Wilton Park

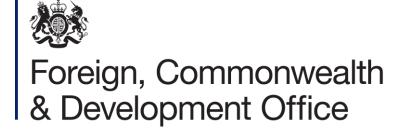# Report: Addressing the rise in global hatred on the basis of religion or belief

Wednesday 29 – Friday 31 May 2024

In partnership with

Foreign, Commonwealth
& Development Office

Report:
Addressing the rise in global hatred on the basis of religion or belief

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In partnership with the Foreign, Commonwealth and Development Office and the Office of International Religious Freedom of the US Department of State.

Executive summary

- Hatred on the basis of religion or belief, including hate speech, discrimination, and violence is on the rise globally[1]. In a year where nearly fifty percent of the world's population are heading for the polls, the politicisation of hate speech and its consequences in the offline environment deserves increased policy attention.

- Vigilance in monitoring the potential expansion of hate and the impact on individuals' rights, as well as local, national, regional and global responses is vital.

- Hatred based on or related to religion or belief, whether online or offline has significant consequences for individuals. Examples include people facing psychological and emotional harm, arrest, torture or even death as well as being denied access to education, housing or healthcare, [2].

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[1] Pew Research Centre (2024) "Globally, Government Restrictions on Religion Reached Peak Levels in 2021, While Social Hostilities Went Down" Pew Research Centre.
https://www.pewresearch.org/religion/2024/03/05/globally-government-restrictions-on-religion-reached-peak-levels-in-2021-while-social-hostilities-went-down/ [accessed 24.06.2024]
[2] UNGA. Hatred on the basis of religion or belief. Report of the Special Rapporteur on freedom of religion or belief, Nazila Ghanea. Fifty-fifth session. 26 February–5 April 2024, Agenda item 3.

- Addressing hate speech in a human rights-compliant way, in both online and offline contexts is crucial to protect the right to freedom of religion or belief globally and defend religious minorities in particular from further discrimination and violence.

- At the same time, careful attention is needed to ensure that freedom of expression is not infringed under the guise of national security or in a bid to protect religion from defamation or perceived insult. Human rights belong to individuals, not concepts.

- The impacts on individuals can helpfully be viewed through a prism of intersectionality[3], recognising that the form hatred and violence takes is dependent on who it is directed at. This means that certain groups (e.g. impoverished, rural, illiterate women following a minority religion or belief) are additionally at risk of becoming subjected to online and offline hatred with potentially violent consequences.

- Beyond the damaging impact on individual lives and livelihoods, hatred and discrimination on the basis of religion or belief has wider societal effects. It breaks down communities and exacerbates longstanding conflicts and widespread violations of rights such as in China, Burma/Myanmar, Nigeria, Pakistan and Afghanistan, as well as acute escalations such as the ongoing Israel-Hamas war, and with events such as the COVID-19 pandemic.

- Six main themes emerge as crucial to address: i) the normalisation of hate and processes of 'Othering'; ii) understanding different contexts, different languages and applying intersectionality; iii) understanding online and offline environments and how they interact; iv) the opportunities and limitations of legal frameworks and the rule of law; v) engaging with social media and technology companies; vi) centring on children and youth.

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[3] Intersectionality, a term coined by US legal scholar Kimberlé Crenshaw, defined as a prism that acknowledges the interconnected nature of social categorisations such as race, gender identity, sexual orientation, religion, ability and social class, which overlap to create interdependent systems of discrimination or disadvantage.

- Some excellent work is being done to tackle hate speech online and its consequences. Many participants shared best practice ideas that might be replicated elsewhere.

Introduction

The aim of the three-day dialogue, 'Addressing the rise of hatred of religion or belief,' was to understand political, social, and ideological factors that contribute to the targeting of members of religious and other marginalised communities and the intersections between different forms of hate based on other identities, as well as identify practical strategies for addressing these issues. Civil society, government officials, journalists, activists and academics came together to share current best practices and their successes and challenges in combating hate in different governance, legal and cultural contexts with particular attention to grassroots level engagement.

A key part of this involved unpacking how the online environment and emerging technologies contribute to targeting of members of religious communities. For example, participants discussed transnational repression, doxing, technology facilitated gender-based violence, and the spread of hate speech and disinformation, as well as how the relationship between the online and offline environment should be understood.

Key themes

1. Normalisation of hate and processes of 'Othering'

    1) The normalisation of hate

        Hatred on the basis of religion or belief does not arise in a vacuum. There is ample evidence that lack of societal inclusion and community cohesion driven by governments or communities is fertile ground for hate. Hatred on the basis of religion or belief is increasingly normalised in online and offline spaces including as a vehicle to express a wide range of underlying grievances, some of which have spurred violence.

    2) Processes of 'Othering'

Hatred on the basis of religion or belief is often a part of wider processes of 'Othering' which invokes historical tensions and divisions. It often references stereotypes and images which are subsequently amalgamated with 'notions of racial and national unity. Groups seen as "the other" can be accused of espionage for foreign powers, moral bankruptcy, infiltration in order to destroy the dominant community, non-allegiance to the nation-State and deviance or non-conformity with the hegemonic set of societal values' [4]. What manifests itself as hate speech can therefore be difficult to disentangle from other forms of hatred as grievances overlap.

Othering often happens when groups feel their identity is threatened. There is a need to construct a human identity which makes othering unnatural.

3) Connections between hate speech, politics and elections

Discrimination and hate speech on the basis of religion or belief breaks down communities. Spikes in hate speech and discrimination on the basis of religion or belief can sometimes coincide with elections, pointing to how political actors exploit and encourage preexisting prejudicial attitudes for their own gain, often in alliance with far-right or populist parties.

Hate speech on the basis of religion or belief often exacerbates and is exacerbated by existing political and societal conflict and grief and acute escalations such as the ongoing Israel-Hamas war. For example, there was a 400% increase in Anti-Muslim and Anti-Jewish hate speech online in the United States post October 7th compared to the previous six - month baseline.

2. Diverse contexts, different languages, and intersectionality

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[4] Nazila Ganeha UNGA report, p.3.

'We need humility, self-reflexivity and to understand our own positionality when we work on these issues'

1) Context is king

   Given the complexity and intersectionality of how hatred on the basis of religion or belief manifests itself, context is king. In order to firstly understand how hate speech operates and to work to challenge it, it is helpful to involve and consult a wide range of actors, from local influencers online and offline, to community leaders, religious actors, celebrities, politicians, civil society as well as businesses and governments.

2) The importance of language skills and understanding the dynamism of jargon

   When seeking to combat hate, language skills and understanding the nuances of local jargon is crucial. This sometimes makes defining what constitutes discriminatory speech difficult, as it can be contextual and dynamic, making global and even regional regulations or guidelines challenging. Therefore, content moderation is not just about removing harmful content, but also about training moderators and consumers to understand the development of contextually contingent language.

3) Deploying an intersectional lens

   Fundamentally, any approach and response need to be intersectional in their framing. This means acknowledging that the form that hatred and violence takes is dependent on who it is directed at and is not disconnected from other structures of oppression. A term originally coined by legal scholar Kimberlé Crenshaw, an intersectional approach acknowledges the interconnected nature of social categorisations such as race, gender identity, sexual orientation, religion, ability and social class, which overlap to create interdependent systems of discrimination or disadvantage. These realities are often context specific and might mean that certain people (e.g. impoverished, rural women adhering to a minority religion or belief) are at an increased risk

of suffering hatred and violence on the basis of religion or belief), which might also express itself differently than for others (e.g. denial of access to water sources, healthcare or education).

3. Understanding online and offline environments

'How can we get to a place where we amplify the voices for good? The marketplace is designed to amplify the voices of hate'

1) How are online and offline connected?

   Online and offline hatred on the basis of religion or belief is initiated by a variety of actors, sometimes to gain influence or benefit. This includes anyone from anonymous online users, bots, violent extremists, as well as members of political parties and government officials, civil society and religious actors. The online environment and emerging technologies such as AI, deep fakes, and the use of online platforms - including Reddit, Discord, Twitch and traditional social media such as Facebook, Twitter/X, and Instagram – are sometimes used to dox, harass, and propagate hate that manifests in offline impacts.
   There is an urgent need to better understand how online and offline worlds interact as they should not be thought of as different environments, but ones that feed off one another, often in negative ways. There are examples where the online environment generates hatred, and where it amplifies and intensifies hatred and direct targeting. Social media provides anonymity that enables users to vent frustrations and say hateful things without having to face immediate consequences. This lack of accountability generates a permissive hate culture that puts people at risk both online and offline. In this sense, social media is not a reflection of how we are, but often reflects the worst part of us.

2) Global vs. local dimensions

   Social media is often praised for its ability to connect people all over the world. However, this can also mean that people engage less where they live but seek communities of likeminded folks online. Close knit virtual

communities often form echo chambers that amplify and exaggerate ideas with little opposing information or viewpoints to balance messages. It can also limit opportunities to form bridging connections with other individuals from different backgrounds or perspectives. This hampers efforts to build positive and religiously inclusive communities that are rooted in the local community. Real interpersonal connections and relationships built locally and across identities have proven to build resilience and help foster inclusive communities.

3) Positive counter-messages

While there are growing examples of hateful messages online that feed into offline spaces, there are also examples of counter messaging and of religious communities using online spaces constructively. For example, Pope Francis has an active online presence which seeks to combat hate online through positive messages of unity and care across religious faith groups. The challenge is often that these messages do not get amplified as algorithms tend to privilege messages that cause outrage, which favours hate over hope. Individuals are more likely to share hateful than positive messages, which makes counter-messaging challenging.

4) Not everyone is online

It is important to bear in mind approximately 37% of the world's population still do not have access to the internet[5], although many of these do have mobile phones. In some contexts, it is as important to focus on combatting hatred spreading through other media, such as local radio stations and more traditional media outlets as it is the use of the internet and social media. While 30 years ago, it is worth recalling that the use of radio was a key part of spreading hate messaging during the Rwandan

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[5] United Nations. The UN Intranet-iSeek for Member States. ITU: 2.9 billion people still offline. *United Nations.* https://www.un.org/en/delegate/itu-29-billion-people-still offline#:~:text=However%2C%20ITU%20data%20confirm%20that,never%2C%20ever%20used%20the %20Internet [accessed 24 June 2024].

Genocide and mass-produced CDs, DVDs, and written media contributed to anti-Muslim violence in Myanmar in 2013.

4. Opportunities and limitations of legal frameworks and the rule of law

1) FoRB and Human Rights

The Universal Declaration of Human Rights prohibits the abuse of rights, and FoRB is enshrined as a core human right. This can be a good tool but is more challenging at a time when the human rights system has been undermined by a number of actors, including ones that were historically proponents of it.

2) Prohibition and obligations

Human rights systems protect against hatred on the basis of religion or belief in two ways: i) 'negative' obligations like legislating against HR abuses; ii) and 'positive' obligations of states to ensure that rights are protected. The focus on positive obligations can be a more effective legal framework and affords opportunities in terms of restricting hate speech. In the case of Georgian Muslim Relations and Others v Georgia applicants wanted to open a Muslim boarding school and received several threats from the local population from which the police failed to protect them. The European Court of Human Rights decided that Georgia violated the right to freedom of religion or belief of the applicants for not doing enough to prevent the threats against the applicants and not allowing them to exercise their religion.

3) Blasphemy laws

At the same time, there are challenges associated with appealing to the law. Criminalisation is not the answer to hate and cannot be called upon to build inclusive communities. Depending on existing legal frameworks and national contexts, the law can become instrumentalised in order to privilege religious majority communities or settle personal scores, for example through blasphemy laws. The Pew Research Centre found that in 2019, 40% of the world had some form of blasphemy law, defined as

speech or actions considered to be contemptuous of God or of people or objects considered sacred. These laws negatively implicate a host of other rights including non-discrimination, minority rights, and the right to liberty and security of person, with religious minorities and those with no faith particularly vulnerable. Furthermore, their use is often entangled in wider authoritarian political aims.

5. Social media and technology companies

1) Engaging with technology companies

In order to address this issue substantively, technology companies need to be engaged effectively. While there are some examples of tech companies engaging on hate speech and FoRB related abuse online, there is little consistency and regulation is fragmented. Social media companies benefit from high activity levels which are more easily generated by negative, hateful posts than positive messaging. Social media companies could also devote more resources to media monitoring in local languages. META is one technology company that has engaged to a greater extent than others and, having done so, has seen a decline in hate speech online. While this might be seen to be a positive step, the worry is that hateful content is simply moving on to other platforms, in what is known as 'platform creep'.

2) The challenges of regulating hate speech and mapping developments

How to respond to hate speech online in terms of regulation is another challenge. While incitement to violence requires criminalisation and legal responses, how to respond to more subtle microaggressions, less direct, but often very harmful words and language that do not quite hit the threshold, is a more difficult challenge. For example, a mapping of religious hate speech in Lebanon found that, while a small portion used veiled and explicit threats of violence or encouraged others to use violence, the majority of content classed as hate speech denigrated and dehumanised individuals or groups based on their religious identity. Additional research

is needed to understand what enablers exist that 'push' hateful speech above the threshold where it becomes clear incitement to violence.

6. Centring children and youth in FoRB work

'Are we confident that we can vaccinate children against hate in their future life?

1) Recognising the role that children and young people already play

Young people play a decisive role in combatting hate speech and discrimination on the basis of religion or belief. All societal actors and stakeholders should recognise them as key protagonists of positive change. When working with young people to combat hate speech, it is important to spread the net widely and ensure that a diverse group of young people are reached. In this work, trust needs to be put in young people and their ability to lead in this area. This often means seeking out alternative ways of engagement, that go beyond conferences and traditional teaching spaces.

2) Supporting and protecting young FoRB advocates

While adequate risk management is important for all FoRB advocates, it is especially important for young people who have additional vulnerabilities. Young people who are active in building mutual respect and combatting FoRB related hate speech are often at additional risk of attack. Those who speak out in defence of other people's right to FoRB are often themselves at risk and they need sustained support from a wider national and international community.

Best practice examples

A central part of the conference involved participants sharing examples of best practices from their work on combatting hate speech from across the world. The below includes a selection of these.

1. Building understanding and respect through social media

- FoRB related work can be done through social media influencers. 'Creator Space: This Youth Can' is one example of this where social media influencers were trained to develop campaigns promoting FoRB [6].

- Some organisations are already running digital campaigns and have had good levels of engagement and statistically significant success in changing attitudes.

- 'Gamification'. Online games can be an effective way of building mutual respect and growing community. One organisation had developed a game that refuted myths about various religions or beliefs and another to help people question what they were reading in media reporting. There are benefits to phone games as opposed to a more standard teaching space, as people can participate in their own time and dip in and out. Barriers are reduced when people are having fun![7]

- Campaigns such as 'I don't forward hate', which involves taking a photo holding a sign and posting it online can create a buzz around an issue area. Campaigns like this can be particularly important around election campaigns and during elections.

- Developing short videos that enact real life incidents can foster learning and mutual understanding. When done correctly, short videos (e.g. on TikTok) can change the mindset of those who previously would have shared hateful messages.

- An attitude of empathy can make it easier to understand nuances of expressed hate towards a religious minority community. This calls for robust analysis and deploying customised digital products that provide people with the space to share their voice and opinion, in an open and transparent way.

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[6] CFCG, 2023. *Youth Content Creators Promoting FoRB.* https://cnxus.org/credible-content-creators/?swcfpc=1 [accessed 24 June 2024]
[7] Digital Public Square. https://www.digitalpublicsquare.org/our-work/tolerance-and-diversity-in-burma/ [accessed 24 June 2024]

2. Promoting FoRB through local radio stations

- Community radio stations have the capacity to reach people who are not online. Local activists and civil society groups can work with them to design programming that combats hateful messages.
- Flexibility and adaption are required according to local needs and the connection that the trainer is able to develop with the communities is essential for this to be effective and for relationships of trust to be built. These relationships can then be strengthened in the future as once a programme has ended the ecosystem of trainers and volunteers still exist.

3. Supporting existing religious networks as peacemakers

- Programmes have successfully helped religious and ethnic minorities to establish mediation committees and provided training in dispute resolution and advocacy.
- Pre-existing networks of religious groups can often act as both a preventative and corrective tool when tensions arise and should be engaged with more effectively. [8]
- For example, the invitation to Muslims to attend Catholic mass the day after a Catholic priest had been murdered in France in 2016 by perpetrators pledging allegiance to ISIS likely prevented tensions from escalating further.
- Likewise, the pre-existence of interreligious dialogue in Sri Lanka likely prevented further intensifications of violence after the Easter Sunday attacks.

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[8] F Petito, M Driessen (2023) *Religion and Peacebuilding in Contemporary Global Crises,* ISPI Policy report https://www.ispionline.it/en/publication/religion-and-peacebuilding-in-contemporary-global-crises-135793 [accessed 24 June 2024].

4. Sharing sacred texts and visiting sacred sites of worship

- There are numerous examples of how the sharing of sacred texts and discussing them together can aid mutual understanding, education and respect. Mobilising faith communities to engage with one another through curiosity and mutual learning using sacred texts has been effective. It is important to recognise that the different communities do not have to agree with each other, but it is a big win if they are able to discuss things together and recognise the humanity of the other.

- In one instance, educational curriculum gives young people from different religious communities in Israel/Palestine who normally live segregated lives, the opportunity to learn about each other's religions. Youth tour of places of worship and training in mediation and dialogue that provide them with tools for productive and respectful dialogue exchanges which they then use in joint meetings productively. In one place a neighbourhood watch was created which helped to nip potential tensions in the bud.

Recommendations and ways forward

'Building bridges is very important, but walking across them is what we really need'

The swift acceleration of hatred on the basis of religion or belief online and offline as well as the speed with which social media and AI technology is developing means that next 12 to 18 months will be crucial in terms of addressing this issue. A comprehensive and creative response is needed, one which works with governments and technology companies, but which is not afraid of challenging them where they benefit, whether politically or economically, from sowing division and hatred. This means FoRB advocates need to:

- Develop new approaches to counteract hate speech and its consequences at national and international levels that do not rest on legal

restrictions or criminalisation of freedom of expression but have a more holistic approach.

- Develop actionable strategies for interfaith, intercultural, and civil society action and for government engagement on hate speech leading to violence and discrimination and inclusive governance to address marginalisation.

- Develop new guidelines or practical tools to combat hate in line with current multilateral commitments such as UN Resolution 16/18 and drawing on the Rabat Plan of Action.

Mobilising existing frameworks, networks, and structures

1. Strategically influence the next SDGs

- As the United Nations is currently planning for the next Sustainable Development Goals (SDGs), identifying those who have say and sway here is key to ensuring that FoRB related issues are part and parcel of the new SDGs.
- Strategic targeting of specific people and groups here would be beneficial.

2. UNSCR 2250 and UNSCR1325

- Many individuals who are involved in the youth, peace and security agenda are religious. UNSCR 2250 on youth, peace, and security can be mobilised better as a part of FoRB work.
- UNSCR 1325 on women, peace and security should take greater account of hate speech and the way that women are adversely affected by it.

3. UN Pact for the Future
- This is being negotiated at the moment and FoRB should be on the agenda. The youth chapter of the pact should have language on combatting hate speech.

- This would be a good way of integrating FoRB into UN work more widely and of gaining visibility and traction.

4. Improving the circulation of existing tools and resources

- Provide lawmakers and foreign policymakers in IRFBA (International Religious Freedom or Belief Alliance) and International Contact Group on Freedom of Religion or Belief with briefings on the Istanbul Process.
- Reinvigorate the Istanbul Process, including by establishing a troika of countries to coordinate regular meetings, increase participation, establish clear methodology, provide consistent support, and improve sustainability.
- Write toolkits for diplomats to help them tailor messages. Create a one stop shop of resources.
- Increase familiarisation with UN HRC Resolution 16/18, Rabat Plan of Action and Istanbul Process, and other UN-developed tools such as the Faith4Rights toolkit.

Working more strategically with governments and intergovernmental institutions

1. Develop toolkits and trainings for officials at all levels
- Develop context specific toolkits for policy makers, government officials and politicians on FoRB and hate speech.
- Offer context specific training for parliamentarians, politicians and government officials.
- Develop a framework to break down legal requirements and cultural contexts of different countries and regions to allow for synergies and greater effectiveness.

2. Hold an annual Civil Society Organisation forum to combat hatred based on religion or belief

- This would be a space to share best practice and exchange implementations that work and integrate with the Istanbul Process.

- There is no need to reinvent the wheel but there needs to be a renewed understanding and focus on work that has gone before including HRC resolution 16/18, Rabat Plan of Action and Beirut Declaration.

Working more effectively with law enforcement, courts and judges

- Invest in training judges and lawyers in hate speech laws, including the Rabat Plan of Action and its 6-part incitement threshold test.
- Invest in training police and law enforcement in FoRB at international (e.g. Interpol/Europol), national and local level.
- Build capacity and knowledge across the legal profession and law enforcement.

Working more effectively with tech and media companies

1. Working with social media companies for the benefit of mental health
- Bring mental health experts into the wider conversation about FoRB, particularly in terms of influencing social media companies to minimise and better regulate harmful content online.
- Work towards limiting very young people's exposure to online spaces and ensuring spaces are safe.
- Support more reporting and advocacy to social media companies on the impact online hate has in the offline environment. Encourage all social media companies to take similar steps as META towards transparency and regulation.

2. Joint mobilisation positive content creation
- Build networks of young journalists and youth activists to generate positive online content.
- Highlight business opportunities for developers to build better filters to block hate speech and for tech companies to sift out hate speech rather than waiting for it to be reported.

- Engage media to challenge existing negative content and build positive content (e.g. Netflix).
- Engage with game developers to build exciting games that support acceptance and understanding.

3. Artificial Intelligence (AI), deep fakes and algorithms
- Skilling up is needed on these topics across the board.
- Seek out training on AI for FoRB activists, civil servants and policy makers to ensure literacy on this fast-moving issue area.

4. Invite social media and tech companies into the conversation
- Regularly invite representatives of social media and tech companies to FoRB related events and seek standalone meetings with them.
- Encourage sharing of information and integrated aims with FoRB advocates and wider civil society.
- Demonstrate to social media companies benefits of taking positive action against hate online.

Focus on children and youth

1. Establish a FoRB youth advisory component
- When organising FoRB related forums, youth need to be front and centre. Go beyond having a youth section in the programme and inviting those who are already participating in the conversation, seek out unheard voices.
- Make space for youth as active participants in the design and execution of forums and international conferences (e.g. FoRB ministerials).
- Make sure marketing and invite material is 'on point' to reach younger audience.

2. Amplify and support credible messengers and media from young people
- Work to amplify young voices and help them develop positive content online.

- Involve positive role models that are locally recognisable.

Education to build resilience against hate

1. Start early
- The first five years of life are crucial in the frameworks that define young people's lives. This means that initiatives that seek to build inclusivity, understanding and acceptance of difference also needs to be directed at the early years (e.g. nurseries, kindergarten and pre-school).
- Work with professionals working in early years settings to develop joint curricula promoting inclusivity and respect across religions and beliefs.
- Convene meetings with UNESCO and national education ministries to discuss implementation.

2. Develop and promote existing learning resources
- Work directly with individuals, schools and religious communities.
- Make material accessible, available online and beyond formal education ministry channels.
- Draw on existing material
- Integrate global citizenship curriculum into national education.
- Work bilaterally and multilaterally at every level to ensure diversity.

Improving interfaith dialogue to promote social respect and inclusion

1. Work to make interfaith dialogues more relevant and brave
- Interfaith dialogues can be inward-looking and disconnected from the real world, including a failure to take responsibility for intolerant forces. With religious leaders often struggling to reach out to factions of their own groups.
- Dealing with intolerant forces requires recognising the dark side of "who you are". Excommunicating those intolerant of difference or other perspectives is not the way forward.

- Interfaith spaces can be reticent to talk about sexism, racism and religious intolerance and should be encouraged to do so.

2. Work to make interfaith dialogues more open to younger generations

- Most senior interfaith leaders are of a specific generation and can appear out of touch. The next generation will have been formed in a different way and should be front and centre of future work.
- Youth might need to be invited and involved in a different way. This means it is necessary to consider the format and 'mode' of engagement.
- Encourage conversations that are difficult, going beyond what unites.
- Encourage safe, but not necessarily always comfortable spaces.
- Create a crisis response plan working with universities.

3. Jointly develop a crisis response plan for the next conflict

- Develop crisis communications principles and response plans. The likelihood of interfaith dialogue acting as a moderating force when the next crisis arises is increased if a plan is already in place.
- Statements, actions and plans which are produced during peacetime in advance of outbreak of conflict can be drawn on to ensure immediacy of response.

4. Encourage countries to engage with faith leaders

- Draw on convening power as a way to engage.
- Raise the awareness of networks such as the International Religious Freedom or Belief Alliance (IRFBA) and International Contact Group on FoRB, as mechanisms to raise concerns of members of religious communities.

Inclusivity, intersectionality and amplifying new voices

1. Working with minority and marginalised groups

- More consideration is needed on how minority groups are defined. Consider closely who is included and excluded and revisit this question

often to ensure as many as possible are captured in the conversations and focus.

- Minority groups should be funded directly rather than through third party agencies.
- Ensure offline communities are not forgotten but find innovative ways of engaging these communities (e.g. collect stories that they can narrate to reach online communities).

2. Indigenous communities

- Indigenous communities are not as present on the FoRB agenda as they should be and should be explicitly included.
- Consider the intersection between indigenous rights and religious or belief communities.

3. Working with the business community

- Business communities are also missing from the conversation and often lack FoRB awareness.
- They should be invited, educated and engaged. The problem is often not their lack of interest, but FoRB advocate capacity.

4. Mobilising popular culture influencers

- Social media and popular culture influencers are potentially a very effective untapped resource, particularly when seeking to reach younger populations with awareness of FoRB and hate speech.   There are some good examples of how racism and antisemitism are being tackled through sport.
- Consider who are the defining and influential voices in various communities and reach out specifically.

5. Improve connectivity and ability to share best practice

- Given how different contexts require different approaches, enhanced domestic focus is required. Consider having separate international and domestic civil society convening on FoRB.

- Arrange regular webinars for various communities on FoRB related topics. These can be used to share training and best practice, as well as ensuring that up to date knowledge about developments in the FoRB agenda is shared.

- Consider how best to continue sharing best practice among the group.

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Wilton Park | July 2024

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