

Understanding the Psychology of Hate Groups Can Help Society Stop Their Growth

Linda M. Woolf and Michael R. Hulsizer

Linda M. Woolf is a professor of psychology at Webster University in St. Louis, Missouri. Her research interests include hate groups, terrorism, and peace psychology. Michael R. Hulsizer is an associate professor of psychology at Webster University. His research interests include hate groups, mass violence, and international human rights.

Hate does not exist in a vacuum. Rather, hate is learned, often from one's family, but also through the groups that one joins. Throughout the history of the United States the public has primarily associated hate groups with acts of hate and violence against individuals such as Matthew Shepard [a gay man murdered in Wyoming in 1998], and James Byrd [a black man killed in Texas in 1999]. However, hate groups have also been increasingly associated with a large number of domestic terrorist attacks ranging from church burnings to the bombing of the Federal Building in Oklahoma. Consequently, given the persistence of hate-related crime, violence, as well as terrorism, an exploration of the psychosocial functioning of hate groups is imperative.

There are several key aspects necessary for the successful creation of a hate group. It is important to recognize that hate itself is often more of a "means" than an "end" for these organizations and particularly their leaders. In other words, while hate may be the glue that binds and subsequently drives the organization, the motivations behind individual membership are typically grounded in psychological needs such as belong-

Linda M. Woolf and Michael R. Hulsizer, "Hate Groups for Dummies: How to Build a Successful Hate Group," *Humanity and Society*, vol. 28, no. 1, February 2004, pp. 41-62. Reproduced by permission.

How Can Hate Groups Be Stopped?

ingness, status, recognition, and power. As such, it is possible to create enmity where none previously existed simply by utilizing a variety of psychosocial mechanisms and pairing these with historically inaccurate perspectives of specific minority groups. Therefore, we must understand the variables that allow for the creation of a hate group before devising strategies to reduce the effectiveness of such organizations. . . .

How to Create a Hate Group

If we want to combat hate, it is imperative that we examine the psychological reasons that bring individuals to a hate group's doorstep, the mechanisms involved in getting them through the door, and the processes involved in organizing these individuals into a group committed to enmity. It is important to note that this discussion is not designed to be a "how to" book for the creation of a hate group. Rather, through an identification of the various factors designed to promote hate, we can work to counter such hate and endeavor to build communities that value diversity and the promotion of peaceful coexistence.

In a sense, the hate group leader becomes a coach making members feel needed, valued, and efficacious as well as building a high level of loyalty to both the leader and the group.

Leadership Dynamics

At the core of any hate group exists a leader or leadership group. Without such leaders, it might be argued that a hate group would cease to exist. In other words, if one removes the head of the snake, the body will naturally die. Unfortunately, while leaders are necessary for the coordinated expression of hate, the survival of a hate group may depend less on the specific, idiosyncratic leader than on the presence of simply someone in a leadership position who has learned basic group dynamics. . . .

The most effective hate group leaders will engage in the following behaviors. First, any leader of a hate group must work to build their credibility within the group and reinforce the confidence of their followers regarding their leadership abilities. Effective image management will increase the ability of the leader to influence group member's behaviors as their followers will view the leader as trustworthy and competent. Second, hate group leaders need to understand the needs and abilities of their group. With this knowledge, they can most effectively manipulate the needs and wants of the group as well as best utilize the abilities of the group. In a sense, the hate group leader becomes a coach making members feel needed, valued, and efficacious as well as building a high level of loyalty to both the leader and the group. Finally, a hate group leader should be adaptive. As situations and contexts change, the most effective leaders can shift gears to get the maximum effort towards organizational success out of individuals and members of the group. Each of these characteristics can be applied to White Aryan Resistance (WAR) leader Tom Metzger. Metzger's leadership has taken him from California's Grand Dragon of the Knights of the Ku Klux Klan to a House of Representatives' Democratic nomination and finally as the leader of WAR. Through WAR he hosts a cable TV show, publishes a newsletter, and maintains an Internet web site. His leadership efforts have resulted in such influence and loyalty that skinhead followers have killed minority group members based allegedly on his coaching...

Exceptional Recruits

Hate groups not only need leaders but they need recruits...

Methods of recruitment are often aimed at psychological needs. Thus, a lonely individual may be invited simply to a picnic drawing on their need for affiliation or a teen may be introduced to racist music or video games drawing on typical adolescent needs for entertainment and excitement. According

to [researcher K.M.] Blee, most of the women in her research began to identify with a racist agenda only upon developing a social connection to members of the group. Thus, the development of a racist ideology was a consequence and not a cause of membership in a hate group. [Researchers Jack] Levin and [Jack] McDewitt discuss the "power of a tune to persuade" as well as the excitatory lure of the hate group for adolescents. Resistance Records offers a variety of racist rock music compact disks as well the video game, "Ethnic Cleansing: The Game". The description for the video available on the web site states that: "The Race War has begun. . . Not one of their numbers shall be spared." The goal of the game is to kill as many "subhumans" as possible, including Jews, Latinos, and Blacks.

Us and Them

While personality factors may play a role in prejudice and more importantly provide reasons for joining a hate group, it is important to remember that other psychological factors play a major contributory role in the success of a hate group. In other words, while an individual may be predisposed to the draw of extreme prejudice due to personality or individual vulnerability, it is other social psychological mechanisms that lead an individual to not only join but also become a contributing member of a hate group...

Researchers have also found that we tend to divide the world into us and them—ingroups and outgroups. However, this distinction between us and them is far from trivial... It is advantageous for us to belong to groups that are held in high esteem so that we are seen in a positive light. Consequently, people try to sustain their positive social identity by assuring themselves that their ingroup is highly valued and distinct from other groups—a phenomenon referred to as the ingroup bias. For example, mythologies created by white supremacist organizations such as Aryan Identity or Christian

Patriots are designed to glorify those “chosen” as distinct from the “other” parasitic and degenerate “races”. The ingroup bias, coupled with the outgroup homogeneity effect, the tendency to view outgroup members as similar and one’s ingroup as diverse, add to the chasm that separates us and them. . . .

Individuals and/or groups may also go so far as to seek out information that confirms the superiority of their group over a specific outgroup—a phenomenon referred to as the confirmation bias. Blee discusses at length the ability of organized hate groups to teach individuals to filter their life experiences through the lens of racist principles. . . . Once these beliefs are formed, group members are extremely reluctant to modify them. This phenomenon, referred to as belief perseverance, can account for the tenacity with which hate groups hold on to their beliefs—regardless how illogical their beliefs. *The Protocols of the Elders of Zion*, a forged anti-Semitic document, continues to resurface and be used as evidence of a Jewish world dominance conspiracy thus “confirming” some of the base tenets of anti-Semitism.

Internal Causes of Hate

Another bias that we use when processing information is the fundamental attribution error—the tendency for individuals to attribute behavior to internal, dispositional causes, ignoring situational explanations. Thus, individuals are more likely to believe that African-Americans make up a disproportionate number of individuals in prison because they are inherently “bad”, “inferior”, or “evil” as opposed to examining situational causes such as poverty, institutionalized racism, etc. The tendency for individuals to make the fundamental attribution error, coupled with their desire to believe in a just world, leads people to blame the victim for whatever unfortunate event has befallen them. For example, there are those that argue that the Jews brought the Holocaust upon themselves and others

who attribute the 9/11 tragedy and the explosion of the space shuttle Columbia to God’s anger at the state of America for its tolerance of homosexuality. . . .

Pressure to Conform in Hate Groups

The nature of group dynamics within a hate group can further entrench individual hatred and greatly increase the likelihood of violence. For example, the organizational structure of a hate group, which can often be quasi-military, necessitates conformity to the group ideal. In addition, there are often very severe penalties for not conforming, ranging from ostracism and verbal aggression to physical violence. Thus, group members may initially feel pressure to engage in hatred and violence, knowing only too well the ramifications of not conforming. Later, after engaging in such acts, cognitive dissonance—the internal pressure to achieve consistency between our thoughts and actions—necessitates that members either internalize a rationale for their hatred of the outgroup or leave the hate group. The former option is much easier and thus much more likely to occur. . . .

Hate groups will often have new members engage in relatively innocuous activities such as simply setting up a literature table at a group event before moving on to greater levels of commitment. Such activities are met with acceptance, approval, and reward. Eventually, the adage of “in for a penny, in for a pound” applies as recruits are subjected to increasing levels of commitment, a push for conformity, and are driven to obey the leaders. In an attempt to avoid cognitive dissonance, recruits become increasingly committed to the hate group’s ideology and activities, increasingly identified solely as a group member, and increasingly loyal to those in positions of authority. Blee identifies three levels of commitment that develop over time to racist groups: contact with the group, identification as a racist, and finally commitment to a racist activism.

Hate Groups Strip People of Their Identities

Hate groups, not unlike other groups, tend to foster a sense of anonymity or deindividuation among members. Unfortunately, by stripping individuals of their identities through increased anonymity, deindividuation causes people to become less self-aware, feel less responsible for their actions, and be more likely to engage in violence if placed in a provocative situation. Consequently, tendencies towards hatred and violence are enhanced within hate groups that foster a sense of deindividuation.

As previously mentioned, hate groups often adopt a quasi-military structure that not only fosters deindividuation, but also compartmentalization of function and diffusion of responsibility among its members. Uniforms and clearly identifiable proscribed rules for behavior facilitate the processes of deindividuation, conformity, diffusion of responsibility, and ultimately violence if such behavior was dictated by those in positions of power. Whereas a local businessperson might never dream of killing someone as part of their daily life, they might easily engage in a lynching while wearing a robe and participating as a member of the group.

The majority of hate crimes are committed by pairs or groups as opposed to lone attackers due to the increased anonymity, groupthink, diffusion of responsibility, and group justification.

Groupthink Fosters Group Harmony

Another factor that can increase the degree of enmity among hate group members is group polarization. Research has demonstrated that group discussion tends to enhance the initial leanings of groups that are composed of like-minded individuals. The same can be said of prejudiced individuals, who adopt much more negative views regarding outgroup mem-

bers following group discussions. In addition, very cohesive groups tend to suppress realistic appraisals of the situation in order to maintain group harmony. The result is groupthink in which groups tend to agree with the leader and ignore possible alternative viewpoints. Thus, the potential exists within a very cohesive group for a leader to advocate a policy of extreme hate and even violence without being met by significant resistance from group members. In fact, group polarization may occur, resulting in even increasingly extreme viewpoints....

The majority of hate crimes are committed by pairs or groups as opposed to lone attackers due to the increased anonymity, groupthink, diffusion of responsibility, and group justification.... These attacks are often more "thrill" motivated than grounded in well entrenched antipathy and if perpetrators are caught early they may be deterred from further destructiveness. Such a distinction highlights the impact of social psychological influences on hate-directed behavior. Unfortunately, individuals enmeshed within a hate group are unlikely to be discouraged from further violent actions against target groups and are in fact likely to be rewarded for such efforts....

Hate Groups Scapegoat Enemies

One of the means by which we assess our status in society is comparing ourselves to others. However, in comparing ourselves to those around us we may find that we are not achieving the same degree of success as our chosen comparison group. Consequently we may experience relative deprivation. Given that relative deprivation tends to lead to frustration, hate group members may elect to vent this frustration via displaced aggression or scapegoating. For example, the number of southern African-Americans lynched in the late 19th and early 20th centuries varied as a function of the price of cotton. When cotton prices were good, lynchings were down,

whereas the opposite pattern held true when cotton prices were low. The researchers cited displaced aggression as the main culprit in this analysis. Groups that have a limited ability to defend themselves, such as women, children, and ethnic and religious minorities are often attractive targets. According to [researcher A.L.] Ferber, young white males are likely to join white supremacist groups because of the perceived futility of the American Dream. For example, Benjamin Smith, Matthew Williams, and James Tyler Williams all had ties to the white supremacist group, the World Church of the Creator. Smith went on a three-day shooting spree aimed at Blacks, Jews, and Asians and killing two, and the Williams brothers killed a gay couple and fire-bombed three synagogues in California....

Hate Groups Dehumanize Victims

To facilitate movement along a path of escalating enmity and potential violence, hate group leaders promote increasing levels of dehumanization. The process of dehumanization begins with increased promotion of stereotypes and negative images of the outgroup. This is often a necessary tool to reduce the cognitive dissonance that may occur when individuals behave negatively toward other human beings. Propaganda is a vital tool used by the ingroup elite to stigmatize and dehumanize the outgroup, as well as to present the outgroup as an imminent threat to the well-being or existence of the ingroup. The outgroup may be presented as being in partnership with the devil, as a seductive evil seeking to steal one's children, or as insects. For example, white supremacist web sites often contain images of Blacks, Jews, Hispanics, and others portrayed as demons, predatory animals, and vermin. These messages lead members down a path towards violence that includes increasing levels of devaluation and dehumanization of the "other." According to Blee such a culture of violence is normative for organized hate groups. Even the children in these groups are engulfed in a culture of hate propaganda ranging from

refrigerator-posted pictures of lynchings and comic book depictions of Jews and Blacks as vermin to evenings of fun topped off by cross burnings.

The process of dehumanization and the path of violence could not be taken without the underlying processes of moral disengagement and moral exclusion. Over time, ingroups begin to view the outgroup as excluded from the ingroup's normal moral boundaries and disengage morally. In other words, certain moral principles that may be applied to one's own group do not pertain to those outside of the group. For example, it is unfortunate but acceptable to kill an enemy during war when the soldier is identified as a member of the threatening outgroup. Historically in relation to hate, this has been carried to the extreme with genocide. For example, during the Holocaust, as Jews were forced into ghettos and sent to concentration and death camps in unknown locations, many non-Jews began to disengage morally from Jews. Jews began to be perceived as not only "other" but excluded from the normal moral realm. In fact, Nazi propaganda argued for such disengagement and exclusion on the grounds that Jewish blood represented a threat to the body and survival of Germany....

Communities Can Combat Hate Groups

Hate groups are unlikely to disappear from the landscape either in the United States or abroad in the near future. This does not mean, however, that individuals should simply ignore hate groups and hope that they go away. Historically, turning away from the face of hate has served as tacit approval for the existence of hate. Thus, it is imperative that intervention and prevention be discussed....

There are several steps that communities can take to combat enmity in the form of hate groups. First, as discussed previously, groups can be focused around either destructive or constructive agendas. Thus, groups aimed at the development

of positive values and goals can be designed to meet some of the same psychological needs for belonging, value, status, etc. as hate groups. Often such options are not available or are not promoted in a way that makes these groups attractive to those who otherwise may feel disenfranchised. These groups and efforts are particularly important for youth, young adults, and during times of social, political, or economic crisis.

Political Lobbying

Political lobbying in relation to hate groups also needs to be organized. This is imperative for three primary reasons. First, for the programs and community activities discussed above to happen, resources need to be committed for funding and staffing. Monies need to be especially allocated towards program recruitment. Unless individuals make it through the front door, they are unlikely to develop long-term associations and involvement with organizations designed with productive agendas. In other words, one needs to get that "foot in the door" with initial new members. Just as individuals can begin and move down a path of hate, violence, and destruction, research has demonstrated that individuals can just as easily move down a path of benevolence. Special effort needs to be directed towards connecting these organizations to and through the Internet. As noted previously, hate groups recruit on high school and university campuses as well as through the Internet, and thus, so should organizations designed towards more constructive values including those emphasizing diversity.

Greater Focus on Education

Greater focus on education is also imperative both in our schools and our communities. Ten percent of all hate crimes in the United States occur in schools and universities. Additionally, as noted previously, children who develop prejudicial attitudes and biases are more likely to become adults with

these same belief systems. Thus, schools and universities are natural environments for education about hate, tolerance, and diversity. Programs such as "A World of Difference" are a good place to begin for schools unfamiliar with diversity education. Additionally, as part of education, our youth need to be "inoculated" against potential recruitment. For example, researchers have successfully inoculated children against peer pressure to smoke and engage in drug use. Finally, it is important that not just positive self-esteem be developed in children and youth but self-esteem grounded in actual accomplishments and demonstrated abilities... When threatened, false self-esteem is a source of potential violence as often evidenced in gangs and other destructive groups.

Individuals who feel they have [been] left behind in the pursuit of the American Dream or feel otherwise disenfranchised are ripe recruits for hate-based organizations.

Pressure Government Officials

Furthermore, hate groups have operated in many areas around the United States with relative impunity as some governmental officials have turned a blind eye to hate group activities. Local elected officials and law enforcement officials are not exempt from holding belief systems grounded in hate. However, communities can put political pressure on these individuals to hold them to broader community values of tolerance and acceptance of diversity. As hate groups become identified as a source of shame as opposed to power and prestige, they fade from the community landscape. Finally, concern for hate group activity is often diminished as officials are unaware of the interrelationships between hate group organizations and their leaders. Unfortunately, this lack of awareness has led to instances in which law enforcement officials were caught unprepared for the risk and reality of violence. Thus, local and national need to be lobbied for increased tracking of hate group activity to assess risk for violence.

Additionally, we must address some of the underlying problems in society that lead many individuals to groups grounded in enmity. Issues such as poverty, unemployment, illiteracy, housing, etc. may all seem tangential to the issue of hate. However, individuals who feel they have [been] left behind in the pursuit of the American Dream or feel otherwise disenfranchised are ripe recruits for hate-based organizations. During the farm crisis of the late 1970s, many farmers and others in farm regions of the United States joined the Posse Comitatus and other hate groups as they felt no others were concerned or provided solutions to their life difficulties.

Finally, it is important to bear in mind that modern prejudice and racism is prevalent in everyday society and does not simply exist within the hate group. The cabbie that refuses to stop to pick up a young Latino, the police officer who pulls over a vehicle simply because the occupants are Black, or the employer who promotes the male applicant over the more qualified female applicant are all examples of the effects of modern day prejudice and discrimination in everyday life. If hate is to be truly tackled in the United States as well as around the globe, the issue of everyday prejudice and hate as well as organized enmity must be addressed.

Other books in the Current Controversies series

Alcoholism
Alternative Energy Sources
Cancer
Child Abuse
Conserving the Environment
The Elderly
Sexual Harassment
Suicide
Teenage Pregnancy and Parenting
Weapons of Mass Destruction



Hate Crimes

Paul Connors, Book Editor

GREENHAVEN PRESS

An imprint of Thomson Gale, a part of The Thomson Corporation

THOMSON
GALE

Christine Nasso, *Publisher*
 Elizabeth Des Chenes, *Managing Editor*

© 2007 Thomson Gale, a part of The Thomson Corporation.

Thomson and Star logo are trademarks and Gale and Greenhaven Press are registered trademarks used herein under license.

For more information, contact:
 Greenhaven Press
 27500 Drake Rd.
 Farmington Hills, MI 48331-3535
 Or you can visit our Internet site at <http://www.gale.com>

ALL RIGHTS RESERVED
 No part of this work covered by the copyright hereon may be reproduced or used in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, taping, Web distribution, or information storage retrieval systems—without the written permission of the publisher.

Articles in Greenhaven Press anthologies are often edited for length to meet page requirements. In addition, original titles of these works are changed to clearly present the main thesis and to explicitly indicate the author's opinion. Every effort is made to ensure that Greenhaven Press accurately reflects the original intent of the authors. Every effort has been made to trace the owners of copyrighted material.

Cover photograph reproduced by permission of Thomas Wirth/AFP/Getty Images.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Hate Crimes / Paul Connors, book editor.
 P. cm. -- (Current controversies)
 Includes bibliographical references and index.
 ISBN-13: 978-0-7377-2208-6 (lib. : alk. paper)
 ISBN-10: 0-7377-2208-8 (lib. : alk. paper)
 ISBN-13: 978-0-7377-2209-3 (pbk. : alk. paper)
 ISBN-10: 0-7377-2209-6 (pbk. : alk. paper)
 1. Hate crimes--Juvenile literature. I. Connors, Paul, 1960--
 HV6773.5.H38 2007
 364.15--dc22

2006022919

Printed in the United States of America
 10 9 8 7 6 5 4 3 2 1

Contents

Foreword	11
Introduction	13
Chapter 1: Are Hate Crimes a Serious Problem?	
Chapter Preface	19
Yes: Hate Crimes Are a Serious Problem	
Hate Crimes Are a Serious Problem in Europe and North America <i>Michael McClintock</i>	20
Hate crimes in Europe and North America are rising dramatically. Most of the violent attacks are directed against minorities, immigrants, and asylum seekers, causing millions of people to live in fear.	
Hate Crimes Against Lesbians, Gays, Bisexuals, and Transgendered People Are Escalating	
<i>National Coalition of Anti-Violence Programs</i>	31
The total number of reported crimes against lesbians, gays, bisexuals, and transgendered people, including assaults with weapons, harassment, and vandalism, is growing. A contributing factor to this increasing violence is the political success of the far-right and Christian-right forces.	
Hate Crimes Against Muslims Continue to Rise	37
<i>Council on American-Islamic Relations</i>	
Since the September 11, 2001, terrorist attacks, American Muslims have witnessed the continuous erosion of their civil rights and an increase in anti-Muslim hate crimes.	
Hate Crimes Against the Homeless Are Increasing	42
<i>Michael Stoops</i>	
Hate crimes against the homeless are increasing at an alarming rate. Worse, many acts of violence against the homeless are unreported and unpublicized, making it difficult to estimate the true extent of the problem.	

No: Hate Crimes Are Not a Serious Problem	
Homosexual Advocacy Groups Inflate the Number of Antigay Hate Crimes	47
<i>Leah Farish</i>	
Reports by homosexual advocacy groups consistently ex- aggerate the number of antigay hate crimes, giving fig- ures three to twenty times higher than the number of crimes reported by law enforcement agencies. By pro- moting these inflated numbers, homosexual advocacy groups may encourage homosexuals to feel hated and to live in fear.	
Reports of Hate Crimes Against Muslims Are Overblown	51
<i>David Skinner</i>	
The Council on American-Islamic Relations (CAIR) claims that hate crimes against Muslims have increased since September 11, 2001. However, the advocacy group's research is not credible, and many of its studies are flawed.	
Feminists Exaggerate the Extent of Violence Against Women	56
<i>Phyllis Schlafly</i>	
The Violence Against Women Act championed by radical feminists overstates the number of domestic violence in- cidents by blurring the line between actual domestic hate crimes and ordinary marital arguments.	
Chapter 2: Are Hate Crime Laws Necessary?	
Chapter Preface	65
Yes: Hate Crime Laws Are Necessary	
Hate Crimes Must Be Punished More Harshly than Other Crimes	66
<i>Frederick M. Lawrence</i>	
Hate crime laws are not only justified but are necessary. These laws are an important indicator that society con- demns racism, religious intolerance, and other forms of bigotry.	
Hate Crime Laws Are Needed to Protect Children	73
<i>Jan Ireland</i>	
Hate crime laws are needed to help prosecute parents who have murdered their children. The fact that the United States does not have such laws is a sign that soci- ety does not value those who need the most protection.	
Hate Crime Laws Protect the Disabled	77
<i>Brian T. McMahon, Steven L. West, Allen N. Lewis, Amy J. Armstrong, and Joseph P. Conway</i>	
Hate crime laws are extremely important for people with developmental disabilities because they are more vulner- able to physical and sexual assault than are other adults and have a long history of being the victims of discrimi- nation.	
No: Hate Crime Laws Are Not Necessary	
Hate Crime Laws May Hurt Minorities	83
<i>Phyllis B. Gerstenfeld</i>	
Hate crime laws may harm minority groups by giving politicians a false sense that they have done enough to combat prejudice and by inspiring resentment of minori- ties.	
Hate Crime Laws Are Unconstitutional	88
<i>Susan B. Gellman</i>	
State hate crime statutes punish defendants for having government-disapproved thoughts. Legal punishment of bigoted thoughts, even when accompanied by a crime, violates the First Amendment.	
Federal Hate Crime Laws Will Not Reduce Violence	94
<i>Jeff Miller</i>	
Federal legislation against hate crimes will not prevent brutal murders because a person who has decided to ig- nore homicide statutes will not be deterred by a hate crime law.	
Hate Crime Laws Create a Double Standard	97
<i>Jeff Jacoby</i>	
Hate crime laws are immoral because they impose harsher penalties for crimes against select groups while other groups are not offered this "special protection."	

Chapter 3: Should Hate Speech Be Restricted?

Chapter Preface

106

Yes: Hate Speech Should Be Restricted

The Majority of Americans Support Campus Hate Speech Codes

107

Jon B. Gould

Many colleges have hate speech codes to encourage a culture of tolerance. These codes are supported by numerous people in academia, the media, and mainstream America.

Schools Must Not Use American Indian Mascots, Logos, and Nicknames

116

Cornel D. Pewewardy

The use of stereotypical and racist images of Native American culture for school sports teams and athletic events damages Native American children's perception of themselves and distorts non-Indians' understanding of Native American culture.

Europe Must Ban Internet Hate Speech

125

Michel Barnier

To combat the growing number of violent attacks against minority groups in Europe, the Organization for Security and Cooperation in Europe must work to outlaw Web sites that promote intolerance and hate.

No: Hate Speech Should Not Be Restricted

Campus Hate Speech Codes Should Be Eliminated

131

Harvey Silverglate and Greg Lukianoff

Most campus hate speech codes are unconstitutional because they are used to violate the free speech rights of students and college faculty members. Colleges should drop these codes and instead encourage the free exchange of views.

The Use of American Indian Mascots and Team Names Should Not Be Banned

141

Kenneth L. Woodward

The mission of the National Collegiate Athletic Association (NCAA) to ban the use of Native American team names and mascots is misguided. In fact, the majority of Native Americans approve of the use of these names and mascots, showing that the NCAA does not represent their interests.

Restricting Internet Hate Speech Is Impossible

146

Geoffrey Nunberg

Software companies make millions of dollars selling Internet filters to parents, corporations, and schools to block hate speech. This technology does not work as promised, however.

European Efforts to Restrict Hate Speech Are Totalitarian

156

Sandy Starr

The European Union's plans to censor Internet content that bureaucrats disapprove of, including hate speech, violates the right to free speech and could lead to a totalitarian society.

Chapter 4: How Can Hate Groups Be Stopped?

Chapter Preface

163

Schools Can Prevent Hate Crimes

165

Debra C. Cobia and Jamie S. Carney

To stem the growing incidence of harassment, sexual taunts, and other hate crimes in schools, teachers and administrators must create and enforce school policies that promote tolerance and discipline perpetrators of hate crimes.

Communities Can Stop Hate Groups

182

Southern Poverty Law Center

Communities all across the nation are successfully standing up to hate groups and promoting tolerance and understanding. Friends, churches and other civil groups, the media, and the police can collaborate to end hate crimes.

Understanding the Psychology of Hate
Groups Can Help Society Stop Their Growth

192

Linda M. Woolf and Michael R. Hulsizer

To combat hate groups, communities must understand the psychological reasons people join them. Once these reasons are understood, communities can intervene and prevent hate groups from taking root.

The United States Should Support Great
Britain's Crackdown on Hate Groups

205

Nile Gardiner

British prime minister Tony Blair has instituted new anti-terror measures against the Islamic "preachers of hate." The United States should strongly support Great Britain and adopt some of these measures as well to better protect the nation from Muslim hate groups.

Organizations to Contact

211

Bibliography

217

Index

224