An Ecosystem of Approaches

ADDRESSING ANTISEMITISM, ISLAMOPHOBIA, AND RELIGIOUS INTOLERANCE

Applied Research Center for Civility

UC San Diego

NCRC NATIONAL CONFLICT RESOLUTION CENTER

An Ecosystem of Approaches: Addressing Antisemitism, Islamophobia, and Religious Intolerance

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Introduction

The Applied Research Center for Civility conducted research to better understand the strategies and best practices of organizations working to address religious intolerance and discrimination, with a specific focus on antisemitism and Islamophobia. The project began in July 2022 and included a survey of organizations, interviews with practitioners, and a review of publicly available resources and toolkits all of which are presented in this report and shared at a conference held in September 2024 at the University of California San Diego.

This report details the landscape of efforts to reduce religious intolerance and ameliorate the harms of hate and bias in the United States. The people and organizations reflected in this report represent the hard work of our communities to build belonging, increase trust, generate understanding, increase capacity, pursue justice, and uphold one another. Much of the work they do is consistent with broadly recognized best practices such as the Global Guidelines for Countering Antisemitism. They help to "cultivate a whole-of-society commitment" to countering antisemitism, Islamophobia, and other forms of intolerance, which requires "Collaboration; bridge-building; nurturing trust among faith, civic, and cultural leaders; and fostering mutual understanding." Together, they have been doing this work for many years, formed long-standing partnerships, and established effective approaches to achieving the varied ends that are necessary to fighting social ills like Islamophobia and antisemitism, along with their underlying causes.

We take this longer view of addressing religious intolerance while recognizing that crises like the Israel-Hamas war, which began during our study, directly and significantly impact this work. The ongoing conflict in Israel and Palestine has placed great stress on organizations working in the field of religious intolerance and bigotry, and it is a context that organizations are still working to navigate. While our project looked at the strategies employed by organizations over the long term, we have written a supplemental report that addresses the specific challenges and lessons learned from this current moment of crisis.

Defining the Problem

Religious intolerance encompasses discriminatory attitudes and behaviors directed at individuals or communities based on their religious identities. This intolerance is not isolated but overlaps with other forms of bigotry such as racism, misogyny, and xenophobia, which stem from similar psychological and social mechanisms.[1] Combating religious intolerance requires understanding its unique and shared characteristics with other bigotries. It is often intertwined with social and political structures, making it both a personal and systemic issue. Effective strategies to address this involve direct intergroup contact, which has been shown to reduce prejudice, and significant policy and structural changes to tackle deep-seated discrimination and biases.[2] This multifaceted approach recognizes the complex nature of religious intolerance and the need for a comprehensive strategy to address it.

While this report incorporates work on combatting religious intolerance broadly, it focuses attention on contemporary work done by organizations to combat Islamophobia and antisemitism. Due to the real differences in how antisemitism and Islamophobia are defined by organizations in this space, we do not rely on a specific definition of antisemitism or Islamophobia in this report. Rather, we acknowledge that different organizations and individuals are guided by different definitions and that meaningful differences may exist between them (see Appendix A for a comprehensive discussion of these issues).

Ecosystem of Approaches

Combatting antisemitism and Islamophobia requires an ecosystem of approaches, with organizations fulfilling roles at every level of social life and collaborating on their shared goals. This ecosystem of approaches is, unsurprisingly, complex. There are real differences over what approaches have the most impact, and even disagreements about what the goal of the work should be. There are also real disagreements about what antisemitism and Islamophobia mean, which in turn leads to vastly different kinds of work. Throughout our analysis we identified a set of diverging themes, or questions, that run through the work of the organizations we discuss below. These diverging themes encompass varying values and theories of change that inform strategies to addressing intolerance. They include questions about whether to (1) Change Beliefs or Change Behaviors, (2) Seek Consensus or Build Bridges, or (3) Engage in Interfaith Action or Multi-Faith Mobilization. These three diverging themes overlap somewhat, even within specific organizations, but the direction an organization leans within each of these themes does shape their work and their impact.

CHANGE BELIEFS OR CHANGE BEHAVIOR

Perhaps the most fundamental difference in work that seeks to combat antisemitism and Islamophobia is that between trying to change beliefs versus seeking to change behavior. Every organization we spoke to considers antisemitic and/or Islamophobic rhetoric and beliefs to be harmful, but not all of them focus their work on changing those beliefs. The work of changing beliefs occurs primarily through education, whether directly through workshops, trainings, and University coursework, or indirectly through, for example, video games that tell the story of victimization. The work of changing beliefs also includes programming that attempts to change beliefs indirectly by, for example, challenging stereotypes through contact with people of different backgrounds.

Changing behavior can be the target of organizational programming. Programs like bystander intervention training, for example, and peer influence, more generally, can effectively curb hateful behavior through social pressure.[3] Advocating for policy that curbs antisemitic and Islamophobic behavior can also effectively impact behavior without changing beliefs. Organizations that take this approach focus on stopping violence and discrimination, rather than trying to change prejudicial beliefs and attitudes.

SEEK CONSENSUS OR BUILD BRIDGES

A second pair of diverging themes in work to combat antisemitism and Islamophobia is the difference between programming that seeks to build a consensus between participants and work that does not necessarily seek consensus but rather tries to build bridges across those differences. Educational programming often focuses on building consensus understandings by dispelling misinformation, combatting conspiracy theories, and educating on religious traditions and beliefs.

Bridge builders, by contrast, focus on overcoming polarization through facilitating engagement between people that hold differing views. As Dr. Mehanz Afridi, the Director of the Holocaust, Genocide, and Interfaith Education Center at Manhattan College, put it, "It's not about changing your opinion or the facts. It's about listening to the other." Bridge builders help people confront their differences, seeing conflict as an opportunity for growth, learning, connection, and collaboration, if done productively.

INTERFAITH ACTION OR MULTIFAITH MOBILIZATION

Organizations combatting antisemitism and Islamophobia from a faith-based perspective work together with people and organizations from different faiths in varied ways. For some, religious traditions, beliefs, and practices are the object to be explored when combatting religious intolerance. These "interfaith" programs focus on sharing religious practices, dispelling misinformation, and gathering, for example, through invitations to their different religious celebrations. Organizations and programming that take this interfaith approach seek to dispel religious intolerance through education and by building community across religious differences.

Other organizations instead mobilize their faith as a fundamental attribute to their values, but not the object of concern when meeting or working with people of different faiths. The goal of these "multifaith" approaches is to work together despite real differences in theology, with representatives of religious traditions present as voices for their constituents. The goal, then, is not to discuss or learn more about religious traditions, or to share religious practices, but instead to mobilize the collective action potential of religious communities. Mobilizing faith communities around issues unrelated to religion allows for organizations to work together across religious differences without the need to discuss or highlight those religious differences.

Methodology

The project aimed to better understand how organizations approach the work of combatting religious intolerance through a specific focus on antisemitism and Islamophobia. We sought to identify the most common and effective practices that organizations take and share those practices through this report and one-day conference in September 2024. Research for the project began in September 2022 and data collection was completed in July 2024. This report details a catalog of principles and strategies identified through a literature review, examined through a survey of 83 organizations, and refined and expanded in interviews with representatives from 53 organizations. We also analyzed dozens of reports and other online resources to fill out the strategies taken by the people and organizations doing this critical work. Through this process, we identified three overarching levels of engagement that organizations operate at when addressing religious intolerance: individual, community, and structural. We describe each of these below and provide more details about our research in a methodological appendix (see Appendix B).

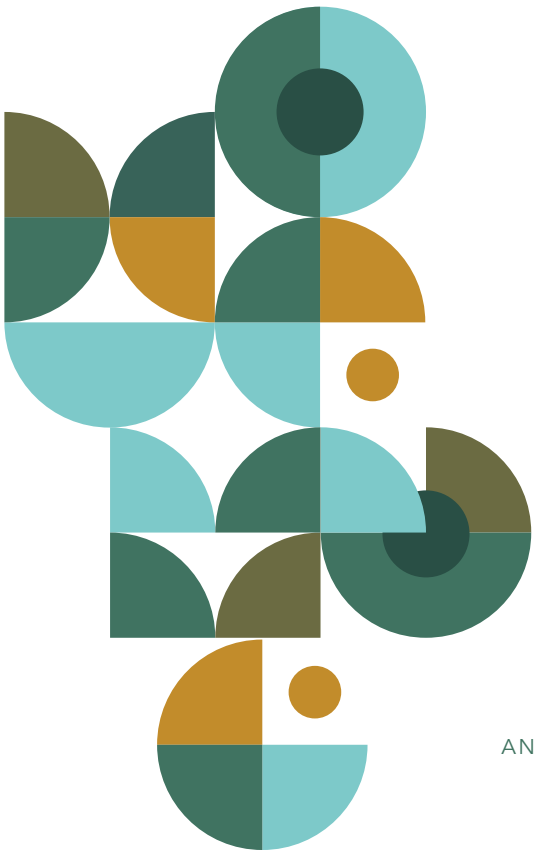
Report Outline

In what follows, we guide the reader through the practices that organizations take to address antisemitism, Islamophobia, and intolerance more broadly, and provide illustrations of how organizations do this work at the individual, community, and structural levels of engagement. First, we give an overview of each level of engagement. We then turn to a discussion of individual level approaches including education, skill building, and initiatives to support wellbeing and healing. Next, we turn to community and interpersonal approaches, which include equipping communities to prevent and respond to hate (often through collaboration and capacity building) and fostering civic and democratic engagement. We then move to structural and institutional approaches that include both promoting and challenging legislation, conducting research and evaluation, and cultivating a culture of inclusion and belonging. Throughout each section, we share data from our survey and interviews that provide more insights into the landscape of this field. Finally, we conclude with thoughts and suggestions that emerged from this research that people and organizations may consider and incorporate into their work as they continue to confront hate and promote belonging.

Using this Report

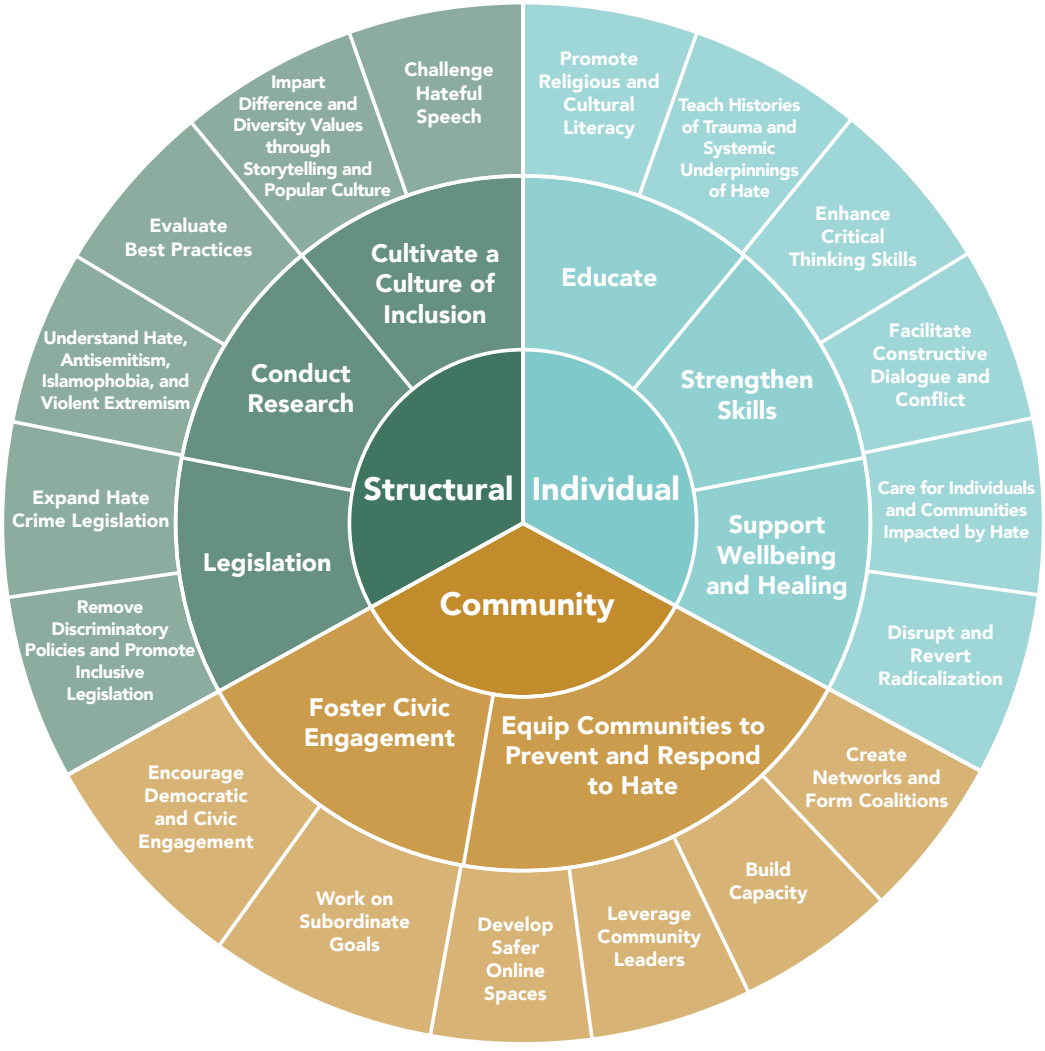
Our goal is for this report to serve as both a map and toolkit. Through reading, surveying, and interviewing, we have pieced together a landscape of the people and organizations in the field. As with a map, the reader can zoom in to specific features of the work being done or zoom out to see the major contours. There are streams of thought running across this landscape, intersections of ideas and practices, centers of activity, and less populated spaces. We hope that we have contributed to a better understanding of what we as a society are doing to reduce Islamophobia and antisemitism, de-polarize communities, strengthen communication, promote acceptance, increase social wellbeing, improve health, heal harms, and empower one another. To this end, we describe the organizations working at the individual, community, and structural levels and share what they are doing to achieve these ends.

The second goal of the report is to serve as a toolkit for practitioners, funders, and other stakeholders. Throughout this report we identify the strategies that people and organizations take to doing this work. Some of these best practices are carefully evaluated for their impacts, others are rooted in theories of social and psychological processes, while still others are borne of years of experience. Some best practices are technical or involve clear processes while others are more reminders to be good to one another. The best practices are organized from larger categories like "Educate" and "Foster Civic Engagement" to intermediate categories such as "Expand Hate Crime Legislation" to more specific practices like "teach people about the relationships between antisemitism, Islamophobia, xenophobia, and racism." We have bolded specific practices throughout and organized them at the end of each section and in Appendix C for easy accessibility. Our hope is that readers find something new, discover variations on their own work, or identify areas where new practices can be developed. In short, we hope this report contributes to less bias and hate in our communities and more belonging and progress.



Levels of Engagement—
Individual, Community, Structural

Addressing antisemitism and Islamophobia is complex. It involves a wide range of practices including changing people's beliefs, educating them about other groups, reducing harmful behaviors, creating relationships between individuals, establishing organizations, building coalitions and mobilizing for change, and challenging and passing policy. This range of approaches was reflected in the programs and activities taken by the organizations we surveyed and interviewed for this report. We distinguish between the individual, community, and structural levels at which they operate.



INDIVIDUAL

Individual level approaches focus on addressing the beliefs and behaviors of individuals. Many of these approaches focus on education, whether that is education about the religious beliefs and practices of other groups, or education about the histories of trauma and oppression that the groups have faced. Individual level approaches also seek to support those who have been harmed by violence, as well as prevent individuals from turning to hate and violence in the first place.

COMMUNITY

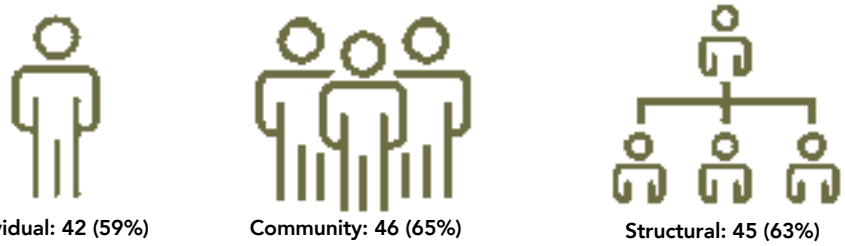
Community level approaches include building networks of collaboration across differences, conducting joint programming, and empowering communities to prevent violence and be resilient in the face of hate. At the heart of community approaches are both leaders, who can be developed and leveraged, and community members, whose civic engagement can be fostered and amplified. Community approaches bring people together to reduce intolerance while increasing wellbeing.

STRUCTURAL

Structural approaches to addressing antisemitism and Islamophobia seek to create change at a broader level by challenging the status quo and promoting a more tolerant society. The practices at this level include legislative and judicial work to shape our government, the research and evaluation work required to sustain the field, and work to create a culture that sees tolerance as unacceptable through representations in popular culture and challenging hateful public speech.

Data Insight No. 1: **Approaches to Addressing Intolerance**

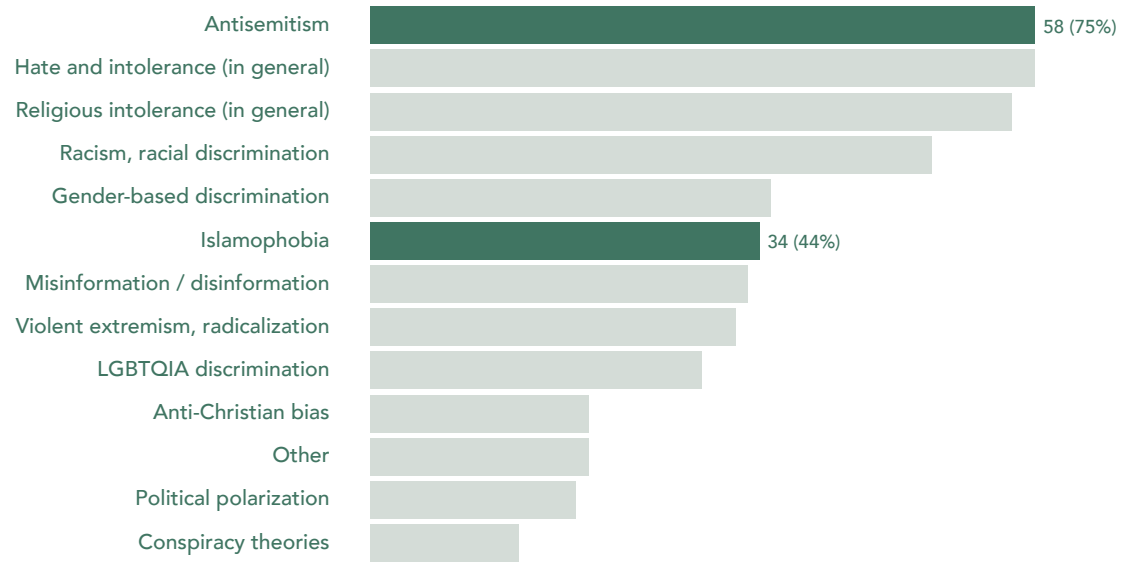
To understand the broader landscape of practices, we asked our survey participants: At what level does your organization work when addressing discrimination or intolerance? From the 71 organizations that answered this question, we learned that most organizations work at multiple levels, with a majority of organizations working at each of the individual (59%), community (65%), and structural levels (63%).



Individual: 42 (59%) **Community: 46 (65%)** **Structural: 45 (63%)**

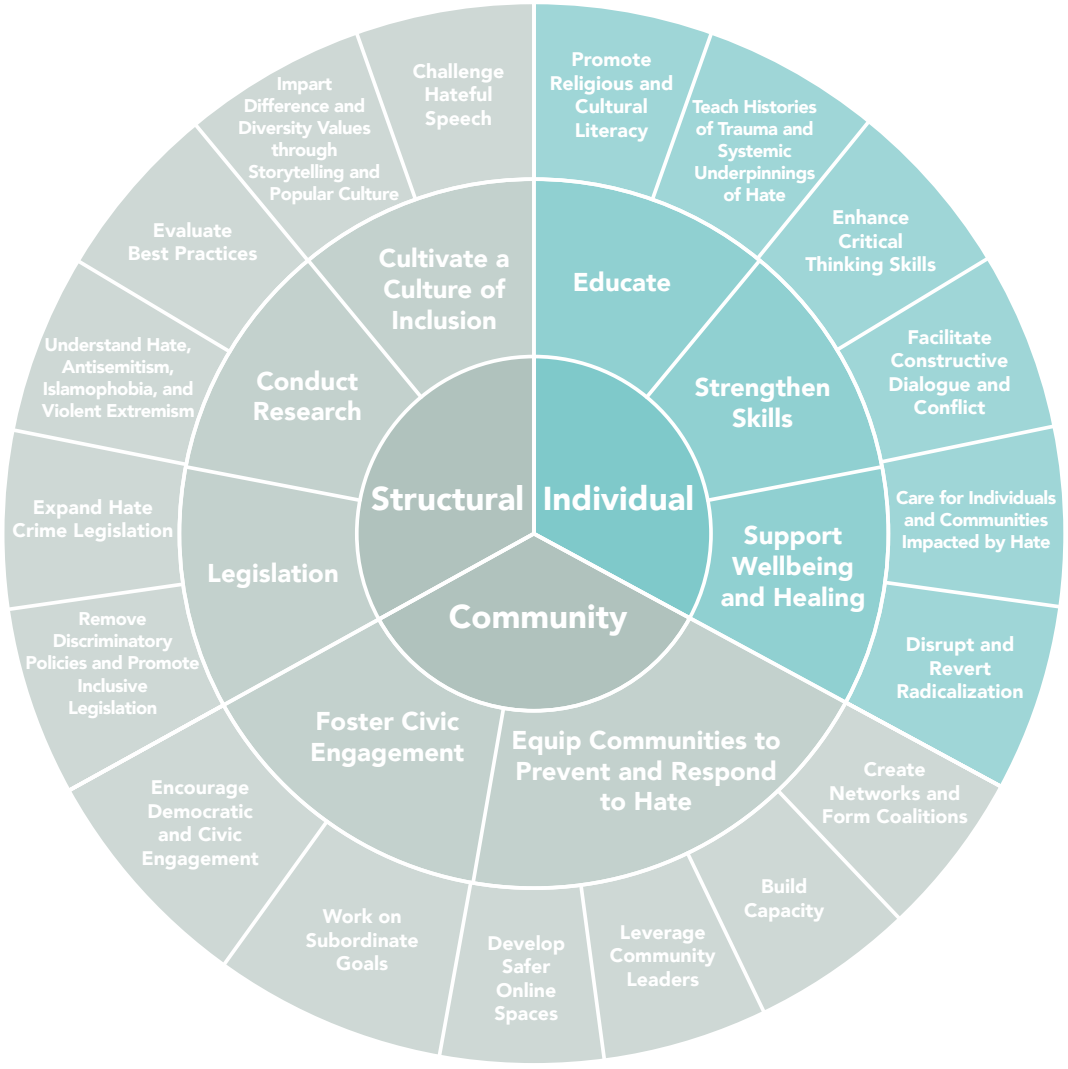
As Figure 1 demonstrates, the organizations we surveyed also address intolerance in multiple ways, from hate and intolerance, generally, to antisemitism and Islamophobia, specifically. While more organizations reported focusing on antisemitism than Islamophobia, many approach both as equally important and interrelated problems.

Figure 1. Which of these issues does your organization work on? Select all that apply. (n = 77)



INDIVIDUAL LEVEL APPROACHES

Individual level approaches to combating religious intolerance typically focus on targeting harmful beliefs, attitudes, and behaviors, either directly or indirectly, by supporting the needs of individuals and building individual capacity. These types of interventions educate individuals, support their wellbeing and needs, and buffer against well-known risk factors. Education that focuses on improving awareness and knowledge can cover many different topics from religious and media literacy to forms of bigotry, systems of oppression, and historical education. Skill building offerings in this field typically try to support self-awareness or interpersonal interactions, such as critical-thinking and constructive dialogue. Supporting individual healing and mental wellbeing can help victims of hate, reduce individual risk-factors for engaging in violent behaviors, and disrupt radicalization.



Educate

The goal of educational approaches is to promote understanding of others and improve awareness about histories and impacts of prejudice and discrimination. Organizations develop and provide educational programming to support improved understanding and knowledge of different religious traditions and cultures, forms of discrimination, and histories of these bigotries. The hope is that improved understanding can change individual beliefs and promote empathetic engagement.

Promote Religious and Cultural Literacy

Religious and cultural literacy education is an important aspect of countering religious intolerance because it demystifies religious beliefs and practices that may be different from one's own. Bigoted attitudes like antisemitism and Islamophobia can stem in part from a lack of education and exposure. Through these educational events and workshops, misunderstanding and misinformation can be dispelled and replaced with nuanced understandings of the beliefs and practices of others. Many organizations that conduct religious literacy do so in professional settings such as schools and universities, healthcare settings, workplaces, and with law enforcement. This programming also often supplements diversity, equity, and inclusion programming and curriculums.

INSTITUTE FOR ISLAMIC, CHRISTIAN, AND JEWISH STUDIES

The Institute for Islamic, Christian, and Jewish Studies (ICJS), located in Baltimore, Maryland, is an independent educational 501(c)3 nonprofit, without affiliation with any religious or academic institution. ICJS takes an educational approach to combating antisemitism and Islamophobia, grounded in both religious studies scholarship and theology. They emphasize the theological foundations of interfaith work and the religious foundations of differing public opinions in their workshops and programming with religious leaders, K-12 teachers, university faculty, and with nonprofit and civic organizations. This involves **recognizing the diversity of opinions within religious traditions as well rejecting the myth of religious traditions being monolithic in perspective and instead seriously considering diverse interreligious and intrareligious beliefs and arguments**.

In their work with nonprofit leaders, for example, ICJS encourages faith-based organizers and members of multi-faith coalitions to think more clearly about their respective theological underpinnings to their social justice work, as well as entertain diverse interreligious perspectives on justice. They encourage dialogue, for example, on their different definitions and understandings of justice, and how those differing definitions might impact their justice work. For schoolteachers and university faculty, they provide materials and training on how to discuss religion when it shows up in the classroom, both in student demographics and lesson content. ICJS's approach to education highlights the importance of understanding multiple perspectives, theologies, and experiences of lived religion and belief.

ISLAMIC NETWORKS GROUP

Islamic Networks Group (ING) is a peace-building organization that **conducts face-to-face education and engagement opportunities that foster better understanding of Muslims and other marginalized groups in the U.S. to promote harmony among all people**. ING conducts single-religion and interreligious panels made up of individuals that strongly identify with their religion and are practicing members of their communities. One of the panels that they frequently coordinate is a Jewish and Muslim interreligious panel which exists, in part, because of the history and disagreements in the U.S. around the issues of Israel and

Avoid Spokesperson Syndrome

Spokesperson Syndrome is an opinion drawn about an individual that they are representative of every individual of a certain identity group to which they belong. When conducting religious literacy education, it is important to platform individuals' actual lived experience and avoids stereotypes and spokesperson syndrome.

Palestine. ING started doing this panel in 2007. The individuals that participate in these panels together have strong relationships, and while they may not agree on all issues, they can discuss their perspectives civilly and stay focused on the goal of their work with ING.

ISLAMIC CENTER OF SAN DIEGO

The Islamic Center of San Diego serves as a point of contact for organizations in San Diego County that are seeking more information or want to develop a workshop or presentation on Islam for their employees and stakeholders. It has built a reputation as a trustworthy source of knowledge and information about Islam and works with K-12 schools, college and universities, religious organizations, and police departments. Staff from the Islamic Center for San Diego will go to these spaces to share information, and/or will **invite these organizations to visit the Mosque and learn more about Islam firsthand**. These visits are incorporated into educational curricula for schools, for example, and into training programs for educational institutions, such as colleges, universities, and K-12 districts, chaplains, and law enforcement officers. Furthermore, the Islamic Center is engaged with elected officials and government agencies to promote a better understanding of the Islamic faith and the Muslim community.

Due to its reputation and size (Friday prayers regularly have over 1000 attendees), the Mosque also receives individual visitors who are interested in learning more about Islam and find their way to the Mosque either through personal contacts or through searching online. The Mosque also holds events where they invite the local community, including other religious institutions. For example, they hold an annual celebration around Thanksgiving and invite the neighborhood to join, share food, and connect. This work is done to build relationships but also to clear up misconceptions about Islam and about Muslims through first-hand contact.

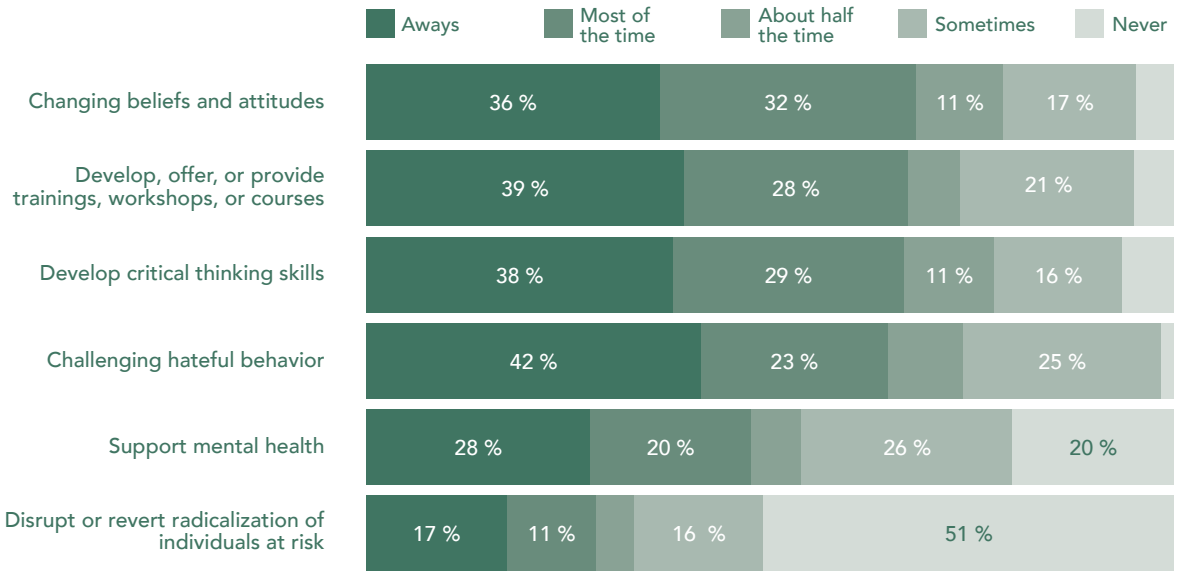
SAN DIEGO ANTI-DEFAMATION LEAGUE

The San Diego branch of the Anti-Defamation League (ADL) has a close working relationship with middle schools and high schools throughout San Diego County through their education program, "No Place for Hate". Tailored to each K-12 school, this program **engages students in dialogue and active learning on bias, bullying, inclusion and allyship and aims to create a safer school environment**. In addition to this anti-bias program, the ADL provides educational programming and workshops to K-12 schools, universities, and workplaces on antisemitism and Holocaust education through their "Echoes & Reflections" program. The ADL also works with school and university partners to address incidents of hate and antisemitism in their learning spaces.

Data Insight No. 2: **Common Practices at the Individual Level**

Organizations addressing antisemitism and Islamophobia at the individual level use educational strategies like changing individual beliefs and attitudes, offering trainings or workshops, and developing critical thinking skills, as well as individual-level interventions such as challenging hateful behavior, supporting mental health, and disrupting or reverting radicalization (Figure 2). The most common strategies are educational. Of the 67 organizations that answered these questions in our landscape survey, 68% answered that their work seeks to change beliefs and attitudes either always (37%) or most of the time (31%). Similarly, when asked if they offer trainings or workshops, 67% of organizations answered that they do so always (40%) or most of the time (27%). Disrupting individual radicalization is a less common practice. Only 30% of organizations answered that they seek to disrupt or revert radicalization either always (19%) or most of the time (11%), while 50% of organizations answered that they never take this approach.

Figure 2. Common Best Practices at the Individual Level (n = 66)



Teach Histories of Trauma and Systemic Underpinnings of Hate

The logic behind religious literacy as an approach to combatting hate is that knowing more about "the other" will make one less prejudiced and therefore less likely to support discrimination or violence. But teaching about religious diversity is sometimes less effective than focusing on lived experiences of discrimination and trauma. By recognizing the depth of harm and trauma that lies behind one's position, you can begin to understand and connect with the person as an individual even if you disagree with their politics or their religious views.

To address these forms of hate and their impact on communities, many organizations incorporate education about the relationship between these histories of trauma and the structures of privilege and oppression that allowed for them to occur. To these organizations, it is paramount to understand the different ways in which Islamophobia and antisemitism show up structurally in society, as well as how they are linked with other forms of oppression and systems of power. In the United States, the culture and history of white supremacy, colonialism, and Christian nationalism shape how Islamophobia and antisemitism show up in society and are therefore often the focus of that work.[4]

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

Holocaust education is an important part of the work to counter antisemitism and other forms of bigotry. The United States Holocaust Memorial Museum has many resources, both in-person and online, that provide information about antisemitism, including how to confront it and teach about it and the Holocaust. Through their Program on Ethics, Religion, and the Holocaust, they **support research, teaching, and education at the intersection of theology, history, and ethics** for academics, interfaith leaders, and religious organizations. In particular, they have resources about the North American responses and actions from religious leaders during the Holocaust that can be very important for those in the U.S. to understand their own religious tradition and its connections to Nazi Germany and the Holocaust.

HOLOCAUST, GENOCIDE, AND INTERFAITH EDUCATION CENTER AT MANHATTAN COLLEGE

The Holocaust, Genocide, and Interfaith Education Center at Manhattan College seeks to promote Jewish-Catholic-Muslim discussion and collaboration through educational events and programming on the Holocaust and other genocides. Their events include lectures, workshops, and conference presentations on these and related topics, primarily targeted to students at the College and the neighboring area. By centering their programming on the lessons of the Holocaust, they **focus on religious discrimination but also include racial discrimination, xenophobia, and other forms of bigotry**. The work of the Center also includes the collection and dissemination of materials and stories of Holocaust survival.

> **As Professor Mehanz Afridi, the Director of the Holocaust, Genocide, and Interfaith Education Center at Manhattan College, put it, "if you don't acknowledge someone else's pain, then you can't talk to them."**

FACING HISTORY

Facing History, headquartered in Boston, MA, uses lessons of history to challenge teachers and students to stand up to bigotry and hate in the United States, Canada, and the United Kingdom. They were founded as a Holocaust education

organization, and their lessons **engage with many different forms of hate and bigotry including antisemitism, Islamophobia, and racism**. They have a strand of curriculums focused on U.S. History, and they also have an entirely separate initiative on combating contemporary antisemitism. Currently, their target audience is middle and high school teachers who can then implement these lessons and curriculum into their classrooms. By supporting and building the capacity of teachers, schools, and districts, there is an exponential possibility to impact students who will receive these lessons. They have extensive resources and a thoughtful pedagogical approach that **combines intellectual rigor, emotional engagement, ethical reflection, and an informed civic responsibility**. All their curricular resources follow a similar process that includes thinking about identity and human behaviors, beliefs and attitudes, engaging with case studies, and student reflection on civic agency and civic participation.

JEWISH COMMUNITY ACTION

Jewish Community Action (JCA) educates community members and organizations in Minnesota about the role that antisemitism and white nationalism play in our current political environment. They also **teach people about the relationships between antisemitism, Islamophobia, xenophobia, and racism. The trainings focus on the historical, political, and cultural origins of the ideas that underlie bias and hate**.

SHOULDER TO SHOULDER

Shoulder to Shoulder, a multifaith coalition-based campaign committed to addressing anti-Muslim discrimination, has a key training they conduct called *Faith over Fear: Countering anti-Muslim discrimination and violence*. This training started in 2018 and is specifically designed to help people connect their values and ideals of why it's important to be better neighbors, to work alongside each other changing hearts and minds as they counter anti-Muslim discrimination and violence. While the training is open to people of all faiths and people of good will, it is designed to specifically reach Christians and Jews in particular. The training also covers how anti-Muslim discrimination connects with other forms of intolerance, including antisemitism, racism, and religious intolerance more broadly in the U.S. by thinking about the history of the US. The training helps individuals to **understand how anti-Muslim discrimination shows up in people's lives**, not only in schools and workplaces, but in many areas of life including banking, public policy, and federal legislation. Finally, they also touch on how Islamophobia is communicated to all of us in ways we may not fully recognize and how negative stereotypes are perpetuated by certain industries to keep us afraid of each other. They then **train participants how to use those same communications principles to change the narrative and counter biased communication and stereotypes**.

HATE CRIMES DEPARTMENTS OF THE SAN DIEGO COUNTY DISTRICT ATTORNEY'S OFFICE AND THE UNITED STATES ATTORNEY'S OFFICE

While the primary responsibility of the Hate Crimes departments of the San Diego County District Attorney's Office (SDCDAO) and the United States Attorney's Office (USAO) is the identification and prosecution of hate crimes, much of their work also focuses on prevention through education. The USAO collaborates with the Anti-Defamation League (ADL) on their "No Place for Hate" programming within schools, for instance. The San Diego County District Attorney's Office's and the USAO's hate crime departments have developed a presentation and associated workshops and events on the best practices for interacting with Muslim communities which are shared with and presented to law enforcement, court stakeholders, and the broader community.

Much of their educational work seeks to **dispel misunderstandings about the distinction between hate crimes and hateful speech and to encourage participants to think about the line between having prejudicial attitudes and committing hateful acts**. Specifically, they explain that while hateful speech can serve as evidence for bias when prosecuting a hate crime, the speech does not by itself constitute a hate crime. This education happens at schools through, for example, the "United Against Hate" week held at schools across the state of California. This program occurs in September each year and involves poster contests for students and presentations and workshops on anti-bullying, hateful language, and tolerance.

Strengthen Skills

Providing information about different religious traditions, histories of oppression, and systemic discrimination not only helps inform people about how different religious intolerances operate, but also teaches them to identify forms of discrimination. However, individuals also need certain skills to be able to recognize misinformation and constructively engage in difference. Many organizations conduct trainings to support the development of critical thinking and to build skills to engage in constructive dialogue. By helping build up the tools of civil discourse, individuals are better equipped to engage with differences.

Enhance Critical Thinking Skills

Hate and extremist narratives provide oversimplified answers to complex problems. Organizations work to develop resilience against this kind of manipulation by developing critical thinking skills through programming and skill-building around digital literacy, developing an ability to recognize misinformation, and other general critical thinking skills.[5]

STANFORD GRADUATE SCHOOL OF EDUCATION

Teaching critical thinking skills and digital literacy often occurs in the classroom. Sam Wineburg, educational psychologist in the Stanford Graduate School of Education, for example, teaches digital literacy and strategies for combatting misinformation and disinformation to Stanford University undergraduates.[6] A central goal of that coursework is **to show and convince students that they too are susceptible to online manipulation by sophisticated organizations that mask their intentions through, for example, well-formatted websites with information written by seemingly qualified authors**.[7] Education on critical thinking skills and digital literacy can also occur in more general education coursework.[8] There are classroom curricula and interventions on effective debunking that have been empirically tested and validated, and that can be incorporated into lectures and coursework in a variety of subjects.[9]

MANHATTAN COLLEGE

Instruction on critical thinking and digital literacy can also be tailored specifically for topics in antisemitism and Islamophobia. In her work as a professor of Islamic Studies and Holocaust Studies at Manhattan College, Professor Mehnaz Afridi teaches her students critical thinking skills by **discussing and dispelling misinformation and conspiracy theories related to both Muslims and Jews**. When teaching about antisemitism, for example, she discusses and debunks conspiracy theories like ones that suggests Jews were not present in the Twin Towers of the World Trade Center Complex in New York City during the terrorist attack on September 11, 2001.

JEWISH COMMUNITY ACTION

Digital literacy training and critical thinking skills can also be taught outside of colleges and universities. The organization Jewish Community Action (JCA), for example, organizes a series of book clubs that help to **create a core team of supporters with a deeper analysis of antisemitism that they can share with their communities**. In this way, JCA can reach more people by expanding their network of well-informed supporters who can help teach others how to think more critically about antisemitism. JCA has developed a dedicated team of experienced volunteers who take the initiative to support JCA's education work. This support from members expands JCAs capacity while deepening the knowledge and critical thinking capacity of the community. As Brandon Schorsch of JCA explained, "I can only go so many places, but a team of people who are guided by their curiosity and excitement for this, that can do a lot of things."

Facilitate Constructive Conflict and Dialogue

In addition to developing critical thinking skills, organizations also teach skills to engage productively with those who have different beliefs than them. Many interviewees felt that people lack these kinds of tools for engaging in civil discourse. One interviewee described their belief that the social skills and tools given to people today is one of just "naming the problem" rather than giving the tools of cooperation and discussion. The development of skills in constructive conflict and dialogue can help address the problem of toxic polarization and violent communication.

RESETTING THE TABLE

Resetting the Table works to transform toxic polarization in America by equipping faith and community leaders with tools and skills to engage in transformative conflict and courageous conversations across differences. Their methodology helps people and communities overcome the core tendencies of conflict by moving away from conflict avoidance and self-siloing and towards naming differences and constructive conflict.

In Resetting the Table's programming, they **go through the process of "naming differences" rather than trying to come toward a common ground consensus**. The process of naming differences in a group setting is that it gets everything out in the open and people can gain clarity on what those differences are. This allows for an interaction that is deeper and more fulfilling because people are no longer afraid of those differences. Furthermore, it is important to understand what the community itself feels are the biggest issues that are most important and that are causing disagreement. Supporting productive discussion around these divisive issues can produce transformative changes in these relationships, decreased animosity, and stronger community resilience.

Resetting the Table believes that to overcome the divisions in society and in communities **there needs to be intragroup norm-building just as much as intergroup encounters**. As social beings, we are highly influenced by the perceived norms of groups we are a part of. People look to others who are like themselves to determine what is socially acceptable, and so one major producer of change is an understanding of intragroup norms.[10] By building up intragroup social norms, people often shift in their openness and receptivity towards those that are different from them rather than holding animosity or contempt. Intragroup work, like that which happens through Resetting the Table, can help people to see that there is healthy ideological pluralism even within our own groups.

INTERNATIONAL CENTER FOR RELIGION AND DIPLOMACY

The International Center for Religion and Diplomacy (ICRD) foregrounds faith and faith communities in their work to reduce conflict. Religious organizations work with ICRD to identify what they can do to better equip their members to be bridge builders and address divisions in their communities. One way they do this is through virtual and in-person retreats.

The retreats are opportunities for people to become more aware of what is causing division. Once people understand what distresses them, ICRD helps communities develop healthy communication skills to navigate distressing interactions. Finally, ICRD works with people to help them better understand their intentions in interacting with others. As Ray Kim from ICRD said, "Is it because you want to persuade them to your view? Is it because you want to defend your view against theirs? Or is it for dialogue purposes, to get to know that person and why they hold those views?" As he explains, different intentions will shape interactions, even using the same tools.

ICRD tries to avoid responding to specific forms of bias or hate that may be topical at any given moment. Instead, they try to **provide tools that can be useful regardless of the conflict or reason for division**, whether it is Islamophobia, antisemitism,

Skill building takes time and other resources. Kim said, "In terms of resource cost, I think the biggest thing is time, building these relationships, the trust is key…time is kind of the only capital that really matters when you're trying to build relationships." Kim points out that, "you can't train somebody to be less racist, that's just not how that works. You're talking about soft skills that take interpersonal relationships and trust and dealing with trauma, even, years and years and decades of socialization."Kim distinguishes between developing competency and achieving fluency. As with language, understanding the formal aspects of empathy does not mean someone has the capacity for exercising empathy and cultivating fluency "requires people be able to make mistakes, learn from mistakes."

homophobia, immigration, or some other dividing issue. A goal of ICRD is to expand people's ideas of who can help them heal. As Ray Kim explained, "our inclination is to turn to my tribe, the people who think, look, sound, feel like me…. But we need more opportunities for people to come into a pleasant surprise, that the person who I least expected to be part of my healing journey is actually one of the biggest factors." Overall, skill building efforts can be resource intense and take sustained efforts, but they can lead not only to individuals gaining new tools to engage in disagreement but also to improved relationships between communities and community resilience.

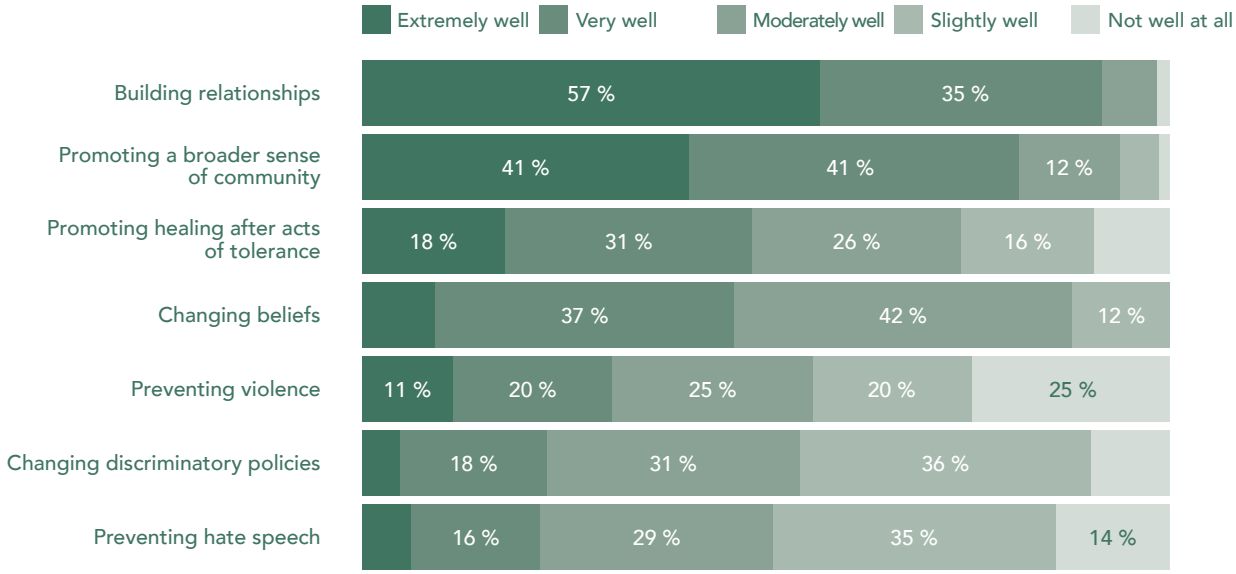
GREATER GOOD SCIENCE CENTER

The Greater Good Science Center (GGSC) at the University of California, Berkeley supports research and its practical application to foster individual well-being and build a more resilient and compassionate society. GGSC has resources for the public to utilize, including online courses, articles, and podcasts that individuals can use to build skills and knowledge to understand their own psychology and better engage with others. While much of their focus is on the science of happiness, one of their initiatives, the Bridging Differences program, explores the **application of evidence-based strategies for building relationships, understanding, and dialogue across divides and conflict**. The Bridging Difference Playbook is a toolkit that outlines evidence-based skills and strategies to encourage positive dialogue, relationships, and interpersonal understanding.[11] A toolkit like this can be easily used by individuals as well as by groups or organizations looking to build capacity in these skills.

Data Insight No. 3: **Organizational Strengths**

When asked what they are doing well, organizations overwhelmingly focused on their work building relationships and promoting a sense of community (Figure 3). Almost all organizations, 91%, reported that they excel in this area, with 57% describing their ability to do this work as Extremely well and an additional 34% as Very well. Similarly, when asked about their ability to promote a broader sense of community, 82% of organizations answered that they do this Extremely well (42%) or Very well (40%).

Figure 3. Self-reported organizational strengths (n = 66)



Support Wellbeing and Healing

Supporting mental health and community healing from trauma is an important component for improving both individual and community resilience to intolerance and hate-fueled violence. Furthermore, marginalization and experiences of social and psychological instability can leave individuals vulnerable to adopting antisemitic, Islamophobic, and conspiratorial belief systems and ideologies.[12] Organizations that work to support mental health and wellbeing in this field can support both the victims of bigotry as well as those who have caused hate-motivated harm or are at risk of doing so due to radicalization.

Care for Individuals and Communities Impacted by Hate

Communities that are targeted for hate in the United States have generational trauma and pain caused by experiences of discrimination and violence towards their identities.[13] Efforts are needed to support communities to heal and build resiliency, both on a collective and individual level, and to repair harm through more systemic changes and reparations. Some organizations are working to foster healing within their communities and building resilience by offering support groups, psychoeducation or counseling, and encouraging community building practices.

CALIFORNIA VS. HATE

California vs. Hate (CA vs. Hate) is a non-emergency hate incident and hate crime reporting system to support individuals and communities targeted for hate. CA vs. Hate was established in 2023 by the California Civil Rights Department. Hate crimes and incidences of hate are notoriously underreported, and CA vs. Hate aims to improve reporting and improve data related to hate and bias.

CA vs. Hate partners with existing community organizations to offer support and resources to those impacted by incidences of hate. For example, CA vs. Hate can **connect people with culturally competent resources and care coordination services including legal help, financial services, mental health support, mediation, victim advocates, and filing a civil rights complaint**. The overarching goal of the CA vs. Hate reporting system is to help support those impacted by incidences of hate and help them understand their options.

ONETABLE

OneTable is a social dining platform that supports young people to organize and come together with peers for the Jewish practice of Shabbat dinners. Young people can utilize the online platform to create the event and invite guests, and then they also receive coaching and moral, spiritual, and financial support to host the dinners. Their goal is to bring people together and to encourage Jewish connection through the ancient ritual of Shabbat while also addressing the loneliness epidemic that is so prevalent in society today. While their main audience is Jewish young adults, they welcome people of all backgrounds to take part in OneTable.

In their work, they focus on three core values: joy, welcoming, and elevation. By focusing on these core values, they encourage young people to see the positive aspects of being Jewish and to be able to share them in a non-prescriptive way with their friends, colleagues, and others. OneTable has partnered with several organizations to create curriculums that can be used at the Shabbat table to deal with differences and address antisemitism. For example, their "Together at the Table" guide offers Shabbat blessings, education, readings, and discussion prompts that users can utilize when holding Shabbat dinner to help engage in constructive dialogue across divides and to support healing from the pain of antisemitism. OneTable is currently working with researchers to understand the connection between Shabbat dinner and human flourishing and social connectedness. These connections **build individual and community resilience which helps both prevent forms of hate and bigotry as well as supporting healing from intolerance and relationship building**.

JQ INTERNATIONAL

JQ International is a direct service organization based in West Hollywood, California that serves LGBTQ+ Jews and their allies across North America. The organization is responding to a need where many LGBTQ+ Jews have felt that they could not be Jewish in queer spaces and could not be queer in Jewish spaces. Their work encompasses three different pillars. The first pillar, Connect, includes community building efforts, such as identity-specific events for queer men, women, trans and non-binary people, Orthodox Jews, Jews of Color, and other identity groups. They also hold community-wide holiday specific celebrations. These **events are an opportunity to combat isolation and build community and solidarity** among a vulnerable population while also celebrating queer Jewish joy.

The second is their Learn pillar where they go out into Jewish and secular communities to try to **build more affirming spaces and stronger allyship** within Jewish professional spaces, schools, synagogues, and mental health clinics. This pillar works towards creating a world where LGBTQ+ Jews can go and be accepted and cared for wherever they are.

The third is their Thrive pillar which includes their **direct service mental health and psychoeducational work**. Under this pillar they have the JQ Helpline which is the first national helpline tailored for LGBTQ+ Jews. They share resources in their free-to-download Community Resource Manual, and they host free virtual drop-in support groups which change according to community needs. They also offer psychoeducational workshops for individuals and parents. Their vision is that all LGBTQ+ Jews feel a sense of safety and pride in any space they are in, and their work supports this by **fostering a sense of belonging and safety for all people**. Coming from a compassion-forward, human-centered approach, they work within both LGBTQ+ spaces and Jewish spaces to educate and dispel misinformation about the other community.

10.27 HEALING PARTNERSHIP

The 10.27 Healing Partnership was established in response to the tragic antisemitic shooting at the Tree of Life Synagogue in Pittsburgh in 2018, which resulted in the loss of 11 lives. This organization focuses on supporting the Jewish community in healing from trauma associated with antisemitism. It **provides a range of programs aimed at trauma recovery, including commemorative events to honor the victims, therapeutic activities like meditation in nature, trauma-informed yoga, and forest bathing, as well as educational outreach where survivors and families of the deceased share their stories in schools and other institutions**.

They offer their services to anyone that has experienced trauma which includes the survivors, family of the survivors, and the family of the deceased, as well as local community members that experience antisemitic violence, and people who experience trauma vicariously such as receptionists and law enforcement officers who support victims. Additionally, every year, 10.27 holds a yearly commemorative event that brings together the local community to remember and celebrate the lives of those lost and to show support for the Jewish community. Furthermore, 10.27 Healing Partnership **collaborates with local law enforcement and the FBI to offer community-based interventions and support for individuals referred to them**. Through these efforts, the 10.27 Healing Partnership aims to foster a sense of community and resilience among those directly or indirectly affected by antisemitism and violence.

Disrupt and Revert Radicalization

Rather than focusing on the general population with a goal of cultural change, disrupting and reverting radicalization instead focuses on the individuals most at risk to commit acts of violence. Researchers find that there are common precursors to becoming involved in violent extremist groups, including bullying, experiences of trauma and abuse, lack of community or family, and self-esteem issues.[14] Violent extremist groups accept people into their groups without question and give them a sense of belonging which can be enticing and comforting for some of those with these risk factors. Approaches that focus on disrupting and reverting radicalization have the potential for direct impact on curbing the violent effects of antisemitism, Islamophobia, and other related forms of bigotry. Targeting individuals at risk of radicalization is a sensitive strategy, however, and requires a careful approach or otherwise risks increasing radicalization.[15]

LIFE AFTER HATE

Life After Hate is an organization whose mission is to build a safer society by helping individuals disengage from violent hate groups and online hate spaces. They do this work, largely, through two avenues. First, they **provide services to individuals as well as families and loved ones who are looking to get out of situations of violent extremism**. Second, they **provide public education including the telling of counter narrative stories of those who have been in these movements**. Their work is built on five core values of compassion, empathy, integrity, redemption, and accountability.[16]

Exit USA is Life After Hate's intervention program that is modeled on similar programs that exist in Germany, Norway, and Sweden. Typically, if an individual reaches out to them thinking that they want to exit a violent hate or extremist group, they begin the process with several validated screeners that help to assess someone's current state. Clients are assigned case managers that are social workers who help them develop and work through a life plan, which may include finding a job, a place to live, or connecting with a licensed mental health professional.

All clients work with an exit specialist – a peer counselor who was formerly part of a violent extremist movement and exited, either through Life After Hate or on their own. Exit specialists have gone through significant training and their job is to provide peer support with an understanding of a shared experience. The direct service work that Exit USA does, including peer mentoring and skill training, helps support exiting individuals to develop healthy social relationships, socially responsible self-determination, and goal setting.

While Life After Hate does not do preventative care, per se, their public education begins to address factors and help individuals who may be on the pathway to violent extremism. For example, they have worked with several technology companies to **provide alternative content to those seeking dangerous content online**. Life After Hate also **provides a resource guide for friends and family if they are worried about a loved one being involved in violent extremism**. This guide offers communication techniques including how to explore what the ideology is providing their loved one, express love and support, focus on a two-way relationship rather than a conditional and exploitative one, listen with an open mind and not challenge the ideology head-on, not reduce their loved one's identity to their involvement, and not reinforce their choice to push loved ones away.[17] They

> **"Everybody has a belief system; everybody has an ideology. Our job is to make sure that no matter how disturbing your ideology might be, you have no right for it to physically manifest itself into violence against others."** PATRICK RICCARDS, LIFE AFTER HATE

also have **support groups for parents that meet every other week where loved ones can learn from each other and share their experiences**.

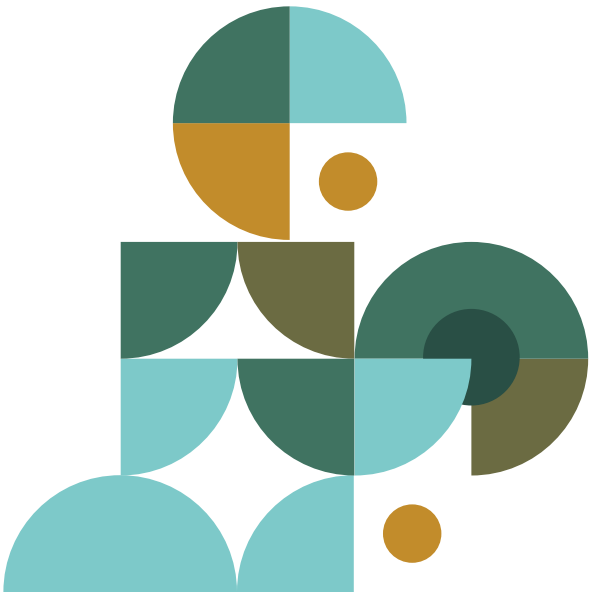
SOUTHERN POVERTY LAW CENTER AND THE POLARIZATION & EXTREMISM RESEARCH & INNOVATION LAB

In their joint reports on youth radicalization, the Southern Poverty Law Center (SPLC) and the Polarization & Extremism Research & Innovation Lab (PERIL) describe the process of online youth radicalization, how to identify youth susceptible to radicalization, and techniques for preventing and responding to radicalization.[18] Their evidence-based and rigorously evaluated guides are meant for parents, primary caregivers, and trusted adults that are not primary caregivers, including supplementary material for counselors, coaches and mentors, educators, and others. The guides **provide specific advice and strategies for preventing and countering youth radicalization**. In their guide meant for trusted adults, for example, they suggest keeping an eye out for youth self-isolation, which can be a warning sign of radicalization.

Their reports also emphasize the need to **educate oneself in extremist language and ideology**. In their report directed toward parents and primary caregivers, they identify a series of beliefs and slogans that are "warning signs" for extremism. These include blaming immigrants for societal shortcomings, and a sense of violent nihilism expressed through slogans like "there is no political solution." The guides furthermore **provide strategies for responding to radicalization, such as modeling acceptance and empathy, challenging stereotypes, and connecting youth with a broader network of trusted adults**. While the process of radicalization is unique in each case, their guides provide information on what makes youth susceptible to radicalization and strategies for preventing and responding to radicalization. They also identify resources and toolkits that caregivers can turn to for additional support and guidance.

Individual Approaches within the Ecosystem

Overall, individual approaches tend to focus on both belief and behavior within the ecosystem of approaches. Many educational approaches focus on preventing the adoption of bigoted beliefs or changing harmful beliefs by providing new information, furthering understanding, or helping individuals to build up their critical thinking skills. On the other hand, there are many individual approaches, such as building skills in constructive dialogue and reverting radicalization, that focus more on changing behavior. Addressing both beliefs and behaviors are necessary within the ecosystem of approaches since beliefs and behaviors can influence and reinforce each other.



Cited Strategies and Practices: Individual Level

Educate

Promote Religious and Cultural Literacy

- Recognize the diversity of opinions within religious traditions
- Conduct face-to-face education that fosters better understanding of marginalized groups
- Invite organizations to visit places of worship to learn more about beliefs and practices firsthand
- Engage students in dialogue and active learning on bias, bullying, inclusion and allyship

Teach Histories of Trauma and Systemic Underpinnings of Hate

- Support research, teaching, and education at the intersection of theology, history, and ethics
- Focus on religious discrimination but include racism, xenophobia, and other forms of bigotry
- Combine intellectual rigor, emotional engagement, ethical reflection, and civic responsibility
- Understand how prejudice and discrimination show up in people's lives

Strengthen Skills

Enhance Critical Thinking Skills

- Show students that they too are susceptible to online manipulation
- Discuss and dispel misinformation and conspiracy theories related to both Muslims and Jews
- Create a core team of supporters that can share knowledge with their communities

Facilitate Constructive Conflict and Dialogue

- Name differences rather than trying to come to a common ground consensus
- Build intragroup norms as well as intergroup encounters
- Provide tools that can be useful regardless of the conflict or reason for division
- Apply evidence-based strategies for building relationships, understanding, and dialogue

Support Wellbeing and Healing

Care for Individuals and Communities Impacted by Hate

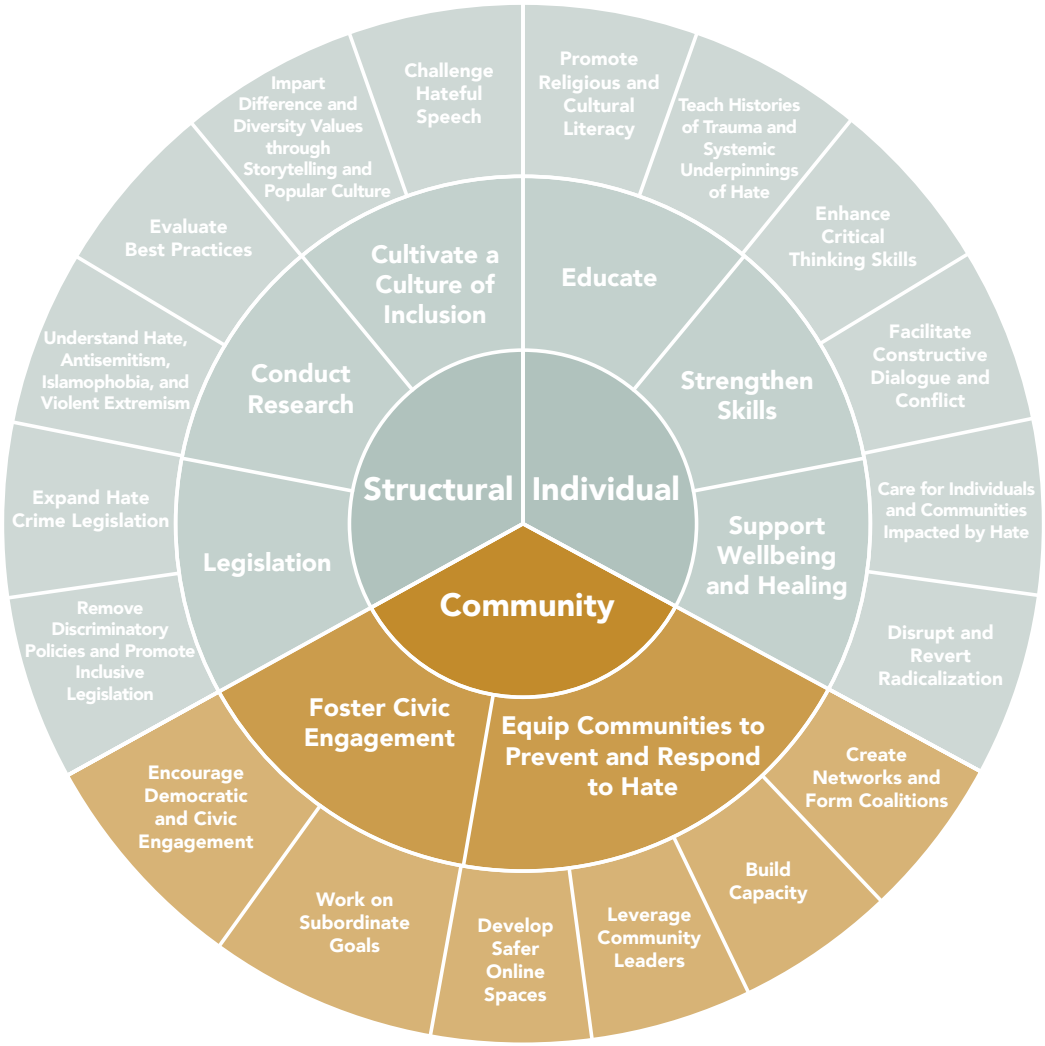
- Connect people with culturally competent resources and care coordination services
- Use events as an opportunity to combat isolation, build community, and build solidarity
- Build more affirming spaces and stronger allyship
- Provide direct service mental health and psychoeducational work
- Provide programming on trauma recovery as well as educational outreach
- Collaborate with local law enforcement and the FBI to offer community-based interventions

Disrupt and Revert Radicalization

- Provide services to individuals and families who are looking to exit violent extremism
- Provide public education including counter narrative stories
- Provide alternative content to those seeking dangerous content online
- Involve friends and family if they are worried about a loved one
- Offer support groups for parents where they can learn from each other
- Provide specific advice and strategies for preventing and countering youth radicalization
- Offer resources for people to educate themselves in extremist language and ideology
- Provide practical strategies for responding to radicalization

COMMUNITY AND INTERPERSONAL APPROACHES

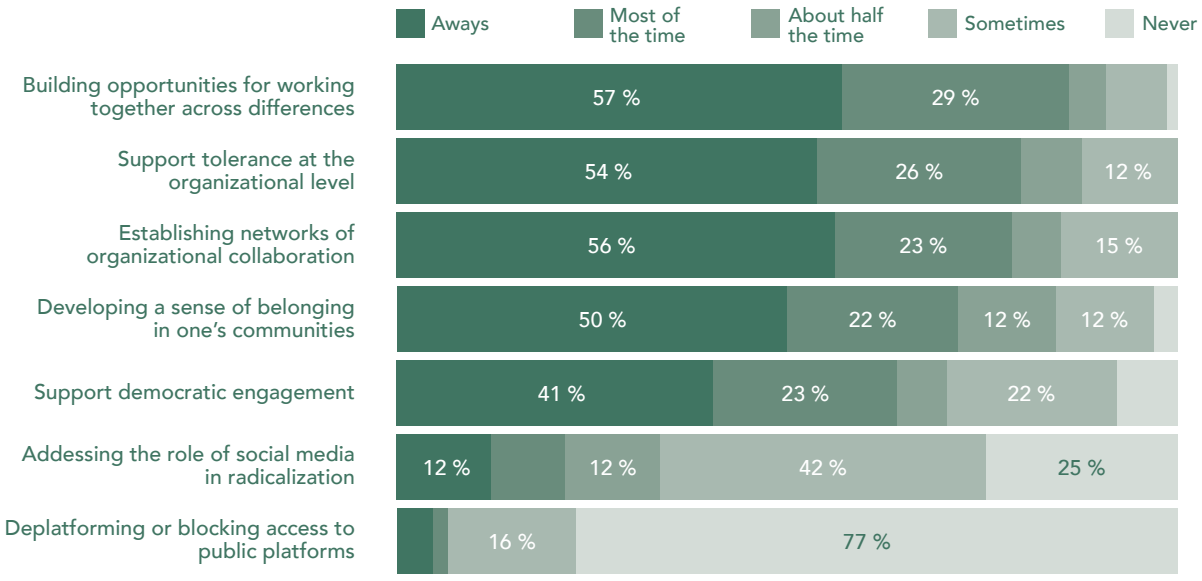
Community and interpersonal approaches to addressing antisemitism and Islamophobia include working across differences, equipping and empowering the community to respond to cases of hate, and building community resilience for prevention of and in response to cases of antisemitic and Islamophobic attacks. Collaboration and working with others, often across differences, are key to these approaches. Organizations often work across differences by establishing organizational networks and coalitions with organizations of different faiths and backgrounds, by joining government coalitions on addressing these issues, and by developing capacity and training local leaders. All in all, these practices help build community resilience and relationships between individuals.



Data Insight No. 4: **Common Best Practices at the Community Level**

Community-level practices share a common focus on building culture and a collective practice of understanding and acceptance. The specific strategies that organizations take include activities such as events and programming that bring together people from different background (87% of organizations), supporting tolerance (81% of organizations), and establishing collaborative networks (79% of organizations) (Figure 4). Moreover, these organizations tended to employ these strategies either always or most of the time, meaning they were central to their work. Addressing the role of social media in radicalization and efforts to block intolerant actors' access to public forums happened with much less frequency. Addressing online platforms and their effects is difficult, expensive, and contentious. For these reasons, academic institutions and large organizations are often best positioned to do this work whereas community-based organizations are typically closer to the communities, which facilitates networking, building belonging, and democratically engaging around the issues that matter to them.

Figure 4. Common Best Practices at the Community Level (n = 67)



Equip Communities to Prevent and Respond to Hate

While antisemitism and Islamophobia are complex and historically extensive, these bigotries are also constantly evolving and how they show up can be dependent on local contexts and current events. **It is important that communities are equipped with the tools and networks to be able to prevent, respond to, and remain resilient in the face of hate and violence.** Organizations equip and empower communities by expanding awareness and adoption of evidence-based practices for countering hate and polarization, training community leaders to utilize these practices both online and in-person, and building coalitions that can mobilize collective efforts for shared goals.

Create Networks and Form Coalitions of Community Organizations

A central focus of many organizations working in this field is the intentional development of diverse organizational networks and coalitions. Creating networks across divides promotes a culture of tolerance while providing crucial administrative avenues for organizing and attending events.[19] These networks can be mobilized in response to hateful acts to show community integration and a shared opposition to all forms of hate, and they can be used to share resources such as conflict resolution mechanisms and mediation strategies.[20] Whether local, national, or global, coalitions of individuals and organizations working to address bigotry are necessary to share evidence-based practices, build capacity, and make progress towards shared goals.

SHOULDER TO SHOULDER

Shoulder to Shoulder is a multifaith coalition-based campaign made up of national faith-based organizations and denominations that are committed to addressing anti-Muslim discrimination, specifically by engaging faith communities beyond the Muslim community. Beyond the members of the coalition, they also organize a community and congregational network nationwide, focused on addressing anti-Muslim discrimination in their local context. Through their initiatives, they **link individuals via these extensive networks they've established, supporting those who need assistance**. Additionally, they **conduct quarterly meetings with local and congregational network members to exchange resources, events, and discuss challenges that communities encounter**. They also organize an Annual Ramadan Campaign that facilitates connections to Iftars open to interfaith guests in various communities. By compiling a national list of Iftars and promoting participation, **they create significant opportunities for individuals to meet their Muslim neighbors, enhance understanding, and, ultimately, foster solidarity and community resilience**. In addition to assembling this list, they also **provide resources including dialogue guides and educational materials**.

JEWISH COMMUNITY ACTION

Jewish Community Action (JCA) organizes the Communities Combating Hate coalition in Minnesota. The coalition consists of 20 organizations such as CAIR Minnesota, Reviving the Islamic Sisterhood for Empowerment (RISE), the Asian American Organizing Project, and Gender Justice. JCA is also part of a network of organizations combatting antisemitism, which provides opportunities for them to share strategies and data.

As the Combating Hate organizer at JCA explained, "We can make sure that we're going and bouncing ideas with each other, what's working for you, what's not working for you, learning from my friends at Carolina Jews for Justice, from their roundtables that they were doing with folks around antisemitism, what was working, what wasn't working, when they were talking about white nationalist antisemitism, when they were talking to some pockets of rural Jewish communities in North Carolina. These are the types of things that I find really helpful."

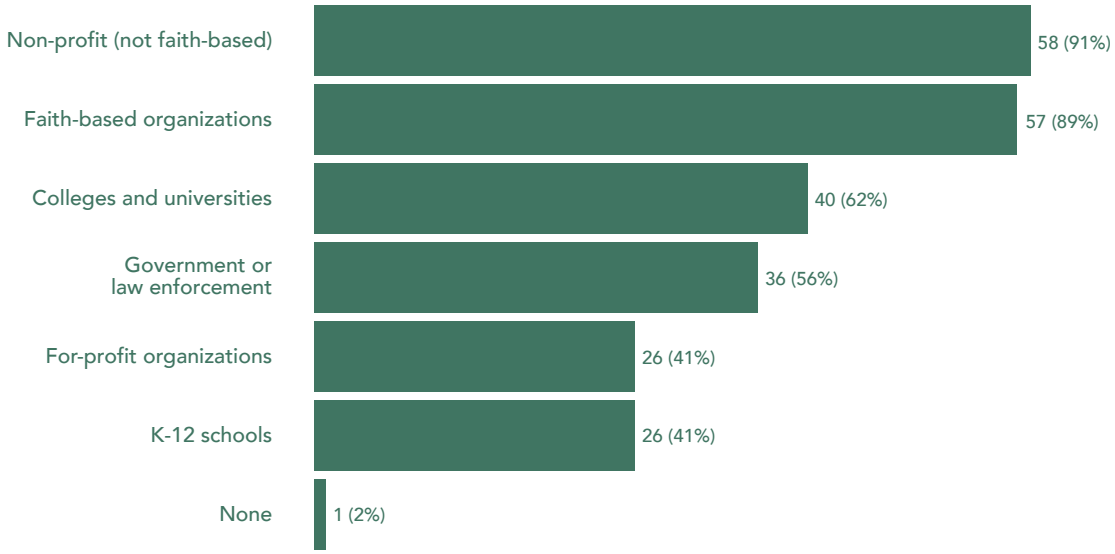
Having a large network makes it possible to **mobilize big groups of people to address bias in different ways from supporting legislation and pressuring political leaders to speaking out**

against bias or hate incidents. As the Combating Hate organizer at JCA explained, "if [someone who commits an act of hate or bias] sees that there are 4000 people across multitudes of communities saying this is unacceptable," the social penalty for bias will be much greater.

Data Insight No. 5: **Nature of Partnerships with Other Organizations**

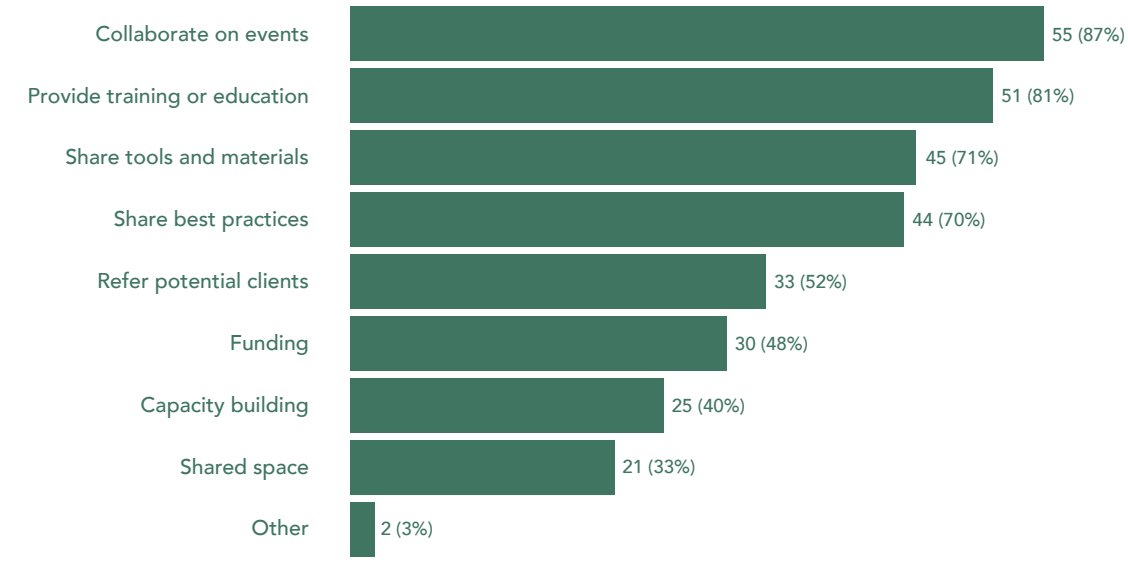
Most of the surveyed organizations partner with other organizations in their work. They are most likely to partner with non-profit organizations (91%) and faith-based organizations (89%), and to a lesser extent colleges and universities (62%) and government or law enforcement (56%) (Figure 5).

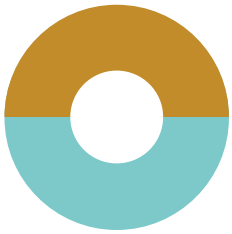
Figure 5. Proportion of Organizations that Partner with Each Type of Organization (n = 64)



When they do partner with other organizations, they are most likely to collaborate on events (88%) or provide training or education (80%) (Figure 6). They also tend to share tools and materials (71%) and best practices (70%).

Figure 6. Type of Work Done with Partner Organizations (n = 63)





Build Capacity

Just as it is important to build skills on the individual level, organizations and communities also need support in capacity building to help them be better equipped to address intolerance and discrimination on an organizational or community level. This includes spreading the adoption of multidisciplinary and evidence-based interventions.

ERADICATE HATE GLOBAL SUMMIT

The Eradicate Hate Global Summit is a global conference that brings together unique multidisciplinary approaches to develop and deploy effective strategies for reducing hate-fueled violence. Emerging from the 2018 massacre at the Tree of Life Synagogue in Pittsburgh, the initial conference brought together experts and leaders across the world to work towards the global eradication of hate and violent extremism. Eradicate Hate supports over two dozen working groups across multiple areas to address hate-fueled violence. The organization also manages a national network of professionals dedicated to **using public health approaches to preventing hate-fueled violence**. Public health models of violence prevention aim to **identify risk and protective factors, design and test models to address those factors, and facilitate widespread adoption of evidence-based strategies of prevention**. The Summit, as an event, plays an important role in raising awareness and facilitating widespread adoption of best practices.

PREVENTION PRACTITIONERS NETWORK

As part of the Eradicate Hate Global summit, the Prevention Practitioners Network is a national network of over 1300 interdisciplinary professionals who are doing direct service to prevent targeted violence, including violence motivated by both Islamophobia and antisemitism. Through the network, they **convene these practitioners and share promising practices, evaluation results, training, and technical assistance which helps build capacity to facilitate widespread adoption**. For example, their "Preventing Targeted Violence and Terrorism: A Guide for Practitioners" toolkit provides practitioners with an overview of the threat landscape of targeted violence and terrorism in the U.S. as well as an overview of the best practices for approaching targeted violence prevention. The toolkit provides suggestions for setting up multi-disciplinary teams, types of primary prevention, behavioral interventions, and additional resources that practitioners can utilize. This capacity building is critical for expanding awareness, demystifying violent extremism, and disseminating the best practices for working with individuals that show those risk factors.

> **Shoulder to Shoulder provides individual coaching and mentorship to those that reach out with specific requests for support. For example, they received a request from a church camp that hosts many different groups when they are not running their own camps. One of the groups that they had been hosting for twenty years was a Muslim youth group.** One day, the church camp started getting phone calls and emails that were questioning their Christianity and showing intimidation for their hosting the Muslim youth group. The camp reached out to Shoulder to Shoulder, and Shoulder to Shoulder first connected them with their denominational resources and supportive people in their area. Shoulder to Shoulder also coached the camp through how to work with a journalist to tell a story that was supportive of them continuing to be open and hospitable to all people.

POLARIZATION & EXTREMISM RESEARCH & INNOVATION LAB (PERIL) AND THE SOUTHERN POVERTY LAW CENTER (SPLC)

The Polarization & Extremism Research & Innovation Lab (PERIL), with funding from the Southern Poverty Law Center (SPLC), has created two pilot "CARE" Centers in Athens, Georgia and Detroit, Michigan. These Community, Advisory, Resource, and Education centers serve as community networking and resource centers that can act nimbly and versatilely to support communities, including by providing training and moderating structured dialogues. The centers are modeled after a 22-year-old German mobile advisory center to counter political and hate-fueled violence. In utilizing a public health prevention approach, the hope is that the **CARE centers will address community needs, serve community members, and improve well-being by building up resources and a network that can provide direct services, social support, and training to community members**. This type of community capacity building, if effective, could be replicated in other communities.

Leverage Community Leaders

Building leadership capacity is key for expanding the anti-bigotry work organizations are involved in. Many individuals come out of educational and skill-building training wanting to be more involved and to enable change in their wider community. Leadership training that happens in tandem with these other forms of knowledge and skill-building empowers individuals to create a more equitable society.

NEWGROUND

NewGround is an organization that empowers Muslims, Jews, and allies, to bridge divisions and leverage shared values to strengthen communal well-being and democracy. Their programming includes professional fellowships, a high school leadership council, a facilitator community of practice and public programming. They **have a set of values that underlie the work** that they do which include: life as sacred, respect for self-definition and difference, compassionate and courageous truth-telling and listening, curiosity over assumptions, and a commitment to navigating through conflict as a choice.

Their professional fellowship program, known as the Professional Change-Maker Program, provides leaders from Jewish and Muslim communities with the skills and relationships necessary to strengthen Jewish-Muslim relations in the U.S. and to work towards a shared agenda aimed at making changes in Los Angeles, California where the organization is based. The executive director of NewGround said, "When we actually **get people into a space where we feel respected and a capacity for grace with others**, that is what transforms the equation, then people believe that they belong, and can be curious." Within the fellowship program, participants take part in several retreats, group discussions, projects, and coaching sessions.

> **The Peacemaker's Toolkit, developed in partnership by the Multi-Faith Neighbors Network, Common Ground USA, and the Polarization & Extremism Research & Innovation Lab (PERIL), was designed for both clergy and lay leaders who want to build peace and resilience in their communities, including their churches, neighborhoods, and cities.[22] In the toolkit, they define peace as not only the absence of conflict but also the presence of justice, belonging, and fellowship,** and they offer both a theological and social movement building framework for peacemaking. The comprehensive toolkit was developed out of a pilot project with a majority Christian community in Texas, but its lessons can be used by people across faiths and contexts. The toolkit covers the foundations of peacemaking and scenarios of how to engage in it. It also contains "The Peacemaker's Handbook" which covers the need for peacemaking and the challenges to doing so by explaining key concepts including polarization, radicalization, and extremism.

COMMON GROUND USA

Common Ground USA is an initiative of the world's largest peacebuilding organization, Search for Common Ground. Drawing on their 40 years of experience working in 35 countries around the world that are or have recently experienced violent conflict, they aim to build America's resilience to extremism, polarization, and political violence. Their grassroots resilience programming aims at **preventing immediate political violence by working with local community leaders who may come to them with concerns about the risk of polarization or political violence in their community**.

For example, they have been working with a group of evangelical pastors in Texas for over three years who were concerned about issues related to

GOING IN-DEPTH: Fostering a Religious Pluralism through Campus Leadership Development

Interfaith America's higher education programming supports different constituencies within communities of higher education, including student leaders, faculty, university staff, chaplains, student affairs personnel, senior administrators, and presidents. Interfaith America supports senior administrators in higher education institutions to think about religious diversity and pluralism at a strategy level. In 2024, Interfaith America ran a conference for college and university leaders to learn how to respond to this challenging moment regarding civic and religious pluralism on campuses. Interfaith America expertise is at the intersection of religious diversity, bridging deep divides, and constructing ways to connect and cooperate across irreconcilable differences. Overall, systemic campus-wide work is what is really needed to transform higher education and institutional culture. But it is extremely complex and takes a lot of time and investment from senior leadership across the institution. Interfaith America partners with several higher education associations to do this strategy-level work with presidents and other senior administrators. As part of the report on the findings of their IDEALS longitudinal study, they make several key recommendations for how to better prepare college graduates to embrace interfaith cooperation and be successful in leading in their religiously diverse workplaces and communities after graduation.[23] Some of their recommendations surround institutional investments, which include the following:xplaining key concepts including polarization, radicalization, and extremism.

- Send the message that one's institution values all religious and worldview identities,
- Focus on teaching positive regard for all
- Expand religious, spiritual, and interfaith diversity policies,
- Make interfaith experiences mandatory for all students, and
- Expand interfaith programming

Making institutional changes, whether in a university or workplace, through both policy and practices helps change social norms around inclusivity and respect within those institutions.

increased reception to conspiracy theories, rising polarization, vitriol toward other political, religious, and minority groups, and the potential mobilization toward violence. Common Ground USA equipped those pastors to carry out peacebuilding in their own communities, drawing from their international experience and evidence of what works. Pastors leveraged their credibility and connections to make impact across the community by recruiting school officials, who in turn worked to institutionalize peacebuilding principles into classrooms and school counselors' offices.

Work in the anti-hate field is often read as liberal, which limits its efficacy with people across political parties. As Common Ground USA program manager, Maxine Rich, said, "It's really important for communities to feel themselves seen, particularly around these harder conversations, to feel themselves seen in the leadership of who's leading the conversation is the most important thing. As we know, the messenger is more important than the message." Common Ground USA's approach **equips people who can be trusted by others in the community who may otherwise be resistant to hearing the message of this work from perceived outsiders**. These "inside mediators" are people within their own community that already have relationships and influence on people. These are people that are within those spaces already, who may have a different way of thinking, who aren't fully on board with everything that is happening with regard to the intolerance they're witnessing, but they still deeply believe in the values and culture within their community.

Develop Safer Online Spaces

Building safer online communities is just as important as improving in-person communities for addressing religious intolerance and related issues. Viewing extremist websites and engaging with others on such forums is a critical component to radicalization. While not a very common strategy among the organizations we surveyed or interviewed, this is an important field for ongoing work to curb antisemitism, Islamophobia, and polarization. It is also a constant concern for most organizations working in this field, even if their programming does not directly address bigotry in this space.[24]

THE MEDIA MANIPULATION CASEBOOK

The Media Manipulation Casebook, developed as part of the Technology and Social Change Project (TaSC) at Harvard University, offers a toolkit for civil society organizations to combat online misinformation and hate speech.[25] This toolkit outlines six strategies that organizations can employ:

1. understand social networks as interconnected communities where participants can reinforce group norms, flag harmful posts, or extend support to members spreading misinformation out of fear;
2. refute disinformation with a factual statement, followed by an explanation of the misinformation, and another factual statement to conclude, known as a "truth sandwich;"
3. anticipate potential disinformation based on current events and prepare materials to counteract it, known as "pre-bunking;"
4. adopt various approaches to reacting to and addressing disinformation, depending on its prevalence and whether it has penetrated mainstream media, known as "distributed debunking;"
5. localize the context of the disinformation by understanding how it affects the local community; and
6. combat the environment of outrage, fear, and anger that allows misinformation to flourish, by using humorous fact-checks that can spread rapidly, or "humor over rumor."

SCREEN HATE CAMPAIGN

The national-level SCREEN Hate Campaign, a collaboration between the McCain Institute, Moonshot, and Ketchum hosted at the Center for Prevention Programs and Partnerships (CP3) at the Department of Homeland Security (DHS), **used targeted advertising on YouTube and other social media platforms to reach people who are searching the internet for concerning content related to violence and hateful activity**. The campaign offered resources and tools for parents and other concerned adults to help teens and young people who may encounter online messages related to hateful and violent ideologies.

The campaign messaging is broken down into four steps starting with "Prepare," which offers education on the technology platforms young people are using and how hate and violent extremist groups use these different platforms. The next step, "Talk," offers tips for starting conversations with young people about their online activities, digital literacy, cyberbullying, mental health, and hate online. "Prevent" is the next step, which offers information about youth risk factors, warning signs that a youth has been influenced by hate and extremism, building resilience, when to seek help, and a curated list of resources. The final step, "Seek Help," offers a directory of mental and behavioral health practitioners that works specifically with addressing hate-based violence. According to their advertisement metrics, the campaign successfully had over 1.7 million impressions, with over 5,000 users visiting the SCREEN Hate website from their online campaign.[26]

POLARIZATION & EXTREMISM RESEARCH & INNOVATION LAB

The Polarization & Extremism Research & Innovation Lab (PERIL) is an applied research lab operating out of the School of Public Affairs at American University. PERIL takes a public health approach to preventing violent extremism. According to Brian Hughes, director of PERIL, this means trying to understand "the conditions that will create communities where everyone feels as if they belong, everyone feels as if

they have a stake in the future, where difference doesn't provoke fear and loathing and fanaticism but provokes curiosity and a desire for better mutual understanding."

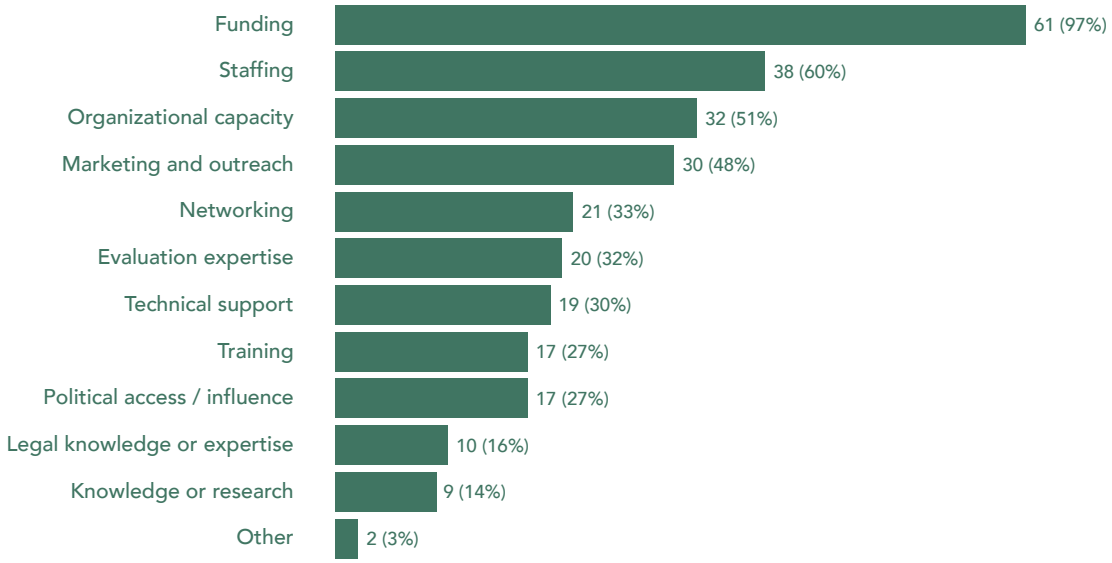
One aspect of PERIL's work focuses on **creating scalable interventions that reach the largest possible audience through channels like social media**. Their approach is referred to as "attitudinal inoculation" or "pre-bunking." It **combines media literacy and counterpropaganda that, together, give people greater ability to recognize and resist attempts to manipulate them for the purposes of sowing division and encouraging hate**. As Brian Hughes explains, "the basic idea is that when you educate an audience about the methods that bad actors use to manipulate people's emotions and instincts, to get them to hate, or to behave in ways that aren't in their best interests, when you can educate people about that before they encounter that propaganda, they have a greater ability to recognize it and resist it."

Brian Hughes notes that although contemporary antisemitism draws on old tropes and narratives, it is constantly reworked in ways that many people may not recognize as antisemitic rhetoric. When PERIL identifies an emerging antisemitic narrative, they design attitudinal inoculation videos to educate people about the manipulative strategies being used. And, as he explains, "inoculation works best the earlier you do it." Importantly, the effects of pre-bunking tend to fade over time. It's critical, therefore, that **people continue to receive materials that inoculate them against propaganda**. One of PERIL's aims is to share this expertise. To this end, PERIL has received funding from the Department of Homeland Security to offer free consulting to organizations interested in attitudinal inoculation. They also aim to make nearly all of their resources freely available.

Data Insight No. 6: **Organizational Challenges and Opportunities**

When asked the type of support that organizations most need, the overwhelming majority of survey respondents answered that they need more funding (97%) (Figure 7). Other needs included more staff (60%), organizational capacity (51%), and marketing and outreach (48%).

Figure 7. Type of Support Most Needed by Organizations (n = 63)



Foster Civic Engagement

Fostering civic engagement is an approach to countering religious intolerance that can take place locally, state-wide, or at the national level. Organizations that promote civic engagement do so in a number of ways, for example, by **partnering with elected officials, building faith-based coalitions to advocate for local issues such as housing justice or to support refugees, and engaging in policy advocacy. Overall, these approaches encourage and support people to engage in their communities and can build a greater sense of belonging by working together and across differences.**

Work on Superordinate Goals

Equal contact between communities reduces intolerance, but this contact does not necessarily have to relate to the identity of the groups involved. Working together on a common goal unrelated to one's identities (e.g. sports or a broader political campaign) promotes collaboration and equal contact, deepening relationships without a focus on religious literacy or formal education.[27] Organizations that take this approach to intolerance focus on activities and programming that have little if anything to do with religion, instead focusing on shared interests or common goals.

GREATER INDIANAPOLIS MULTIFAITH ALLIANCE

The executive director of Greater Indianapolis Multifaith Alliance (GIMA), Rabbi Aaron Spiegel, uses the term "sacred friendship" to describe the relationship between people who may not share the same beliefs but whose friendship encompasses their differences and disagreements. In other words, "we love each other because of our differences, not in spite of them" and "it's really hard to demonize somebody that you call a friend." A friend is somebody that you value as another human being. GIMA helps build sacred friendships through **bringing people together to engage in advocacy**. GIMA organizes members of the faith community to work with political leaders to change housing policies and reduce evictions. Focusing on evictions allows GIMA to make connections with people who are not as interested in interfaith work.

GIMA is intentional about including faith groups that are often excluded from interfaith conversations such as Black churches and evangelical communities. These groups are often expected to give up or minimize their beliefs if they want to engage in social justice work as an expression of their faith community. By **encouraging friendship and engagement over agreement**, GIMA brings together groups that are often siloed from one another. One way to preserve friendship and engagement is to **direct anger that arises from different beliefs at the social justice issue rather than the individual**. Aaron points out that it is better to **build these kinds of relationships in small groups working towards a common goal** such as housing. In practice, this means a monthly sacred friends conversation between six to ten people from across the religious spectrum. The aim is both to foster friendship and support advocacy work, such as volunteering as eviction court watchers or helping to lobby the judiciary of Indianapolis on housing issues.

MULTI-FAITH NEIGHBORS NETWORK

Multi-Faith Neighbors Network (MFNN), an organization founded by a Pastor, Imam, and Rabbi, brings together faith leaders through grassroots movements and civic engagement. The organization's core mission is to **help people build relationships, engage in community projects, and advocate for religious freedom for all**. Their community projects are varied and depend on the context and the needs of the community. For example, in one of their projects, they helped organize a community vegetable garden at a Church in Houston. Through this multi-faith partnership, they

then invited Christians, Muslim, and Jewish partners to collaborate on the gardening project. Together, they harvested the vegetables and donated them to an organization that feeds marginalized communities in the area. In another project, they supported Afghan refugees through a toiletry box drive. Mosques in the network's partner cities served as collection points, while participating synagogues and churches helped bring materials and packed boxes to those collection sites. They have also started organizing multifaith women's cohorts since women are not always in positions of leadership in faith communities. MFNN **understands that faith leaders are important role models that can model respect across differences to their congregations and trusted authorities that can provide information and perspectives that counter antisemitism and Islamophobia, as well as other forms of bigotry, in their communities**.

GOING IN-DEPTH: Acknowledging the Challenges to Funding

Funding problems are endemic to organizations working in this field, as they are in many non-profit spaces. Convincing funders to support work addressing religious intolerance in particular, however, is uniquely difficult because the field is at the intersection of two broad fields in non-profit work, religious organizations and democratic engagement, which each have a more clearly defined constituency. To funders looking for religious organizations, interfaith organizations may not be religious enough, while to funders who are seeking to fund civil society, interfaith work may have too strong an affiliation with religion. Funders that want to support religious organizations may turn to more traditionally defined congregations, while funders that want to support social justice may instead turn to anti-racism projects or ones supporting the LGBTQ+ community.

Furthermore, the impact of work in religious intolerance is notoriously difficult and expensive to measure, since much of it focuses on outcomes like long-term attitudinal and behavior change, counter-factual cases (e.g. the radicalization of youth), or broad-based cultural and political impact. Funders may turn to other fields that have more clearly defined and measurable outcomes. These funding challenges impede the work of single organizations, and they can also impede collaborative work with other organizations because they compete over ownership of the activities.

Fundraising for organizations supporting Muslim communities in the United States is a particularly serious challenge. The former executive director of the **Institute for Social Policy and Understanding (ISPU)**, Meira Neggaz, explained that the funding challenges associated with this work were part of her decision to transition out of the role. As she said,

> "I've been working for 30 years in nonprofits across sectors, and I have never encountered this level of difficulty raising money. It's been the bane of my existence throughout my ten years at the helm. And I have tried everything, like everything.

... And I have a proven track record prior to coming here, raising money ... It's not like I haven't done this before. I know what it was like then. And I know what it's like now."

While their research is utilized by everyone from journalists to policymakers to community leaders, academics, religious leaders and more, the ISPU has struggled to gather enough funding to conduct its yearly survey of American faith groups, including Muslims, forcing it to postpone this work.

PERIL's Brian Hughes also pointed to the challenge of funding research and interventions directed at Islamophobia. As he explained, "we've never specifically addressed Islamophobia because we haven't been able to get a funder excited about it yet. We're trying, we've been trying." As a result, PERIL incorporates the specific problem of Islamophobia into broader anti-bias projects such as producing guides that help people recognize and intervene in the social conditions that give rise to bias and hate in its many forms.

Encourage Democratic and Civic Engagement

Civic engagement improves the health and resilience of societies. When communities can engage with leaders and decision-makers to advocate for their community, community needs are heard, and trust and accountability are built. Furthermore, hate-fueled violence and extremism often stems from internalized feelings of disempowerment, anger, and frustration towards wider society. These feelings can be effectively countered through democratic political participation at various levels including civil society organizations, workplace democracy, public forums for open debate, and voter turnout campaigns.[28] Creating public forums for debate, for example, can allow for a thoughtful response to misinformation, and collectively improving social conditions can improve individual security and personal satisfaction.[29]

WISCONSIN FAITH VOICES FOR JUSTICE

Wisconsin Faith Voices for Justice is a nonpartisan, interfaith education advocacy organization that works statewide, through clergy, congregations, and individuals of all faiths and of no faith for a wide social and economic justice agenda. Their work includes advocacy on behalf of workers' rights, immigration justice, LGBTQ rights, antiracism, voting rights, health equity, affordable housing, and building bridges among faith traditions. They work on these issues through coalitions, volunteering to provide direct support, and lobbying and educating legislators. Additionally, they conduct a three-session advocacy workshop for faith congregations. The sessions cover the 501C3 "Do's and Don'ts" around advocacy work, how to communicate effectively, for example through a letter to the editor or an op-ed, and strategies for lobbying and educating legislators. This type of capacity building can **empower faith communities to know how they can become civically engaged**.

REVIVING THE ISLAMIC SISTERHOOD FOR EMPOWERMENT (RISE)

Reviving the Islamic Sisterhood for Empowerment (RISE) is an organization that aims to amplify the voice and power of Muslim women in Minnesota and challenge the narrative that Muslim women are oppressed. They **center and support Muslim women in different capacities through storytelling initiatives, civic engagement, policy advocacy, and leadership development**. Narratives that Muslim women are oppressed are both motivated by and contribute to Islamophobia, xenophobia, and misogyny. Working to change those harmful and false narratives helps to counter these forms of bigotry. One of the ways that RISE challenges these narratives is by **showcasing stories of Muslim women in their community, including their interests, experiences, and professions, in a positive light**.

Part of RISE's development came out of a recognition that Muslim women are not well-represented

in politics and many other positions of social power. RISE educates women about the different ways that they can be civically engaged and connects them with opportunities to do so. They **host accountability roundtables with elected officials which gives space for Muslim women to connect with and learn more about what their elected officials are doing and can do for them, as well as voicing what matters most to them**. RISE has been involved in policy advocacy that reflects the needs of their community and the issues they care about, including advocating for **improved bias and discrimination data reporting and support for victims of hate**. For example, RISE worked in partnership with Jewish Community Action to assemble Muslims who have experienced incidents of hate in Minnesota, which influenced the passage of bill SF 2909 to improve bias and discrimination data gathering and reporting and improve support to communities after they have experienced an act of hate.

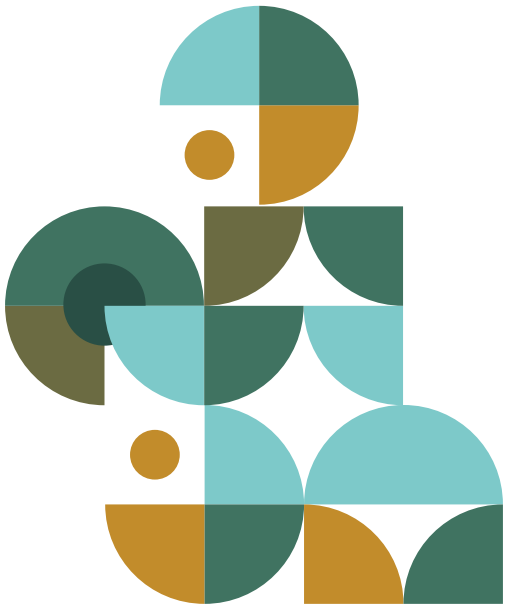
AMERICA INDIVISIBLE

America Indivisible seeks to **promote a more inclusive nation by encouraging the Muslim community to develop relationships with elected leaders and officials, particularly at the state and local levels**. Relationships at this local level, they argue, are the most important for ensuring that communities receive government services including security, protection, and anti-discrimination programming. They are also good spaces for voicing concerns about policing abuses or discrimination in government services. Before the COVID-19 pandemic, America Indivisible conducted community roundtables to **provide civic engagement training and connect local Muslim communities to their local elected officials**. These roundtables provided officials the opportunity to hear directly from their Muslim constituents while also building a relationship that could extend beyond that program, including during times of crises.

Today, America Indivisible runs the Public Leaders for Inclusion Council, which is a leadership development program focused on **equipping state and local officials with the knowledge and skills to challenge anti-Muslim and other forms of hate while also fostering inclusion and social resilience in their communities**. The program provides an introduction to Islamophobia, trains officials on how to identify and understand it, and provides tools that can be used to address it in the various forms they may encounter. The organization is also working to **increase the participation of Muslim Americans in government positions** by, for example, partnering with the Muslim Bar Association to develop a council that advises and advocates for qualified Muslim American candidates to serve in judicial offices.

SAN DIEGO DISTRICT ATTORNEY'S OFFICE

Establishing relationships that are transparent and reciprocal can bolster trust between communities at risk and government and law enforcement agencies, allowing for information sharing and preventative measures. The San Diego District Attorney's Office, in collaboration with the United States Attorney's Office, organized trainings for houses of worship on responding to active shooters, led by the FBI. The workshop included discussions of safety practices, training in emergency procedures including how to tie a tourniquet, and sharing resources and grants available for houses of worship to develop security measures. In explaining the training, Deputy District Attorney Abigail Dillon said, "I think it's important now, especially now, that we don't wait for an emergency to happen, and instead try to have our houses of worship prepared before something escalates to that point."



Data Insight No. 7: Organizational Influence

Partnerships are crucial for many organizations addressing religious intolerance. Organizations like the Anti-Defamation League have resources and capacities that they can use to support others in the field. Unsurprisingly, then, our survey respondents were most likely to mention large organizations like the ADL (22%) and CAIR (10%) when asked who they partner with (Table 1).

Table 1: Top 5 Organizations Mentioned When Asked Who They Partner With (n = 49)

ORGANIZATION	PERCENTAGE	FREQUENCY
ADL (Anti-Defamation League)	22%	11
Jewish Federation (various locations)	12%	6
CAIR (Council on American-Islamic Relations)	10%	5
Holocaust Museum (various locations)	8%	4
ACLU (American Civil Liberties Union)	8%	4

Similarly, large organizations tend to have the most influence (Table 2). According to survey respondents, the ADL (31%) is the most influential organization in addition to being the most common partner.

Table 2: Top 5 Organizations Mentioned When Asked Who Has the Most Influence (n = 42)

ORGANIZATION	PERCENTAGE	FREQUENCY
ADL (Anti-Defamation League)	31%	13
ACLU (American Civil Liberties Union)	17%	7
NAACP (National Association for the Advancement of Colored People	17%	7
SPLC (Southern Poverty Law Center)	12%	5
Jewish Federation (various locations)	7%	3

Community Approaches within the Ecosystem

Building up and strengthening communities to respond to hate and biases like antisemitism and Islamophobia often necessitates bringing people together across differences and equipping them with the skills to work together and address intolerance. Interfaith and multifaith approaches are both important to doing this work. Bringing people together across differences requires education that may change beliefs, but it also requires actions that can change or prevent behaviors. Civic engagement and political action within a community that is intentional about building bridges can prevent or reduce harmful behaviors by channeling action towards strengthening the community through democratic processes. Within the ecosystem of approaches, the community level tends to bridge both the individual level – through education and personal transformation – and the structural level – through working collectively toward larger, social ends.

Cited Strategies and Practices: Community Level

Equip Communities to Prevent and Respond to Hate

Create Networks and Form Coalitions of Community Organizations

- Meet regularly with network members to exchange resources and discuss challenges
- Provide resources including dialogue guides and educational materials
- Use networks to mobilize big groups of people to address bias

Build Capacity

- Identify risk and protective factors, design and test models to address those factors
- Create guides and materials that others can use, and conduct trainings and workshops
- Provide individual coaching and mentorship
- Collect resources and build a network that can provide direct services, social support, and training to community members

Leverage Community Leaders

- Get people into a space where they feel respected and a capacity for grace with others
- Prevent immediate political violence by working with local community leaders
- Equip people who can be trusted by communities that may otherwise be resistant

Develop Safer Online Spaces

- Use targeted advertising to reach people searching the internet for concerning content
- Create scalable interventions that reach the largest possible audience through social media
- Use media literacy and counterpropaganda to train people to recognize manipulation
- Repeatedly disseminate materials that inoculate people against propaganda
- Refute disinformation using a "truth sandwich" approach: a factual statement, followed by an explanation of the misinformation, and concluding with another factual statement
- Anticipate potential disinformation based on current events and prepare a counter-narrative
- Understand how misinformation affects local communities
- Use humor to combat the environment of outrage, fear, and anger that allows misinformation to flourish

Foster Civic Engagement

Work on Superordinate Goals

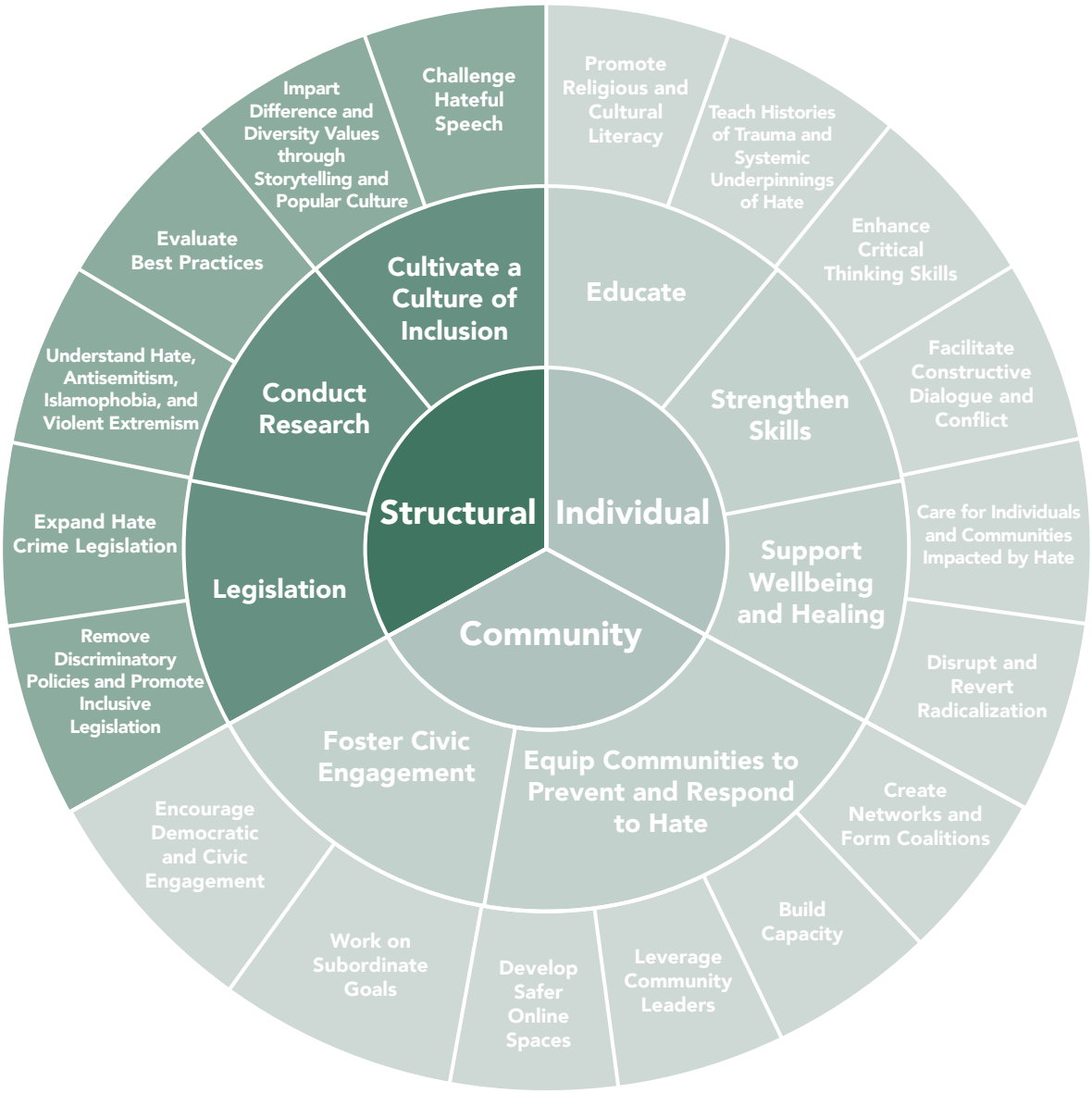
- Encourage friendship and engagement over agreement
- Direct anger at the social justice issue rather than the individual
- Build relationships in small groups working towards a common goal
- Understand faith leaders as important role models that can model respect

Encourage Democratic and Civic Engagement

- Empower faith communities to know how they can become civically engaged
- Center and support excluded voices through storytelling initiatives, civic engagement, policy advocacy, and leadership development
- Host accountability roundtables with elected officials
- Advocate for improved data reporting
- Develop relationships with elected leaders and officials, particularly at the state and local levels
- Provide civic engagement training and connect local communities to their local elected officials
- Equip state and local officials to challenge hate while fostering inclusion and resilience
- Increase the participation of excluded populations in government positions
- Establish transparent and reciprocal relationships with government and law enforcement

STRUCTURAL AND INSTITUTIONAL APPROACHES

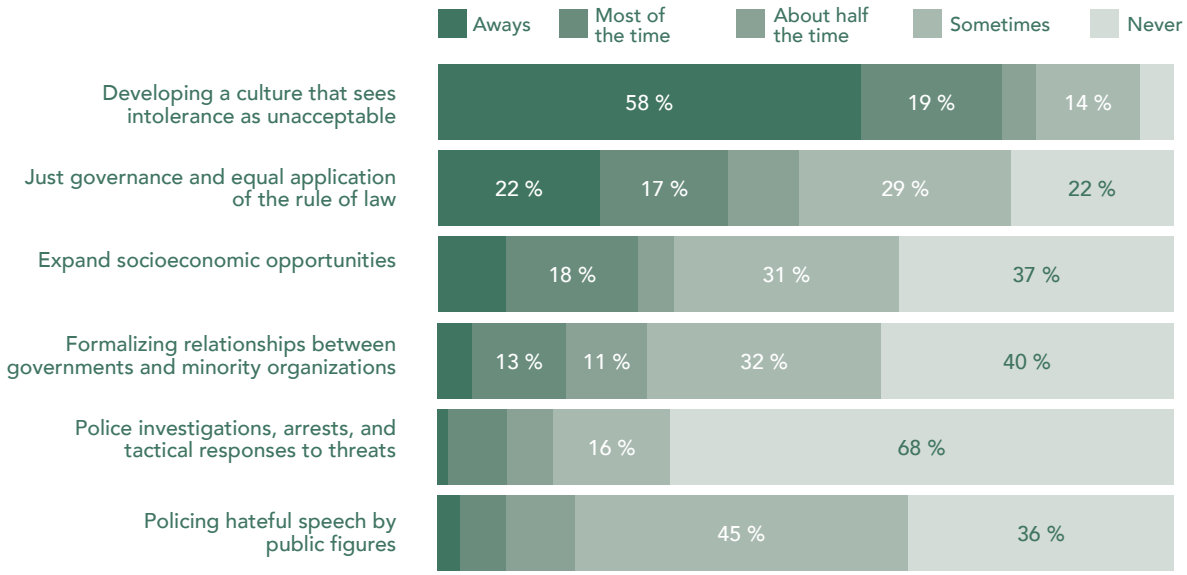
Organizations operating at the structural level aim to achieve enduring change related to antisemitism and Islamophobia by influencing policies and broad-level change. Instead of focusing on directly modifying individual attitudes, beliefs, or behaviors, or fostering a sense of belonging within community or developing networks of local organizations, they target changes at the policy or cultural level. Their approaches include ensuring just governance and inclusive legislation, developing research that can motivate institutional change, evaluating the impact of interventions, and cultivating a mass culture that sees intolerance as unacceptable.



Data Insight No. 8: **Common Best Practices at the Structural Level**

Structural approaches were taken by 65% of the organizations that answered the landscape survey. The most common structural strategy for these organizations was to develop a culture that sees intolerance as unacceptable (Figure 8). Out of the 65 organizations that answered these questions, 76% do this Always (58%) or Most of the time (18%). The next most common strategy was ensuring just governance and the equal application of the rule of law. Out of the 65 organizations, 39% take this approach Always (22%) or Most of the time (17%). The least common strategy is the policing of hateful speech by public figures. Only 9% of organizations take this approach either Always (3%) or Most of the time (6%).

Figure 8. Common Best Practices at the Structural Level (n = 64)



Legislate

Inclusive institutional policies and legislation can encourage a culture that respects and appreciates religious and cultural diversity, whereas discriminatory and unjust policies can embolden intolerance and prejudice in both communities and organizations. **Many organizations work to lobby against discriminatory policies and legislation and in favor of inclusive policies in both organizations and local, state, and federal government.**

Remove Discriminatory Policies and Promote Inclusive Legislation

Islamophobia and antisemitism are perpetuated through legislation that discriminates against freedom of religion and religious practice, as well as legislation that perpetuates fear and marginalization. This includes, for example, the Patriot Act, the Countering Violent Extremism Program, Executive Order 13769 (which banned individuals from several Muslim majority countries from entering the U.S.), and so-called "anti-Sharia" legislation. It also includes H.R. 6408, recently approved by the House of Representatives, which would give the Treasury Department the ability to terminate the tax-exempt status of organizations that support terrorism.[30] Civil rights organizations including the American Civil Liberties Union (ACLU) have warned that H.R. 6408 could be used to shutter Muslim organizations around the country, bypassing due process.[31] Challenging these discriminatory policies, and promoting inclusive legislation, is a strategy adopted by several of the larger organizations in this field, including the Council on American-Islamic Relations (CAIR) and the Southern Poverty Law Center (SPLC), and can also be an effective strategy at the local level through leveraging coalitions that can pressure lawmakers.

AMERICAN CIVIL LIBERTIES UNION (ACLU)

The American Civil Liberties Union ACLU works to ensure religious liberty, as guaranteed in the First Amendment. Through litigation, advocacy, and public education, they **make sure that laws and practices from the government do not interfere with the freedom to exercise religion nor do governmental laws or practices promote religion**. They also work to protect students' religious freedom in public schools and fight against discrimination towards others based on religious beliefs. For example, the ACLU has worked to address instances where religion is being used to discriminate against women and members of the LGBTQ+ community.

COUNCIL ON AMERICAN-ISLAMIC RELATIONS (CAIR)

The Council on American-Islamic Relations (CAIR) is the largest Muslim civil rights and advocacy organization in the United States. The organization is involved in many activities including media relations, lobbying, education, and advocacy. The goal of the organization is to represent Muslim voices in the public arena and to empower American Muslims to participate in political and social activism. CAIR's judicial work seeks to change anti-Muslim and Islamophobic laws by challenging them in court. Between 2010 and 2016, for example, 194 bills were introduced across 13 states to criminalize the inclusion of Islamic law into American legislation. The "American laws for American courts" or "anti-Sharia legislation," as they were known, drew on false fears based on Islamophobic tropes of a Muslim influence campaign in the United States. Out of the 194 bills drafted, 18 were ultimately signed into law in 12 different states. In response, the national CAIR office **developed a suite of options for a legal framework that could be used to challenge these laws in different states**. Local CAIR offices in these states then developed local legal strategies based on this suite of approaches and **challenged the discriminatory laws in court**.

U.S. FEDERAL STRATEGY TO COUNTER ANTISEMITISM AND ISLAMOPHOBIA

On a national level, the Biden-Harris administration has made an interagency effort to **increase and better coordinate efforts to counter antisemitism, Islamophobia, and other forms of discrimination and bias in the US**. In May 2023, the Biden-Harris administration developed the first U.S. National Strategy to Counter Antisemitism which outlines over 100 actions to be implemented

across various government agencies.[33] The National Strategy outlines the history of antisemitism, explains the recent rise in antisemitism in the U.S., and illustrates how antisemitism, like other forms of hate, is a threat to all Americans. The strategic approach consists of four pillars:

- "Increase awareness and understanding of antisemitism, including its threat to America, and broaden appreciation of Jewish American heritage
- Improve safety and security for Jewish communities
- Reverse the normalization of antisemitism and counter antisemitic discrimination
- Build cross-community solidarity and collective action to counter hate"

The National Strategy calls on Congress, state and local governments and leaders, and the whole-of-society, which includes employers and businesses, the media, sports associations, influencers, research and academic institutions, faith leaders, and civil society organizations to work towards implementing these pillars and their detailed goals.

Similarly, the Biden-Harris Administration announced in November 2023 that they would develop a U.S. National Strategy to Counter Islamophobia and Related Forms of Bias and Discrimination which includes hate against Arab, Sikh, and South Asian Americans. The details of the strategy have not yet been released publicly, but work has been done to develop this strategy since 2021 through listening sessions and input from the communities impacted by Islamophobia and related forms of bias and discrimination.

CENTER FOR AMERICAN PROGRESS AND THE McCAIN INSTITUTE

In 2021, the Center for American Progress and the McCain Institute released a policy blueprint for preventing violent white supremacy.[34] In developing the policy blueprint, the teams engaged with various experts, community members, and advocacy groups and conducted a review of research, reporting, and legislation. The policy blueprint provides a history of white supremacist violence, background on current white supremacist movements in the U.S., and the tactics of white supremacists. The blueprint outlines five broad categories of policy recommendations for legislative and federal-level action that would complement state, local, and grassroots efforts. The five categories include: **(1) Leverage executive branch actions and authorities; (2) Improve data collection, research, and reporting; (3) Protect communities and prosecute crimes; (4) Counter recruiting and infiltration in military, veteran, and law enforcement communities; (5) Employ financial and technological tools and authorities**.[35] Within each category, the blueprint outlines evidence-based recommendations. The report acknowledges that there is not a simple solution to addressing white supremacist violence in the U.S., but it offers a holistic and comprehensive set of policy recommendations.

WHITE HOUSE OFFICE OF FAITH-BASED AND NEIGHBORHOOD PARTNERSHIPS (OFBNP)

On a national-level, the White House Office of Faith-Based and Neighborhood Partnerships (OFBNP) aims to promote partnerships with faith-based and secular organizations to better serve people in need. Key to the OFBNP's work is safeguarding the right to practice faith without fear, which they are doing by **developing policies, educating about religious differences and discrimination, and funding programs to support safety and security of places of worship**. The office is led by Melissa Rogers and oversees nine centers at various agencies, such as the Department of Education and the Department of Commerce, across the government. Each of these agencies work in different contexts and with different stakeholders typically working both on policy and outreach to engage with and support faith-based and community organizations. The Partnerships Office has several objectives, including combating systemic racism, increasing opportunity for historically disadvantaged communities, strengthening pluralism, and protecting the right to practice faith. For example, the Department of Commerce Office of Faith-Based and Neighborhood Partnerships is working to support the development of better Halal and Kosher food infrastructure to better serve Muslim and Jewish Americans. Finally, the OFBNP developed the "Allied Against Hate: A Toolkit for Faith Communities" resource to offer strategies and approaches for faith communities to build relationships, prevent incidents of hate, and respond to acts of hate.[36]

Expand Hate Crime Legislation

Hate crimes are any crime that is deemed to be perpetrated due to a bias based on a person's gender, sexual orientation, religion, race, or ethnicity, or national origin, or their presumed association with any of those characteristics. In the context of antisemitism and Islamophobia, hate crime victims are identified by the perpetrator due to their religion. According to Deputy District Attorney Abigail Dillon of the San Diego District Attorney's office, these crimes tend to be either property damage such as vandalism of a Mosque or Synagogue, or actual violence against another person because of their faith. Persons that physically display their faith by wearing a hijab or a yarmulke, she argued, therefore tend to be targeted most often for these crimes. Laws defining hate crimes and the government's responsibility in response are fundamentally important to curbing antisemitism and Islamophobia.

U.S. ATTORNEY'S OFFICE FOR THE SOUTHERN DISTRICT OF CALIFORNIA

The U.S. Attorney's Office for the Southern District of California processes the results from hate crime investigations conducted by Police Departments within their jurisdiction. Their role is to determine whether there is enough evidence to file charges of a hate crime based on whether relevant elements of the crime can be proven beyond reasonable doubt, and to then prosecute those cases. While their role is not to advocate on behalf of inclusive definitions of hate crimes, Alicia Williams, the Hate Crimes Coordinator at the U.S. Attorney's Office for the Southern District of California, explained that by **recognizing crimes as hate crimes and prosecuting them as such**, the law enforcement institutions of the United States are collectively contributing to the denormalization of that behavior. As she explained, "When the perpetrator commits these crimes, they're trying to send a message. When we are prosecuting these crimes, we are sending a message back that it won't be tolerated." The prosecution of a hate crime itself is a message to the victim and to the broader community about the values and priorities of the United States.

MUSLIM-JEWISH ADVISORY COUNCIL

Leveraging leaders who are a part of the Muslim and Jewish communities is a strategy for impacting policy. The Muslim-Jewish Advisory Council is a civil society advocacy and action coalition. It **brings together business, policy, and religious leaders from the American Muslim and American Jewish communities to address shared policy issues**. They are bipartisan and multisector, allowing them to bring together diverse perspectives and approaches. Much of their work focuses on addressing hate crimes and freedom of religion by advocating for their communities and advising leaders across sectors to support this work. They were successful at getting two pieces of hate crimes legislation passed, and they also engage with US government officials around improving the safety and protection of both communities. This includes meetings with the FBI, the Department of Homeland Security, and the Department of Transport. Finally, they also advise and collaborate with other government agencies to improve the experience of American Muslims and Jews in schools and other sectors and are working with corporations and organizations to develop strategies that will empower their diverse constituencies to express their values.

JEWISH COMMUNITY ACTION (JCA)

Jewish Community Action (JCA) was founded in 1995 based on the founders' effort to combat antisemitism during the farm crisis in Minnesota.[37] As the organizer of JCA's Combating Hate program explained, "it's easy to go and push antisemitic narratives when people are losing their homes." This experience of working with farmers led JCA to focus on structural and policy outcomes, such as housing justice, decriminalization of poverty, and expanding anti-hate legislation. Through this structural approach, JCA helps people in the Jewish community organize with people outside of the Jewish community to **lobby local governments to enact policy changes** through programs like the Combating Hate Coalition. One strategy that JCA employs is to support legislation to make it easier to report hate crimes and incidences without increasing penalties, which do not deter hate crimes. This included **creating standards for the State Department of Human Rights to put**

together a civil rights trends report to track civil rights violations in addition to hate crimes. With more accurate data, the Combating Hate Coalition is better able to make demands for investments in the community since policy makers often require data to support legislation.

GOING IN-DEPTH: Opportunities to Change the Funding Landscape

Organizations work creatively to address the challenges with funding and are seeking new ways to work together to finance their important work.

TRY PARTICIPATORY GRANTMAKING

Jewish Liberation Fund is a community foundation raising money and distributing it through a process of participatory grantmaking, as well as organizing philanthropy and donors to support progressive Jewish movements for safety, justice, liberation, and equity. Participatory grantmaking is a way to shift from the traditional philanthropy model, a model where the decisionmakers tend to be people with money but not necessarily people who have deep and grounded experience. In doing so, they empower people with lived experience to make decisions and participate in the granting experience. They also run political education programs, which include webinars and other programming events, many of which are aimed at helping people understand the relationship between money, power, philanthropy, social justice, work, and Jewish community and identity. They work with funders, both grassroots donors and major institutional donors, to help them shift their own philanthropic behaviors and practices to be in alignment with movements. They also have a leadership development program for Jewish professionals in philanthropy to equip them with a set of best practices, political education related to philanthropy, and other tools to help move change initiatives forward.

ESTABLISH UNIVERSITY PARTNERSHIPS

Brian Hughes at PERIL suggests that non-academic organizations engaged in research or interventions to address bias or hate should consider partnering with a university. A university may have funding to support their work and can provide institutional review board (IRB) approval, which can ensure that they are engaged in ethical practices and provide legal protection. As he explained, "I think that something that a lot of private organizations or NGOs don't realize, is that there are centers, within most schools, at

most universities that focus on a given topic. A lot of times they have funding, or if not, you can help to provide some funding, or they can help you to get a grant for funding to do something that's of mutual interest. ... [S]tart there, you know, inquire there and see what kind of partnerships you can get, because you end up actually saving time and money, because you have people who are trained in rigorous methodology, who can see to it that you actually know if your money is being spent wisely."

SEEK LOCAL GOVERNMENT FUNDING

Jewish Community Action (JCA) has become more reliant on grants and contracts over the past few decades, but also receives funding from several hundred donating members. However, they've also taken creative approaches to secure public funding to support the work of JCA and their organizational partners. For example, they pushed Hennepin County, Minnesota to invest COVID funds into community organizations. The county awarded eight contracts worth $100,000 each to local organizations, including JCA, to collect data on hate and bias crimes and to do education in schools and other public places. As JCA explained, it can be easier to get a local government to invest in sub-contracting work that addresses hate and bias rather than hiring new staff. This may be particularly true of some county governments like Hennepin County, particularly when there are funding sources that do not come directly from the tax base. To demand funds, JCA organized its coalition of partners to send emails, make phone calls, and speak in person. Having a well-developed coalition meant that they could mobilize large numbers of people on short notice. It is important, JCA shows, to have a diversity of funding sources whenever possible.

Conduct Research and Evaluation

Research on Islamophobia and antisemitism is necessary for understanding and assessing the frequency and the nature of how these forms of hate are showing up in communities and across the country. Research and evaluation can also inform and provide direction for the development and implementation of evidence-based interventions for **countering religious intolerance, extremism, and polarization. Increasing the adoption of evidence-based interventions and expanding robust evaluation of programming may increase funding to organizations that could make important headway in countering religious intolerance.**

Understand Hate, Antisemitism, Islamophobia, and Violent Extremism

Conducting research on the causes, prevalence, and impacts of antisemitism and Islamophobia are a key part of addressing religious intolerance and related bigotries. Organizations work to capture accurate data on incidents of religious intolerance, hate-motivated violence, and the impacts of intolerance. This evidence can be used to inform policymakers, community leaders, and other stakeholders to inform policy, safeguards against and responses to violence and hate, and anti-hate interventions.

INSTITUTE FOR SOCIAL POLICY AND UNDERSTANDING (ISPU)

The Institute for Social Policy and Understanding (ISPU) is a nonpartisan research organization that conducts original research to better understand the experiences, beliefs, challenges, and opinions of American Muslims. Their research is used widely to better understand contemporary issues related to Muslims in the United States, including Islamophobia. Their work involves **conducting research, disseminating the findings through public education campaigns, and working directly with journalists, policymakers, community leaders, and other stakeholders to encourage well-informed decision-making and dialogue**. From 2016 to 2022 their work included an annual nationally representative survey, the American Muslim Poll, which sought to better understand the landscape of American Muslims demographically, and their beliefs and experiences. The survey included an "Islamophobia Index," developed alongside Georgetown University's Bridge Initiative, which measures the level of public endorsement of five negative stereotypes associated with Muslims. The organization has recently expanded their research on Islamophobia to examine the racial diversity of Muslims in the United States and the similarities and differences in how they experience Islamophobia.

CENTER FOR ANTISEMITISM RESEARCH (CAR) AT THE ANTI-DEFAMATION LEAGUE (ADL)

The Center for Antisemitism Research (CAR) at the Anti-Defamation League (ADL) conducts applied research to identify best practices for combating antisemitism. Its goals are to diagnose the causes of antisemitism and then apply those insights into the development and support of practical efforts on the ground. **They conduct large-scale research projects to understand the key predictive factors of antisemitic attitudes, behaviors, and social acceptability, and then evaluate the ability of specific interventions to address those predictive factors using randomized control trials**. The center has its own research staff and has affiliated researchers at universities across the United States. The conclusions from their work are applied through other branches of the ADL or through community partner organizations who, for example, develop curricula and exercises that enact those interventions within their communities. Their work over the past two years has identified four main predictive factors for antisemitic beliefs: (1) a general disposition toward conspiratorial thinking, (2) having a rigid view of social hierarchy in the United States (conflict comes down to oppressed and oppressor), (3) beliefs toward Jews in your social

network, and (4) feelings toward foreign policy (e.g. isolationism). The CAR continues to **evaluate the efficacy of interventions to address these predictive factors and implement them in practice**. One clear example of this is an active intervention to teach individuals prone to conspiratorial thinking strategies for challenging confirmation bias, or the tendency to discredit contradictory information and accept only information that supports our point of view.

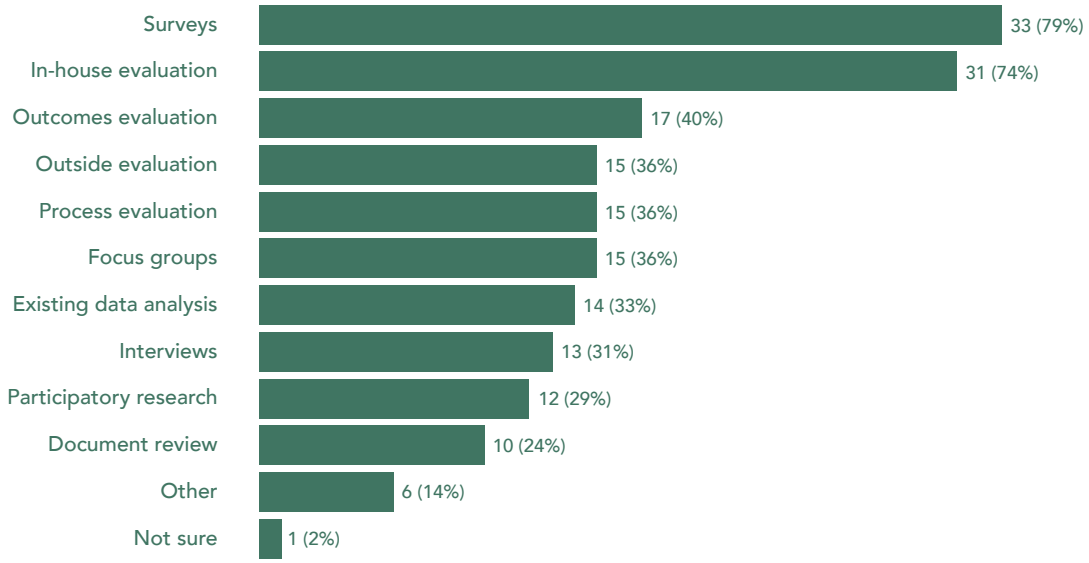
BRIDGING DIVIDES INITIATIVE

The Bridging Divides Initiative is a nonpartisan research initiative at Princeton University whose focus is to track and mitigate political violence, including violence that is motivated by religious intolerance or hate. Their core work is action-oriented research, but they also work with communities that are facing political violence. Their action-oriented research includes r**eal-time monitoring of political violence and early warning signs, mapping the risk of political violence, and mapping resilience or response capacity across the country. They also support cross-sector collaboration by identifying and connecting organizations and efforts to mitigate political violence across the country**. One area they are working on is linking community leaders with resources on de-escalation that can be used to prepare communities to mitigate violence risks. Finally, they also **make evidence-based policy recommendations to decision-makers**.

Data Insight No. 9: Evaluation Strategies

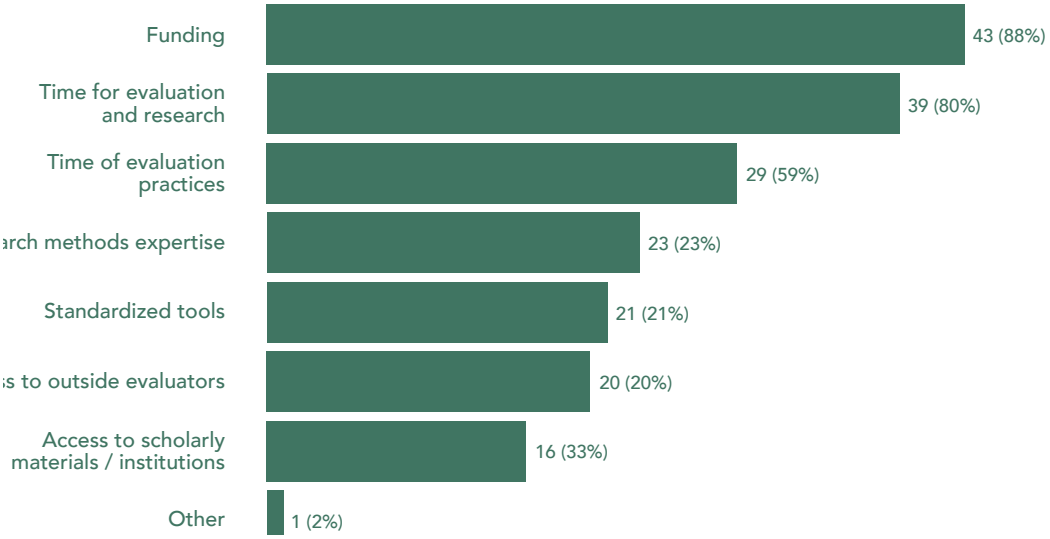
Evaluation is not universally utilized by organizations working to address religious intolerance and related issues (Figure 9). From the survey: 54% (34) of organizations have evaluation components to their work, 34% (22) do not, while the last 12% (8) were not sure. Of those that answered Yes or Not Sure (n = 42), 74% have in-house evaluation while 36% have outside evaluators (Figure 10). Of that same group, 79% (33) answered that they use Surveys, 36% (15) use focus groups, and 13 (31%) use Interviews.

Figure 9. Types of Evaluation Conducted by Organizations (n = 42)



When asked if their organization would benefit from training or support for evaluation and research, 38% (24) answered "Yes", 44% (28) answered "Maybe", and 19% (12) answered "No." When asked what type of support they most needed in regard to evaluation, a majority of organizations answered that they need more funding (88%), time for evaluation and research (80%), and knowledge of evaluation practices (59%) (Figure 10).

Figure 10. Type of Evaluation/Research Support Most Needed by Organizations (n = 49)



Based on survey respondents and interviews, there is a substantial need to expand evaluation practices more widely within this field and build capacity for evaluating. Recent research from the Pew Charitable Trusts finds consistent results and highlights that very few organizations invest in rigorous evaluation of their programming.[38] Almost all the organizations we spoke to agreed that measuring impact and changes as it relates to countering antisemitism and Islamophobia can be very challenging.

Evaluate Best Practices

Evaluating the impact of work to combat antisemitism and Islamophobia is difficult and expensive. Most organizations in this field work primarily with simple metrics of impact, such as the number of events held, and the attendees served by their programming. These metrics cannot tell us, however, whether the program successfully changed the beliefs and attitudes of participants in the long term.[39] While few organizations have formal evaluation procedures, certain organizations, like Search for Common Ground, PERIL, and the Center for Antisemitism Research at the Anti-Defamation League provide resources for conducting evidence-based programming. Rather than evaluating their own programs, organizations can use resources provided by these organizations as blueprints to implement programming that has already been evaluated for its impact. Other organizations, like the One America Movement, will partner with researchers and evaluators like Center for the Science of Moral Understanding, More in Common, or Beyond Conflict to conduct sophisticated evaluations of the impact of their work. Still others, like the Listen First Project, offer validated research tools that organizations can use to evaluate their own programs.

SEARCH FOR COMMON GROUND

Search for Common Ground is a global leader in monitoring and evaluating peacebuilding work and testing impact. They helped develop a framework called the Peace Impact Framework to understand indicators of success.[40] They have five such indicators including: violence, individual sense of agency, institutional legitimacy, polarization, and resource investments towards or away from peacemaking efforts. They track metrics associated with these indicators in countries and local communities. Having these monitoring and evaluation tools available to civil society organizations offers an opportunity to shift the imbalance in funding away from securitized approaches to conflict and toward peacebuilding. The field of addressing hate and intolerance would benefit greatly from **galvanizing this evaluation capacity through networks of practitioners and evaluation training**, as well as support from funders to engage in meaningful and appropriate evaluation.

POLARIZATION & EXTREMISM RESEARCH & INNOVATION LAB (PERIL)

PERIL evaluates all their interventions, from their pre-bunking videos distributed online through platforms like YouTube to the anti-bias toolkits they distributed to caregivers, educators, community leaders, and others. For example, PERIL conducts longitudinal studies of the impacts that their toolkits have using focus groups and surveys. They have partnered with the National Opinion Research Center (NORC) to **ensure methodological rigor in survey design and administration to ensure that they are measuring changes in knowledge and psychosocial experience over time**. Methodological rigor is important because, as Brian Hughes explained, "outputs don't equal outcomes." For an intervention like pre-bunking videos, the number of views may be important, but it does not tell you how effective the videos were.

For their community guide to online radicalization "Building Networks", written in partnership with the Southern Poverty Law Center (SPLC), PERIL conducted an online survey of 739 non-primary caregivers such as extended family members, mentors, and school guidance counselors, recruited through the survey panel company, Prolific. The results of that analysis showed, among other things, that participants were overwhelmingly satisfied with the report and the content, that democrats and republicans were equally satisfied with the report, that participants were more aware of extremist narratives and strategies such as "Great Replacement" after engaging with the report, and that participants did in fact learn of extremism-related concepts and strategies as measured by a post-test on the content. **The results from the analysis also identified the strengths and weaknesses of the guide**. According to their analysis, for example, mentors, older participants, rural community members, and Hispanic or Latino/a caregivers were more likely to benefit from the guide. This suggests possible targets for their report, but it also points to weaknesses that future reports can seek to address.

LISTEN FIRST PROJECT

The Listen First Project is a coalition of approximately 500 partner organizations committed to building bridges to combat toxic division and polarization. It houses the Bridging Movement Alignment Council (BMAC), a collection of leaders from about 100 of the broader coalition partners. The Bridging Movement Goals and Measures Program, established by the BMAC, provides a **powerful, and free, survey tool that organizations can use to evaluate the impact of their work**. The Social Cohesion Impact Measurement (SCIM) tool uses validated questions to measure outcomes related to polarization and bridge-building such as Intergroup Empathy, Democratic Norms, Belonging, Self-efficacy, and Perceived Threat. Organizations are encouraged to select the most relevant measures for their own programming. The resultant surveys, which are available through Google Forms, can then be fielded by organizations before and after their programming. The changes observed from these "pre" and "post" surveys can then be used to quantify the impact that the event had on participant inclinations toward polarization and bridging. The results are furthermore automatically visualized by the provided programming, allowing for ease of interpretation and dissemination.

FACING HISTORY

Facing History evaluates the impact of their educational programming utilizing randomized controlled trials and quasi-experimental methods.[41] Through a randomized controlled trial of educators, they found statistically significant improvements in teacher self-efficacy for fostering academic and civic engagement in those who participated in the Facing History professional development seminar and follow-up activities. Additionally, they've shown statistically significant increases in students' empathy, prosocial behavior, and civic attitudes among students who received the Facing History curriculum. After two years of exposure to Facing History programming, students were more likely to intervene in bullying situations than control groups. Facing History also has positive impacts on classrooms and schools, more broadly. For example, a randomized controlled trial showed that in schools where Facing History was taught in humanities classes, students reported greater respect between teachers and students and better relationships among students. **When possible, randomized controlled trials and quasi-experimental methods can bolster evaluation practices and provide clarity on the impacts of different interventions**.

Cultivate a Culture of Inclusion

Establishing tolerance as a social norm is critical for reducing extremism.[42] Creating such a culture involves promoting tolerance and celebrating inclusion at every level ranging from social media to cultural products (television, books, etc.).[43] Organizations that work on combating antisemitism and Islamophobia **contribute to this work through a variety of means, many of which we discuss in other sections, such as education, relationship and bridge building, and formal anti-discrimination policies. Developing relationships between faith-based organizations, for example, contributes to this culture of tolerance through a public manifestation of that culture. Certain organizations do, however, seek to influence the broader culture in more directed ways.**

Impart Difference and Diversity Values through Storytelling and Popular Culture

As we have learned from many organizations, direct encounters across difference are difficult to scale and resource. Vicarious intergroup engagement or witnessing productive conflict and dialogue across difference through diverse media sources and content can help change narratives and build empathy by showing ways of engaging with differences that they may not have known were possible. These methods can be especially powerful when fueled by compelling stories. People are more willing to listen to different viewpoints and take seemingly abstract problems like antisemitism and Islamophobia more seriously when they can engage with them in the context of individual lives. As Corey Saylor of CAIR explained, "when you're out there, and you have individual stories to tell, and you're letting people hear how horrible it is, and let them see it, that is far more powerful." Encouraging people to share their stories and offering the resources and structures to enable that sharing is therefore a critical component to combatting antisemitism and Islamophobia.

RESETTING THE TABLE

Resetting the Table is training Hollywood writers and producers to understand how they can help shift collective narratives and norms at a larger scale. They are providing training on how to better **depict generative conflict**, including getting through conflict and coming out the other side with a stronger relationship. They hope that this will shape the collective imagination of what it can look like to work and live together with others across differences without avoiding them. They also provide similar training for faith leaders, higher education administrators, and philanthropists to understand how to build a culture where people can come together across differences and engage with each other without avoiding those differences.

VOICES OF THE FORGOTTEN

Voices of the Forgotten is a relatively small organization that has had a big impact on Holocaust education through their video game, The Light in the Darkness, and their Digital Holocaust Museum housed within the popular videogame, Fortnite. The organization's approach is centered on **introducing people to the issues via stories rather than prescriptive education**. The Light in the Darkness allows players to experience the story of a working-class family of Polish Jews in France during the Holocaust. Their approach has led the game to be broadly successful in the United States and abroad, with the game gaining popularity in Muslim majority countries including Saudi Arabia and Yemen. Luc Bernard, the Founder and Executive Director of Voices of the Forgotten, attributes their success to their narrative approach. As he explained, "I love the Jesus films. Because it's a good story. Do I believe in Jesus? No. Do I think the stories are awesome? Yes. And the story is what makes it... Stories are what change people. Stories are what can create wars and stories are what can create peace."

BRIDGE ENTERTAINMENT LABS (BEL)

The Bridge Entertainment Labs (BEL) similarly use their platform to elevate "new stories of us" that highlight bridge building and inclusivity. They **encourage the entertainment industry to share stories that bridge political and social divides** through events like, "Creating New American Stories of Us", which brings together representatives from major Hollywood studios, producers, and writers, to explore how the entertainment industry can help bridge divisions in the United States. They also provide briefings, consultations, site visits, workshops, and masterclasses to entertainment industry professionals with the goal of empowering creatives to produce content that promotes inclusivity.

MUSLIM-JEWISH ADVISORY COUNCIL

The Muslim-Jewish Advisory Council (MJAC) seeks to build better social cohesion and address religious bigotry **by telling stories of American Muslim and Jewish contributions to the country**. Members of MJAC are Muslim and Jewish leaders in business, politics, and religion, including C-suite executives at Fortune 500 companies in the United States. As high-profile leaders, members of MJAC have platforms to highlight who American Muslims and Jews are and the work they can do together. Public storytelling can be powerful for showing ideas in practice and as acceptable parts of society. In addition to public storytelling, MJAC empowers and equips leaders across sectors to make changes that improve the social fabric and the wellbeing of the American Jewish and Muslim communities.

Challenge Hateful Speech

In many cases, violence and oppression start with hateful speech. As the former executive director at Jewish World Watch explains, when hateful speech goes unchallenged in public discourse, it can turn to violent speech and violent action. This is especially the case when political leaders use speech that creates and sustains an environment of hostility toward religious minorities. Politicians using even subtle hateful speech can encourage violence by increasing tribalism and lowering the perceived costs of violent antiminority behavior.[44] Calling out hateful speech can help to ensure that hateful speech is not normalized. One approach to creating this culture of tolerance is therefore to call out politicians, media figures, and others who make antisemitic or Islamophobic comments. This "name and shame" approach is used by several organizations in this field including the Anti-Defamation League (ADL), the Southern Poverty Law Center (SPLC), and the Council on American-Islamic Relations (CAIR).

RESEARCH AND ADVOCACY DEPARTMENT AT THE COUNCIL ON AMERICAN-ISLAMIC RELATIONS (CAIR)

The Research and Advocacy Department at CAIR, takes a twofold approach to challenging hateful speech: (1) monitoring anti-Muslim organizations and disrupting their activities, and (2) countering anti-Muslim narratives and tropes that appear in public spaces, ensuring that all such comments and representations get push-back. Corey Saylor, the Director of the Research and Advocacy department, explained these tactics during our interview, **"in my experience, one of the best ways that I have found to defend people is to be noisy about it."** For instance, when a teacher was reported for spreading Islamophobic conspiracies at a high school in Utah, CAIR initially tried to resolve the issue by contacting the school principal via a formal letter. When these attempts were ineffective, they turned to media outreach and local organizations to highlight the case for the local community and the public at large. The teacher was eventually removed from their position.

INTELLIGENCE PROJECT AT THE SOUTHERN POVERTY LAW CENTER (SPLC)

The Southern Poverty Law Center's (SPLC) Intelligence Project tracks hate and anti-government groups in the United States that oppose civil human rights and democracy. Researchers on the team analyze the tactics and strategies that these groups and individuals are employing in their efforts to roll back civil and human rights, and then share those tactics with the public through the

Intelligence Report, Hate Blog, as well as broader media outlets. They share this information as a means of changing minds, but the goal is not to change beliefs. Their work seeks to **unpack the strategies and networks of individuals and organizations that are actively harming others, who have political power, and who are changing the culture. They target hate groups that are spreading misinformation and that have a real influence on behavior**. "We don't debate bigots," as Rachel Carroll Rivas, the interim Director of the Intelligence Project, succinctly put it during our interview. They instead reveal misinformation and manipulation.

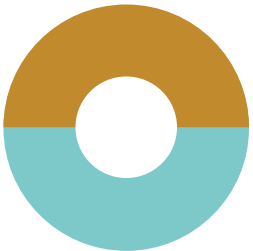
WESTERN STATES CENTER (WSC) &BRIDGING DIVIDES INITIATIVE

In their toolkit calling on community leaders and organizations to "denounce and act to curb the escalation of dehumanizing rhetoric" since the Israel/Hamas war began in October 2023, the Western States Center (WSC) and the Bridging Divides Initiative outline key recommendations and best practices for how to speak out against hateful speech. Dangerous speech can increase the risk of violence, they argue, but when elected officials, community leaders, and community members denounce bigotry, the risk of this violence can be reduced. White nationalists have used the tension, fear, and anger since October 7 to recruit more supporters and to sow division between communities. Curbing their efforts requires collaborative work, despite differences, to promote tolerance and reject violence. Their recommendations for how to do this work include **organizing with communities that are at risk of targeting for violence, calling on elected officials to reject antisemitic and Islamophobic rhetoric, informing communities on how to keep themselves safe, and by organizing education programming on, for example, media literacy and bystander intervention training, in partnership with a broader coalition**.[45]

The WSC has developed similar toolkits for other audiences including local government, parents and caregivers, and middle and high school students. These toolkits provide specific recommendations for how to enact similar strategies within different contexts. At schools, for example, middle and high school students are encouraged to **organize against bigotry by ensuring there is a clear and known policy that bans hateful speech at their school, by speaking out when bigotry occurs at school, by ensuring that bigots are not invited to speak, and by creating a positive culture through inclusive student groups and sharing positive stories of inclusivity and belonging**.[46] In their report written for local elected and government officials, the WSC recommends that they collaborate with businesses, other public institutions, and with civil society to develop strategies for combatting white nationalism and anti-democratic movements in their community. This can mean, for example, passing a local resolution denouncing white nationalism with a broad coalition of community signatories, and it also means building the capacity of local organizations through funding and programming support.[47]

Structural Approaches within the Ecosystem

Structural level work makes critical contributions to the ecosystem of approaches to addressing antisemitism and Islamophobia through its broad impact. Passing inclusive legislation and challenging discriminatory policies, for example, are critical approaches to limiting behavior on a societal scale. Cultivating a culture of inclusion by promoting inclusive representation in popular media, on the other hand, can potentially impact the beliefs of anyone with access to a television or media device. Through collaboration on these projects, and particularly the organizing and coordination required to challenge policy, organizations can furthermore promote understanding and cooperation across differences by focusing on a superordinate goal. Interfaith and multifaith approaches can be useful in this context, with multifaith approaches often having the greatest potential to mobilize a broad coalition to work on system-level goals that impact everyone.



Cited Strategies and Practices: Structural Level

Legislate

Remove Discriminatory Policies and Promote Inclusive Legislation

- Ensure that laws and practices do not interfere with the freedom of religion
- Develop a legal framework that can be used to challenge laws in different states
- Leverage executive branch actions and authorities
- Counter infiltration in military, veteran, and law enforcement communities
- Employ financial and technological tools and authorities
- Develop policies and fund programs to support the security of places of worship

Expand Hate Crime Legislation

- Recognize crimes as hate crimes and prosecute them as such
- Bring together Muslim and Jewish communities to address shared policy
- Lobby local governments to enact changes
- Track civil rights violations in addition to hate crimes

Conduct Research and Evaluation

Understand Hate, Antisemitism, Islamophobia, and Violent Extremism

- Disseminate findings through public education campaigns
- Work with stakeholders to encourage evidence-based decision-making
- Conduct research projects to understand the key predictive factors of hate
- Evaluate the ability of interventions to address predictive factors
- Monitor and map political violence and responses to political violence

Evaluate Best Practices

- Build evaluation capacity through networks of practitioners and training
- Ensure methodological rigor in survey design and administration
- Measure changes in knowledge and psychosocial experience over time
- Identify both the strengths and the weaknesses of projects and programs
- Use free tools to evaluate the impact of projects using pre-post survey testing
- Use randomized controlled trials and quasi-experimental methods

Cultivate a Culture of Inclusion

Impart Difference and Diversity Values through Storytelling and Popular Culture

- Depict generative conflict in media
- Introduce people to the issues via stories rather than prescriptive education
- Encourage the entertainment industry to share stories that bridge divides
- Tell stories of American Muslim and Jewish contributions to the country

Challenge Hateful Speech

- Defend victims of hate speech by being loud about the incident
- Unpack the strategies of individuals and organizations that are harming others
- Organize with communities that are at risk of being targeted for violence
- Call on elected officials to reject antisemitic and Islamophobic rhetoric
- Inform communities on how to keep themselves safe
- Organize education programming on media literacy and bystander intervention
- Ensure there is a clear and known policy that bans hateful speech at schools
- Speak out when bigotry occurs at school and ensure that bigots are not invited to speak
- Create a positive culture through inclusive student groups and sharing stories of belonging

CONCLUSION

This report highlighted the approaches taken by organizations in the United States to combat antisemitism and Islamophobia. As should be clear, those approaches vary widely. They include the work to disrupt and revert radicalization by organizations like Life After Hate, the religious literacy work by organizations like the Islamic Center of San Diego, the coalition building and collaborative actions of organizations like the Multi-Faith Neighbors Network, and the political advocacy of organizations like the Anti-Defamation League (ADL) and the Council on American-Islamic Relations (CAIR).

This report compiled the approaches of these diverse organizations under the headings of Structural, Community, and Individual. While this categorization does help organize the enormous and varying work done in this field, in practice most organizations work at more than one level, if not all three. Organizations that advocate for policy change to protect the rights of Muslim and Jewish Americans, for example, can and do also participate or even organize interfaith dialogue workshops, and they also write toolkits to support individual-level change through, for example, digital literacy education. The distinction between the three levels is therefore somewhat arbitrary and should be understood as a device for analysis rather than prescription.

What the distinction between Structural, Community, and Individual level approaches does do, however, is highlight the range of tactics that organizations take to combat these bigotries. Antisemitism and Islamophobia are complex, insidious, historically extensive, and bound to other forms of intolerance. Combating them is not simply a matter of organizing educational events to learn about other faiths. It also requires crisis-response initiatives to support the victims and potential perpetrators of violent incidents, as well as legislative and policy change around structural discrimination and online radicalization. It requires fundamental cultural change as well as practical work to ensure that people feel like they belong in their communities.

As we've outlined throughout this report, there are a myriad of approaches that organizations take to address antisemitism, Islamophobia, and religious intolerance, more broadly. The ecosystem of approaches can provide individuals knowledge and tools, equip communities, build coalitions, spread evidence-based practices, change policies, and cultivate a culture of belonging. Yet, for this ecosystem of approaches to continue to make an impact and persevere in the face of enduring threats and emerging moments of crisis, there needs to be robust networks of collaboration between people and organizations working to address these interrelated issues, including polarization and extremism, at the various levels of interventions. Collaboration and partnerships within this ecosystem of approaches is even more important because many of these best practices are very hard to scale and are extremely resource intensive. We hope this report may serve as a resource to learn from other approaches and a catalyst for collaboration between organizations. We encourage organizations to build up their knowledge of organizations utilizing different approaches so they can refer to them when that approach may complement their work.

Appendix A: Definitions and Context

Religious intolerance as a form of bigotry

The problem of religious intolerance addressed in this report refers to attitudes, beliefs, behaviors, policies, and structural conditions that discriminate or attack communities or individuals based on their religious identity. As such, the problem conceptually overlaps significantly in scope with other forms of hate and bigotry in the United States including anti-Black racism, racism more broadly, misogyny, and xenophobia. These bigotries stem from feelings of alienation and subjugation, are spread through convincing misinformation, are supported by widespread latent attitudes of mistrust, are institutionalized through discriminatory law and practice, and are violently enacted by extreme individuals. The factors and mechanisms that lead individuals to hold and act upon bigoted attitudes are, in many cases, the same. They stem from a neurological process of grouping people, and then associating these constructed "groups" with false behaviors and attitudes based, in part, on a lack of understanding.[48] These bigotries are furthermore enacted through a process of "vicarious retribution" whereby any individual deemed to be associated with a group is taken as complicit and worthy of targeting.[49] These different forms of bigotry furthermore overlap in their structures and processes as they appear in society; they are institutionalized in government policy and economic practices that have lasting consequences even after the formal policies are repealed.[50] In short, the problem of religious intolerance is couched within a broader problem of majority-minority relationships stemming from biological processes of grouping and historical processes of systematic oppression. As such, this problem is not new, nor is it easy to resolve.

Religious intolerance is often accompanied by racism, xenophobia, and misogyny. People who espouse one of these beliefs are more likely to espouse the others as well.[51] In the United States, for example, antisemitism is tied to social movements for minority rights through the "Zionist Occupied Government" (ZOG) conspiracy theory or the "Jewish Puppet Master" trope.[52] These conspiracies suggest, for example, that the Civil Rights Movement in the 1960s was coordinated through the manipulation and funding of Jewish elites.[53] Today in the United States, the "bundling" of bigotries often occurs through white supremacy ideologies. These ideologies are deeply antisemitic, racist, and xenophobic, and they weave these bigotries together through false narratives like the "great replacement theory," "white genocide," and "Eurabia".[54] White supremacist ideologies are having a deeply troubling resurgence today through the growing popularity of extreme Christian nationalism, which poses an existential threat to all minority groups in the United States.[55]

The processes of religious intolerance are similar to processes underlying other forms of bigotry at the individual level, but religious intolerance manifests socially in unique ways due to the differences in how these identities have been institutionalized historically. Religions, generally, have fixed leadership structures, pre-existing relationships with communities and governments, and a clearly defined constituency.[56] These structures have broad implications. Identifying spokespeople for religious groups, for example, is generally easier within religious contexts due to their hierarchical institutionalization.[57] Social movement mobilization based on religious identity is also very effective due to this structure which provides a ready audience of like-minded individuals who already meet regularly.[58] Freedom of religious affiliation and expression is also explicitly codified in the constitution of the United States, and therefore serves as a fundamental principle to government organization and legislation, providing opportunities to mobilize along policy and legislation that are more limited when combatting other forms of bigotry.[59] These differences shape the way religious intolerance appears and it shapes the way that organizations can combat religious intolerance.

Due to their similar underlying processes, the practice of combatting religious intolerance often looks much like the practice of combatting other forms of bigotry like anti-Black racism and gender-based

discrimination. There are substantial academic literature and practical approaches used within these fields that can and are adapted to the problem of religious intolerance. The most prominent among these is the "contact hypothesis", developed by psychologist Gordon Allport in the 1950s in reference to anti-Black prejudice.[60] The hypothesis suggests that contact with people from a different group will promote tolerance and combat prejudice. In their seminal meta-analysis of over 500 studies on intergroup contact theory, Pettigrew and Tropp decisively show, inasmuch as it is possible to do so with social scientific work, that this relationship holds true across multiple settings and contexts, and therefore validates the claim that contact between groups reduces intergroup prejudice.[61]

The contact hypothesis is fundamental to much academic and practical work on reducing prejudice, but the mechanism behind why contact works to reduce prejudice is less clear. Psychologist Gordon Allport theorized that contact would reduce prejudice by dispelling stereotypes, but more recent evidence suggests that stereotypes remain through contact despite reduced prejudice as measured by intergroup closeness.[62] In practice, then, the contact hypothesis has led to a variety of approaches that include direct contact with others structured around that difference, contact between groups on issues that are unrelated to their group identities, and educational programming meant to dispel misunderstandings and stereotypes.[63] It also forms the evidentiary basis for programming like holding events together, sharing meals, and other forms of building community across group differences. Much of the work to reduce religious prejudice by interfaith organizations and on religious literacy is founded upon this theory of change.[64]

While influential and effective within its realm, the contact hypothesis is limited in its systemic impact on discrimination due to its focus on change in prejudicial attitudes.[65] Contact may reduce the prejudicial attitudes of attendees at events and conferences, but it will not change discriminatory policy or provide restitution for historically compounded harms. In fact, a focus on prejudice may divert attention away from progress toward social justice by decreasing perceptions of injustice.[66] Structural changes require different solutions that go beyond individual and community contact by challenging existing and potential policies that limit the rights of individuals based on their identities.[67] Addressing these harms also requires a formal recognition by governments and institutions of their historic complicity in discrimination and violence, and an associated effort at restitution for those harms.[68]

Islamophobia and antisemitism

While this report incorporates work on combatting religious intolerance broadly, it focuses its attention on contemporary work done by organizations to combat Islamophobia and antisemitism. Islamophobia and antisemitism are complex forms of bigotry that combine religious intolerance with racism, xenophobia, and misogyny. Explicitly anti-Muslim sentiment, for example, is central to Islamophobia but so are anti-immigrant attitudes and anti-Arab and anti-Black racism.[69] Likewise, antisemitism includes explicitly anti-Jewish beliefs and attitudes, but also includes anti-communism and conspiracies associating Jewish communities with wealth, power, and a desire for domination.[70] Due to this complexity, these forms of bigotry can surface in various contexts and social movements, sometimes explicitly but often implicitly. Anti-government activists and militia movements, for example, might adopt ideologies that reference one-world governments or new-world orders, which are coded antisemitic ideologies.[71] Work that addresses Islamophobia and antisemitism is therefore also complex and involves a variety of different approaches as shaped by the different definitions and focus adopted by organizations.

Antisemitism includes harmful beliefs, attitudes, rhetoric, or actions towards Jews. It includes a persistent perception and "demonization that casts Jews not only as 'others' but also as irredeemably threatening and dangerously powerful".[72] Central to antisemitism is the belief that Jews are conspiring to hurt non-Jews and that Jews are to blame for social problems and things going wrong in society.[73] Like other forms of discrimination, antisemitism can be expressed through actions towards and attacks on individuals or institutions, as well as in speech, writing, and visual forms. There are three major definitions of antisemitism

in widespread use. These include the definitions from the International Holocaust Remembrance Alliance, the Nexus Task Force, and the Jerusalem Declaration.[74] There is significant debate over these definitions, with criticisms arising from within and outside the Jewish community. Much of the contention centers on the relationship between antisemitism, Zionism, and anti-Israel sentiment. Critics argue about the potential misuse of these definitions to either stifle legitimate criticism of Israel or to allow antisemitic rhetoric to be disguised as political discourse.

Islamophobia involves fear, prejudice, and hatred of Muslims and those perceived to be Muslim.[75] It is a form of bigotry where Islamic traditions, culture, and religion are viewed as threats to Western society, practices, and values.[76] This perceived threat often includes endorsement and belief in conspiracy theories that claim Muslims aim to replace Western values with Islamic ones.[77] Islamophobia manifests not only against Muslims but also against individuals who are perceived to be Muslim based on their ethnic, religious, or racial background. It encompasses both overt acts of discrimination and violence and subtler forms of prejudice and social exclusion. The definition of Islamophobia is not as contentious as the definition of antisemitism in the United States, but there is significant debate about this definition in Europe. The debate in Europe revolves around whether hostility towards Muslims is primarily religious or driven by racial and xenophobic motives. This is particularly pronounced in countries like France and the UK, where significant Muslim populations are often from immigrant backgrounds.

Due to the real differences in how antisemitism and Islamophobia are defined by organizations in this space, we do not rely on a specific definition of antisemitism or Islamophobia in this report. Rather, we acknowledge that different organizations and individuals are guided by different definitions and that meaningful differences may exist between them. As some of the people we spoke with have pointed out, attempts to make one definition the primary or official definition may undermine the difficult work of combating Islamophobia and antisemitism by promoting greater entrenchment and less dialogue.

Global conflict and domestic bigotry

The problem of religious intolerance is further complicated by the impact of world events on bigotry in the United States. Antisemitism and Islamophobia are intricately tied to beliefs, attitudes, and structures associated with Israel, Palestine, and the Middle East, and have therefore increased in times of conflict in these regions. The close association between American Jews and Israel, in particular, means that violence involving Israel will directly impact American Jews.[78] Islamophobia has also risen when there is conflict in this region including during the Iraq War, the Syrian refugee crisis, and terrorist attacks linked to Islamist groups.[79] Successful organizations working on these issues in the United States are therefore vigilant of these global conflicts and prepared to respond to escalating bigotry at home due to rising violence abroad.

The Israel-Hamas war that began on October 7th, 2023, led to a rise in antisemitism and Islamophobia in the United States. According to a survey fielded by the Institute for Social Policy and Understanding between December 2023 and January 2024, the majority of Muslims (74%) and Jews (66%) have reported experiences of discrimination in the past 12 months.[80] A report by the Anti-Defamation League furthermore enumerates a total of 3,283 anti-Jewish incidents that occurred between October 7th, 2023, and January 7, 2024.[81] This includes 1,966 acts of violence, vandalism, verbal or written harassment, and 1,317 rallies.[82] Evidence from the Council on American-Islamic Relations suggests that a similar rise in incidents have occurred against Muslim Americans.[83] CAIR reported receiving 3,578 complaints about anti-Muslim and anti-Palestinian hate between October 7, 2023, and January 2024, an increase of 178% since the previous year.[84] This rise of antisemitism and Islamophobia is the latest wave of hate stemming from international conflicts and has been a defining feature of contemporary organizational responses to religious intolerance in the United States.

Appendix B: Methodology and Sample Description

The information and analysis in this report is based on original and secondary research. As a first step, our team identified best practices in this work through document review of reports and academic articles. Key sources in this stage included two reports by UNESCO on the topic, and a meta-analysis on effective prejudice reduction strategies by psychologists Elizabeth Levy Paluk and Donald P. Green.[85] These sources informed the preliminary list of best practices we used in our survey. References to these and similar sources are included throughout the report.

This list of best practices was used to inform the development of a survey of organizations working in this field, which sought, in part, to assess whether the list developed from the literature review matched what organizations did on the ground. The survey was distributed to 712 organizations across the United States from August 8, 2023, to March 22, 2024. Out of those organizations, 83, or 11.6%, completed the survey. In the initial sampling phase, we identified 635 potential organizations and their contact details via GuideStar, which compiles information on non-profit organizations based on IRS data. GuideStar's process includes consulting the IRS Publication 78 (Cumulative List of Organizations), which enumerates organizations recognized by the IRS as eligible for tax-deductible contributions.

Table 3: Keywords used to identify organizations addressing antisemitism and Islamophobia

Keyword and/or Subject Area (SA) Search	Results	Keyword and/or Subject Area (SA) Search	Results
"Jewish" with SA Human Rights	245	"Muslim" with SA Human Rights	174
"Judaism" with SA Human Rights	10	"Islam" with SA Human Rights	32
"Antisemitism"	42	"Islamophobia"	17
"Semitism"	92	"Sikh" with SA Human Rights	23
Total	389	Total	246
Combined totals		635	

Within GuideStar, we refined our sample using specific keywords and/or subject area (SA) searches outlined in Table 3, to select organizations that explicitly included these terms in their organization titles or mission statements, as reported in their tax documents. The Subject Area categories "represents the core activities and services of the organization," according to GuideStar, and the Subject Area of "Human Rights" includes the categories of antidiscrimination, diversity and intergroup relations, individual liberties, justice rights, and social rights. GuideStar does not allow for Boolean searches which are a type of search using words and symbols, such as AND or NOT, that let you expand or narrow your search parameters when using a database or search engine. Due to this restriction, using the keyword "Semitism" allowed the research team to find organizations working on "anti-Semitism" without yielding other unrelated organizations with the keyword "anti-" in their description (e.g. anti-poverty, anti-abortion, etc.). After accounting for overlapping organizations from the searches, the team identified 635 total organizations to include in the sample.

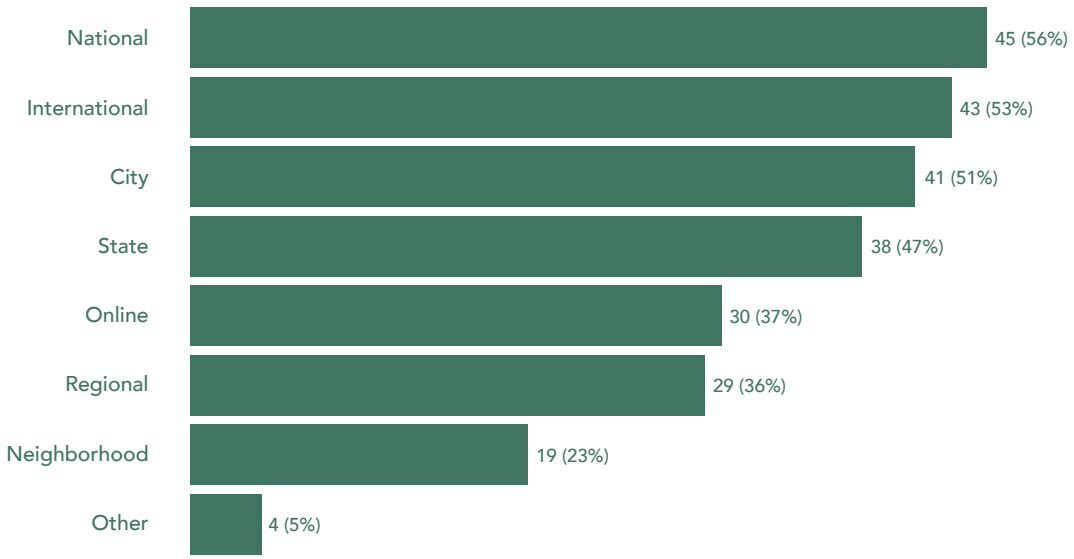
Follow-up interviews were then conducted with 53 representatives from organizations around the country. These interviews were conducted between September 18, 2023, and June 28, 2024. The interviews delved deeper into the questions asked in the survey to better understand why organizations took one approach above another, to catalog the best practices in their work and any successful strategies, and to identify where there might be opportunities for improvement and intervention. Our interviewees included individuals that answered our survey, but it also included organizations that preferred to respond to the interview alone. Subsequent sampling phases expanded our sample through a snowball sampling method, incorporating organizations identified by surveyed and interviewed respondents as significant contributors to the field. Finally, publicly available reports and online materials were used to incorporate information on organizations that we were unable to contact.

The full list of sources read to develop the initial list of best practices, as well as the survey and interview instruments used for this study are available upon reasonable request.

Sample Demographics

The 83 organizations that answered the survey represent a diverse group of organizations ranging from local grass-roots ones with few if any employees, to national and multi-national organizations with hundreds of employees and budgets above ten million dollars.

Figure 11: Scale at which organizations work (n = 81)



In terms of scale, most organizations work at the National (56%), International (53%), and City (51%) level, while fewer organizations work at the State (47%), Regional (36%), or Neighborhood (23%) levels (Figure 11). They tended to have between 1 and 10 employees (55%), and between 1 and 25 active volunteers (57%), although the size of organizations varied between 0 and over 100 employees and volunteers.

When asked about their budget, the most common answers for those that answered this question were between 100 thousand and 1 million dollars (41%), or between 1 million and 10 million dollars (30%) (Figure 12). When asked about the source of that funding, most organizations answered that they were funded by private individuals (91%) and charitable organizations (80%) (Figure 13).

Figure 12: **Approximate annual budget for surveyed organizations** (n = 69)

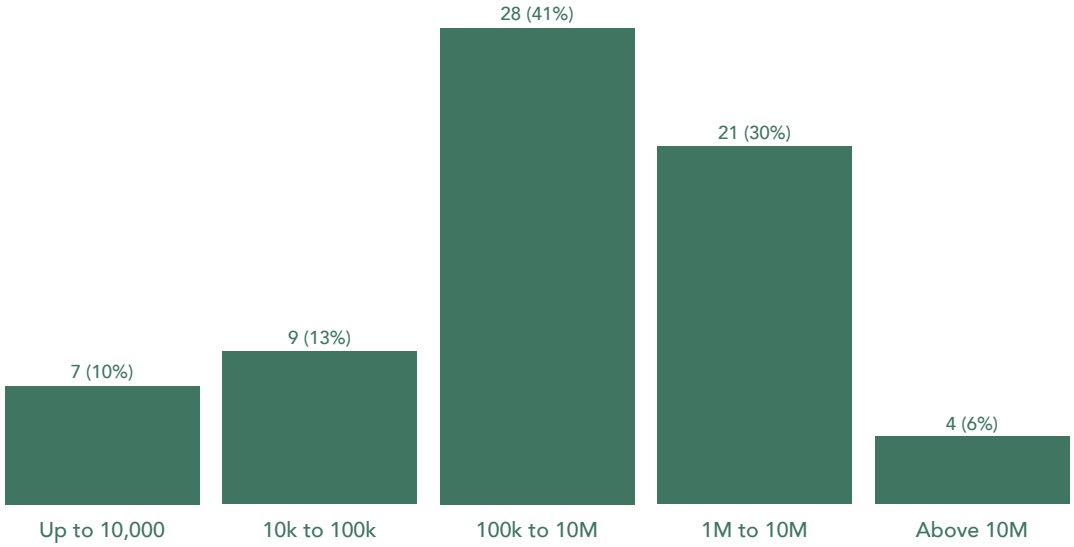
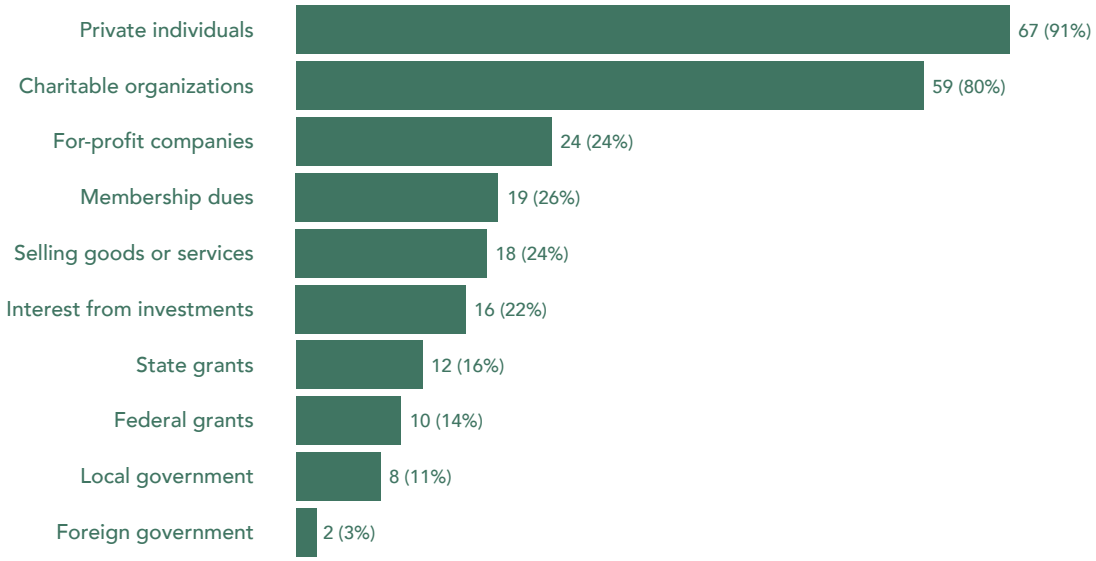


Figure 13: **Sources of funding for surveyed organizations** (n = 74)



Survey respondents included non-profit organizations that were not faith based (47%) as well as faith-based organizations (53%) (Figure 14). Faith-based organizations included religious congregations (6%), religious charities (5%), and other faith-based organizations (42%). The faith-based organizations represented a range of faiths including Jewish (55%), Muslim (12%), Catholic (6%), and Protestant (3%), as well as interfaith or multi-faith organizations (15%) (Figure 15).

Figure 14: **Proportion of organizations surveyed that are faith-based** (n = 81)

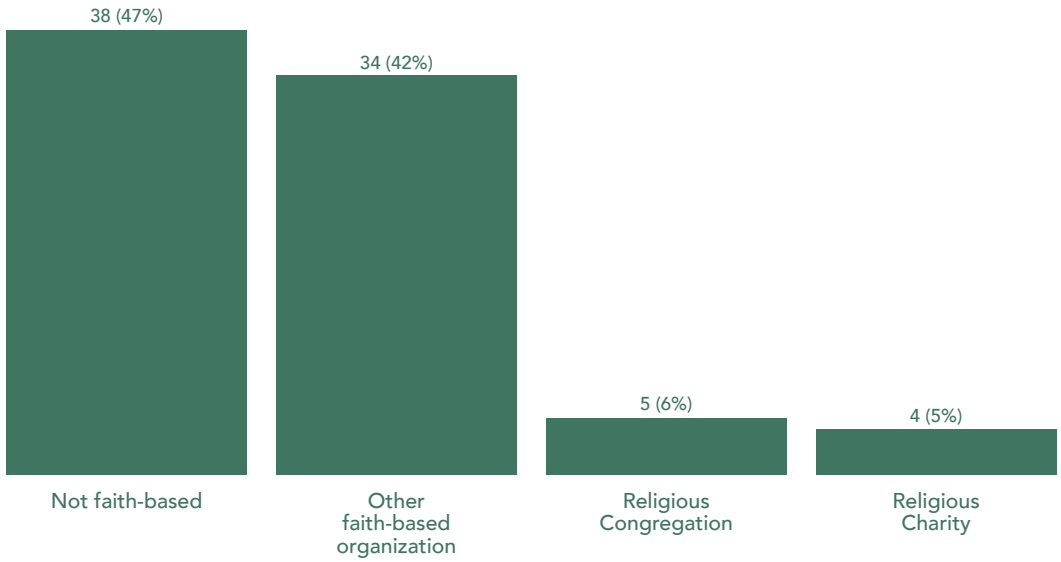
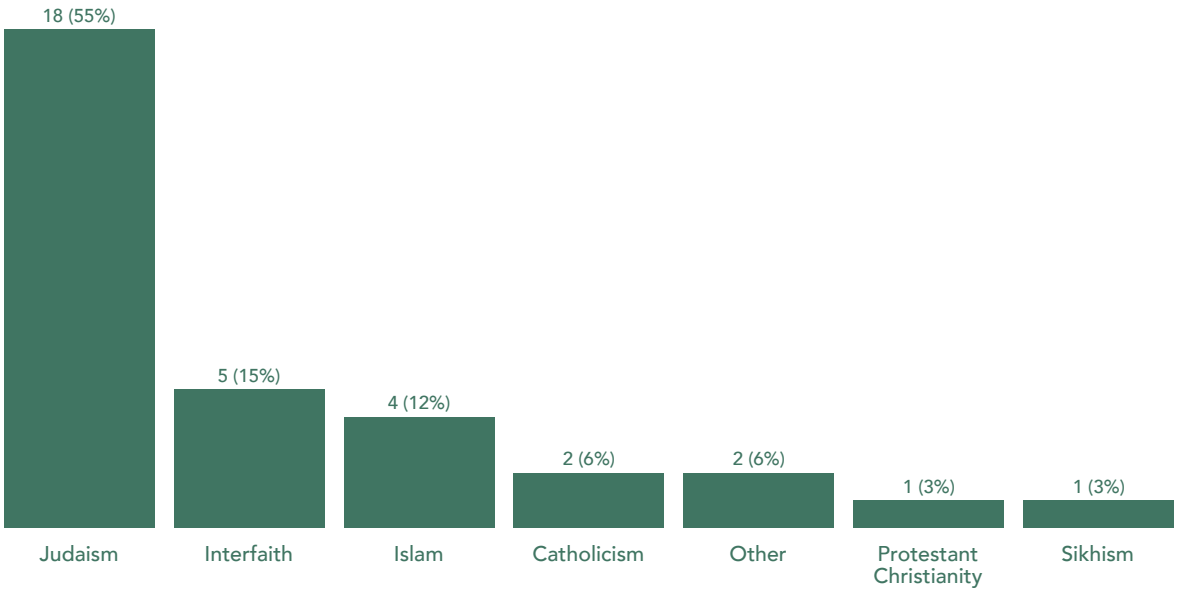


Figure 15: **Faiths represented by faith-based organizations** (n = 33)



Appendix C: List of Strategies and Practices

In our conversations with organizations and our review of their materials, we came across strategies and practices that served them well in their work. We highlight these here, and at the end of each section of the report, as approaches recommended by organizations working in this field. Due to the nature of the research and our focus on mapping the landscape of approaches, the strategies and practices listed below are not meant to be comprehensive or exhaustive. Some of the suggestions are contradictory and politically biased, reflecting the variety of approaches taken by organizations working in this field. Many of the approaches have furthermore not been empirically validated and should therefore be adopted with care, especially within new contexts.

Individual Level

Educate

Promote Religious and Cultural Literacy

- Recognize the diversity of opinions within religious traditions
- Conduct face-to-face education that fosters better understanding of marginalized groups
- Invite organizations to visit places of worship to learn more about beliefs and practices firsthand
- Engage students in dialogue and active learning on bias, bullying, inclusion and allyship

Teach Histories of Trauma and Systemic Underpinnings of Hate

- Support research, teaching, and education at the intersection of theology, history, and ethics
- Focus on religious discrimination but include racism, xenophobia, and other forms of bigotry
- Combine intellectual rigor, emotional engagement, ethical reflection, and civic responsibility
- Understand how prejudice and discrimination show up in people's lives

Strengthen Skills

Enhance Critical Thinking Skills

- Show students that they too are susceptible to online manipulation
- Discuss and dispel misinformation and conspiracy theories related to both Muslims and Jews
- Create a core team of supporters that can share knowledge with their communities

Facilitate Constructive Conflict and Dialogue

- Name differences rather than trying to come to a common ground consensus
- Build intragroup norms as well as intergroup encounters
- Provide tools that can be useful regardless of the conflict or reason for division
- Apply evidence-based strategies for building relationships, understanding, and dialogue

Support Wellbeing and Healing

Care for Individuals and Communities Impacted by Hate

- Connect people with culturally competent resources and care coordination services
- Use events as an opportunity to combat isolation, build community, and build solidarity
- Build more affirming spaces and stronger allyship
- Provide direct service mental health and psychoeducational work
- Provide programming on trauma recovery as well as educational outreach
- Collaborate with local law enforcement and the FBI to offer community-based interventions

Disrupt and Revert Radicalization

- Provide services to individuals and families who are looking to exit violent extremism
- Provide public education including counter narrative stories
- Provide alternative content to those seeking dangerous content online
- Involve friends and family if they are worried about a loved one
- Offer support groups for parents where they can learn from each other
- Provide specific advice and strategies for preventing and countering youth radicalization
- Offer resources for people to educate themselves in extremist language and ideology
- Provide practical strategies for responding to radicalization

Community Level

Equip Communities to Prevent and Respond to Hate

Create Networks and Form Coalitions of Community Organizations

- Meet regularly with network members to exchange resources and discuss challenges
- Create opportunities to meet diverse neighbors
- Provide resources including dialogue guides and educational materials
- Use networks to mobilize big groups of people to address bias

Build Capacity

- Identify risk and protective factors, design and test models to address those factors
- Convene practitioners and share promising practices, training, and technical assistance
- Created guides and materials that others can use, and conduct trainings and workshops
- Provide individual coaching and mentorship
- Collect resources and build a network that can provide direct services, social support, and training to community members

Leverage Community Leaders

- Have a set of values that underlie the work
- Get people into a space where they feel respected and a capacity for grace with others
- Prevent immediate political violence by working with local community leaders
- Equip people who can be trusted by communities that may otherwise be resistant

Develop Safer Online Spaces

- Use targeted advertising to reach people searching the internet for concerning content
- Create scalable interventions that reach the largest possible audience through social media
- Use media literacy and counterpropaganda to train people to recognize manipulation
- Repeatedly disseminate materials that inoculate people against propaganda
- Support group norms, flag harmful posts, or extend support to members spreading misinformation out of fear
- Refute disinformation using a "truth sandwich" approach: a factual statement, followed by an explanation of the misinformation, and concluding with another factual statement
- Anticipate potential disinformation based on current events and prepare a counter-narrative
- Localize the context of the disinformation by understanding how it affects the local community
- Use humor to combat the environment of outrage, fear, and anger that allows misinformation to flourish

Foster Civic Engagement

Work on Superordinate Goals

- Encourage friendship and engagement over agreement
- Direct anger at the social justice issue rather than the individual
- Build relationships in small groups working towards a common goal
- Understand faith leaders as important role models that can model respect

Encourage Democratic and Civic Engagement

- Empower faith communities to know how they can become civically engaged
- Center and support excluded voices through storytelling initiatives, civic engagement, policy advocacy, and leadership development
- Host accountability roundtables with elected officials
- Advocate for improved data reporting
- Develop relationships with elected leaders and officials, particularly at the state and local levels
- Provide civic engagement training and connect local communities to their local elected officials
- Equip state and local officials to challenge hate while fostering inclusion and resilience
- Increase the participation of excluded populations in government positions
- Establish transparent and reciprocal relationships with government and law enforcement

Structural Level

Legislate

Remove Discriminatory Policies and Promote Inclusive Legislation

- Ensure that laws and practices do not interfere with the freedom of religion
- Develop a legal framework that can be used to challenge laws in different states
- Leverage executive branch actions and authorities
- Counter infiltration in military, veteran, and law enforcement communities
- Employ financial and technological tools and authorities
- Develop policies and fund programs to support the security of places of worship

Expand Hate Crime Legislation

- Recognize crimes as hate crimes and prosecute them as such
- Bring together Muslim and Jewish communities to address shared policy
- Lobby local governments to enact changes
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Conduct Research and Evaluation

Understand Hate, Antisemitism, Islamophobia, and Violent Extremism

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- Monitor and map political violence and responses to political violence

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- Build evaluation capacity through networks of practitioners and training
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Cultivate a Culture of Inclusion

Impart Difference and Diversity Values through Storytelling and Popular Culture

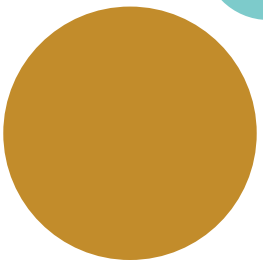
- Depict generative conflict in media
- Introduce people to the issues via stories rather than prescriptive education
- Encourage the entertainment industry to share stories that bridge divides
- Tell stories of American Muslim and Jewish contributions to the country

Challenge Hateful Speech

- Defend victims of hate speech by being loud about the incident
- Unpack the strategies of individuals and organizations that are harming others
- Organize with communities that are at risk of being targeted for violence
- Call on elected officials to reject antisemitic and Islamophobic rhetoric
- Inform communities on how to keep themselves safe
- Organize education programming on media literacy and bystander intervention
- Ensure there is a clear and known policy that bans hateful speech at schools
- Speak out when bigotry occurs at school and ensure that bigots are not invited to speak
- Create a positive culture through inclusive student groups and sharing stories of belonging

Appendix D: Index of Organizations and Initiatives Mentioned

- 10.27 Healing Partnership
- American Civil Liberties Union (ACLU)
- America Indivisible
- Anti-Defamation League (ADL)
- Beyond Conflict
- Bridge Entertainment Labs
- Bridging Divides Initiative
- Council on American-Islamic Relations (CAIR)
- California vs. Hate
- Center for American Progress
- Center for Antisemitism Research
- Center for the Science of Moral Understanding
- Common Ground USA
- Eradicate Hate Global Summit
- Facing History
- Greater Good Science Center
- Greater Indianapolis Multifaith Alliance
- Holocaust, Genocide, and Interfaith Education Center
- Institute for Islamic, Christian, and Jewish Studies
- Institute for Social Policy and Understanding
- Interfaith America
- International Center for Religion and Diplomacy
- Islamic Center of San Diego
- Islamic Networks Group
- Jewish Community Action
- Jewish Liberation Fund
- Jewish World Watch
- JQ International
- Life After Hate
- Listen First Project
- McCain Institute
- The Media Manipulation Casebook
- Moonshot
- More in Common
- Multi-Faith Neighbors Network
- Muslim-Jewish Advisory Council
- National Opinion Research Center
- NewGround
- One America Movement
- OneTable
- Polarization and Extremism Research and Innovation Lab (PERIL)
- Prevention Practitioners Network
- Resetting the Table
- Reviving the Islamic Sisterhood for Empowerment
- San Diego Anti-Defamation League
- San Diego District Attorney's Office
- SCREEN Hate Campaign
- Search for Common Ground
- Shoulder to Shoulder
- Southern Poverty Law Center (SPLC)
- Stanford Graduate School of Education
- United States Attorney's Office
- United States Holocaust Memorial Museum
- U.S. National Strategy to Counter Antisemitism
- U.S. National Strategy to Counter Islamophobia and Related Forms of Bias and Discrimination
- Voices of the Forgotten
- White House Office of Faith-Based and Neighborhood Partnerships
- Wisconsin Faith Voice for Justice
- Western States Center



Appendix E: Toolkits and Resources

Antisemitism

Understanding Antisemitism: An Offering to our Movement A Resource from Jews For Racial & Economic Justice

State of Antisemitism in America Report

Antisemitism Resource Collection

Global Guidelines for Countering Antisemitism

Islamophobia

Islamophobia in the United States: A Reading Resource Pack

Islamophobia through the Eyes of Muslims Assessing Perceptions, Experiences, and Impacts

Countering and Dismantling Islamophobia: A Comprehensive Guide for Individuals and Organizations

Resources from Shoulder to Shoulder Campaign

College Campuses and K-12 Schools

Promoting Safe and Inclusive Environments for Students of All Religious, Secular, and Spiritual Identities

IDEALS: Bridging Religious Divides through Higher Education

Understanding Campus Fears After October 7 and How to Reduce Them

Difficult Campus Conversations

Resources for Preventing and Addressing Antisemitism in Schools

Resources for Preventing and Addressing Islamophobia in Schools

Building Capacity, Peace Building, and Civic Engagement

ACLU: Religious Liberty

Allied Against Hate: A Toolkit for Faith Communities

The Peacemaker's Toolkit A Reference Guide for Reconciliation in Your Community

A Community Guide for Opposing Hate

Peace Impact Framework

An American's Digital Guide to Allyship Through Civic Action

Bridging Differences Playbook

Bridging Movement (BMAC) Goals & Measures Program

Polarization, Hate, and Extremism

A National Policy Blueprint To End White Supremacist Violence

Prevention Practitioners Network Training Materials

Preventing Targeted Violence and Terrorism: A Guide for Practitioners

Building Networks & Addressing Harm: A Community Guide to Online Youth Radicalization Resources for Trusted Adults, Mentors, & Community Leaders

Building Networks & Addressing Harm: A Community Guide to Online Youth Radicalization Impact Study

Building Resilience & Confronting Risk: A Parents & Caregivers Guide to Online Radicalization

Polarization & Extremism Research & Innovation Lab (PERIL) Resources

Starts With Us Resources & Toolkits

How Civil Society Can Combat Misinformation and Hate Speech Without Making It Worse

Appendix F: Combatting Antisemitism and Islamophobia: Best Practices in Challenging Times

On September 23, 2024, the Applied Research Center for Civility (ARCC), a joint effort of the National Conflict Resolution Center (NCRC) and the University of California San Diego (UCSD), organized a one-day conference in San Diego, California to discuss the best practices to combat antisemitism and Islamophobia across the country. Support from The Pew Charitable Trusts and the UCSD Division of Extended Studies helped bring 143 people from around the country to participate in wide-ranging conversations about how to combat religious intolerance and address related issues.

Conference Structure

The conference opened with framing remarks from Ken Stern, Bard Center for the Study of Hate, and Imam Abdullah Antepli, Duke University, who were the hosts of the conference. Four speaker panels throughout the day gave a diverse group of organization leaders an opportunity to reflect on their experience working to address antisemitism, Islamophobia, and related issues including polarization and extremism.

The first panel featured experts on research and data as it pertains to hate and religious intolerance:

- Becky Monroe, Formerly Civil Rights Department: State of California
- Petra Alsoofy, Institute for Social Policy and Understanding
- Rachel Carroll Rivas, Southern Poverty Law Center

The second panel brough together leaders of organizations that are developing and supporting interventions to counter polarization and extremism:

- Brette Steele, Eradicate Hate Global Summit
- Dr. Brian Hughes, Polarization and Extremism Research and Innovation Lab (PERIL)
- Patrick Riccards, Life After Hate

The third panel included leaders and practitioners utilizing community partnerships and civic engagements to address religious intolerance:

- Rev. Cassandra Lawrence, Shoulder to Shoulder Campaign
- Hurunnessa Fariad, Multi-Faith Neighbors Network
- Brandon Schorsch, Jewish Community Action
- Alicia Williams, Assistant United States Attorney

The fourth panel featured experts and leaders in higher education:

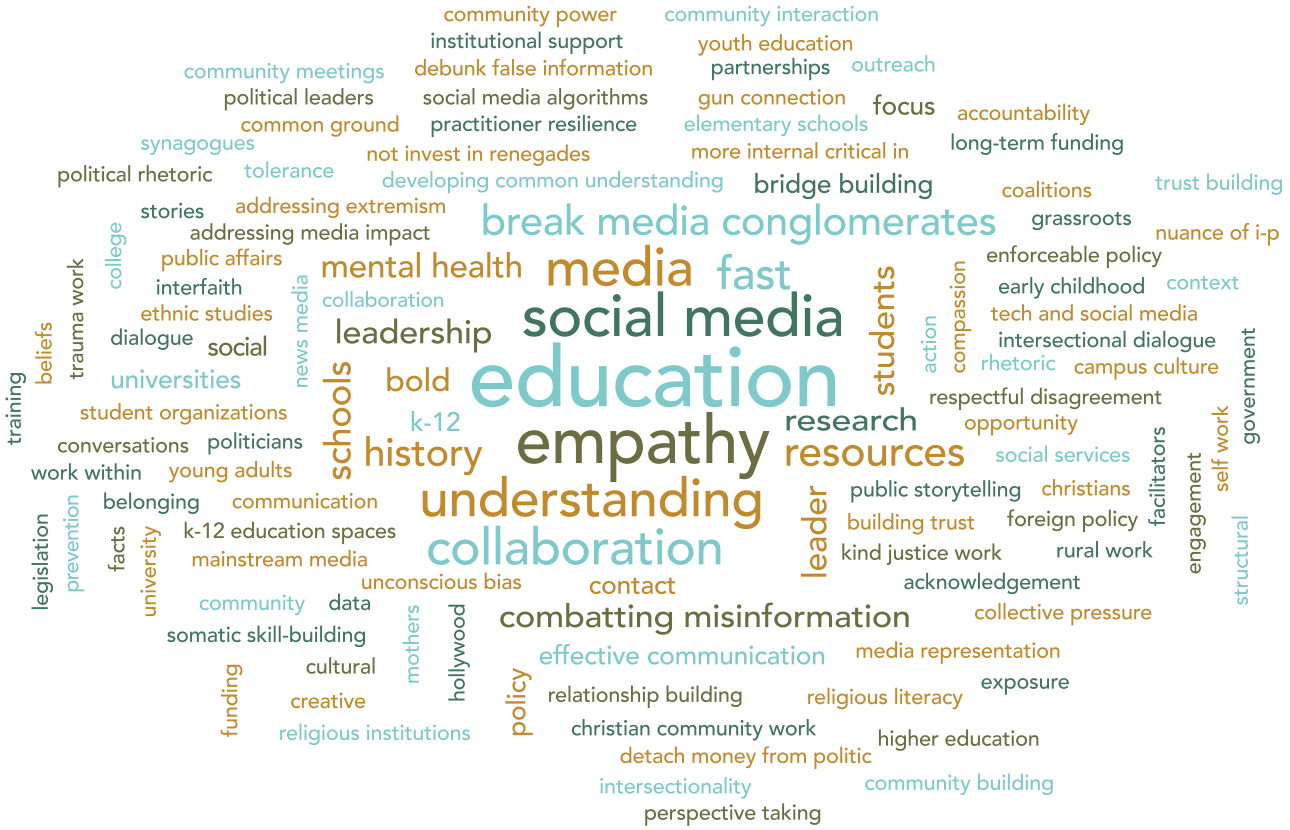
- Dr. Laurie Patton, Middlebury College
- Frederick Lawrence, Georgetown University
- Dr. Todd Green, Interfaith America

The panels were followed by a breakout session that gave attendees an opportunity to reflect upon and share ideas about how to best address antisemitism and Islamophobia. In addition, attendees submitted questions and comments online throughout the day. Conference attendees came from a wide range of backgrounds and included non-profit organization leaders and staff, faith leaders, higher education faculty and staff, foundation staff, government staff, researchers, activists, community members, and engaged citizens.

Impact Paper

In addition to these substantive panels, the UC San Diego Center for Research & Evaluation team presented this impact paper followed by a discussion with Julie Sulc, Senior Program Officer at the Pew Charitable Trusts. We discussed various themes, including whether to address beliefs or behavior, the specialization of organizational approaches, gaps in the landscape, the question of scalability, and issues related to funding this work. Throughout, the audience participated in polls related to these topics. The first audience poll asked participants to answer the question "if you or your organization had to choose whether to focus on beliefs or behavior, which would you choose to focus on?" Of those that answered the poll, 63% selected behavior while 37% selected beliefs. Next the audience was asked to write in responses to the question "where do you think we need more work being done to combat antisemitism and Islamophobia?" The responses are shown in Figure 16. Education was the most common answer, followed by empathy, social media, understanding, and collaboration.

Figure 16: Where conference attendees thought more work is needed



The final question posed to the audience was about scalability and asked the question "Do you think your work or the work of your organization can be scaled up?" 53% of the audience answered "yes, with funding/resources," 37% answered "yes, with more collaboration/partnerships," 6% answered "no, we would need a different approach," and 4% answered "no, quality would suffer." An audience question and answer session followed.

Discussion Groups

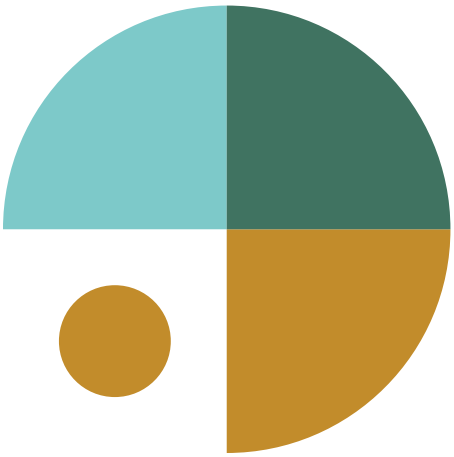
Near the end of the day, conference participants were divided into small groups to reflect on what they had learned. These discussions were guided by three questions and also gave space for participants to share their reflections. The conversations were facilitated by staff from the National Conflict Resolution Center (NCRC), and notes were taken by staff from NCRC and the UCSD Division of Extended Studies. The three questions posed were:

- How should practitioners, policymakers, funders, and other stakeholders prioritize or integrate approaches to addressing religious intolerance?
- To what extent do you need to agree with others to work together effectively? How do you engage across differences?
- What are the roles of religion and faith in combating religious intolerance? What are the advantages and challenges of using a faith-based approach?

In response to the first question on priorities, participants focused on the need for multi-year funding and long-term investment in this work. Across discussion groups, participants emphasized that funding should encourage and incentivize partnerships and collaborations, and that progress should be recognized over perfect solutions. As part of this, participants also discussed the need to make room for iteration and progress by looking for stories and data of mistakes and successes, and by designing new interventions, testing them, and making continued improvements. One participant spoke about the importance of connecting research with practice by translating that research into stories that can be understood by the general public.

Throughout this discussion on priorities, some groups spent time discussing the similarities between Islamophobia and antisemitism as well as the very important differences in these forms of discrimination. Accounting for those differences is important because it impacts the strategies for countering them.

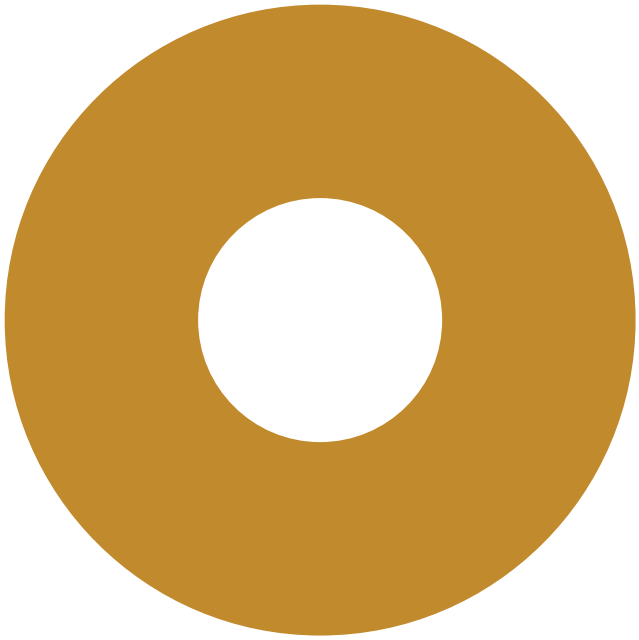
Several participants also discussed that antisemitism and Islamophobia operate much more as bigotries of peoplehood or like racism since both Jews and Muslims are racialized communities. One group, for example, talked about the need to consider how Diversity, Equity, Inclusion, and Belonging (DEIB) or Justice, Equity, Diversity, and Inclusion (JEDI) fit into the space of countering antisemitism and Islamophobia. The group discussed how professionals in that space could make a commitment to addressing and recognizing these forms of discrimination while also recognizing the current threats to DEIB/JEDI work.



In response to the second question on engaging across differences, participants emphasized the importance of taking a trauma-informed approach. As one group discussed, this can include allowing for closed space conversations where individuals and communities can work through their feelings and grief. Another group discussed the importance of being mindful of how certain terminology and the mention of certain public figures can be distressing or provoking for people. One suggestion from participants was to be thoughtful and proactive about defining terminology within the specific context.

Besides the emphasis on trauma-informed approaches, some attendees felt that we should prioritize common ground approaches and finding agreement, whereas others supported a move away from agreement-based conversation. One participant emphasized, for example, that they do not advocate for the "agree to disagree" approach when to comes to human rights; in such cases, consensus may be a necessary and important goal. When it comes to engaging with others across differences more generally, participants emphasized the need for trust as an essential component. They felt that trust can be built through greater transparency, representation in leadership, accountability, and open dialogue. Furthermore, participants said that being curious, humble, and open to listening were important elements of engaging across difference.

At the end of the breakout groups, each participant was asked to write down a specific action or next step that they could commit to moving forward based on today's discussion. All participants then reconvened, and the insights from breakout sessions were shared out to all attendees. This was followed by some closing words from hosts Abdullah Antepli and Ken Stern, and NCRC President Steven Dinkin.



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