

DRAFT

What To Do When the Nazis Come to Town:

**Local Responses to Nazi and Neo-Nazi Activities in
Communities**

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Table of Contents

Preface

Historical Context

What is Happening in Washington State?

Who are the followers and fellow travelers?

Introduction

What is a hate crime?

Reporting of Hate Crimes

Are the current Nazis violent?

Recruitment

It matters what we do

Types of Responses

Official Systems

Negotiation and Political Diplomacy

The public health model

What is the role of government agencies?

Encourage human rights, and punishments for violations, generally

Psychological studies

What is the moral thing to do? What is our moral obligation?

Witnessing

Mourning

Giving testimony

Practice Non-Violent Communication

When Nazi events occur

Civil lawsuits

Criminal law charges

Follow the money

Research the individuals

Conversion experiences

Establish good relations with the media

Correct economic disparities

Work in the youth correctional system

Address the needs of boys generally

Encourage work in high schools among white teenage boys

Encourage educators to develop and implement anti-bias curricula

Provide alternatives to white power music and video games

Form coalitions of groups who were victims of the Nazis in the Holocaust

Oppose the rise of fascism generally. (See handout on fascism.)

Holocaust education

Methods for Developing Responses

Learn the lessons of the past

What doesn't work

Glossary

Resources

Appendices

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Ways to Respond to the Growth of Nazism in Washington State:

What to do when the Nazis come to town

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[Note: The listing of any of any options should not be taken as an endorsement.]

Preface

What is Nazism?

The word Nazi stands for the German phrase “National Socialist.” Nazism is a form of fascism developed by Adolf Hitler's National Socialist German Workers Party (Nazi Party) and the state it controlled in Germany and Europe from 1933 to 1945. Nazism is defined by a doctrine of Aryan racial supremacy, demonization of the so-called Jewish-Bolshevik conspiracy, a program of military conquest, and systematic genocide against Jews and other people considered racial enemies or racially inferior, such as gays, people with disabilities, and Roma. Neo-Nazism describes various post-WWII political doctrines openly or secretly derived from German fascist ideology, including Christian Identity, the Third Position, National Alliance, Church of the Creator, and others.

In Europe, open displays of Nazi paraphernalia and propaganda are illegal. In the United States, they are not. Therefore, much of the world's Nazi physical elements originate in the U.S.

Historical Context

The Nazis in power in Europe between 1933 and 1945 resulted in the deaths of millions of people. Victims included approximately six million Jews, and millions of others including people with disabilities, GLBT people, Roma, and communists and socialists. Millions of others died fighting against the Nazis, Germans, and Italians, including soldiers of the Soviet Union, England, the Commonwealth, and the United States. Millions of German and Italian soldiers and civilians died as well.

One of the principles of the Nazis was the idea that an Aryan race could be improved in terms of health and fitness. These ideas grew from the pseudo-science eugenics. Eugenics is an effort to breed better human beings by encouraging the reproduction of people with “good” genes and discouraging or eliminating (killing, forcibly sterilizing) those with “bad” genes. Eugenicists in the United States effectively lobbied for social legislation to keep racial and ethnic groups separate, to restrict immigration from Asia, Africa and southern and eastern Europe, and to sterilize people considered “genetically unfit.” Elements of the American eugenics movement were models for the Nazis, whose radical adaptation of eugenics culminated in the Holocaust. The United States took Eugenics and ran with it, making it part of mainstream society. By 1928, 376 separate college courses, which enrolled 20,000 students focused on Eugenics. An analysis of high school text books from 1914 to 1948 indicates that the majority presented Eugenics as legitimate. Forced sterilization of African-American women, women with disabilities was common.

After defeat of the Nazis and Germans in World War II, “de-Nazification” was the official policy of the Allies. At trials in Nurnburg, a small number of high Nazi officials were hanged and imprisoned by crimes against humanity. However, many aspects of Germany were never de-Nazified. The German judiciary, which upheld the genocidal race laws under the Nazis, remained in place. The German railroad system’s employees, who transported victims to concentration and extermination camps, remained in place. Nazi rocket scientists were transported to the United States and the Soviet Union, to work on those countries rocket programs. Nazi intelligence officers were employed by the United States and the Soviet Union. An unknown number of German, French, and Italian Nazis fled to South America, where most lived undisturbed. An unknown number of lower level Nazi functionaries immigrated to the United States, and lived quiet lives.

It should be noted that American Nazis did not spring forth full born after World War II. In fact, there was a vigorous German-American Bund and English Nazi movement before World War II. However, very few members of the German-American Bund were interned.

With the growth of anti-Communism after World War II in the United States, there was significant extreme right-wing activity. One manifestation of this activity was American Nazism. This was in part due to the idea that the Nazis opposed communism in Europe.

There are many strands of racialism in the United States, dating back to the beginnings of American Black slavery in the 1600's. American Nazis have joined together anti-communism, racialism, anti-Semitism, and anti-immigrant feeling, and adopted the ready-made framework of German-style fascism.

Fascism is an especially virulent form of far-right populism. Fascism glorifies national, racial, and cultural unity and collective rebirth while seeking to purge imagined enemies, and attacks both revolutionary movements and liberal pluralism in favor of militarized, totalitarian mass politics. It is also driven by state corporatism, and leadership by a charismatic leader. Another characteristic of fascism is use of a democratic system, but imposing the group's will on it through street thugs, gangs, violence, and intimidation. Fascism glorifies the will of the individual and the group. Fascism first crystallized in Europe in response to the Bolshevik Revolution and the devastation of World War I, and then spread to other parts of the world. Neo-Fascists reinterpret fascist ideology and strategy in various ways to fit new circumstances. Fascism is often driven by fear.

What is Happening in Washington State?

A group of Nazis is recruiting. They are called the National Socialist Movement (NSM). Some people call them Neo-Nazis, but they espouse all the same kinds of hate as the historical Nazis. They are led by a young man named Justin Boyer. Interesting information about him can be found at the website of the Skinheads, <http://www.skinheadz.com/news/interviews/2006/042401.html>. Boyer states that he is a follower of Bill White, and a member of his National Socialist Movement. He is taking advice from Richard Barrett, a leader of the

Skinheads, who is more sophisticated legally and organizationally. Jim Ramm is the Portland unit leader. Boyer reportedly moved to WA State from Ohio in Sept 2005 after being recruited by the national party and now lives in Des Moines.

According to OMJP, (Olympia Movement for Justice and Peace), “Ramm is a 40-year-old industrial manufacturer and Unit leader for NSM Oregon where he heads a neo-Nazi group called "Tualatin Valley Skins." He formerly lived in Snohomish and Colville, Washington.” [www.omjp.org] Ramm maintains a Nazi hate web site, nukeisrael.com. The Northwest Nazis commonly name those who are opposed to them on their website, along with photos, home addresses, and home phone numbers. In regard to what any objective person would regard as a threatening situation, the local Nazis state, “The NSM is a law-abiding organization and we don't wish any harm to come to the above anti-white traitors. All NSM members are under direct orders not to break the law. but we do urge Racial Patriots to contact these scumbags and express your free-speech rights regarding their anti-white treason.” Visiting their website is not recommended for those who are not used to vitriol. For example, one page has a photograph of an African or African-American woman, with the caption, “Where's a good gas chamber when you need it?” (See below for a discussion of legally showing a criminal conspiracy, and the RICO statute.)

They wear Nazi-type uniforms, and use the swastika. They use images of Adolf Hitler, and state, “The NSM follows the teachings of our Führer rigidly.” They also state, “Homosexuality is a social degeneracy that must be expunged from our society.” [NSM Website FAQs]

Wikipedia says this about the Neo-Nazis:

“The **National Socialist Movement** (also called **NSM** or **NSM88**) is the largest neo-Nazi Party operating in the United States. They co-operate with other "white nationalists", such as the Ku Klux Klan, Nazi-Skinheads, and the National Alliance. The "88" in its name is a code word for "Heil Hitler", H being the 8th letter in the alphabet. The name America's Nazi Party is sometimes used, but this should not be confused with the revived American Nazi Party, a different group. The NSM is led by Jeff Schoep, and its spokesman is Bill White. They claim to have members in most states and in some overseas countries. Membership is open "to all 'Aryans'". The group is inspired by Adolf Hitler, and its symbol is the Swastika. It has roots back to

the American Nazi Party under George Lincoln Rockwell...The NSM are best known for carrying on the role of "Hollywood Nazis", a phrase coined by white nationalists to describe those who dress in vintage WWII uniforms for public demonstrations, protests, and rallies... Echoing the original "25 points" of the NSDAP, the National Socialist Movement proposes a 25-point program which includes policies that most would associate with a Nazi party such as racial separatism, isolationism and colonial expansion as well as economic policies which most would not expect such as a living wage, profit sharing by large corporations, and affordable housing." The NSM is openly anti-Jewish and anti-people of color. They believe that the civil war was a mistake because one result was freeing American slaves. They believe that the Holocaust did not happen.

Their own voice can be found at <http://www.nsm88.com/>. They are headquartered in Minneapolis, and, among other activities, are marking a video game in which one kills Jews to earn points. Through their website store, one can buy white racist music, and charge it to Visa, Mastercard, American Express, and Discover cards.

They have explicitly targeted white boys age 14 to 17 for recruiting. They state that their membership has doubled in the past year. They have a radio station, "NSM Radio...numerous show hosts, 24 hour internet feeds, RSS, podcasting, and even a live call in show once a week." They are building alliances with other hate groups, and state as follows: "We work with all White Patriot groups, and all White Religious groups. The coming together of NSM, Klan, Creators, WR, AN, and other groups at many functions proves that." As of 6/17/06, the NSM's Internet discussion group had 938 members. They state that they are the largest Nazi Party operating in the United States. In 2005, they claimed to have 41 units in 31 states. The Northwest NSM claims to have a unit in Tacoma and one in the Tri-Cities.

They have a series of rallies planned for summer 2006, including one in Olympia, Washington for July 3, 2006, for which they have a permit. The NSM claim they have a registered Political Action Committee (PAC) with the Federal Election Commission (FEC). The NSM is becoming media savvy. For example, it issued a directive to its members, "Things Comrades Should Not Say To The Media." [Libertarian Socialist News; 4/3/2006 10:07:42 AM; http://www.nsm88.com/policy/media_comments.html]

The Anti-Defamation League (ADL) says this about the NSM:

“The National Socialist Movement is the second largest neo-Nazi group in the country, trailing only the National Alliance. While some neo-Nazi organizations prefer blazers to brownshirts, this Minneapolis-based hate group is a throwback to the 1960s-era American Nazi Party, from which it descended: members wear Nazi uniforms and openly display swastikas to a degree unusual even among white supremacists. This explicit Nazi imagery apparently has not hurt its stature or standing on the racist right; in recent years it has grown considerably in membership and influence, with dozens of chapters across the country. Part of the reason for the group's growth has been its appeal to racist skinheads and other young white supremacists, who join in NSM activities ranging from literature distribution to armed paramilitary training... In 2000, one of its Ohio members began offering weapons and other military training at a farm in that state, and NSM members from several states attended. In issues of its various periodicals over the years, the NSM has advocated weapons training for whites and has published the recipes for explosives such as fertilizer bombs.”

Mark Potok, hate group expert with the Southern Poverty Law Center, stated about the NSM: “I don’t think they’re shaping up as the new Aryan Nations, but they’re growing rapidly, and they’re definitely a cause for concern,” “They’re a pretty noxious group in terms of provoking violence and their interest in children. They’re trying to build the next generation of people who will fight for the white race.” “They actually managed to start a major riot in a major American city. That’s the immediate threat,” said Potok, referring to the group’s October demonstration in Toledo.

Who are the followers and fellow travelers?

Experienced researcher Paul de Armond observes that most of the people who show for extreme right wing meetings are perfectly all right. "They're in the process of getting bamboozled...they're running with some bad company, but they aren't any more misinformed than the rest of the country."

Introduction

There is an association between Nazi groups and hate crimes. They desire to commit hate crimes, given the opportunity. Hate crimes are message crimes, according to Dr. Jack McDevitt, a criminologist at Northeastern University in Boston. They are different from other crimes in that the offender is sending a message to members of a certain group that

they are unwelcome in a particular neighborhood, community, school, or workplace.

What is a hate crime?

The FBI definition is as follows:

“For the purpose of Uniform Crime Reporting, a hate crime is defined as: "A criminal offense committed against the person or property which is motivated, in whole or in part, by the offenders bias against race, religion, sexual orientation group, or ethnicity/national origin."

Hate crimes are not separate, distinct crimes, but any traditional criminal offense that is motivated by the offender's racial, religious, ethnic, or sexual orientation bias. Hate crime is a legal term that describes criminal acts motivated by prejudice. The term ethnoviolence is a broader term that describes acts of intimidation whether or not deemed illegal.

Anti-gay hate crimes are those in which victims are chosen solely or primarily because of their actual or presumed sexual/affectional orientation or preference, gender identity and/or status. Hate crimes are also committed based on race, religion, disability, ethnicity and national origin. Hate crimes may include property crimes or physical violence resulting in injury. Hate crimes are unique because they send messages to entire groups — as well as to their families and other supporters — that they are unwelcome and unsafe in particular communities. Most anti-gay hate crimes are committed by otherwise law-abiding young people who see little wrong with their actions, and who sometimes believe that they have societal permission to engage in such violence. Hate-motivated violence has heretofore been understood as attacks that denigrate a class of people for their beliefs or immutable characteristics.

President George W. Bush has said that all violent crime constitutes hate crime. That belief ignores the common feature of bias-motivated lynching, draggings, beatings, and firebombings: That they are committed upon people because of characteristics such as race, color, creed, ethnicity, national origin, or sexual orientation.

Hate crimes as a whole have been on the rise. According to the FBI, the number of hate crimes reported in 2003 slightly rose from 7,462 in 2002 to

7,489 in 2003. Racial bias represented the largest percentage of bias-motivated crimes with 51.3%, followed by religious bias (17.9%), sexual orientation (16.5), ethnicity (13.7), and disability (.4%). California reported the highest number of hate crimes, followed by New York, New Jersey, Michigan, and Massachusetts. Forty-eight states have hate crimes laws that specify hate crimes as crimes that are committed on the basis of race, ethnicity, gender, religion, disability or sexual orientation.

Social science attempts to explain the reasons for these crimes in a substantial body of literature, which has been expanding over the last several years. Economic competition by minorities is proposed by Finn and McNeil as an aggravating factor in some attacks, which may be a partial explanation of the vandalism and arson directed toward Korean-owned businesses during the 1992 post-Rodney King verdict rioting in Los Angeles. There were numerous examples of incidents of anti-Arab behavior during the Persian Gulf war (Kleinfield, 1992). Howard J. Ehrlich further expounds “...that three basic threats evoke a violent response: violations of territory or property, violations of the sacred, and violations of status...the victim’s behavior or potential behavior is defined by the actor as leaving no choice but to respond with violence” (Herek, G. M. & Berrill, K. T. (1992). *Hate Crimes: Confronting Violence Against Lesbians and Gay Men*. Newbury Park, CA: Sage Publications, p.108-109).

Current reactionism to minorities is described by Dr. Brian Ogawa in his *Color of Justice: Culturally Sensitive Treatment of Minority Crime Victims* (1990, p. 140). “White supremacy groups are attempting to forcibly move our nation toward a form of apartheid whereby white males will rule no matter how racially diverse we become. In the paranoia that they are an endangered species, they seek to permanently establish racial separatism by any means necessary.”

“Of all crimes, hate crimes are most likely to create or exacerbate tensions, which can trigger larger community-wide racial conflict, civil disturbances, and even riots. Hate crimes put cities and towns at-risk of serious social and economic consequences. The immediate costs of racial conflicts and civil disturbances are police, fire, and medical personnel overtime, injury or death, business and residential property loss, and damage to vehicles and equipment. Long-term recovery is hindered by a decline in property values, which results in lower tax revenues, scarcity of funds for rebuilding, and increased insurance rates. Businesses and residents abandon

these neighborhoods, leaving empty buildings to attract crime, and the quality of schools decline due to the loss of tax revenue. A municipality may have no choice but to cut services or raise taxes or leave the area in its post-riot condition until market forces of supply and demand rebuild the area.” (Community Relations Service, U.S. Department of Justice)

Nearly two-thirds of all known perpetrators of hate crimes are teenagers or young adults.

Reporting of Hate Crimes

One of the largest problems faced by law enforcement across the country is a lack of reports of hate crimes and incidents. Criteria differ from state to state and the number of reporting agencies continually shifts, making it almost impossible to determine an accurate trend to determine where to invest the most resources or where to reinforce successful efforts to reduce crimes. However, the main reason for the deficiency is that victims of hate crimes or suspected hate crimes often do not come forward.

Ambiguity about the meaning of hate crimes has made it difficult to collect reliable data about the phenomena. American crime statistics come from the Uniform Crime Reporting (UCR) program of the Federal Bureau of Investigation, which compiles statistical reports from state and local law enforcement agencies. Requests for hate crime data began in 1990, a time when many states still had not passed a hate crime statute. Participation in the UCR program has increased in the last decade, but state involvement remains highly variable. [Hate Crimes: Better Data or Increasing Frequency? Ryken Grattet; <http://www.prb.org/Template.cfm?Section=PRB&template=/ContentManagement/ContentDisplay.cfm&ContentID=6926>]

Are the current Nazis violent?

Violence can be defined under the law as “conduct which is actionable under the criminal law.” These are acts of physical aggression which cause injury and death. Alternatively, from the viewpoint of study of the nature of mind and of consciousness, and of comparative religion and spirituality, a definition of violence is quite different. Violence can encompass intentions, words, or actions that lead us to experiencing ourselves as separate from each other. [Developed from Cheryl L.Conner, a lawyer,

economist, educator and change agent committed to transforming the legal profession and supporting lawyers and organizations in that change. Founder of Lawyers with a Holistic Perspective and co-founder of The New Law Center] The current American Nazis officially disavow aggressive violence, but profess that they will defend themselves. Their speech, writings, and websites are full of vitriol, hate, and violent talk. Some have criminal records.

Recruitment

The Nazis are targeting white teenage boys, ages 14-19.

Military

Tim McVey syndrome.

Accusations against the military regarding neo-Nazis, racists, and extremists.

The Army's position and reactions.

Southern Poverty Law Center investigation and concerns.

What makes a person liable for recruitment?

Affiliation needs/ Need to belong.

Feeling empowered.

Outcasts.

Perceived economic disadvantage.

The downtrodden.

Xenophobic threat.

Demographic changes in the U.S.

Racism.

Anti-Semitism.

Outward manifestations.

Snappy uniforms

Guns

Surrendering to the dark side. (Jungian concepts)

Nietzschian concepts (Urbemensch)

It matters what we do

Particular note should be taken of **how important it has been to victims [of hate crimes] whether others in the community seemed to care about what had happened to them.** “No one seemed to care” is reported by numerous persons of varied ethnic backgrounds, always with a deep sense of disappointment. When others seemed not to care, the effects on victims were intensified. Such a perceived lack of concern, whether from neighbors, strangers, officials, or whomever, added to a sense of isolation. Somehow, when others do care, the trauma is softened. When others seemed not to care, victims experienced the incidents as portentous, calling into question their entire outlook on the world.” (National Center for Victims of Crime; www.ncvc.org; 2001)

Types of Responses

Ignore it

“Most people engage in wishful thinking, deluding themselves into believing that by ignoring bullies, they'll eventually moderate their own behavior. In reality, just the opposite takes place.” [Researcher Paul de Armond]

Exposure, education and organizing.

To expose white nationalist activity for what it is, where you've got to lift the veil of denial which exists, that this activity only goes on in northern Idaho or down in the deep South.

Satyagraha (Non-violent resistance)

Violent resistance

Violent counter-demonstrations

Peaceful counter-demonstrations

Public meetings by racist speakers should be boycotted, and alternative rallies and positive activities held on the same day.

“Not in Our Town” type organizing activities

The formation of a community-based anti-racist and anti-fascist organization is essential. Peaceful marches and picketing send a strong message to racists that the community is not prepared to put up with the establishment of an organized racist presence among them. An attempt should be made to effectively shut down any public manifestation of organized racism. Individuals may wish to form a committee to monitor and track organized racists. [Based on the film, “Not in Our Town,” about the very positive experience and actions of the residents of Billings, Montana, when Nazis came to town in 1995.]

Advocacy groups.

Ethnic/racial interest groups.

GLBT groups.

Faith-based groups.

Bridge gaps between primarily white and black congregations. Where there is intentionality about making sure white religious leaders stand up in the face of such things as cross burnings and other hate crimes, he says, black congregations have seen this as a sign that has led to them developing and strengthening their relationship. [Devin Burghart, Center for New Community]

Organized Labor.

Chambers of Commerce.

Diversity is good for business. A racist reputation isn't. Metropolitan areas that attract a diverse population are more economically viable. ([The Rise of the Creative Class, Richard Florida](#) ; [The Cultural Creatives : How 50 Million People Are Changing the World, by Paul H. Ray, Sherry Ruth Anderson](#))

Governing bodies.

Established progressive organizations.

Local newspapers.

Human rights commissions.

Reach out to broader constituencies, particularly those that are targeted for recruitment by the right.

Expand internal institutional memory, to keep the information brought in through research and analysis, and disburse it throughout the organization, developing the organizational respect required to internalize it enough to keep the information flowing beyond any single person's involvement. [Devin Burghart, Center for New Community]

Benchmark

Give examples of other communities where it's happened, showing how in particular instances, specific constituencies are vulnerable, and listing the negative things that have happened as a result.

Provide alternative, positive messages and activities to groups targeted by the Nazis, such as white teenage boys.

Create moral barriers, to keep out violent, hate-mongering groups. "Isolate the source of the hatred...inoculate those constituencies which are potentially vulnerable...and help them understand the issue before the other side does." [Devin Burghart, Center for New Community]

Find leaders who are initially willing to speak out, and then have those leaders speak in a rhetoric which resonates with the particular constituency...have them develop the rhetorical strategies. [Devin Burghart, Center for New Community]

“Researchers have concluded that hate crimes are not necessarily random, uncontrollable, or inevitable occurrences. There is overwhelming evidence that society can intervene to reduce or prevent many forms of violence, especially among young people, including the hate-induced violence that threatens and intimidates entire categories of people.” (American Psychological Association, “Hate Crimes Today: An Age-Old Foe in Modern Dress,” <http://www.texasnaacp.org/hatec.htm#apatop>)

When appropriate, a victim-offender restitution program or offender counseling program can be an effective sanction for juveniles. Educational counseling programs for young perpetrators of hate crime can help dispel stereotypes, prejudice, fears, and other motivators of hate crime. Counseling may include sessions with members of minority groups and visits to local correctional facilities. In addition, "restorative justice," the concept of healing both the victim and the offender while regaining the trust of the community, may be appropriate. The offenders are held accountable and are required to repair both the physical and emotional damage caused by their actions.

Reassure members of the target group that the new, more diverse America is not threatening to them.

"Music is the most powerful recruitment tool in the world...Can music kill people? Yeah, it can." (Thomas Leyden Jr., former 15-year member of the neo-Nazi White Separatist Movement)

To foster racial segregation, fear and hate among teenagers, neo-Nazi groups break into high school campuses at night and plaster them with racial epithets and Nazi symbols. The next morning, when the black or Latino students see the hateful symbols and words, they blame the white students. For protection, each race separates itself and the Nazis' mission is achieved. When kids form their own groups, the school is forever racially divided.

Provide hate prevention training to all staff, including teachers, administrators, school security personnel, and support staff. All school employees, including teachers, administrators, support staff, bus

drivers, and security staff, should be aware of the various manifestations of hate and be competent to address hate incidents. Training should include anti-bias and conflict resolution methods; procedures for identifying and reporting incidents of racial, religious, and sexual harassment, discrimination, and hate crime; strategies for preventing such incidents from occurring; and resources available to assist in dealing with these incidents.

Ensure that all students receive hate prevention training through age-appropriate classroom activities, assemblies, and other school-related activities. Prejudice and discrimination are learned attitudes and behaviors. Neither is uncontrollable or inevitable. Teaching children that even subtle forms of hate such as ethnic slurs or epithets, negative or offensive name-calling, stereotyping, and exclusion are hurtful and inherently wrong can help to prevent more extreme, violent manifestations of hate. Through structured classroom activities and programs, children can begin to develop empathy, while practicing the critical thinking and conflict resolution skills needed to recognize and respond to various manifestations of hate behavior.

Develop partnerships with families, community organizations, and law enforcement agencies. Hate crime prevention cannot be accomplished by schools alone. School districts are encouraged to develop partnerships with parent groups, youth serving organizations, criminal justice agencies, victim assistance organizations, businesses, advocacy groups, and religious organizations. These partnerships can help identify resources available to school personnel to address hate incidents, raise community awareness of the issue, ensure appropriate responses to hate incidents, and ensure that youth receive a consistent message that hate-motivated behavior will not be tolerated.

Develop a hate prevention policy to distribute to every student, every student's family, and every employee of the school district. An effective hate prevention policy will promote a school climate in which racial, religious, ethnic, gender and other differences, as well as freedom of thought and expression, are respected and appreciated. The policy should be developed with the input of parents, students, teachers, community members, and school administrators. It should include a description of the types of behavior prohibited under the policy; the roles and responsibilities of students and staff in preventing and reporting hate

incidents or crimes; the range of possible consequences for engaging in this type of behavior; and locations of resources in the school and community where students can go for help. It should respect diverse viewpoints, freedom of thought, and freedom of expression. Every student should be informed of the contents of the school district's policy on hate crime on an annual basis.

Develop a range of corrective actions for those who violate school hate-prevention policies. School districts are encouraged to take a firm position against all injurious manifestations of hate, from ethnic slurs, racial epithets, and taunts, to graffiti, vandalism, discrimination, harassment, intimidation, and violence. School districts can develop a wide range of nondisciplinary corrective actions to respond to incidents, including counseling, parent conferences, community service, awareness training, or completion of a research paper on an issue related to hate, as well as disciplinary actions such as in-school suspension or expulsion. School officials should be prepared to contact local, state or federal civil rights officials to respond to more serious incidents and, in cases involving criminal activity or threat of criminal activity, should call the police.

Collect and use data to focus district-wide hate prevention efforts. Collection of data on the occurrence of school-based hate incidents or crimes will assist administrators and teachers to identify patterns and to more effectively implement hate prevention policies and programs. To obtain such data, school districts may include questions regarding hate crime on surveys they conduct related to school crime and discipline, as well as collect and analyze incident-based data on specific hate incidents and crimes. In the latter case, school districts are encouraged to work closely with local law enforcement personnel to collect uniform and consistent data on hate crime.

Provide structured opportunities for integration. Young people can begin to interact across racial and ethnic lines through school-supported organizations and activities. Multi-ethnic teams of students can work together on community service projects, to organize extracurricular events, or to complete class projects. High school students can participate in service-learning projects in which they tutor, coach, or otherwise assist younger students from diverse backgrounds.

(<http://www.ed.gov/pubs/HateCrime/page5.html>; Preventing Youth Hate Crime (US Department of Education))

Encourage communities to launch educational efforts aimed at dispelling minority stereotypes, reducing hostility between groups, and encouraging broader intercultural understanding and appreciation. It is important that school administrators, school boards, and classroom teachers constantly confront harassment and denigration of those who are different. Antibias teaching should start in early childhood and continue through high school. Teachers must also know that they have the backing of administrators and school board members to intervene against incidents of bias whether inside the school or on the playground.

School and police officials, who should work together to develop a plan to handle hate crimes and defuse racial tensions. Hate crimes can be school-related, community related, or a combination of both. Officials should consider prevention and response roles, identify potential trouble sites, and plan for phased police intervention. Tension can be eased by regular communication with parents, students, media, and other community organizations. Mediation and conflict resolution classes develop the capacity of young people to peacefully settle disputes and conflicts. (See also section on Washington Association of Sheriffs and Police Chiefs)

Steadily keep law enforcement in the loop, reinforcing to them that your community members are the good people who are peacefully countering the neo-Nazi appearance with the true identity of your home. Nazi types classically seek confrontation so there's the active possibility they'll make some kind of appearance at any event you have - keeping the cops up to speed and allied will minimize the possibility of confrontation and if there is one, will help to make sure the right people (i.e., cops who are paid and trained to do it) are the ones dealing with any flare-ups.

[Note: Washington State has a strong Anti-Bullying Statute for schools, but it is not monitored or enforced. It should be.]

Establish systems of timely monitoring and reporting on racist, anti-Semitic, and other bias crimes. This is an essential means to assess and respond to patterns of discrimination affecting particular population groups.

Build Social Capital

See Resources. Social capital refers to those stocks of social trust, norms and networks that people can draw upon to solve common problems. Networks of civic engagement, such as neighborhood associations, sports clubs, and cooperatives, are an essential form of social capital, and the denser these networks, the more likely that members of a community will cooperate for mutual benefit. This is so, even in the face of persistent problems of collective action (tragedy of the commons, prisoner's dilemma etc.), because networks of civic engagement:

- foster sturdy norms of generalized reciprocity by creating expectations that favors given now will be returned later;
- facilitate coordination and communication, and thus create channels through which information about the trustworthiness of other individuals and groups can flow, and be tested and verified;
- embody past success at collaboration, which can serve as a cultural template for future collaboration on other kinds of problems;
- increase the potential risks to those who act opportunistically that they will not share in the benefits of current and future transactions.

One of the reasons why public policies in racially fragmented communities are worse is that social capital is lower. Two key aspects of social capital are participation in social activities or groups and trust.²¹ Using data from the General Social Survey (GSS), Alesina and La Ferrara (2000) provide evidence that in American cities individuals of different races are less willing to participate in social activities in racially mixed communities. There are two non mutually exclusive explanations. One is that members of different racially identified groups have different preferences on what a group should do or how it should be run, and the other is that there is a cost in sharing a group with different races simply because of aversion to racial mixing. Alesina and La Ferrara (2002) show that in American cities individuals living in more racially fragmented communities have a lower propensity to trust other people, while they do not exhibit lower levels of trust towards institutions. Similar results were later obtained by Costa and Khan (2003b). Interestingly, all these authors also show that income inequality reduces participation and social capital but the effect of racial conflict seems stronger. Experimental evidence on trust and participation included in Edward Glaeser, David Laibson, Jose Scheinkman and Christine Soutter (2000) is also consistent with these results: even in experimental settings and amongst a relatively homogeneous group of individuals (in terms of education), trust does not travel well across racial

lines. "Social capital" to describe the elements that contribute to social cohesion. Dr. Ichiro Kawachi, director of the Harvard Center for Society and Health, has explored one aspect of social capital -- interpersonal trust.

Community Organizing

According to Mike Miller from the Organize Training Center, community organizing “does two central things to seek to rectify the problem of power imbalance—it builds a permanent base of people power so that dominant financial and institutional power can be challenged and held accountable to values of greater social, environmental, and economic justice; and it transforms individuals and communities, making them mutually respectful co-creators of public life rather than passive objects of decisions made by others.” Distinguishing characteristics of community organizing that make it a tremendous social capital builder:

- A participative culture;
- Inclusiveness;
- Breadth of mission and vision; and
- A critical perspective toward political, economic, and social institutions.
- Community organizing is "highly effective at fostering trust among people divided by culture, class, self-interest, or ideology;"
- "Community organizing can be a powerful vehicle for political education;"
- Community organizing groups "have shown a knack for addressing divisive issues that often seem intractable in other contexts."

Official Systems

Compiling information for the state’s input to the FBI’s annual hate crimes report has been assigned by the Legislature to the Washington Association of Sheriffs and Police Chiefs (WASPC). Unfortunately, the input from the various cities and towns of the state varies widely. Theories as to why include lack of interest by some sheriffs and police departments, lack of training, and lack of sensitivity. Another obstacle to gaining an accurate count of hate crimes is the reluctance of many victims to report such attacks. In fact, they are much less likely than other victims to report crimes to the police, despite-or perhaps because of-the fact that they can

frequently identify the perpetrators. This reluctance often derives from the trauma the victim experiences, as well as a fear of retaliation.

In a study of gay men and lesbians by Dr. Gregory M. Herek, a psychologist at the University of California, Davis, and his colleagues, Drs. Jeanine Cogan and Roy Gillis, **about one-third of the hate crime victims reported the incident to law enforcement authorities, compared with two-thirds of gay and lesbian victims of nonbias crimes.** Dr. Dunbar, who studies hate crime in Los Angeles County, has found that victims of severe hate acts (e.g., aggravated and sexual assaults) are the least likely of all hate-crime victims to notify law enforcement agencies, often out of fear of future contact with the perpetrators. It also appears that some people do not report hate crimes because of fear that the criminal justice system is biased against the group to which the victim belongs and, consequently, that law enforcement authorities will not be responsive. The National Council of La Raza holds that Hispanics often do not report hate crimes because of mistrust of the police. Another reason for the underreporting of hate crimes is the difficulty of identifying an incident as having been provoked by bias.

A municipality or county should assure that its law enforcement agencies adopt the model policy supported by the International Association of Chiefs of Police for investigating and reporting hate crimes. This model policy uses the standard reporting form and uniform definition of hate crime developed by the FBI after passage of The Hate Crime Statistics Act (HCSA), 28 U.S.C 534, enacted April 1990, as amended by the Church Arson Prevention Act of June 1996 (The HCSA also requires the collection of data on crimes based on religion, sexual orientation, ethnicity, and disability). The FBI offers training for law enforcement officers and administrators on developing data collection procedures. The Community Relations Service and the FBI recommend a two-tier procedure for accurately collecting and reporting hate crime case information. It includes: (1) the officer on the scene of an alleged bias crime making an initial determination that bias motivation is "suspected"; and (2) a second officer or unit with more expertise in bias matters making the final determination of whether a hate crime has actually occurred For more information, see the FBI's Training Guide for Hate Crime Data Collection and Hate Crime Data Collection Guidelines. Note that some minority groups may not be happy to cooperate with the FBI because of its anti-terrorism efforts focused on certain groups in the United States, on the basis of religion and ethnicity.

Community Based Systems of Monitoring

One expert has advised the following:

Advice for human rights groups monitoring hate groups:

1. Do nothing alone.
2. If you don't feel safe, go somewhere you do.
3. Bring video/audio recording devices and spare batteries.
4. Don't get in shouting matches.
5. Try to hang with some visibly identified clergy.
6. If approached by media, select the most coherent and calm of your group to speak (if at all), and keep it short.
7. Get together afterward with those who couldn't make it and talk about the experience (debriefing), take notes, and exchange names, phone numbers, e-mails so you can report any harassment or suspicious stuff.
8. Get badge numbers and names of cops you might be forced to deal with; some might be Minuteman sympathizers.
9. Film or note license numbers of bad guys' vehicles.
10. Go easy on the caffeine; the adrenaline will do.

[Spartacus O'Neal, Jay Taber, 1/6/06]

Negotiation and Political Diplomacy

This model tries to alter people's beliefs in hope they'll modify their behavior. But the behavior's the problem-- the pathology of violence and intimidation must be stopped. Some experts say it may require violence to do it. While as progressives we abhor violence, this is what stopped and ended the Nazis in World War II.

Research Paul de Armond has stated, "liberal groups quite frequently try to get into a negotiating situation with people who have no interest in negotiating with them...essentially diplomacy or political negotiation, and [it] is quite frequently inappropriate. What's to negotiate with a Holocaust denier or a gay basher?"

"Opposition research," he says, "doesn't even occur to liberal organizations. They know nothing but their own ideological stance and these fantasy pictures that they bill to the opposition. They start reacting to that fantasy and the opposition just runs right over them."

The public health model

Look at the causative mechanism, how the behavior is transmitted, and what sort of interventions can either prevent or modify it. Children first show signs of prejudice at a very early age (Aboud, 1988). Children's prejudice levels are often quite high around the age of five and will usually decrease, or show greater flexibility, as the child grows older. Some studies suggest, however, that the prejudice displayed in early childhood returns as children reach the pre-teen years and beyond, particularly if prejudice is more noticeable in their immediate social environment. For example, there is reason to believe that children's ethnic attitudes are significantly related to the ethnic attitudes of their mothers, with more prejudiced mothers having more prejudiced children. Early studies have also found evidence that parents high in authoritarianism, which is characterized by greater rigidity, coldness, and intolerance for difference, had more prejudiced children. Although the exact causes of children's prejudice development are not currently known, recent research with adults suggests that children's expressions of prejudice usually shift to take on a more socially acceptable form as they move to adulthood.

[<http://www.atkinson.yorku.ca/~jsteele/files/MoralityChapterFinal.doc>; accessed 3/27/07; Stereotyping, prejudice, and discrimination: The effect of group based expectations on moral functioning; Jennifer Steele, Y. Susan Choi, and Nalini Ambady; Harvard University, n.d., no page; . In press in T.A. Thorkildsen, J. Manning, & H.J. Walberg (Eds.), *Children and Youth Series: Nurturing Morality*. New York: Kluwer Academic]

Encourage human rights, and punishments for violations, generally

One theory holds that a coarsening of human rights, such as the US's lack of implementation of the Geneva Accords, leads to tacitly giving permission for cruel acts. The criminal nature of the Nazi policies and actions was overwhelmingly substantiated and irrevocably condemned by the Nurnberg International Military Tribunal in 1945-46. Key figures of the Nazi party and State apparatus were found guilty of massive crimes against peace, war crimes and crimes against humanity. The main components of the Nazi machinery of mass murder, such as the leadership corps of the Nazi party, Gestapo, SD and SS, were declared criminal organizations. The rulings of the Nurnberg Tribunal remain of great historical importance. The principles recognized at the Nurnberg Tribunal form a cornerstone of modern international law, and led to the drafting of major international legal instruments such as the UN Genocide Convention (1948), the Universal Declaration of Human Rights (1948), the Convention on the Abolition of the Statute of Limitations on War Crimes and Crimes against Humanity (1968), the Geneva Convention on the Laws and Customs of War (1949) and its supplementary protocols (1977) and the European Convention on Human Rights (1949), as well as to the creation of institutions for the effective implementation and adjudication of these rights, i.e. the United Nations Human Rights Commission, the European Court of Human Rights, the Special Criminal Tribunals and the International Criminal Court.

What is the role of government agencies?

Intelligence gathering

Should community groups cooperate in this effort?

Controversies about domestic intelligence gathering.

Policing

Best practices

Psychological studies

Why do the American Nazis believe what they believe, and act the way they do?

Disadvantage: “Insight never cured anything except ignorance.”

Counter anti-immigrant, anti-diversity, and anti-affirmative rhetoric, that gives permission for people to take the next step into hate.

Use social marketing techniques:

Identify the desired outcome.

Identify the target audience.

Determine the target audience’s present behaviors.

Determine what motivates and disincentivizes the target audience.

 Polls

 Focus groups

Craft the appeal using this information.

Develop an outreach/media/implementation campaign.

 Establish good media relations.

Measure results.

What is the moral thing to do? What is our moral obligation?

Witnessing

James Hatley: ‘By witness is meant a mode of responding to the other’s plight that...becomes an ethical involvement.’ Witnessing especially relates as a response to Nazism because work on the subject began to be developed in the late 1950’s by people taking testimonies from Holocaust survivors (see Langer 1991, Felman & Laub 1992). In fact, as those who witnessed the Holocaust grow old and pass away, there is danger that historical memory will be lost. A number of institutions, such as the Holocaust Museum in Washington, D.C., are dedicated to keeping that from happening.

Intentional versus unintentional

Witnessing but disempowered.

Witnessing with power, but...

unaware of the implications of his or her actions. That's the unaware but empowered position.

Unaware of being a witness

and, therefore, is disempowered and can't take effective action. "Toxic witnessing." Inadvertent. When you are unaware of your witnessing and disempowered in relation to what you are witnessing, I think the evidence is very clear that, biologically and psychologically, the impact of that is to create further distance and separation. All kinds of "us/them" or "black/white" thinking, fearfulness, and helplessness comes when we are witnessing on the problematic side of the witnessing coin. [Weingarten]

Passive Witnessing

Compassionate witnessing

It is founded on an ability to recognize and express a common bond with another. Compassionate witnessing helps us recognize our shared humanity, restore our sense of common humanity when it falters, and block our dehumanizing others. "When we experience people as wholly different from us, other, it is possible to feel a wide range of negative emotions toward them, such as disgust, revulsion, contempt, rage, hatred, or terror. These feelings not only contribute to our experiencing them as other, but justify categorizing them as other. The category then justifies continued expression of these feelings. Over time, the person becomes dehumanized. Dehumanization, the process by which people are viewed as less than human, a process that individuals, groups and nations all do, obstructs caring about the other."

Witnessing Oneself as Victim, Witness or Perpetrator

The ability to reflect on one's experience is a key capacity that fosters resilience (Fonagy & Target, 1997). It allows one to witness the self and to witness others. It allows one to be aware. Without this ability we are much more likely to repeat the past. If the past is replete with violence, violence will permeate our future."

[Compassionate Witnessing and the Transformation of Societal Violence: How Individuals Can Make a Difference, Kaethe Weingarten, <http://www.witnessingproject.org/articles/CompassionateWitnessing.pdf>]

Impact of witnessing

"There is tremendous cultural variation about what people respond to and it makes an enormous difference whether you witness alone or in community, whether or not there's an effective outlet for what you've seen, and also whether the witnessing has witnesses. The traumatic impact of witnessing differs, depending on these circumstances." [Kaethe Weingarten, Restorative Justice Seminar Series, Seminar 2: The Wounded Witness: Police, Lawyers, Judges and Community, May 12, 2003, http://www.brc21.org/resources/restore_justice/connorweingarten.html]

Mourning

"Our job as caring individuals is to acknowledge losses, to support mourning and grief, to humanize the enemy, and to witness individual and collective pain with as much heartfelt compassion as we can muster. In the immediate aftermath of societal traumas, this work is much more complex than it is decades after traumatic violence, but it is better to start, better to try than to not try... Many experts point to acknowledging and mourning losses as essential to the interruption of cycles of violence (Botcharova, 2001; Kogan, 2000; Volkan, 1997). Clearly, this is not easy to do, either for individuals or societies. In the aftermath of societal violence, people are left with intense emotions of fear and rage, hatred and humiliation. People must find ways of managing these charged emotional states at the same time as they tend to the tasks of immediate survival. Without support, both from people who have suffered the same losses and from those who have witnessed the losses from afar, it is common for people to suppress or deny the depth of the pain and the loss, as a short-term solution to the complexity of the realities they

now face (Botcharova, 2001; Kliman & Llerena-Quinn, 2002; Sider, 2001). People who fail adequately to mourn their losses and to work through the pain of their suffering are more likely to repeat their past. This is as true for societies and nations as it is for individuals, who after all are the citizens of nation states.” [**Compassionate Witnessing and the Transformation of Societal Violence: How Individuals Can Make a Difference**, Kaethe Weingarten, <http://www.witnessingproject.org/articles/CompassionateWitnessing.pdf>]

[[Cite Marshal Rosenberg, Non-Violent Communication, on mourning, as opposed to apology.]]

Giving testimony

Practice Non-Violent Communication (Determine the needs of the Nazis)
(Marshall Rosenberg; Puget Sound Center for Non-Violent Communication)

Note how we feel in relation to what we are observing.
Find the needs, values, desires, etc. that are creating our feelings.
State the concrete actions we request in order to enrich our lives.

When Nazi events occur

Encourage residents not to throw out hate propaganda leaflets that they find on their lawns, schools, etc., but to turn these over to the police and also to anti-racist groups. The police, in turn, should make an official report. What is particularly alarming is where neo-Nazi propaganda enjoys a “laissez-faire” attitude on the part of the public authorities, or even their consent.

Some law enforcement officers believe rumors aggravate more than two thirds of all civil disturbances. When racial or ethnic tensions may become heightened by exaggerated rumors, a temporary rumor control and verification center is an effective mechanism to ensure accurate information.

Work with anti-racist groups, sharing information, and sending them copies of hate literature turned in from the community. Hatred towards “others”, towards “colored people”, is no longer hidden and is displayed in election campaigns and through the media. Press publications seeking to present certain ethnic or religious groups, or even whole peoples – Roma,

Arabs, Muslims, Serbs, Russians, Chechens etc – systematically in a bad light are no longer isolated cases and are reminiscent of the Nazi propaganda machine’s efforts to arouse hatred towards the Jews. We cannot pretend not to notice it, because we know all too well the terrible consequences to which that propaganda led.

Take official notice of unusual activity at or near the Nazis’ locations.

Take racist graffiti seriously, and try to make a distinction between childish mischief and more serious racist provocation.

Civil lawsuits

Advantage: Standard of proof is only “preponderance of the evidence.”

Other civil law approaches:

If the Nazis attempt to buy property, build on it, and use it in Washington State, make sure that all applicable landuse controls are implemented.

Criminal law charges

Disadvantage: Have to catch the Nazis breaking criminal laws.

Work with law enforcement authorities to help ensure that they strictly enforce the law, including the **state’s Malicious Harassment (hate crime) statute**. Because the Nazi openly use hate rhetoric, almost any crime they commit could be chargeable under the Malicious Harassment statute.

Hate crime indicators help determine whether or not a hate crime has been committed. Law enforcement officials typically should consider the following bias indicators:

Perceptions of the victim(s) and witnesses about the crime;

The perpetrator’s comments, gestures, or written statements that reflect bias, including graffiti or other symbols;

Any differences between perpetrator and victim, whether actual or perceived by the perpetrator;

Similar incidents in the same location or neighborhood to determine whether a pattern exists;

Whether the victim was engaged in activities promoting his or her group or community (i.e. by clothing or conduct);

Whether the incident coincided with a holiday or day of particular significance;

Involvement of organized hate groups or their members;

The absence of any particular motive, such as economic gain.

Hate Crime Ordinances are a Deterrent

A core responsibility of government is to protect the civil rights of its citizens and to advance its inherent obligation to ensure good race and ethnic relations. This duty cannot be abrogated and such a commitment requires no special funding. A government can confirm its commitment to the safety and well-being of its citizens by establishing an ordinance against hate crime activity or enhancing the punishment for hate crime. It can also encourage compliance with existing nondiscrimination statutes.

A local government can establish an ordinance against hate activity modeled on existing hate crime law in effect in the State. Punishment is enhanced by promulgating guidelines or amending existing guidelines to provide varying offense levels for use in sentencing. There should be reasonable consistency with other guidelines, avoidance of duplicative punishments for the same offense, and consideration of any mitigating circumstances. Compliance with existing statutes can be achieved by training law enforcement officers to enforce existing statutes, imposing fines or penalties when ordinances are violated, reviewing licenses or privileges, reviewing tax exempt status, and providing incentives or awards. A local government may also establish boards or commissions to review and analyze hate crime activity, create public service announcements, and recommend measures to counter hate activity.

Some prosecutors object to using hate crimes laws because they feel that such statutes impinge on freedom of speech. However, in Wisconsin v. Mitchell, the U.S. Supreme Court upheld penalty enhancement hate crime laws, stating they do not violate the right to the freedom of speech. The Supreme Court ruled that when hate speech is used as evidence to establish the elements or to prove motive or intent of a hate crime it does not conflict with a person's First Amendment rights.

Currently, state and local law enforcement officials play the primary role in the prosecution of hate-motivated violence. Federal hate crime laws have significant barriers that prevent the federal government from assisting state and local law enforcement in punishing and deterring hate-motivated violence. At present, federal prosecutors can only intervene and make use of federal hate crime law if the crime takes place on federal land or if the hate crime victims are engaged in certain federally protected activities. Federal lands include the District of Columbia and national parks and protected activities include serving on a jury, attending a public school, applying for employment, or voting. In very limited circumstances, federal prosecutions can be brought if the Attorney General or a designee certifies in writing that an individual federal prosecution would be in the public interest and necessary to secure substantial justice or if local officials are either unable or unwilling to handle the case effectively. The requirements for federal prosecution being so narrow, in most instances, it is usually the sole responsibility of state and local law enforcement agencies to investigate and prosecute hate crimes. Federal hate crimes do not cover bias-motivated attacks that occur because of the victim's gender, sexual orientation, or disability.

Use RICO (Racketeer-Influenced and Corrupt Organizations Act) and conspiracy statutes. (Verbal or written threat plus one overt illegal act equals intent to break the law.)

The specific goal of RICO is to punish the use of an enterprise to engage in certain criminal activity. A person who uses an enterprise to engage in a pattern of racketeering activity may be convicted under the RICO criminal statute (18 U.S.C.A. § 1963). An enterprise is defined as "any individual, partnership, corporation, association, or other legal entity, and any union or group of individuals associated in fact although not a legal entity." A pattern is defined as "at least two acts of racketeering activity, one of which occurred after the effective date of [RICO's passage] and the

last of which occurred within ten years...after commission of a prior act of racketeering activity." Racketeering activity includes a number of discrete criminal offenses, such as gambling, bribery, extortion, bankruptcy fraud, mail fraud, securities fraud, prostitution, narcotics trafficking, loan sharking, and murder. RICO outlaws every manner in which an enterprise can be used for long-term racketeering activity.

RICO employs broad definitions to sweep a wide variety of enterprise criminal activity into its purview. One of the original goals of RICO was to eliminate organized crime families, such as the loose collection of crime families that comprised the Mafia. However, because Congress could not legislate against specific persons or families, it was forced to use broad language to define racketeering and organized crime. The far-reaching language of the statute has subjected a wide range of criminal defendants to RICO's penalties. The typical RICO defendant is far from the stereotypical violent mobster. A RICO defendant can be anyone who uses a business in any way to commit two or more of the many racketeering offenses.

RICO has proved to be a powerful tool in the federal government's fight against organized crime. Many states also have enacted RICO-style statutes designed to apprehend organized crime that somehow escapes the provisions of RICO. Prosecutors have used RICO against a variety of criminals and obtained lengthy sentences for them.

[Research needed: Find out if Washington State has a RICO-type statute.]

Show the connection between present Nazis in Washington State and previous groups that have been charged (and convicted) criminally.

Cooperate with the US Attorney's Anti-Terrorism Task Force, and portray the Nazis as precursors to domestic terrorism.

Some local governments have **institutionalized sharing of expertise and agency resources through memorandums of understanding**. For example, creating a coalition of public and private agencies and community organizations will give cities in a county or region a range of resources and information to promote racial and ethnic relations and counter hate crimes. This network

or consortium can also work with coalitions created especially to investigate and prosecute hate crimes. Such a coalition might include the county attorney; the city attorney; law enforcement agencies; and civil rights, community, and educational organizations. This partnership links prosecutory and law enforcement agencies and community based response organizations. See also, Stopping Hate Crime: A Case History from the Sacramento Police Department, by the Bureau of Justice Assistance. Note that in the State of Washington, county prosecutors are very independent, and have essentially no one overseeing their activities.

Follow the money

Public Interest Research Group (PIRG) type research. Who funds the Nazis? Are any of these funds derived from a criminal enterprise? Have all fund transfers been handled in a legal manner? Have all applicable taxes been paid?

Research the individuals

Obtain professional background investigations of all those involved in Washington Nazi activity, even peripherally. Many times, old and outstanding warrants for crimes such as domestic abuse, firearms violations, parole violations, DUI, and sex crimes can be found. These violations should be reported to the criminal justice authorities, and to the media.

Conversion experiences

Sometimes, American Nazis realize the error of their ways and move away from Nazism. They can become advocates for understanding. One such individual is featured in the file, “Not in Our Town.” Such individuals can be especially useful in talking with white teenage boys.

Can Nazis be “healed” and/or converted?

Can we become like them?

History would seem to indicate that some of us could indeed become like “them” under the right (or wrong) circumstances. Some Jews collaborated with the Nazis in the concentration and extermination camps. Many French people collaborated with the Nazis under occupation in World War II. Psychological experiments show that people can succumb to group pressure to impose gratuitous pain on others. [Zimbardo Stanford University experiments] Recent American military experiences in Abu Gharab prison in Iraq demonstrate that “normal” American soldiers can become torturers. Kaethe Weingarten states, “it’s important to realize that any of us could be in any of those roles—that of the victim, witness, or perpetrator—at any time in our lives. In fact, those roles overlap.”

Establish good relations with the media

So that the media do not trivialize the Nazis’ efforts.

So that the media do not over-emphasize possible misbehavior by counter-demonstrators.

So that the media become part of a community stand against the Nazis.

The influence of the print and broadcast media on preventing and investigating hate crimes cannot be overstated. The media is critical in shaping public attitudes about the crime, its perpetrators, and the law enforcement response. Television is particularly influential in this day of declining circulation of newspapers.

Correct economic disparities

Prepare to tackle long-term issues, to deal with the larger structural questions of economic disadvantage, racism, anti-Semitism, and other forms of bigotry.

One theory is that the Nazis prey on white people who are economically disadvantaged.

Ensure that target groups have economic opportunity, so they do not develop feelings of helplessness.

One form of economic change that may set the stage for racist hate crimes occurs when minorities first move into an ethnically homogeneous area. According to Dr. Donald P. Green, a political scientist at Yale University, the resulting violent reaction seems to be based on a visceral aversion to social change. The offenders frequently justify the use of force to preserve what they see as their disappearing, traditional way of life. The more rapid the change, holds Dr. Green, the more likely violence will occur.

The 1980s, for example, witnessed the rapid disappearance of homogeneous white enclaves within large cities, with an attendant surge in urban hate crimes. A classic example is the Canarsie neighborhood in Brooklyn, which was primarily white until large numbers of nonwhites arrived. The influx led to a rash of hate crimes.

Conversely, says Dr. Green, integrated neighborhoods, sometimes characterized as cauldrons of racial hostility, tend to have lower rates of hate crime than neighborhoods on the verge of integration. Message: integration and diversity work.

Hate crimes may occur when unemployed or underemployed workers vent anger on available scapegoats from the minority groups.

Work in the youth correctional system

One theory is that the Nazis troll for members among incarcerated white boys.

Address the needs of boys generally

Encourage work in high schools among white teenage boys by TESC students.

One approach is to familiarize students in history classes with decisions and moral dilemmas in everyday life, in order for them better to understand parallels to their own experiences.

Encourage educators to develop and implement anti-bias curricula in high schools.

Southern Poverty Law Center.

Facing History and Ourselves.
Anti-Defamation League.

Provide alternatives to white power music and video games

Which is used by white supremacists to recruit young people. "The thing about the younger generation... is they don't know where to focus their alienation or their anger. [Devin Burghart, Center for New Community]

Form coalitions of groups who were victims of the Nazis in the Holocaust

Jews, gays, people with disabilities, people of color, socialists, communists, Seventh Day Adventists, Pentecostals, etc. Likely targets in America today include Native Americans. There is already a great deal of rhetoric against Native Americans by "property rights" advocates.

Some members of marginalized groups who are themselves victims of discrimination may nonetheless make anti-Semitic arguments.

Fight anti-Semitism.

Oppose the rise of fascism generally. (See handout on fascism.)

Holocaust education

Theodor Adorno: "Die Forderung, dass Auschwitz nicht noch einmal sei, scheint mir die allererste an Erziehung. Dass man sich diese Frage so wenig bewusst macht, zeigt, dass das Ungeheuerliche als solches doch noch nicht so in die Menschen eingedrungen ist, wie es sein musste - und dasselbe ist ein Symptom dafür, dass die Möglichkeit, was die Menschen anbelangt, fortbesteht." [The postulation that Auschwitz shall never happen again is the first step to education. That we are so unaware of this issue demonstrates that the monstrosity as such has after all not penetrated to the heart of people to the extent it should have - and that in itself is a symptom of the fact that the possibility, as far as people are concerned, still exists.] (Erziehung zur Mündigkeit (Education for Maturity and Responsibility) (Frankfurt am Main, 1971, suhrkamp), p. 88)

As the generation of Holocaust survivors gradually disappears, education about the Holocaust becomes ever more important. However, this is in contrast to the findings of recent surveys that show that growing numbers of young people place National Socialism and the Nazi persecution of the Jews firmly in the past, considering it to be irrelevant to the present. Correspondingly, knowledge about basic facts of the Holocaust is declining, according to a seven country survey recently conducted by TNS Sofres in Paris, commissioned by The American Jewish Committee. (AJC: Thinking about the Holocaust 60 Years Later. A Multinational Public-Opinion Survey (2005))

However, in "Anti-Semitism Today: How It Is The Same, How It Is Different, and How To Fight It," Kenneth Stern, an award-winning author and the American Jewish Committee's expert on anti-Semitism and extremism, states, "There is simply no research-based proof that Holocaust education is an antidote to anti-Semitism. This solution is merely asserted and assumed to work."

Methods for Developing Responses

Understand the dimensions of the problem.

Modern neo-Nazism has new forms of organization: "lone wolves" copy the network structures of international terrorism and co-ordinate their actions by means of anonymous e-mail addresses.

There are now hundreds of Nazi sites on the Internet. On these sites one can find not only advertisements for and sales of Nazi memorabilia – flags, swastikas, uniforms, etc – or the text of "Mein Kampf" and other "works" of Nazi doctrine, but also details of how to make home-made bombs.

An increase in the number and membership of extremist and xenophobic groups has been observed in several European countries, such as Spain, Austria, Germany, Russia, the Czech Republic and many others.

Law enforcement experts have noted increased transfrontier and international co-ordination of these activities. For example, German skinheads participate in actions in the Czech Republic; racist publications seized from Russian skinheads are printed in Finland, etc.

The penetration of extremist movements in countries with a traditionally high tolerance level is a source of particular concern.

Learn the lessons of the past

What worked for the victims?

In the Holocaust, head-in-the-sand and passive methods did not work.

Cooperation with the Nazis did not work.

Making concessions to the Nazis did not work.

Staying neutral did not work. (Except for Switzerland.)

The democratic system did not work. (Hitler was voted into power under the German Constitution.)

The legal system did not work. (The German judiciary cooperated fully with Nazi rules, regulations, and statutes.)

The types of victims expanded as groups were victimized.

Many large corporations cooperated with the Nazis, including American-owned corporations.

What doesn't work (continued)

The idea that knowledge is power; that correct information is enough to discredit illegitimate arguments or organizing efforts.

Glossary

14/88: Common white supremacist code. 14 stands for the "14 words" slogan coined by David Lane, who is serving a 190-year sentence for his

part in the assassination of a Jewish talk show host: "We must secure the existence of our people and a future for white children." 88 means "Heil Hitler," as H is the eighth letter of the alphabet.

28: Shorthand for Blood and Honour, a skinhead group.

38: Confederate Hammerskins, the southern faction of Hammerskin Nation..

Antisemitism = A durable and unique historic and contemporary form of prejudice or demonization appearing at various times based on perceptions of religion, ethnicity, and race. In the U.S., Christian supremacist notions created systems of oppression that kept Jews in a second-class status until after WWII. While institutionalized antisemitism as a form of oppression is no longer a major force, prejudice and demonization remain. Although Jews are actually a diverse ethnoreligious group, their biased critics often project on them a racial identity that has motivated intimidation and violence. The origins of the term anti-Semitism are traced to the German Wilhelm Marr, who published in 1879 an anti-Jewish pamphlet called "The Victory of Judaism over Germanism," in which the term was first used. Marr also formed the Anti-Semitic League, a proto-Nazi group. The term was a substitute for judenhass, or "Jew-hatred," and was meant to emphasize the new "scientific" racial (as opposed to religious) anti-Jewish movement in nineteenth century Germany.

Aryan Brotherhood = U.S. prison gang. Photos of Aryan Brotherhood members invariably reveal the same qualities: thick bull necks, massive forearms, tattoos of fierce Vikings, Nazi lightning bolts, and a distinctive shamrock enclosed in the claws of a swastika with "666" branded on its petals. Some have knit caps pulled low over their eyes; many sport peculiar, walrus like mustaches more befitting Civil War soldiers and Old West outlaws. They have whimsical, cartoon-derived nicknames: "The Hulk," "Bart Simpson," "Blinky," "Speedy," "Tweak." Their eyes are invariably intense and defiant, glaring right through the camera and down the throats of anyone who looks at their picture for all time. Their slogan says: 'blood in, blood out.' maxim that "a brother's a brother, till that brother dies." It was adopted around 1967, the year they adopted their current moniker as well as its virulently racist agenda: To join the ranks of the AB, one would have to murder a black inmate; to get out, one would have to be murdered oneself. Black and Hispanic prison gangs always relied on strength in numbers; the AB made up for their lesser ranks with pure ruthlessness and brutality,

bestowing selective, Mensa-like membership based on each man's physical strength and willingness to kill on sight. (Intelligence mattered too: The leaders read Machiavelli and Nietzsche and Tolkien and that old standby of self-purpose, *Mein Kampf*.) Charles Manson was supposedly refused membership because he wasn't violent enough. earn a reputation for its zero-tolerance policy on "disrespect" from other inmates. They fought gladiator-style, which is essentially a simple but balletic street fight magnified — like everything else in prison — tenfold. A 10-second fight in prison is an eternity. In much less time, windpipes can be severed, jugulars torn out, spinal cords pierced and livers punctured. But the AB made a science of death: Their "warriors" studied anatomy texts in prison libraries to better understand parts of the human body that could be maimed for maximum effect. Sometime in the early 1970s, AB leaders signed a truce with the Mexican Mafia ("La Eme") and agreed to unite in war against La Nuestra Familia, La Eme's sworn enemies. Around the same time, the AB discovered capitalism — or capitalist expansion — when their members began to be convicted of federal crimes and sent to federal penitentiaries. By the late 1990s, according to FBI sources and court papers, top AB leaders David Sahakian, Michael McElhiney, Barry Byron Mills and Tyler Davis Bingham allegedly had established ties in the federal system with jailed Mafia crime bosses Oreste Abbamonte, "Little Nicky" Scarfo and the "Teflon Don" himself, John Gotti, who turned twice to the AB to carry out murder contracts. The AB borrowed the Mafia's code of omerta (silence): Their "lie or die" oath demanded that potential witnesses perjure themselves by denying any knowledge of the existence of the Brotherhood, a tactic that kept them largely shielded from law enforcement for decades. (Interestingly, mentioning prison gangs by name is against Federal Bureau of Prisons policy.)

Aryan Nations is simultaneously a religious movement and a political movement. The two aspects cannot be separated one from the other. It is profoundly white racist and anti-Semitic. In order to achieve its ends, it has, in the past, resorted to every form of terror: from threats, to intimidation, to armed robbery, to assault, and to murder. There is every indication that it will continue to do so. Its ultimate aims are the destabilization and overthrow of the governments of the United States and of Canada, and the creation of a white racist State either in the Pacific Northwest alone, or throughout North America. While the influence of Aryan Nations within the much larger Nazi movement continues to rise and fall, and to rise again, the presence of an Aryan Nations outpost constitutes a serious danger to the

community in which it becomes established. The racist northern Idaho group. Beginning in 1981, racists from throughout the United States and Canada gathered every July at the Aryan Nations compound near Hayden Lake for the three-day Aryan World Congress. The group's leader, Richard Butler, lost the compound after he was hit with a \$6.3 million civil judgment in 2000. Two members of a family who had been attacked by Aryan Nations members in 1998 won the judgment in a lawsuit, and Butler was forced to sell the property following bankruptcy.

Identity, sometimes called **Christian Identity**, or Kingdom Identity, is a particularly perverse and racist variant of the Christian religion. Identity is widespread in the USA and Canada, and has a distinct history which will be examined shortly. As a theology, Identity belief has managed to unite diverse sectors of the extreme right, including many groups within the Ku Klux Klan, neo-Nazis, the Posse Comitatus, some groups of Nazi skinheads, and a number of survivalist factions. It should not be imagined, as some commenters do, that Identity religion is simply a convenient cover for psychopathic violence, or a method of seeking tax advantages through claiming religious status. On the contrary, Identity believers are often much more devout and committed than many so-called "mainstream" Christians.

The central beliefs of Identity are as follows:

- 1) - The Biblical God, or Yahweh, created a single race in his own image - the White Race. These are the Chosen People. The message of the Bible, both Old and New testaments, is a message only for the White People. Only White People have souls, or have a hope of salvation. The identity of the White People - and hence the name Christian Identity - is that they are the Old Testament Israelites. Some Identity believers follow all of the dietary laws and prohibitions of the early chapters of the Bible, and the majority maintain a fundamentalist belief in the literal interpretation of Biblical texts. In their view, Christ himself was a blue-eyed, blond-haired Israelite, with absolutely no Jewish ancestry, or any connection to the Jews. To claim that Christ had a Jewish genealogy is, from the point of view of Identity, a blasphemy of the first order. The White People eventually became dispersed from Israel and settled in Northern Europe, Scandinavia, Britain, and eventually, in the USA, Canada, Australia, and New Zealand. These White People are known as the Aryans, and where they live are the Aryan Nations.

2) - Before the creation of Adam and Eve, the God Yahweh created a second race. These are sometimes called "Mud People" in Identity literature, and are the ancestors of all people of color; Africans, Asians, Aboriginal Australians, African-Americans, and so on. These "Mud People" were intended by God to be the servants and slaves of the White People. They have no souls, are not truly human, and are not valued by God.

3) - The third race of people are the Jews. According to Identity, they were not created by God but by Satan. They are not the Old Testament Israelites, but have simply falsely assumed that ancestry in order to hide their evil origin, and as a cover for their Satanic purposes. The Jews have intermarried with the Mud People and created a variety of mixed racial groups in order to further insinuate themselves into the human community. Lacking souls, or even a conscience, they are able to devote themselves to their true task - the destruction of God's chosen people - the Aryans. The Jews do this through slyly pitting people of color against the Aryans; through taking control of the world banking and financial institutions; through the invention of socialism and communism; by taking control of the media and of the government; and by an endless conspiracy to seize global control through a One World Government.

4) - Identity theology maintains that any intermarriage between Aryans and non-Aryans automatically yields off-spring who are spiritually, biologically, and mentally degenerate, and who are soul-less. They believe that intermarriage is slowly polluting Aryan gene pools and destroying the Aryan peoples. Any Aryan who has mixed-race children, who marries a Mud person or a Jew, is a "race traitor." Race traitors, so defined, are frequently the objects of intimidation, assault, or murder. In the white racist State advocated by Aryan Nations and other militant Identity groups, race traitors would be summarily executed by the State. Parenthetically, the term "race traitor" is sometimes used in Identity literature to denote Aryans who are actively opposed to Identity, such as anti-fascist or anti-racist workers.

5) - Identity also maintains a strong belief in the Second Coming of Christ. Like many fundamentalist Christians, they believe that Christ will return soon and usher in the Millennium - a thousand years of God's Kingdom on earth. However, they also believe that Christ will not return until the Aryan people have done their duty and restored God's original plan; namely, the return of people of color to servant and slave status, and the genocide of the Jews.

Identity theology recognizes that the Jews will not kill themselves, nor will people of color voluntarily return to slave status. Therefore, many Identity groups are heavily armed and engaged in weapons training and survivalist tactics. They are prepared for a racial war - a racial holy war - as a long period of what they call "Tribulations" before Christ's ultimate return. The bombings, murders, and assassinations that Identity organizations have already engaged in must be understood within this religious and political context.

Hammerskins: A nationwide skinhead syndicate, also known as Hammerskin Nation, with regional factions and chapters that once dominated skin subculture nationwide.

Hate Crimes = FBI Definition = “For the purpose of Uniform Crime Reporting, a hate crime is defined as: "A criminal offense committed against the person or property which is motivated, in whole or in part, by the offenders bias against race, religion, sexual orientation group, or ethnicity/national origin." Hate crimes are not separate, distinct crimes, but any traditional criminal offense that is motivated by the offender's racial, religious, ethnic, or sexual orientation bias." A legal term that describes criminal acts motivated by prejudice. The term ethnoviolence is a broader term that describes acts of intimidation whether or not deemed illegal. Congress amended the Hate Crimes Statistics Act in 1994 to add disabilities as a category for which hate crimes data are to be collected. Because the FBI only began collecting statistics on disability bias in 1997, results are not yet available. However, we know from social science research that the pervasive stigma that people apply to both mental and physical disability is expressed in many forms of discriminatory behaviors and practices, including increased risk for sexual and physical abuse. The Judge David L. Bazelon Center for Mental Health Law, a national organization representing low-income adults and children with mental disabilities, holds that such hate crimes are motivated by the perception that people with disabilities are not equal, deserving, contributing members of society, and, therefore, it is okay to attack them. Anti-gay hate crimes are those in which victims are chosen solely or primarily because of their actual or presumed sexual/affectual orientation or preference, gender identity and/or status. Hate crimes are also committed based on race, religion, disability, ethnicity and national origin. Hate crimes may include property crimes or physical violence resulting in injury. Hate crimes are unique because they send messages to entire groups — as well as to their families and other supporters — that they are

unwelcome and unsafe in particular communities. Most anti-gay hate crimes are committed by otherwise law-abiding young people who see little wrong with their actions, and who sometimes believe that they have societal permission to engage in such violence. Hate-motivated violence has heretofore been understood as attacks that denigrate a class of people for their beliefs or immutable characteristics. It is committed because of characteristics such as race, color, creed, ethnicity, national origin, or sexual orientation. Hate crimes as a whole have been on the rise. According to the FBI, the number of hate crimes reported in 2003 slightly rose from 7,462 in 2002 to 7,489 in 2003. Racial bias represented the largest percentage of bias-motivated crimes with 51.3%, followed by religious bias (17.9%), sexual orientation (16.5), ethnicity (13.7), and disability (.4%). California reported the highest number of hate crimes, followed by New York, New Jersey, Michigan, and Massachusetts. Forty-eight states have hate crimes laws that specify hate crimes as crimes that are committed on the basis of race, ethnicity, gender, religion, disability or sexual orientation. According to the Atlanta Journal-Constitution, the Georgia State Supreme Court overturned Georgia's hate crime law last October. The law, which allowed for enhanced prison sentences if a person or their property was victimized "because of bias and prejudice," was controversial because it did not specify to which groups of victims it applied.

Hate Crime Indicators = In determining whether or not a hate crime has been committed, law enforcement officials will consider the following bias indicators: perceptions of the victim(s) and witnesses about the crime; the perpetrator's comments, gestures, or written statements that reflect bias, including graffiti or other symbols; any differences between perpetrator and victim, whether actual or perceived by the perpetrator; similar incidents in the same location or neighborhood to determine whether a pattern exists; whether the victim was engaged in activities promoting his or her group or community (i.e. by clothing or conduct); whether the incident coincided with a holiday or day of particular significance; involvement of organized hate groups or their members; and the absence of any particular motive, such as economic gain.

In *Wisconsin v. Mitchell*, the U.S. Supreme Court upheld penalty enhancement **hate crime laws** saying they do not violate the right to the freedom of speech. The Supreme Court ruled that when hate speech is used as evidence to establish the elements or to prove motive or intent of a hate crime it does not conflict with a person's First Amendment rights.

Currently, state and local law enforcement officials play the primary role in the prosecution of hate-motivated violence. Federal hate crime laws have significant barriers that prevent the federal government from assisting state and local law enforcement in punishing and deterring hate-motivated violence. At present, federal prosecutors can only intervene and make use of federal hate crime law if the crime takes place on federal land or if the hate crime victims are engaged in certain federally protected activities. Federal lands include the District of Columbia and national parks and protected activities include serving on a jury, attending a public school, applying for employment, or voting. In very limited circumstances, federal prosecutions can be brought if the Attorney General or a designee certifies in writing that an individual federal prosecution would be in the public interest and necessary to secure substantial justice or if local officials are either unable or unwilling to handle the case effectively. The requirements for federal prosecution being so narrow, in most instances, it is unfortunately the sole responsibility of under funded and understaffed state and local law enforcement agencies to investigate and prosecute hate crimes. Federal hate crimes do not cover bias-motivated attacks that occur because of the victim's gender, sexual orientation, or disability.

The **Hate Crimes Statistics Act**, passed by Congress in 1990, requires the federal government to acquire data on crimes that "manifest prejudice based on race, religion, sexual orientation, or ethnicity." This information is an invaluable tool to police officials. It also holds them, and our elected officials, accountable for increases in hate crimes within their jurisdictions. The Hate Crimes Statistics Act of 1990 (amended in 1994 and 1996) defines a hate crime as a crime against a person or property motivated by bias toward race, religion, ethnicity/national origin, disability, or sexual orientation, the FBI does not have any federal jurisdiction to investigate hate crimes motivated by a sexual orientation bias. The FBI's authority to investigate hate crimes motivated by a disability bias is generally limited to incidents interfering with the victim's housing rights.

Hate Group = The term "hate group" is used to describe any organization in any sector of society that aggressively demonizes or dehumanizes members of a scapegoated target group in a systematic way.

A person is guilty of **malicious harassment** in the State of Washington if he or she maliciously and intentionally commits one of the following acts because of his or her perception of the victim's race, color, religion, ancestry,

national origin, gender, sexual orientation, or mental, physical, or sensory handicap:

- a. Causes physical injury to the victim or another person;
- b. Causes physical damage to or destruction of the property of the victim or another person;
- c. Threatens a specific person or group of persons and places that person, or members of the specific group of persons, in a reasonable fear of harm to person or property. The fear must be a fear that a reasonable person would have under all the circumstances. For the purposes of this section, a "reasonable person" is a reasonable person who is a member of the victim's race, color, religion, ancestry, national origin, gender, sexual orientation, or mental, physical, or sensory handicap as the victim. Words alone do not constitute malicious harassment unless the context or circumstances surrounding the words indicate the words are a threat. Threatening words do not constitute malicious harassment if it is apparent to the victim that the person does not have the ability to carry out the threat."

The “**Minutemen**” did not originate the dangerous spectacle of armed civilians taking the law into their own hands to keep immigrants at bay. The Knights of the Ku Klux Klan hatched the idea more than a quarter century ago. Launched in 1977, the "Klan Border Watch" claimed to stretch from Texas to California, and was part of the "battle to halt the flow of illegal aliens streaming across the border from Mexico." In shape, form, composition, and ideology, the Minutemen are also a mirror image of the militia groups of the mid-1990s, which left a legacy of violence, criminal plots, and domestic terrorism across the country. A number of Minutemen leaders are veterans of those militia, including the head of the Alabama Minutemen Support Team. While Minutemen leaders speak patriotically of enforcing law and order, and deny racism and violence, their actions and words betray them. Their very existence is a stick in the eye of state laws that prohibit paramilitary activity. In 2004 Minuteman founder Chris Simcox was convicted of carrying a concealed weapon on federal land in his hunt for undocumented immigrants, and then lying to a federal officer about it. James Gilchrist, the retired accountant who helped put Minutemen on the map, spoke last spring of building "an army-sized operation" by this fall, and has publicly declared that he was "damn proud to be a vigilante." Gilchrist is fluent in the language of la reconquista-outlandish conspiracy theories linking immigration with a plot to reclaim the southwestern U.S. for Mexico.

In July the former president of the Texas state chapter of the Minutemen resigned because of racism in the ranks. Members of white nationalist groups like the neo-Nazi National Alliance and the Council of Conservative Citizens have participated in Arizona Minutemen maneuvers.

Nazism and neonazism = Nazism is a form of fascism developed by Adolf Hitler's National Socialist German Workers Party (Nazi Party) and the state it controlled in Germany and Europe from 1933 to 1945. Nazism was defined by a doctrine of Aryan racial supremacy, demonization of the so-called Jewish-Bolshevik conspiracy, a program of German military conquest, and systematic genocide against Jews and other people considered racial enemies or racially inferior. Neonazism describes various post-WWII political doctrines openly or secretly derived from Hitler's ideology, including Christian Identity, the Third Position, National Alliance, Church of the Creator, and others.

The criminal nature of the Nazi policies and actions was overwhelmingly substantiated and irrevocably condemned by the **Nurnberg International Military Tribunal** in 1945-46. Key figures of the Nazi party and State apparatus were found guilty of massive crimes against peace, war crimes and crimes against humanity. The main components of the Nazi machinery of mass murder, such as the leadership corps of the Nazi party, Gestapo, SD and SS, were declared criminal organizations.

The rulings of the Nurnberg Tribunal remain of great historical importance. The principles recognized at the Nurnberg Tribunal form a cornerstone of modern international law, and led to the drafting of major international legal instruments such as the UN Genocide Convention (1948), the Universal Declaration of Human Rights (1948), the Convention on the Abolition of the Statute of Limitations on War Crimes and Crimes against Humanity (1968), the Geneva Convention on the Laws and Customs of War (1949) and its supplementary protocols (1977) and the European Convention on Human Rights (1949), as well as to the creation of institutions for the effective implementation and adjudication of these rights, i.e. the United Nations Human Rights Commission, the European Court of Human Rights, the Special Criminal Tribunals and the International Criminal Court.

Posse Comitatus, an anti-Semitic white supremacist group that sprung up in the 1970s. Latin for "power of the county," the Posse Comitatus was founded in 1971 by retired army lieutenant colonel

William Potter Gale. Gale "believed that all white, Christian men had an unconditional right to take up arms to enforce the principles of a 'Constitutional Republic,' and challenge various 'unlawful acts' of the federal government, including integration, taxation and the federal reserve banking system," according to Daniel Levitas, the author of "The Terrorist Next Door. The Militia Movement and the Radical Right" (St Martin's Press, 2002) Posse Comitatus" means "power of the county." Posse believers, like many white supremacists, maintain that the federal and state governments of the US have been taken over by a world-wide Jewish conspiracy, or "ZOG": the Zionist Occupation Government. The Posse was first organized in 1969 by Henry Beach, formerly of the Silver Shirts - a pro-Nazi US group that operated in the 1930s. The Posse operates mostly in the mid-West and Western US and has more recently spawned a number of anti-tax organizations in their region. Posse members have committed robberies and murders, and issued numerous death threats. As an Identity organization, they are violently anti-Semitic.

Prejudice = The preconceived formation of negative or hostile views toward a person or group of persons based on ignorance, stereotyping, or other filter of bigotry. Prejudice can be unconscious or conscious, and any set of prejudiced ideas may be transformed into an ideological viewpoint. Literally means to "prejudge" based on preconceived ideas about others. No law can prevent prejudiced attitudes. However, the law can prohibit discriminatory practices and behaviors flowing from prejudice. statutory definitions of hate crime differ somewhat from state to state, but essentially hate crime refers to criminal conduct motivated by prejudice. Prejudice, however, is a complicated, broad, and cloudy concept. We all have prejudices for and against individuals, groups, foods, countries, weather, and so forth. Sometimes these prejudices are rooted in experience, sometimes in fantasy and irrationality, and sometimes they are passed down to us by family, friends, school, religion, and culture. Some prejudices (e.g. anti-Fascist) are considered good, some (e.g., preference for tall people over short people) relatively innocuous; but other prejudices provoke strong social and political censure (e.g., racism, anti-Semitism, misogyny). Even in this latter group, as we shall see, there is a great deal of confusion about what constitutes an acceptable opinion or preference (e.g., "I prefer to attend a historically black college," or "I oppose Zionism and a Jewish state," or "I don't like men as much as women") and what constitutes unacceptable, abhorrent prejudice.

Though sociologists and social psychologists have long wrestled with the concept of prejudice, they have been unable to agree on a single definition. One point of consensus is that there are many kinds of prejudice. An individual can be prejudiced in favor of something (e.g., his religion) or prejudiced against something (e.g., someone else's religion).

Some social psychologists have theorized that prejudice may be an innate human trait. According to one theory:

Because of various social pressures, we humans have a need to classify and categorize the persons we encounter in order to manage our interactions with them. We have a need to simplify our interactions with others into efficient patterns. This essential simplification leads naturally to stereotyping as a means to desired efficiency. The resultant stereotyping has as an unfortunate side effect, the bigotry and prejudice that so frequently make social relations with others extremely difficult.

Prejudice has also been explained as a "learned behavior." Abraham Kaplan, a professor of philosophy, offers the following illustration: A young child returning from his first day of school is asked, "Are there any colored children in your class?" to which the child replies, "No, just black and white." Without instruction, the child has no concept of the prejudice that gives meaning to the disparaging term "colored." (But one might wonder how the child developed the constructs of "black" and "white" rather than there just being children with different shades of skin, hair, eyes, etc.)

In his classic book, The Nature of Prejudice, the late Harvard psychologist, Gordon Allport, distinguished between hate-prejudice and love-prejudice. With hate-prejudice, the hater "desires the extinction of the object of hate." Allport characterizes hate as

an enduring organization of aggressive impulses toward a person or toward a class of persons. Since it is composed of habitual bitter feeling and accusatory thought, it constitutes a stubborn structure in the mental-emotional life of the individual. By its very nature hatred is extropunitive, which means the hater is sure that the fault lies in the object of his hate. So long as he believes this he will not feel guilty for his uncharitable state of mind.

Certain groups and individuals (e.g., Nazis, Ku Klux Klan) hold prejudices that amount to an ideology, a set of more or less elaborated assumptions, beliefs, and opinions that are espoused as a basis for policy or action

RAHOWA: Short for "Racial Holy War," a slogan that originally came out of the neo-Nazi Church of the Creator; also the name of a defunct band.

Reconquista = The theory that the American Southwest belongs to Mexico. Reconquista is a term associated with El Plan Espiritual de Aztlán, the founding document of the Movimiento Estudiantil Chicano de Aztlán (Chicano Student Movement of Aztalan, or MEChA), a group with affiliates at numerous college campuses and several high schools that claims to work toward "improving the social and political situation of the Chicano/Latino community." Critics claim that El Plan Espiritual de Aztlán outlines a plan of recapturing the southwestern United States for Mexico. But Aztlán and reconquista are concepts promoted by "white supremacists and neo-Nazis" more than by Mexicans or Mexican-Americans. The myth of reconquista stems from a misreading of one of the founding documents of the Chicano movement, "El Plan Espiritual de Aztlán."

A growing danger in recent years has been the shifting pattern of antisemitism. Scholars have identified the so-called '**secondary antisemitism**', which shifts blame for antisemitism to the victims. For instance, there is an uncomfortably widespread view that Jews are exploiting the memory of the Holocaust for their own purposes, that Israel is treating the Palestinians in the same way in which the Nazis treated the Jews, or that Jews are themselves to be blamed for antisemitism.

White Separatism = A developing tendency emerging from White supremacy that seeks the total separation of the races, rather than the segregation or expulsion of people of color. White separatists generally claim to be "racialists" rather than "racists," but almost invariably hold White supremacist views while claiming to desire racially separate nation states based on mutual respect for racial difference.

White supremacy = The term is used in various ways to describe a set of beliefs; organized White hate groups; or a system of racial oppression that

benefits White people. As an ideology, it is the belief that the socially constructed “White race” is superior to other “races.” As a system, White supremacy in the U.S. is maintained when White people defend, deny, or ignore the reality of the continued systematic subordination and oppression of people of color. White supremacy is the most powerful form of racism in the US, and it has two major forms: racism by Whites used to justify the oppression of people of color; and the racialized construct of antisemitism in which Jews are falsely claimed to be a distinct non-White race, and are then deemed a sinister race. White supremacy has absolutely exploded within the U.S. prison system since the mid-1990's. Gangs on the rise include the Aryan Circle and the White Aryan Resistance, in Arkansas; the Southern Brotherhood, in Alabama; the Nazi Low Riders, in California and Nevada; and Soldiers of the Aryan Culture, in Utah. One of the largest white prison gangs, World Church of the Creator, founded in Illinois and active here and in other states, has been tough to control, the authorities say, because of its religious underpinnings, which allow its members to gather for meetings in prison. Once they're in prison, they join up with groups. Other groups active in Utah: the Fourth Reich, National Alliance, Hammerskins, Krieger Verwandt, Arizona Hammerheads, National Socialist White People's Party and Silent Aryan Warriors, Krieger Verwandt ("warrior kindred" in German). The Supreme Court itself has never engaged in a thorough analysis of the culture of white supremacy and its impact on the cases that come before it. Justice Marshall did analyze these problems in his opinions, but most often in separate opinions or in dissent. See, e.g., *Regents of the University of California v. Bakke*, 438 U.S. 265, 387 (1978). The term “white supremacy” has been used in only 15 opinions since 1928. There was at best a brief analysis of the issue related to the merits of the case in only a few of these opinions. *Reno v. Bossier Parish School Bd.*, 528 U.S. 320, 375 (2000) (Justice Breyer, dissenting, in Voting Rights Act case); *Hunter v. Underwood*, 471 U.S. 222, 229 (1985) (white supremacy was goal of Alabama constitutional convention of 1901); *City of Lockhart v. United States* 460 U.S. 125, 140, n.3 (1983) (Justice Marshall concurring and dissenting, discussing contrivances to exclude blacks from voting prior to 1965 Voting Rights Act); *Loving v. Virginia*, 388 U.S. 1, 7 (1967) (purpose of Virginia’s miscegenation statute was maintenance of white supremacy); *United States v. Mississippi*, 380 U.S. 128, 131, 144 (1965) (white supremacy was goal of Mississippi constitutional convention in 1890 and continued to motivate manipulation of voting laws for next 75 years); *Louisiana v. United States*, 380 U.S. 145, 149, 152 (1965) (Louisiana’s efforts to maintain white supremacy through voting

requirements from nineteenth century through 1950's and 1960's). In other opinions the term is used to refer to the ideology of racist groups or the demands of anti-racist groups, the term appears merely in connection with a citation to a previous case or is only tenuously related to the merits of the case.

ZOG: Shorthand for "Zionist Occupation [or Occupied] Government," reflecting the neo-Nazi conspiracy theory that the American government is secretly controlled by a powerful Jewish cabal.

Resources

American Psychological Association (15 September, 1999). "Hate Crimes: Causes, Consequences, and Current Policy: What Does Social Science Research Tell Us?" American Psychological Association Homemade (<http://www.apa.org/ppo/pi/hatecrime.html>)

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Community Relations Service, U.S. Department of Justice
<http://www.usdoj.gov/crs/pubs/prevyouthatecrim.htm>
Preventing Youth Hate Crime:
A Manual For Schools And Communities

American Jewish Committee
Kenneth Stern
"Anti-Semitism Today: How It Is The Same, How It Is Different, and How
To Fight It"
[Award-winning author and the American Jewish Committee's expert on
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Promising Practices Against Hate Crimes; Bureau Of Justice Assistance,
U.S. Dept. Of Justice; Hate Crimes Series #2; No Date

Putting the Far Right into Perspective,
Paul de Armond, Research director, Public Good Project,
<http://www.nwcitizen.us/publicgood/reports/spectrum/>

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Washington State Human Rights Commission
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360-753-6770

The Witnessing Project

<http://www.witnessingproject.org/what.html>

[“The Witnessing Project has two primary goals:

1. To make people aware of the themselves as everyday witnesses to violence and violation, and
2. To provide people with the tools to cope with the biological, psychological, interpersonal and societal effects of witnessing.]

Common Shock: Witnessing Violence Every Day: How We Are harmed, How We Are Healed, Kaethe Weingarten

Devin Burghart
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BDI gets calls from individuals looking for guidance or advice. "They want to speak to someone who has experienced some of the same problems that they're going through in their local community, and can possibly talk them through some of the different things they're dealing with." The training conducted by BDI involves a mixture of opposition research, propaganda analysis, and investigative techniques, depending on the needs and the interests of the people involved and what they're facing in their community, as well as putting it into a framework of how to look at the situation, and

what good research can do for them. The training has helped BDI establish a regional network of organizations that keep an ear to the ground doing local research, while continuing to develop themselves organizationally.

Community Relations Service
U.S. Department of Justice

Books:

The Investigative Reporter and Editor's Handbook

Manual on Opposition Research

Get the Facts on Anybody

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For further information and to provide comments and additions:

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Appendix One: Know Your Enemy

“25 POINTS OF AMERICAN NATIONAL SOCIALISM

1. We demand the union of all Whites into a greater America on the basis of the right of national self-determination.
2. We demand equality of rights for the American people in its dealings with other nations, and the revocation of the United Nations, the North Atlantic Treaty Organization, the World Bank, the North American Free Trade Agreement, the World Trade Organization, and the International Monetary Fund.
3. We demand land and territory (colonies) to feed our people and to settle surplus population.
4. Only members of the nation may be citizens of the state. Only those of pure White blood, whatever their creed, may be members of the nation. Non-citizens may live in America only as guests and must be subject to laws for aliens. Accordingly, no Jew or homosexual may be a member of the nation.
5. The right to vote on the State government and legislation shall be enjoyed by citizens of the state alone.

We therefore demand that all official appointments, of whatever kind, whether in the nation, in the states or in smaller localities, shall be held by none but citizens.

We oppose the corrupting parliamentary custom of filling posts merely in accordance with party considerations and special interests- without reference to character or abilities.

6. We demand that the State shall make it its primary duty to provide a livelihood for its citizens. If it should prove impossible to feed the entire population, foreign nationals (non-citizens) will be deported.
7. All non-White immigration must be prevented. We demand that all non-Whites currently residing in America be required to leave the nation forthwith and return to their land of origin: peacefully or by force.
8. All citizens shall have equal rights and duties, regardless of class or station.
9. It must be the first duty of every citizen to perform physical or mental work. The activities of the individual must not clash within the framework of the community and be for the common good.

We therefore demand:

10. The abolition of incomes unearned by work The breaking of interest slavery.
11. In view of the enormous personal sacrifices of life and property demanded of a nation by any war, personal enrichment from war must be regarded as a crime against the nation. We therefore demand the ruthless confiscation of all war profits.

12. We demand the nationalization of all businesses which have been formed into corporations (trusts).

13. We demand economic reform suitable to our national requirements;

The prohibition of pro-Marxist unions and their supplantation with National Socialist trade unions;

The passing of a law instituting profit-sharing in large industrial enterprises;

The creation of a livable wage;

The restructuring of social security and welfare to include drug testing for welfare recipients;

The immediate discontinuation of all taxes on things of life's necessity, such as food, clothing, shelter, medicine etc.:

The replacement of the current tax system with a flat-rate tax based on income.

14. We demand the treasonable system of health care be completely revolutionized.

We demand an end to the status quo in which people die or rot away from lack of proper treatment due to the failure of their medical coverage, Health Maintenance Organization, or insurance policy.

We further demand the extensive development of insurance for old age and that prescription drugs be made both affordable and accessible.

15. We demand the creation and maintenance of a healthy middle class, the immediate communalizing of big department stores and their lease at a cheap rate to small traders, and that the utmost consideration shall be shown to all small trades in the placing of state and municipal orders.

16. We demand a land reform suitable to our national requirements, that shall be twofold in nature:

The primary land reform will be to ensure all members of the nation receive affordable housing. The party as such stands explicitly for private property.

However, we support the passing of a law for the expropriation of land for communal purposes without compensation when deemed necessary for land illegally acquired, or not administered in accordance with the national welfare.

We further demand the abolition of ground rent, the discontinuation of all taxes on property, and the prohibition of all speculation in land.

The secondary land reform will be to ensure the environmental integrity of the nation is preserved;

By setting aside land for national wildlife refuges;

By cleaning the urban, agricultural, and hydrographical (water) areas of the nation;

By creating legislation regulating the amount of pollution, carbon dioxide, greenhouse gases , and toxins released into the atmosphere;

And for the continued research and development of clean burning fuels and energy sources.

17. We demand the ruthless prosecution of those whose activities are injurious to the common interest. Murderers, rapists, pedophiles, drug dealers, usurers, profiteers, race traitors, etc. must be severely punished, whatever their creed or race.

18. We demand that Roman edict law, which serves a materialistic new world order, be replaced by Anglo-Saxon common law.

19. The state must consider a thorough reconstruction of our national system of education with the aim of opening up to every able and hardworking American the possibility of higher education and of thus obtaining advancement.

The curricula of all educational establishments must be brought into line with the requirements of practical life.

The aim of the school must be to give the pupil, beginning with the first sign of intelligence, a grasp of the state of the nation through the study of civic affairs.

We demand the education of gifted children of poor parents, whatever their class or occupation, at the expense of the state.

20. The state must ensure that the nation's health standards are raised by protecting mothers, infants, and the unborn:

By prohibiting abortion and euthanasia, except in cases of rape, incest, race-mixing, or mental retardation

By prohibiting child labor and ending the rudiments of child abuse, alcoholism, and drug addiction.

By creating conditions to make possible the reestablishment of the nuclear family in which the father works while the mother stays at home and takes care of the children if they so choose.

By taking away the economic burden associated with childbirth and replacing it with a structured system of pay raises for those that give birth to healthy babies, thereby returning the blessing associated with children.

To further ensure that the nation's health standards are raised, legislation shall be passed promoting physical strength and providing for compulsory gymnastics and sports, and by the extensive support of clubs engaged in the physical training of youth.

21. We demand the right to bear arms for law-abiding citizens.

22. We demand the abolition of the mercenary army, the end to the over-use of our military as a 'Meals-on-Wheels' program in foreign lands of no vital interest to our nation; and the formation of a true national service for the defense of our race

and nation. One that excludes: non-Americans, criminals, and sensitivity training.

23. We demand legal warfare on deliberate political mendacity and its dissemination in the press. To facilitate the creation of a national press we demand:

(a) That all editors of and contributors to newspapers appearing in the English language must be members of the nation;

(b) That no non-American newspapers may appear without the express permission of the State. They must not be written in the English language;

(c) That non-Whites shall be prohibited by law from participating financially in or influencing American newspapers, and that the penalty for contravening such a law shall be the suppression of any such newspapers, and the immediate deportation of the non-Americans involved.

The publishing of papers which are not conducive to the national welfare must be forbidden. We demand the legal prosecution of all those tendencies in art and literature which corrupt our national life, and the suppression of cultural events which violate this demand.

24. We demand absolute religious freedom for all denominations in the State, provided they do not threaten its existence nor offend the moral feelings of the White race. The Party combats the Jewish-materialistic spirit within and without us, and is convinced that our nation can achieve permanent health only

from within on the basis of the principle: **The common good before self-interest.**

25.To put the whole program into effect, we demand the creation of a strong central national government for the nation; the unconditional authority of the political central parliament over the entire nation and its organizations; and the formation of committees for the purpose of carrying out the general legislation passed by the nation and the various American States.

The leaders of the movement promise to work ruthlessly-if need be to sacrifice their very lives-to translate this program into action.”

[<http://www.nsm88.com/25points/25pointsengl.html>, accessed 6/17/06]

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Appendix Two: Planning Rally in Olympia, July 3, 2006:

“PRESS RELEASE For Immediate Release

12 June 2006

The **National Socialist Movement** is holding a RALLY in Olympia, Washington on Monday, July 3rd 2006.

We are doing this to make White People aware of **THE SLOW GENOCIDE OF OUR PEOPLE BY DIVERSITY**. When a country has more than one Race of People inhabiting it, there will be a certain amount of interracial mating; over time, this will have the effect of reducing the number of **WHITE PEOPLE WITH PURE RACIAL BACKGROUNDS** and also introduces the idea of "tolerance" towards other Races, which speeds up the race-mixing process.

This is happening in White Nations such as England, France, Germany, Australia, Russia, the United States, and all others. All White Nations are experiencing a negative birthrate for the White People there, and all the Governments involved are **BRINGING IN NON-WHITES TO REPLACE THEM**.

The **National Socialist Movement** stands against this anti-White future, these anti-White policies, and **SEEKS TO INITIATE** a National Awakening of White People: We must secure the existence of our People and a Future for our Children.

The Rally will be held on the steps of the State Capitol Building in Olympia from 2 p.m. until 4 p.m.

There will be a Press Conference the day before the Event. Media will be notified about its time and location.

For more information, email to rally@ns-wa.org

Also see: <http://www.nukeisrael.com/seattleprotest/olympiarally.htm>

www.nsm88.com

All of those interested in attending this event should e-mail rally@ns-wa.org All Pro-White supporters are welcome to attend and stand with the NSM in Solidarity.”

Appendix Three: NSM Units in Washington State

“Washington

Tacoma/Puget Sound Regional Unit
P. O. Box 64488
Tacoma Wa 98464

Email Tacoma Unit

Snohomish County Unit
P.O. Box 367
Mukilteo, WA. 98275

Email Snohomish Co. Unit

Seattle Unit
P.O. Box 3022
Kent, WA. 98089

Email Seattle Unit

Tri-Cities (Richland, Pasco, Kennewick) Unit

Email Tri-Cities Unit”

[Source: NW NSM website]

Appendix Four:

Compassionate Witnessing and Re-Humanizing the Enemy

From **Compassionate Witnessing and the Transformation of Societal Violence: How Individuals Can Make a Difference**, Kaethe Weingarten,
<http://www.witnessingproject.org/articles/CompassionateWitnessing.pdf>

“I have since developed a set of questions that I have used in workshop settings all over the world that takes people through a series of steps similar to the ones that got set in motion for me in South Africa. People work in small groups to talk with each other about their responses to each of the questions. However, I have also had people tell me that reading the questions on their own, and thinking through their responses, has had powerful effects.

These are the questions:

1. What is your large group identity (choose a religious, ethnic or national group identity)?
2. What is your group’s historical or “chosen” trauma?
3. How has the knowledge of the trauma passed to you?
4. How do you pass it to others? Exactly? With modifications? What aspects of it are you aware of? What ways might you pass it of which you are relatively unaware?
5. What effects are there of passing on the large group’s chosen trauma for You?
Your family?
Your community?
Your country?
6. What would you wish to do with regard to passing on the historical trauma?
7. Whose support and what kind of support would you need to enlist to accomplish your preferred relationship to the chosen trauma?

Dialogue: These questions help individuals consider actions that they may take to interrupt the unthinking ways that they pass on antagonistic impressions of another group.

The questions stimulate self-reflection about something we often think very little about:

the many opportunities we have to inflame or bridge differences by what we say and do.

These questions assist in rehumanizing the other.”

Appendix Five: Example of Typical Nazi Activity

Racist fliers dropped in neighborhood

Published Tuesday, August 8th, 2006

By Elena Olmstead, Herald staff writer

A handful of Richland residents found racist fliers tucked inside small plastic bags in their front yards Sunday morning.

Richland police said Monday that they weren't sure how many residents received the fliers, which were inside bags with small white rocks. And while they said leaving the racist material on lawns isn't a crime, it has brought the white supremacist group mentioned in the fliers -- the National Socialist Movement -- to their attention.

Diana Rogers and her husband, Richard, spotted a bag in their yard when they left for church. When the family returned, Rogers went to pick it up and was shocked.

"It's like dropping pornography in our front yard," Rogers said. "This is disgusting."

Neatly folded inside the bags were fliers promoting white supremacy, replete with racist messages and slogans against minorities.

After opening the bag, Rogers said she quickly collected similar bags from her neighbors' yards to spare them the shock.

Richland police Capt. Randy Barnes said similar bags were found in neighborhoods throughout the city, with people reporting finding the fliers in yards along McMurray Street, Woodbury Street, Delafield Avenue, Benham Street and Perkins Avenue.

Barnes said it doesn't appear anyone in particular was targeted.

"As near as we can tell there isn't a crime," Barnes said.

But Barnes said investigators will take a closer look at the organization, which is based in Minneapolis. The National Socialist Movement was founded in 1974 and professes its devotion to Adolf Hitler, according to the Southern Poverty Law Center, which tracks hate groups nationwide.

Rogers wasn't the only person who was bothered by the fliers. Her neighbor, Jackie Schoonover, couldn't believe the material was left on her property.

Schoonover and her husband, Mitch, returned home Sunday night. After opening the bag, Jackie said she decided to call police.

"It's unnerving that someone with that mentality would put that in your yard," Jackie Schoonover said.

Both families said the incident makes them uneasy. Mitch Schoonover said he made sure all the doors and windows were locked before the couple went to bed Sunday night.

Rogers said the incident has made her sensitive to strange sounds and people walking through the quiet neighborhood.

But the two also are adamant that the fliers aren't going to make them change the way they live their lives.

"It doesn't change anything because this is a nice neighborhood," Schoonover said. "We're not going to be scared."

Appendix Six: Anti-Bias and Conflict Resolution Curricula: Theory and Practice. ERIC/CUE Digest No. 97.

A common saying among educators working to promote children's appreciation of diversity is that there is no gene for racism. Thus, they believe that even though children may initially develop and act on intolerant attitudes, they can be educated to value human differences.

At an early age, children notice differences among the people around them, often in relation to their own characteristics (Hohensee & Derman-Sparks, 1992). They soon become aware that certain human differences are connected with power and privilege, while others cause people to be treated less respectfully (Derman-Sparks & the A.B.C. Task Force, 1989). In addition, they are more apt to be taught that intolerance is an acceptable reaction to diversity than how to deal creatively and nonviolently with conflict, anger, and other unpleasant emotions (Siraj-Blatchford, 1994). As a result, young children may develop "pre-prejudice": misconceptions, discomfort, fear, and rejection of differences that can blossom into full-fledged prejudice if they are not helped to overcome their initial negative feelings (Derman-Sparks & the A.B.C. Task Force, 1989). Moreover, given "the relative imperviousness of adult prejudice to the effects of conflicting evidence and experience," it appears that predispositions acquired at early developmental levels may lay a potent foundation for later racism (Katz, 1982, p. 18).

TOLERANCE, CONFLICT RESOLUTION, AND VIOLENCE PREVENTION EDUCATION

The recent increase in youth hatred suggests that these predispositions are stronger in children and adolescents today than in the past. In addition, given easier access to more powerful weapons, the consequences of violent reactions to these feelings are more severe.

Thus, a large number of educators, and community and religious leaders, are now committed to teaching children how to overcome prejudices and to manage anger constructively. Indeed, conflict resolution curricula are becoming known as the fourth "R," for "resolution." While programs to prevent youth bias crimes have been in use for decades, in the last five years their number has grown dramatically; national estimates now top 1,000.

The ERIC Clearinghouse on Urban Education recently conducted a survey to identify anti-bias projects providing services nationally to schools and organizations, and those with programs easily replicable by local educators. The result is A Directory of Anti-Bias Education Resources and Services, comprised of profiles of 52 such projects. This digest, based on the information provided for the directory, describes the different programmatic approaches to bias reduction and violence prevention.

CHARACTERISTICS OF THE PROJECTS

Distinguishing characteristics of anti-bias projects for youth, teachers, and caregivers are discussed below.

UNDERLYING PHILOSOPHY

Some projects take the practical position that people in a diverse society simply must learn how to live with one another peaceably. Using a behavior modification model, they train people how to refrain from acting on their prejudices, assuming that once people become accustomed to controlling their public expression of biases, their attitudes will naturally begin to soften.

Projects with the reverse perspective--that changes in behavior commonly follow changes in attitude--may be based on various philosophies: secular morality, religion, or politics. These projects have the potential of engendering fundamental reforms in people's belief systems, but their appeal can be limited, because trainees must first accept the validity of the project's philosophy. For example, in order for projects based on Biblical teachings to be effective, trainees must first accept religious moral authority.

ISSUES COVERED

Although most training programs deal with all the issues described below, their emphases can vary greatly.

PREJUDICE, BIAS, AND DISCRIMINATION REDUCTION

Some projects assume that the root cause of prejudice is the same regardless of its specific target; their training concentrates on helping people overcome a need to victimize others. A few projects hold the wider view that bias is built into the power relationships in U.S. political and economic institutions, or that individual acts of bias are a reaction to legislation eroding personal autonomy; they encourage trainees to work for social reforms as well as to make personal changes.

Other projects tackle bias almost on a case-by-case basis, discussing reasons why particular groups are targeted and dispelling myths about them. These anti-bias projects are usually components of larger organizations that advocate or provide services for specific ethnic or cultural groups. While they concentrate on discrimination against the group they represent, most also cover bias generally. Conversely, some projects, frequently those with a religious orientation, may not believe in full equality for all segments of society (woman and gays in particular), and may therefore omit references to certain groups in their training.

CONFLICT RESOLUTION AND MEDIATION

The projects described above that focus on bias reduction believe that conflicts will decrease naturally from an increase in tolerance. Other projects, believing that bias will be reduced in the same manner as other disputes are settled, concentrate on teaching conflict resolution and mediation skills, and address prejudice as just one cause of conflict among many. While traditional mediation works toward a "win-win" compromise, some of these projects believe that continued expressions of bias are an unacceptable part of a settlement agreement. Further, some conflict resolution trainers are committed to social and economic justice as well as to settling differences between individuals; they will not consider a conflict resolved unless justice is served, even if the disputants agree to a resolution.

VIOLENCE PREVENTION.

Here, project differences about whether to focus on attitude or behavior are especially pronounced. The majority of projects deal with violence as but one manifestation of hatred, and expect it to lessen as prejudicial beliefs erode. But a few take the opposite position that learning to channel negative emotions into positive actions will diffuse hatred (regardless of its source or target) and lead automatically to less conflict and violence. These emphasize management of emotions, especially anger.

Others hold that changes in conduct, such as refusing to engage in violence, will lead to better emotional control. These projects usually also treat conflict resolution and violence prevention as separable issues, teaching trainees to diffuse or avoid violent confrontations, regardless of their cause, without attempting to settle the dispute. Changing attitudes toward violence and weapons in general is the core of this approach.

Whereas a goal of some projects may be simply an absence of conflict and violence, others are satisfied only when trainees commit to the principles of active nonviolence--social harmony and justice--as an integral part of their lives.

TRAINING METHODS

Projects use both trainers and resource materials, but the mix varies. At one end of the spectrum are programs based almost totally on interaction between trainers and trainees. They may have a basic syllabus to cover, but are guided by concerns raised during role play and group discussion. A few projects send out multicultural training teams as a way of demonstrating harmony in action.

At the other end of the spectrum are projects that rely on printed and audiovisual materials and whose program is almost scripted. Here, trainers function more like traditional classroom teachers, and trainees take a less active role in the learning process. Indeed, some such programs use trainers very little, opting instead to provide teachers with instruction guides for teaching an anti-bias course themselves.

Most projects use a mix of methods; they take a hands-on approach initially, and then leave materials for teachers to use subsequently. Some projects include a return visit by trainers for follow-up and evaluation.

TARGETED POPULATIONS

The underlying philosophy of a project significantly influences the populations that it trains. Projects focusing on behavior modification usually work only with young people, or train teachers to use an anti-bias curriculum without first undergoing anti-bias training themselves. Projects dealing with bias directly are more apt to train school people and caregivers as well as students, believing that young people will be unable to rid themselves of prejudices that are constantly reinforced by the adults around them. A few projects work only with the staffs of school systems and schools, positing that unless the members of these communities learn to solve their own conflicts constructively, they will not be able to teach students to do so.

SELECTING A PROJECT

The service packages of the various projects differ as much as their programs. Therefore, institutions wanting to provide educational anti-bias training must not only select philosophy and emphasis, but also the type and

amount of services. Interestingly, some projects with very different philosophies offer very similar programs, so it is important to get a detailed description of program content.

Some projects offer a standard program package that they believe is most effective, while others have modular programs with components that clients can contract for individually, to meet specific needs. Some sell resources for do-it-yourself anti-bias training; others make materials available only as part of their service package.

Most projects charge a fee for service (although some are subsidized by grants); in general the more comprehensive the program and the more sophisticated the materials, the higher the charge. While high fees may seem prohibitive, training may require fewer human and material resources from the school, which can help offset the cost.

Appendix Seven: Example of Anti-Nazi Resolution

RESOLUTION

Resisting Nazi Incursions in Washington State

American Nazis, especially those from the National Socialist Movement (NSM), are organizing in Washington State. In recent months, they have held rallies in several cities in the State, including Olympia, to try to spread their message of lies, hate and intolerance. Their numbers are small, but they have a vigorous new leader in Washington State, sophisticated in manipulating the media to obtain publicity.

After consulting with the Anti-Defamation League (ADL), the Japanese-American Citizen's League (JACL), the Southern Poverty Law Center (SPLC), and many other groups, it is agreed that the Nazis will not go away simply by ignoring them. We fully realize their rights to freedom of speech and assembly. In the marketplace of ideas, we need to make a persuasive case that tolerance, nondiscrimination, equity, and fairness are much truer and more valuable American ideals than the ones the Nazis promulgate.

The Nazi message is a hateful one, against people of color, Jews, gays and lesbians, and people with disabilities. The Commissioners and staff of the Washington State Human Rights Commission are deeply troubled to learn of the appearance of Nazis in

Washington State. They are a shocking reminder that racism and hate crimes continue to seek a foothold in the Pacific Northwest.

For the Commission, which has been tasked with preventing and eliminating discrimination in the state of Washington since 1949, the appearance of Nazis is a disturbing and painful reminder that there is still much work to be done in human and civil rights.

The Commission urges individuals and groups to take a peaceful stand against the Nazis and engage in lawful efforts to speak out against them; demonstrate the superiority of fairness, diversity, and equity; and especially talk to young people about the dangerous, destructive, and anti-democratic path taken by Nazis. We will continue to counter the efforts of the Nazis through contact with local groups such as Unity in the Community, sponsoring showings of films such as *Not in Our Town* (recounting the efforts of Billings, Montana, when Nazis invaded in 1995); and by interacting with local law enforcement and community-based chapters of civil rights organizations.

Other community efforts include a speakers' bureau, reaching into the schools, a diversity fair, and dialog circles. The point is to take positive and life-enhancing action, while avoiding confrontation with the Nazis and giving them the publicity they seek. We urge all Washingtonians to take a stand in favor of respect, peace, and justice. Together we can show that the best spirit of Washington stands strongly against the discredited and violent Nazi ideology.

For these reasons, we, the Commissioners of the Washington State Human Rights Commission, sign this resolution.

May 26, 2006

[[Commissioners and Executive Director Signature Block]]

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This digest is based on A Directory of Anti-Bias Education Resources and Services, by Wendy Schwartz with Lynne Elcik.

Source: <http://www.ericdigests.org/1995-2/bias.htm>

ERIC Identifier: ED377255

Publication Date: 1994-05-00

Author: Schwartz, Wendy

Source: ERIC Clearinghouse on Urban Education New York NY.

Appendix Eight: Sample Hate Crime Policy

POLICY STATEMENT ON HATE CRIMES AND HATE-RELATED CONDUCT

JUNE 2001

As well as constituting violations of Federal criminal laws and, in many cases, State laws, hate crimes have an incendiary effect and we must combat them with the full array of tools that we have available. In the Department of Transportation, zero tolerance is the only acceptable response to hate crimes or related conduct that may occur in our workplace and we must be diligent to ensure that these violations to human dignity do not occur here.

A hate crime is a crime in which the perpetrator intentionally selects a victim or in the case of a property crime, the property that is the object of the crime, because of the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person. These bias-motivated crimes are intended to provoke fear, alienate, and intimate victims. They have a corrosive effect on our communities and workplaces and must be dealt with swiftly and effectively.

Each management official must set the proper leadership tone by acting swiftly and appropriately to hate crime allegations, which includes taking appropriate steps needed to enhance workplace security and assuring the thorough investigation of allegations. Investigating and taking action swiftly and deliberately with respect to hate crimes will promote a sense of safety for victims and encourage witnesses to come forward. Employees can also report instances of hate-related misconduct to their management, their Security Office, the Departmental Office of Civil Rights, their operating administration's civil rights office, or the Inspector General Hotline (202-366-1461 in Washington, DC; 800-424-9071 nationwide).

Department of Transportation employees determined to have engaged in hate crimes and hate-related conduct will be subject to appropriate disciplinary action. All of our employees are entitled to work in an environment that is free from fear. We must ensure that we have a safe environment for their sake and the sake of our customers who expect an effective and efficient transportation system.

Appendix Nine: Sample Bias Incident Response Protocol

The Evergreen State College (TESC)

Olympia, Washington

2006

Interim Bias Related Incident Response Protocol--Policy and Procedures

Introduction

The reality for Evergreen students is that hate crimes and bias incidents can occur in their living communities, in their classrooms, at co-curricular activities, and in employment situations and at off campus college related activities. The College already has policies, procedures and protocols in place to respond to different kinds of incidents, enabling the college to attend to the health and safety of students, manage individual complaints or grievances, and adjudicate possible violations of college policies or local, state or federal laws. Examples of such policies, procedures, and protocolsⁱ include but are not limited to:

- Living communities – the housing contract, the Student Conduct Code and the Peer Arbitration Board and the college Non-Discrimination Policy local, state and federal civil rights laws and regulations
- Classrooms - program covenants, the Faculty Handbook, college Non-Discrimination Policy, academic administrative policies and deans
- Co-curricular activities – the Student Conduct Code, college Non-Discrimination Policy and local, state, and federal civil rights laws and regulations
- Employment settings - student employment agreements, policies and procedures, college Non-Discrimination Policy, local, state and federal civil rights laws and regulations
- Case Coordinating Protocolⁱⁱ
- Sexual Assault Protocolⁱⁱⁱ

Protocol for Bias Incidents

The following protocol is to ensure a timely, efficient, and effective response to campus incidents involving Evergreen students, which may be characterized as hate crimes or bias incidents. The protocol should be implemented whenever a hate crime or bias incident is believed or perceived to have occurred. This protocol is specific to addressing hate crimes or bias incidents directed at Evergreen students. The protocol does not cover faculty and staff. The protocol may apply in incidents off campus. This proposed interim protocol is not in lieu of and does not override established college or external processes and services available to students.

Circumstances When the Protocol Is To Be Initiated--Definitions

The bias incident protocol is initiated in cases of what may be a hate crime, bias incident, or when it is clear that the incident would have a serious impact on groups by virtue of their race, color, religion, ethnic/national origin, gender expression, sex, age, disability or sexual orientation identities. The purpose of convening the protocol response team is not to respond to more private incidents, especially when victims are uncomfortable with a public response, but rather to deal with more visible incidents that are likely to significantly affect the community.

A hate crime is an actual criminal offence motivated in whole or in part by the offender's bias towards the victim's status based on race, color, religion, ethnic/national origin, gender expression, sex, age, disability or sexual orientation identities.

A bias incident is conduct, speech or expression that is motivated by bias based on perceived race, color, religion, ethnic/national origin, gender expression, sex, age, disability or sexual orientation identities but does not rise to the level of a crime. To constitute a bias incident, sufficient objective facts must be present to lead a reasonable and prudent person to conclude that the actions in question may be motivated by bias toward the status of a targeted individual or a group.

Reporting of Bias Incidents

Students who experience or witness, and staff or faculty members, who become aware of a possible hate crime or bias incident, are asked to report the crime or incident immediately to a designated college office or official:

- Vice President for Student Affairs 867-6296
- Police Services 867-6832
- Director of Housing and Food Services 867-6137
- Campus Grievance Officer 867-5113
- Dean of Student and Academic Support Services 867-6034
- Director of First Peoples’ Advising Services 867-6467
- Civil Rights Officer 867-5371
- Provost Office 867-6400
- President’s Special Assistant for Diversity Affairs 867-6368

Notification of the report will then be made to the Office of the Vice President for Student Affairs. The Vice President will ensure that the complaint is investigated by the appropriate investigative official as well as convene the response team.

This protocol will be used 24 hours a day/7 days a week. During regular business hours, the Vice President for Student Affairs, the Dean of Student and Academic Support Services, Police Service, the Director of Housing and Food Services or Academic Dean Should be notified immediately of any incidents which have the potential to be characterized as hate crimes or bias incidents.

During evening and weekend hours, Police Services or housing staff will notify the Vice President for Student Affairs or the vice president’s designee. In the case of incidents in the living community, Police Services or housing staff will first notify the Director of Housing and Food Service or the director’s designee, who will then notify the Vice President for Student Affairs.

Procedural Steps

1. Front-line respondents to the incident should (a) assess and determine the need for emergency services, which may include emergency medical or psychological treatment; (b) determine if there continues to be a threat to parties involved and provide appropriate protection to the targeted individual or group through Police Services. A list of student affairs practitioners who can be contacted to assist will be available in the Office of the Vice President for Student Affairs and in the Police Services office.
2. Once an incident has been reported the Vice President for Student Affairs or the vice president's designee will initiate the case-coordinating protocol, and a student affairs practitioner will be assigned to coordinate services for the student(s) involved. The assigned coordinator will be responsible for maintaining contact with the student(s) throughout the process, from the initial crisis through subsequent periods as needed to address academic and personal issues which may have developed as a result of the hate crime or bias incident. If the student(s) shows any signs of being distraught, contact with the counseling center or crisis center should be made immediately. Based on interactions with the student(s) it may be determined appropriate to assign case coordinators who may be from the individual's affinity group if possible. If this is not possible, every effort should be made for the case coordinator to identify who within the college community could assist as additional support to the student(s).
3. Documentation of the incident should begin immediately. Police Services should be contacted to document possible hate crimes or bias incidents through such activities as photographing physical injuries, offensive graffiti and evidence of vandalism. Depending on where the incident occurs (in the living community, in the classroom, in a co-curricular program, or on the job), the appropriate documentation procedure should be implemented. Reports should include important details such as when and where the incident occurred and who was involved in or witnessed the incident. Any physical evidence of the incident (messages written on doors, physical objects, etc.) should be retained and secured for police to

investigate and crime scenes should not be disturbed prior to the arrival of Police Services.

4. Targeted students may feel uncomfortable about cooperating with an investigation due to fear of retaliation by the perpetrator(s). Impacted students should be assured by investigating authorities that their safety and security are important and that every effort will be made to ensure that their safety is protected and measures, such as relocation and when possible anonymous reporting, can be utilized to minimize potential threats. Any retaliatory behavior by the student suspected of the violation or by his or her supporters may constitute an independent violation of college policy.
5. Students who have been identified as suspects in a bias incident or hate crime will be assigned a case coordinator to work with regarding the impact of the incident and the student's rights and responsibilities and the steps for due process that they will be afforded under the Student Conduct Code.
6. Intake investigation and fact finding of all complaints of hate crimes and bias incidents will be conducted by the appropriate investigative teams (police services, campus grievance officer, and civil rights officer). Investigations will be conducted to determine possible violations of college policies and local, state and federal laws and regulations. Students suspected of violations may be accountable under the criminal justice system, the Student Conduct Code and Non-Discrimination Policy.
7. Once the most immediate needs have been addressed, the Vice President for Student Affairs or the vice president's designee will convene the response team. The response team will be comprised of:
 - Vice President for Student Affairs
 - Dean of Student and Academic Support Services
 - Director, Housing and Food Services and designees
 - Academic Dean (Provost will refer to the appropriate dean)
 - Director of First Peoples' Advising Services
 - Director of Police Services
 - Campus Grievance Officer
 - Civil Rights Officer

- Executive Associate to the President
 - Associate Vice President for Human Resource Services
 - Director of College Relations
 - Director of Access Services
 - President’s Special Assistant for Diversity Affairs
 - Director of Student Activities
 - Students
8. The response team will identify the needs of the affected communities as well as that of the larger Evergreen community. Informing the affected communities as well as the larger community regarding the incident, as appropriate, will be a major function of the response team.
9. An email will be sent to the college community describing the incident and the steps which are being taken, status of the investigation, and that the response team has been assembled. An update should follow once the response team has had an opportunity to assess the situation and determine next steps.
10. The response team may organize and hold open forums within the affected communities as well as the larger community to provide information regarding those details of the incident which can be revealed outside of the investigation, to gather suggestions, to denounce such incidents, to reaffirm Evergreen’s values and standards around diversity and equal respect and to educate about hate and bias.
11. The response team will be provided with progress reports of the investigation. Given that criminal and judicial investigations are confidential, the team will be kept informed of the investigation’s progress to the extent allowable. Whenever possible, the team will provide assistance to ensure that all aspects of bias-related activities are examined and that the investigation is handled in a manner that is efficient, effective and culturally sensitive. The intent is to send a clear message that the college has zero tolerance for hate crimes and bias incidents and will act swiftly and effectively when such incidents are reported.

12. The response team will also determine topic program areas for additional trainings for students, staff and faculty. All efforts should be made to develop trainings for the community that will enhance and encourage inter-group dialogue that focuses on how conversations around issues of racism and discrimination of all types enable all students to be more socially integrated into the campus.

Endnotes

ⁱ Policies, procedures and protocols for the Evergreen State College can be found on the Evergreen Web site (www.evergreen.edu).

ⁱⁱDivision of Student Affairs Case Coordinating Protocol. In crises and emergencies the Division of Student Affairs activates the case-coordinating protocol to ensure direct services and support to students in crisis. The case coordinator is a student affairs practitioner trained in crisis management and emergencies. The coordinator assists the student(s) in accessing campus and local support services and resources and intervenes or facilitates in matters related to the student's(s') academic and personal well-being. The case coordinator is assigned to the student(s) until the crisis is resolved. When requested by the student(s), the case coordinator will accompany the student(s) to appointments when appropriate, as well as advise the student(s) regarding college policies. Students residing in the residence halls are assigned a case coordinator by the Director of Housing and Food Service, and students living off campus are assigned a case coordinator by the Dean of Student and Academic Support Services.

The case coordinator also works with students who may not have been directly involved in the crisis, but who have felt the impact of the crisis. Another form of support the case coordinator lends is to students who are involved in the college judicial system, assisting them in understanding their rights and responsibilities and due process guidelines.

ⁱⁱⁱSexual Assault Protocol

The sexual assault protocol, under the Health and Counseling Center, provides advocacy support to persons who have been sexually assaulted. These services are coordinated by a student affairs professional who works closely with Police Services, St. Peter's Hospital and Safe Place.

Note: Permission granted by Syracuse University to adopt selected text from Syracuse's Bias Related Incidents Protocol

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Violent Victimization of College Students, (2003), Department of Justice

American Civil Liberties Union Briefing Paper Number 16, Hate Speech on Campus

Responding to Hate at School, A Guide for Teachers, Counselors and Administrators, (1999), Southern Poverty Law Center

10 Ways to Fight Hate on Campus, A Response Guide for College Activities, (1999), Southern Poverty Law Center

Appendix Ten: White supremacy, Holocaust denial, and anti-Semitism

<http://www.njherald.com/308846799812210.php>

Sunday, February 25, 2007 Mail to a friend Printer Friendly Version

By TOM HOWELL JR.

Herald Staff Writer

NEWTON - Seven years ago, Emory University Professor Deborah Lipstadt had to go to court to prove the Holocaust happened.

British writer David Irving had sued her for libel after one of Lipstadt's books called him an anti-Semite who attempted to debunk the Holocaust throughout his career.

He filed the suit in London, because defendants bear the burden of proof there, but a judge ruled unequivocally in Lipstadt's favor after a high-profile trial involving expert defense witnesses.

The recent arrest of Vernon resident Eric Hunt, 22, accused of attacking renowned Holocaust survivor and scholar Elie Wiesel, and the cyberspace war of words on surrounding the case, highlight the persistent issue of Holocaust denial, or "revisionism" as its proponents call it.

Vernon High School advisers were stunned by Hunt's arrest, wondering how the quiet, courteous student who graduated in 2002 could have dragged a Nobel laureate from an elevator at the Argent Hotel in San Francisco on Feb. 1, as has been alleged.

"It's a terrible thing when anybody gets attacked, but it's a terrible thing when a man of such distinction gets attacked for who he is," Lipstadt said.

In 2000, Lipstadt's court victory "pulled the floor out" from the argument that the Holocaust was fiction, Lipstadt said by phone from her Atlanta office on Thursday, shortly before she taught a seminar on the history of Auschwitz.

"I think it was very bad for the deniers, but it's not a death knell for them," she said. "Hate doesn't go away."

Watchdog groups last week said one man's actions against Wiesel showed that hate speech, while protected, can delve beyond words and translate into violence. An attack specifically on Wiesel also sent a troubling message, groups said.

"Mr. Wiesel is not just a (Holocaust) survivor, but to many he is the symbol or almost iconic figure of the survivors," said Etzion Neuer, regional director of the Anti-Defamation League's chapter in West Orange. "In a sense, an assault on Mr. Wiesel is perceived by many to be an assault on the memory of the Holocaust."

There is "a whole world" of Nazi organizations and sympathizers, said Mark Potok, director of the Southern Poverty Law Center's Intelligence Project, which monitors hate groups.

"I don't think there's any question that Holocaust denial has spread far and wide," he said.

The denial has gained more momentum in Arab-Muslim countries than in the United States, Lipstadt says, and is "the ultimate form of anti-Semitism, very often an expression of racism from the right-wing."

Potok, Lipstadt and Neuer all point to Iranian President Mahmoud Ahmadinejad's "International Conference to Renew the Global Vision of the Holocaust," on Dec. 11 and 12, as the latest rallying point for Holocaust deniers, despite the conference's neutral claims.

"This is not a legitimate historical debate," Neuer said. "We don't find people debating whether the Earth is round or if there was slavery in America, but for some reason we have a debate over whether the Holocaust happened."

Sixty years after the defeat of the Third Reich, the question remains: Why do Nazi ideals and Holocaust denial still appeal to some, even after schools, historians and a Smithsonian museum have poured so much effort into Holocaust research and awareness?

"I think for many people who feel very powerless in their own personal lives, the idea of Nazism is very appealing," Potok said. "It's an image of power and undiluted strength."

The Internet plays "a very serious role" in spreading Nazi ideas, Neuer said. It's an unprecedented vehicle for spreading a message, and extremist Web sites can be dressed up to look pseudo-academic, he said.

Without the Internet, Potok said, "Ninety-nine percent of people would have absolutely no way of hearing about (Holocaust denial) otherwise."

An article by someone identified as "Eric Hunt" was posted on an Australian anti-Zionist Web site earlier this month, recounting the attack in detail and claiming Wiesel's famous Holocaust memoir "Night" is fictional.

Bill White, the commander of the American National Socialist Workers' Party based in Roanoke, Va., says an "Eric Hunt" e-mailed the article to his Web site first.

"We broke the case on our Web site," White said by phone on Friday. "(The Australian site) took it from us."

White, who says the Holocaust was primarily a Soviet conspiracy to drum up support for the war against Germany, said he had no other contact with this "Eric Hunt" and does not know any more about the author's identity.

Whether the article outlining the attack on Wiesel was really written by the Eric Hunt from Vernon remains to be seen, but publicizing one's efforts to label the Holocaust as myth is "classic in the world of white supremacy," Potok said.

"These guys don't seem to be capable of avoiding bragging about their feat to their girlfriend and the guy sitting next to them at the bar," he said.

A militant group called the Jewish Defense Organization has launched a campaign to protect Jewish persons in the aftermath of the Wiesel incident, spokesman Jeff Klein said.

"A Holocaust survivor was attacked by a neo-Nazi pig, and the Jewish community is still sitting on its hands," Klein complained.

The JDO calls for trained and certified armed security for Jewish speakers or synagogues, and for boycotts against Internet Service Providers that allow neo-Nazi Web sites to operate.

Klein said the attack on Wiesel was a warning sign to the Jewish community.

"People want to deny there's a threat until it conks you in the head," he said.

Neuer said the ADL considers the JDO to be an extremist group, and Lipstadt suggested that Jewish people who need security should call police.

Lipstadt said knowledge is the best tool to combat Holocaust denial in America.

"The thing I know best is to educate and learn and study," she said. "Learn about prejudice and hatred."

As for Hunt, he is lodged in the Somerset County Jail awaiting extradition to San Francisco, where he is wanted for assault, kidnapping, false imprisonment, abuse of an elderly person and stalking.

American Nazi leader White, who believes six million Jews did not disappear during World War II, says he does not promote violence, although he did not condemn the attack on Wiesel.

"I wouldn't encourage anyone to do it," he added.

Instead, he wants people to use the legal system to "dispossess" those who would corrupt white workers' rights.

Meanwhile, watchdogs like Neuer believe Holocaust deniers will try to leverage the lack of first-hand testimony as survivors grow old and die.

It is difficult, he said, to understand Holocaust deniers' extremist ideology.

"We see today, even, genocide in Sudan," Neuer said. "Lessons are still not learned."

Appendix Eleven: Talking to Children about Hate

<http://www.missourifamilies.org/features/parentingarticles/parenting70.htm>

Missouri Families.org

University of Missouri Extension

MU experts offer advice on talking to children about hate

*Eileen Yager, Communications Officer, Extension & Ag Information
University of Missouri, yagere@umsystem.edu*

While public officials advise citizens to avoid this weekend's demonstration by the National Socialist Movement and community groups are planning alternative activities, parents need to acknowledge to their children that hate groups exist, according to a University of Missouri human development specialist.

Parents can use the event as a springboard for talking about tolerance and respect, said Kim Allen with MU Extension's ParentLink.

"We need to use these events as teaching moments to talk about hate and reinforce our values," Allen said. "Kids know more than we give them credit for, so we as parents need to talk with our children."

Such conversations, she said, are valuable for all children, even if they are not part of a targeted group. "If you're part of a targeted group, it's going to feel more threatening," she said. "Even if your family is not, hate affects all of us."

Allen recommends that parents start the discussion by talking about those groups and their messages, which can be threatening. Reassure children that they are safe, and that there are professionals handling the situation.

Children also find it helpful to understand their parents' feelings. "Parents can say things like 'Our family doesn't believe in hate,'" Allen said.

Other messages parents can share are that "All people have a right to live here" and that "All people have a right to have their opinions even if they're different from ours," Allen said.

The language and messages parents use with their children should be age appropriate and take into account the child's sensibilities, said Jean Kirch-Holliday, ParentLink's warmline coordinator.

For example, "they may be able to understand it intellectually, but emotionally they may not be able to understand it," said Kirch-Holliday, a licensed counselor.

Regardless of age, parents should keep their children and teens away from such demonstrations, Kirch-Holliday said.

Recognize that children, especially older ones, may need to release anger in positive, non-violent ways and feel as if they are contributing.

"Find a safe place for them to voice their views," Allen said.

More suggestions on talking to children about hate and intolerance are available at www.missourifamilies.org or by calling ParentLink at 800-552-8522 or in Spanish at 888-460-0008.

Suggestions for Talking with Children & Teens about Hate and Intolerance:

- Acknowledge that hate groups exist and that their messages are threatening.
- Keep children and teens away from the scene of hate demonstrations or events. Find alternative and safe places to discuss the issues and voice opinions.
- Let children and teens know that there are professionals who are trained to handle the situation and reassure them they are safe.
- Recognize that children, especially those older than age nine, often are more aware of what's happening in the news than parents realize.
- Take time to talk about your personal reactions in age-appropriate language. It is helpful for children and teens to understand their parents' perception of the situation.
- Encourage children and teens to talk about their feelings and help them find ways to express themselves in non-violent ways.
- Involve children and teens in deciding how to respond. When they are uncomfortable or outraged by a situation, it is comforting for them to voice their opinion.
- Encourage respect for diversity by teaching understanding and talking in a positive way about differences.
- Seek out multicultural activities, books or websites that encourage family participation.

- Make children and teens aware of your disapproval if you hear them use insensitive language.
- Remember that you are a role model and you can teach your child tolerance and acceptance.

Source: Source: Kim Allen, 573-884-0644; M.A., M.F.T., Associate State Specialist

Director, Center on Adolescent Sexuality, Pregnancy and Parenting (CASPP), Human Development & Family Studies, College of Human Environmental Sciences, University of Missouri Extension

Jean Kirch-Holliday, 573-884-4382

Appendix Twelve: Community Relations Service Efforts to Defuse Hate Crime Activity

When hate crimes threaten racial and ethnic relations or escalate community-wide tensions, CRS offers five types of services. To determine the best service(s), CRS conciliators meet with elected officials and community leaders, analyzing a variety of indicators, including causes, potential for violence or continued violence, extent of dialogue, communication and interest in working cooperatively to restore harmony and stability. The five services are:

Mediation and Conciliation. Mediation and conciliation are two techniques used by CRS to help resolve communitywide tensions and conflicts arising from hate crimes. CRS conciliators provide representatives of community groups and local government leaders with an impartial forum to help restore stability and harmony through orderly dialogue and clarification of the

issues. CRS establishes with the parties the ground rules for discussion and facilitates the meetings.

Technical Assistance. CRS can assist local officials and community leaders with developing and implementing policies, practices, and procedures to respond to hate crimes and garner the support of residents and organizations to ease tensions and help end conflicts.

Training. CRS can conduct training sessions and workshops to teach patrol officers and residents how to recognize a hate crime, gain support of the community early in the investigation, and begin the identification of victims and witnesses to the crime. CRS can teach community leaders and volunteers how to prevent the likelihood of more hate crimes, and how to assist and share information in the investigation by law enforcement agencies. Volunteers can serve in such valuable roles as rumor control, initiating community watch patrols, and raising public consciousness about types of hate crimes and those who perpetrate such offenses.

CRS offers six school-based programs. An example is *Student Problem Identification and Resolution (SPIR)*, a conflict resolution program designed to identify and defuse racial tensions involving students at the junior and senior levels. SPIR assists school administrators in addressing racial and ethnic tensions through a carefully structured process that involves students, teachers, administrators, and parents. A further development of this program, called *SPIRIT*, involves local law enforcement agencies as key partners in the design of an action plan. CRS now trains officers to conduct the *SPIRIT* program as a part of a process to strengthen cooperation among law enforcement and school officials.

Event Contingency Planning. CRS, at the request of either local officials or demonstration organizers, can assist in contingency planning to ensure that marches, demonstrations, and similar events occur without exacerbating racial and ethnic tensions and minimizing the prospect of any confrontations. CRS assisted Federal and State officials plan the 1996 International Olympic Summer Games in Atlanta, Georgia, and the national political conventions in San Diego, California, and Chicago, Illinois. CRS can also train community residents to plan and monitor local-level events. CRS assistance is often requested when demonstrations and marches are scheduled. For

example, CRS has helped scores of municipalities with KKK rallies and counter-demonstrations.

As part of the Attorney General's Hate Crime Initiative, CRS and the FBI's Hate Crime Unit, working with the Department of Treasury's Federal Law Enforcement Training Center, the National Association of Attorneys General, and the International Association of Directors of Law Enforcement Standards and Training and other USDOJ agencies, are developing four model hate crime training curricula. The four curricula are specifically designed for patrol officers, investigating officers, supervising officers and a multilevel audience of officers. This effort was undertaken to provide State and local law enforcement officers with the skills and knowledge that are crucial to the identification, reporting, investigation and prosecution of and education about hate crimes.

The new courses are approximately eight-hours in length, can be taught at a training academy or on-site at a department, and have been field-tested at law enforcement academies and departments across the country. The curricula will contain the best policies, procedures, practices and materials used to train law enforcement officers, and provide an equitable balance of instruction on enforcement, victim assistance and community relations.

CRS Best Practices to Prevent Hate Crimes from Escalating Racial and Ethnic Tensions into Conflict or Civil Disturbances

From years of experience with hundreds of hate crime cases that have caused or intensified community-wide racial and ethnic tensions, CRS recommends certain "best practices" to prevent hate crimes and restore harmony in the community.

Hate Crime Ordinances are a Deterrent

A core responsibility of government is to protect the civil rights of its citizens and to advance its inherent obligation to ensure good race and ethnic relations. This tenet should not be abrogated and such a commitment requires no special funding. A government can confirm its commitment to the safety and well-being of its citizens by establishing an ordinance against

hate crime activity or enhancing the punishment for hate crime. It can also encourage compliance with existing equal opportunity statutes.

A local government may establish an ordinance against hate activity modeled on existing hate crime law in effect in that State. Punishment is enhanced by promulgating guidelines or amending existing guidelines to provide varying offense levels for use in sentencing. There should be reasonable consistency with other guidelines, avoidance of duplicative punishments for the same offense, and consideration of any mitigating circumstances. Compliance with existing statutes can be achieved by training law enforcement officers to enforce existing statutes, imposing fines or penalties when ordinances are violated, reviewing licenses or privileges, reviewing tax exempt status, and providing incentives or awards. A local government may also establish boards or commissions to review and analyze hate crime activity, create public service announcements, and recommend measures to counter hate activity. In September 1994, Congress also enacted a Federal hate crime penalty enhancement statute (Public Law 103-322 § 28003), which would increase the penalties for Federal crimes where the victim was selected "because of the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person."

Local Actions to Improve Communication

A unresolved hate crime may escalate unresolved racial and ethnic friction into a community-wide conflict or civil disturbance. Communication and interaction between majority and minority groups is often a key factor in preventing tensions or restoring harmony.

A Human Rights Commission (HRC) can facilitate and coordinate discussions, training, and events for the benefit of everyone. A HRC can create a forum for talking about racial and ethnic relations and encourage citizens to discuss their differences, commonalities, hopes and dreams. Forums could focus on the common features of community life, including economic development, education, transportation, environment, cultural and recreational opportunities, leadership, community attitudes, and racial and ethnic diversity. The Commission can use multicultural training and special events to promote harmony and stability. Also, see [A Policymaker's Guide to Hate Crimes](#), published by the Bureau of Justice Assistance (BJA), US.

Department of Justice. Contact BJA at: 1-800-688-4252, or visit their home page at www.ojp.usdoj.gov/BJA.

Coalitions Create a Positive Climate

Racial and ethnic tensions increase during periods of economic downswing. Hate crimes may occur when unemployed or underemployed workers vent anger on available scapegoats from minority groups.

Coalitions of representatives from political, business, civic, religious, and community organizations help create a positive climate in the community and encourage constructive dialogue. Coalitions can recommend initiatives to help racial and ethnic communities affected by the loss of jobs, including programs and plans to help local government ensure an equitable disbursement of public and private funds, resources, and services.

Inclusion Increases Confidence in Government

Hate crimes can often be prevented by policies designed to promote good racial and ethnic relations.

Local governments can assure that everyone has access to full participation in the municipality's decision-making processes, including equal opportunity for minorities to be represented on appointed boards and commissions. Local governments might institute a policy of inclusion for appointments on boards and commissions. The policy could require listing all appointive positions and notifying all racial and ethnic groups of open seats throughout minority media.

Schools and Police Must Work Together

Racial and ethnic tensions may increase in schools when there are rapid demographic or socio-economic changes. Tensions may result from the perception of unequal educational opportunities or disparate practices in hiring faculty and school staff.

Preventing and dealing with hate crimes and hate-based gang activity in schools are the responsibility of school and police officials, who should work together to develop a plan to handle hate crimes and defuse racial tensions. Hate crimes can be school-related, community-related, or a

combination of both. Officials should consider prevention and response roles, identify potential trouble sites, and plan for phased police intervention. Tension can be eased by regular communication with parents, students, media, and other community organizations. Mediation and conflict resolution classes develop the capacity of young people to peacefully settle disputes and conflicts. For more information on how to prevent and counter hate crime in schools, contact the Office for Juvenile Justice and Delinquency Prevention (OJJDP), U.S. Department of Justice. See also OJJDP's [A National Hate Crime Prevention Curriculum for Middle Schools](#). Contact OJJDP at: 1-800-638-8736, or visit their home page at www.ncjrs.gov/ojjhome.htm.

Rumors Fuel Racial Tensions and Conflict

Law enforcement officers believe rumors aggravate more than two-thirds of all civil disturbances. When racial or ethnic tensions may become heightened by exaggerated rumors, a temporary rumor control and verification center is an effective mechanism to ensure accurate information.

A temporary rumor control and verification center typically is operated 24 hours a day during the crisis period by a local government agency. It is staffed by professionals and trained volunteers. The media and others should publicize the telephone number.

The Media Can Be a Helpful Ally

The influence of print and broadcast media is critical in shaping public attitudes about the hate crime, its perpetrators, and the law enforcement response.

The media can play an important role in preventing hate crimes from increasing community tensions. Local officials should designate an informed single point-of-contact for hate crime information. Accurate, thorough, and responsible reporting significantly improves the likelihood that stability and harmony will be restored. The media can promote public understanding of mediation and conflict resolution processes, and help alleviate fear, suspicion, and anger.

Hate Crimes Must Be Investigated and Reported

Findings on the exact number of hate crimes and trends are difficult to establish and interpretations about hate crimes vary among individuals, law enforcement agencies, public and private organizations, and community groups.

A municipality should assure that its law enforcement agencies adopt the model policy supported by the International Association of Chiefs of Police (call 703-836-6767) for investigating and reporting hate crimes. This model policy uses the standard reporting form and uniform definition of hate crime developed by the FBI after passage of The Hate Crime Statistics Act (HCSA), 28 U.S.C. 534, enacted April 1990, as amended by the Church Arson Prevention Act of June 1996 (The HCSA also requires the collection of data on crimes based on religion, sexual orientation, ethnicity, and disability). The FBI offers training for law enforcement officers and administrators on developing data collection procedures. For more information, contact the FBI at 1-888-UCR-NIBR.CRS and the FBI recommend a two-tier procedure for accurately collecting and reporting hate crime case information. It includes: (1) the officer on the scene of an alleged bias crime making an initial determination that bias motivation is "suspected"; and (2) a second officer or unit with more expertise in bias matters making the final determination of whether a hate crime has actually occurred. For more information, see the FBI's [Training Guide for Hate Crime Data Collection](#) and [Hate Crime Data Collection Guidelines](#). Call 304-625-4995. See also [Hate/Bias Crimes Train-the-Trainer Program](#), conducted by the Nat'l Center for State, Local and International Law Enforcement Training, Federal Law Enforcement Training Center (FLETC), U.S. Treasury Dept., Contact FLETC at: 1-800-743-5382, x 3343.

Hate Crimes and Multi-jurisdictional Task Forces

Multi-jurisdictional or regional task forces are an effective means of sharing information and combining resources to counter hate crime activity.

Some local governments have institutionalized sharing of expertise and agency resources through memorandums of understanding. For example, creating a coalition of public and private agencies and community organizations will give communities in the county or region a complete and thorough range of resources and information to promote racial and ethnic relations and counter hate crimes. This network or consortium can also work

with coalitions created especially to investigate and prosecute hate crimes. Such a coalition might include the district attorney, the city attorney, law enforcement agencies, and civil rights, community, and educational organizations. This partnership links prosecutory and law enforcement agencies and community-based response organizations. See also, Stopping Hate Crime: A Case History from the Sacramento Police Department by BJA, Contact BJA at: 1-800-688-4252.

Victims, Witnesses and Offenders Need Help

Nearly two thirds of all known perpetrators of hate crimes are teenagers or young adults. When appropriate, a victim-offender restitution program or offender counseling program can be an effective sanction for juveniles.

Educational counseling programs for young perpetrators of hate crime can help dispel stereotypes, prejudice, fears, and other motivators of hate crime. Counseling may include sessions with members of minority groups and visits to local correctional facilities. In addition, "restorative justice," the concept of healing both the victim and the offender while regaining the trust of the community, may be appropriate. The offenders are held accountable and are expected to repair both the physical and emotional damage caused by their actions.

To ensure a comprehensive response to hate crimes, the needs of the victims must be served.

For more information on how to meet the diverse needs of both the immediate and secondary victims of hate crimes, contact the Office for Victims of Crime (OVC), US Department of Justice. OVC also provides funding for State offices to provide victim assistance and victim compensation services. See also OVC's National Bias Crimes Training: For Law Enforcement and Victim Assistance Professionals, Contact OVC at: 1-800-627-6872, 301-519-5500, TTY 1-877-712-9279; or visit OVC's home page at www.ojp.usdoj.gov/ovc/.

CRS Services that Defuse Hate Crime Activity

Victims, Witnesses and Offenders Need Help

Nearly two-thirds of all known perpetrators of hate crimes are teenagers or young adults. When appropriate, a victim-offender restitution program or

offender counseling program can be an effective sanction for juveniles. Hate crimes threaten racial and ethnic relations and can escalate community-wide tensions. CRS offers five types of services to communities as part of its assessment with elected officials and community leaders. CRS analyzed a variety of indicators, including causes, potential for violence or continued violence, extent of dialogue, communication and interest in working cooperatively to restore harmony and stability. The five services are:

Mediation and Conciliation. Mediation and conciliation are two techniques used by CRS to help communities resolve tensions and conflicts arising from hate crimes. CRS conciliators help community groups and local government leaders work together to help restore stability and harmony through orderly dialogue and clarification of the issues. CRS establishes with the parties the ground rules for discussion and facilitates the meetings.

Technical Assistance. CRS can assist local officials and community leaders on developing and implementing policies, practices, and procedures to respond to hate crimes and to garner the support of residents and organizations to ease tensions.

Training. CRS can conduct training sessions and workshops to teach police officers and residents how to recognize a hate crime, gain support of the community early in the investigation, and begin the identification of victims and witnesses to the crime. CRS can teach community leaders and volunteers how to prevent the likelihood of more hate crimes, and how to work cooperatively with law enforcement. Volunteers can help with rumor control, community watch patrols, and information programs on hate crimes and those who perpetrate such offenses.

Public Education and Awareness. CRS can also conduct hate crime prevention and education programs in schools, colleges, and the community. These programs break down barriers, build bridges of trust across racial and ethnic lines, develop mutual respect, and reduce fear. CRS helps to address conflicts and violence, reduce tensions, develop plans to avoid potential incidents, and conducts training programs for students, teachers, administrators, and parents.

School-based Programs. CRS offers school-based conflict resolution and prevention programs. One example is the Student Problem Identification and Resolution (SPIR) program, a conflict resolution program designed to

identify and defuse racial tensions involving students at the middle and high school levels. SPIR assists school administrators in addressing racial and ethnic tensions through a carefully structured process that involves students, teach, administrators, and parents. A further expansion of this successful program, call Student Problem Identification and Resolving It Together (SPIRIT), involves local law enforcement agencies as key partners in the design of an action plan. CRS now trains school officials and police officers to conduct the SPIRIT Program as a part of the process to strengthen cooperation among law enforcement and school officials.

Event Contingency Planning. CRS, at the request of either local officials or demonstration organizers, can assist in contingency planning to ensure that marches, demonstrations, and similar events occur without exacerbating racial and ethnic tensions and minimizing the prospect of any confrontations. CRS assisted Federal and State officials plan the Olympic Summer Games in Atlanta, Georgia, and the national political conventions in Los Angeles, California, and Philadelphia, Pennsylvania. CRS can also train community residents to plan and monitor local events. CRS assistance is often requested when demonstrations and marches are scheduled. For example, CRS has helped scores of municipalities with contingency planning for successfully preparing for KKK and White Supremist rallies and counter-demonstrations.

Hate Crime Training Curriculum. CRS and the FBI's Hate Crime Unit, working with the Department of Treasury's Federal Law Enforcement Training Center, the National Association of Attorneys General, and the International Association of Directors of Law Enforcement Standards and Training and other U.S. Department of Justice agencies, have developed four model hate crime training curricula. The four curricula are specifically designed for patrol officers, investigating officers, supervising officers, and a mixed audience of officers and command staff. This effort was undertaken to provide State and local law enforcement officers with the skills and knowledge that are crucial to the identification, reporting, investigation, and prosecution of and education about hate crimes

Appendix Thirteen: Countermoves

Example: Columbia, Missouri, March 2007

Events planned in response to a march downtown scheduled by the National Socialist Movement included:

An open forum on neo-Nazism and hate groups in America at 7 p.m. today in Room 204, Memorial Union South, University of Missouri-Columbia.

A rally starting at 11 a.m. Saturday at the Boone County Courthouse, sponsored by the Columbia chapter of the National Association for the Advancement of Colored People.

A celebration including food, games, music and an open-microphone session from noon to 5 p.m. Saturday, at Douglass Park, 400 N. Providence Road.

Two-for-one admission to Empire Roller Rink from 2 to 4 p.m. Saturday.

Reduced-price admission of \$4.50 to Forum 8 Cinema from 4 to 6 p.m. Saturday.

A screening of the documentary Not in Our Town by the Columbia Human Rights Commission .

Appendix Fourteen: Other Countries' Responses

Christian Science Monitor, online edition, January 08, 2007, accessed 3/15/08

<http://www.csmonitor.com/2007/0108/p01s04-woeu.html>

To keep out a neo-Nazi foothold, one German town unites

By Mariah Blake | Contributor to The Christian Science Monitor

DELMENHORST, GERMANY

Until recently, Delmenhorst was one of Germany's many decaying, postindustrial factory towns, blighted by unemployment and poverty and without a sense of pride or common purpose. But when a right-wing organization threatened to turn an abandoned downtown hotel into a neo-

Nazi conference center five months ago, Delmenhorst's residents joined together and found some very creative ways to buy the building.

The city's butchers launched a "Bratwursts Against Nazis" campaign. Taxi drivers urged donations in lieu of tips. A professional soccer team from nearby Bremen donated signed jerseys, which were auctioned on eBay.

Meanwhile, countless protests sprang up in front of the building. Muslims and Jews banded together for one event. Children marched from schools across the city to stage a demonstration. Labor unions and politicians jumped into the fray, sometimes rallying crews of more than 4,000, according to organizers.

Delmenhorst's near daily protests and \$1.2 million fundraising blitz, which made headlines across Europe, echo the anti-Nazi battles that have erupted in many towns as Germany's right-wing parties have surged.

According to the German Ministry of the Interior, there were about 8,000 politically motivated right-wing crimes between January and August 2006. That's double the number that were counted during the same period in 2004 and a 20 percent increase over 2005. Far-right parties have also made stunning electoral gains in parts of the nation's ragged east.

Experts believe the far-right groups have been able to achieve this success largely by building ideological centers that offer everything from right-wing workshops to rock concerts and social services for the elderly.

"These places are decisive for spreading the far right's influence in local communities and making them a legitimate social force," says right-wing extremism expert Hajo Funke.

Delmenhorst's ordeal started in late July, when the Wilhelm Tietjen Foundation for Fertilization bid \$4.4 million for the Hotel am Stadtpark. The organization is directed by Jürgen Rieger, a neo-Nazi lawyer known for defending right-wing extremists and leading an annual march honoring Rudolf Hess, a top Third Reich official. He also wrote a book on the "disastrous" effects of "bastardizing" races.

Mr. Rieger has bought at least six properties since 1995, including a farm, a theater, a former army barracks, and a 19th century manor. His aim is to establish right-wing training facilities, as well as communes and fertility centers for members of the "Nordic blond race."

Winning the good fight

Delmenhorst's saga finally drew to a close two weeks ago, when the city, with the help of private donations and fundraising efforts, bought the 100-room hotel for some \$4 million. The public drew a sigh of relief and politicians waxed triumphant.

"The Nazis are out, the city is united, and we have won the good fight," said Mayor Patrick de La Lanne.

"We knew it would destroy our community," says Günter Feith, a 58-year-old architect. "There would be constant clashes between Nazis and protesters. The streets would always be swarmed with police. You could basically shut our city center down."

It was Mr. Feith and Gerd Renker, a local tax adviser, who launched a fundraising drive to buy the building just days after Rieger's plans became known.

The effort all but transformed the cultural life of this quiet city with a dozen or so fundraising concerts – featuring everything from rock and blues to choral music. At least 10,000 of the city's 80,000 residents also dipped into their own wallets.

Money began to pour in from some unlikely places. Niko Wilker, a 16-year-old high school student, who sports fatigues and combat boots, says he donated most of his \$90 allowance one month. "I didn't want to see brown shirts invading the city," he says.

By mid-August, when the deal with Rieger was initially supposed to close, the people of Delmenhorst had raised more than \$1 million. But they were still far short of matching Rieger's \$4.4 million, and they were making enemies in far-right circles.

Hackers frequently attacked Delmenhorst's anti-Nazi organizing website. Feith started getting death threats. A band of right-wing activists also threatened to go after donors and even posted a list of their names on the Web.

Determined not to give in, officials started scouring the law books. "We tried to create every conceivable legal hurdle to keep the Nazis from buying the hotel," says Mayor de La Lanne.

One scheme involved enlarging the downtown renovation area to include the building. Politicians hoped this would allow the city to buy the hotel at a price determined by a neutral third party. In other words, for much less than Rieger was offering.

In response to the city's plan to rezone the hotel and low-ball Rieger's generous original offer, the hotel's owner, Günter Mergel, threatened to give the building to Rieger's foundation if the group would promise to assume Mr. Mergel's debt of more than \$2 million.

A question of money

Throughout September, Delmenhorst continued to wrangle with Mergel. Meanwhile, Rieger, who had been insisting that the deal was about to close, suddenly fell silent. In early October, German media reported that his foundation had been wiped off the commercial register in Britain, where it was legally based. Some reports speculated that the organization was bankrupt.

Still, the city of Delmenhorst scraped together \$3 million and, in mid-October, announced plans to buy the hotel. The deal was finalized on Dec. 20.

Many residents are euphoric. "Never before have we been so strong, so united as a community," says Feith.

But the hefty price tag has launched a new wave of controversy. Some German pundits and Delmenhorst residents now believe the building's previous owner used the Nazi threat as a ploy to get double the appraised value, which was about \$1.7 million.

"Mergel played the politicians to get more money," says Luigi Miccoli, who runs an Italian restaurant inside the abandoned hotel complex. "He just used Rieger's name for profit."

Mergel could not be reached for comment. As for Mayor de La Lanne, he insists that the community had no choice but to buy.

"We paid the price we did for political reasons," he explains. "And it was worth paying. If we hadn't, the Nazis would have come in and our city would have been ruined. Life here would never have been the same."

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