

RISING OUT
OF
HATRED

THE AWAKENING
OF A FORMER
WHITE NATIONALIST

ELI SASLOW

WINNER OF THE PULITZER PRIZE

Table of Contents

Discussion Questions	3
An Interview with Phaedra Patrick	5
Q & A With Phaedra Patrick	7
10 things I'd like my reader to know about me	10

Discussion Questions

Relating to *Rising Out of Hatred*

- Derek's friend Juan reflects that "For me, the whole point of going to college was letting go of all my hang-ups and assumptions and just meeting people who were different." If you had to describe the "whole point" of your motivations for attending college beyond academic pursuits and career preparation, what would that be?
- Relationships with others—often created across differences of race, gender, sexuality, and ideology—are central to *Rising out of Hatred*. Reflect upon a relationship of your own that navigated similarly complex territory. How did these relationships inspire personal growth?
- What makes you most concerned about the current state of our national politics when it comes to lived experiences of race and identity? What makes you most hopeful?
- Some might argue that Saslow's narrative is antiTrump. Others might argue that he merely reports how many white nationalists felt empowered by Trump's election. And still others might argue that his account simply identifies how a fringe element in the US has hijacked the political system for their own gain. What role do you think Trump has played in the rise of white nationalist sentiments in America?

Engaging *Rising Out of Hatred*

- *Rising Out of Hatred* can seem like a book of extremes with a clear divide between hateful, racist ideologies driven by white supremacy on the one hand, and an ethic of love, empathy, and diversity on the other. But Derek's story is rarely so simple. Focusing on these more complicated aspects of Derek's story, which did you find most compelling or troubling, and why?
- Matthew, who becomes one of Derek's closest friends, finds himself able to relate to Derek by noting that "in some ways, he just has way bigger versions of the same hang-ups we all have," and that the tendency to "define oneself against the other" is a natural human tendency. Do you agree with how Matthew rationalizes his choice to approach Derek with compassion and respect in this case?
- In the book's introduction, Saslow writes that Derek's story reveals how susceptible the U.S. is to white nationalist and racist beliefs. But, he concludes, Derek's momentous transformation also suggests a more positive pathway forward. After reading Derek's story, do you find yourself as optimistic as Saslow when you arrive at the book's final scene? Why or why not?

- A recurring theme in *Rising Out of Hatred* relates to the relationship between words and actions. Where in Saslow's account did you find this theme to be most pronounced and significant?

The Presence of Hate & the Perception of Others

Number of white nationalist groups active in the U.S. in 2017: 100

In 2018: 148

Times by which the number of terrorist attacks by far-right perpetrators in the U.S. rose between 2016 and 2017: 4

Percentage increase in attacks by far-right groups in Europe over the same period: 43%

Percentage increase in anti-Semitic incidents in the US between 2015 and 2018: 99%

Number of Confederate monuments in public spaces in the U.S.: 780

Number of Confederate monuments removed from public spaces since 2015: 114

Approximate ratio of immigrants to non-immigrants, as perceived by Americans: 1/3

The actual approximate ratio of immigrants to non-immigrants in the U.S.: 1/10

Percentage of American whites who think that white people benefit a great deal or a fair amount from advantages that black people do not have: 46%

Percentage of Americans who say it is more common now than prior to 2016 to express racist or racially insensitive views: 65%

Percentage who say it is more acceptable: 45%

Percentage of Americans who believe that immigrants present a burden on the country: 34%

Percentage increase in reported hate crimes in the U.S. in 2013: 17%

Years in a row that these numbers have risen: 3

<http://collegereads.cofc.edu/documents/risingreadingguide.pdf>

'Rising Out Of Hatred': Former White Nationalist On Unlearning His Beliefs

September 29, 2018

Derek Black was an avowed white nationalist until his identity was discovered by classmates in college and he began the long journey towards repudiating his beliefs. NPR's Michel Martin talks with Black and reporter Eli Saslow about the new book Rising Out of Hatred: The Awakening of a Former White Nationalist.

MICHEL MARTIN, HOST:

If there's such a thing as a white nationalist prodigy, Derek Black might have been it. He was born to it, son of Don Black, the founder of the racist website Stormfront, the godson of former KKK Grand Wizard David Duke. He was deeply immersed through his homeschooling and his parents' activities into the philosophies of white supremacy. But the young Derek added his own touches, using tools like a daily radio show and rhetoric that avoided harsh racial slurs in favor of junk science and white grievance, all of that in an effort to win the hearts and minds of white Americans.

That is, until he enrolled at New College of Florida in 2010, when the worldview he had built up over a lifetime began to unravel. And, with the prodding of a surprisingly diverse group of friends, he began the painful process toward unlearning his beliefs. Washington Post reporter Eli Saslow has written a book about that journey. It's called "Rising Out Of Hatred: The Awakening Of A Former White Nationalist." He's with us now from the NPR bureau in New York.

Eli, welcome. Thanks for joining us.

ELI SASLOW: Thanks for having me.

MARTIN: And Derek Black is also with us from New York.

Derek, thank you so much for joining us as well.

DEREK BLACK: Yeah. Thanks for having me.

MARTIN: So I think a lot of people will find your story fascinating, but to you, it was all normal growing up, right? I mean, there was nothing you found strange about it?

BLACK: Yeah. It was very normal in the fact that it was what brought the family together. And we were a very close family and loved each other deeply and did a lot of stuff together. And the fact that we were all bound together by doing, you know, a political sort of thing felt extremely normal and did not feel at all unusual or incorrect.

MARTIN: So were you taught to be afraid of people who are different than you? Or was it more that we're just better than these people, and they need to leave?

BLACK: I'm not totally sure it was either. Like, that's complicated, really, because in the house, everybody would talk about the fact that, you know, we don't want anyone to have a worse life. We don't want to dominate anyone. It's just that everybody would be so much happier if they all had their own governments and their own nations and their own spaces. And there's a real strong sense that white people and probably East Asian people are just the most creative and the smartest.

But, you know, that's just an unfortunate fact of history, and that's just an unfortunate fact that people don't want to deal with. And that didn't feel like hate to me. Like, that felt like we were being misconstrued and misunderstood when people would say it was hate because that didn't sound like it.

MARTIN: So let's fast forward, though, and compress a lot here and say - you know, when did the cracks in that worldview start?

BLACK: Yeah. I think going to that college is also a sign of how confident we all were and that my family was in my conviction, my ability to think independently and to be curious. And I did not go there expecting to have my worldview challenged because I was quite confident that it was factually correct and that the arguments against it were ones that I had already heard and I had already figured out were wrong.

And there wasn't any one point at the college where I realized, oh, this is wrong. It was a long, slow engagement, both with the people who this belief system says shouldn't be in the country trying to wrestle with the fact that I'm friends with you. I don't quite see how I can reconcile saying in the long run you don't belong here. And then, bit by bit, having the evidence for it - all the stuff that sounds scientific and sounds factual - realizing that those things, one by one, weren't correct and we were abusing statistics. Like, that worked in concert over - what, two and a half years.

MARTIN: So, Eli, let's bring you into this conversation. Initially, when you reached out to Derek, and you wanted to talk to him about his story, he said, no. I want to disappear (laughter). I don't want to be part of this. I don't - well, how did you persuade him to - or how did it happen that he then decided that he did want to talk?

SASLOW: Yeah. I mean, when I first learned about Derek, he was sort of in hiding from his past. I mean, he changed his name at that point. He'd moved to a different part in the country, and he'd been very intentional about people not finding him. I think, for Derek, the thing that mostly did the persuading was our national rhetoric and our national politics. I mean, when I first reached out to Derek, and he said he was not interested, over the course of the next year, all of these talking points from his past and many of the talking points that he had worked to spread over the radio every day or during speeches - all of these seeds that he'd planted - they were growing all around him.

And he heard some of these very scary racist ideas surfaced in the presidential campaign in 2016 and in the rise of the far right in Europe and in the ways that the Black Lives Matter

movement was talked about. And I think Derek on his own came to the conclusion that these were huge, powerful forces that needed to be confronted and reconciled with and that his silence, in some ways, was continuing to make him complicit.

MARTIN: So what's the takeaway, Derek? And, of course, Eli, I want to ask your take on that, too.

BLACK: Yeah. We absolutely do not have to accept society and the assumptions - the racist assumptions that people have. But they're also not going to go away. I think the disconcerting realization that I've had over these few years - I spent quite a few years trying to never talk about this again and thinking that the country was just going to fix itself and then realizing that that's not going to happen. It happens because we do stuff.

And I've been coming to the realization that it is harder to advocate for anti-racism than it is for white nationalisms. When you're saying that our society is fundamentally unjust, it is based on white supremacy, you're asking people to change and to do something and to sort of shoulder that burden. And that is a hard thing to ask of people, and it's a lot harder than telling them that things are fine and they don't need to do anything about it.

MARTIN: Eli, what's your takeaway from Derek's story?

SASLOW: I think, in addition to being - you know, to this book being the story of Derek's transformation, it's also the story of the people who he encountered who showed real, persistent courage to confront these very dangerous ideas.

MARTIN: Derek, before I let you go, can I ask you, what's your life now - to the degree that you feel comfortable saying?

BLACK: In my day to day life, I am a graduate student of history trying to pursue that and figure out how it integrates into my life. And before I met Eli, I wanted to never speak in front of anyone ever again. And I delved pretty deeply into history thinking that that could keep me away from talking about now and talking about our lives.

And since meeting Eli and these years of working with him to try to tell this story, I think I've come to realize that it's never that easy and that I have a responsibility to speak out about things that I have a weird platform to do. And sometimes that's not always pleasant. But I think it's important, and I'm still trying to figure out exactly how to do it.

MARTIN: And your parents?

BLACK: We have a relationship, and that's due in no small part to them. It was not always clear that we would be able to talk, and a lot of love on their part went into realizing that it's more important that we be able to speak as a family than that that be cut off just because of beliefs. But there's a gulf there, and a lot of those conversations are about how I'm making the country worse by advocating anti-racism and that I'm going to doom America if I keep advocating this stuff.

MARTIN: What do you do for Thanksgiving?

BLACK: I think, like a lot of college students, you left home, and then you come back, and you're hanging out, listening to the family conversations, and you're - have a new mindset, and you say, oh. I never really heard it that way before I left home.

MARTIN: That was Derek Black. He's the subject of a new book by journalist Eli Saslow called "Rising Out Of Hatred: The Awakening Of A Former White Nationalist." They were both with us from New York.

Derek Black, Eli Saslow, thanks so much for talking to us.

BLACK: Thanks a lot.

SASLOW: Thanks for your time.

Copyright © 2018 NPR. All rights reserved. Visit our website terms of use and permissions pages at www.npr.org for further information.

<https://www.npr.org/2018/09/29/653013061/rising-out-of-hatred-former-white-nationalist-on-unlearning-his-beliefs>

How A Rising Star Of White Nationalism Broke Free From The Movement

September 24, 2018, Terry Gross



Derek Black was following in his father's footsteps in the world of white nationalism until he had a change of heart. (Matt McClain/The Washington Post via Getty Images)

As the son of a grand wizard of the Ku Klux Klan, Derek Black was once the heir apparent of the white nationalist movement.

Growing up, he made speeches, hosted a radio show and started the website KidsStormfront — which acted as a companion to Stormfront, the white nationalist website his father, Don Black, created.

"The fundamental belief that drove my dad, drove my parents and my family, over decades, was that race was the defining feature of humanity ... and that people were only happy if they could live in a society that was only this one biologically defined racial group," Black says.

It was only after he began attending New College of Florida that Black began to question his own point of view. Previously, he had been home-schooled, but suddenly he was exposed to people who didn't share his views, including a few Jewish students who became friends.

Black's new friends invited him over for Shabbat dinner week after week. Gradually, he began to rethink his views. After much soul-searching, a 22-year-old Black wrote an article, published by the Southern Poverty Law Center in 2013, renouncing white nationalism.

Derek Black's "awakening" is the subject of Pulitzer Prize-winning journalist Eli Saslow's new book, *Rising Out Of Hatred*. Saslow also interviewed Black's father and other leaders in the white nationalist movement.

Interview Highlights

On the "rebranding" of white supremacy, led in part by Derek's father, Don Black

Derek Black: My dad popularized the term "white nationalism" ... when he founded Stormfront and called it a white nationalist community, and he saw the distinction between white nationalism and white supremacy as being one that he didn't want anything bad for anyone else — he just wanted everybody to be forcibly put in different spaces, and that that was not about superiority, it was just about the well-being of everybody. ... Looking back on it, that is totally irrational. How exactly do you think you're going to forcibly separate everybody and that that's not supremacy?

Eli Saslow: They believed America was founded as a white supremacist country. ... Their job was just to give people a space to say racist ideas in a more explicit, proud, confident way. ...

White nationalism, I think, effectively identifies a movement of people who are actively pursuing an end cause of separating races into different homelands. White supremacy, unfortunately, is something that's much more endemic, and much more structured into what the country is.

On Black's usage of white nationalist talking points in a campaign for the West Palm Beach County Republican Committee

Black: I knew from the time that I was a child that white nationalism, as long as it was not necessarily calling itself white nationalism, could win campaigns. So I did things like run little Republican county elections [to] demonstrate that I could win with the majority of the vote [using] white nationalist talking points in a very normal South Florida neighborhood.

I ran training sessions on how people could hone their message to try to get that audience, not freak people out and just tap into things like, "Don't you think all these Spanish signs on the highway are making everything worse? And don't you think political correctness is just not letting you talk about things that are real?" And getting people to agree on that would be the way forward.

On how President Obama's election motivated white nationalists

Saslow: I think a lot of white nationalists saw President Obama's election as a huge opportunity for their movement. Because what white nationalists have done, with dangerous effect, is play to this factually incorrect sense of grievance that exists, unfortunately, in large parts of white America.

Polls consistently show that 30 to 40 percent of white Americans believe that they experience more discrimination and more prejudice than people of color or than Jews, which is factually incorrect by every measure that we have. ... By feeding that sense of grievance and by playing to these ideas of your country is being taken away, [that] things are changing ... it's what got Derek elected [he was unable to serve in office], and it's what has gotten other politicians elected in our country as well.

On the responsibility Black feels for racially motivated violence that was inspired by the white nationalist beliefs he once espoused

I said things that tried to energize racist ideas and get people to be more explicit about it. And then people who listened to that and who believed it, some of them committed horrible, violent acts. ... That is a moral weight that is very difficult to reconcile.

DEREK BLACK

Black: I spent so many years rationalizing that that was not us. We were not responsible for that. We were not advocating violence, so therefore when people committed violent acts who had all the same beliefs as us, that that was not us. That was the media portraying us in a way that attracted psychopaths, and that we were somehow not responsible for that because it was not clear how to tangibly connect what I was saying and what I was promoting to the actions that those people took.

And now I look back on it and I said things that tried to energize racist ideas and get people to be more explicit about it. And then people who listened to that and who believed it, some of them committed horrible, violent acts. And what is my culpability and responsibility for how these things went out into the world and they continue to bounce around in the world, and I can't take them back? That is a moral weight that is very difficult to reconcile.

On how the actions of various students Black met at college helped him move away from his white nationalist beliefs

Saslow: In addition to being the story of Derek's transformation, the book is also the story of the real courage shown by a lot of students on this campus who invested themselves in trying to affect profound change. And they did that in a lot of different ways. There was civil resistance on campus by a group of students who organized the school shutdown, and shut down the school, and sort of cast Derek out, and made it clear to him how awful, and how hateful, and how hurtful this ideology was.

And it was also students like Allison, eventually his girlfriend, who won his trust, built a relationship, but [who] also armored herself with the facts, and sort of like point by point went through and showed how this ideology is built on total misinformation.

And then there were also [Jewish] students like Matthew [Stevenson] and Moshe [Ash] who, in a remarkable act, invited Derek over week after week after week, not to build the case against him but to build their relationship, hoping that just by spending more and more time with them he

would be able to begin seeing past the stereotypes to the people and to the humanity. ... I think it's important to note that that did not happen quickly, and that they knew the full horror of a lot of the beliefs of this ideology and the things that Derek had said.

<https://www.wbur.org/npr/651052970/how-a-rising-star-of-white-nationalism-broke-free-from-the-movement>

How to Be More Empathetic

By Claire Cain Miller @clairecm

More and more, we live in bubbles. Most of us are surrounded by people who look like us, vote like us, earn like us, spend money like us, have educations like us and worship like us. The result is an empathy deficit, and it's at the root of many of our biggest problems. It's because of how homogeneous people's social circles have become, and also because humans naturally hold biases. But researchers have discovered that far from being an immutable trait, empathy can be developed. There are steps people can take to acknowledge their biases and to move beyond their own worldviews to try to understand those held by other people. Bonus: You'll make new friends along the way.

Practice Empathy

While some people are naturally more empathetic, there are exercises that anyone can do to improve.

So what is empathy? It's understanding how others feel and being compassionate toward them. It happens when two parts of the brain work together, neuroscientists say — the emotional center perceives the feelings of others and the cognitive center tries to understand why they feel that way and how we can be helpful to them.

Research has shown that empathy makes people better managers and workers, and better family members and friends. But it's bigger than just its personal effect. We're all in this together, and researchers say that connection and compassion are crucial to a sustainable and humane future.

Some people are more naturally empathetic than others, but there are easy, evidenced-based exercises that anyone can do to increase their empathy.

Talk to New People

Trying to imagine how someone else feels is often not enough, researchers have found. Luckily, the solution is simple: Ask them. "For me, the core of empathy is curiosity," said Jodi Halpern, a psychiatrist and bioethics professor at the University of California, Berkeley, who studies empathy. "It's what is another person's life actually like in its particulars?"

Try It:

- Start conversations with strangers or invite a colleague or neighbor you don't know well to lunch. Go beyond small talk – ask them how they're doing and what their daily life is like.

- Follow people on social media with different backgrounds than you have (different race, religion or political persuasion).
- Put away your phone and other screens when you're having conversations, even with the people you see every day, so you can fully listen and notice their facial expressions and gestures.

Try Out Someone Else's Life

Don't just stand in someone else's shoes, as the saying goes, but take a walk in them, said Helen Riess, a psychiatrist at Harvard Medical School and chief scientist of Empathetics, which provides empathy training for health care practitioners.

- Attend someone else's church, mosque, synagogue or other house of worship for a few weeks while they attend yours, or visit a village in a developing country and volunteer. Spend time in a new neighborhood, or strike up a conversation with a homeless person in your community.
- If someone's behavior is bothersome, think about why. If it's your teenager, for instance, start by acknowledging that he might feel stressed, but go further: Consider what it's like to live his daily life – what his bus ride is like, how much homework he has and how much sleep he gets.

Join Forces for a Shared Cause

Working on a project with other people reinforces everyone's individual expertise and humanity, and minimizes the differences that can divide people, said Rachel Godsil, a law professor at Rutgers and co-founder of the Perception Institute, which researches how humans form biases and offers workshops on how to overcome them.

- Work on a community garden.
- Do political organizing.
- Join a church committee.
- If you have experienced grief or loss, join with others who have experienced something similar.

"My magic potion would be for communities to have meaningful, heartfelt projects that speak to their grief and vulnerabilities," Dr. Halpern said.

For example, she found in her research that when women from the former Yugoslavia joined together across ethnic groups to help find the missing bodies of family members, they came to care for and respect each other despite their ethnic groups' conflicts. Similarly, Israeli and Palestinian families who have lost an immediate family member to the violence there come together in a group called Parents Circle - Families Forum.

Admit You're Biased

We're all biased. Acknowledging that is the first step. The second step is taking action to overcome it.

I'll start: I came to researching and writing this piece with my own experiences, privileges and biases. I tried to reflect many different perspectives here, but I most certainly missed some. As you read, try to consider your experiences and take from this what's most relevant to you.

Be Honest With Yourself

"Bias is a natural part of the human condition," said Erin L. Thomas, a partner at Paradigm, which helps organizations with diversity and inclusion strategies. "This is adaptive for us to take mental shortcuts and make conclusions about the people around us. Actively working to combat that is what matters."

Biases are often unconscious – we might not realize we have them – so one way to learn more about your biases is to take an unconscious bias quiz.

Check Your Privilege

The flip side of bias is privilege. Bias puts certain groups of people at a disadvantage in our society, while privilege puts other groups at an advantage.

Your privileges are things that give you special status and that you didn't earn and don't necessarily realize you benefit from. One example is when white people, unlike African Americans, don't worry about police violence during a routine traffic stop. Another is when someone raised with enough money has never thought about whether they can afford to eat.

We all have different identities, and some make us privileged while others do the opposite. Perhaps you are a white man and also LGBTQ. Or you are able-bodied and an immigrant.

Other researchers have also made lists of questions and activities that can help you understand your privilege. To start, ask yourself a few questions:

- When was the last time you had to think about your race, ethnicity, gender, religion, ability level or sexual orientation?
- When watching movies or TV, how often do you see characters who reflect who you are?
- How often are you in social settings where most people are of a different identity than you are?

Again, Talking to People Helps

One of the most important ways to confront bias and privilege in your life is to hear from others about their everyday lives, and consider how they're different from yours, Ms. Thomas said.

It can be as simple as having lunch with a colleague and asking about their routines, she said. Maybe you'll learn that they leave early to care for a family member or drive a different commute because they're afraid of interacting with police. Perhaps they never feel heard in meetings, or struggle to find a time and place to pump breast milk during the day.

"The more you hear about the things that other folks have to factor into their day, the more you recognize the things you don't have to pay attention to," Ms. Thomas said.

Stand Up for Others

Empathy should drive us to act compassionately toward others.

Take Action

The next step, after acknowledging your privileges, is to put them to use on behalf of groups who don't have them.

Some ways to do this:

- Donate money to causes that help people in need or attend a rally in support of them.
- Speak up when someone makes a discriminatory comment or interrupts. This is especially important to do when you're not part of the community being undermined, Ms. Thomas said.
 - If someone interrupts, you could say: "I think she was still in the middle of sharing her idea, let's make sure she has a chance to finish before we move on."
 - If someone makes an offensive joke or disparaging comment, simply say: "What you just said is offensive."

Amplify Other Voices

Sometimes the most powerful thing you can do is step aside and create a space for those outside your group to speak.

Some ways to do this:

- If you want to share an article online, find one written by a member of an underrepresented group or a member of the community that the article is about.
- If you hear someone ignore or take credit for someone else's idea, you could say: "She has a point, let's discuss it."

It's Not About You

- Remember that you don't need to understand everything about someone to make them feel respected.
- Advocate for things that will help others, even if they don't directly affect you, like pushing for paid parental leave even if you're not a parent, or helping to organize an event for LGBTQ colleagues even if you're not part of that community.
- Don't make assumptions about people based on what your life is like. When you're asking colleagues about their lives, don't assume, for instance, that they have an opposite-sex partner, three healthy children, or a beautiful, spacious home.
- In workplaces, women and people of color do more of what researchers call office housework – unglamorous chores like getting coffee for a meeting or arranging a colleague's goodbye party. Recognize when this happens, and if you're not part of one of these groups, take on these tasks and recruit others to do as well.

Keep Learning

Read Books

Reading is one of the best ways to open your mind to the experiences of others.

Lose Yourself in Fiction

Reading literary fiction requires people to enter characters' lives and minds – and by doing so, it increases people's capacity to understand other people's thoughts and feelings, researchers at the New School have found. People who read literary fiction performed better on tests of empathy and emotional intelligence afterward.

"You enter the thoughts, heart and mind of another person who's not like you, and it really does break down barriers," said Dr. Riess, whose book, "The Empathy Effect: Seven Neuroscience-Based Keys for Transforming the Way We Live, Love, Work and Connect Across Difference" came out in November.

Choose novels with narrators who have lives and backgrounds unlike yours, or who live in a different place or time. Choose diverse authors, too.

One place to start: The 2018 National Book Awards finalists for fiction. Their characters include a group of black men in New York City; a teenage Cherokee boy; and a group of queer friends in Chicago during the AIDS epidemic. Here are the titles of those:

- "A Lucky Man" by Jamel Brinkley
- "Where the Dead Sit Talking" by Brandon Tobson
- "The Great Believers" by Rebecca Makkai

Learn From Nonfiction

Read about the lives, struggles and fights against oppression of different groups of people — in history books and essay collections and newspapers.

A few places to start:

- Book Riot has a list of books about racial issues. Here are three:
 - “So You Want to Talk About Race” by Ijeoma Oluo.
 - “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” by Michelle Alexander
 - “The Making of Asian America: A History” by Erika Lee
- This year’s finalists for nonfiction in the National Book Awards include books about the relationship between George Washington and Native American leaders; the experience of growing up poor in the Midwest; and one of the key architects of the Harlem Renaissance:
 - “The Indian World of George Washington: The First President, the First Americans and the Birth of the Nation” by Colin G. Calloway
 - “Heartland: A Memoir of Working Hard and Being Broke in the Richest Country on Earth” by Sarah Smarsh
 - “The New Negro: The Life of Alain Locke” by Jeffrey C. Stewart
 - “Rising Out of Hatred: The Awakening of a Former White Nationalist,” published this fall by Eli Saslow, is about radical acts of empathy. It’s the story of a former white nationalist who changed his heart and mind after a group of Orthodox Jewish students at his college began inviting him to their Shabbat dinners.

Expand Your Research

Read and watch first-person accounts of the experiences of others in magazines and newspapers, on social media and in podcasts and documentaries.

The New York Times Op-Docs channel is one place to start. For example, it includes a series of first-person documentaries about race in which people from a variety of backgrounds talk about their experiences.

The University of California, Berkeley’s division of equity and inclusion has more suggestions for reading, watching and listening, including these documentaries:

- “Hale,” directed by Brad Bailey, about a man with cerebral palsy since birth

- “Almost Sunrise,” directed by Michael Collins, about two Iraq War veterans who struggle with depression after returning home
- “Poor Kids,” directed by Jezza Neumann, about child poverty in the United States

Raise Empathetic Kids

Children can learn empathy. The first step is modeling it yourself.

Teach Them Empathy

Children show empathy from the time they’re babies, when they mimic facial expressions and learn to smile back at people. It takes longer for them to learn to consider other people’s perspectives (as is clear to anyone who’s seen toddlers battle over sharing toys)! But there are ways parents and caregivers can teach empathy.

- Ask children what they think characters in books or during imaginative play are feeling, based on their facial expressions or what’s happening to them in the story.
- Don’t instruct your kid to say sorry. It’s a natural instinct, but experts say it can backfire because it doesn’t require them to genuinely think about the other person’s feelings. Instead, ask questions like: “How do you think he’s feeling? What could you do to help him feel better?”
- Help your children name their emotions. When they’re crying in frustration or anger, or don’t want bedtime to come or school to start, give them words for their feelings. Express your feelings in front of them, too, using the full range of emotional vocabulary.
- When you’re discussing problems they’re having, like with a sibling or friend at school, ask them to consider the other person’s perspective. Model empathy and compassion by bringing soup to a friend who’s going through a hard time, volunteering as a family in your community or bringing a welcome bouquet to a new family at school.

Read to Them

Just like novels do for adults, children’s books take them into characters’ lives, hearts and minds. The first step is choosing books with a diverse cast of characters – including children of color, strong female protagonists and children with disabilities – so children can see characters they identify with and those they don’t.

Parents and caregivers can also use books to discuss issues like discrimination. A membership with the Little Feminist book club sends books, along with activities and discussion questions, for talking about gender equality and diversity with girls and boys. EmbraceRace has a list of 26 children’s books to start conversations about race.

Here are three books recommended by Maria Russo, the children’s books editor at The New York Times Book Review:

- “The Snowy Day” by Ezra Jack Keats: The first full color picture book centered around an African-American child remains touching today.
- “Pancho Rabbit and the Coyote” by Duncan Tonatiuh: A rabbit family faces challenges when they try to migrate north.
- “The Thing About Luck” by Cynthia Kadohata: A 12-year-old Japanese-American girl moves to the Midwest for the summer to live with her old-fashioned grandparents.

And here are three books recommended by the people at Little Feminist book club:

- “Drum Dream Girl” by Margarita Engle and illustrated by Rafael López: Based on a true story, a young Cuban girl dreams of being a drummer but is told she can’t because she’s a girl.
- “Jabari Jumps” by Gaia Cornwall: When Jabari tries to jump off the diving board, he faces his fears and expresses his vulnerability with the help of his father.
- “Introducing Teddy” by Jessica Walton and illustrated by Dougal MacPherson: A teddy bear tells its young human friend that it’s a girl inside, not a boy, and the friend accepts the teddy just the way it is.

Talk About Bias

Many parents, especially those who are white, try to avoid talking about race, gender identity, income level or other differences among people, believing that if they expose their children to diversity without making a big deal about it, their children will grow up without prejudice.

But research has shown that’s not true. Even preschoolers see differences – and also hold biases. When adults don’t talk to children about it, it can make it worse – children end up absorbing societal stereotypes or assuming it’s a taboo topic.

For families of color, these conversations often start much earlier by necessity, said Dawn Dow, a sociologist at the University of Maryland who studies race and family. Parents try to protect their children from racism and make sure they’re exposed to people like them.

Have the hard discussions, researchers say. Bring up topics like race. Talk to them about the fact that racism exists; that boys and girls haven’t always been allowed to do the same things; that different families have different levels of resources; that people’s bodies are unique shapes and sizes; that families are made up of different combinations of people.

Don’t silence children when they remark on skin color, or skip the parts in books when characters face discrimination – these are the learning moments. Instead, talk about discrimination, and why it’s wrong. If they make a comment in public, experts suggest saying something like, “Yes, people come in all different skin colors, just like you and I have different hair colors.”

Diversify their media diet, not just with stories of historical figures but also children of color “doing normal things, enjoying their lives,” Ms. Dow said. She gave as examples the Nick Jr. cartoon “Dora the Explorer” and the book “Lola at the Library.”

“They worry that talking about race and racism will cause their children to be racist,” Jessica Calarco, a sociologist at Indiana University, said of parents. “But that’s not what the research shows. Children who have those open, honest conversations with their parents are better able to recognize the structural inequalities that exist in our society.”

Teach Them to Fight Stereotypes

Researchers say children are aware of stereotypes by age 3. Counter them by encouraging children to do a wide variety of activities and spend time with a range of friends. Model the same in your own life — starting with sharing the chores at home.

If children say “Boys don’t play with dolls” or “Girls aren’t good at science,” remind them that’s not true. If you notice stereotypes in the shows they watch or the books they read, discuss them: “Does it seem fair that only the boys got to participate in the baseball game?” or “Why do you think the mother is the one doing all the cooking for the children?” Teach them what to do if they experience discrimination or see someone else experiencing it, and role play with them. Teach them to say, “Stop” or “That’s unkind,” or to stand next to the person who’s being targeted, or to find a trusted adult.

Hard Conversations

Frank, respectful conversations can go a long way toward opening people’s minds.

In one study, canvassers visited the homes of 500 Florida voters and had a conversation about transgender rights. They also asked people to reflect on their own experiences of being treated differently. Afterward, the voters in the study showed more support for transgender people and for laws protecting them. Something similar happens at the Change My View subreddit. People have described it as the most civilized place on the internet, where people respectfully discuss controversial topics and are open to changing their minds. Both examples show the power of having conversations about topics that might seem hard or uncomfortable. “The goal is not to be comfortable,” Ms. Thomas said. “It’s to stretch ourselves and expose ourselves to others’ points of view. I compare it to yoga – getting comfortable by being uncomfortable. If you are comfortable, you probably aren’t doing it right.” Here are some tips for having uncomfortable conversations:

Learn to Be Quiet

If you’re uncomfortable with the topic of conversation, or if someone has told you that you said something that was offensive, the first step is to listen. Some common errors, experts say, are:

- focusing on your own feelings instead of the other person’s

- making the conversation about you
- blaming the victim or denying that their experiences happened.

Here are some things to do instead:

1. Don't say anything. Just listen.
2. If you offended someone, apologize (and apologize earnestly).
3. Do your research. Read articles written by people who have had firsthand experiences with what you're discussing.

Be Open to Changing Your Mind

Follow some of the ground rules at the Change My View subreddit:

- Don't be rude or hostile.
- Don't create echo chambers: Express opposing views, and explain the reasoning behind them.
- Engage in the conversation: Don't state your position and walk away.
- If no one has changed their mind after three rounds of going back and forth, consider agreeing to disagree.
- If you change your mind, be proud of it and tell people you did so.

Learn to Listen

Truly listening to someone requires active engagement. Here are some tips from Dr. Riess, the Harvard psychiatrist:

- Use your body language to show that you're open to listening: uncross your arms, lean slightly forward, make eye contact.
- Pay close attention to the speaker's facial expressions and body language, which can convey more emotions than their words.
- Don't interrupt.
- Ask open-ended questions.
- Put away your phone.

Remember: It Doesn't Have to Be Hard

We're all humans, and we all have the natural desire to connect with one another. Building our empathy, considering the perspectives of others and opening ourselves to uncomfortable conversations can make that happen. "We have made it fraught, but it doesn't have to be," said Ms. Godsil, the Rutgers law professor. "Once it's the norm, it's wildly freeing for everyone."

About the Author

Claire Cain Miller, a correspondent for The New York Times, writes about gender, families and the future of work for the Upshot, the New York Times section for analytical journalism in words and graphics. The beat has included writing about robots, raising feminist boys and real ways to make work more equal. She has been at the Times for a decade, and previously covered the tech industry for Business Day. She lives on the West Coast with her family.

https://www.cobleskill.edu/about/offices-services/human-resources/pdf/Empathy_Article.pdf

Ten Ways to Fight Hate: A Community Response Guide

August 14, 2017

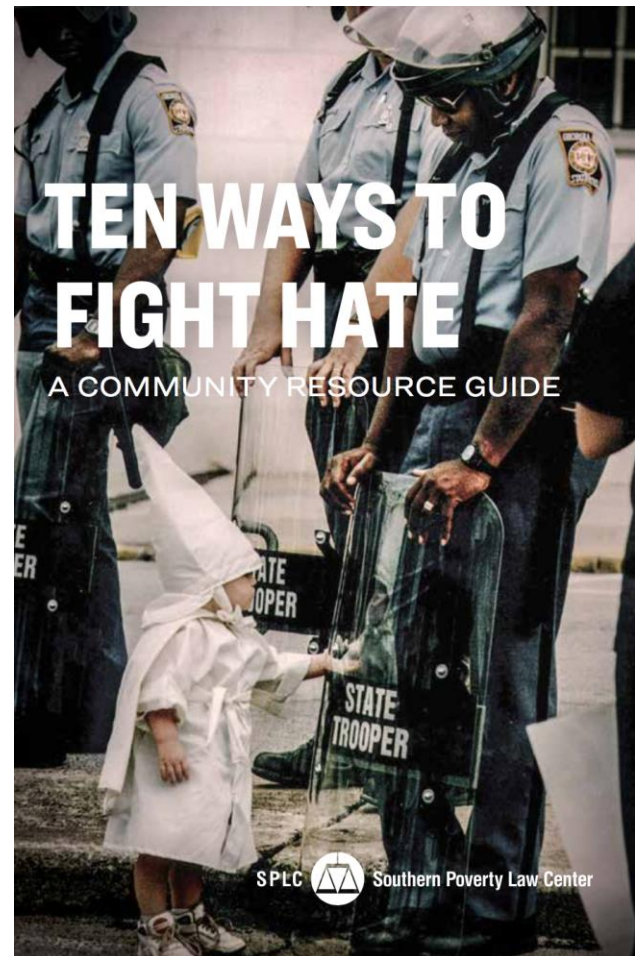
1. Act
2. Join Forces
3. Support the Victims
4. Speak Up
5. Educate Yourself
6. Create An Alternative
7. Pressure Leaders
8. Stay Engaged
9. Teach Acceptance
10. Dig Deeper

Hate in America has become commonplace. What can we do to **stop the hate**?

A presidential candidate wins election after denigrating Muslims, Latinos, women and people with disabilities. A young white man opens fire and kills nine African Americans who welcomed him into Bible study at a church in Charleston, South Carolina, telling his victims, "I have to do it." A Muslim woman is seated on a bench in front of a coffee shop in Washington, D.C., when a woman begins screaming anti-Muslim epithets. A swastika and other anti-Semitic graffiti appear at an elementary school in Stapleton, Colorado. A lone gunman carrying an assault rifle and a handgun storms a well-known gay club in Orlando, Florida, killing 49 people and wounding 53 others.

Bias is a human condition, and American history is rife with prejudice against groups and individuals because of their race, religion, disability, sexual orientation, or other characteristics. As a nation, we've made a lot of progress, but stereotyping and unequal treatment persist.

When bias motivates an unlawful act, it is considered a hate crime. Most hate crimes are inspired by race and religion, but hate today wears many faces. Bias incidents (eruptions of hate where no crime is committed) also tear communities apart and can escalate into actual crimes.



Since 2010, law enforcement agencies have reported an average of about 6,000 hate crime incidents per year to the FBI. But government studies show that the real number is far higher — an estimated 260,000 per year. Many hate crimes never get reported, in large part because the victims are reluctant to go to the police. In addition, many law enforcement agencies are not fully trained to recognize or investigate hate crimes, and many simply do not collect or report hate crime data to the FBI.

The good news is, all over the country people are fighting hate, standing up to promote tolerance and inclusion. More often than not, when hate flares up, good people rise up against it — often in greater numbers and with stronger voices.

This guide sets out 10 principles for fighting hate in your community:



Volunteers clean up a Jewish cemetery in University City, Missouri, after it was vandalized in 2017.

1. Act

Do something. In the face of hatred, apathy will be interpreted as acceptance by the perpetrators, the public and — worse — the victims. Community members must take action; if we don't, hate persists.

“A hate group is coming to our town. What should we do?”

“I am very alarmed at hate crimes. What can I, as one person, do to help?”

“I find myself wanting to act, to show support for the victims, to demonstrate my anger and sorrow. But I don't know what to do or how to begin.”

If you're reading this guide, you probably want to “do something” about hate. You are not alone. Questions like these arrive daily at the Southern Poverty Law Center. When a hate crime occurs or a hate group rallies, good people often feel helpless. We encourage you to act, for the following reasons:

1. Hate is an open attack on tolerance and acceptance.

It must be countered with acts of goodness. Sitting home with your virtue does no good. In the face of hate, silence is deadly. Apathy will be interpreted as acceptance — by the perpetrators, the public, and — worse — the victims. If left unchallenged, hate persists and grows.

2. Hate is an attack on a community's health.

Hate tears society along racial, ethnic, gender, and religious lines. The U.S. Department of Justice warns that hate crimes, more than any other crime, can trigger community conflict, civil disturbances, and even riots. For all their “patriotic” rhetoric, hate groups and their imitators are really trying to divide us; their views are fundamentally anti-democratic. True patriots fight hate.

3. Hate escalates.

Take seriously the smallest hint of hate — even what appears to be simple name-calling. The Department of Justice again has a warning: Slurs often escalate to harassment, harassment to threats, and threats to physical violence. Don't wait to fight hate.

What Can You Do?

Pick up the phone. Call friends and colleagues. Host a neighborhood or community meeting. Speak up in church. Suggest some action.

Sign a petition. Attend a vigil. Lead a prayer.

Repair acts of hate-fueled vandalism, as a neighborhood or a community.

Use whatever skills and means you have. Offer your print shop to make fliers. Share your musical talents at a rally. Give your employees the afternoon off to attend.

Be creative. Take action. Do your part to fight hate.



2. Join Forces

Reach out to allies from churches, schools, clubs, and other civic groups. Create a diverse coalition. Include children, police, and the media. Gather ideas from everyone, and get everyone involved.

Others share your desire to stand against hate. There is power in numbers. Asking for help and organizing a group reduces personal fear and vulnerability, spreads the workload, and increases creativity and impact. Coalitions can stand up to — and isolate — organized hate groups. You and your allies can help educate others as you work to eradicate hate.

A hate crime often creates an opportunity for a community's first dialogue on race, gender identity, or religious intolerance. It can help bridge the gap between neighborhoods and law enforcement. More people than we imagine want to do something; they just need a little push.

What Can You Do?

Call on groups that are likely to respond to a hate event, including faith alliances, labor unions, teachers, women's groups, university faculties, fair housing councils, the YMCA, and youth groups. Make a special effort to involve businesses, schools, houses of worship, politicians, children, and members of targeted groups.

Also call on local law enforcement officials. Work to create a healthy relationship with local police; working together, human rights groups and law enforcement officials can track early warning signs of hate brewing in a community, allowing for a rapid and unified response.



3. Support the Victims

Hate crime victims are especially vulnerable.

If you're a victim, report every incident — in detail — and ask for help. If you learn about a hate crime victim in your community, show support. Let victims know you care. Surround them with comfort and protection.

Victims of hate crimes often feel terribly alone and afraid. They have been attacked simply for being who they are — for their disability, their ethnicity, their sexual orientation. Silence amplifies their isolation; it also tacitly condones the act of hate. Victims need a strong, timely message that they are valued. Small acts of kindness — a phone call, a letter — can help.

Often, hate attacks include vicious symbols: a burning cross, a noose, a swastika. Such symbols evoke a history of hatred. They also reverberate beyond individual victims, leaving entire communities vulnerable and afraid.

And because they may fear “the system,” some victims may welcome the presence of others at the police station or courthouse. Local human rights organizations often provide such support, but individuals also may step forward.

We urge victims of hate crime to report it to police. If you are a victim of a hate crime, only you can decide whether to reveal your identity. But many victims have found the courage to lend their names to fighting hate. You can, too!

What Can You Do?

Report every incident. If you are a member of a targeted group, harassment could continue. What began as egg-throwing at five black families in rural Selbrook, Alabama, escalated for 18 months until hate mail made it a federal offense. The story made the news, police patrolled and harassment declined.

Speak to the press. Your story, with a frank discussion of the impact on your family life, can be a powerful motivator to others. Copycat crimes are possible, but rare. More likely, you'll be encouraged by love and support. In Watertown, New York, a black minister talked about the

vulgar hate mail he received. His community held a special unity rally. “Denying that racism exists, or not talking about it, will not cause it to go away,” he said.

Research your legal rights. After enduring racial slurs, slashed tires, broken windows, the wounding of their dog, and a six-foot burning cross planted in their yard by a white neighbor, Andrew Bailey and Sharon Henderson of Chicago filed suit against the perpetrator. A federal jury awarded them \$720,000.



Children in Asheville, North Carolina, participate in a rally against racism in 2016.

4. Speak Up

Hate must be exposed and denounced. Help news organizations achieve balance and depth.

Do not debate hate group members in conflict-driven forums. Instead, speak up in ways that draw attention away from hate, toward unity.

Goodness has a First Amendment right, too. We urge you to denounce hate groups and hate crimes and to spread the truth about hate's threat to a pluralistic society. An informed and unified community is the best defense against hate.

You can spread tolerance through social media and websites, church bulletins, door-to-door fliers, letters to the editor, and print advertisements. Hate shrivels under strong light. Beneath their neo-Nazi exteriors, hatemongers are cowards and are surprisingly subject to public pressure and ostracism.

Dealing with Media

Some tips for an effective media campaign:

- News outlets cover hate crimes and groups. Don't kill the messenger. Consider hate news a wake-up call that reveals tension in the community. Attack the problem. Reporters will then cover you, too.
- Name a person from your group to be the main contact for the media. This keeps the message consistent and allows the press to quickly seek comment or reaction to events. Invite the press to public events you hold.
- The media like news hooks and catchy phrases, such as "Hate Free Zone." Propose human-interest stories, such as the impact of hate on individuals. Use signs, balloons, or other props that will be attractive to media photographers.
- Educate reporters, editors, and publishers about hate groups, their symbols, and their impact on victims and communities. Put them in touch with hate experts like the

Southern Poverty Law Center. Urge editorial writers and columnists to take a stand against hate.

- Criticize the press when it falls short. Remind editors that it is not fair to focus on 20 Klansmen when 300 people attend a peace rally.
- Do not debate hate group members on conflict-driven talk shows or public forums. Your presence lends them legitimacy and publicity. They use code words to cover their beliefs. And they misinterpret history and Bible verses in a manner that may be difficult to counter during a live forum.

What Can You Do?

Share this with media contacts you know, or simply tweet or share it on Facebook with an editor, anchor, columnist, or reporter: A newsroom that covers race issues thoroughly and regularly sets an agenda for the community. Nuanced and thoughtful coverage — rather than shallow, reactive stories or stereotypical images — deepens our community’s discussion and understanding of race.

Ask the media to consider the following:

- The masked, mysterious Klansman, like his burning cross, is an emotional image loaded with historical associations. Don’t let this cliché control the story. Include a serious look at the Klan’s numbers and influence, its involvement in hate crimes, and the hypocrisy of its pseudo-Christian message.
- Don’t allow hate groups to masquerade as white-pride civic groups or “heritage” organizations. In their literature and on their websites, they denigrate certain groups of people, typically people of color and Jews. Seek out comments from local police, state human rights commissions, the Southern Poverty Law Center, or the Anti-Defamation League.
- White supremacist and other extremist groups represent the outer fringes of American society. No meaningful dialogue can occur when it is framed by such extremes. Seek deeper, more thoughtful coverage of issues of race and other -isms.
- Take hate crimes and bias incidents seriously and report on them prominently. Monitor the impact of hate on victims and other members of targeted groups. Become an activist against hate, just as you are against crime. Sponsor a forum or other community journalism event tied to these issues. And don’t miss the “good news” as ordinary people discover unique ways to promote tolerance.
- You are part of our community, and you must be part of our fight against hate.



A woman writes an incisive message on a Chicago sidewalk in August 2017 as anti-racist demonstrators gathered to stand against the white supremacist movement following the deadly “Unite the Right” rally in Charlottesville, Virginia.

5. Educate Yourself

An informed campaign improves its effectiveness. Determine if a hate group is involved, and research its symbols and agenda. Understand the difference between a hate crime and a bias incident.

Eruptions of hate generally produce one of two reactions: apathy (“It’s just an isolated act by some kooks”) or fear (“The world is out of control”). Before reacting, communities need accurate information about those who are spouting hate.

The Southern Poverty Law Center tracks hundreds of active hate groups in the U.S. Some are small — a handful of people — but armed with a computer, email, and a website their reach can be immense, their message capable of entering a child’s bedroom.

Through their literature and websites, hate groups spread propaganda that vilifies and demonizes African Americans, Latinos, Muslims, Jews, LGBT people and other groups. Like some of their fellow extremists in militia groups, they also sow fears of losing control of “their country” to a “One World Government” dominated by Jewish bankers, multinational corporations, and the United Nations. More often than not, members of hate groups use other groups as scapegoats for their own personal failures, low self-esteem, anger, or frustration. They frequently use music or other means to recruit and indoctrinate disaffected teens.

Though their views may be couched in code words, members of hate groups typically share these extremist views:

- They want to limit the rights of certain groups they view as inferior.
- They want to divide society along racial, ethnic, or religious lines.
- They demonize the groups they hate with false propaganda and often outlandish conspiracy theories.
- They try to silence any opposition.

Most hate crimes, however, are not committed by members of hate groups; the Southern Poverty Law Center estimates fewer than 5 percent. Many hate crimes are committed by young males acting alone or in small groups, often for thrills. While these perpetrators may act independently, they are sometimes influenced by the dehumanizing rhetoric and propaganda of hate groups.

When Hate Comes to Church

Dylann Roof was a troubled teenager in South Carolina who was indoctrinated into white supremacist ideology online. The radicalization process began when he searched for information about “black on white crime” after hearing about the case of a black teen, Trayvon Martin, who was killed by a neighborhood watchman in Florida. Roof landed on the web page of the Council of Conservative Citizens, a rabidly racist hate group descended from the old White Citizens Councils formed in the 1950s in the South. There, he found page after page of racist propaganda. Roof later wrote in an online manifesto that he has “never been the same since that day.”

As he delved deeper, he was soon immersed in hate materials, writing that he “found out about the Jewish problem” and became “completely racially aware.” One of the sites he visited and began posting comments on was Stormfront, a notorious neo-Nazi forum.

On June 17, 2015, Roof walked into the Emanuel A.M.E. Church in downtown Charleston, South Carolina, where a Bible study was under way. The church, known as “Mother Emanuel,” is famous for its historic role in the civil rights movement.

After about an hour of listening in the meeting, Roof pulled out a .45-caliber pistol and aimed it at an elderly woman. According to witness accounts, he said, “I have to do it. You rape our women and you’re taking over our country. And you have to go.” Then he began firing methodically, killing nine African Americans, including the church’s pastor. He left one woman alive, he said, so she could tell the world what had happened.

Roof was arrested the next day. In January 2017, he was sentenced to death for the murders. He had, by then, become emblematic of a growing phenomenon: the “lone-wolf” terrorist who acts alone after being radicalized by hate propaganda online.

What Can You Do?

Start by educating yourself on the definitions.

- A *hate crime* must meet two criteria: A crime must happen, such as physical assault, intimidation, arson, or vandalism; and the crime must be motivated, in whole or in part, by bias. The list of biases included in state or federal hate crime statutes varies. Most include race, ethnicity, and religion. Some also include sexual orientation, gender, gender identity and/or disability. As you respond to a hate crime, check specific statutes

in your area, then consider working to add missing categories, to protect vulnerable community members.

- A *bias incident* is conduct, speech, or expression that is motivated by bias or prejudice but doesn't involve a criminal act.

Learn the difference. Hate crimes, if charged and prosecuted, will be dealt with in the court system. They typically carry enhanced penalties, such as longer sentences. Bias incidents occur with no clear path or procedure for recourse. Both, however, demand unified and unflinching denouncement from individuals, groups, and entire communities.

Know the impact. Hate crimes and bias incidents don't just victimize individuals; they torment communities. When someone scrawls threatening graffiti targeting Asian Americans, for example, everyone in the community may feel frightened and unsafe, as may members of other ethnic or racial groups.



Hundreds of thousands of people attended the Women's March on Washington on Jan. 21, 2017.

6. Create an Alternative

Do not attend a hate rally.

Find another outlet for anger and frustration and for people's desire to do something. Hold a unity rally or parade to draw media attention away from hate.

Hate has a First Amendment right. Courts have routinely upheld the constitutional right of the Ku Klux Klan and other hate groups to hold rallies and say whatever they want. Communities can restrict group movements to avoid conflicts with other citizens, but hate rallies will continue. Your efforts should focus on channeling people away from hate rallies.

What Can You Do?

Do not attend a hate rally. As much as you might like to physically show your opposition to hate, confrontations serve only the perpetrators. They also burden law enforcement with protecting hatemongers from otherwise law-abiding citizens. If an event featuring a hate group, avowed separatist or extremist is coming to your college campus, hold a unity rally on a different part of campus. Invite campus clubs, sororities, fraternities and athletic organizations to support your efforts.

Every act of hatred should be met with an act of love and unity. Many communities facing a hate group rally have held alternative events at the same hour, some distance away, emphasizing strength in community and diversity. They have included forums, parades, and unity fairs featuring speakers, food, music, exhibits, and entertainment. These events give people a safe outlet for the frustration and anger they want to vent. As a woman at a Spokane, Washington, human rights rally put it, "Being passive is something I don't want to do. I need to make some kind of commitment to human rights."



7. Pressure Leaders

Elected officials and other community leaders can be important allies.

But some must overcome reluctance — and others, their own biases — before they're able to take a stand.

The fight against hate needs community leaders willing to take an active role. The support of mayors, police chiefs, college presidents, school principals, local clergy, business leaders, and others can help your community address the root causes of hate and help turn bias incidents into experiences from which your community can learn and heal.

When leaders step forward and act swiftly in the wake of a hate incident, victims feel supported, community members feel safe, and space for action and dialogue can grow.

Too often, the fear of negative publicity, a lack of partnerships with affected communities, and a failure to fully understand hate and bias can prevent leaders from stepping up. Their silence creates a vacuum in which rumors spread, victims feel ignored, and perpetrators find tacit acceptance.

What Can You Do?

Form relationships with community leaders before a hate incident occurs. If your community group already has a relationship with the mayor, for example, you will be better positioned to ask for a public statement in the event of a hate crime.

Educate community leaders about the causes and effects of hate. Sometimes, well-intentioned leaders don't understand that bias-motivated actions can have far-reaching effects across a community. Educate leaders about the impact of hate and the root causes of intolerance so their response can match the incident.

Demand a quick, serious police response. The vigorous investigation and prosecution of hate crimes attract media attention to issues of tolerance and encourage the public to stand up against hate.

Demand a strong public statement by political leaders. When elected officials issue proclamations against hate, it helps promote tolerance and can unify communities. Silence, on the other hand, can be interpreted as the acceptance of hate.

Encourage leaders to name the problem. Local leaders sometimes try to minimize incidents fueled by hate or bias by not calling them hate crimes. As a result, victims and their communities can feel silenced, and national hate crime statistics become inaccurate.

Push leaders when they show bias or fail to act. Healing in the wake of a bias crime or incident — and building a more connected community — requires more than official statements. It also takes hard work. Ask your community leaders to walk the talk. Ask for their public support and involvement in rallies, community meetings, and long-term solutions that address the root causes of intolerance.



8. Stay Engaged

Promote acceptance and address bias before another hate crime can occur.

Expand your comfort zone by reaching out to people outside your own groups.

Hate usually doesn't strike communities from some distant place. It often begins at home, brewing silently under the surface. It can grow out of divided communities — communities where residents feel powerless or voiceless, communities where differences cause fear instead of celebration.

The best cure for hate is a united community. As Chris Boucher of Yukon, Pennsylvania, put it after residents there opposed a local meeting of the Ku Klux Klan, "A united coalition is like Teflon. Hate can't stick there."

On the other hand, the seeds of hate take root and thrive in communities that are receptive to it.

Experts say the first step in changing hearts is to change behavior. Personal changes are important — the positive statements you make about others, challenging assumptions about people who are different — but community-wide changes are crucial for lasting change.

Often, either after a bias incident or as a tool for preventing one, communities want to sponsor multicultural food festivals and other events to celebrate differences. These are important steps in helping community members feel acknowledged and appreciated. We encourage you to sponsor these events — and we encourage you to go deeper.

Networks

From regional "human rights coalitions" to local "peace and justice" groups, member organizations can connect like-minded people around issues of tolerance and social justice. These networks make a powerful force for responding to bias incidents and lobbying for change. The Many and One Coalition, for example, formed after a white supremacist group held a rally in Lewistown, Maine, in 2003.

The Many and One Coalition evolved into a large-scale diversity organization, educating and organizing residents, businesses, and community-based organizations to address personal and systemic oppression like racism, sexism, and homophobia.

The coalition sponsored an annual statewide event, called 10 Days of Community, Diversity, and Justice, to celebrate differences with activities like a multicultural food fair. But it also helped residents go further, providing a safe space in which participants could talk about sensitive issues like religion, sexual orientation, and race.

Expanding Comfort Zones

A Connecticut-based group, Everyday Democracy, helps communities look long-range by creating dialogue groups in which residents discuss issues of inclusion before tensions can boil over into bias incidents and hate crimes.

The idea is simple: Bring together people from different backgrounds and belief systems, and provide them with a safe space to share thoughts and get to know each other. It's a formula that can be replicated anywhere.

What Can You Do?

Hold candlelight vigils, interfaith services, and other activities to bring together people of different races, religions, and ethnic groups. In Boise, Idaho, for example, Dr. Martin Luther King Jr.'s birthday has become an 11-day human rights celebration.

Honor history and mark anniversaries. In Selma, Alabama, a multicultural fair is held on the anniversary of Bloody Sunday, when voting rights activists attempted to cross a bridge in their march to Montgomery and were beaten back by police.

Break bread together. Some communities have dinner clubs that bring together people of different ethnicities and income levels for a meal. These groups typically have no agenda, no speakers, and only one rule at their dinners: Sit next to someone you don't know.

Move from prayer to action. In California's San Fernando Valley, an interfaith council formed "home dialogues" with people from different faiths and cultures meeting together in their homes. In Covington, Kentucky, churchwomen conducted a letter-writing campaign to support hate crime legislation; they later promoted teacher training in race relations.

Begin a community conversation on race. Discussion groups, book clubs, chat rooms, and library gatherings can bring people together. Effective community conversations allow individuals to tell their stories, their immigration history, their daily encounters with discrimination, their fear about revealing sexual orientation, and so on.

Consider building something the community needs, and use it as an organizing tool — from a senior center to a new playground. Make sure residents from different backgrounds are included in the process.

Create a Facebook page or an online community discussion board celebrating diversity and inclusion.



9. Teach Acceptance

Bias is learned early, often at home. Schools can offer lessons of tolerance and acceptance.

Host a diversity and inclusion day on campus. Reach out to young people who may be susceptible to hate group propaganda and prejudice.

Bias is learned in childhood. By age 3, children can be aware of racial differences and may have the perception that “white” is desirable. By age 12, they can hold stereotypes about ethnic, racial, and religious groups, or LGBT people. Because stereotypes underlie hate, and because almost half of all hate crimes are committed by young men under 20, tolerance education is critical.

Schools are an ideal environment to counter bias, because they mix children of different backgrounds, place them on equal footing, and allow one-on-one interaction. Children also are naturally curious about people who are different.

The Southern Poverty Law Center offers free resources to K-12 classroom teachers across the country. Teachers can download lesson plans to address a range of biases and order free, award-winning documentary films on themes promoting civil and human rights. Its Teaching Tolerance program also sponsors a unique program to help students move out of their comfort zone and cross social boundaries in their schools. During the annual Mix It Up at Lunch Day, students eat lunch while sitting next to someone they don’t know. Prompts from teachers or other students help guide the conversation. Mix It Up has helped millions of students across the country examine their own biases and overcome their fears of differences. Go to tolerance.org to find these free resources and more.

Beyond the Classroom

Tolerance can be taught outside the classroom as well. Consider this case in Arizona: Amid increasingly virulent anti-immigrant sentiment, the Coalicion de Derechos Humanos (Human Rights Coalition) began holding weekly public vigils in Tucson to remember those who lost their lives trying to cross the border from Mexico into the United States.

The group, which works to document human rights abuses along the border, also keeps a list of border deaths, including age and cause of death: *age 26, dehydration; age 18, hit by a car; age 43, gunshot wound; age 25, drowned; age 19, heat stroke.*

“It hits home, with the specific information,” said Kat Rodriguez of the Coalicion de Derechos Humanos. “It shows the cost of the failed and flawed border policies of the United States, the human cost.”

What Can You Do?

Examine your children’s textbooks and the curricula at their schools to determine whether they are equitable and multicultural.

Expose your child to multicultural experiences by intentionally expanding your circle of friends and experiences.

Encourage your children to become activists. They can form harmony clubs, build multicultural peace gardens, sponsor “walk in my shoes” activities, and create ways to interact with children of other cultures.

Examine the media your children consume, from internet sites to the commercials during their favorite TV shows. Stereotypes and examples of intolerance are bound to be present. Discuss these issues openly, as you would the dangers of cigarette smoking.

Model inclusive language and behavior. Children learn from the language you use and the attitudes you model. If you demonstrate a deep respect for other cultures, races, and walks of life, they most likely will, too.



Congregants at the Metropolitan AME Church in Washington, D.C., holds hands during a June 19, 2015, prayer vigil for the nine people killed at a South Carolina church by a white supremacist.

10. Dig Deeper

Look inside yourself for biases and stereotypes.

Commit to disrupting hate and intolerance at home, at school, in the workplace, and in faith communities. Acceptance, fundamentally, is a personal decision. It comes from an attitude that is learnable and embraceable: a belief that every voice matters, that all people are valuable, that no one is “less than.”

We all grow up with prejudices. Acknowledging them — and working through them — can be a scary and difficult process. It’s also one of the most important steps toward breaking down the walls of silence that allow intolerance to grow. Luckily, we all possess the power to overcome our ignorance and fear, and to influence our children, peers, and communities.

Fighting for Systemic Change

Sooner or later, your personal exploration will bump up against issues that take more than one person to solve. Deep racial disparities and systemic discrimination continue to plague our country.

These issues cry out for answers and people to take them on.

In any city and state there are dozens of problems to address: hunger, affordable housing, domestic violence, school dropout rates, police brutality — the list goes on. A caring group of people, having coalesced to deal with hate, could remain together to tackle any number of societal problems.

Luckily, many towns and cities have neighborhood or citywide organizations that bring together people of different backgrounds to work for change. If yours does not, there are plenty of resources available to help you start one.

Why not start today?

What Can You Do?

Human rights experts recommend starting with the language we use and the assumptions we make about others. Am I quick to label people as “rednecks” or “illegals”? Do I look with disdain at families on welfare, or do I try to understand the socioeconomic forces that prevent many families from climbing out of poverty? Here are other questions you might ask yourself:

- How wide is my circle of friends? How diverse are the people who visit my home?
- How integrated is my neighborhood? My child’s school? My workplace?
- Do I take economic segregation and environmental racism for granted?
- Do I have the courage to ask a friend not to tell a sexist or racist or homophobic joke in my presence?
- Do I receive information about other cultures from members of those cultures, or from potentially biased, third-party sources?
- Do I take the time to listen and learn from other people’s experiences — especially people with whom I might initially disagree?
- How often am I in the minority?

Many good books, films, and workshops can help guide you in self-examination. Reading the histories of other cultures and of different social justice movements — the civil rights movement, the Chicano movement, the fight for LGBT rights, for example — is a good start.

<https://www.splcenter.org/20170814/ten-ways-fight-hate-community-response-guide>