

..... **INSTRUCTOR'S GUIDE**

Why America is Tipping
from Hate to the Unthinkable—
and How We Can Stop It

**IT COULD
HAPPEN
HERE**

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NOTE TO INSTRUCTORS

The purpose of this discussion guide is to provide instructors and facilitators with additional opportunities for students and participants to learn how to identify and take a stand against hate.

This guide can be used in high school and college level classrooms, study groups, or book clubs. Instructors and facilitators can choose to use the provided materials for some or all chapters. The guide contains the following features:

1. **Chapter Summaries.** These summaries review the main concepts and examples from each chapter. They can be used before or after reading to preview or review the concepts and examples. Readers interested in original sources are encouraged to refer to the book's endnotes.
2. **Discussion Questions.** Each chapter is accompanied by discussion questions designed to explore and reflect on main ideas and examples. The questions can be used to facilitate group discussions or can be answered independently.
3. **Activities.** Each chapter includes several activities that provide opportunities for students or participants to identify, understand, and take action against hate.
4. **Expanded Activities.** Several expanded activities are included at the beginning and end of this guide. These activities encourage creative thinking and reflection on the concepts from the book and encourage readers to examine their potential to stop hate.

BEFORE YOU BEGIN

Consider asking students or group participants to complete one of these expanded activities before they read the book. This reflection may assist them in their exploration of how they have witnessed or experienced hate.

EXPANDED ACTIVITY #1

Reflect on your current understanding of hate and its causes.

1. How do you define the word hate?
2. Where does hate take place? What are some of the causes of hate?
3. What are some of the factors that cause hate to increase and spread? Can this spread be stopped? Why or why not?

After you finish reading the book, revisit your responses. Has your understanding of hate changed as a result of reading this book?

EXPANDED ACTIVITY #2

Think of an interaction where you witnessed, heard about, or experienced bias or hate, whether it be directed at you or at someone else in person, online, or in the news. Consider the following questions:

1. How did this incident make you feel? Was this an isolated incident or have you experienced or witnessed similar incidents?

2. Did you or anyone else challenge the bias and hate? If yes, what did you do? If no, what stopped you from taking action?
3. After the incident took place, did you reach out to other individuals or organizations who might assist you in taking action against hate? Who else could you have contacted to assist you?
4. How can an incident like this be prevented in the future? Is it important to take action if a similar incident takes place? Why or why not?

After you finish reading the book, revisit your responses. How has your thinking about how you can stop the spread of hate changed as a result of reading this book?

INTRODUCTION

SUMMARY

The author asks two middle-aged women on a train platform in Magdeburg, Germany if there is a synagogue nearby and is told, “There are no Jews here.” Many Americans believe that what happened to Jews in Germany would never happen in the United States. The author’s grandfather also held that same belief as a young person in Germany. The author cautions that the spread of violent hate can happen anywhere, even if we do not currently feel threatened.

The Anti-Defamation League (ADL) is the world’s oldest organization dedicated to fighting hate in all forms. ADL was founded in 1913 after Leo Frank, a Jewish factory manager, was wrongly convicted and lynched by an enraged mob. Members of the Jewish community formed ADL to secure justice and fair treatment for all people.

Current trends show that hate is on the rise everywhere, including in the United States. According to ADL’s 2021 Audit of Antisemitic Incidents (see www.adl.org/audit2021), there were more antisemitic incidents in 2021 than in any year in the past forty years. Antisemitic incidents, including assaults, vandalism, and harassment, reached an all-time high of 2,717 in the United States—an average of more than seven incidents per day and a 34 percent increase year over year.

There has been a rise in hatred of all kinds in the United States, around the country and online. Violence directed at religious and marginalized racial groups has surged around the world.

Hate is often intensified during times of instability. Uncertainty and desperation often lead people to seek someone or something to blame for the hardship they are facing. When scapegoating is encouraged and modeled by political leaders, hate can spread and lead to bias-based violence.

Donald Trump spread hostility and hateful messages through social media and frequently justified violence in the political discourse, catalyzing extremism on both ends of the political spectrum. In 2021, most Jews in the United States had personally observed antisemitism. The author warns that we are one demagogue away from a hate-induced disaster.

Society is becoming more vulnerable to hate as it becomes more pervasive. Racism and antisemitic rhetoric have become more common, contributing to the erosion of democratic norms. The author asks readers to consider the real possibility of illiberalism, fascism, and violence in the United States.

ADL’s model demonstrates that the gradual spread of hateful ideas can lead to increasing and devastating acts of violence. Education and advocacy can stop the most violent expressions of hate. The author wrote *It Could Happen*

Here to mobilize readers to eliminate intolerance and prevent widespread violence and disintegration of democracy and civilized society.

Discussion Questions

1. Has bias and hate impacted you or your immediate family? Has hate or violence impacted your family in past generations? How has the presence or absence of hate shaped how you think about safety in the United States?
2. How have you witnessed hate intensifying during the COVID-19 pandemic? Did you see an increase in violent incidents or biased narratives in your community, online, or in the news? Did you witness any resistance to this increase in hate?
3. Have you witnessed or experienced antisemitism, hate, or violence online or in person? If yes, how did you respond?
4. What is a demagogue? Who do you consider to be a demagogue influencing the spread of hate today? What does it mean to be one demagogue away from disaster?
5. What is ADL's mission and why was it founded? What do you hope to learn from this book?

Activities

1. Visit ADL's website: www.adl.org. Choose a resource from the Research & Tools section and explore it. How can this resource support you in learning about preventing the spread of bias and hate?
2. Talk with a family member or a member of your community about their experience with hate. Have they directly experienced hate or violence? How have they seen hateful narratives and actions change over the course of their life?

PART I: THE PYRAMID OF HATE

CHAPTER 1: HATE GONE MAINSTREAM

Chapter Summary

Jewish communities across Europe experienced recent acts of mass violence at a supermarket, a school, a Jewish Museum, and a synagogue. In 2018, a white supremacist murdered worshippers at the Tree of Life synagogue in Pittsburgh, the deadliest antisemitic attack in American history.

The author reflected on his visit to the Hypercacher market in Paris, the site of another attack on Jews. He spoke to the principal and students at a private Jewish school and learned that Jews were fleeing local public schools because of harassment and intimidation. Young students planned to leave France after high school because the country had become inhospitable to Jews. The author noted that the same type of extreme violence is also happening in the United States.

Extremist attacks in the United States have taken place at a congregation in San Diego, California, a Walmart in El Paso, Texas, a kosher market in Jersey City, New Jersey, and a home in Monsey, New York. Deadly attacks by white supremacists have also taken place across the globe. Acts of bullying, desecration of houses of worship and public places, and online hate is on the rise. Open cases for FBI domestic terrorism investigations have surged from

about 800 cases in 2015 to approximately 2,000 open cases in 2021. These numbers do not represent local and state investigations.

Fueled by anti-immigrant and anti-Muslim bias, white supremacist groups are organizing in the open. Political leaders have tolerated and encouraged hateful ideology. Public antisemitic and white supremacist events continue to increase. Hate groups around the world learn about violent methods of attack from one another. Neo-Nazi groups have circulated messages and tactics from al-Qaeda and other Islamic extremist groups.

Hateful speech, ideology, conspiracy theories, and extremist movements are easier to access today than ever before. Hate has been normalized on social media and by political leaders, and toxic messages can quickly make their way into the mainstream, spreading on online platforms and in the news.

Hate is often embedded in ironic humor, online culture, and the news. Taken without the complexity of history, bigotry is normalized and mainstreamed. The author refers to this spread of hate as the Disneyfication of extremism, which often targets people who are already angry or alienated.

Many of the people who participated in the attack on the Capitol Building on January 6, 2021 were not members of hate groups. Exposure to hateful ideas and narratives has the potential to draw people to radical behavior. As hate becomes more mainstream, resistance to hate also grows. Actions from the Pittsburgh community following the shooting at the Tree of Life synagogue demonstrate how an entire community can push back against hate.

The author calls on readers to address and challenge hate whenever we encounter it. Hate weakens our democratic institutions and compromises the safety of all people. Hateful rhetoric is harmful because it normalizes the use and spread of radical ideas. Harmful behavior, no matter how small, is not innocuous. We must push back on hateful speech and ideas that have the potential to radicalize more people.

Discussion Questions

1. What did you learn about the attack on the Tree of Life synagogue in Pittsburgh? How did the local Pittsburgh community respond to this act of violence?
2. How do biased and hateful narratives—such as the false assertion that immigrants are responsible for the spread of COVID-19—make their way into the mainstream? What actions can stop this kind of hate from spreading?
3. What did the author learn about the experience of students at a Jewish school in France? Why is he concerned that what happened in France could happen here in the United States?
4. What is the Disneyfication of hate? Who is often targeted by this kind of hate?
5. Were you surprised to learn that most of the people who participated in the attack on the Capitol Building were not members of hate groups? Why or why not? What influences led people to this radical behavior?

Activities

1. How can you respond to the Disneyfication of hate? How have you seen or experienced hate disguised by humor and irony? How can disguising hate as humor contribute to its spread?
2. Explore ADL's interactive hate crime map at www.adl.org/adl-hate-crime-map. What hate crimes have been reported in your city, state, or region? How could this resource be used to help to improve the reporting and prevention of hate crimes across the country?

CHAPTER 2: FROM MICROAGGRESSIONS TO GENOCIDE

Chapter Summary

Meyers Leonard, an NBA basketball player, used a derogatory term for Jews during a livestream of himself playing a video game in 2021. Leonard issued a public apology, claiming he did not know the word was offensive. Leonard's representatives contacted ADL to help him learn more about hate and the impact of his actions. ADL and Leonard met to discuss how he could counter hate in online games, where 75% of American adults have experienced harassment, and half of those adults were targeted based on their identity.

The author calls on readers to express outrage when witnessing hate, no matter the size. The fight against hate must extend beyond hate crimes and organized extremist groups and include resisting smaller transgressions.

NFL football player Julian Edelman posted an open letter to Meyers Leonard explaining why use of the derogatory word had destructive impact. His letter included his view that, "Casual ignorance is harder to combat and has greater reach, especially when you command great influence."

Casual yet harmful behavior and smaller, less obvious acts of hate speech often go unnoticed. Hate can degrade public discourse and embed prejudices in everyday reality. If ignorance and hateful beliefs are normalized, harmful speech and violence are more likely to spread. Hateful ideas are reinforced with acts of violence that have the potential to spread.

ADL utilizes a concept called the Pyramid of Hate to articulate the relationship between seemingly small acts of bias and larger acts of bias-motivated violence. At the bottom level of the pyramid are biased attitudes and stereotyping. We are all socialized to harbor biases and stereotypes. We harbor implicit biases that impact our judgments and actions towards other people, and we seek out confirmation bias from like-minded people who confirm our beliefs.

The second level of the pyramid includes acts of bias such as remarks, jokes, slurs, microaggressions, and bullying. The third level of the pyramid includes systemic discrimination, which represents the harmful ways that discrimination is embedded in laws and institutions. The fourth level of the pyramid is bias-motivated violence, which includes varying levels of acts of violence including murder and mass violence. And at the top of the pyramid, the most catastrophic acts of hate are categorized as genocide, defined by ADL as "the act or intent to deliberately and systematically annihilate an entire people."

Hateful acts do not occur in a vacuum, and they have the potential to influence societal norms and culture. Bias at every level reflects a system of oppression that negatively impacts individuals, communities, institutions, and society. When pervasive hateful beliefs and actions spread, they can increase and become normalized over time, creating the conditions for extreme acts of violence.

Hate is a complex system of oppression, and the different levels of the Pyramid of Hate can influence and reinforce one another. For example, harmful rhetoric can quickly lead to acts of violence. In 2020, following President Trump's frequent use of the term "Chinese virus" to refer to COVID-19, negative biases towards members of the Asian American and Pacific Islander community flared, and there was a surge of hate crimes and harmful rhetoric. A broader climate of hostility has contributed to a spike in mass violence. Harmful rhetoric on any side of the political spectrum has the potential to be destructive.

In 2020, ADL logged over 5,000 incidents of white supremacist propaganda, up from fewer than 500 in 2017. This rise in propaganda is further exacerbated by political leaders who spread and legitimize hateful ideas. The spread of

hateful ideas and ideologies has the potential to create an environment that leads to increased acts of violence.

Taking action when encountering bias and hate situated in the lower levels of the pyramid is critical and can help prevent spikes at the upper levels. Learning about our own biases, interrupting biased language, and taking action in our communities can help stop the spread of hate.

Discussion Questions

1. How did Meyers Leonard's use of a derogatory slur cause harm? What is the potential impact of this type of action from a public figure during a livestreamed event?
2. What is the Pyramid of Hate? How can you learn more about your own biased attitudes and implicit biases? How can self-reflection prevent you from developing harmful prejudices?
3. Why is it important to understand that bias and hate do not take place in a vacuum? How do more common acts of bias, found at the lower levels of the pyramid, have the potential to create the conditions for larger, more violent actions?
4. How did President Trump's frequent use of the term 'Chinese virus' to refer to COVID-19 contribute to an increase in violence against the AAPI community?
5. Have you ever interrupted biased language? Why or why not? How can you prepare yourself to interrupt biased language when you encounter it?

Activities

1. Take action against AAPI hate. Research organizations in your community that are working to combat hate directed towards the AAPI community. How can you contribute your time and energy to these groups?
2. Read Julian Edelman's open letter to Meyers Leonard on page 58. Write a short public response to a harmful comment or action that you witnessed from a public figure.

CHAPTER 3: THE TOP OF THE PYRAMID

Chapter Summary

The author's wife, Marjan, fled Iran in 1985 at the age of fourteen after an Islamic fundamentalist government came into power. Ayatollah Khomeini told a group of Iranian Jews that the Jewish population would not be targeted, yet many prominent members of the Jewish community were executed. The majority of Jews left Iran. The government imposed strict religious laws and repressive policies and called for the destruction of Israel while preventing Jewish citizens from leaving Iran. Marjan and her sister left in secrecy, and their parents followed several years later.

Genocides become possible when hate embeds itself into the social context. Mass murder is unthinkable until one day it takes place. During World War II, Muslims and Serbs were on opposite sides of occupying forces, and the Nazi-aligned government in Croatia killed hundreds of thousands of Serbs. Decades later, grievances between Serbs, Croats, and Serbs had not been extinguished in Yugoslavia, and the economy fell into crisis. Serbian leader Slobodan Milošević stoked tribal sentiments among Serbs and praised Serbia as the defender of Christian Europe against Islam, causing nationalist ideology to flourish. Over the course of the next several years, wars erupted in Croatia, Slovenia, Bosnia, and Herzegovina. Bosnian Serb forces called for ethnic cleaning, killing and destroying villages of Muslim populations. One hundred thousand people were killed, and four-fifths of those killed were Muslim.

Adna Karamelic-Oates at the Center for Bosnian Studies explained that the departure from peaceful coexistence between ethnic groups in Bosnia was shocking, and citizens were unprepared to fight back against hate and violence. An erosion of civil discourse contributed to swift polarization and the dehumanization of Muslims. Serbian politicians and the media dehumanized Muslims while glorying Serb identity, while Serbian nationalists spread hateful messages about Muslims. In rural places, it became difficult to distinguish between reality and propaganda in the media.

The Pyramid of Hate overlaps with other theories about genocide. “The Ten Stages of Genocide” is one model that warns of the potential for greater harm with a rise of hate speech and hateful actions. Recent genocides have taken place around the world in Rwanda, Cambodia, and Syria.

Right-wing extremists have referenced the Serbian genocide and harmful regimes and policies as a model to replicate. Dehumanization has led to genocide in other places, and the U.S. and its residents must pay attention to similar patterns. While genocide may feel unthinkable here, hate has the destructive potential to spiral out of control, and we must intervene to stop it.

Discussion Questions

1. Why did Marjan and her family leave Iran? What do you think Marjan’s experience was like as a fourteen-year-old leaving her country on her own?
2. How did the rise of Serbian nationalism lead to genocide of Muslims in Bosnia? How did media and politicians contribute to the spread of propaganda?
3. Why were citizens stunned by the call for ethnic cleansing from Serb forces in Bosnia? What could have prepared them to fight back against hate and violence?
4. How have right-wing extremists sought to replicate what happened in Serbia? How could modeling hateful policies lead to acts of violence?
5. In his memoir *The Bosnia List*, Kenan Trebinjevic describes a process of polarization and dehumanization that unfolded over several years in the Bosnian town of Brcko. What did he experience, and how did his relationships with trusted neighbors, friends, and teachers shift?

Activities

1. Learn more about two genocides that have taken place during the twentieth and twenty-first centuries (consider the Holocaust, Bosnia, Cambodia, Rwanda, and Armenia). Research key dates and facts about each series of events. What patterns between these genocides do you notice?
2. Read about the rise of white supremacist propaganda in the United States in ADL’s 2021 report: www.adl.org/resources/reports/us-white-supremacist-propaganda-2021. Have you witnessed any of the symbols or messaging in the report within your own community? What actions can you take to resist the rise of propaganda in your region?

CHAPTER 4: THE MAKING OF AN EXTREMIST

Chapter Summary

In 1990 an extremist gunman shot at the West End Synagogue in Nashville, Tennessee. The FBI identified the shooter as Leonard William Armstrong, grand dragon of the Tennessee White Knights of the KKK. In the car with him was

17-year-old Damien Patton, a skinhead from Los Angeles. Patton had been identified as a young leader in the white supremacist movement. The Klan did not know that Patton was Jewish.

Psychologists believe that people are led to violent extremism out of a desire to feel significant and to create a sense of meaning and purpose. When individuals do not have positive relationships with social institutions, they are more vulnerable to destructive influences. Research also suggests that extremists have experienced higher rates of childhood trauma. There are five types of people who tend to be drawn to right-wing extremism. These include ideologues who believe that different groups are a threat; people looking for solidarity, protection, and friendship; people looking for a rush that comes from proximity to violence; people who are angry and inclined to violence because of trauma experiences; and people who grew up in extremist settings and were socialized to participate.

Damien Patton grew up as a non-practicing Jew. He had trouble in school and at home and was socially isolated. He built friendships with members of violent street gangs in his community and became homeless and alienated. Feeling distanced from Latino gang members and seeking protection, he joined a white supremacist gang. Damien began to attend gatherings and listen to white supremacist music and he received positive attention and stability, further indoctrinating him into the ideology of the gang. During a visit with his mother with a fellow gang member, his mother asked him how he could be a Nazi when he was a Jew, outing him to his friend. Damien denied it, asserting his commitment to white nationalism.

Damien began to recruit new skinheads, targeting and offering protection to vulnerable young people. In Tennessee, Damien was introduced to others as a budding white supremacist leader. His popularity grew as his proximity to power and money increased. Jonathan David Brown introduced him to Leonard William Armstrong, and Damien drove the car to the West End Synagogue where Armstrong shot up the building. Following the shooting, Damien fled and joined the navy. In 1991, about to deploy for a tour of duty, he was identified in Virginia by law enforcement. He testified against Armstrong and Brown, who both received prison sentences.

Damien separated from the movement, and renounced his hateful beliefs. He received a military transfer to California, where he distanced himself from white supremacy. After his discharge, Damien became a successful entrepreneur and founded a profitable software company named Banjo. In 2020, an investigative report detailed Damien's involvement in the white supremacist movement, which was picked up by the media. Damien resigned as Banjo's CEO, publicly apologized for his actions, and reached out to ADL. The author spoke with Damien about the impacts of his past on his present life, helping him address his moral responsibility. Damien later developed a relationship with Rabbi Ronald Roth from the West End Synagogue.

While it may be tempting to cancel people, we should reserve this censure for people who refuse to change or acknowledge alternate points of view. We should recognize and work with people who engage in genuine reflection and express a sincere desire to change.

In 2020, a coalition of 150 groups launched a campaign called #DropTheADL, claiming that ADL blacklisted organizations that criticized Israel and accused them of antisemitism. The author spoke with several signatories and learned that they hadn't scrutinized the campaign before joining. In 2018, two men in a Philadelphia Starbucks were wrongly arrested, and the author was contacted to conduct anti-bias training for all Starbucks employees. The media criticized the company for working with ADL and they were dropped from the training.

The author experienced the impact of cancel culture again in 2016 after accepting an invitation to speak at J Street U. ADL anticipated controversy and published the author's remarks and contacted board members to explain their decision. ADL received angry phone calls and op-eds, and protestors criticized the decision, but refused to meet

with the author. The author believes that individuals and groups should only be ostracized in extreme situations, and people and organizations with different points of view should conduct dialogue in good faith.

Most extremists and members of hate groups turn to hateful ideology to help them fill a void. Cultivating belonging, meaning, and emotional and intellectual satisfaction can heal family and social fractures. We must collectively act to support people who are vulnerable to hateful beliefs.

Discussion Questions

1. What are the five types of people that are vulnerable to extremism? What factors make a person more vulnerable to extremism? To what extent do you share any similarities with any of these vulnerable groups?
2. Why did Damien Patton join a white supremacist group? How did his involvement impact his relationships? How was he involved in a shooting at a synagogue?
3. Why do extremist groups target young people? How can joining an extremist group fulfill their unmet needs?
4. How have you witnessed or experienced cancel culture? What can you do to resist cancel culture?
5. What were some of the ways that the author directly experienced cancel culture? What was his response to criticism? How can people and organizations with different points of view conduct dialogue in good faith?

Activities

1. Read about President Obama's stance on cancel culture in *The New York Times*: www.nytimes.com/2019/10/31/us/politics/obama-woke-cancel-culture.html. Do you agree with his belief that cancel culture is not activism? Why or why not?
2. Imagine that a friend has expressed interest in joining an extremist group. How can you dialogue with this person about their interest and needs? What can you do to support them and discourage them from engaging with a harmful group?
3. Learn about the #DropTheADL campaign: www.droptheadl.org/the-adl-is-not-an-ally. What did you learn about this campaign? What are some of the differences between the author's position and the goals of the campaign?

CHAPTER 5: HATE BOOSTERS

Chapter Summary

During the early months of the COVID-19 pandemic, intruders interrupted online funerals, university classes, government meetings, and prayer services with hateful speech and extremist messaging. Online harassment is situated in level 2 of the Pyramid of Hate, and social media is a super-spreader of extremism. Social media companies have failed to make significant interventions to address the presence of hate on their platforms. In 2016, 90% of "lone actors" who committed acts of mass violence were radicalized online.

In 2020, ADL analyzed tens of thousands of Facebook posts collected over nine months. About one in 150 posts contained hateful messages directed at Black people and one in 300 expressed hatred towards Jews. Hate is more prevalent on niche social media platforms that have little to no moderation. Disinformation and conspiracy theories spread easily and quickly on these platforms. Conspiracy theories contribute to radicalizing people, erode trust in democracy, and create divisions between groups. This has the potential to create an opening for authoritarianism.

Interventions like ADL's corporate accountability campaign, Stop Hate for Profit, have led to meaningful action. Following the launch of the campaign, Facebook began to take more action to remove racist and hateful content from the platform. Other platforms announced actions to curb hate speech. Following the January 6 insurrection, ADL and other partners released a statement asking Facebook, Twitter, and YouTube to ban Trump permanently from their services. Twitter announced a permanent ban, Facebook suspended him indefinitely, and YouTube enforced a ban. Other platforms took down thousands of accounts and Apple, Google, and Amazon blocked Trump's social media service.

The industry's response to bias and hate continues to be insufficient. Despite promises made by platforms in 2020, levels of online hate in 2021 were essentially unchanged. Racist, antisemitic, and Holocaust-denial content continues to spread. Social media companies have huge user bases and generate billions of dollars in profits. They have the engineering and financial resources to take action to stop the spread of hate and take meaningful safety measures.

The author believes there are three primary reasons why companies are not taking meaningful action. First, social media platforms resist centralized control over individuals. When confronted with calls to restrict hateful content, companies assert their belief in the freedom of expression. While not legally obligated to remove hate speech, keeping content on their platforms denies any sense of moral obligation. Algorithms and search restrictions could be implemented to make hateful content difficult to find.

Second, there is no economic punishment for hosting hate speech. Traditional media outlets can be sued by people injured by hate speech, which limits their ability to cover extreme hate speech and conspiracy theories. Social media platforms, however, are shielded by Section 230 of the Communications Decency Act. Under this provision, social media companies can host user content and moderate it without risk of being sued. Without an economic incentive, social media companies did not build safeguards or sufficient customer service into their products.

Thirdly, social media services make money from advertising and algorithms are designed to increase user engagement. Users reading right-wing content are more likely to be exposed to increasingly violent content by algorithms. Interventions aimed at reducing hate speech could reduce engagement and revenues.

Social media executives claim that reducing hate is hard to do at scale and that larger interventions are inconvenient to users. The author asserts that without intervention, dangerous messaging could lead to increased violence and even genocide. In Myanmar, military forces and mobs forced hundreds of thousands of Muslims from their homes and killed thousands. According to the UN, Facebook hosted pages associated with the military that incited attacks for months before taking action. Social media platforms must do more to prevent inciting future violence.

Discussion Questions

1. How do platforms like Facebook and YouTube steer users towards violent and hateful content?
2. What responsibility do you think social media companies have to stop the spread of hate speech? Do you think they have a moral responsibility to take action? Why or why not?
3. How can advertisers leverage their collective power to intervene and call for change on social media platforms? What can you do as an individual?
4. How are social media companies protected by Section 230 of the Communications Decency Act? What would be the financial impact of removing hate speech and extremist content from social media platforms?
5. How can online hatred in social media posts, memes, or videos polarize people? If this kind of content is used to target people in the U.S., what are some of the potential impacts?

Activities

1. Watch Sacha Baron Cohen's remarks at ADL's Never Is Now 2019 conference: www.adl.org/news/article/sacha-baron-cohens-keynote-address-at-adls-2019-never-is-now-summit-on-anti-semitism. What are some examples in his speech of how social media has spread hate?
2. Review ADL's 2021 Online Antisemitism Report Card: www.adl.org/resources/reports/2021-online-antisemitism-report-card. Were you surprised by the prevalence of antisemitism on these platforms? Why or why not? What actions does ADL recommend for social media platforms to prevent the spread of antisemitism?

CHAPTER 6: AMERICAN BERSERK

Chapter Summary

Francis McIntosh was arrested in 1835 after being falsely accused of preventing two law enforcement officers from doing their jobs. McIntosh resisted and killed one of the officers. McIntosh was brought to jail and a vicious mob publicly lynched him. Abraham Lincoln later gave a speech describing McIntosh's death and other instances of mob violence as a threat to U.S. democracy. Mob violence could leave the country vulnerable to authoritarian power and rule.

The American berserk, the idea that violence lurks beneath the surface and can be set off at any time, is on the rise. It has the potential to lead to civil unrest, mass violence, and even genocide. We must consider these scenarios and mobilize to stop any threat of violence. Jewish history suggests that a state of unrest and worst-case scenarios are possible.

Fringe groups on both sides of the political spectrum pose serious threats. The author asserts that inflammatory rhetoric against the Jewish state can imperil all Jewish people. While the Israeli government is not exempt from criticism, tensions and outrage can escalate to violence. Conspiratorial claims about any country or community can prompt hate and violence against an already vulnerable group.

Genocide Watch tracks movement towards genocide around the world with a ten-stage process. The organization has found evidence of six of the ten stages of genocide in the United States. A future crisis could drive the country to extreme scenarios.

Experts have flagged some dangers within the United States, including voter suppression laws and the possibility that state legislatures may overturn local election results and enforce minority rule. As the traditional white Christian majority becomes the new minority, racial violence and hate has the potential to spread.

Countries become more prone to civil war when their political systems combine elements of democracy and autocracy. This creates the potential for decentralized violence and white supremacist militias to target ethnic minorities. Some potential solutions include demanding that the government take more responsibility and citizen mobilization to counter hate. While the American berserk has become more visible, we can resist it and prevent it from destroying U.S. democracy.

Discussion Questions

1. What did you learn about Francis McIntosh? Were you taught in school about America's history of lynch mobs?

2. What is the American berserk? How has it increased in recent years? What are some scenarios that could take place?
3. What did you learn about Genocide Watch's findings on the United States? How could a large crisis drive the United States toward an extreme scenario?
4. What are some of the outcomes resulting from the white Christian majority becoming the new minority? How could this change in society create an environment for hate to spread?
5. Do you agree that Americans pose the greatest threat to U.S. democracy? Why or why not?

Activities

1. Read Abraham Lincoln's speech, "The Perpetuation of Our Political Institutions: Address Before the Young Men's Lyceum of Springfield, Illinois": www.ntanet.net/Lyceum.html. What are some of the key points about political institutions that Lincoln makes in this speech?
2. Read more about the Ten Stages of Genocide framework utilized by Genocide Watch: www.genocidewatch.com/tenstages. Consider also watching the explanatory videos about each stage. What evidence of these stages have you seen in the United States?

PART II: DISMANTLING THE PYRAMID

CHAPTER 7: FIGHTING HATE IN EVERYDAY LIFE

Chapter Summary

Fox News host, Tucker Carlson has spread the "great replacement" conspiracy theory that immigrants are replacing white people's jobs and opportunities to his 3.4 million nightly viewers. This fringe extremist belief has moved from the margins into the mainstream. The author demanded that Fox News take Carlson off the air for spreading white supremacist narratives, but the network refused.

ADL utilizes a framework called "Speak Up, Share Facts, Show Strength" to help people respond to hate. "Speak Up" encourages people to be courageous and say something even when it is uncomfortable. "Share Facts" refers to the importance of using evidence and data to back up your response. "Show Strength" asks people to boldly defend themselves and others in need of support and protection.

Speaking up is a meaningful way to interrupt bias at school, on social media, in the community, and at home. It is important to use judgment and not jeopardize your personal safety. If you encounter hateful speech, try one of four strategies: ask a question to draw attention to hateful remarks, explain the impact of hateful language, challenge accuracy, and resist hateful ideas by identifying historical context.

When you encounter bias, bullying, or harassment, consider a series of four questions to help you decide whether to intervene. Is immediate action warranted, and would intervention cause pain or embarrassment? Are you putting yourself or the targeted person in danger? Should you ask for help to deescalate the situation? Does the targeted person need help to feel physically and emotionally safe? If you intervene, first ask the aggressor to stop their behavior. Ask authority figures to intervene and communicate anti-hate policies, document incidents of hate in public places, and complete an ADL incident report online. Call out hate on social media, take screenshots, and report hateful content.

If you encounter hate in the media, write a letter to the editor or contact the ombudsman or readers' advocate.

Anger has the potential to intensify bias and hate and it is important to respond to hate in a calm manner that decreases tension. Sharing facts can help make the situation less emotional. ADL grounds their positions in empirical research, backed by reports and research. If your goal is to convince people to question their assumptions or disavow a prejudiced idea, staying calm and measured is the best approach. We all have a responsibility to educate ourselves about identity and existing prejudices. Reducing our own levels of ignorance can help us identify and effectively respond to hate.

Acting as an ally sends a clear message that targeting people based on an aspect of their identity—such as race, religion, sexual orientation, or beliefs—is never acceptable. Consider areas of your life where you could be a stronger ally. There are many actions you can take to advocate for others in person and online.

ADL defines implicit biases as “unconscious attitudes, stereotypes and unintentional actions (positive or negative) toward members of a group merely because of their membership in that group.” Implicit biases have the potential to lead to unintentional harm. We must become more conscious of our implicit biases to minimize or challenge them. Self-analysis and examining these biases can help make the world safer and more welcoming.

In 2018 a neo-Nazi group was granted permission to hold a public rally in Newnan, Georgia. Community members mobilized to take a public stand against hate in their town. Hundreds of counter-protesters showed up to oppose the neo-Nazis. Thousands of residents contributed to a message of peace and inclusion.

Discussion Questions

1. What is ADL's framework “Speak Up, Share Facts, Show Strength”? How can you use this framework in your life?
2. What does it mean to act as an ally to groups that are vulnerable to bias, hate, and violence? How can you commit to being a stronger ally?
3. What is the difference between explicit and implicit biases? Can you think of a time that you became aware of your own implicit biases? How can you engage in education and reflection to confront your own implicit biases?
4. How did the community of Newnan, Georgia demonstrate their opposition to a neo-Nazi rally in their town? What tactics did they use and what actions were successful?
5. How would you respond if you learned a white supremacist group was planning a public event in your town? Are there organizations or individuals in your community that would be prepared to take action?

Activities

1. Answer the questions about being an ally on page 198. Pair up with a friend or colleague and compare your answers. How can you support each other in becoming better allies?
2. Answer the questions about implicit biases on page 201. What actions can you take to minimize or neutralize your implicit biases? How can you engage in this type of self-reflection on a regular basis?

CHAPTER 8: MOBILIZING GOVERNMENT AGAINST HATE

Chapter Summary

In 2017 the Unite the Right rally in Charlottesville, Virginia emboldened white nationalists in unprecedented ways. President Trump validated the gathering, stating that there were “very fine people on both sides.” The rally also galvanized public opposition to far right extremism from officials and activists.

The power of government can be harnessed to help create a more equitable, inclusive, and civil society. Andy Berke, former mayor of Chattanooga, created the Mayor’s Council Against Hate to identify and prevent the spread of extremism in his community. The council created policy changes to address hate, served as a platform for drawing attention to hate, and provided resources for local educators dealing with outbreaks of hate. The council collaborated with ADL to develop research, reporting, and trainings.

Your local government can implement policies and initiatives such as anti-hate events, municipal hate crime laws, and awareness campaigns to make your community safer and more inclusive. State and federal leaders must also push back against extremism. ADL developed the PROTECT Plan, a seven-step strategy designed to help governments fight domestic extremism and organized hate. Steps include:

- (P)rioritize domestic terrorism prevention by coordinating between federal and local government and institutions
- (R)esource communities with sufficient, proportionate resources for responding to domestic threats and violent extremism
- (O)ppose extremists in government service and conduct background checks to properly evaluate individuals serving in law enforcement and the military
- (T)ake prevention measures including antibias and civics education in schools, counseling and behavioral health initiatives, and education and training on hate crime prevention
- (E)nd the complicity of social media by taking accountability measures, and fighting disinformation and misinformation
- (C)reate an independent clearinghouse for online extremism to centralize content and analysis of violent threats; and
- (T)arget foreign white supremacist terrorist groups to disrupt and dismantle extremist efforts.

Government leaders must take strong, unambiguous stands against bias and hate. After the attack on the World Trade Center in 2001, President George W. Bush publicly visited a mosque and warned against the danger of hate against Muslims. This did not prevent rising Islamophobia and anti-Muslim hate crimes, but it likely prevented a greater spread of violence and xenophobia. President Trump’s racist messaging, however, has encouraged extremists and shifted the nation’s discourse.

All elected officials bear responsibility for calling out bigotry and extremism of all kinds. Ideological identity can also contribute to the spread of hate. Extremism in the public discourse leads to polarization, which prevents compromise, dialogue, and productive engagement. We must change these conditions to build trust and mutual engagement.

National service is one way to bridge political divides. Programs like Teach For America and City Year are cost-effective solutions that can help repair civic divisions. Education, critical thinking, and democratic participation can also prevent extremism from taking hold.

Discussion Questions

1. What are some of the best practices for communities, schools, universities, and town councils to foster inclusion and lessen hate?
2. What is the PROTECT plan? Which step do you think is the most important priority at this moment in time?
3. Do elected officials have a responsibility to take a clear stand against hate and extremism? If yes, what accountability measures could be implemented to ensure that this happens? If no, why not?
4. How have you witnessed hate and bias in your community? What policies, programs, initiatives, and trainings exist to prevent the spread of bias and hate in your community? What else is needed in your area?
5. How can national service bridge political divides? Have you ever considered joining a national service program? Why or why not?

Activities

1. Choose one step from the PROTECT plan on page 214. Outline three actions that could support implementation of this step in your community.
2. Research three national service programs, such as City Year, Teach For America, AmeriCorps, or America Reads. Compare the missions and stated values of these programs. Do any of these programs take an explicit stand against discrimination and hate?

CHAPTER 9: RAISING HATE-FREE KIDS

Chapter Summary

In 2019, an eighth-grade boy shouted antisemitic slurs at twelve-year-old Rachel Bernstein on the school bus. Rachel's father, Gary, asked school administrators to conduct a thorough investigation but was told that the slurs were not a threat. Gary demanded that the school respond, but school officials minimized the incident. Gary contacted a county-level official, and the school conducted anti-hate presentations for the district. Rachel felt that the trainings and anti-hate efforts made a noticeable difference, helping to encourage other students to not be bystanders.

Surveys of high school principals and educators reveal high rates of hate speech, bias, and bullying. Intervention can lead to meaningful behavioral change and interrupt learned attitudes and assumptions. Strong humanitarian values should be instilled at home and at school. Educating kids about identity, prejudice, stereotypes, and disinformation can help stop the spread of bias and hate.

Family dinnertime conversations can build stronger family relationships and understanding. Children should be encouraged to explore critical questions, do their own research, and find opportunities to participate in local efforts to combat hate. Children should also be introduced to people from different identity groups and have opportunities to discuss differences. Discussing portrayals and representation of identity on TV, in movies, and in books can help children develop media literacy.

Children need support to process violent, hate-related incidents. Parents can effectively engage in difficult conversations by preparing, listening carefully, providing reassurance, and offering opportunities for children to get involved in their community. In 2018, only nine states required that students take a full year of civics classes. Education and knowledge of our political system can help children see themselves as equal participants in a democratic society and be more skeptical of disinformation and hate. The full history of the United States, including the present history

of institutionalized racism, must be taught in schools.

Educators should strive to create an anti-bias learning environment in the classroom and engage in self-reflection about how they foster spaces for different perspectives and challenge misconceptions and biases. Educators should also reflect on how the broader school environment fosters inclusion, responds to harassment and bullying, and meets the needs of a multicultural community and society.

Administrators and teachers should foster virtual and in-person classrooms that are safe, respectful, and inclusive. Educators can follow several strategies to create and maintain an anti-bias learning environment. They can develop classroom guidelines that create a sense of safety, invite students to express their emotions, generate discussion questions, share facts and key terms, encourage students to conduct their own research, expose students to readings that help them develop points of view, and identify opportunities for students to take action.

Parents and educators should model respect for others at home and in the classroom. Children can be taught to become thoughtful, empowered citizens who stand up when they see injustice happening.

Discussion Questions

1. What did Rachel Bernstein experience on the school bus and how did her father intervene? What actions do you think the school should have taken?
2. What are some of the factors that have contributed to a rise in bias, bullying, and hateful rhetoric in schools? What are some strategies to mitigate this increase?
3. What are some of the reasons that parents may not talk to their children about bias and hate? How can parents prepare for and effectively discuss hate and violence with their children?
4. What actions can administrators and teachers take to create safe and inclusive virtual classrooms? What can compromise this safety?
5. Did conversations in the classroom prepare you to be an active bystander? Did you have conversations about identity and bias at home? How did your experiences as a young person impact how you feel about standing up to hate today?

Activities

1. Make a list of 10 resources that parents in your community can utilize in conversations with their children about bias, identity, diversity, and social justice. Consider including books that are available at your local library, TV shows, and cultural centers and events in your community.
2. In a small group, practice having a family dinner conversation. Choose a topic from ADL's "Table Talk" webpage: www.adl.org/education/resources/tools-and-strategies/table-talk. How can you replicate this conversation at home or with a small group of people in your community?

CHAPTER 10: FAITH AGAINST HATE

Chapter Summary

In 2018, two Muslim-American groups raised over \$200,000 for victims of the white supremacist attack on the Tree of Life synagogue in Pittsburgh. It was one of many interfaith gestures following the attack. Interfaith rallies and vigils took place nationwide and Christian and Muslim leaders in Pittsburgh condemned violence and pledged solidarity.

Acts of allyship following hate-fueled violence can reaffirm norms of decency and humanity.

Participation in organized religion has plummeted in the United States, but religious leaders retain moral authority. Religious leaders should take a principled stand against hate and work to foster civility and peaceful dialogue. This will allow all faith communities to worship in safer environments.

ADL believes that religious groups can reduce interfaith tensions and serve as mutual sources of support and understanding. Participating in an interfaith discussion can promote personal growth, empathy, compassion, and solidarity.

Drawing on our own religious traditions can help to counter hate inside religious communities. As a teenager growing up in the slums of Turkey, Imam Abdullah Antepli was exposed to antisemitic texts and developed a hatred of Jews. His later exploration of Islam taught him about the values of love, compassion, forgiveness, and mercy. Antepli became aware that he'd been manipulated by hateful narratives and changed his path, educating himself and interacting with people of different backgrounds and identities. Antepli has since dedicated his career to fostering connections between Jews and Muslims.

Faith is often used to rationalize intolerance. Seeking to understand our biases can help us overcome them. Religious leaders must develop nuanced narratives, grounded in their faith, to promote justice and inclusion. Taking action for the good of society, or "praying with one's feet," can forge connections and transform communities.

The author traveled to Salt Lake City, Utah in 2019 to advocate for anti-hate legislation. He communicated about the harm resulting from an absence of state anti-hate laws and connected stories of faith to the call for justice. Soon after, the Church of Jesus Christ of Latter-Day Saints supported a state anti-hate law. The author's meetings with church leaders may have nudged them towards supporting this law that will protect members of the broader community from hate crimes.

In the wake of tragedy, many congregations awaken to the mission of combating hate across the world. Religious leaders have a responsibility to foster civil discourse, promote respect, and educate their communities about different faith traditions. The author calls on faith leaders to become prophetic leaders driven by courage and a vision of inclusivity.

Discussion Questions

1. What were some of the interfaith gestures of solidarity and allyship following the shooting at the Tree of Life synagogue in Pittsburgh? What is the importance of public, visible acts of allyship following acts of hate and violence?
2. What moral authority do religious leaders have? Have you witnessed any prominent religious leaders take a public stand against hate?
3. How did Imam Antepli overcome the hateful beliefs he was taught as a young person? How does he continue to combat hate today?
4. How have faith traditions historically contributed to intolerance? How can faith communities utilize education and interfaith relationships to help combat hate?
5. What does it mean to be a prophetic leader? Why does the author call on faith leaders to become prophetic leaders?

Activities

1. Find an interfaith group in your community or region. What is the mission of this group? Attend an upcoming dialogue event or reach out to the group to learn more about opportunities to get involved. What do you hope to learn from this group?
2. Explore Interfaith Youth Core's #Interfaith online learning resources: www.ifyc.org/interfaith-digital. How does IFYC utilize the power of the internet to promote understanding across lines of difference? Take the quiz about interfaith leadership and consider exploring the full course content.

CHAPTER 11: BUILDING BETTER BUSINESSES

Chapter Summary

The state of Georgia passed a law restricting the ability of its citizens to vote in 2021. Hundreds of other laws were proposed in an attempt to disenfranchise Black people, Latino people, and other groups who voted against President Trump in 2020. Supporting voting rights is a critical step in the fight against hate and bigotry. Civil rights groups, religious groups, students, and citizens have joined ADL in its efforts to protect voting rights, but businesses are reluctant to get involved in issues related to racism, discrimination, hate, and extremism.

In 2021, dozens of businesses signed a public statement taking a stand for equality and democracy and against restrictive voting laws. Hundreds of companies joined this effort. Regardless of party, we should reject restrictive voting laws and see them as a pathway to tyranny. Companies and their leaders must do more to demonstrate that there is no place for hate in the United States. Leaders must utilize their power and their moral and cultural capital to prevent hate.

During the 1970s and 1980s, the dominant ideology of American capitalism was that firms served the single purpose of making money for their owners. This ideology, union busting, and abuse of the environment led to a huge wealth disparity and significant environmental issues. Today, customers and employees reward businesses that actively address social issues. More than ever, companies are integrating ethical and sustainability practices into their operations.

Most businesses push for profits over benefits to people. In 2019 the Business Roundtable issued a statement that the purpose of a company was to recognize its stakeholders, including employees, customers, suppliers, and communities. CEOs have begun to consider their social and environmental impacts and pay more attention to the wider social context in which they operate.

The private sector is not exempt from taking a stand on hate, extremism, and racial justice. Polls have shown that Americans want CEOs to take moral stands related to racial equality. Many leaders agree that businesses should play a key role in addressing social problems. A new form of capitalism that includes running businesses in morally responsible ways offers hope for fighting hate.

Businesses can engage in public advocacy, join or start campaigns, and hold media platforms accountable for the spread of hate. Companies should consider pulling ads from public platforms that do not stop the spread of conspiracy theories. Smaller companies can promote inclusion by supporting local political candidates, creating or joining an anti-hate coalition, and creating an environment that welcomes all people. While some business leaders may be reluctant to take a public stance against hate because of their belief in the freedom of speech, they can articulate their values to actively support their communities.

Companies can create a culture that embraces inclusivity and equity by pursuing equitable hiring practices, utilizing inclusive marketing, ensuring equity throughout their supply chain, and investing in the communities where they operate. As government shrinks and public institutions recede, businesses must take on more social responsibility. Companies need to educate themselves, consult a wide range of stakeholders, and implement initiatives to stop the spread of hate.

In the spring of 2020, ADL became concerned about rising tensions surrounding the Covid-19 pandemic and a rise in bias and hate crimes directed at Asian American people. With support from ADL, business leader Li Lu launched the Asian American Foundation to serve the AAPI community “in their pursuit of belonging and prosperity that is free from discrimination, slander, and violence.” This type of allyship and solidarity can be modeled by other businesses and groups.

Discussion Questions

1. How are voting rights connected to the fight against hate? What can you do to support voting rights in your community?
2. How do you think the private sector should respond to the rise of hate in the United States? Do you believe that CEOs should take a moral stand on racial equity? Why or why not?
3. What responsibilities do businesses have to take an active stand against hate? What steps can they take to create more inclusive environments for their employees?
4. Have you witnessed companies taking more principled stands against hate and racism? If yes, how? Are there more meaningful actions businesses can take to stop the spread of hate?
5. What is the mission of the Asian American Foundation and why was it founded? How can this organization serve as a model to other businesses and groups?

Activities

1. Learn about the #StopHateForProfit campaign: www.stophateforprofit.org. Read the one-year analysis about the campaign. Was this campaign successful? Why or why not?
2. Learn more about the Asian American Foundation: www.taaf.org/our-mission. Explore TAAF’s timeline of important events and their focus areas. How does TAAF promote AAPI advocacy, power, and representation?

EPILOGUE

Summary

The book of Exodus includes a story about Moses encountering a burning bush. Moses hears a divine voice calling to him and responds, “Here I am.” God asks Moses to free his people from enslavement, and Moses, despite his doubts, agrees. The author encourages us to draw inspiration from Moses’s response and take a principled stand against hate.

Bias and hate can progress to sustained violence and brutality. While we may be tempted to ignore hate or fail to see ourselves as part of the solution, we must face the reality that widespread violence and genocide are possible. As hate crimes and acts of mass violence increase, the U.S. has been moving upwards in the Pyramid of Hate and unrest, polarization, and hate continue to spread across the globe. The author deems this moment in time a make-or-break moment.

When the author was asked to interview for the position of CEO at ADL, he had his own doubts. But he decided to answer the call, determined to help prevent future catastrophes. He calls on readers to also say, “Here I am” in the fight against hate. He encourages readers to recognize that freedoms are hard won and must be defended. We must stand up and prevent the unthinkable from happening.

Discussion Questions

1. What is the significance of Moses responding “Here I am” to a divine voice? How did the author respond when ADL asked him to interview for their CEO position? How did personal reflection help him make a decision?
2. Are there times when you have ignored or failed to recognize a call to action? How did you respond? How might you respond differently to future calls to action?
3. Why does the author call this moment in time a make-or-break moment? What sense of urgency does he express throughout this book?
4. What stories of courage told throughout this book have inspired you? Who inspires you in your own life?
5. What is your own story of courage? How can you cultivate a greater sense of courage to commit to preventing the unthinkable from happening?

Activities

1. Map your story of courage. What actions have you taken against hate? When did you stand up to protect others or yourself? Map future actions that you can take to protect others and prevent the spread of hate.
2. Prepare to say “Here I am” when others call on you for support. What are the skills and resources that you have that you can contribute to the fight against hate? What relationships do you have that can support you on this path?

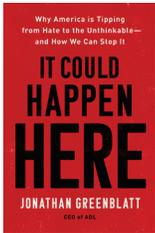
EXPANDED ACTIVITIES

1. Learn more about who is most impacted by hate in your local community. Consider ways that local businesses, political leaders, and community members can take action to stop the spread of hate. Write a letter to the editor of your local newspaper that makes the case for positive change in your community. For tips on how to write a successful letter to the editor, visit: www.adl.org/resources/tools-and-strategies/tools-for-advocating-to-the-media.
2. What organizations in your community, state, or country are working to end the spread of hate? Choose one group that you would like to learn more about. How can you support their work? Make a list of five actions you can take to amplify and get involved in their efforts.
3. Choose one group that is vulnerable to bias hate that you do not have a lot of knowledge about. Make a list of resources that you can commit to exploring to deepen your own understanding and education. Consider including documentaries, books, community groups, websites, and cultural events on your list.
4. Map your sphere of influence by making a list of the groups of people you interact with at school, at home, in your community, and online. How can you use the knowledge that you have gained from this book to prevent the spread of hate within your sphere of influence? Make a list of three key points that you would like to communicate to these groups of people.

5. Visit ADL's Take Action webpage: www.adl.org/take-action. Choose one action that you can take to join ADL in their fight against hate.
6. Review ADL's Echoes & Reflections unit on Contemporary Antisemitism: www.echoesandreflections.org/unit-11. What resources and activities would you like to explore to deepen your understanding of antisemitism and its impacts?

ABOUT THE AUTHOR

Jonathan Greenblatt is the CEO of ADL (the Anti-Defamation League), the world's leading anti-hate organization with a distinguished record of fighting antisemitism and advocating for just and fair treatment to all. Jonathan joined ADL in 2015 after serving in the White House as special assistant to President Obama and director of the Office of Social Innovation and Civic Participation. He joined the government after a distinguished career in business as a successful social entrepreneur and corporate executive: he cofounded Ethos Brands, the company that launched Ethos Water (acquired by Starbucks, 2005), founded All for Good (acquired by Points of Light, 2011), and served as a senior executive at realtor.com (acquired by News Corp, 2014).



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By Jonathan Greenblatt

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