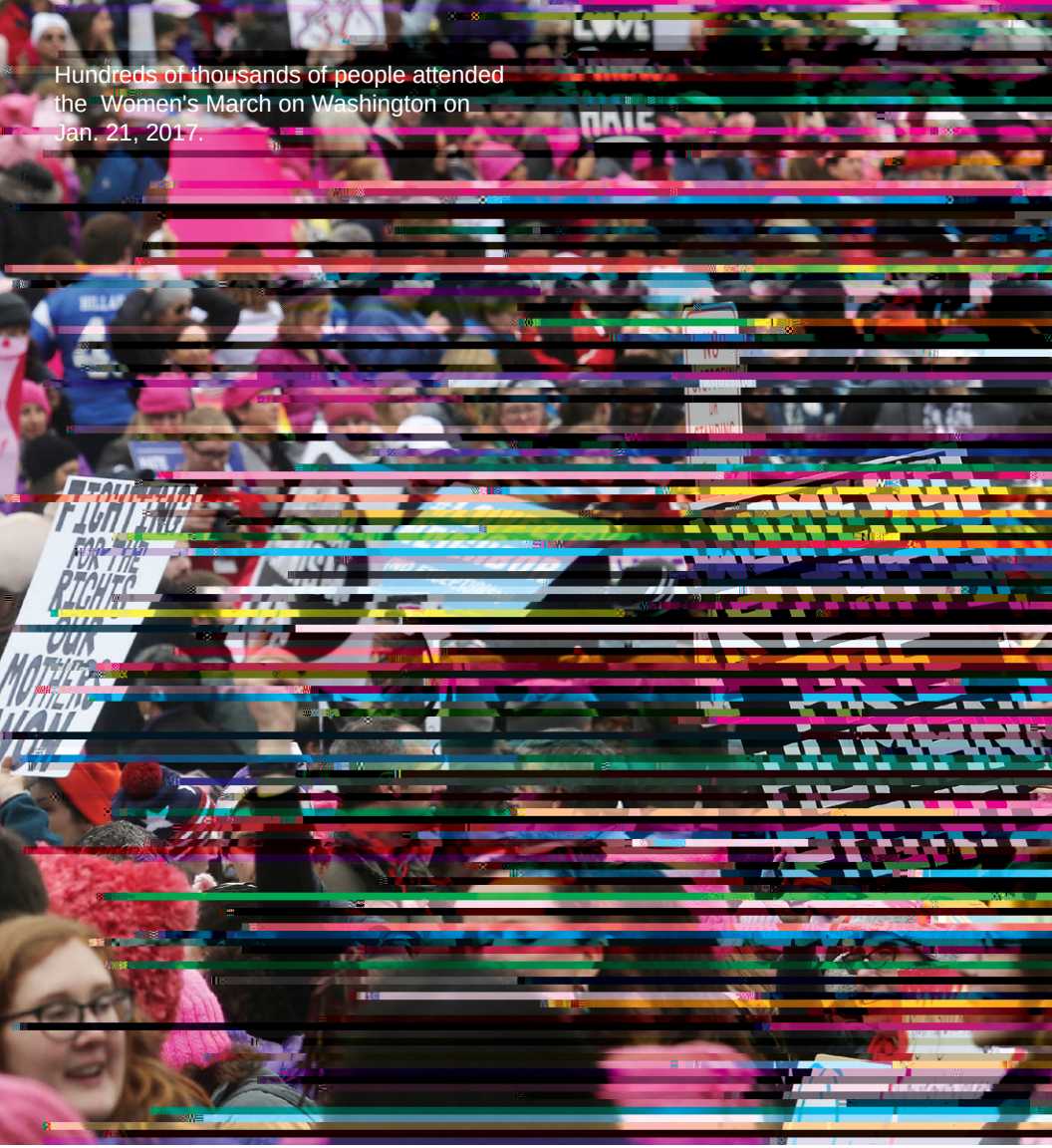
As you respond to a hate crime, check speci c statutes in your area, then consider working to add missing categories, to protect vulnerable community members.

WHAT'S A BIAS INCIDENT?

A bias incident is conduct, speech, or expression that is motivated by bias or prejudice but doesn't involve a criminal act.

WHAT'S THE DIFFERENCE?

Hate crimes, if charged and prosecuted, will be dealt with in the court sys tem. They typically carry enhanced penalties, such as longeaMcn-USteed Tm [(th



Hundreds of thousands of people attended the Women's March on Washington on Jan. 21, 2017.

fairs featuring speakers, food, music, exhibits, and entertainment. These events give people a safe outlet for the frustration and anger they want to vent. As a woman at a Spokane, Washington, human rights rally put it, “Being passive is something I don’t want to do. I need to make some kind of commitment to human rights.”

7 PRESSURE LEADERS

Elected o cials and other community leaders can be important allies. But some must overcome reluctance — and others, their own biases — before they're able to take a stand.

The ght against hate needs community leaders willing to take an active role. The support of mayors, police chiefs, college presidents, school principals, local clergy, business leaders, and others can help your com munity address the root causes of hate and help turn bias incidents into experiences from which your community can learn and heal.

When leaders step forward and act swiftly in the wake of a hate inci dent, victims feel supported, community members feel safe, and space for action and dialogue can grow.

Too often, the fear of negative publicity, a lack of partnerships with a ected communities, and a failure to fully understand hate and bias can prevent leaders from stepping up. Their silence creates a vacuum in which rumors spread, victims feel ignored, and perpetrators nd tacit acceptance.

STEPS TO TAKE

Here are steps for a healthy community:

» Form relationships with community leaders before a hate incident occurs. If your community group already has a relationship with the mayor, for example, you will be better positioned to ask for a public state ment in the event of a hate crime.

» Educate community leaders about the causes and effects of hate.

MARIO TAMA/GETTY IMAGES

» Honor history and mark anniversaries. In Selma, Alabama, a multicultural fair is held on the anniversary of Bloody Sunday, when voting rights activists attempted to cross a bridge in their march to Montgomery and were beaten back by police.

» Break bread together. Some communities have dinner clubs that bring together people of different ethnicities and income levels for a meal. These groups typically have no agenda, no speakers, and only one rule at their dinners: Sit next to someone you don't know.

» Move from prayer to action. In California's San Fernando Valley, an interfaith council formed "home dialogues" with people from different faiths and cultures meeting together in their homes. In Covington, Kentucky, churchwomen promoted teacher training in race relations.

» Begin a community conversation on race. Discussion groups, book clubs, chat rooms, and library gatherings can bring people together. Effective community conversations allow individuals to tell their stories, their immigration history, their daily encounters with discrimination, their fear about revealing sexual orientation, and so on.

» Consider building something the community needs, and use it as an organizing tool — from a senior center to a new playground. Make sure

residents from di erent backgrounds are included in the process.

» Create a Facebook page or an online community discussion board-cel ebrating diversity and inclusion.

NETWORKS

From regional “human rights coalitions” to local “peace and justice” groups, member organizations can connect like-minded people around issues of tolerance and social justice. These networks make a pow er ful force for responding to bias incidents. The Many and One Coalition, for example, formed after a white supremacist group held a rally in Lewistown, Maine, in 2003.

The Many and One Coalition evolved into a large-scale diversity organization, educating and organizing residents, businesses, and com munity-based organizations to address personal and systemic oppression like racism, sexism, and homophobia.

The coalition sponsored an annual statewide event, called 10 Days of Community, Diversity, and Justice, to celebrate di erences with activities like a multicultural food fair. But it also helped residents go further, pro viding a safe space in which participants could talk about sensitive issues like religion, sexual orientation, and race.

EXPANDING COMFORT ZONES

A Connecticut-based group, Everyday Democracy, helps communities look long-range by creating dialogue groups in which residents discuss issues of inclusion before tensions can boil over into bias incidents and hate crimes.

The idea is simple: Bring together people from di erent backgrounds and belief systems, and provide them with a safe space to share thoughts and get to know each other.

It’s a formula that can be replicated anywhere.

overcome their fears of di erences. Go to tolerance.org to nd these free resources and more.

FOUR STEPS FOR PARENTS

1. Examine your children's textbooks and the curricula at their schools to determine whether they are equitable and multicultural.

2. Expose your child to multicultural experiences by intentionally expanding your circle of friends and experiences.

WIN MCNAMEE/GETTY IMAGES

Congregants at the Metropolitan AME Church in Washington, D.C., hold hands during a June 19, 2 prayer vigil for the nine people killed at a South Ca church by a white supremacist .

» How often am I in the minority?

Many good books, lms, and workshops can help guide you in self-examination. Reading the histories of other cultures and of di erent social justice movements — the civil rights movement, the Chicano movement, the ght for LGBT rights, for example — is a good start.

FIGHTING FOR SYSTEMIC CHANGE

Sooner or later, your personal exploration will bump up against issues that take more than one person to solve. Deep racial disparities and systemic discrimination continue to plague our country.

These issues cry out for answers and people to take them on.

In any city and state there are dozens of problems to address: hunger, a ordable housing, domestic violence, school dropout rates, police brutality — the list goes on. A caring group of people, having coalesced to deal with hate, could remain together to tackle any number of soeietal problems.

Luckily, many towns and cities have neighborhood or citywide organizations that bring together people of di erent backgrounds to work for change. If yours does not, there are plenty of resources available to help you start one.

Why not start today?

“TRUTH AND LOVE AND KINDNESS AND CARING WON OUT OVE HATE. IT RESTORED MY FAITH IN HUMANITY.”

— former Palatine, Illinois, Mayor Rita Mullins, after teenagers with the community rose up against the Ku Klux Klan

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