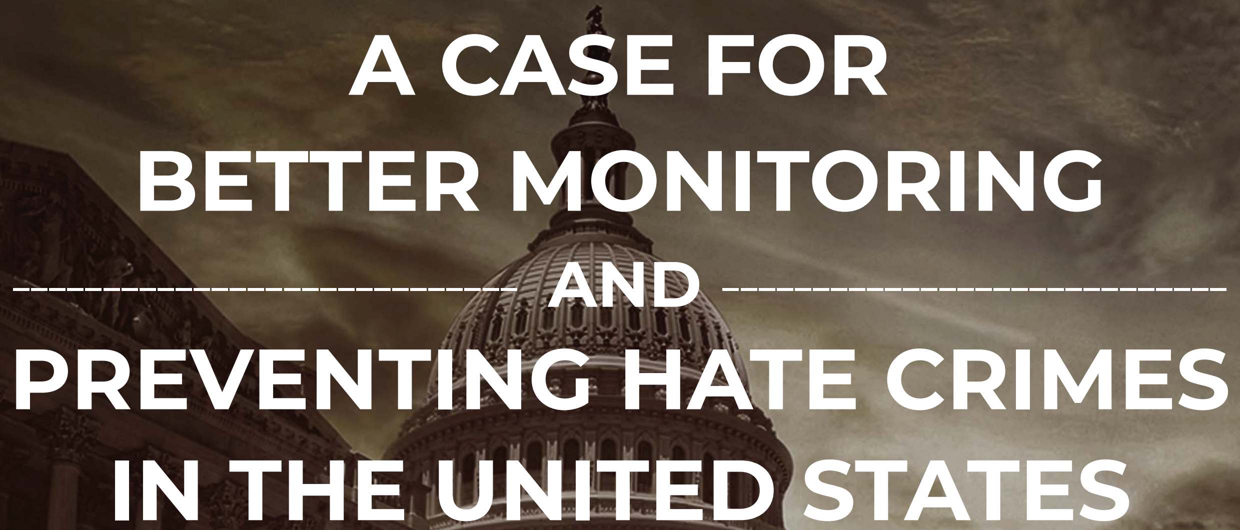

A CASE FOR BETTER MONITORING AND PREVENTING HATE CRIMES IN THE UNITED STATES

CENTER FOR PEACE, DEMOCRACY, AND DEVELOPMENT

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A Report Complied by
the Confilct Early Warning Analytics Program (CEWAP)
for the TRUST Network (TN)

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A Case for Better Monitoring and Preventing Hate Crimes in the United States

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This report focuses on hate crimes, hate groups and their connection to domestic extremism, and the threats posed by these crimes and groups to social cohesion. Hate crimes have a significant impact on communities beyond the direct victims, as they create a climate of fear and tension and contribute to the targeting of society's most vulnerable groups. Addressing hate crimes and promoting tolerance and inclusivity is thus an important priority for both law enforcement and civil society. This report argues that any analysis of hate crimes, hate groups, or violent domestic extremism must be data-driven and evidence based to track these threats more accurately and to respond to hate crimes, hate groups and domestic extremism more effectively.

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EXECUTIVE SUMMARY

Hate crimes have been on the rise, with several high-profile incidents garnering national attention. According to data compiled by various organizations, hate crimes have increased significantly in the United States since 2016. According to the FBI's Uniform Crime Report (UCR) program, the number of reported hate crimes in the United States increased by approximately 6% from 2019 to 2020, reaching a total of 7,759 incidents (U.S. Department of Justice, n.d.-a).

The COVID-19 pandemic has been a significant factor in the recent escalation of hate crimes, with many incidents targeting Asian Americans and other marginalized groups (Gover, Harper & Langton, 2020). Similarly, in a June 2023 survey, the Anti-Defamation League (ADL) found that over half of Americans in the last year reported facing online harassment and hate, including more than 75% of transgender people (Reuters, 2023). Additionally, hate crimes and hate incidents rose sharply in most states, with considerable increases in supposedly more liberal states like California, which saw a 20% increase (Dazio, 2023). One of the states with the highest percentage increases in hate crimes and hate incidents is Massachusetts, which saw a 72% increase in hate crimes and hate incidents while other New England states like New Hampshire (383%), Rhode Island (74%), Vermont (64%) and Maine (50%) also saw a dramatic uptick in hate crimes and hate incidents between 2022 and 2023.

Hate crimes in the United States have a significant impact on the social fabric, eroding trust in police, reducing social cohesion, and threatening the psychological, behavioral, financial, and physical well-being of both individuals and communities. To address and prevent hate crimes, reliable data is needed, but the U.S. government and civil society actors do not have a unified data collection procedure. The result is a drastic underreporting of hate crimes and incidents.

This report calls on Attorney Generals at the State and Federal level to work with Congress to develop a comprehensive and consistent definition of hate crimes and incidents. A clear definition will ensure that there is uniform understanding of hate crimes and hate incidents across the country, including the distinctions between physical and psychological aspects of hate crimes, as well as hate speech, which will considerably increase chances of detection, data collection, and prevention.

Federal agencies like the Department of Homeland Security (DHS), state and city public safety offices, and religious congregations and other civic groups should redouble their efforts to help individuals and communities recover from hate crimes and hate group activities through funding for healing programs, increased community policing, restorative approaches, community dialogue, interfaith campaigns, human rights campaigns, legislative actions, community listening sessions, regulations limiting hate, and other means.

The current national patchwork of hate crime response systems are in urgent need of replacement with a well-coordinated multi-tiered approach. Elected and appointed officials urgently need to coordinate across city, State and Federal institutional barriers, share resources, and guide the implementation of laws, regulations and public programs to address hate.

Communities should also prepare for upstream prevention of hate crimes by detecting early warning signs like the distribution of propaganda by hate groups and alerting government authorities and early warning early response strategies (EWER) initiatives like the Trust Network (TN) and the Conflict Early Warning Analytics Program (CEWAP). Preemption is possible through community-based engagement such as community organizing, and the formation of intergroup and interfaith associations, among other strategies.

THE ORIGINS OF HATE

Hate is rooted in and develops from the human tendency to differentiate between us and them and the ways that people come to devalue them (Staub, 2005). Examples of such differentiation have been race, religion, ethnicity, nationality, social class, and political beliefs. According to Staub (2005), a common form of devaluation is to see them as unintelligent, lazy, and unappealing.

A more extreme form is to see the "other" as morally deficient and evil, which is often accompanied by the belief that the "other" has gained wealth, power, or influence dishonestly, manipulatively, and at one's own expense, as seen in the devaluation of Jews. Another form of devaluation is viewing the "other" as a danger to his or her life, loved ones' lives, or the lives of members of his or her group. For example, Hitler and the Nazi propaganda promoted the idea that Jews were a threat to Germans individually (exploiting them, seducing German girls and women) and collectively (aiming to destroy Germany) (Staub, 2005). Groups of people and whole societies develop devaluation of another group of people for various historical reasons. For instance, when a group becomes poorer and less privileged, their devaluation is justified. Additionally, a group's unique habits, customs, beliefs, and values as well as physical characteristics may justify their devaluation. Devaluation may also be a response to difficult conditions of life, which frustrate basic human needs.

Hate on the group level is often promoted by an ideology or "system of beliefs about desirable or ideal social arrangements that offer the promise of a better life for a nation or for all humanity" (Staub, 2005, p. 54). Ideologies become a foundation of hate and are damaging because they specify certain groups of people that threaten the ideology's fulfillment.

Rise in Hate Crimes and Hate Groups

The Southern Poverty Law Center's (SPLC) Hate Watch program has been monitoring hate groups and extremist activity since the 1980s, and their data indicates that the number of hate groups in the country has been steadily increasing since 2015 (SPLC, n.d.-b). The rise of White nationalist and far-right extremist groups has contributed to an increase in hate crimes targeting minority communities. The hate map created by the SPLC shows that hate groups are present in every state in the country, with the highest concentrations in the South and Midwest (SPLC, 2022a). The recent escalation in hate crimes underscores the urgent need for action to address and prevent hate-motivated violence.

The Role of Social Media

Social media has significantly contributed to discrimination against particular groups like racial and ethnic minorities, immigrants, the LGBTQ+ community, and religious minorities. Social media platforms like Facebook, Twitter/X, Instagram, and other platforms have become breeding grounds for hateful and extremist content that fuels bigotry and intolerance.

Social media platforms have made it easier for individuals with similar beliefs and ideologies to connect and form groups. In recent years, extremist groups such as White supremacists, neo-Nazis, and other hate groups have utilized social media platforms to spread their message and recruit new members (Tech Transparency Project, 2020). They use these platforms to promote their agenda, distribute propaganda, and encourage violent acts against vulnerable communities. These groups often present their ideas as freedom of expression and promote the idea of free speech. However, this freedom of expression often leads to the promotion of hateful ideologies that result in increased hate crimes. For example, Gab is an American "alt-tech" microblogging social media platform known for its far-right user base (Selyukh, 2017). It has been widely described as

a haven for neo-Nazis, racists, White supremacists, White nationalists, antisemites, the alt-right, former U.S. President Donald Trump supporters, conservatives, right-libertarians, and believers in conspiracy theories such as Qanon (Roose, 2018). Gab has attracted users and groups who have been banned from other social media platforms such as Facebook and/or Twitter and want alternatives to mainstream social media platforms. Extremism researchers have noted that Gab has been repeatedly linked to radicalization leading to real-world violent events (Ribeiro et al., 2021).

Social media platforms have enabled easy access to disinformation and fake news, which can contribute to hate crimes. Fake news and disinformation can create confusion and can push individuals towards hate-filled thoughts and beliefs (EFSAS, 2021). For instance, Blanco-Herrero and Calderon (2019) argue that the growing cases of hate speech against refugees and migrants is considerably owed to the circulation of fake news related to these groups in the social media space. These thoughts, when taken to the extreme, can lead to the occurrence of hate crimes. False narratives and misleading news articles can misrepresent certain minorities, incite hatred towards them, and create mistrust among different communities leading to incidents of hate crimes.

Social media provides anonymity and the opportunity to hide behind screen names, which often contributes to the occurrence of hate crimes (Hatzipanagos, 2018). Social media has enabled individuals to vent their anger and frustration without the fear of immediate repercussions. This anonymity often leads to hate-filled comments and threats against marginalized groups which can culminate into real-world violence. For instance, White supremacist Wade Michael Page posted in online forums tied to hate before he went on to murder six people at a Sikh temple in Wisconsin in 2021 (Hatzipanagos, 2018).

Defining Hate Crimes

Efforts to define hate crimes have mostly emerged from the necessity of formulating policies and regulations to address these crimes. However, policy makers and academics disagree on how hate crime should be defined, and which metrics should be established to differentiate between hate crimes and other types of crimes.

The Department of Justice (DOJ) defines "hate" as bias against people or groups with specific characteristics that are defined by the law and not as it relates to rage, anger, or general dislike (n.d.-d). At the federal level, hate crime laws include crimes committed on the basis of the victim's perceived or actual race, color, religion, national origin, sexual orientation, gender, gender identity, or disability. The "crime" in hate crime often refers to a violent crime, such as assault, murder, arson, vandalism, or threats to commit such crimes. It may also cover conspiring or asking another person to commit such crimes, even if the crime was never carried out. Hate incidents, on the other hand, are defined as acts of prejudice that are not crimes and do not involve violence, threats, or property damage. Likewise, the FBI characterizes a hate crime as a criminal offense motivated, at least in part, by bias against the victim's race, religion, disability, sexual orientation, ethnicity, gender, or gender identity (n.d.-a).

The definition of hate crime proposed by academics, in general, considers three dimensions (1) the motivation behind committing a crime, (2) the inflicted harm and (3) the structural dimensions under which hate crimes are committed (Jacobs & Potter, 1997; Lawrence, 1994; Craig & Waldo, 1996; Barnes & Ephross,1994 etc.).

Structural Dynamics of Hate Crimes

While the definition of hate crime emphasizes the motivation of perpetrators, the intention of harm-doing, however, does not take place in a vacuum, meaning that they lead to profound consequences for both individual and community well-being. According to Perry (2001), these acts of violence and intimidation are usually directed towards already stigmatized and marginalized groups. As she further argues, "[Hate crime] is a mechanism of

power, intended to reaffirm the precarious hierarchies that characterize a given social order. It attempts to recreate simultaneously the threatened (real or imagined) hegemony of the perpetrator's group and the 'appropriate' subordinate identity of the victim's group" (p. 10). Hence, the commission of hate crimes is born out of prejudices, in the form of "us" vs. "them", which is based on the fear or belief that "the victim and others like him or her will encroach upon the offender's group identity, cultural norms and/or socio-economic security" (Walters, 2011, p. 3). Maroney (1998) suggests that this type of crime has been a means of maintaining dominant power relationships throughout U.S. history.

From the definition discussed so far, it would appear that the commission of hate crime is unidimensional, meaning that members of dominant social groups commit hate crimes against minorities. Chakraborti and Garland (2012) argue, however, that this is not a comprehensive definition of hate crime because hate crimes can occur both ways. Therefore, Chakraborti and Garland propose including the notion of "perceived vulnerability and differences" within the framework of hate crime. Inclusion of such a notion, they argue, would "encourage criminologists and policymakers to move beyond the conventionally hierarchical identity-based approach that stringently, and singularly, associates hate crime with particular strands of victims and particular sets of motivations, and instead to focus upon factors that unite victims of hate crime, which in essence is their perceived vulnerability and difference" (p. 23). They further argue that it is not someone's identity per se which makes them a vulnerable target in the eyes of the perpetrator, but rather the way in which that identity intersects with other aspects of their self and with other situational factors and context.

Taken together, the motivations for committing a hate crime are manifold. It can be due to biases including, but not limited to, race, religion, ethnicity, sexual orientation or even socioeconomic status or the perceived vulnerability of a person in a social context. The commission of hate crimes may also take place in various social, economic and political contexts. Hall (2013) claims that hate crime, like any other crime, is ultimately a social construct.

Given the multitude of factors involved in committing hate crimes, Levin and McDevitt in their 1993 and succeeding 2002 study (McDevitt, Levin, & Bennett, 2002), attempted to theorize the factors contributing to the commission of hate crimes. In their studies, they interviewed police officials, victims and offenders of hate crimes in order to better understand the motivations behind the commission of such crimes. They found bigotry as the underlying factor for commission of hate crimes. They also discovered that all the hate offenders fell into four groups: thrills, defensive, retaliatory and mission. In thrill crimes, for example, "the offender is set off by a desire for excitement and power" while defensive hate crime offenders are "provoked by feeling a need to protect their resources under conditions they consider to be threatening." Retaliatory offenders are "inspired by a desire to avenge a perceived degradation or assault on their group" while mission offenders "perceive themselves as crusaders who hope to cleanse the earth of evil" (McDevitt, Levin, & Bennett, 2002, pp. 307-309).

Federal Hate Crimes Laws

The United States has several federal laws that address hate crimes (U.S. Department of Justice, n.d.-b). Although the majority of bias-motivated crimes are prosecuted at the state and local level, depending on the circumstances, federal prosecution of bias-motivated conduct may also be possible under a variety of statutes, including:

Conspiracy Against Free Exercise or Enjoyment of Rights (18 U.S.C. § 241)

The Conspiracy Against Free Exercise or Enjoyment of Rights statute makes it unlawful for two or more persons to conspire to injure, threaten, or intimidate a person in the United States in the free exercise or enjoyment of any right or privilege secured by the U.S. Constitution or the laws of the United States.

Deprivation of Rights Under Color of Law (18 U.S.C. § 242)

The Deprivation of Rights Under Color of Law statute makes it unlawful "under color of any law, statute, ordinance, regulation, or custom, [to] willfully subject any person in the United States to the deprivation of any rights, privileges, or immunities secured or protected by the Constitution or laws of the United States." Individuals act under color of law when they wield power vested by a government entity (U.S. Department of Justice, n.d.-e). Those prosecuted under the statute typically include police officers, sheriff's deputies, and prison guards.

Violent Interference with Federally Protected Rights (18 U.S.C. § 245)

The Violent Interference with Federally Protected Rights statute is sometimes described as the first modern federal hate crimes statute (Berris, 2022). More specifically, it was designed to address the limitations of § 241 and § 242. For instance, they lacked sufficient deterrent effect because they failed to clearly spell out what kinds of conduct are prohibited and § 241 applied only to conspiracies and did not permit prosecution of a single individual. The statute makes it a crime to use or threaten to use force to willfully interfere with a person's participation in a federally protected activity because of race, color, religion, or national origin. Federally protected activities include public education, employment, jury service, travel, or the enjoyment of public accommodations. Under this statute, it is also a crime to use or threaten to use force against those who are assisting and supporting others in participating in these federally protected activities.

Damage to Religious Real Property (18 U.S.C. § 247)

The Damage to Religious Property Act prohibits the intentional defacement, damage, or destruction of religious property because of the religious nature of the property, where the crime affects interstate or foreign commerce, or because of the race, color, or ethnic characteristics of the people associated with the property. The statute also criminalizes the intentional obstruction by force, or threat of force of any person in the enjoyment of that person's free exercise of religious beliefs. Section 247 was enacted in response to an increase in arsons at places of religious worship, especially those that served predominantly African American congregations (Berris, 2022).

Criminal Interference with Right to Fair Housing (42 U.S.C. § 3631)

The Criminal Interference with Right to Fair Housing statute makes it a crime to use or threaten to use force to interfere with housing rights because of the victim's race, color, religion, sex, disability, familial status, or national origin.

The Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act (18 U.S.C. § 249)

The Matthew Shepard and James Byrd, Jr. Hate Crimes Prevention Act was the first statute allowing federal criminal prosecution of hate crimes motivated by the victim's actual or perceived sexual orientation or gender identity. The Act makes it a federal crime to willfully cause bodily injury, or attempt to do so using a dangerous weapon, because of the victim's actual or perceived race, color, religion, or national origin.

State Hate Crime Laws

According to the DOJ, most states and U.S. territories (48 out of 51) have hate crime statutes that are enforced by state and local law enforcement in state and local courts (U.S. Department of Justice, n.d.-b). Hate crime laws in states and territories, however, vary widely across jurisdictions. For instance, different jurisdictions define hate crimes to include different bias motivations. According to the DOJ only fourteen states in the United States have completely incorporated all the categories of the federally defined hate crimes (race/ color, national origin, religion, sexual orientation, gender/ sex, gender identity, and disability). Other states' hate crime laws such as Arkansas only consider

crimes due to religious bias as a hate crime while states like Alabama, Idaho, Montana, and Pennsylvania do not even consider crimes due to sexual orientation, gender/gender identity or disability a hate crime. Two states, Wyoming, and South Carolina do not have hate crime laws at all.

Lack of Uniformity in Hate Crime / Incident Definitions

Although these federal hate crime laws aim to define hate crimes and hate incidents, there is no widely accepted definition that defines hate crimes and incidents. Moreover, the inconsistency in definitions makes it difficult to draw a conceptual boundary between hate crimes and hate incidents.

Additionally, the common concept that runs through all these laws is that they define hate crimes based on the concept of "bodily injury and/or material harm." This means that the crime itself must be tangible, visible and must be committed based on/ due to a person's perceived race, color, religion, etc. By defining hate crimes in terms of tangible bodily harms, these federal laws exclude hate incidents, which are considered legal and protected by freedom of speech in the United States. For example, California's Town of Danville defines a hate incident as "An action or behavior motivated by hate but which, for one or more reasons, is not a crime" (Danville California, n.d.). Examples of hate incidents may include the following: name calling, insulting, displaying hate materials on property, posting and distributing hate materials. Other countries like the United Kingdom, however, have established standardized definitions of hate crimes/incidents. These are often broader and more detailed than U.S. hate crime laws. For example, the U.K.'s Public Order Act of 1986 considers any use of words and behavior; display of written materials; publishing or distributing written materials; public performance or play; distributing, showing, or playing a recording; and broadcasting or even possession of inflammatory materials against individuals or groups due to their race, color, religion, political or sexual orientations as a hate crime. The law abandons the traditional understating of crimes as being something tangible and causing material harm. Rather, it considers possession of hate materials, which is regarded as a hate incident in the United States, as a hate crime.

While there is no universal definition of hate speech in international human rights law, it appears that a normative foundation is emerging to define and draw a boundary between hate speech and freedom of expression. For example, the United Nations defines hate speech as "Any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, color, descent, gender or other identity factor" (n.d.)

THE THREAT POSED BY HATE

Threat assessments to national security have two key warnings: 1) that targeted violence, especially hate crimes, are on the rise and 2) that hate groups/White nationalist groups are an ever-increasing threat to national security (DHS, 2023). In its 2022 Threat Assessment, DHS notes that "Lone offenders and small groups motivated by a range of ideological beliefs and/or personal grievances continue to pose a persistent and lethal threat to the Homeland" (DHS, 2023).

DHS warns that targets of potential violence would include "U.S. critical infrastructure, faith-based institutions, individuals or events associated with the LGBTQIA+ community, schools, racial and ethnic minorities, and government facilities and personnel, including law enforcement."

Correlation between Hate and Domestic Terror, Extremism, and Political Violence

According to the Federal Bureau of Investigation (FBI), the number of reported hate crimes in the United States increased by approximately 6% from 2019 to 2020, reaching a total of 7,759 incidents (FBI, 2023). This increase in hate crimes is largely driven by a surge in incidents targeting individuals based on their race or ethnicity, particularly those of Asian descent (ADL, 2020). Places of worship, an important frontline in increasing social cohesion and preventing violence, are increasingly targets of hate crimes (Boodhoo & Contreras, 2021). With each racially motivated attack, the boundaries between hate crimes, hate groups, and domestic terrorism are blurred.

Hate crimes are criminal acts motivated by bias, and hate incidents are non-criminal acts also motivated by bias (Reno et al., 1997). Hate on the group level is often promoted by an ideology or "system of beliefs about desirable or ideal social arrangements that offer the promise of a better life for a nation or for all humanity" (Staub, 2005, p. 54). Ideologies become a foundation of hate and are damaging because they specify certain groups of people that threaten the ideology's fulfillment. In contrast, domestic terrorism refers to acts of violence or intimidation that are carried out by individuals or groups within their own country, to promote a political or ideological agenda (Reno et al., 1997). Domestic terrorism can be motivated by a range of beliefs, from religious fanaticism and White supremacy to eco-terrorism. Unlike hate crimes and hate incidents, domestic terrorism is primarily seen as a threat to national security and is therefore typically investigated and prosecuted by federal law enforcement agencies (Reno et al., 1997).

The Bias Incidents and Actors Study at the National Consortium for the Study of Terrorism and Responses to Terrorism at the University of Maryland found that hate crimes and domestic terror are interrelated approximately 30% of the time (Braniff, 2020). The study finds that perpetrators of hate crimes and terrorism are ideologically motivated offenders who emerge from the same online and in-person social networks and that even when hate crimes were not premeditated, they had the same psychological and political impact as an act of terror.

The Congressional Research Service (2022) defines the differences between domestic terrorism, domestic violent extremism and hate crimes based on ideology and group membership. To be deemed a terrorist group, they must articulate an ideology while having membership in a domestic terrorist group or an extremist movement. An example is Atonwaffen, which is a designated hate group adhering to the ideology of accelerationism whose leader was apprehended while plotting an attack to bring down the electricity grid in Maryland.

The connection between hate crimes, hate groups, and domestic terrorism is not always clear. Hate crimes and domestic terrorism or White supremacy can be framed under different, and mutually exclusive frames in terms

of “the nature and severity of the threat; the reactive versus preventative nature of the law enforcement response; the identity of victims and perpetrators” and so on (Sinnar, 2022, p 489). However, violent actions of White supremacist groups are less likely framed as domestic terror incidents by the media, law enforcement, and others particularly when committed by White men despite “sobering statistics linking White nationalists and White supremacists with domestic terrorism” (Ray, 2021).

Over the last ten years, investigations into domestic terrorism increased by 357% and more than 40 states experienced at least one act of domestic terrorism from 2010 to 2021, totaling 231 separate incidents (U.S. Government Accountability Office, 2023). About 35% of these incidents, the largest category, were racially or ethnically motivated. Mass shootings are also on the rise. A total of 360 mass shootings were recorded as of July 17, 2023 (defined as four or more victims shot or killed), according to the Gun Violence Archive Mass Shootings (2023). U.S. infrastructure is also vulnerable. Over the past 50 years, U.S. infrastructure has been consistently subject to attacks, although they total a relatively low number of incidents per year. According to the Global Terrorism Database, between 1970 and 2020 there have been 102 attacks on U.S. infrastructure, at least 60 of which targeted the electrical grid (Englund, 2023). Infrastructure attacks rose 71% in 2023 compared to 2021 (Morehouse, 2023).

Evidence suggests that at least some of these hate crimes and hate incidents are tied to hate groups, although some studies have resulted in inconclusive evidence. In a 1998 study, researchers found a correlation between the burning of crosses and the activation of White supremacist groups (Green & Rich, 1998). Similarly, a 2014 study found that the number of White hate groups was a significant predictor of the presence of violent far-right perpetrators at the county level (Adamczyk et al., 2014). A 2022 article by the Brookings Institute indicated that from 2012 through 2021, nearly three in four murders classified as domestic terrorism were committed by right-wing extremists (Ray, 2022). The article also revealed that in 2020, 55% of perpetrators of hate crimes were White, 21% were Black, and 16% were of unknown racial background. Additionally, 62% of hate crimes were about race/ethnicity, nearly 25% were about sexual orientation/ gender identity, and 13% were about religion.

Hate Groups and Domestic Terrorism Driven by Extremist Ideologies

1. Accelerationism

In February 2023, Brandon Russell, the founder of Atomwaffen, and his accomplice, Sarah Clendaniel, were indicted by a grand jury for planning attacks on electric substations in Baltimore, Maryland. Their intention was to cause a widespread power grid failure and instigate chaos and violence in line with the group’s ideology of “accelerationism.” This ideology seeks to create a “race war” between Whites and non-Whites to dismantle the existing social order (New Statesman, 2016).

2. Great Replacement

On May 14, 2022, a mass shooting occurred at a Tops Friendly Markets supermarket in Buffalo, New York. The attack resulted in the deaths of 10 Black individuals and injuries to three others (Franklin & Hernandez, 2023). Gendron’s manifesto propagated the “Great Replacement” conspiracy theory, alleging that elites aim to replace White populations through immigration and reduced birth rates, ultimately leading to the genocide of White people (Wilson & Flanagan, 2022).

3. Purifying Society

Anderson Lee Aldrich shot and killed five people at Club Q, a nightclub for the LGBTQ+ community in Colorado Springs, on November 19-20, 2022 (The Associated Press, 2022). On the night of the shooting, it was reported that Aldrich had purportedly established a website that promoted “free speech” but also contained violent and racist content. Among the disturbing material was a video that suggested the

elimination of civilians to “purify society” (Yurcaba & Collins, 2022).

4. Anti-Semitism

On April 27, 2019, a shooting occurred at the Chabad of Poway synagogue in Poway, California (Bravo, 2021). John Timothy Earnest, armed with an AR-15 style rifle, opened fire, killing one woman, and injuring three others, including the synagogue’s rabbi (U.S. Department of Justice, 2021). Before the shooting, an anti-Semitic and racist open letter, signed by Earnest, was posted on 8chan (Gage, 2019). Earnest also claimed responsibility for a mosque fire in Escondido, California, in March 2019, which he attributed to Christian beliefs.

Hate Crimes Erode Trust and Reduce Social Cohesion

Hate crimes in the U.S. have a significant impact on the social fabric, eroding trust in police, and reducing social cohesion. When individuals or groups are targeted based on their race, ethnicity, religion, gender, or sexual orientation, it creates a sense of fear and insecurity among the affected communities. This fear and insecurity can lead to a breakdown of trust between different communities and individuals, as well as a loss of faith in the justice system and government institutions. Additionally, hate crimes can create divisions between different communities, leading to a fragmented society with decreased social cohesion.

Hate crimes have profound consequences for both individual and community wellbeing. Those directly victimized are particularly vulnerable to psychological, behavioral, financial, and physical harm (Walters, 2014). Hate crimes also communicate to entire groups of people that they are unwanted and undeserving of social respect. The negative effects of such incidents quickly ripple out, creating vast fear and distrust between identity groups. These impacts ultimately tear at the social fabric of local communities, inevitably damaging the cohesiveness of our society.
Research has shown that victims of hate crime are likely to experience heightened levels of psychological and emotional harm. For example, Paul Iganski found that victims involved in racially motivated incidents had reported higher feelings of shock, fear, depression, anxiety, panic attacks, feelings of loss of confidence, feeling vulnerable, difficulty sleeping, and crying (Iganski, 2008).

Research has also shown that hate-motivated physical attacks are often more brutal when compared to other non-hate-motivated assaults, leading to higher rates of hospitalization. Using data from the National Incident Based Reporting System (NIBRS), Steven Messner and his colleagues found that hate crime victims are almost three times more likely to be seriously injured compared with assaults where no bias is present (Messner et al., 2004). Several studies have shown that a higher percentage of hate victims have reported that they lost their jobs, while some have reported experiencing disruptions to their daily routines and breakdowns in relationships with spouses and friends.

Hate crimes and incidents are symbolic messages to society about the worthiness of certain groups of people. As a result, hate crimes have a damaging effect, not just on individual victims, but on other members of an identity group. The reporting of hate violence by local and national media helps to promote a message of danger, which in turn creates a climate of fear among minority communities. This means that a single act of targeted violence can result in an entire community experiencing a heightened sense of vulnerability. A major concern that arises from the symbolic nature of hate crimes is that they give rise to the potential for minority groups to “fight back.” Many researchers note that hate crimes can pose a potential risk to social order as identity groups seek to establish justice. Isolated incidents spark angry responses from members of the targeted group who seek to defend their “in-group.” Left unresolved, this may result in an escalation of violence as groups target and re-target each other.

Economic Cost of Ignoring Hate Crimes

A recent report by the Bard Center for the Study of Hate identifies a methodology and takes a first step toward documenting the cost of hate crimes. In their report they define hate crimes as attacks on people (shooting, assaults, bombings, etc.) or property (arson, graffiti, etc.) motivated by hate and/or where the actor intends to select a victim of crime based on the victim's perceived membership in an ethnic, religious, racial, or other protected group (Martell, 2023).

They first illustrate the possible costs on people and property using a real-world example: The Oak Creek Shooting, where on August 5, 2012, a 40-year-old White supremacist walked into the Sikh temple in Oak Creek, Wisconsin and killed seven people with a 9-mm automatic pistol. After the shooter wounded a police officer, he became wounded, and then committed suicide.

Property damage: As the White supremacist shot up around the temple, the bullets destroyed property and left holes in the walls. As a result of the shooting, blood had to be cleaned from the temple; walls had to be plastered and repainted; bricks had to be repaired; carpet had to be replaced; and furniture had to be replaced or restored.

Security costs and victim services: Law enforcement advised the temple to upgrade its security, both to prevent a future incident and to make congregants feel more secure. The costs included the salaries of the FBI agents and others who advised the temple, and the costs to the temple, which included hardware and software, and the hiring of security guards.

Police and fire services: There were responders on the day of the shooting and additional responders on the days and in the weeks afterward. For the first ten days, they also provided security to ensure people were not contaminating an active crime scene. Additionally, on the day of the shooting, officers drove to Oak Creek to help in huge numbers. Even though the shooter killed himself, there were costs to the investigation.

Quality of life/the human cost: Six people died right away, and one person died years later. There were also many physical and emotional injuries. First, there are expenses related to the bodies: medical attention, then funeral services. One victim, however, suffered for years, meaning that his costs must have been enormous. There were also costs for those who were injured.

The costs attributable to the mass murder at the Sikh temple amounted to millions of dollars.

To calculate a measure of the total cost of hate crimes, they updated Miller, Cohen and Wiersema's widely cited per-victimization costs-of-crime estimates (Miller et al., 1996). They then applied those estimates to their approximate calculations of the annual number and type of hate crimes in the United States and then adjusted based on their knowledge of the limitations of existing hate crime data.

Tangible Costs

1. Victim costs: costs to victims such as lost earnings, medical bills, and the value of destroyed property

2. Micro and social costs: opportunity cost associated with a perpetrator's actions (i.e., the productive activities perpetrators could have engaged in had they not committed hate crimes)

3. Macro costs: monetary value of resources allocated to policing, hate-crime prevention, and incarceration

Intangible Costs

1. Victim costs: pain and suffering, decreased quality of life, and psychological distress

2. Victim adjacent: indirect costs to victims by association (such as family members)

Miller, Cohen, and Wiersema utilized the information contained in the National Crime Victimization Survey (NCVS) to estimate the tangible and intangible victim costs of different types of crimes. These tangible costs are broken down into six categories (property damage, medical care, mental-health care, police and fire services, victim services, and productivity). In this study, they matched these crime-specific per-victimization cost estimates to their estimates of the number of hate crimes in the United States to develop an approximate calculation of the annual economic cost of hate crimes.

As an accurate and centralized database that records hate crimes and their characteristics does not exist, they utilized two data sources to estimate the frequency and characteristics of nonfatal and fatal hate crimes against individuals. They utilized the NCVS to estimate the number and type of nonfatal hate crimes in the United States and the NIBRS to estimate the number of fatal hate crimes. Both sources undercount the number of hate crimes in the United States, so these estimates are most likely higher.

Baseline Estimate

In 2019, there were 236,163 nonfatal hate crimes. The total cost of nonfatal hate crimes is $2,878,194,288. In 2019, there were 51 fatal hate-crime victims. The cost of fatal hate crimes is therefore $510,000,000. Together, the annual cost of hate crimes against persons is $3,388,194,288.

To calculate the costs against property, they applied the corresponding per-victim cost estimate from Miller, Cohen, and Wiersema for the corresponding crime when it is targeted at a person. As they lacked an estimate of the economic cost of property destruction/damage/vandalism, they applied the same cost for larceny. They also did not account for the fifty-seven incidents of "other" crimes. The total cost of hate crimes against property is $7,698,783..

A baseline estimate of the total cost of hate crimes is $3,395,893,071.

The actual costs of hate crimes are likely higher due to limitations of the underlying data. The NCVS and NIBRS both fail to capture the prevalence of hate crimes in the United States. This is due to the construction of the sample in the NCVS. For example, it excludes many migrants, the young, and the elderly. Additionally, they only classified crimes as hate crimes if the victim verified their claim with evidence. These victimizations comprise only 46.64 percent (236,163 of 506,310) of the total number of victimizations for which the victim believed they experienced a hate crime. If they counted all crimes that victims believed were hate crimes, the cost of nonfatal hate crimes would likely double, thereby increasing the total cost of hate crimes to $6,774,642,887.

In the NIBRS, not all individuals report hate crimes to the police, and police do not record all hate crimes in the NIBRS. It is therefore likely that hate crimes are sixty percent higher than the numbers presented in the second table. When they adjusted their costs for this underestimate, it increased the cost of fatal hate crimes and hate crimes against property to $828,318,062, leading to an estimated total cost of hate crimes of $3,714,211,133.

HATE CRIME DATA ANALYSIS

The Conflict Early Warning Analytics Program (CEWAP) has been analyzing hate crimes and hate incident data using publicly available information and daily media monitoring including social media monitoring and digital trace data analysis.

Hate Crime Hot Spots

In May 2022, the CEWAP team triangulated different datasets to discover a list of cities where hate crimes were more prevalent. The list of cities varied according to the dataset, but CEWAP was able to create a master list of 26 hot spot cities which have since then experienced repeated hate crimes and/or hate group activities.

The Top Cities for Hate in 2022

(Organized in alphabetical order)

1.Atlanta 2.Austin 3.Baltimore 4.Boston 5.Charlotte 6.Chicago 7.Cleveland
8.Columbus 9.Dallas 10.Denver 11.Detroit 12.Houston 13.Jacksonville 14.Knoxville
15.Los Angeles 16.Las Vegas 17.Minneapolis 18.New York City 19.Philadelphia 20.Phoenix
21.Pittsburgh 22.Portland 23.San Jose 24.Seattle 25.Tampa 26.Washington, D.C.

In addition, the team has identified several corridors spanning through Minneapolis, Chicago, Detroit/ Cleveland, Buffalo, and Montpelier VT, and extending to Atlanta through Charlotte, Washington D.C., New York, and Boston as a “Corridor of Violent Hate” (TRUST Network, n.d.).

Mapping Hate Crimes – Spatial Analysis

Using Esri ArcGIS Online, CEWAP conducted a series of analyses, including cluster analyses. Both sets of analyses use data from the U.S. Census Bureau USA population density dataset and SPLC's hate group dataset (SPLC, 2022a).

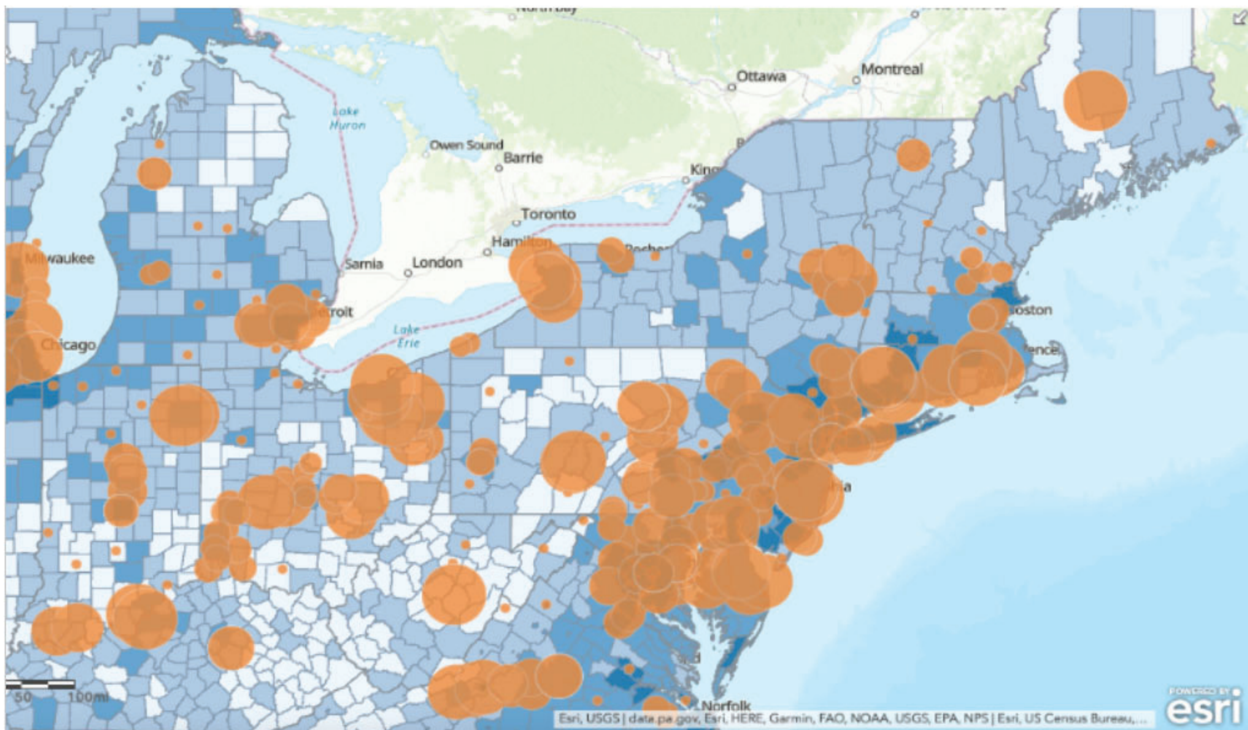
While mapping hate crimes and hate group data, CEWAP identified a "Corridor of Violent Hate" that spans from Minneapolis, Chicago, Detroit/Cleveland, and Buffalo through Montpelier, VT along the northern edge, and along the southern edge, from Raleigh (sometimes extending to Atlanta through Charlotte), Washington D.C., New York, NY through Boston, MA.

The term "Corridor of Violent Hate" was coined given the appearance of the hate clusters in the corridor along the northern and southern boundaries of the U.S. and because of the types of hate crimes reported, which were largely violent.

Figure 1 shows a cluster analysis that was developed using 2022 data from the SPLC regarding hate groups in the U.S. (SPLC, 2022a). The cluster analysis focuses on the northeastern corridor.

These clusters are in orange and overlayed in Esri's 2022 USA Diversity Index (Esri, 2022). Notably, the clusters represent at least two hate groups within the same 25-mile range.

2022 Population Heterogeneity and Hate Group Cluster Analysis

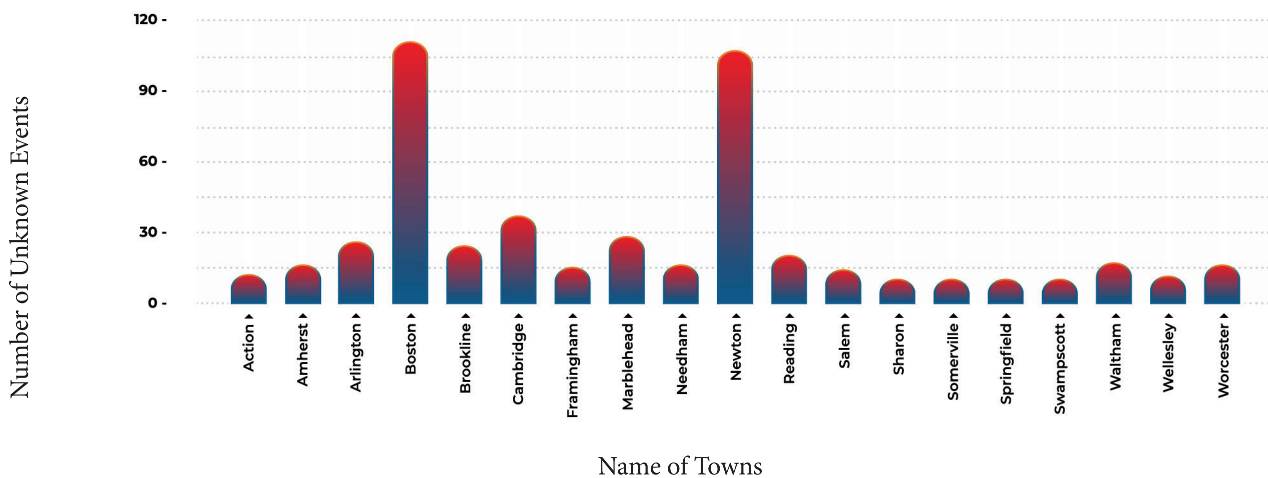


Note: Created using data from the hate dataset from the Southern Poverty Law Center, 2022, and Esri USA Diversity Index 2022, and Esri Topographic base map, 2012.

According to CEWAP's analysis, there are several other clusters of hate surrounding key cities including California, Oregon, and Washington as well as Texas (UMass Boston, 2022b). In addition, there are considerable other clusters of hate crimes across the country (one from Milwaukee and Chicago to Pittsburgh and Philadelphia via Cleveland). A heavier clustering of hate groups can also be observed from Chicago through St. Louis and spreading into Atlanta and Orlando.

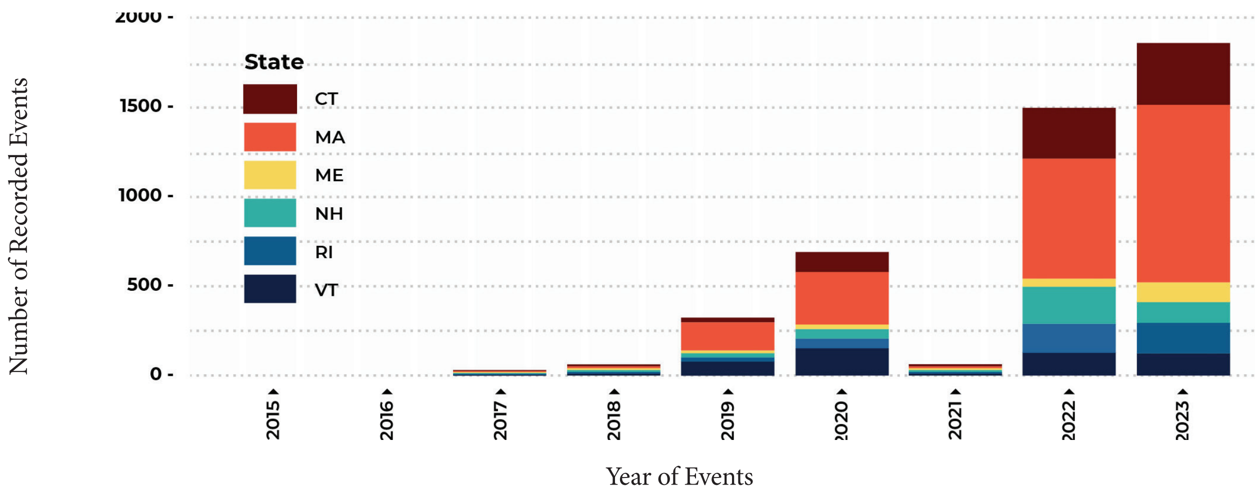
A cluster analysis showing hate group locations in relation to the percentage of population heterogeneity, reveals that these axes and surrounding areas as significant areas of concern for the proliferation of hate groups, crimes, and killings. Notably, between 2020 and 2021, hate groups in the United States more than doubled.

Towns with atleast 10 Unknown Extremists Events in New England



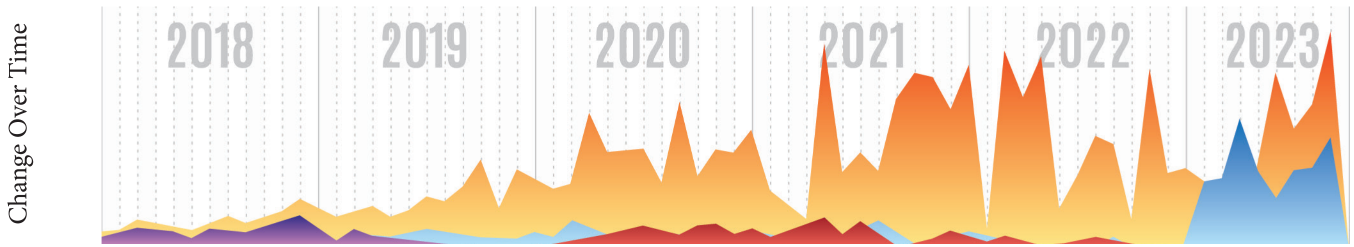
*Boston leads the list with over 100 Unknown Extremists Events

Frequency of Extremist Events in New England

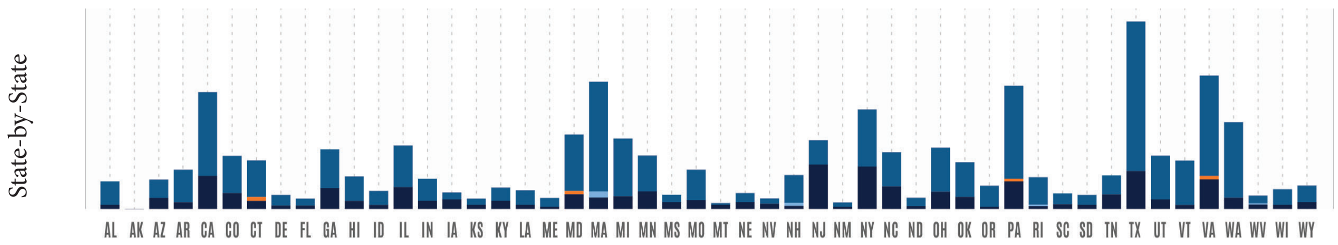


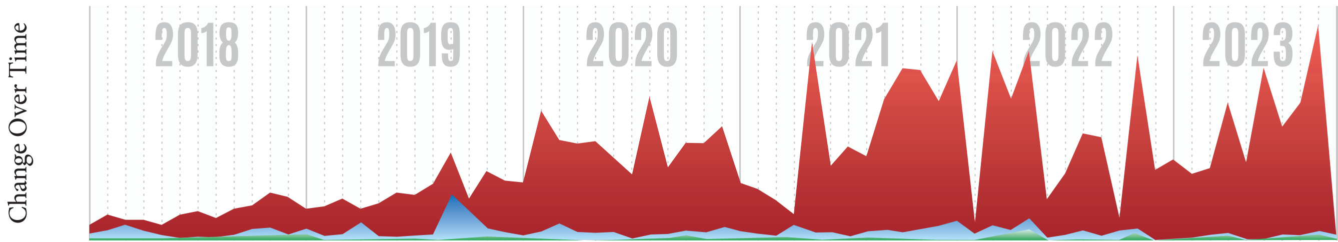
Source: ADL Extremism Data

Hate Group Flyering in the United States

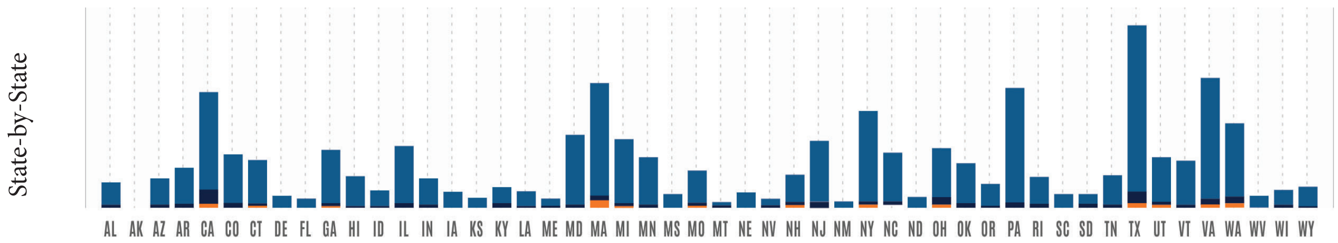


Group Name: Patriot Front - 17082 Ku Klux Klan - 206 NSC 131 - 202 Other - 5776



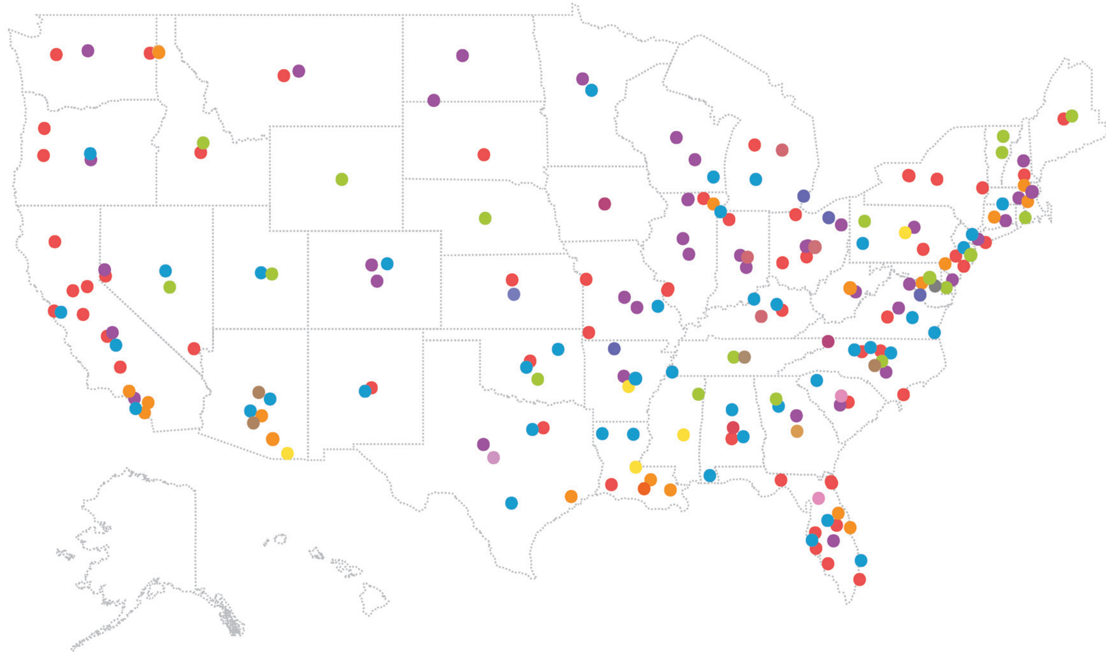


Flyer Type: Public Flyers - 21076 Campus Flyers - 1530 Banners - 660



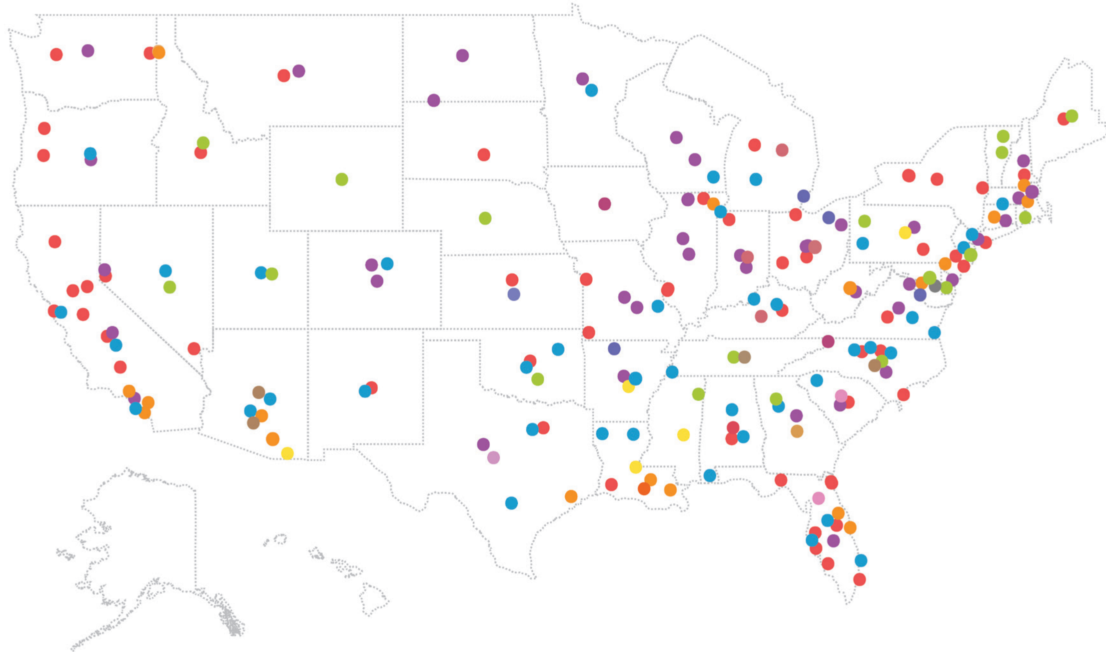
Source: SPLC - Souther Poverty Law Center

SPLC Identified Hate Groups - 2021



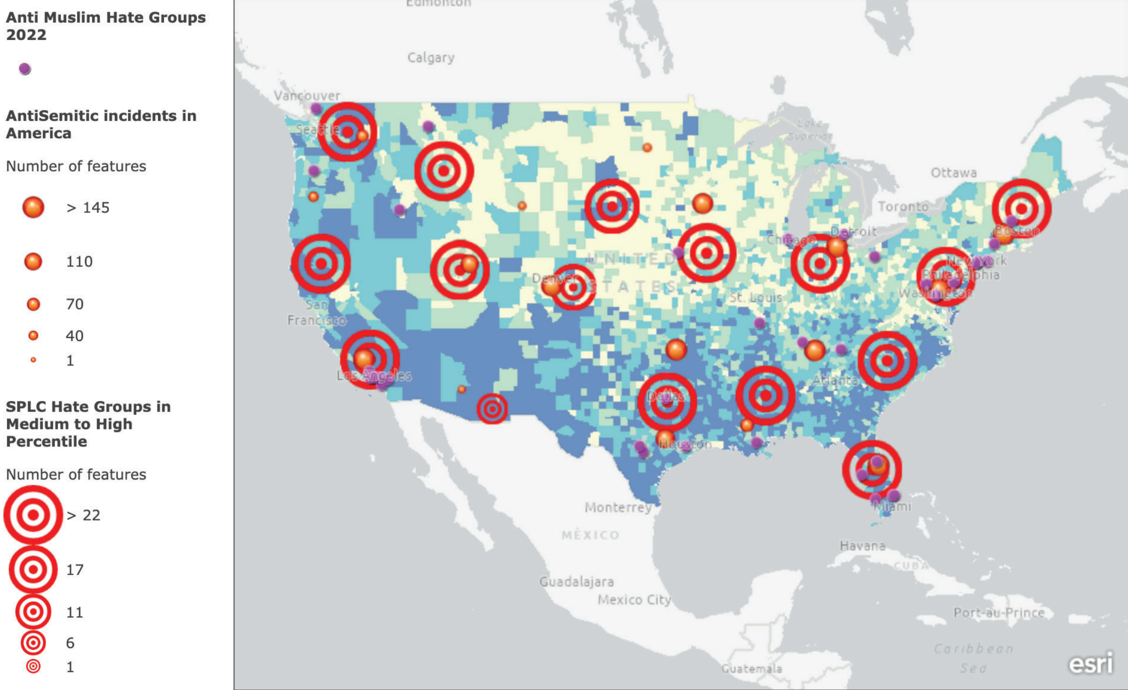
- Proud Boys
- Nation of Islam
- Patriot Front
- Asatru Folk Assembly
- ACT for America
- League of the South
- New Black Panther Party for Self Defense
- National Socialist Movement
- Nuwaubian Nation of Moors
- Pacific Justice Institute
- National Alliance
- New Black Panther Party
- The Base
- Vinlanders Social Club
- American Family Association
- American Freedom Party
- Alliance Defending Freedom
- American Border Patrol/American Patrol
- American College of Pediatricians
- American Renaissance
- Aryan Nations
- Barnes Review/Foundation for Economic Liberty
- Center for Immigration Studies
- Center for Security Policy
- Church of the National Knights of the Ku Klux Klan
- Council of Conservative Citizens
- Dustin Inman Society
- Family Research Council
- Family Watch International
- Federation for American Immigration Reform
- Institute for Historical Review
- Keystone United
- Kingdom Identity Ministries
- Knights of the Ku Klux Klan
- Liberty Counsel
- Occidental Quarterly
- Ruth Institute
- Stormfront
- The Remembrance Project
- World Congress of Families

SPLC Identified Hate Groups - 2020



- Nation of Islam
- Proud Boys
- Patriot Front
- ACT for America
- League of the South
- Identity Evropa/American Identity Movement
- Nuwaubian Nation of Moors
- New Black Panther Party for Self Defense
- Vinlanders Social Club
- American Freedom Party
- Atomwaffen Division
- National Socialist Movement
- The Base
- Fraternal Order of Alt-Knights (FOAK)
- Blood & Honour
- National Alliance
- New Black Panther Party
- American Family Association
- Alliance Defending Freedom
- American Border Patrol/American Patrol
- American College of Pediatricians
- American Renaissance
- Aryan Nations
- Barnes Review/Foundation for Economic Liberty,
- Center for Immigration Studies
- Center for Security Policy
- Church of the National Knights of the Ku Klux Klan
- Council of Conservative Citizens
- Dustin Inman Society
- Family Research Council
- Family Watch International
- Federation for American Immigration Reform
- Imperial Klans of America
- Institute for Historical Review
- Keystone United
- Kingdom Identity Ministries
- Knights of the Ku Klux Klan
- Liberty Counsel
- Occidental Quarterly
- Rise Above Movement
- Ruth Institute
- Stormfront
- The Remembrance Project
- The Social Contract Press
- VDARE
- Westboro Baptist Church
- World Congress of Families

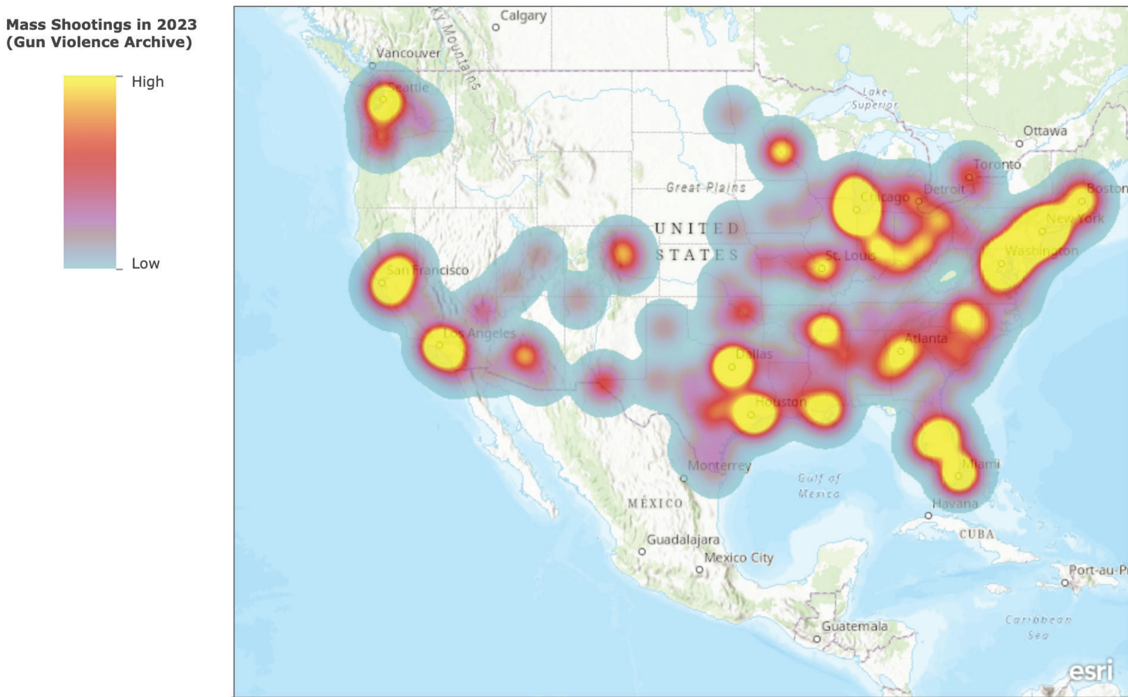
How SPLC Hate Groups Intersect with Medium to High Social Vulnerability State Percentile



This map shows the SPLC Hate Groups that intersect Medium to High Percentile of Social Vulnerability counties.

Esri, TomTom, Garmin, FAO, NOAA, USGS, EPA, USFWS | Esri, TomTom, Garmin, FAO, NOAA, USGS, EPA, USFWS
CDC\ATSDR\Office of Innovation and Analytics\Geospatial Research, Analysis, and Services Program (GRASP)

Mass Shootings 2023 Gun Violence Archive



Esri, USGS | Esri, TomTom, Garmin, FAO, NOAA, USGS, EPA, USFWS

RESPONDING TO HATE

A Massively Parallel Peacebuilding Network

The TRUST Network (TN) is a national trans partisan civic architecture and infrastructure that braids social justice, democracy, legal and peacebuilding communities to build cohesion and security with a renewed focus on monitoring hate.

The TN works in 31 communities representing the geographic and political diversity of the U.S. It has a reporting and analysis platform that monitors social media as well as reports from communities on incidents that are hate and/or hate group related.

TN catalyzes the resilience of communities by building social cohesion and security locally, providing needed support and resources for local TN leaders in identified states at risk for hate crimes, monitoring hate group activities and violent domestic extremism, and enhancing the Early Warning Early Response (EWER) capacity of local mechanisms through training and early warning expertise at UMass Boston.

A key ally in early detection and preventative action has been the TN's local EWER mechanisms in the form of community mediation and restorative justice Centers. This was further established through qualitative interviews conducted after the 2020 Presidential Election.

Several characteristics of the local-to-national early warning system are evidenced here. The first is that the community-based monitoring mechanism was alert, engaged, at the location and continued to monitor and update their network, and, by combining the TN training and national-level monitoring, elevated their local monitoring to the national-level. Some of these mechanisms are preexisting grassroots mechanisms.

The second key characteristic is their ability to verify local incidents and to assess threat levels. Connected therein is the ability of grassroots mechanisms to deescalate situations.

The third important characteristic is the trust that a local early warning network can develop with both community-based groups and law enforcement agencies. To this end, the TN prepared community-based mechanisms to better coordinate monitoring and violence interruption efforts with local law enforcement. The TN training on policing and safety helped TN convening centers network with local law enforcement officers more effectively. The fourth notable characteristic is the capacity to intervene, by utilizing a trusted critical mass of local stakeholders that includes community-based groups, law enforcement and even religious groups. In some cases, TN convening centers were the connecting tissue between community-based monitors and city/county law enforcement.

The fifth notable characteristic is the community discovering their potential for EWER which, as one interviewee framed, is "knowing that we could be proactive in the situation." Another key finding from the interviews is the organic capacity of communities to resist violence. Communities rejecting violence and refusing to agitate and be intimidated is another key response to deescalate tensions. This often comes down to collective actions by community members protecting their own city or community from violence. TN convening centers have since pivoted to the role of monitoring hate crimes and hate groups. This is in keeping with the demands and threat assessments in each community. Given this alarming trend, many communities are seeking ways to address, and ideally prevent hate crimes and incidents, yet they face challenges and gaps in services.

MECHANISMS FOR ADDRESSING HATE CRIMES – BEST PRACTICES

Federal Legislation

Recently, two federal hate crime laws have been passed, the COVID-19 Hate Crimes Act (34 U.S.C. § 10101) and The Khalid Jabara and Heather Heyer National Opposition to Hate, Assault, and Threats to Equality Act (34 U.S.C. § 30507). The COVID-19 Hate Crimes Act directs the DOJ to speed up the review of hate crimes for bringing charges. It also requires the Department to work on improving the reporting of hate crimes and incidents in light of the rise in anti-Asian hate during the COVID-19 pandemic.

Additionally, several hate crimes legislation has been introduced in the 117th Congress. These include the George Floyd Justice in Policing Act of 2021 (H.R. 1280), Stop Hate Crimes Act of 2021 (H.R. 2416), Preventing Antisemitic Hate Crimes Act (S. 1939; H.R. 3515) and Emmett Till and Will Brown Justice for Victims of Lynching Act of 2021 (H.R. 1727).

Law Enforcement Activities

Law enforcement activities are an effective avenue for addressing hate crimes and incidents for several reasons. For example, arresting perpetrators of hate crimes and domestic extremists acts as a deterrent and communicates to society that these crimes will not be tolerated. Similarly, when equipped with adequate mechanisms to investigate crimes and assess victims' vulnerability, law enforcement officials can uncover perpetrators' motives. Additionally, law enforcement officials can identify and record bias motivation with a list of bias indicators for prevention purposes. Law enforcement officials can also design and carry out hate crime victimization surveys with hate-crime specific questions. Eventually this mechanism will allow law enforcement and policy makers to understand the reporting gap and develop measures to address it.

Prosecution of Hate Crimes

Local prosecutors play a crucial role in protecting our communities from hate crimes. Hate-crime charges show the targeted community that their lives and identities matter. As Nadia Aziz, a policy counsel at the Stop Hate Project argues, "It can send a message as a community and as a society that we're not going to stand for this and we're going to do something about it" (Levenson, 2018).

Community-based Prevention Mechanisms

Hate crime data in the U.S. suggests that victims of hate crimes are disproportionately people of color, members of religious groups, members of the LGBTQ+ community or other minority groups. Evidence suggests that these groups oftentimes do not feel comfortable reporting hate crimes to law enforcement agencies. To overcome these hurdles, networks of community-based hate crime reporting mechanisms have been developed.

Communities can identify hate incidents before hate crimes are reported for upstream warning and prevention with the involvement of religious congregations, youth programs, community mediation centers, restorative practices and other trusted local groups. City, state and local communities can engage in midstream and downstream prevention efforts to not only interrupt the crimes but to help individuals and communities recover from them as well. Together, and particularly through community-based engagement through dialogue and restorative practices, they can increase social cohesion before the onset of hate crimes, thus preventing hate groups from taking hold of a community.

Collaborations between Federal, State and Local as well as Community Groups to Monitor Hate

The Hate Crimes Forum in Manchester, NH is an initiative intended to bring together local and federal law enforcement, advocacy organizations, and community members to discuss the prevention and response to hate crimes. This forum includes a panel of law enforcement experts discussing hate crime laws, a panel of community leaders talking about the challenges they face, and a session for community members to ask questions and share resources (New Hampshire Union Leader, 2023). In addition to law enforcement agencies, presenters include the New Hampshire Human Rights Commission, the Jewish Federation of New Hampshire, the Manchester branch of the NAACP, the New Hampshire Council of Churches and IQRA Islamic Society of Greater Concord.

Similarly, the Houston Coalition Against Hate in collaboration with the University of Houston Graduate School of Social Work conducted a research study that investigates the current capacity of community-based organizations in Houston to respond to hate crime.

Likewise, the NYC Office for Prevention of Hate Crimes (OPHC), takes a holistic approach to prevent and respond to hate crimes; develop and coordinate community-driven prevention strategies to address biases fueling such crimes; and foster healing for victims and their communities. OPHC partners with community-based organizations to elevate their important grassroots work through the Community Advisory and Services Team (CAST) and Partners Against the Hate (PATH Forward) initiatives, which convene more than 80 community-based organizations that serve communities most vulnerable to w incidents and hate crimes (Mayor's Office of Criminal Justice, n.d.).

Additionally, a "National Day of Hate", which was programmed against Jews on February 25, 2023, demonstrated how appropriate law enforcement and civilian/community response can combat hate threats (Bandler, 2023a). A post was leaked by domestic extremists, advertising a "day of activism" to "shock the masses". This event intended to spread White supremacist claims that "The one true enemy of the American people is the Jew." In response to this event, law enforcement and civilian/community groups collaborated to combat this threat. For example, law enforcement took the threat seriously: there was a higher law enforcement presence near synagogues on February 25th. Additionally, as the Jewish Telegraphic Agency reported, various police bulletins put out a warning about this event. In addition, the Illinois Statewide Terrorism & Intelligence Center, which is part of the Illinois State Police, was in communication with community organizations and continued to monitor all intelligence platforms. In terms of civilian/community response, various Jewish groups issued statements advising the community on what to do to combat the possible event. For example, ADL called on New York's communities and allies to join together by creating a Shabbat of Peace. Similarly, StandWithUs CEO and Co-Founder Roz Rothstein, the daughter of Holocaust survivors, tweeted out a graphic encouraging the community to celebrate a "Shabbat of Love" to counter the Day of Hate: "This Shabbat: Do Something wonderful to counter the Day of Hate." As a result of this collaboration, Jewish groups celebrated the fact that nothing happened on the purported Day of Hate – they lit Shabbat candles, attended services, and proudly celebrated their faith (Bandler, 2023b).

More recently, near the start of the Jewish Sabbath, about a dozen neo-Nazis shouted antisemitic and anti-LGBTQ rhetoric in front of Macon, Georgia's Temple Beth Israel (Blankenship, 2023). According to ADL and SPLC, the leader was arrested by the Bibb County Sheriff's Office on misdemeanor disorderly conduct charges, although he was released hours later on bond. The next day, hundreds of community members showed up at the temple to show their support for the Jewish community. Additionally, a leader in Macon's arts community organized a gathering to condemn the group's actions. Unfortunately, the hate group's leader returned to the temple. Police immediately reacted, putting themselves between those gathered to support Temple Beth Israel and the hate group members.

RECOMMENDATIONS

The issue of social cohesion falls on the Executive, Legislative, and Judicial branches of government (Capshaw, 2005). It also falls on educational, social, religious and business communities as well (Capshaw, 2005). The below recommendations are intended for Federal, State and City policymakers, particularly elected officials like Governors, Mayors, Senators and House of Representatives in the U.S.

Adopt Collaborations to Prevent & Recover from Hate

The current national patchwork of hate crime response systems are in desperate need of replacement with a well-coordinated multi-tiered approach. CEWAP recommends a more holistic approach to hate crime prevention and recovery that is focused on exposing hate, healing, recovery and building social cohesion. To this end, CEWAP proposes that city, State and/or Federal elected leaders/policymakers establish mechanisms including task force-like convening mechanism(s) capable of:

1. Developing Collaborative Partnerships—Elected and appointed officials urgently need to coordinate across city, State and Federal institutional barriers, share resources, and guide the implementation of laws, regulations and public programs to address hate.

2. Helping to Recover from Hate—Federal, State and City leaders and their agencies like the DHS, State Offices in Federal agencies like the Department of Homeland Security (DHS), state and city public safety offices, and religious congregations and other civic groups should redouble their efforts to help individuals and communities recover from hate crimes and hate group activities through funding for healing programs, increased community policing, restorative approaches, community dialogue, interfaith campaigns, human rights campaigns, legislative actions, community listening sessions, regulations limiting hate, and other means.

3. Focusing on Social Cohesion—Educational, social, religious and business communities must also support local government institutions to strengthen social cohesion. Rotary Clubs, Chambers of Commerce, private foundations and educational institutions can fund, host and/or facilitate dialogue processes in hotspot cities.

Educational, social, religious and business communities can convene periodically all relevant stakeholders at the city/state level to discuss ways to respond to hate crimes and also host outreach events that provide a platform for community members to ask questions or address concerns from elected and appointed officials, law enforcement and state and federal actors, for example. They can also engage youth to drive change and community understanding around hate.

Upstream Prevention and Preemption

Communities should prepare for hate as early as possible, even before the onset of hate, if feasible. Preemption is possible through community-based engagement such as community organizing, formation of intergroup and interfaith associations, community dialogue processes and listening sessions and various other ways of developing social cohesion.

For upstream warning and prevention, communities should prioritize identifying hate incidents or early indicators of hate group activities like the distribution of fliers before hate crimes or hate group activities impact their community. This can be done through the involvement of religious congregations, youth programs, community mediation centers, and other trusted local groups.

These systems should include organizations capable of data collection and analysis like public universities and other organizations who can promote broader community participation in data collection like religious congregations. In addition to existing law enforcement-based hate monitoring systems, religious communities, academic communities, human rights committees, hate crimes task forces and others should consider developing hate crime data collection systems.

Increase Hate Crime Data Collection and Training Opportunities

City and/or State actors establish hate crimes data collection process at the community level and an early warning and early response (EWER) system to identify early warning signs and to act as a central nervous system to direct preventive actions. This includes greater community participation through monitoring and community-based prevention as an operational early warning system. This can be achieved through the TRUST Network, which is the first early warning system for political and targeted violence in the U.S. It is strongly recommended to offer training and capacity-building initiatives for both community-based and law enforcement groups (interfaith, intrafaith, and specific training on how to detect hate incidents and crimes early and how to report and act on hate incidents and hate crimes. To this end, CEWAP encourages cities and States and/or the Federal Government to embark on the following activities:

1. Clearly Define Hate Crimes and Hate Incidents
2. Further Training of Law Enforcement
3. Provide Training to Community-based Monitors
4. Address Barriers to Reporting
5. Share Data with Relevant Agencies
6. Review and Analyze Data
7. Ensure Data Privacy and Confidentiality
8. Establish Community-Law Enforcement Relations

Cities and towns and their law enforcement agencies must invest in existing and new efforts to build trust between at-risk individuals/groups/communities and law enforcement communities to ensure that hate crimes are reported and addressed timely.

Establish Community-Law Enforcement Relations

Cities and towns and their law enforcement agencies must invest in existing and new efforts to build trust between at-risk individuals/groups/communities and law enforcement communities to ensure that hate crimes are reported and addressed timely. Law enforcement agencies should work to build trust with communities and encourage individuals to report hate crimes and incidents by enhancing communication between law enforcement agencies and relevant key actors in the community such as community groups, civil society sectors, religious organizations, immigrant rights associations/organizations, organizations that support Black communities, schools, and universities. Elected city officials must identify community leaders who can serve as liaisons between law enforcement and the community for concerns regarding data collection and reporting of hate crimes. City elected officials must host meetings with community members to collect feedback on responses to hate incidents and hate crimes and to better understand what hate looks like in the community.

CONCLUSION

The importance of addressing hate cannot be overstressed. While not all hate is connected to extremism or terrorism, a growing number of cases point to a close link between hate groups and domestic terrorists/extremists.

It is also important to recognize that hate is not an isolated phenomenon, but rather a manifestation of broader systemic issues that require systemic solutions. One thing that is clear, however, is that hate costs taxpayers dearly. The total cost of hate crimes is in the billions. Therefore, paying attention to hate crimes and hate groups is vital for community safety and national security.

Moreover, regular monitoring, early detection and the systematic collection and analysis of hate crimes data is of vital importance. Several datasets are useful in this regard. These include the Uniform Crime Reporting Program of the FBI, the Southern Poverty Law Center, Anti-Defamation League and the Armed Conflict Location and Events Database. Over time, many civil society actors and researchers have ventured into the analysis and prevention of hate crimes through community-based approaches. They use data science and community-based mechanisms to predict and prevent hate crimes and targeted violence. This is a promising sign.

The solution to hate crimes may be found in greater community participation in both hate crime data collection and intervention. Through operational early warning systems, federal, state, and city as well as community actors can respond to hate crimes at different stages. For upstream warning and prevention, communities can identify hate incidents through the involvement of religious congregations, youth programs, community mediation centers, and other trusted local groups. In most cases, religious congregations and other community-based groups are best poised to detect early signs of hate and radicalization and are therefore the frontline for early warning. Their engagement in such efforts can help increase the monitoring and reporting of hate crimes as well. Further, city and state agencies and local communities can engage in midstream and downstream prevention efforts to interrupt hate crimes as well as to help individuals and communities recover from them. Moreover, through community-based engagement such as dialogue and restorative practices, social cohesion can be increased before the onset of hate crimes, thus preventing hate groups from taking root in a community.

The need for a comprehensive hate crime monitoring and prevention system in our cities should ideally consist of multiple elements: First, it should include a task force-like community convening mechanism capable of calling attention to the issue, coordinating across institutional barriers, resource-sharing, and making and/or implementing laws, regulations and public programs, to name a few outcomes, which should be led by key elected and appointed officials, such as mayors, human rights commissions, and state and U.S. attorneys. Further, the network should incorporate a mechanism for hate crimes data collection and an early warning and early response system to identify warning signs and to direct the task force on what actions to take, when where and how. It should also include training and capacity-building initiatives for community-based and law enforcement groups (inter-faith, infra-faith, youth groups, and law enforcement, to name a few). Additionally, training should increase the capacity for convening dialogue processes to increase social cohesion to inoculate communities against such hate. In short, society today requires a more holistic approach to hate crime monitoring and prevention, a task we cannot afford to fail at as the United States, Europe, Asia and the Middle East is gripped in a new wave of hate, not unlike the pre-World War years. Taking action to prevent hate at various levels of society should be in the interest of all who value social cohesion, democracy, and economic prosperity.

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