

Definitions and Concepts to Prepare for Anti-Hate Teaching



Here's a useful [glossary of terms](#) found in #USvsHate lessons.

More thorough definitions are below.

Learn more with our [contributing organizations](#) via ongoing resources and trainings.

Definitions and Concepts	
HATE	ANTI-HATE
RACISM	XENOPHOBIA
HOMOPHOBIA	TRANSPHOBIA
ISLAMOPHOBIA	ANTISEMITISM
SEXISM	Talking Points on the Need for #USvsHate

WHAT DO WE MEAN BY “HATE”?

We define “hate” as any time people denigrate, disrespect or harm an individual or group as if their identity makes them an inferior or less valuable type of person.

“Hate” includes:

- Creating or spreading hateful speech or symbols that demean and hurt people.
- Repeating false ideas that some “types of people” are inferior or superior.
- Denying denigrated groups opportunity or well-being as if they are less valuable.
- Taking cruel actions that fuel more hate. (e.g., bullying, harassment)
- Accepting or allowing such harm to others.

“Hate” is about explicit cruelty to others, like when we use slurs, threaten, harass, promote violence, or bully in school. But it’s also about standing by passively while people and communities are hurt in schools or society.

Throughout history, powerful people have whipped up “hate” against “other people” to empower themselves. But hate against “them” always distracts from efforts to better support all of us.

“The antiquated belief that some groups of people are better than others distorts our politics, drains our economy, and erodes everything Americans have in common, from our schools to our air to our infrastructure.” Heather McGhee, [The Sum of Us](#), p 40

To prepare for a future society that works for everyone, we at #USvsHate want to refuse both “hate” as bigotry and slurs, and habits of treating people as inferior that hurt folks throughout our society every day.

#USvsHate starts by uniting school communities against hate, while inviting deeper exploration of countering dynamics of bias and harm that we might perpetuate unintentionally or without feeling explicitly hateful. Today, “hate” doesn’t just show up in moments when people shout cruel words or physically harm others. Hate also happens whenever we treat people as less valuable than ourselves, or accept situations where people are treated that way.

By publicly saying all people are equally valuable, we lay the foundation for embracing inclusion and justice for all.

That’s why we encourage students to *learn*: to explore one another’s lives and national issues, to build deep relationships of respect and understanding, and to reject bigotry, “bullying,” and cruelty towards “others.” We also encourage students to think and learn about how “hate” toward entire “groups” is symptomatic of deeper, broad *biases* -- old, often purposefully-circulated misinformation about human beings that we now repeat automatically or think of even without feeling “hateful.” Since powerful people have always attempted to divide “us” against “them” in a battle over resources, we also think about how “hate” today is part of societal *injustice*, or habits of treating people as “less than” in our society in order to deny “them” opportunities to thrive. “Hateful” ideas and feelings get whipped up to “justify” harm and inequality, and to distract us from social issues that actually hurt everyone. (For example, we can’t improve education, neighborhoods, or jobs for everyone if we are whipped up to fight one another instead.) That’s why we refuse “hate” in schools as an onramp to the longer-term work of embracing inclusion and justice for all.

#USvsHate is about standing up when people get hurt, whether that hurt is subtle or not. By refusing “hate,” we start the long work of treating people as equally valuable.

WHAT DO WE MEAN BY “ANTI-HATE”?

Anti-hate action means we commit explicitly to treating individuals and groups as equally worthy. In the words of Audre Lorde, we ask folks to “relate across our human differences as equals.” We seek both to “be kinder” to each other and to improve treatment of people often denigrated, so all people and communities can thrive instead.

#USvsHate starts by broadcasting anti-hate ideas in school communities and beyond. #USvsHate encourages all students and educators to demonstrate and *model* anti-hate actions through public messaging. We also know messaging on its own isn’t enough. Long-term and daily anti-hate efforts involve ongoing learning about diverse human experiences, and daily work making school and classroom environments supportive and inclusive for everyone!

Here are some core principles of anti-hate efforts.

#USvsHate Anti-Hate Principles

- We reject false ideas about “inferior” and “superior” people. Every person’s and each community’s identity is equally valuable and deserving of respect. We can be proud of whoever we are without putting anyone else down.
- We refuse misinformation about other people’s lives. Instead, we build relationships and aim to more accurately describe people’s life experiences as individuals and as members of communities. We value everyone’s contribution to our society. We clarify that diversity makes us strong.
- We call for inclusion and opportunity for all “types of people” across our society. We reject any situation or action that treats some “types of people” as inherently more valuable than others.
- We stand up against harmful treatment or opportunity denial. Through our anti-hate messages, we insist that all people should be respected, fairly treated, and supported. We ask others to act, in the words of one third grader, like “everyone belongs.”

You might check out the Learning for Justice [Social Justice Standards](#) on four foundational dimensions of “anti-bias” work in schools.

Some final notes to educators about our learning goals:

- #USvsHate enters education by explicitly refusing hate, bias, and injustice. Experts make clear that another key way to empower students and create schools where everyone belongs and thrives is to read and engage ongoing stories of communities’ efforts to improve society, and about human experiences of *joy*. Learn more about such proactive anti-bias work in the [Empowering Educators](#) Guidebook (click “Guidebook” link)!
- #USvsHate often turns our attention most obviously to students’ peer relations, and then to dynamics throughout our shared society. We also encourage you to turn attention to how *adults in schools*, too, sometimes treat some as “more valuable” than others. To take #USvsHate in that direction, read [Schooltalk](#) or [Everyday Antiracism](#) (or other books!) with colleagues or students.

Important notes:

- *Everyone is valued and included in #USvsHate. Remind students of the [#USvsHate Principles](#).*
- *In #USvsHate, we use several “phobia” words to describe hate forms targeting groups (xenophobia, homophobia, Islamophobia, transphobia) because these terms are commonly used to refer to forms of hate, bias and injustice. However, we acknowledge these words’ imperfect connotation with fear alone. While people definitely whip up hate of “others” through stoking fear, we also sometimes devalue “types of people” even when we aren’t explicitly feeling “afraid.” See our full definition of “hate” above, which involves any action treating any group as if they are “inferior.”*

RACISM

Racism involves false notions of group inferiority and superiority, and related structures of unequal opportunity, that are embedded in today’s society and our daily lives. Essentially, [we have had 600 years of programming](#) to see, judge, and treat people as members of separate, “ranked” “races” – a way of thinking used by powerful people to enable and justify centuries of unequal opportunity distribution. Today, [our antiracist challenge is to figure out how to refuse racist ideas and insist on necessary opportunities for all](#), so everyone can thrive!.

There’s a lot to learn about [the history of race and class dividing “us.”](#) For a refresher, read [this quick piece](#) for a brief history of race categories, and [this one](#) for a brief history of race-class inequality.

Genetically, there are no “racial” subgroups to the human species. Over the past 600 years (including the [400 years since the first enslaved Africans arrived in Virginia](#)), Europeans first imagined and created racial categories to organize unequal access to opportunity during waves of colonization, enslavement, immigration, and racial segregation. Powerful people, including lawmakers and scientists, spread hateful ideas that unequally worthy “races” existed to “justify” unequal opportunity—pitting humans against one another. (See the useful timeline in the [Empowering Educators](#) Guidebook; click “Guidebook” link.) We have all grown up with this dangerous logic, and the inequality it supports.

Particularly core to racist actions and systems over these centuries was the false idea of “White supremacy,” “the [false] belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society.” Humans are equally valuable! As Mica Pollock describes in her brief [“gallop through history”](#) in *Schooltalk*, the false idea that “white people” were a “superior” “type of person” who “deserved” more access to resources organized opportunity for centuries of American history, law, and science, as many European-descent people labeling themselves “whites” and others “non whites” treated themselves as deserving of disproportionate opportunity and social/economic power:

Europeans colonizing the New World circa 1500 and beyond enslaved Africans, and in some locations indigenous Americans, to work land. Simultaneously, they developed deep and

lasting ideologies to explain those being dominated economically and socially as inferior types of people deserving such treatment. Audrey Smedley calls this justificatory ideology a “racial worldview” that persists today. In essence, this worldview was the idea that racial subtypes of humans existed and that some [“white people”] deserved opportunity more than others.

This logic of “white supremacy” structured key aspects of our society for centuries. Pollock continues, “U.S. laws ...gradually named many other European immigrants, migrating largely at first from Western and Northern Europe, as ‘whites’—a type of person who could become a citizen, own property, and vote (if male, that is).” Slavery got organized around “white” laborers being “free,” for example, and The Naturalization Act of 1790 explicitly reserved U.S. citizenship and its benefits to “free white persons.” Various Southern and Eastern European immigrants at first experienced discrimination, but “got socially included over time in the homogenized category ‘white’ and its economic and employment benefits.” ([Many historians and social scientists have argued](#) that throughout U.S. history, higher-income “whites” have purposefully distracted lower-income “whites” from seeking better wages or other opportunities by getting them to focus on being “better” than “non-whites.” As [Heather McGhee](#) notes in her quote above, this is one major way that racism hurts white people too, since people are distracted away from collaborating to improve lives for everyone. Throughout history to now, for example, many “white” people have remained low-income and underpaid even as policies disproportionately gave immigration and citizenship rights, property rights, voting rights, funded schools, and jobs to “whites.”)

Anti-Black racism was particularly core to racism throughout U.S. history, with devastating economic consequences. Centuries of laws and policies denied freedom, paid jobs, property, housing, voting, employment, and schooling opportunities particularly to “Blacks” and gave opportunities particularly to “whites.” Policies of “white supremacy” also denied opportunity and respect to others deemed not “white.” Native Americans were displaced from lands and livelihoods; “lower class, often darker-skinned Mexican Americans” “were typically not offered .. rights in practice”; and “migration from Asia and citizenship chances for Asians in the United States were long restricted” altogether. And simultaneously, pseudoscience spread myths about “races” of people to justify existing inequalities, framing “white” people as more smart, beautiful and “morally pure,” “‘Black’ people as threatening, aggressive, and hypersexual,” and “‘Asians’ and ‘Mexicans’ respectively as inscrutable or lazy, to name just a few myths” ([Schooltalk](#)).

There were exceptions to all such patterns, and crucially, people of all “races” insisted on justice along the way. But a made-up “white/non-white” boundary and particularly, systemic anti-Blackness have plagued and distorted us all, [shaping centuries of opportunity distribution](#) and [keeping us from uniting in seeking necessary opportunities for everyone](#).

To be clear, races have never been genetically “real.” We are one human species sharing a gene pool without boundaries. But over centuries in the U.S.,

- Racial categories were created by human beings, even though they are genetically inaccurate.
- Laws made racial categories central to who got which opportunities, creating race-class inequalities still with us today.

- Science supported false ideas about racial “types of people” to justify such distributions of opportunity, bolstering harmful and false ideas about “races” that remain with us — including in schools. ([Schooltalk](#), 49)

Today in schools, [Everyday Antiracism](#) suggests, racism shows up not only as people yelling slurs but as “any act that, even unwittingly, tolerates, accepts, or reinforces racially unequal opportunities for children to learn and thrive; allows racial inequalities in opportunity as if they are normal and acceptable; or treats people of color as less worthy or less complex than ‘white’ people.” (xvii)

Today, our *antiracist* challenge is [to insist that people of all “races” get necessary opportunities](#). We can do this by understanding the opportunities for housing, education, savings, employment, and everyday inclusion that [remain unequal along race and class lines](#) and insufficient for most of us – and through investing together in more opportunity creation for all. [Antiracism isn’t a us-vs-them thing](#): antiracism actually seeks a country that works for everyone, no exceptions!

So today, *antiracism* can include all of us as we reject the false notions of group inferiority and superiority, and related structures of unequal and insufficient opportunity, that are embedded in today’s society and our daily lives. To be antiracist at this point in U.S. history, including in our schools, we can proactively:

- reject false notions of human difference
- acknowledge lived experiences shaped along racial lines
- learn from diverse forms of knowledge and experience
- challenge systems of racial and class inequality, pursuing a nation that works for all (see [Everyday Antiracism](#)).

[Antiracism seeks a society where all can thrive](#). #USvsHate lays the foundation by saying, loudly, that all “types of people” across our diverse society deserve respect and opportunity. We reject any situation or action that continues to treat some “types of people” as inherently more valuable than others.

Resources:

[The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together](#) (by Heather McGhee)

- This inspiring book helps us understand how the powerful have long *used* racism to keep Americans from uniting to forge a nation that works for everybody.

[No, It Isn’t Racist to Teach Antiracism](#) (Mica Pollock/Schooltalking)

- Highlight: A short *Education Week* piece to help educators getting pushback about antiracist work.

[Empowering Educators: A Guidebook on Race and Racism](#) (First Book). (Click the Guidebook link inside this resource.)

- Highlight: A useful introduction to anti-bias, antiracist pedagogy for educators at any level! Visually appealing, clear historical timelines, keyword definitions, and discussion of

antiracism in all aspects of classroom practice, along with resources and literature recommendations to support instruction.

Mica Pollock, [*Schooltalk: Rethinking What We Say About—and To—Students Every Day*](#)

- Highlight: Read this brief “must know” overview material on racism as embedded in our language, schools and society. Quick reads: [pp. 48-63 for the “Gallop Through History” on race categories](#), and [pp. 82-99 for a short history of U.S. race-class inequality](#). Discussion questions included, for people of all ages!

Mica Pollock, ed., [*Everyday Antiracism: Getting Real about Race in School*](#).

- Highlight: Short conversation-starter essays about refusing racism in schools. Explores racially unequal opportunity in schools as a microcosm of society. You can start with the [Introduction](#), and a [Complete List of Everyday Antiracist Strategies](#). Choose any chapter to read with your students!

[Race: The Power of an Illusion](#). (California Newsreel)

**New site!: <https://www.racepowerofanillusion.org/>

- Highlight: free film series that provides lots of accessible, foundational background on racial categories’ creation and [social/economic consequences](#). Links to lesson plans.

[Race: Are We So Different?](#) (American Anthropological Association)

- Highlight: The American Anthropological Association’s permanent exhibit and website, filled with crucial information on race’s creation and consequences for today. See [middle and high school teachers’ guides](#), and [these supplemental resources](#).

[Black Minds Matter](#), an accessible video series organized by Luke Wood.

- Highlight: Core concepts related to race, racism and anti-Blackness in schools particularly, explained by academics in conversational video form.

[#Charlottesville Curriculum](#) (American Federation of Teachers/Share My Lesson)

- Level: All grades
- Highlight: A collection of curated lessons and activities.

[Addressing Racism and Stereotyping](#) (American Federation of Teachers/Share My Lesson)

- Level: All grades
- Highlight: A collection of curated lessons and activities.

[Learning for Justice Hate at School report](#) (on racist incidents)

- Highlight: Discusses recent data on explicitly racist hate incidents spiking in schools.

XENOPHOBIA (anti-immigrant hate, bias, racism, injustice)

Xenophobia merges denigration of “foreigners” with practices and policies of denying opportunity to targeted immigrant groups. Powerful people have often whipped up anti-immigrant hate to turn Americans against one another. Here’s a definition of “xenophobia”: “Dislike of or prejudice against people from other countries,” and “fear and hatred of strangers or foreigners or of anything that is [framed as] strange or foreign.”

While we only sometimes feel xenophobic “fear and hatred” explicitly, hateful ideas and misinformation about immigrants have long been used to divide Americans and justify differential access to U.S. opportunities, historically and today. Powerful people have often stoked hate against “others” positioned as “taking jobs,” distracting workers from demanding better wages and conditions from their own employers. To navigate tough conversations about immigration and to see each other more clearly, students and adults need broader context around immigration today and historically. We then can ask: who has been given the privilege of documentation and refuge, and why?

In U.S. history, xenophobia and racism have often gone together. The Naturalization Act of 1790 explicitly reserved U.S. citizenship and its benefits to “free white persons,” and this restriction was not fully rescinded until 1952. Early arrivals took land from Native Americans already here. Europeans for generations immigrated freely without restriction, while non-Europeans deemed not “white” were often restricted or excluded altogether.

Even more specifically, *Northern and Western* Europeans often treated themselves in law and policy as *particularly* welcome “whites” who should be offered the opportunity to become a citizen. In the early 20th century, laws and policies explicitly limited the numbers of newer Southern and Eastern European immigrants who could seek U.S. opportunity and refuge. These Europeans still got to immigrate more than non-European immigrants, and they eventually were accepted fully into the legal and social category “white.” with its economic benefits (e.g., inclusion in segregated housing communities, employment, or schools). Since then, immigration rules have expanded and also constricted access by various communities, shaping the U.S. population and its opportunities. Many people today still are given no clear path to legal immigration status. (For some such context via one family story, see [Flipping Our Scripts about Undocumented Immigration](#).)

Crucially, migrants from around the world (in addition to those born here and those working for generations while enslaved) have always built our nation -- and they continue to. We can accurately value everyone’s contribution to our society without bringing anybody down. Today, in the U.S., we can strive to discuss immigration policy, migration’s causes, and employment thoughtfully, while treating all human beings as equally valuable.

Resources:

[Learning for Justice Hate at School report](#) (on xenophobic incidents)

- Highlight: discusses recent data on xenophobic hate incidents spiking in schools.

[An Educator’s Guide to the Immigration Debate](#) (Learning for Justice)

- Highlight: includes necessary historical background.

[Flipping Our Scripts about Undocumented Immigration](#) (Mica Pollock, #Schooltalking)

- Highlight: Helps explore the broader context around immigration today, via a brief personal journey through immigration and family history. Accessible to readers middle school and up.

[Six Resources Exploring Anti-Immigrant Prejudice](#) (AFT/Share My Lesson, Re-Imagining Migration).

- Highlight: This blog includes 6 accessible resources to address anti-immigrant bias, and shows how racism and xenophobia are often tied together.

Mae Ngai, [Impossible Subjects](#).

- Highlight: A full treatment of the history of xenophobia, immigration, and opportunity access in the United States. This detailed history is most easily read by adults.

[The Hidden Four P's and Immigration](#) (John Lee/Christine Sleeter)

- Highlight: Describes an activity exploring family immigration histories. Introduces important vocabulary words (push, pull, punish, and privilege) as important things to understand about immigration.

[Supporting Students from Immigrant Families](#) (Learning for Justice)

- Highlight: "Educators who work with immigrant communities want to know how to best support students and their families. We created this web package to supply the types of resources educators have told us they need."

HOMOPHOBIA and TRANSPHOBIA (anti-LGBTQ hate, bias, and injustice)

Policies and practices that deny opportunities and respect to people along the lines of sexual identity or gender identity/gender expression as if LGBTQ people are somehow "inferior" are key to homophobia and transphobia. In #USvsHate, we reject any such ideas about "inferior" and "superior" people.

Learning for Justice defines homophobia as "A fear or hostility toward lesbian, gay and/or bisexual people, often expressed as discrimination, harassment and violence." Powerful people have recently been whipping up hate against LGBTQ people to divide Americans against one another – and against transgender Americans particularly. We've seen many youth respond to #USvsHate by rejecting such hostility and speaking up for LGBTQ+ human rights. Such messages insist that all people be welcomed as themselves in schools and society. Exploring homophobia and transphobia indeed helps us consider key #USvsHate questions: how can we insist that all people be respected, fairly treated, and supported? How can we be proud of whoever we are without putting anyone else down?

Resources:

[Learning for Justice *Hate at School* report](#) (on anti-LGBTQ incidents)

- Highlight: discusses recent data on anti-LGBTQ hate incidents spiking in schools.

[Sex? Sexual Orientation? Gender Identity? Gender Expression?](#) (Learning for Justice)

- Highlight: Knowing the difference can make all the difference to students who do not conform to binary norms.

[Defining LGBTQ Words for Children](#) (HRC/Welcoming Schools)

- Highlight: A list designed to “serve as a starting place for educators to respond to questions about LGBTQ words.” Includes gender terminology.

[Family Diversity Definitions](#) (HRC/Welcoming Schools)

- Highlight: Great resource “intended to be a starting point for important conversations about family diversity with students. Many families have multiple identities and might include themselves in multiple family definitions.”

[Responding to Kids’ Questions on LGBTQ Topics](#) (HRC/Welcoming Schools)

- Highlight: Helps to practice responses to LGBTQ-related questions.

[What Do You Say to That’s So Gay? & Other Anti-LGBTQ Comments](#) (National Education Association and HRC/Welcoming Schools).

- Highlight: Short 2 page guide to responding to anti-LGBTQ comments.

[Best Practices for Serving LGBTQ Students](#) (Learning for Justice)

- Highlight: comprehensive guide to creating a LGBTQ-inclusive school.

We also appreciated this [article on sexuality and gender](#) from Learning for Justice.

TRANSPHOBIA specifically

“Transphobia” is defined as “irrational fear of, aversion to, or discrimination against transgender people,” or “people whose gender identity differs from the sex they were assigned at birth.” As the Human Rights Campaign’s [Welcoming Schools](#) puts it, people can experience homophobia based on their sexual orientation and they can experience transphobia/genderism around their gender identity and/or gender expression. Policies and practices that deny opportunities and respect to people along the lines of sexual identity or gender identity/gender expression as if LGBTQ people are somehow “inferior” are key to both homophobia and transphobia. (see Homophobia resources above.) In #USvsHate, we treat being able to define oneself as a basic human right.

Resources:

[Learning for Justice’s *Hate at School* report](#) (on anti-LGBTQ incidents)

- Highlight: discusses recent data on the increased harassment of students who identify as gender-fluid and transgender.

[Be Prepared for Questions and Put-Downs about Gender](#) (HRC/Welcoming Schools)

- Highlight: helps “practice how to respond to questions related to gender and how to interrupt gender based teasing and bullying.”

[Defining LGBTQ Words for Children](#) (HRC/Welcoming Schools)

- Highlight: Includes useful gender terminology, in a list designed to “serve as a starting place for educators to respond to questions about LGBTQ words.”

[Definitions](#) (Trans Student Education Resources)

See also <http://transstudent.org/gender/>, and <http://www.transjsticesyllabus.com>.

[Gender Snowperson](#) (Human Rights Campaign’s [Welcoming Schools](#))

- Highlight: a great resource to understand the differences between gender identity, sexual orientation and sex assigned at birth.

[Transphobia and Genderism](#) (GLSEN)

[Be Prepared for Questions and Put-Downs about Gender](#) (HRC/Welcoming Schools)

[Legal Guidance on Transgender Students’ Rights](#) (National Education Association).

- Highlight: This is a manual explaining student rights.

ISLAMOPHOBIA (anti-Muslim hate, bias, and injustice)

Islamophobia involves treating Muslims (and anyone perceived to be Muslim) falsely as a problematic or inferior “type of person” (some prefer the term “anti-Muslim racism” instead). Powerful people often stoke Islamophobia in the U.S. at key moments in global politics and national policy. Countering Islamophobia thus often requires refusing misinformation. Teaching for Change’s [Challenge Islamophobia Project](#) uses this overarching definition to encourage readers to keep learning about the broader context fueling anti-Muslim bias:

Islamophobia is a fear, hatred, and hostility toward Islam and Muslims that is perpetuated by government-sponsored policies coupled with dehumanizing rhetoric and degrading representations of Muslims and Islam that result in bias, discrimination, violence, and the marginalization and exclusion of Muslims from social, political, and civic life.

In efforts to counter Islamophobia, take care not to teach a reductive take on “Islam.” [In this piece in Rethinking Schools](#), Muslim educator and Teaching for Change curriculum developer Alison Kysia

asks educators to move beyond what she calls “the ‘Five Pillars of Islam’ teaching approach,” which “represents Islam as a religion that can be [falsely] summed up in a memorizable list of beliefs and rituals.” Such an approach actually caricatures complex Muslim youth and adults, who “are complicated people who have rich and varied relationships with their religious identity” just like everyone else. Refusing Islamophobia requires insisting on deeper human stories and more accurate histories – an orientation core to #USvsHate.

Furthermore, remember that non-Muslim Arab Americans and Sikhs are also often targets of “Islamophobia.”

Resources:

[Learning for Justice Hate at School report](#) (on anti-Muslim incidents)

- Highlight: discusses recent data on the Islamophobic hate incidents spiking in schools.

[American Islamophobia: Understanding the Roots and Rise of Fear](#), by Khaled A. Beydoun.

- Highlight: an overview of how anti-Muslim policies stoke irrational anti-Muslim bias and hatred.

[Evelyn Alsultany, “Stealth Muslim.”](#)

- Highlight: first-person narrative that offers a useful, personalized overview.

[Introduction to Mustafa Bayoumi’s “How Does It Feel to Be a Problem”.](#)

- Highlight: specifically addresses Muslim youth. See also:
<https://threadreaderapp.com/thread/1106632510451134464.html>

Thea Abu El-Haj, “Interrogate Arab Invisibility and Hyper-Visibility,” in [Everyday Antiracism: Getting Real About Race in School](#) (edited by Mica Pollock)

- Highlight: Short piece on the need for more informed, complex understandings of Arab and Arab-American experiences (note: not all Arabs are Muslim).

ANTISEMITISM

“Antisemitism” is defined as “hostility toward or discrimination against Jews as a religious, ethnic, or racial group.” As a group purposefully scapegoated by powerful people in many societies, Jews have experienced anti-Semitism worldwide for millennia.

The Holocaust was an effort literally to exterminate European Jews, whipped up by hateful politicians, media, and public communications and spread by everyday people. The Holocaust demonstrated a key #USvsHate issue affecting multiple communities: misinformation and whipping up “hate” leads to violence, as leaders and then everyday people spread hateful misinformation about “types of people” to keep power and then advocate or condone violence against those hated.

Since the Holocaust, white supremacist references supporting Nazism and demonizing Jews as “others” remain violent contemporary examples of antisemitism.

Antisemitism in the U.S. now often denigrates Jews as Jews even while Jewish people also often experience U.S. life as “whites.” Like various Eastern and Southern Europeans eventually deemed “white” in the United States, Jews were offered opportunity as “white” people in the 20th century United States even as they also were denied opportunity at key moments in U.S. history. [This document written by many scholars](#) helps clarify what “antisemitism” is.

Resources:

[Learning for Justice Hate at School report](#) (on antisemitic incidents)

- Highlight: discusses recent data on the antisemitic hate incidents spiking in schools.

The [Museum of Tolerance](#) in Los Angeles attempts to tell the more recent history of antisemitism in Europe leading up to the Holocaust and World War II.

See the vast curriculum available from [Facing History and Ourselves](#), on the Holocaust as one anchor for exploring hate, bias, and responsibility in society overall.

SEXISM

“Sexism” is defined as “prejudice or discrimination based on sex, especially discrimination against women,” plus “behavior, conditions, or attitudes that foster stereotypes of social roles based on sex” and gender.

Many habits of devaluing people who identify as women, or expecting certain behaviors of people who identify as men, are embedded in our everyday lives and policies, including people’s jobs, relationships, and life trajectories. Our lessons just start the inquiry into this complicated reality, which, like racism, xenophobia, and other issues above, is tied up with economic opportunity. Addressing sexism also makes obvious the key point that all of the “hate forms” discussed in #USvsHate intersect in our actual lives, even as we also can explore each in depth.

Resources: our #USvsHate [lessons](#) on sexism themselves include lots of useful background. See “sexism” on our list of [Lessons on Countering Specific Forms of Hate, Bias, and Injustice](#).

Other hate forms

#USvsHate invites messaging and learning refusing treatment of any “type of person” as if their identity makes them inferior or less valuable. We really do mean “all” when we say that all people are equally valuable.

All of the “phobias” and “isms” above lead to dividing us so we can’t pursue a society that works for everyone. So, economic harm is another situation we encourage students to explore in #USvsHate – any moment when people are treated as “inferior” types of people and denied needed supports to thrive.

Students participating in #USvsHate have made public statements refusing discrimination against people labeled with disabilities (often called *ableism*), people living in poverty, people experiencing homelessness, people who speak languages other than English, people harmed by climate injustices, and more. By first refusing “hate,” students begin to explore and refuse deeper forms of bias and injustice shaping our world. Many point out that a society treating people as equally valuable would solve poverty and offer sufficient education opportunity to all.

Take #USvsHate where you need to take it.

#USvsHate Talking Points

These resources can help you make the case for why #USvsHate is so necessary. Especially in a nation that feels deeply divided, embracing inclusion and justice for all is part of the essential work of schools. Many state standards and district priorities also call for inclusion of all populations in curriculum and thoughtful discussion of our nation’s complex history and dilemmas. And many censorship efforts today totally distort the actual teaching and learning efforts of pro-diversity and pro-inclusion teachers, who are all about asking questions and encouraging student inquiry! #USvsHate lessons and messaging also fit typical state standards for grappling with multiple perspectives, listening, speaking, analysis, and public communication. And most obviously, educators are required under civil rights law to counter bigotry, “hate incidents” and harassment in schools.

[#LetUsLearn Talking Points: Naming the Type of Education That’s Good for Students, in Everyday Language](#) (Mica Pollock)

- Highlight: an effort to explain, in everyday language, why teaching about and for diversity is crucial.

[Responding to Hateful Speech in Schools](#) (2020) (Mica Pollock)

- Highlight: Quick talking points on responding to hateful language in school.

[#USvsHate blog posts](#) (ongoing)

- Highlight: various collections of young voices lifted in USvsHate!

[No, It Isn’t Racist to Teach Antiracism](#) (Mica Pollock)

- Highlight: Talking points on antiracism specifically as good for everyone.

[Hate at School Report 2018](#) (Learning for Justice)

- Highlight: “*Hate at School 2018* supplements news reports from 2018 with a survey conducted by Teaching Tolerance in December that asked educators to describe incidents involving hate symbols or the targeting of others on the basis of race, ethnicity, religion, immigration status, gender or sexual identity.” “The K-12 educators who responded . . . reported 3,265 such incidents in the fall of 2018 alone.”

[Hate at School reports](#) (Learning for Justice)

- Highlight: a series of monthly reports on hate incidents in U.S. schools.

[Increased Stress and Hostility in America’s High Schools](#) (UCLA Institute for Democracy, Education and Access)

- Highlight: A study of recent educator experiences with hate across the country. Provides evidence that examples of hate, harassment, and campus incivility have spiked in many schools nationwide. Additionally, 91.6% of teachers recently surveyed nationally agreed that “leaders should encourage and model civil exchange and greater understanding across lines of difference.”

[March 2019 School and Society report](#) (UCLA Institute for Democracy, Education and Access)

- Highlight: Study explores how America’s high schools are experiencing rising incivility and division, in addition to other challenges to student well-being. Calls for educators to “establish and communicate school climate standards emphasizing care, connectedness, and civility.”

[Overcoming Hate in Our Backyards.](#) (Rethinking Schools/#Schooltalking).

- Highlight: A localized example making the case that every community needs to unite locally against hate, bias, and injustice. Teachers have also used this article with students as a useful conversation starter to launch #USvsHate activities.

[Standing Up Against Hate.](#) (Learning for Justice/#Schooltalking)

- Highlight: This short piece makes the case that educators have always had the responsibility to stand up to hate and bias; it’s just more necessary now than ever. A useful conversation starter for #USvsHate educators and students.

[Legal Guidance on Students’ Rights: Discrimination and Harassment Based on Race, Religion, National Origin, and Immigration Status \(NEA\)](#)

- Highlight: From March 2018. Includes explanations of laws and model policies.

[Protecting Students from Harassment and Hate Crime: A Guide for Schools](#). (Office for Civil Rights, U.S. Department of Education, and National Association of Attorneys General)

- Highlight: Includes explanations of laws and model policies.

[Protecting Our Students' Civil Rights](#) (NEA)

- Highlight: Lots of links to legal guidance and sample policy language.

Safe Zones Model Policy and FAQ (National Education Association)

- [Sample School Board Resolution & Policy on "Safe Zone" Immigration Safety](#)
- [FAQS on "Safe Zone" School Board Resolution](#)
- [Sample "Safe Zones" resolution for Higher Ed Institutions](#)
- Highlight: sample "Safe Zone" policy language, in this case on protecting immigrant students.

See our [Tools for Productive Anti-Hate Dialogue](#) list and [#USvsHate Dialogue Strategies](#) to further prepare for facilitating conversations.