

# Talks and Special Sessions

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## **WEDNESDAY, APRIL 6**

### **Bringing Ones Whole Being to Combating Hatred (5:30-7:30, Kalispel B)**

*Opening Reception sponsored by the Kalispel Tribe of Indians*

*Charlene Teters Professor, Institute of American Indian Arts and Member, Spokane Tribe of Indians*

*George Critchlow, J.D. Interim Dean and Associate Professor, Gonzaga University School of Law*

*John Shuford, J.D., Ph.D. Director, Gonzaga University Institute for Hate Studies and Lecturer, Department of Philosophy, Gonzaga University*

## **THURSDAY, APRIL 7**

### **Combating Antisemitism (9:00-10:30, Kalispel B)**

*Hannah Rosenthal Special Envoy to Monitor and Combat Anti-Semitism, United States Department of State*

*Kenneth Stern, J.D. Specialist on Antisemitism and Extremism, American Jewish Committee*

## **FRIDAY, APRIL 8**

### **Director's Session: Hate in the Immigration Debate (9:00-10:30, Kalispel B)**

*Session sponsored by the Gonzaga University School of Law, the Gonzaga University Center for Global Engagement, and the Gonzaga University Institute for Hate Studies*

*Keith Aoki, J.D., Professor of Law, University of California at Davis King Hall School of Law*

*William Arrocha, Ph.D. Assistant Professor of International Policy Studies, Monterey Institute of International Studies*

*Steven Bender, J.D., James and Ilene Hershner Professor of Law and Director of Portland Programs, University of Oregon School of Law*

*John Shuford, J.D., Ph.D. Director, Gonzaga University Institute for Hate Studies and Lecturer, Department of Philosophy, Gonzaga University*

### **"I Shall Not Hate": A Gaza Doctor's Journey on the Road to Peace and Human Dignity (5:30-8:00, Kalispel B)**

*Session sponsored by The Pacific Northwest Canadian Studies Consortium and Canadian Studies at Gonzaga University*

*Izzeldin Abuelaish, M.D., M.P.H. Michael and Amira Dan Professor of Public Health, Dalla Lana School of Global Public Health, University of Toronto*

## **SATURDAY, APRIL 9**

### **Building the Field of Hate Studies (1:30-3:00, Kalispel B)**

*Kenneth Stern, J.D. Specialist on Antisemitism and Extremism, American Jewish Committee*

*John Shuford, J.D., Ph.D. Director, Gonzaga University Institute for Hate Studies and Lecturer, Department of Philosophy, Gonzaga University*

# Paper Presentations

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## THURSDAY, APRIL 7

### **A. Religious Perspectives on Hatred (10:45-12:15, Kalispel A)**

“Religious Studies and Hate Studies: Debates Surrounding the Socially Engaged Scholar of Religion”

James Cox, Ph.D. *Professor of Religious Studies, University of Edinburgh*

Abstract: Religious Studies developed in the late nineteenth century when Christian theologians began to compare Christian beliefs, texts and moral standards with those found in the other major religions of the world, usually in order to demonstrate the superiority of Christianity. As the study of religions matured during the first half of the twentieth century, academics working in comparative religions increasingly sought to separate their discipline from theology. This resulted in scholarly resistance to making normative evaluations of any religious tradition’s beliefs or practices. In recent times, when religions are associated in the public sphere as either promoting or resisting acts of hatred in society, the position of scholarly neutrality has been challenged as students of religion are encouraged to comment positively or negatively on actions committed by the communities they are studying. This has created a moral crisis amongst scholars of religion, which this paper addresses by defending interpretation without judgment.

“The Four Factors of Genocidal Religion”

Steven Leonard Jacobs, Ph.D. *Associate Professor of Religious Studies and Aaron Aronov  
Endowed Chair in Judaic Studies, University of Alabama*

Abstract: There is no more egregious hateful behavior than that of genocide. There is no more uncomfortable thought than that of religion as a participating factor in the perpetration of genocide, though religious studies scholars come late to any discussion of genocide. This paper (which is an initial foray into a much longer, in-depth book-length project, and for which the presenter seeks collegial feedback), is a preliminary conversation addressing four precipitating factors: (1) tribalism, (2) religious exclusivism, (3) privileged access to the divine, and (4) a reading of sacred texts. It also attempts, by way of conclusion, to offer both practical and realistic suggestions to reverse this nexus between genocide and religion.

“Does Biblical Inerrancy Foster Hatred?”

Roberto Sirvent, J.D., Ph.D. *Candidate Assistant Professor of Social Science,  
Hope International University*

Neil Baker *Student, Hope International University*

Abstract: Does the Bible teach hate? How should the Bible be read? What are the consequences of holding to its infallibility? In this paper, we argue that the doctrine of biblical inerrancy by itself does not foster hateful attitudes, but it becomes much more

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likely when one adheres also to the perspicuity, or clarity, of scripture. First, we draw on principles of biblical higher criticism to explain why the Bible is not free of moral error. Second, we argue on philosophical grounds against the perspicuity of scripture, the view that the Bible is clear about issues of faith and morality. We then argue, based on principles of moral philosophy and psychology, that simultaneous adherence to both doctrines may lead to discriminatory views and opinions. We then sketch and defend a set of proposals for improving religious discourse, chief among them the promotion of a morally pluralistic framework for fostering intellectual and spiritual humility.

**B. Hate in International Contexts (10:45-12:15, Kalispel C)**

“Hate and Internet Democracy: A Case Study of Anti-Death Penalty in Taiwan”

Chao-Chen (Caroline) Lin, Ph.D. *Assistant Professor, Department of Communication and Technology, National Chiao Tung University, Taiwan*

Abstract: This paper is a study of hate incited by the anti-death penalty movement in Taiwan. In addition to a brief introduction of the death penalty around the world and in Taiwan, this paper focuses on the views of death penalty proponents versus the Taiwan Alliance to End Death Penalty. Both groups have adopted the Internet as a convenient and efficient channel to express their opinions. This paper examines how the former demonstrated their hatred by e-mails or online messages expressing their emotion, thought, and ideology against the latter. After using textual analysis to examine these electronic communications, this presenter found that: the opinions on the internet concerning death penalty were profoundly influenced by mass media; the internet was unable to serve as a communication platform for diverse opinions; and the polarization on the internet would only intensify hatred. The inability to bring about a healthy dialogue has thus affected Taiwan’s anti-death penalty policy.

“Dysfunctional Thinking amongst People in Racial Conflict in Bangladesh Hill Tracts”

Muhammad Kamruzzaman Mozumder, Ph.D. Candidate *Monash University, Malaysia*

Abstract: The study examines dysfunctional thinking styles of two conflicting racial groups in Chittagong Hill Tracts (Bangladesh) with a long-term plan to develop cognitive process-based intervention programs to initiate adaptive behavior. Twenty in-depth interviews were conducted using the grounded theory approach. The qualitative data analysis revealed a number of dysfunctional thinking styles such as: apprehension of negative outcome, overgeneralization, maximizing differences between ingroup and outgroup, blaming and assigning bad qualities to the outgroup, victim thinking, maximizing estimation of proportion of good people in the ingroup while minimizing that for the outgroup, and differential attribution for the ingroup and the outgroup. Some balanced thinking was also identified such as belief about equality of people from all races, acceptance of the outgroup’s viewpoint, understanding of their pain, and belief in reciprocal responsibility about conflict. Dysfunctional thinking was predominantly manifested by high prejudiced people while balanced thinking was more prominent among people with low prejudice.

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“Religion-Based Hate in the British Punjab: Study of Muslim-Sikh Hatred”

Ahktar Hussain Sandhu, Ph.D. Candidate *International Islamic University, Pakistan*

Abstract: Muslims appeared in the Indian Subcontinent along with Arabic commercial activities and attacks, and secured huge conversions from Hindu society. Sikhism emerged in the 14th century and obtained followers mainly from Hindus too. The Muslims, being rulers of India, were scattered throughout the region; Sikhs were concentrated in the Punjab region. Communal problems arose in the Punjab when the British captured the region in 1849 and introduced modern educational and constitutional reforms. Muslims and Sikhs started living as rival communities with conflicting political stands. Soon this political scenario was transmuted into religious hatred between the Muslims and Sikhs. No efforts to bring these communities to a dialogic rationale turned successful. The Sikhs attributed every point of conflict to the atrocities inflicted on their Gurus by Muslim rulers. This hatred not only divided the Punjab region and the same ethnic people who later converted to Islam and Sikhism, but it also produced a heavy death toll of innocent Muslims and Sikhs in 1946-47. This paper explores the elements of the religious hatred which widened the gulf between the Muslims and Sikhs in the British Punjab.

**C. Racism, Nativism & Othering (1:30-3:00, Kalispel A)**

“Implicit Racial Biases: Grappling with Modern Racism and its Unconscious Manifestations”  
Jourdan Cruz, Bachelor’s Student *Psychology, Gonzaga University*

Abstract: The fair and equal treatment of African Americans and European Americans, (subsequently referred to as blacks and whites respectively) within American society has been a topic of fervent debate since legal discrimination was abolished. Whether or not racism still exists has been the target of much research and has been studied intently in the realm of America’s criminal justice system. Steffensmeier and Demuth (2000; 2004) used court data, including incarceration rates and mean sentence length for convicted offenders. They found that, for the same crimes, both federal and state courts punished blacks more harshly than whites over a period of ten years. While this suggests that the U.S. Courts are more lenient towards whites than blacks, the question to ask is whether this exemplifies, and indeed proves the thesis of institutional racism. Institutional racism refers to widely accepted, standardized racial discriminations that are prevalent both within an organization and its underlying culture. This could include court systems and criminal justice systems as a whole. If the racial disparities in incarceration and sentencing indeed evince institutional racism, is it the same racism that occurred during legal segregation?

“Habits of Hate: A Pragmatist Reconstruction of Habits of Racism and Nativism”  
Terrance MacMullan, Ph.D. *Associate Professor of Philosophy, Eastern Washington University*

Abstract: Piercing the naïve fantasy that the election of our first president of color would end of racism in America once and for all, the last two years have witnessed an ugly resurgence of racism and nativism. This recent explosion of public hatred demonstrates that while the Civil Rights Movement might have ended explicit support for white supremacist ideology among mainstream Americans, it did not fully uproot the habits of white racism and nativism that continue to deny us a truly loving and democratic

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community. This paper draws on the works of pragmatist thinkers – in particular John Dewey’s model of habit formation—to understand these hateful acts as manifestations of unexamined habits of exclusion and antipathy that we can trace to the earliest American colonies. This paper argues, however, that we might still correct these hateful habits through a reorganization of their underlying impulses.

“Sunshine and Hate: Florida’s Unexpected Ties to White Supremacy”

Christopher Strain, Ph.D. *Associate Professor of History & American Studies, Florida Atlantic University*

Abstract: This paper compares the stereotypical image of South Florida as a vacation spot with the reality of recent white-supremacist activity in the region. How could racism thrive in such a multicultural and ethnically diverse area—a region quite different from other seedbeds of racist activity (such as western North Carolina or the Idaho panhandle), which tend to be geographically isolated and heterogeneous? To answer the question, this paper not only discusses contact/conflict theory but also profiles two different theorists within the white nationalist movement: Ben Klassen (author of *The White Man’s Bible* and founder of the Church of the Creator) and Don Black (creator of Stormfront, [www.stormfront.org](http://www.stormfront.org)). Examining how the beliefs of these individuals intensified in South Florida and mobilized into political action illuminates the region’s peculiar relation to white supremacy.

**D. Experiential Dimensions of Hatred (1:30-3:00, Kalispel C)**

“Hate to Collective Violence: Research and Practical Implications”

Anne Nassauer, Ph.D. Candidate *Institute of Social Sciences, Humboldt University of Berlin*

Abstract: This paper deals with the question how hate leads to collective physical violence: Why do people filled with hateful emotions sometimes use violent action but mostly do not? By themselves, underlying emotions such as hate are not sufficient conditions for the emergence of physical violence. However, emotions do play a role in the emergence of violence. My main argument is that situational interaction sequences create emotional dynamics, which make collective actors overcome confrontational emotions and act violently. Insights into the micro-timing of interaction sequences prior to violence are therefore crucial. As social movement demonstrations have recently become reconstructable in great detail, they are especially promising for analyzing the connection of micro-timings to collective violence. If we are able to identify sequences of micro-interactions and emotional dynamics leading to violence, we could be able to avoid violence by interrupting decisive sequences.

“A Morphed Psyche: Developmental Perspectives on Hate”

Madhu Sameer, MSW *Individual, Marriage, and Family Counselor, Fresno, CA*

Abstract: The presentation explores the phenomenon of hate from a developmental perspective, using depth psychological approach to create a felt experience of the etiology of hate in the audience. The exploration covers the first experiences in the tender psyche of the infant, and how the memory trace of hatred is created, nurtured, maintained, displaced, rewarded and promoted internally by the ego and also – consciously and unconsciously -

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through socio-politico-cultural impositions in contemporary societies. The exploration of the etiology of hate as a compensatory phenomenon that simply arises of a need to rebalance the internal and external worlds is supplemented by presenters personal experiences of being an ethnic minority, and clinical case vignettes that represent a microcosm of the larger world. The paper concludes by suggesting strategic policy reforms that may help stem the malaise that now threatens to outgrow the positive human emotions in American as well as the world psyche.

“The Experience of Hate: An Exploratory Study of Intrapersonal Processes that Contribute to the Manifestation of Hatred”

Lisa Wolf, M.A. *Psychology Practicum Intern, Counseling & Psychological Services, University of Michigan*

Abstract: This exploratory study examines the experience of hatred as it exists within an individual. A phenomenological method of inquiry was used to glean deeper insight into the underlying emotions, cognitions, and physiological responses that contribute to the development of hate. Data included interviews from individuals who have been recipients of actions they describe either as emanating from hate or causing them to hate, testimonials from former Neo Nazi members, observational data, and analytical memos. Findings identified an array of feelings and cognitions that are present in the experience yet suggest that hate manifests only when emotion, cognition and physical sensations combine to incite action. Emotion or cognition alone does not result in hate. Additional themes, which highlight the seriousness of hate, also emerged from the data. The study also generated questions for future inquiry. Study limitations, significance, and implications are also discussed.

**E. Political Violence & Its Causes (3:15-4:45, Kalispel A)**

“Force: Understanding the Policies and Power of Violence”

Kellie Carter Jackson, Ph.D. *Visiting Professor of History, Gonzaga University*

Abstract: Few major changes in political history have *not* involved the vehicle of violence. Riots, rebellions, and revolutions all require elements of political violence. I propose that in a world of wars and rumors of wars, the study of violence as a political tool demands closer examination in regard to political history and the study of hate. My paper examines how historians and educators can best understand and communicate the importance of political violence in world history. My paper presents examples of political violence, both when it succeeds and when it fails, through the channels of black abolitionism. During the antebellum period, black abolitionists developed such a hatred for slavery that many came to the conclusion that its demise could only be accomplished by violent force. My goal is for scholars and students to have a greater understanding for social and political struggle as well as the ideology behind the justification of force.

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“The Causes of Suicide Attacks: A Review of Literature”

Fahd Ali Raza, M.B.A. *Assistant Professor and Head of Publications Karachi Institute of Economics and Technology*

Abstract: In order to understand who the potential “suicide bomber” is, we must understand the motivational factors which affect the societies that produce them, whether directly or indirectly. This paper browses through the ever-growing but still young scholarly literature studying suicide attacks. If such literature is read, confusion will emerge concerning popular opinion as to the causes of suicide attacks. Numerous authors have written articles about what empirical evidence they have studied, and their results. Other authors have given results which contradict those before them, and often with the same data set. This paper browses the contradictions and commonalities in order to identify a thread of agreement on what causes the motivation behind suicide bombings.

“A Critique of Dr. Marc Sageman's Theory of Western Muslim Radicalization”

Christopher Manning, M.A., M.A. Candidate *International Relations and Diplomacy, American Graduate School in Paris*

Abstract: Increasingly we see acts of terrorism committed in the West, made in the name of Al-Qaeda, by radical Muslims who were born and raised in the West and are wholly assimilated to its cultural conditions. How Western Muslims could become so radicalized in the West, a geopolitical, cultural and ideological region that widely prides itself on progressive ideals of democracy and expressive freedom, is a matter of great concern and great debate. While it is self-evident that not all people of a society hold the same views on issues of religion and public policy, Westerners must now grapple with the question: how does Al-Qaeda recruit and radicalize people to the point that they are willing to attack their own society? This paper engages and critiques Dr. Marc Sageman's theory (which focuses on the nexus of online social networks, hatred, and violent radical Islam) on grounds that Sageman puts too little emphasis on Islamophobia in the process of radicalization.

**F. Terrorism-Portrayal & Perception (3:15-4:45, Kalispel C)**

“Are information Communication Technologies Responsible for Creating a Terrorist Threat?”

Baddar Chowdry *Independent Researcher, United Kingdom*

Abstract: The digital age has undoubtedly ignited a communication revolution. Are extremist groups *abusing* this new technology in order to further their agenda and plan to cause harm to others? This paper looks at the ways in which extremist militant groups and radical groups such as Al Qaeda and Hamas use information communication technologies in order to network and spread their radical ideas. My goal is to come to a conclusion on whether ICT is aiding extremism.

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“Perception, Misperception, Hate & Terrorism”

Nasim Dashti Zadeh, M.A. Candidate *Faculty of World Services, University of Tehran*

Abstract: Amongst the variables that influence the degree to which historical experiences affect a nation's perceptual predispositions is how important are the consequences of those experiences for that nation. This variable includes whether those experiences have affected many members of an organization, which is a process referred to as ‘organizational learning’ (Jervis). This paper explores a further question about the relationship between ‘perception’, ‘misperception’, the general idea of one nation about hatred for another nation, and action taken in response (including terrorism).

“Polarizing Language and the Model of the “Other” to Fuel Hate and Perpetuate Terrorism”

Maureen Duffy, J.D., D.C.L. Candidate *Assistant Professor, Faculty of Law, University of Calgary*

Abstract: Terrorism is fueled by hate. Both terrorists and governments purporting to fight terrorists have disseminated polarizing discourse to paint a perceived enemy as evil personified. The September 11 attacks were triggered by those who persuaded adherents that Americans are anti-Islamic and deserving of death. In response to these attacks, many national jurisdictions engaged in their own form of othering by painting non-citizens, particularly those from predominantly Muslim countries, as presumed terrorists, thus resulting in the erosion of the presumption of innocence in many cases and a resurgence of torture. Each othering phenomenon fed off of the other to create an escalating cycle of hatred. This paper proposes an interdisciplinary analysis, with the leading discipline being law, of the impact of polarizing discourse on this escalating cycle. It suggests that the language used in public discourse has fueled hatred and led to no identifiable gains in the fight against terror.

**FRIDAY, APRIL 8**

**G. International Approaches to Hate Speech (10:45-12:15, Kalispel A)**

“Removing Hate from Free Speech: A Model to Identify International Hate Speech”

Katharine Reed Allen, J.D., Ph.D. Candidate *Mass Communication, The Pennsylvania State University*

Abstract: This paper investigates hate speech within the internationally recognized right to freedom of expression. Three issues prevent international governmental organizations from promulgating cross-border hate speech regulations: 1) conflicting conceptualizations of expressive freedom; 2) the lack of objective identification criteria to identify and isolate hate speech violations; and 3) the lack of consensus as to hate speech within existing international governmental human rights organizations. A possible remedy to these issues is to distill a common definition of regulable hate speech, working from the premise that hate speech must be extricated from the concept of freedom of expression in order to reach consensus. Huntington’s model of civilizations is adopted for the limited purpose of analyzing cultural, regional and governmental perceptions of freedom of expression. Representative nations from three civilizations – Western, Muslim and Confucian – are

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examined to distill civilization-specific definitions of hate speech. The United States' qualified absolutist philosophy of free expression is analyzed separately.

“Protecting Freedom While Preventing Hatred – Dutch Case”

Claudia Sarti, M.A. *Research Assistant, Radboud University of Nijmegen*

Abstract: Tensions causing fear and wars between religious groups are well known in European history. Religious wars are part of the Western heritage, as are the bloody lessons learned from them. The religious landscape in contemporary Europe slowly became a multicultural global village with various religious cultures. This cultural diversity has its problems, and as do many other countries in today's Europe, the Netherlands has witnessed the rise of right-wing nationalistic parties which propose to protect the freedoms of 'Western culture' by limiting the freedoms of other cultures. Pim Fortuyn, Ayan Hirshi Ali, and Geert Wilders are only a few such politicians in the Dutch arena. They are 'fighting for freedom,' but not always freedom for all. Wilders is now being tried for the harmful and hateful words he has spoken toward Dutch Muslims. The court accusations are based on Dutch law regarding the insulting of a group and incitement to hate. These accusations will be discussed in this paper from an expressive freedoms perspective.

**H. Histories of Hate and Anti-Hate (10:45-12:15, Kalispel C)**

“The Jew Who Beat Henry Ford”

Stewart Harris, J.D. *Associate Professor of Law, Appalachian School of Law*

Henry Ford was an industrial genius, a hero to the common man, and one of the world's richest men; he was also perhaps the greatest antisemite in American history. Though this last distinction is now mostly forgotten, we would do well to remember Ford's dark side, specifically his vicious, years-long newspaper campaign against the Jews. We would also do well to remember Aaron Sapiro, the Jewish attorney who called Ford to task in federal court in 1927 Detroit, and who, almost incredibly, brought down Ford's newspaper and forced a public apology. After revisiting this strange chapter in American legal history, I posit that, if any case could justify the regulation of hate speech through the tort of group defamation, it is this one. I then examine current law in light of Sapiro v. Ford.

“Hellmut Schramm, Heinrich Himmler and *Der jüdische Ritualmord: An Unexplored Nazi use of the Blood Libel Accusation to Foment Hate and Facilitate the Deportation of Jews in 1943 - 1944*”

Darren O'Brien *Director, Australian Institute for Holocaust and Genocide Studies*

Abstract: In the vocabulary of evil, what could be a more potent and patent set of images than kidnapping, mutilation, murder, and cannibalism? That children are the common victims makes such behavior all the more heinous. The perpetrators must, therefore, have an innate and immutable characteristic that places them beyond the pale, people who are other than human. Such is the ideation and the depiction of the blood libel allegation against Jews, undoubtedly the most enduring example of hate ideation in recorded history. This paper details a previously unexplored Nazi effort, encompassing the involvement of a number of most senior SS officials (including Heinrich Himmler), the SD, the Foreign Office,

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the Propaganda Ministry and Press Office, and Alfred Rosenberg's office of Plenipotentiary for the Ideological and Educational Enlightenment of the NSDAP designed to convey the blood libel (*Ritualmord*) accusation to mobile killing units (*Einsatzgruppen*) in the field as well as to international destinations (including England) in an effort to foment hatred and facilitate further deportations of Jews (for murder) from occupied countries.

"Holy Smoke: The Church Arson Scare of 1996"

Christopher Strain, Ph.D. *Associate Professor of History & American Studies, Florida Atlantic University*

Abstract: This paper is a critical overview of the rash of church arsons, many of them at predominantly African-American houses of worship, which garnered considerable media attention in the summer of 1996. Relying on news coverage of the fires, the paper explores the idea that these incidents—and, in particular, the way they were covered in the media—reveal much about not only socio-political turmoil of the Clinton era but also efforts to transition into a "post-racial" America. It also attempts to situate the fires into a larger context of hate crime and intolerance in the 1990s.

**I. Hate Crimes, Prosecution & Punishment (1:30-3:00, Kalispel A)**

"A Behavioral Economics Study of How US Trade Deficits with Asia result in 'Hate Crimes' in the US: Finding the Causes of Hate"

John Mirikitani, Ph.D. *Assistant Professor of International Trade & Business, Hallym University*

Abstract: This Behavioral Economic analysis shows how the psychological phenomenon of Frustration-Aggression implies US Trade Deficits with three Asian nations (Japan, South Korea, and China) causes generalized Economic Frustration in certain Midwestern US States, e.g. Michigan, which are significantly related to all types of Hate Crimes ( $R^2 = 0.80$ ), although international trade reduces all types of hate crimes on a national-level, consistent with traditional economics. This finding is similar to the history of pre-WWII Germany. However, Japanese companies, by locating substantial production facilities to the US, have been able to significantly reverse this phenomenon in Ohio and perhaps at a National-level. China's Trade Deficit, largest vis-a-vis the US, shows the strongest relationship with hate crimes in the Midwest. In contrast, South Korea was an ally of the US unlike Japan and China and causes a relatively small Trade Deficit with the US, and so does not suffer from the stigma of the other Asian countries.

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“Contextualizing Punishment: Sentencing Hate Crimes from an Irish and British Perspective”

Jennifer Schweppe, L.L.M. Ph.D. Candidate *Lecturer of Law, University of Limerick*

Abstract: This paper considers in comparative perspective the punishment of hate crimes in the context of sentencing practice. While some jurisdictions treat hate crimes as a separate offence, others treat the motivation for the offense as an aggravating factor in sentencing. Ireland is an exception having no such legislation. Generally, however, it is common practice for this element of the offense to aggravate the sentence of the offender. This paper challenges this prevailing view, unpicking the reasons behind such legislative practices. It examines four general principles of sentencing, asking what the purpose of punishment is, and then ask if the punishment of crimes which are committed with a hate element, or punishing hatred itself, fits easily within these general theoretical frameworks. These principles are considered in turn, using sentencing practices and legislative guidelines from Ireland, Northern Ireland, England, and Wales to illustrate the issues.

“Policing Hatred: A Case Study of an English Police Force”

Jordan Blair Woods, J.D., Ph.D. Candidate, *University of Cambridge*

Abstract: This paper presents the findings of an ethnographic case study on hate crime policing within a small-city police station in England. The concept of hate crime has only gained force in the United Kingdom during the past decade. As a result, research on hate crime policing within the United Kingdom is limited. Improving the enforcement of hate crime laws requires an understanding of the difficulties that police officers face, and the special considerations that arise, when applying hate crime laws to actual situations. The study findings raise questions regarding the structure of hate crime policing units, police discretion, and the law’s influence on officers’ conceptions of hate crime. The hope for this study is that its methods and findings may facilitate and supplement future research.

**J. Othering through Media (1:30-3:00, Kalispel C)**

“Othering through Hate Speech: The Turkish-Islamist (V)Akit Newspaper as a Case Study”

Burak Gumus, Ph.D. *Assistant Professor, Public Administration, Trakya University*

Abstract: Especially in heated struggles for power like election campaigns, political rivals are villainized through othering in the mass media. Turkey's society is structurally polarized along ethnic, religious, confessional, regional, social and political cleavages. It is also divided along sociological conflict-lines between Turks and Kurds, Islamists and Secularists, leftists and right-wingers, Alevites and Sunnites, and urban (and Thracian) citizens in coastal cities and rural Anatolian villagers. So, votes become more and more similar to census campaigns and show the struggle of heterogeneous coalitions between "us and them." Hate speech has often been used in media discourse to uphold the integrity of the ingroup and the front against the members of the "others" during the proposal campaigns of the referendum ballot on constitutional changes in order to give the governing religious Justice and Development Party of authoritarian PM Erdogan more power to influence the judicative branch. The anti-semitic (V)Akit Newspaper, attracting attention with its immoderate militant Sunnite-Islamist discourse, has used negative

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stereotypes in the headlines and news coverage, columns, cartoons and caricatures to villainize their secularist rivals like Alevites, Thracians and Kemalists by the inflationary usage of abusive words and defamatory allegations.

“Israeli *Hasamba* (Hate Literature) Addressed to Children: The Need to Change School Curricular Policies in a Monolithic Zionist Culture”

Ibrahim A. El-Hussari, Ph.D. *Lecturer of English and Cultural Studies, Lebanese American University*

Abstract: Tamar Meroz, a renowned Israeli book reviewer and columnist, has described the Hebrew *Hasamba* Literature as “one of the most shocking phenomena” in the state of Israel today. It is essentially based on unjustifiable hate and contempt for Palestinian Arabs and the Arab world at large. Filling the bookshelves of municipal and public libraries across Israel, this endless serial type of literature is incredibly identical in content and theme. It shows heroic Jewish characters defeating stupid and thick-headed Arab villain characters in all situations. Surprisingly, recent polls have shown that this type of literature is increasingly devoured by Jewish school children whose age groups invite identification with the heroes and heroines of the adventure narratives in vogue. *The Adventures of Oz Yaoz, Tzuptzik and Danidin* are only a few examples that promote hate and encourage discrimination and racism against the non-Jew Arab other. The most detrimental and tangible effect of such hate literature on Israeli school children has been aired by many local and global television channels, including the Israeli Army TV Channel, during the July 2006 Israeli war on Lebanon. Israeli children, boys and girls, were filmed writing swear words and “gifts from Israeli children to Lebanese children” on guided missiles and cannon shells that were about to be launched to land on Lebanese soil. The Israeli public library providing this uncensored service for the young generation feeding on hate and contempt can still play a constructive educational role through a program of reorientation to serve the cause of peace and tolerance in the Middle East. This can be done through changing curricular and extra-curricular policies whose implementation under the guidance of PTA may mark a new direction in favor of tolerance and full recognition of the other. This paper attempts to demonstrate the need for school-level policy change through promoting the value of cultural awareness as a curricular, instructional and extra-curricular activity and community service program.

“‘Combating the Scourge’: Constructing New Slavery through the Trafficker as a Masculine ‘Other’”

Sarah L. Steele, Ph.D. *Fellow in Law and Director of Studies, Christ’s College, University of Cambridge*

Abstract: The paper explores how the ‘trafficker’ is figuratively constructed in American public information campaigns as being by his nature unmanly and un-human. Text and images from state-sponsored reports and media advertising are used to consider, firstly, how the trafficker is constructed as evil, located ‘in the dark’ and the ‘shadows’, being motivated by greed. In concert with the suggestion that the trafficker is ethnic, this placement delineates him as a foreign ‘other’. His location outside of normal society is confirmed by him being marked as diseased, being ‘ill’ and ‘epidemic.’ More than this, he is an animal who ‘hunts’ or ‘preys’ on victims, ‘duping’ and ‘luring’ them into his trap. This

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constellation of often contradictory depictions comes together to suggest that the trafficker is not human, and thus in effect problematizes the ethnic man now not as a slave, but instead as the slave owner. My suggestion is that this positioning acts to confirm many colonialist assumptions about ethnic men, and supports the interjection of a masculine 'defender'- the American state- to protect women and children from these dangerous foreign figures, concealing many of the economic and social conditions both within and beyond America that fuel trafficking.

**K. Combating Hate Crimes: Community Impacts & Best Practices (Kalispel A, 3:15-4:45)**

*Session Sponsored by Canadian Studies at Gonzaga University*

Hon. Steven Gonzales *Judge, King County (WA) Superior Court*

Abstract: Judge Gonzales currently chairs the Washington State Access to Justice Board. Before his elevation to the bench nine years ago, he served as Assistant U.S. attorney, winning the Department of Justice's Superior Performance award and the Attorney General's Award for Distinguished Service. He also served the City of Seattle as a prosecutor, and he served as the hate crimes coordinator for the Western District of Washington. He also spent several years practicing in major law firms in Seattle and San Francisco, and he was recognized as the Washington State Hispanic Bar Association's Outstanding Lawyer of the Year in 2001.

“It Could Have Been Me’: Community Impacts of Hate Crime”

Barbara Perry, Ph.D. *Associate Dean & Professor, Faculty of Social Sciences & Humanities, University of Ontario Institute of Technology*

Abstract: Hate crime scholars have long argued that the harms of hate crime extend beyond the immediate victim to negatively impact the victim's reference community. However, this assertion is speculative and in need of empirical support. Utilizing survey, interview, and focus group data from a series of related studies, this paper explores the extent to which the harms of hate crime spread beyond the immediate victim to impact non-victims in the broader reference community. The findings suggest that hate violence can have profound negative effects on the psychological and emotional well-being of non-victims, and may result in dramatic behavioral change as well. On a more positive note, awareness of such violence may mobilize affected communities to engage in collective forms of resistance.

“The Community Security Trust in the UK - Best Practice in Combating Anti-Semitic Hate”

Michael Whine, *Member, Hate Crime Advisory Board, UK Ministry of Justice; CIP Advisor, Counter Terrorism Division, Crown Prosecution Service*

Abstract: This paper analyses the work of the Community Security Trust (CST), the defense agency of the Jewish community. It examines the origins of the CST, as successor to distinct streams: the advocacy of the 250 year old representative Board of Deputies of British Jews; the post War 43 Group and the 62 Committee anti-fascist groups; and the anti-fascist street advocacy of the Association of Jewish Ex-Servicemen. These merged to form the Community Security Organization of the Board of Deputies of British Jews, and in turn, the Community Security Trust, a stand-alone body funded by the community. CST recognizes

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that while anti-Semitism is considered a hate form, it contains singular and unique attributes. As a consequence it therefore engages with government, law enforcement and civil society and the wider anti-racist effort, and its work is cited by law enforcement and government as a model for others to emulate.

**L. Education to Combat Hate (3:15-4:45, Kalispel C)**

“Socialization and Hate: Can Higher Education Make a Difference?”

Jo Ann Jankoski, Ph.D. *Assistant Professor of Health and Human Development, Pennsylvania State University-Fayette*

Abstract: Have you ever ignored an offensive comment made in the hallways of education because you weren't sure what to say? Do students ever introduce a topic with which you are very uncomfortable? Are you aware of the messages you send your students? Have you ever thought about the ideas our students bring into class? This workshop will assist participants to become self-reflective while enhancing their understanding of The Cycle of Socialization, The Hate Model, and Reflective Learning. We have an ethical responsibility to introduce critical thinking in all areas of the curriculum, especially on diversity-related and social justice issues. Although it is not our job as educators to change people, it is our job to present alternative ways of thinking and seeing that may help our students to live and work in a diverse world.

“Taking a Stand: The Role of the Early Childhood Teacher in Fighting Homophobia”

Tamar Ascher Shai, Ph.D. *Senior Lecturer, David Yellin College of Education, Jerusalem*

Abstract: Recent violent homophobic events in Israel (the murder of a young gay man and a young lesbian at the gay community center in Tel Aviv on August 1, 2009) spurred the writing of this paper, which urges the teacher training community to take responsibility for preparing future teachers to be able to confront homophobia in the world of young children, thus taking an important step towards preventing its development into later childhood, adolescence and adulthood. Teaching about families with gay and lesbian parents is a particular focal point in this presenter's courses. Students are called upon to learn of and become aware of common stereotypes and prejudices with regard to such families, the challenges facing gay and lesbian parents in raising their children in a heterosexually biased society, and their coping with the school community.

“Facing Blackface: Learning from Racism on a College Campus”

Elizabeth Swanson Goldberg, Ph.D. *Associate Professor of English, Babson College*

Mary Pinard, M.A., M.F.A. *Professor of English, Chair, Babson College*

Abstract: On Halloween night in 2006, a student in our educational community dressed up in blackface and attended a college-sponsored costume party. It was later found that this student's Facebook page contained a great deal of violent, racist rhetoric—some of it overtly threatening, all of it hateful. As in many such cases, our student community experienced serious rifts based upon race and identity in the immediate aftermath of this event, and the faculty and administrative communities, respectively, struggled over how to approach the ramifications of the event while taking into consideration ethical, legal,

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constitutional, emotional, and educational exigencies. Our presentation builds upon this case study in order to examine how colleges and universities might create stronger cultures of inclusion; that is, how they can substantiate stated commitments to diversity used in marketing and other institutional mechanisms. We also explore concrete ways to ethically address the complex issues raised around legal rights, free speech, integrity, academic freedom, and the care of students *in locum parentis* when a racist or other violent or discriminatory event arises in an educational institution.

**SATURDAY, APRIL 9****M. Reflective Practice in Researching Hate Groups (9:00-10:15, Kalispel A)**

“Keeping Your Cool in Hot Spots: Researching at Westboro Baptist Church Pickets”

Rebecca Barrett-Fox, Ph.D. *Lecturer in English, University of Kansas*

Abstract: This engaging presentation reflects on the difficulties (and occasionally, joys) of researching at Westboro Baptist Church picket sites. Known for their pickets at the funerals of gay people and fallen servicemen and women and at scenes of national tragedy, Westboro Baptists also hoist their outrageous placards in pickets at other churches and synagogues, during cultural and sporting events, on high school and college campuses, and in front of government offices. While studying the church, this researcher observed dozens of such pickets and conducted interviews with picketers from the church; counter picketers; and police officers assigned to keep the peace around picket spaces. This presentation will identify expected and unexpected challenges that come from such research and suggest ways that researchers working in potentially tense spaces can prepare themselves for the academic and emotional difficulties they might face. Developing methodologies that do no harm to research subjects will be a focus.

“Applied Anthropology and Anti-Hate Activism”

Jennifer Schlegel, Ph.D. *Assistant Professor, Department of Anthropology and Sociology*  
*Kutztown University*

Abstract: This paper presents the author’s personal journey from activist, to educator, to researcher, and back and the implications the journey has for developing effective anti-hate collaborations and educational practices. After being notified that my name and contact information had been posted on a white supremacist’s website, I re-considered my role as an anti-hate activist and turned to teaching. Combining my activist experience with my anthropology background, I developed a course on “Hate across Cultures.” Using multi-disciplinary academic resources and featuring guest lectures from representatives of various government agencies, this class provides a space for students to learn and talk about the origins of hate, hate across cultures, and hate in their own region. Students apply their knowledge and develop strategies to combat hate in their everyday lives. Teaching this course has inspired me to begin a research project on local hate practices with the ultimate goal of developing and implementing more effective local anti-hate strategies.

**N. Philosophical Perspectives on Hate (9:00-10:15, Kalispel C)**

“Levinas’ Other: Ethics Stronger than Hatred”

Alma Espartinez-Santiago, Ph.D. *Fulbright Scholar-in-Residence 2010-2011, Humanities  
Department Dominican University of California*

Abstract: With the epiphany of the *Other’s Face*, Levinas argues that the subject ceases to be a law unto itself. An ethical order is established which entails both a dis-ordering of myself and a re-ordering of my existence towards, because ordered by, the *Other*. Heroism of the self is found in the ultimate audacity to which we are assigned “to give the bread from one’s mouth” to the person whom I despise. It is the experience of my responsibility for the other that breaks the paradigm of hatred, which allows me to say, “*Here I am.*” To see the Face is to hear the primordial cry of the other, “*Thou shall not kill.*” Our personal orientation morphs into a higher and nobler aspiration, to transcend our own pain and hatred, and to lead us to a meaning ever deeper and far larger than that of our selfish ego.

“Demonizing the Hater: How Can We Transform Hate without Contributing To It?”

Robert Gould, Ph.D. *Chair, Department of Conflict Resolution, Portland State University*

Abstract: Is it wrong to hate haters? Another form of this concern is whether the way we talk about those who hate is a kind of demonization. These dilemmas are not merely abstract concerns, but are relevant to those of us who are interested in the transformation of haters into people who either tolerate, or even embrace, the richness of diversity. Does our hatred of haters inhibit their transformation? Does our demonization of the haters, or the cultures of hate, contribute to hate in the world? Does hate belong to the full range of emotions that is desirable in a healthy emotional life? I suggest that the key problem with hatred is the way that it gets fixed in individual cognitive processes and institutionalized in culture. The hate of outrage appears to be a healthy response to injustice, but risks the same internalization and institutionalization as the hatred it opposes.

# Workshops and Panel Discussions

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## **THURSDAY, APRIL 7**

### **1. Let's Get Real about Racism (10:45-12:15, Kalispel North/South)**

Lee Mun Wah *Executive Director, Stir Fry Seminars and Consulting*

**Abstract:** "Let's Get Real about Racism: What People of Color Can't Say and Whites Won't Ask", is a revolutionary workshop offers the kind of conversations seldom approached in most diversity experiences. Through guided questions we examine some of the fears and stereotypes that prevent us from having truly open, authentic conversations with each other. We explore what people of color can't say and what whites are afraid to ask, and the reasons why. In the process, we practice how to effectively and compassionately hear the answers to these questions and ways to expand the conversation through curiosity, reflection and action.

### **2. Why Understanding Today's Antisemitism is Important for Combating Tomorrow's Hatred (1:30-3:00, Kalispel North/South)**

Kenneth Stern, J.D. *Specialist on Antisemitism and Extremism, American Jewish Committee*

**Abstract:** Antisemitism is one of the world's oldest hatreds. In some ways it is like all others – the identification and demonization of an "other," in this case Jews; in some ways it is also unique. Despite its varying types (religiously-based, racially-based or politically-based), antisemitism has shown the ability to adapt over the centuries, but is most frequently organized around a belief that Jews conspire to harm non-Jews. For many on the right and on the left, antisemitism provides an explanation for how the world "really" works. This workshop explores the history and workings of antisemitism, its contemporary manifestations (including questions relating to Israel), possible implications for the decades ahead in the US and globally, and what we can learn from all this about how hatred against any "other" should be understood and combated.

### **3. Addressing the Cost of Caring: Self-Care to Lessen Compassion Fatigue and Burnout among Those Who Work with Perpetrators of Hate and/or Their Victims (3:15-4:45, Kalispel North/South)**

Ray Wolpov, Ph.D. *Professor and Chair, Department of Secondary Education and Director, Northwest Center for Holocaust, Genocide and Ethnocide Education Western Washington University*

**Abstract:** The vast majority of the victims of hate with whom we work, as well as a significant portion of those who perpetrate these crimes, manifest symptoms of trauma, an umbrella term used to describe the condition in which an individual or community is unable to respond in a healthy way (physically and/or mentally) to acute or chronic stress thereby compromising the health and welfare of that victim or community. What is more, those of us who work with those affected by trauma often manifest the symptoms of secondary (vicarious) trauma which includes a wide array of cognitive, emotional, physical,

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and interpersonal consequences. This workshop will introduce the constructs of secondary trauma, compassion fatigue, compassion satisfaction and burnout. Working individually, and in small groups, participants will actualize a plan of self-care to lessen the effects of secondary trauma on their work performance and personal lives.

**FRIDAY, APRIL 8**

**4. Organizing Effective Community Responses to Hate Groups**

(10:45-12:15, Kalispel North/South)

Tony Stewart & Norm Gissel, *Kootenai County Task Force on Human Relations*

Abstract: The interactive session is built around two recent studies from the long list of cases we have been involved with over these many years. First, we discuss our role in assisting the people of Grant County and the City of John Day (Oregon) in standing up against the threat of a Neo-Nazi group's attempt to move to their community in February 2010. The second case describes how the Task Force organized and implemented the "Coeur d'Alene, Idaho Unity Rally" on October 22, 2010 as a peaceful counter to the message of hate on display by the Westboro Baptist Church during their protest demonstration at North Idaho College on that day. Founded in 1981, the Kootenai County Task Force on Human Relations (KCTFHR) started as a volunteer human rights organization dedicated to responding to the threats of hate messages, hate activities and hate crimes faced by communities in Kootenai County and the region. Over the past three decades, its mission expanded into two major goals. First, it has continued to be aggressive in combating the threat faced by communities and individual victims resulting from hate groups and their activities. Second, it has expanded its work to include assisting individuals and groups that experience discrimination in jobs, housing and public accommodations based on race, color, ethnic origin, religion, creed, gender, age, disability, sexual orientation or social and/or economic status. The KCTFHR has advised, consulted, and conducted interviews with communities across the US and has responded to inquiries from educators, college students, journalists, and TV producers throughout North America, Western Europe, and the Pacific Rim.

**5. Collecting Disciplines: Building a Hate Studies Curriculum from the Ground Up**

(1:30-3:00, Kalispel North/South)

Paul Kriese, Ph.D. *Associate Professor of Politics, Indiana University*

Molly Pepper, Ph.D. *Associate Professor of Management, Gonzaga University*

James Mohr, Ph.D. *Director of Student Achievement, Student Activities and Diversity Programs, Community Colleges Spokane*

Abstract: This panel presentation provides participants with ideas for creating hate studies curriculum and teaching such courses. The panelists have created and taught three distinct courses that examine hate from several disciplines, including psychology, sociology, political science, history, criminal justice, and business. Syllabi, assignments, and other information on each course will be available. For each course, the panelists will discuss outcomes, assignments, feedback, and challenges. Among the challenges to be discussed are: delivering the courses to different student populations and via on-line and in-

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classroom learning environments. The panelists also will discuss administrative and other roadblocks to creating the courses and how these were overcome.

**6. The Power of Personal Testimony in Teaching about Hate (3:15-4:45, Kalispel North/South)**

Jerri Shepard, Ed.D. *Associate Professor, Department of Educational Leadership and Administration and Doctoral Program in Leadership Studies, Gonzaga University*  
Julie Scott *East Valley Middle School and US Memorial Holocaust Museum*  
Bradley Veile *Lakeside High School and US Memorial Holocaust Museum*

Abstract: Personal testimony of survivors of the Holocaust is a powerful way to complement research, theory, and practice in the study of hate. The panelists for this session have had the opportunity to learn first-hand about the effects of hate on culture and history. Some are secondary teachers who teach about the Holocaust, genocide, and humanitarian law to urban and rural high school students, as well as the strengths and challenges of this type of pedagogy. Some are university professors and graduate students, who share their perspectives on teaching and learning about overcoming hate in courses on diversity, culture, and resilience through anecdotal report of Holocaust survivors. The presentation will include a brief DVD clip of testimony by a Holocaust survivor, and the panel will conclude with implications for future educational practice.

**SATURDAY, APRIL 9**

**7. Hate in Prisons: Doing Time without Hate (9:00-10:15, Kalispel North/South)**

Ven. Thubten Chodron *Sravasti Abbey, Newport, Washington*

*"I don't think I was a racist before I came to prison... eventually I lumped everyone together in my mind. In the end it doesn't matter what kind of 'ism' you label it - it is hate. Hate for them, hate for everybody. Mostly it was hate for myself."*

Abstract: Men and women in prison know hate and anger intimately; it reverberates in the walls. Using work with prison inmates as a foundation, this presentation will look at how the minds of ordinary human beings create the friend, enemy, and stranger "out there" and how we are controlled by our self-centered thoughts. It will explore the evolution of hatred and anger and provide antidotes to those negative states of mind. By looking at our minds and beginning to understand how our thoughts arise, we can see the disadvantages of hate and anger and learn new ways of thinking and relating to others.

**8. Reading Hate: Images and Discourse in the Media (10:30-12:00, Kalispel A/C)**

*Session organized by the Northwest Alliance for Responsible Media*

John Caputo, Ph.D. *Professor of Communication, Gonzaga University*  
Heather Crandall, Ph.D. *Director of the Masters Program in Communication & Leadership Studies, Gonzaga University*

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Alexa Dare, Ph.D. *Assistant Professor in the Masters Program in Communication and Leadership Studies, Gonzaga University*

Jim McPherson, Ph.D. *Associate Professor of Communication Studies, Whitworth University*

Mary Stamp Editor, *The Fig Tree, Spokane, WA*

Rev. Percy "Happy" Watkins *New Hope Baptist Church, Spokane, WA*

Abstract: Using the work of Critical Cultural Studies theorist Stuart Hall, this panel will explore how the media functions to maintain the ideology of those who already have power. Corporately controlled media provide the dominant discourse of the day that frames interpretation of events. Often this framing uses images to titillate, frighten, and influence popular opinion regarding violence and hate. Hall believes that media audiences do have the capacities to resist hegemonic influences and to change media messages by the way we decode the images and discourse the cultural industries create. His three decoding options include i) operating inside the dominant code, ii) applying a negotiable code, and 3) substituting an oppositional code. The panelists will share their experiences with media framing and open up a wide ranging discussion on these themes and ways to do battle on a media playing-field that is never quite level.

**9. Hate and the Public Practice of Compassion (10:30-12:00, Kalispel North/South)**

*Session organized by the Friends of Compassion (Spokane)*

John Hancock, Ph.D. *Executive Director, Spokane Public Market*

Anthony Clark, Ph.D. *Assistant Professor of Asian History, Whitworth University*

Kathryn Julyan, Ph.D. *Candidate Lecturer, Philosophy and Religious Studies, Eastern Washington University*

Russell Kolts, Ph.D. *Professor of Psychology, Eastern Washington University*

Abstract: Hate thrives in the unhappy conditions of resentment, envy, and suspicion. Despite living in an age of unprecedented technological advancement and rapid, global communication, behavioral manifestation of hatred still occur with alarming frequency. Compassion is a virtuous quality involving two factors: *sensitivity to suffering and sincere motivation to help alleviate that suffering*. While typically associated with individuals, compassion represents a potentially powerful tool for organizational transformation. Whether driven by religion, ethics, logic, or neighborliness, a compassionate person embraces rather than judges others. The compassionate person is motivated not only by a bottom line, but by a strong motivation to help in the face of problems or suffering. This workshop will present current examples of both hate and compassion in breaking local and national news, and explore the potential interactions of cause and cure. We will explore ways in which the cultivation of compassion can act as an antidote to hate from a variety of perspectives. We will explore the question: *Can organizations act compassionately?*