

The Helper

An Organizational Guide to Fighting Racism

Introduction by the Director

To all our partners in the fight against racism,

The Government Anti-Racism Coordinating Unit in the Ministry of Justice is the civil service agency leading the effort to eradicate racism and discrimination of all kinds. Along with bringing about systemic changes and developing the knowledge to combat racism, the unit handles hundreds of cases each year and deals with thousands of complainants who contact us about their racist experiences. The unit is the main address for reporting racism in public institutions in general and in the civil service in particular; racism directed at various communities in Israel, including Israelis of Ethiopian and North African descent, Arabs, the ultra-Orthodox, LGBTQs, Russian-speaking Israelis, asylum seekers etc.

Since the unit's establishment, we have been approached by many people who want to combat racism but do not know how to do it correctly, systematically or consistently. For that reason, we developed 'The Helper' as a guide to combat racism. 'The Helper' was created as a response to fill the need raised by our partners in the civil service and by public organizations. It provides professional support for laying the groundwork to combat institutional racism. First, there is a need for a clear, comprehensible answer to the question, "What is racism?" 'The Helper' deals with the question and clarifies the language and approach for eradicating institutional racism.

No one, or almost no one, wants to think they're racist; yet racism persists, real and tenacious. When confronted, the racist will be shocked and deny it, claiming, "Me, racist? Absolutely not! What an insult!" Well, even if racists don't exist, racist attitudes and modes of behavior certainly do. (Albert Memmi, Racism 1982).

One of the main challenges in combatting and eradicating institutional racism is coping with denial mechanisms. We are not looking for racists, but rather to help identify practices. Therefore, the basis for eradicating institutional racism is recognizing it.

All forms of racism erode the foundations of our existence as a civilized society, and as such we should strive to eliminate racism in culture, language, practices, thought and decision-making.

Racism takes different forms and they have to be studied, recognized and

understood before they can be changed. ‘The Helper’ provides the tools and information necessary to institute a systemic, organizational process for the successful eradication of racism.

I would like to thank Sigal Yaakobi, Esq., Acting Director General of the Ministry of Justice, for her cooperation and support of our activities to eradicate institutional racism.

Thanks also to Dr. Galia Boneh, Director of Training and Knowledge Development at the Anti-Racism Coordinating Government Unit, for making this guide professional and accessible. Thanks also to the entire staff of the Anti-Racism Coordinating Government Unit, which has actively participated in creating The Helper as a guide that can be used by any organization as the basis for activities for the eradication of racism.

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Introduction

Concern about racism is growing, and the need to study, train and take organizational action to prevent and eradicate racism is widely recognized. However, once the decision to act has been made, the question is, what next? Other questions arise, such as how to define racism, how to identify it and how to deal with its complexity.

Recognizing the need, we in the Anti-Racism Coordinating Government Unit (the Coordinating Unit)[1] at the Ministry of Justice have developed The Helper: An Organizational Guide to Fighting Racism. The guide is based on our professional experience in handling complaints, initiating institutional processes for change, developing and teaching training courses for antiracism officers in government ministries and auxiliary units[2], and providing them with guidance. It is also based on the literature and activities conducted to combat racism in Israel and around the world. The purpose of the guide is to make the Coordination Unit's information accessible to any body choosing to eradicate and prevent racism, such as state and public institutions, local and public authorities, social organizations, businesses, etc.

Organizationsinterested in tackling thisissue, usually start by appointing an officer and conduct a training for employees. Those responses were also included in the government decision that established the Coordinating Unit[1]. Experience has taught us that **an officer cannot act alone and training is not magic**. The task of preventing and eradicating institutional racism is complex, and to succeed, the entire organization, particularly its leadership, must be committed. In practice, that means taking action beyond appointing an officer and training employees. Training will help implement officer-coordinated actions, which will help support and reinforce what is learned during training.

The guide is based on a model developed by the Coordinating Unit for a comprehensive, in-depth process that will help organizations or individuals examine racism in context, to plan the right actions for change. The model

1 The Coordinating Unit was established by Government Decision 1958 on August 16, 2016, as part of adopting the recommendations of the inter-ministerial report on the eradication of anti-Ethiopian racism, headed by then-Justice Ministry Director General Emi Palmor.

2 in collaboration with the Training Division of the Ministry of Justice and the Training, Education and Welfare Division of the Civil Service Commission.

is called ‘The Helper’, anacronym of its five stages in Hebrew: Hakshava (listening), Hakara (recognition), Lekihat ahriut (taking responsibility), Peilut (action) and Reflexia (reflection). The model is explained in detail at the beginning of Chapter 1.



Chapter 2, Recognition, deals with denial, a mechanism that prevents the problem from being confronted. Recognition is key to success. Chapter 3, Taking Responsibility, provides tools for examining how discrimination, exclusion and racism exist in an organization. Chapter 4, Action, has guidelines for planning and implementing a variety of actions. Chapter 5, Reflection, addresses the importance of establishing a mechanism for monitoring, evaluation, continuous self-examination and dialogue. Chapter 6 is a Toolbox, with a proposal for structuring a syllabus, ideas for lesson plans, activities, relevant links, etc.

The guide offers theoretical information presented in simple terms and practical tools to help organizations and institutions carry out an internal examination and institute change, including the appointment of anti-racism officers, and conducting training. To implement the principles and options offered by the guide, goals and objectives must be defined within the organizational context with the help of partners and interested parties. Furthermore, test cases and relevant examples should be used in the selection of methods and the pedagogy should be adapted to the participants being trained.

It is important to remember that the process is inherently challenging and **there will inevitably be mistakes along the way**. The issue is charged and complex, and cannot seriously be dealt with without them. In an optimal process, challenges and mistakes will lead to insight, depth and improvement.

One last note: this guide deals with exclusion based on race which interfaces with otherissues, such as gender. For that reason, the grammatical

3 In Hebrew' the word "Helper" is an acronym of the five stages.

gender built into the Hebrew language was a particular problem. A great deal of thought was devoted to the problem and no solution was found, as using genderless writing in Hebrew is impossible, and there was no way to make the text user-friendly for both the female and male reader. Where possible, the text avoids gender markers. Where that was not possible, the text uses male pronouns, but is of course valid for both sexes. I sincerely hope that in the near future the Hebrew language will be able to adapt itself to our times, and a solution will be found that will allow fluent, non-gender specific reading.

The fight against racism is not just the struggle of those that suffer from it. **All of us have to struggle against it**. The aim of this guide is to deepen understanding, enable a more productive dialogue between different points of view, and enable people to work together to create a just, equal society that will be better for all.

On the Anti-Racism Coordinating Government Unit

The unit was established following protests by Israelis of Ethiopian descent in 2015. The report and its recommendations were adopted in two government decisions, 1958, dated August 16, 2016 and 2254, dated January 1, 2017. One of the recommendations adopted in Government Decision No. 1958 was the establishment of an AntiRacism Coordinating Government Unit, which would belong to the Ministry of Justice and coordinate government activities for the prevention of racism and discrimination in government ministries and the public service.

The Coordinating Unit operates on three levels: handling public complaints, systemic change, and knowledge development. The Coordinating Unit has five permanent staff members: unit director, deputy director, director of training and knowledge development, head of complaint-handling, head of coordination, a student and national service volunteer. The Unit is accompanied by an advisory public council headed by the Vice President of the Supreme Court, Emeritus Prof. Eliakim Rubinstein.

The Coordinating Unit works to prevent and eradicate institutional racism against all sectors of Israeli society, government ministries and public institutions, based on skin color, origin, nationality and religion, by changing organizational policies and practices, with the objective of promoting a strong, egalitarian society in the State of Israel.

Chapter 1 | Listening

Why learn about racism? The five stages of The Helper

"Things seen from there are not seen from here,"

~ says a popular Israeli song (written by Yaakov Rotblit wrote and performed by Yehudit Ravitz).

Imagine a person sitting in a restaurant and enjoying the food, the service, the air conditioning, the furniture and the interior design. The person looks outside and sees people standing in the blazing sun and looking at the restaurant. He wonders why they don't come in. He assumes they don't want to, because the sign on the door clearly says "open", and he and others are enjoying their meals. What he doesn't see is that the other side of the sign says "closed".[3]

How can he know why those people stand outside or what they see when they look at the open door, and what it means for them? If he can't stand with them and see what they do, all he can do is listen to them. If he rejects their claims, if he insists on saying the restaurant is open, and that if a restaurant with people dining inside is obviously not closed, if he preaches to them that they choose to see the door is closed, he won't be able to understand what they experience. But if he is interested, if he listens and at least believes that what they see is a closed restaurant, he can be part of the solution instead of being part of the problem.

Generally speaking, people who have not experienced racism find it hard to see.[4] But comments, jokes, looks, negative representations or lack of any representation at all, barriers and closed doors make up the life experiences of many people from excluded and disenfranchised groups, and are sometimes daily occurrences. However, people who have not experienced racism are often unaware that it exists and cannot comprehend its impact and consequences. Since not every person

3 The metaphor is from Camara Jones' Ted Talk, "Four Allegories of Racism."

4 The 1995 film "White Man's Burden" presents an alternative America with reversed roles, in which racism is directed against whites instead of African-Americans.. It emphasizes the mechanisms in American society that have become self-evident and are therefore transparent. Below is a link to an excerpt from the film.

can change their identity and appearance, the only way they can begin to recognize and understand the struggles of others is by **listening** to those who experience them. After listening comes **recognition** of the problem's existence, its consequences and injustice, and the role we all play in creating it. Recognition is an essential step not only for creating correct responses, but for the emotional dimension accompanying the rehabilitation process, especially of the victims. Recognition conveys to the victims that the discrimination or exclusion they felt was not a product of their imagination or an overreaction but a rather a real problem which we are committed to changing.

Listening and recognizing the problem can be accompanied by feelings of guilt. Sometimes guilt motivates change, but it can also do the opposite. When discomfort and fear of guilt are too strong, people prefer to avoid the subject. Discomfort and guilt create powerful and complex denial mechanisms whose primary purpose is to prevent discourse. In effect, the mechanisms preserve the status quo and do not allow for change (DiAngelo 2018[5]).

If all our lives we have been exposed only to our own group's perspective and have no knowledge of what things look like "from there," there is no reason for us to feel guilty. We are not to blame for the way we were brought up. But from the moment we hear, listen and see that people are excluded, discriminated against or disparaged because of the group they belong to, we have the **responsibility** to keep listening, examine ourselves and our surroundings, and be committed to changing the situation.

That responsibility must be translated into **action**. An action can be large or small, general or specific, proactive or in response to an event, quiet or public, words or deeds. To accomplish change, people need to act. Action in such a complex field must be accompanied by **reflection** and **listening** for accuracy and progress.



5 In this video she explains how denial mechanism works.

The principles of The Helper are the basis for any plan for change, including the construction of a training program. First, the problem has to be studied and people who experience discrimination have to be listened to. Defense mechanisms, justification and denial have to be put aside and the problem has to be acknowledged and responsibility taken. Then policies and organizational practices creating or enabling discrimination, exclusion or racism must be examined. Next, action must be focused on planning and implementing intervention for change, and on developing tools for self-examination, control and the continuation of dialogue.

Dealing with the issue of racism can be expected to cause discomfort, fear and tension. However, the problem **has to be discussed, because it will not disappear by itself**. Avoidance is a privilege for only those not in danger of being harmed by racism. In addition, the more the topic is discussed, the easier discourse will become. Therefore, it is better for us all, as a society, to have the courage to deal with the problem, as James Baldwin said, “Not everything that is faced can be changed. But nothing can be changed if it is not faced.”[6]

6 James Baldwin in I Am Not Your Negro (2016)

Explanation of terms

This chapter contains definitions of the terms that appear in this guide with the exception of the terms racism and race, to which a separate chapter is devoted. The definitions are based on sources which include Ministry of Health Report on Racism, Discrimination and Exclusion (2018), Gender Lexicon of Tel Aviv University (Snuf-Pilpol and Zeevi, HAT), dictionaries and Wikipedia.

Hegemony: According to Terry Eagelton "Hegemony means the ways in which the power obtains the consent of the governed to its rule" (1991, p. 120). Antonio Gramsci refers to the way in which a social group at the center of political, cultural, intellectual and economic control anchors its power over other social groups. The dominant, that is the hegemonic group, shapes society according to its own perspective and interests, with the result that the hegemonic situation is perceived as obvious, natural and desirable for society as a whole.

A hegemonic group or a marginalized group: The public discourse terms majority group and minority group emphasize the number of people in a group, rather than the group's degree of power in society, which is central to racism. There are cases where the group with power is numerically the minority, such as the whites in the apartheid regime in South Africa. Therefore, the terms hegemonic group and marginalized group express more accurately the degree of power and capital each group has, as well as the relations between the groups, within the state and society.

Capital: It is common to think of capital as material and economic resources, but there are other types of capital that affect a person's social standing. The French sociologist Pierre Bourdieu wrote about three types of capital: cultural, symbolic, and social. Cultural capital refers to the knowledge and understanding of "high" culture and the knowledge of codes of conduct. They are acquired through the process of socialization, and include knowledge, values, artistic taste, norms, emotional style, manner of speech and other symbols indicating status. Symbolic capital includes certificates, awards, reputation, prestige and social appreciation. Social capital includes social and family ties. (Bourdieu, 1986).

The different types of capital can be converted into others. For example, a person who speaks in the idiom of the hegemonic group, who has formed friendships with people from the group and acquired the correct education and received awards, could convert cultural, symbolic and social capital into economic capital through a high-paying job. Through his economic

capital he can acquire additional cultural, symbolic and social capital for himself and his children, and in turn they will create additional material capital. In contrast, a person without highly-valued cultural, symbolic and social capital will have difficulty gaining access to economic capital.[7] In that way classes and the gaps between them are preserved.

In addition, certain external characteristics, such as skin color, hair, facial features, clothing, name, etc., which indicate group membership, are a type of symbolic capital that can be converted into material capital. For example, a fair-skinned woman with straight hair is more likely to get a job as a TV newscaster than a black woman with curly hair, because the appearance of the first woman is perceived by society as professional and presentable. Often certain types of symbolic capital (light skin color, accent of the hegemonic group, etc.) are accepted as "ordinary" so their owners are not aware of their advantage, that has nothing to do with professional skills (see below, privilege). Thus, symbolic capital can be transparent or invisible to its owner. In contrast, that type of capital is not transparent to those who experience barriers, suspicion and closed doors because of their identity markers. For example, for people who have difficulty finding work despite their qualifications, or are not promoted despite high performance, or are blocked from entering places of entertainment, or are arrested or asked by police to identify themselves for no reason, do not see themselves represented (or as always negatively represented) in culture and the media, are punished more severely than others, experience lower expectations from teachers, etc., it is quite obvious that they do not have the symbolic capital society has defined as valuable.

Power: The Merriam Webster Dictionary defines power as **"the ability to act or produce an effect."** On the personal level, physical (including energy and charisma), emotional, mental, social (relationships) and economic strength, produce the ability to act (do things) or produce effects (influence others or make things happen). At a broader social level, social and state institutions have authority and large budgets, and therefore the power to act and produce effects.

Racism is commonly considered a problem of biases, personal attitudes or feelings, but in reality, it is primarily a problem of power: the ability to take action and open or close doors, allocate resources, legislate, punish, enforce, and shape social perceptions, that have a direct, significant effect on people's lives. The impact of powerless positions is marginal. A

7 Thus, often people will prefer the acquisition of symbolic capital over material capital, with the understanding that the symbolic capital can be converted to material capital in the future.

famous quote from Stokely Carmichael, an activist in the American civil rights movement in the 1960s, illustrates the point. He said, “If a white man wants to lynch me, that’s his problem. If he has the power to lynch me, that’s my problem.”

Privilege: Having advantages as a result of belonging to the hegemonic group and not as a result of effort, work or personal ability. Privilege is acquired through the above types of capital, and is mostly transparent, that is, it opens doors automatically. For example, a job applicant’s name, which indicates his affiliation with the hegemonic group, may give him an advantage over another candidate with a name that indicates affiliation with a marginalized group, even if their resumés are identical. The candidate, in this case, is unaware of his privelege, and did not make any effort to use it.

Micro-aggression: Expressions of humiliation, hostility, or short and quick abasement, such as jokes or routine comments that occur on a daily basis. The remarks can be expressed verbally or through behavior or body language and are communicated intentionally or unintentionally. They can include expressions of hostility,prejudice,degrading nicknames or negative attitudes towards aparticular group, and especially towards marginalized groups.

People who act micro-aggressively may even have good intentions. That is because they are mostlyunaware of the potential impact of their statement and mean no harm. But even unconscious, unintentional microaggressions can negatively affect the people they target.[8]

Discrimination: Distinguishing between different social groups, social categories or different individuals, conferring advantages or disadvantages on the group or individual without substantive justification.

It is important to emphasize that racism and discrimination are not the same, but in some instances they do describe the same thing. Not all discrimination has a racial basis. Under the Anti-Discrimination Act[9], discrimination **Discrimination** **Racism** can exist “because of race, religion or [membership in a] religious group, nationality, country of origin, gender, sexual orientation, opinion, party affiliation, age, personal status, parental status or wearing of uniforms and/or symbols of security or rescue-force personnel.”

8 This video by the Association for Civil Rights illustrates what micro-aggression is.

9 Prohibition of Discrimination in Products, Services and Entry into Places of Entertainment and Public Places, 5771-2000 (Prohibition of Discrimination Law).

In addition, discrimination is just one manifestation of racism. Racism can also be expressed in speech, violence, micro-aggressions, stereotypical representation etc. Racism and discrimination are terms that sometimes overlap and sometimes describe different things.

Affirmative action: One of the tools for correcting discrimination is to give members of marginalized groups an advantage when their skill set is similar to that of other candidates, in order to enable and encourage their integration into workplaces and institutes of high learning. Affirmative action is often criticized by members of the hegemonic group, who consider it unfair. It is sometimes portrayed as discounting or lowering the threshold of requirements for marginalized groups, which may label such groups as lacking the necessary qualifications. For that reason, candidates who are entitled to affirmative action may not want to accept it. Affirmative action is also criticized as not fundamentally changing biases in favor of certain populations in screening procedures, thus treating the symptom rather than the problem.

The rationale behind affirmative action is that qualified people are barred through discriminatory organizational practices, such as biased categorization methods, employer bias, lack of social, cultural and symbolic capital, etc. The barriers are usually invisible to people from the hegemonic group, with the result being that they often do not understand the need for affirmative action. The objective of affirmative action is to correct the damage and injustice created by existing barriers, thereby ensuring adequate representation[10] for all the different groups in society.

Social Exclusion: Behavior, practices, or policies that exclude certain groups and limit their ability to participate and influence the political, economic, social and cultural aspects of life. Exclusion does not have to be expressed by physically distancing a group. For example, when speaking to an audience in a language or dialect that is not understood by all present, or by not making forms or information accessible in certain languages, in practice those groups do not receive the services or information, resulting in their social exclusion. In addition, often even when people from marginalized groups do enter the organization, and are

10 According to the Appropriate Representation in the Civil Service (Appointments) Law 5719-1959, for employees in the civil service, in all ranks and professions, in every ministry and in every auxiliary unit, appropriate expression will be given, under the circumstances, to the representation of members of both sexes, people with disabilities, the Arab population, including the Druze and Circassians, to whoever is or one of whose parents was born in Ethiopia, to the ultra-Orthodox population and new immigrants .

even welcomed into it, once their group affiliation is negatively tagged they experience social exclusion. For example, many members of the Ethiopian community experienced social isolation and negative comments at the workplace, during the time of demonstrations by the Ethiopian community. Similarly, many Arab workers have negative experiences at the workplace during periods of war or terrorist attacks (Haj-Yahya 2020).

Stereotype: A commonly-held belief about the characteristics and traits of a particular social group, based on generalization and oversimplification. Stereotypes are almost always negative. Stereotypical representation relates to characteristics of a group conforming to the stereotype.

Prejudice: An opinion formed about a person or group prior to acquaintance, based on group affiliation. Often prejudices are formed through stereotypical representation in culture, education, media, daily discourse, etc. Prejudice is always negative, is not based on facts and often leads to discrimination or racism.

What is racism?

"Fear of a name only increases fear of the thing itself."

JK Rowling, Harry Potter and the Philosopher's Stone (1997)

One of the great challenges in dealing with racism lies in the term itself. It is a word with many historical, political, social and cultural contexts, and is charged with many emotions. As a result, the meaning of the term is unclear and disputed, leading to disagreement in formulating an appropriate response.

When talking about racism, it is not enough to give a definition. Rather, an in-depth discussion is needed in order to create a basis for discussion and agreement. Presenting different definitions from which to choose does not solve the problem and may in fact to add the confusion. Different definitions often express different perspectives, between which there could be essential tensions. Therefore, it is important to give space for discussion, and on that basis create understanding and agreement for one accepted definition.

The following is the Coordinating Unit's **definition** of the term racism with a brief explanation, followed by a **summary** of nine **issues** that need to be addressed and discussed:[12]

Racism is harm to the dignity, rights and opportunities, on the basis of group affiliation. Racism is based on perceived superiority, whether biological or cultural, that is engrained in state and societal institutions, social norms and culture.

First of all, racism causes harm. Intentional or not, conscious or not, racism harms people's dignity, rights[13] and/or opportunities. This harm is based on a perceived superiority, explained in biological or cultural terms and assimilated into society through laws, policies, organizational practices, norms of behavior, cultural practices, etc. It targets and affects members of particular social groups. The victim may not define himself as belonging to that particular group, but as long as he is identified as such, based on appearance, skin color, name, clothing, etc., he will suffer from

12 For a deeper understanding of what racism is, including the issues raised in this chapter, the introduction to the book Racism in Israel (Shenhav and Yona, 2008), is recommended.

13 Following is a link to the Universal Declaration of Human Rights of the United Nations, 1948.

abuse.

1 What kinds of actions should be called racist?

Sometimes, if an act is not explicitly racist, we may raise the question: “But what does it have to do with racism?” What qualifies an act as racist? Must it be violent? Overt? Can a policy be racist? A joke?

Racism can be expressed in different ways. It can be offensive expressions and statements about a group or an individual, different or discriminatory treatment based on group affiliation, discrimination in policies, resource allocation, [law or statue] enforcement or service based on group affiliation or micro-aggressions. Racism can be blatant, direct and overt, or it can be vague, indirect and covert, but it is still racism.

2 “Rotten apples” or a societal problem?

Racism is a harsh concept. Many people are unwilling to use the term because they claim that using it to describe both the darkest events in human history and everyday events such as jokes and remarks, creates a misleading parallel between the two and downplays the significance of those historical events. On the other hand, it is argued that there is a common thread that connects everyday events to those extreme, dark historical atrocities and that in certain circumstances racism will enable or lead to atrocities such as genocide and enslavement, while in other circumstances it will enable or lead to micro-aggressions.

According to the first approach, racism is an immoral act that violates social values. Robin DiAngelo, the author of the book “White Fragility”, (DiAngelo, 2018), explains that we are used to thinking of racism as the **conscious**, **intentional** acts of **individuals**, including racially-motivated physical and verbal violence, blatant discrimination, hate crimes, etc. Racists, according to this approach, are therefore perceived as bad; People who deviate from society’s expectations are “rotten apples” who must be condemned. That is why for people who perceive themselves as moral and normative, allegations of racism create responses of defense, rejection, denial and insult (Memmi, 1982).

In contrast, according to the second approach, racism is a **concept of superiority**, biological or cultural, of one group over other groups. It is not a problem of individuals but of **society** and **systems**, and its existence is often **unintentional and unconscious** (DiAngelo, 2018). Hence we have all internalized a racist worldview, including people who perceive themselves and others as moral and enlightened, who use neither abusive language nor violence, as well as people who are themselves victims of racism. A

racist worldview sees certain groups as superior to others - in theirfeatures, characteristics, culture, etc. That point of view leads to the distribution of resources, power, rights and privileges and creates corresponding norms of behavior. In this case, racism is not a deviation from society, but rather the opposite - it is taught by society. Some people convey racist messages in an extreme and violent way, while most people are less obvious and conspicuous.

This guide relies on the second approach, which requires each and every one of us to confront the racism within us, which is no simple task. But recognizing that "Yes, I too have learned and internalized racism, without having chosen it," frees us from the need to deny, fend off and defend, and instead, we can observe, understand and examine ourselves and the places where we live and work.

3 Nature or Nurture?

One of the most common claims is that racism is natural. The claim calms normative people, it tells them that they are not bad people, that they had no other choice or option. It frees them from guilt and the need for defending themselves, so that they can examine themselves without undermining the social structure. However, there are several difficulties inherent in the claim:

Problem No. 1: We have no way of knowing if the claim is true. Humans are social creatures from the moment they are born, and any attempt to separate what is learned from what in innate is controversial. In addition, people tend to say it is in our nature to be afraid of "the Other", but a significant amount of historical evidence does not support the claim. Sociologist Ali Rattansi explained

> "... it is important to bear in mind a distinction between general 'prejudice' and racism properly so-called. That is, no one doubts that humans have always lived in groups and that these collectivities have had some sense of common belonging. The sense of belonging has usually been defined by language, territory, and other markers, which have been used to draw boundaries around the group. They have thus also served to define outsiders and strangers. But contrary to the common-sense belief that the stranger or outsider inevitably provokes what the French philosopher Pierre-Adre Taguieff calls 'heterophobia', or negative evaluation of the different, the historical and anthropological evidence suggests that outsiders and strangers are not inevitably subjected to hostility. **Empathy,**

curiosity, tolerance, dialogue and co-operation are human traits that are as common as hostility and prejudice. Outsiders are not automatically feared or hated; they are as likely to be admired, found sexually attractive, to provoke ambivalence, or be envied. And nothing akin to the modern idea of race has been a human universal." (Rattansi, 2007, pp . 3 emphasis is not in the original).

George Stocking, an American anthropologist, (Stocking, 1982), holds a similar position:

> "Confronted by an antipodal man, one could marvel at his fundamental likeness to oneself, or one could gasp at his immediately striking differences. One could regard these differences as of degree or of kind, as products of changing environment or immutable heredity, as dynamic or static, as relative or absolute, as inconsequential or hierarchical." (Stocking, 1982, p. 45).

Problem No. 2: The idea that racism is natural can impair motivation for change. If it is, what is the point of fighting human nature? After all, the attempt is bound to fail. It could even be argued that the idea is immoral, because it actually tells people suffering from racism: "get used to it". Accept your destiny, because it will never change."

Problem No. 3: The perception of racism as natural and human deflects the discussion from the balance of power, politics and interests, which are the forces driving racism. This idea, of racism being natural, focuses on the individual - his mind, heart and nature - instead of on the social, political and economic forces that benefit from the existence of racism, and work to clone, preserve and maintain it.

Deflecting the discussion from those forces to the discussion of human nature allows them to continue, unhindered and unquestioned. As Howard Zinn wrote in A People's History of the United States, "**... any emphasis on 'natural' racism lightens the responsibility of the social system**. If racism cannot be shown to be natural, then it is the result of certain conditions, and we are impelled to eliminate those conditions" (Zinn, 2003, p. 31, emphasis is not in the original).

This guide relies on the idea that racism is a social structure created by historical processes. We learn and replicate it, even the most moral among us, and even those who do not benefit from the social structure, usually without realizing. We were not given a choice, we internalized what we were taught and therefore we should not feel guilty. But once we understand and recognize the social structure as unjust, we have a responsibility and the ability to change it. This approach frees us from the need to defend

ourselves and allows us to start listening, observing, examining ourselves and the environment: the mechanisms, spaces, actions, interactions, as well as our perceptions and biases. That in itself helps us break free from racism, and is based on the assumption that change is possible and it is in our hands.

4 What is race?

"Everyone knows what race is, but no one can define it," is how Kenan Malik opens his book The Meaning of Race (Malik, 1996). According to Malik, in popular terminology race refers to skin color. In the 18th and 19th centuries, a theory prevailed that distinguished between human races according to their skin color, with each race having character traits and a level of intelligence allegedly inherent in their biology.[14] The theory presented a hierarchy based on the quality of traits that was attributed to each race, with the white race at the top, the black at the bottom, and the other races, red, yellow and brown, in between. During that period anti-Semitism was also defined in allegedly "scientific" terms. In 1870 the German Wilhelm Marr argued in his book that Jews should be defined as a separate race, since he claimed that their biological traits were permanently related to their character, culture and behavior (Rattansi, 2007, p. 5). Those ideas formed the basis for Nazi racial theory.

World War II proved to the world how mistaken and dangerous the theory was. After the war, the United Nations initiated an international scientific project to consolidate information and formulate a position on the subject of race (Mondtagu, 1972). The world's greatest scientists in the fields of biology, sociology, psychology and anthropology have concluded **that race is not a biological fact but a social myth**. There are no different races of humans, **there is one race**, Homo sapiens, but the myth of race has created enormous human and social damage. Based on that conclusion, the United Nations Declaration on Race and Racial Prejudice (UNESCO, 1978) was published in 1978.[15] The declaration stated that "All peoples of the world possess equal faculties for attaining the highest level in intellectual, technical, social, economic, cultural and political development" and "The differences between the achievements of the different peoples are entirely attributable to geographical, historical, political, economic, social and cultural factors."

14 The first formulations of the theory and of the concept of race are attributed to the German scientist Blumenbach. See Shenhav and Yona (2008, p. 13).

15 The first declaration was published in 1950, and following reviews and discussions among scientists, it was amended three times, in 1951, 1967 and 1978.

Modern genetics has shown that there are no distinct groups within humanity. Geneticists have shown that 85% of all genetic diversity is between individuals within the same population group, another 8% are between groups belonging to what is considered the same race and only 7% of genetic diversity is among what is considered various races (Lewontin, Rose and Kamin, 1984). The explanation for the physical differences between the groups is that humans have developed different biological characteristics, such as skin color, as part of their adaptation to the environment. While these characteristics are inherited, they do not indicate different races (Steve, 1993).

Prof. Yuval Noah Harari summarizes the process in his book 21 Thoughts on the 21st Century (2018), saying that one hundred years ago, Europeans took it for granted that some human races, and in particular the white race, were inherently superior to others. After 1945 such opinions were considered beneath contempt. Racism was perceived not only as morally corrupt but also as scientifically incorrect (Noah Harari, 2018, p. 147).

5 Racism without race

According to Malik, "the impact of Nazism discredited biological theories of race. But it did not destroy the underlying belief that humanity is divided into discrete groups, each defined in some manner by immutable and ahistoric characteristics, and that human interaction is determined by the nature of these immutable differences. Rather, the idea of difference was transposed on to the concept of culture." (Malik, 1996, p. 7).

The refutation of the basis for biological racism has given way to the "new racism"[16], based on cultural differences. Today, racist expressions such as, "It's in their blood" have been replaced by expressions like, "It's in their culture", attributing essential characteristics that are fundamental, permanent and common to the whole group according to origin. The attribution remains the same and continues to serve as a basis for social hierarchy, the division of power, value, resources, and the creation of advantages and barriers. Noah Harari explains as follows:

"Traditional racism is based on biological theories. In the 1890s or 1930s, the British, Australians and Americans, as well as Germans, French and Italians, believed there were biological traits passed down from generation to generation that made Africans and Chinese less intelligent,

16 Background to the concept in the Encyclopedia of Ideas: https://haraayonot.com/idea/ newracicism

industrious and moral than Europeans. The problem was biological. Such opinions were very common in politics and also enjoyed scientific backing. Today, while there are still many people who hold racist positions, they no longer have scientific backing, and politicians are also careful not to express them unless they rephrase them in cultural terms. It is no longer acceptable to say that blacks tend to commit crimes because they have defective DNA, but it can certainly be said that they tend to commit crimes because they grew up in a defective subculture." (Noah Harari, 2018, p. 150, translated from Hebrew).

Racism, therefore, continues to exist even after the refutation of the idea that humanity is divided into biological races. The socio-cultural division also serves the purpose of conserving power and capital, is dynamic and adapts according to changing interests. For example, until the 1950s in the United States, Jews, Italians and the Irish were "not considered white," but today they are largely perceived as white subgroups. One explanation is the "white" group understood that once all citizens were given the right to vote, they would have to broaden their ranks in order to maintain power (Brodkin, 2000).

Despite the existing dynamics, social categories are still perceived as natural and permanent. The definition of Yehuda Shenhav and Yossi Yonah (2008) of racism is based on that understanding, and therefore it also includes cultural racism:

"Attribution of inferiority to a person or a group, on the basis of stereotypical characteristics expressed in biological, social or cultural language. In racist discourse, such traits are perceived as inferior, unchanging and essential to the same group." (Shenhav 2012; p. 4)

It is important to remember that while **race does not exist biologically, it does exist as a social construct.** Social consturcts, whether they are called race or something else, still affect people's lives, the extent to which they can realize their rights, their access to capital and power, their ability to seize opportunities, and their relationships with other people. As sociologist Colette Guillaumin put it, "race is not real, but it kills people" (Shenhav and Yonah, 2008, p. 13). [17]

6 The boundaries of racism, a broad or narrow definition

Once we recognize the existence of racism without race, the boundaries

17 For a creative illustration of this complex subject, below is a link to avideo created by a group called "Socks," in collaboration with the unit for the fight against racism in the Ministry of Justice, the Ministry of Education and the Ministry of Foreign Affairs

of the term “racism” are shattered and a new controversy arises regarding its definition: does the term refer only to ethnicity, skin color or nationality, gender, sexual orientation, age, class, disability, religion, etc.

Some argue that all the above types of social exclusion are expressed in similar ways, i.e., through discrimination, exclusion, offensive remarks, micro-aggressions, etc., and therefore racism should include them all and by so doing, it would emphasize the actions themselves rather than the identity of the victims. In addition, a broad definition that includes all aspects can increase solidarity amongst people from all the above groups as it emphasizes their shared experience. Thus, instead of racism being an issue affecting only certain groups in society, it will concern the majority of the population.

On the other hand, others argue that while other issues have a specific word, such as sexism, homophobia and ageism, for racism based on ethnicity, nationality or skin color there is no word other than racism. The boundaries of the term should therefore be defined accordingly. In addition, the discourse regarding specific racism based on ethnicity, nationality or skin color might be pushed aside when it is easier to talk about other types of exclusion, such as sexism. Therefore, it is important to have a focused discourse for each type of exclusion or discrimination, while acknowledging the similarities between them, both to create solidarity among the various groups and to expand our understanding of possible issues and responses. For that matter, in Israel the issue of gender is more developed in terms of awareness and responses, and it is both desirable and possible to learn from Israel’s successes and failures in creating responses to racism.

In this guide the use of the term racism refers to racism based on ethnicity, nationality and/or skin color. However, it has been inspired by dealing with issues such as gender, and the ideas and tools offered here can be used for thinking about and working on other types of discrimination. In addition, the Coordinating Unit sees great importance in recognizing and understanding other types of exclusion, discrimination and humiliation and stresses the necessity for solidarity between all of the above groups, without exception.

7 Intent or consequence?

Often, when people recount a racist incident, the response is “He didn’t mean it” or “She wasn’t being racist.” Such responses focus on the offender, making the victim’s experience almost irrelevant. In such a case, the situation may have been racist, but others decide for the victim that

he or she did not experience racism because the offender had no racist intent. Ignoring the victim's experience is an abuse known as gaslighting, and it causes the victim to doubt his understanding of reality, and it can create anxiety, confusion, alienation, insecurity, mistrust and other severe psychological consequences (Heston and Joseph, 2018).

Many racist acts are carried out unintentionally or without awareness, and sometimes even in good faith. Thus, intent is not the correct factor for deciding if the event was racist. According to the Coordinating Unit's concept, the correct factor is result, and is called consequential racism. The approach is based on the definition of racism in the United Nations Convention on the Elimination of All Forms of Racial Discrimination (UNESCO, 1969), to which Israel is a signatory:

"...any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the **purpose or effect** of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life"/[18] (emphasis not in the original)

The emphasis on result is not motivated by a desire to cast accusations of racism. The opposite is true, precisely because it is recognized that racism exists unconsciously and unintentionally, as DiAngelo explains, emphasis should be on the result **in order to change it**. This emphasis shifts the discussion from the offender's point of view to the victim's. Focusing on the outcome can free us from the need to find the guilty party so we can to concentrate on the solutions for altering the outcome.

8 Reverse Racism

In recent years a new term has emerged: reverse racism. It refers to abusive actions and remarks made by members of excluded groups when referring to members of a hegemonic group. However, the term reverse racism shows a lack of understanding of what racism really is, and seeks to obscure the power relations underlying it.[19]

Prejudices and stereotypes, hate and violent intentions exist in every group, including among people from a marginalized group against a hegemonic group. But racism refers to the assimilation of the hierarchical

18 Article 1 of the International Convention on the Elimination of All Forms of Racial Discrimination, 1966 (CERD); Israel signed the Convention on March 7, 1996 (Convention Letters 861, p. 547), taken from the report of the inter-ministerial team (p. 55).

19 For more information on this topic, read the article at this link:

social structure into the established systems of society, with the result that they reinforce and reproduce it in almost all areas of life. In consequence, racism can have a systematic, widespread, repetitive effect, and although manifestations of hatred and prejudice towards people from the hegemonic group can be painful, they will often not have the same effect. The following questions illustrate how manifestations of hatred and prejudice are experienced differently in marginalized and hegemonic groups:

Imagine Person A is from a hegemonic group, and Person B is from a marginalized group.

- Both A and B commit abusive acts against a person from the other group. Will they both **pay** the same price, physically and/or socially?
- Which of the two would be considered **typical** and representative of his group, and which would be considered the exception or having a personality disorder, and his group affiliation would not be relevant at all?
- Both A and B experience abuse, but will they both feel equally that they have **an address** for their complaint, or that state and society institutions will protect them?

Because racism is based on power relations, most people from the hegemonic group will rely more on the authorities to protect them and get better support, and when they are the offenders their punishment will be less severe. Usually, there will be no generalizations about their group, and their group identity will not constitute a generic explanation for what they did. In contrast, individuals from marginalized groups, based on their personal and group experience, will rely less on the authorities, and will receive less support and protection. If they are the victims, society and the establishment will be largely indifferent, whereas if they are the offenders their punishment will be more severe and they will be more harshly condemned. They will be perceived as representatives of their group and their group identity will be part of the explanation for their offense.

People from marginalized groups do not have the same institutional and social power and backing as do people from the hegemonic group, who are therefore more protected from identity-based prejudice, violence and hate speech. There is also a difference in the frequency of such experiences and in how the actions impact their lives. Assault is always painful, but there is a difference if the victim experiences it almost daily or often, or if he experiences it infrequently or once. There is also a difference if the offender has the power to affect the victim's life or not. For that matter, manifestations of racism from a manager or colleagues at work have a

direct, significant impact, whereas a racist assault from a sales person or passerby can be emotionally painful, but it generally does not disrupt the victim's life. For the most part, people from marginalized groups are not in a position of power and cannot significantly or consistently affect the lives of people from the hegemonic group.

Racism produces a social and institutional context that leads to different treatment based on the group identity of the offenders and victims. It puts people from the hegemonic group in positions of power and excludes people from marginalized groups. The concept of reverse racism ignores this context and distorts the understanding of the problem.

Social categories of the "powerful" and "powerless" vary from era to era and from country to country. The same group may be excluded in one society or country and dominant elsewhere. The concept of racism relates to the context in which the group repeatedly experiences discrimination, abusive remarks and negative treatment from society and the establishment. A person in a hegemonic group can still be attacked and hated, and the severity of such actions should not be overlooked, but because those actions are not supported, assimilated, made possible, maintained or replicated by society and state institutions, it would be incorrect to call them racism.

9 Institutional racism

Once upon a time, a man went for a walk along a river bank. Suddenly he saw a baby in the river, being carried away by the current. He jumped into the river, saved the baby, dried, cuddled, dressed and fed it. Then he saw another baby. He placed the first baby in a safe place, jumped into the river again and saved the other baby. Along came another baby, and then another. The man realized that he couldn't handle everything alone and called more people for help. As more and more babies arrived, the people realized that they needed to be more efficient and allocated roles: some would take the babies out of the water, others would dry them, dress, feed or cuddle them. Babies kept coming and everyone was very busy, working hard and with a sense of purpose. However, none of them thought to go up river to the source and understand how and why the babies were in the river.[20]

Institutional racism is one of the major reasons babies get thrown into the river. It is closely related to the idea of understanding racism by looking

20 Based on a parable attributed to Saul Alinsky, a 20th century American Jewish theorist and community activist.

at outcomes. In an egalitarian world, the distribution of data regarding education possibilities (matriculation eligibility, vocational education students, special education, gifted students, etc.), health (life expectancy, morbidity), employment (salary levels, senior positions), housing (homeowners, socio-economic status), detainees and prisoners, etc., would be more or less equally divided among all population groups, except for specific instances, such as a genetic disease that primarily affects a certain group. But if certain groups are ranked low in all parameters when compared to the general population, the question is, why? Are the systems constructed and operated in a way that benefits some groups and ignores or worsens the situation of others? If the answer is yes, then we are looking at institutional racism, and we must go to the source to fix the systems so that they serve everyone equally.[21]

In summary: the definition of the term racism

Based on the above, the Coordinating Unit's definition of racism is the following:

Racism is harm to the dignity, rights and opportunities, on the basis of group affiliation. Racism is based on perceived superiority, whether biological or cultural, that is engrained in state and societal institutions, social norms and culture.

21 How can that be done? This topic is expanded in the chapters The Four-Dimensional Model and Zoom in on Organizational Practices.

How did modern racism begin?

One of the most common questions regarding racism are, “Where does it come from? When and why did it start?”

As explained in the previous chapter, the common answer is, “It is inherent in our nature.” While it could be agreed that it is natural to make generalizations about people (although it is impossible to know what is really natural and what is learned behavior), racism as we know it is a modern phenomenon that evolved under certain historical circumstances.

There is evidence of racist views even in earlier periods, whether in the Bible or in Aristotle’s writings, but only in modern times have the ideas developed and been organized with an extensive scientific and legal foundation. Even if it had earlier roots, racism as we know it today is the result of historical processes that began in the 15th and 16th centuries, gained momentum and became established in the 17th and 18th centuries, with the invention of the term race, culminating in the 19th and 20th century, when they produced theories such as eugenics, (research on”improving” the human race), and practices such as laws regarding marriage, second- class citizenship, immigration and segregation laws (such as Jim Crow laws in the United States) and genocide. These processes shaped the world as we know it today, and therefore, to answer the question where did it come from and when and why did it begin, we have to focus on them.

The Coordinating Unit, collaborating with the Ministry of Education and the Center for Educational Technology (CET), developed learning kits for history lessons about these processes. It deals with the question how modern racism developed precisely during the time of the Enlightenment, which championed values of freedom, equality and progress. The unit was developed for middle school students but can also be used with adult audiences.

Link to the kit

Legal aspects of racism and discrimination in Israel[22]

The Declaration of the Establishment of the State of Israel reads as follows:

> *"The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the Prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex ..."*

The Basic Laws on Human Rights set out the principles of human rights[23] in Israel:

1. The basic human rights in Israel are based on the recognition of the value of the human being, the sanctity of his life, and his being a free person, and they shall be upheld in the spirit of the principles included in the Declaration of the Establishment of the State of Israel.

The vision of the Declaration and the aforesaid basic principles are implemented by Israeli law through legal regulations designed to deal with manifestations of racism and discrimination. The regulations apply to criminal, civil and administrative law.

The legislation is not monolithic, and has evolved over the years to address needs as they arise. Therefore, Israeli law has several definitions of racism and discrimination which depend on context.

This chapter will discuss the relevant provisions regarding international conventions and offenses according to criminal law, civil injustice and administrative legislation.

Court rulings have also dealt with racism and discrimination. Judge Mishael Cheshin wrote the following about the damage caused by discrimination:[24]

> "And discrimination, we knew, is the worst of all. Discrimination erodesinter-personal relationships.Itleads toloss of temper and destroys the fabric of interpersonal relations. Discrimination is a daily occurrence: in the workplace, in the home, waiting in line, in the attitude of those in power towards citizens and residents. We encounter it everywhere

22 Relating to a chapter from the report of the Inter-Ministerial Team for the Eradication of Racism against Ethiopians (2016) written by Mike Blass, Esq., the former Deputy Ombudsman,

23 Basic Law: Human Dignity and Liberty and Basic Law: Freedom of Occupation

24 Israel Supreme Court 7111/95 **Local Government Center v. Knesset**, Verdict N (3) 485, 503

as personal discrimination, social discrimination, ethnic discrimination. Discrimination can destroy a family. Ongoing discrimination will cause a people to be lost and the sovereign to fall apart. It is no wonder, then, that in every place and in every generation enlightened members of society have striven to eradicate discrimination. And it is an ongoing, daily, continuing war. It is like resisting the waves of the sea, if you rest for a moment they will roll over you and drown you. The main thing, of course, is human relations in daily life. And even if we do not observe 'Love thy neighbor as thyself,' we will demand and be required to heed the injunction, 'Do not do unto others as you would not have them do unto you.' "

On another occasion it was ruled that[25]:

"No factor is more destructive to society than the feeling of its sons and daughters being discriminated against. The feeling of inequality is one of the hardest to endure. It impairs the forces that unite society. It harms a person's self-identity."

There is not enough space in this guide and the issue is complex, so many laws that have been ruled on the subject will not be detailed.[26]

International convention

The International Convention on the Elimination of all Forms of Racial Discrimination defines racial discrimination as follows:

Racial discrimination[27]

According to Article 1 of the Convention, "the term 'racial discrimination' shall mean any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any

25 Supreme Court 953/87, 1/88 **Poraz v. Mayor of Tel Aviv-Yaffo**, Verdict Mb (2) 322, 309, verdict of Judge Barak.

26 For more information on this topic, see, for example, Dafna Barak Erez, Administrative Law, Vol. II, pp. 673-721, in the chapter on Discrimination.

27 Article 1 of the International Convention on the Elimination of all Forms of Racial Discrimination, 1965 (CERD); Israel signed the Convention on March 7, 1966 (Convention Letters 861, p. 547). Article 2 of the Convention clarifies that the Convention does not apply to restrictions or preferences made by the State between citizens and non-citizens.

other field of public life."

There are cases in which a policy is needed to enhance a particular social group. The convention therefore defines the circumstances that justify a policy that creates a permissible distinction, and differentiate it from a discriminatory policy.

Permissibledistinction[28]

"Special measures taken for the sole purpose of securing adequate advancement of certain racial or ethnic groups or individuals requiring such protection as may be necessary in order to ensure such groups or individuals equal enjoyment or exercise of human rights and fundamental freedoms shall not be deemed racial discrimination, provided, however, that such measures do not, as a consequence, lead to the maintenance of separate rights for different racial groups and that they shall not be continued after the objectives for which they were taken have been achieved."

Additional provisions concerning the obligation to avoid discrimination are found in other international human rights conventions which have been ratified in Israel.[29] The human rights Convention includes provisions that require states to take appropriate measures to prevent discrimination.

Criminal law

There are various criminal laws regarding racist and discriminatory conduct, and a special section according to which in many instances a racist motive is considered an aggravating circumstance. The following is a list of the criminal offenses under Israeli law:

- Penal Code, 1977, section 144b, prohibits the publication of incitement to racism.
- Penal Code, 1977, section 144d, prohibits of possession of racist materials.
- Penal Code, 1977, sections 145-149, defines a prohibited incorporation ("A group of individuals, incorporated or unincorporated, who in an organized manner, through its constitution or propaganda or in any other

28 According to Article 1, Section 4,

29 The Convention on the Elimination of all Forms of Discrimination against Women, 1979; the Convention on Civil and Political Rights, 1966; the Convention on Economic, Social and Cultural Rights, 1966; the Convention against Torture and Cruel, Inhuman and Degrading Treatment and Punishment, 1984; the Convention on the Rights of the Child, 1989; the Convention on the Rights of Persons with Disabilities, 2006.

way preaches, incites or encourages racism defined as persecution, humiliation, debasement, manifestation of hatred, hostility or violence, or causing dispute towards the public or sections of the population, on the grounds of skin color or membership in a race or national-ethnic origin, including preaching, incitement or encouragement as aforesaid, of Nazi principles or the Nazi movement."

- Slander Prohibition Law, 1965, sections 1 and 6, prohibits slander.
- Prohibition of Violence in Sports Law, 2008, section 15, prohibits of racist expression.
- Equal Employment Opportunity Law, 1988, sections 2 and 15, prohibits discrimination in the workplace.
- The Employment Service Law, 1959, sections 42, 42a and 77a, prohibits discrimination in want ads.
- Prohibition of Discrimination in Products, Services and Entry into Places of Entertainment and Public Places Law, 2000, sections 3, 4 and 9, prohibits discrimination in the provision of products and public services.
- Student Rights Law, 2000, section 5, Prohibition of discrimination against students.
- Patient Rights Law, 1996, section 28, prohibits discrimination against patients.
- Second Television and Radio Authority Law, 1990, sections 46 and 95, prohibits racist and discriminatory broadcasts.
- The Communications (Bezeq and Broadcasting) Law, 1982, section 6I, prohibits broadcasts inciting racism.
- Penal Code, 1977, section 144f, doubles the punishment for offenses committed through a racist or hostile motive towards the public under the conditions set out in the section.

Civil law: torts

Torts that give the right to claim compensation for discrimination. In four enactments, torts were explicitly ruled in legislation determining the duty to avoid discrimination. For other enactments, in which only the obligation to avoid discrimination has been established, the Torts Ordinance [new version], which provides for a general tort for "breach of statutory obligation," constitutes the supplement required to claim compensation for discrimination. The following is a list of relevant torts:

Individual torts

- Slander Prohibition Law, 1965, sections (4) 1, 7 and 7a, prohibits slander.
- Equal Employment Opportunity Law, 1988, sections 2 and 15, prohibits discrimination at in the workplace.
- Prohibition of Discrimination in Products, Services and Entry into Places of Entertainment and Public Places Law, 2000, sections 3, 4 and 9, prohibits discrimination in the provision of products and public services.
- Patient Rights Law, 1996, Sections 4 and 28a, Discrimination in Medical Services.

Torts by virtue of a "breach of statutory duty," section 63 of the Torts Ordinance

- State Health Insurance Law, 1994, sections 21 and 31, prohibits discrimination in the provision of public health services.
- Student Rights Law, 2000, Section 5, prohibits discrimination against students.
- Rights for Persons with Disabilities Employed as Rehabilitated (Temporary Provision) Law, 2007, prevents discrimination against the rehabilitated disabled.
- Student Rights Law, 2007, section 4, Discrimination against students in academic institutions.

Administrative Law – Authorization and requiring governmental authorities to prevent discrimination or racism

The following are examples of laws that deal directly with preventing discrimination or racism. Every government authority is also committed to the principles of democratic governance and administrative law, including the obligation to uphold the principle of equality, as interpreted in case law. • Equal Employment Opportunity Law, 1988, establishment of the Equal

Employment Opportunity Commission and its authorization to deal with complaints.

- Unique Cultural Educational Institution Law, 2008, section 35, gives the Director General of the Ministry of Education the authority to issue an administrative closure order to an institution that violates the prohibition of discrimination in section 5 of the Student Rights Law, 2000.
- State Health Insurance Law, 1994, section 37, gives the Director General of the Ministry of Health and the Minister of Health the authority

to take measures against a health fund that does not comply with the provisions of the law.

- Second Television and Radio Authority Act, 1990, sections 37 and 4, gives the Second Authority Council the authority to revoke a franchise or broadcasting license for violations of the law regarding the prohibition of broadcasting incitement to racism and discrimination.
- Communications (Bezeq and Broadcasting), 1982, sections 6k, 6o and 6(47), gives the Cable and Satellite Council the authority to revoke a license for non-compliance with the provisions of the law.

Disciplinary law in the civil service:[30]

The Civil Service (Discipline) Law, 1963, section 17 (3) generally sets out the code to be followed by a civil servant in determining that a civil servant who "behaved in a manner inappropriate to his position as a civil servant or behaved in a manner that could harm the image or good name of the civil service." Regarding the definition of "inappropriate behavior," as it appears in the above section, it was determined that in accordance with the **directive of the Ombudsman from January 2018**, an offense under this section must be interpreted as including physical or verbal racist abuse.

Discipline Circular "Remarks by Civil Servants and the Prevention of Racism," published in 2019 by the Disciplinary Division of the Civil Service Commission, explains and makes it clear that a civil servant is prohibited from making racist remarks, and that such remarks may be considered a disciplinary offense. Furthermore, civil servants, by virtue of their role and status, are subject to various restrictions, including restrictions on how they express themselves. The limitations apply both within and outside the workplace, including on social networks. They restrictions are intended to maintain appropriate and proper employment relations within the civil service, and civil service's public image.

Regulations

To implement the Palmor Report recommendations, the Israel Police, in cooperation with the Ministry of Justice, formulated a procedure for regulating the presentation of an identity card to a police officer. It was published in 2019 and its main points are the following:

30 This section was written by employees of the Coordinating Unit following innovations in disciplinary law, procedures and guidelines written or refined after the Unit's establishment.

- The authority of a police officer to require identification does not necessarily incur suspicion of an offense, but will be exercised if probable cause exists, in accordance with procedure.
- A police officer will exercise the authority to demand identification only in situations where he believes it is necessary for fulfilling his duty, such as when he identifies unusual, suspicious or other behavior which in his opinion requires inspection, or to examine licenses at checkpoints, or if a crime has been committed nearby or in any other case where he is required to fulfill his duty, at his discretion and according to circumstances.
- Requesting a citizen's identification will be done politely and matter-of- factly. A police officer will not demand identification without probable cause. Authority will be exercised in a matter-of-fact and equal manner, with an emphasis on the absence of discrimination regarding religion, race, ethnic origin, nationality, gender or sexual orientation, and with the maximum preservation of the dignity of the person whose identification is demanded.

A number of human rights organizations have petitioned Israel's Supreme Court regarding the identification procedure, claiming it institutionalizes the presentation of an identity card to a police officer, a requirement implemented mainly against ethnic groups on a racist basis.

Following the petitions (Petition 5471/19 was filed by a number of human rights organizations and Petition 4455/19 was filed by Tebeka – Justice and Equality for Ethiopians). On January 25, 2021, the Supreme Court ruled on the question, "Is a police officer authorized in the performance of his duties to require an individual to present his an identity card, and after presentation, to institute additional police procedures without a reasonable suspicion that the person has committed an offense?"

The Supreme Court ruled, with a majority opinion, that although a police officer has the authority to demand the presentation of an identity card from a person without reasonable suspicion, according to section 2 of the ID Card Holding and Presentation Law, 1982, that authority is subject to the provisions of Chapter C of the Arrest Law. That means that the requirement to identify oneself to a police officer delays documenting the exercise of authority and its circumstances. The minority opinion held that there is no authority for a police officer to require a person to identify himself without a clear legal source.

The Supreme Court accepted the petition, revoked the previous identification procedure, and ordered of a new procedure that would

significantly reduce the violation of human rights and reduce the authority to demand the person to identify "for the existence of a relevant link between the requirement for identification and the information contained in the identity card." The new procedure would be formulated within 90 days in accordance with the guidelines in the Supreme Court ruling.

The petitions criticized the practice of policing based on ethnic profiling, which attributes negative, incriminating traits to people based on external characteristics such as skin color or appearance. Ethnic profiling is based on generalizations and stereotypes, leading to frequent police "supervision" of specific ethnic groups. Therefore, the Supreme Court's ruling is a significant contribution to civil and human rights in the State of Israel and another step forward in the fight against institutionalized racism.

Listening – Summary

This chapter presented the theoretical information necessary for laying the foundation for learning and instigating change, i.e., understanding what racism is, what issues it raises, what other terms relate to the term racism, and a bit on the historical context and legal framework in Israel.

In a training or process based on The Helper, the first step must include **listening** to people who have experienced or are experiencing racism, both in general and especially in the relevant organizational context. Through genuine listening, free of denial or defense mechanisms (detailed in the next chapter), it is possible to understand the consequences of racism, see things not seen before and examine an organization from different angles, thus beginning a process of correction.

The Toolbox (chapter six) contains ideas for executing listening the phase of the training.

Chapter 2 | Recognition

The second stage of The Helper is recognition. Recognition is important for any healing process, especially for people who have experienced racism. And it is necessary for designing an appropriate response and creating substantive change.

First and foremost, recognition means non-denial. According to DiAngelo, denial mechanisms have only one goal, which is to take racism off the table (DiAngelo, 2018)[31]. There are statements clearly intended to silence discourse, such as "If you don't keep talking about it, it will go away," "Stop whining," etc. But there are statements whose objective is to justify, deflect or delegitimize the discourse indirectly. This chapter deals with common ones to help identify them as denial, and understand how they prevent recognition and change.

1 Meritocracy and "Cinderella" stories

Often allegations of systematic racism and discrimination are answered with examples that seemingly disprove them, such as, "But look at X, if he succeeded, anyone can!"

Everyone loves "Cinderella" stories about people who have succeeded against all odds. Indeed, they are usually exceptionally strong, talented and determined people, which makes them inspiring. But these stories often become serve the claim that if someone really wants to succeed, they can. This myth, called meritocracy, is based on a neo-liberal worldview, and in reality perpetuates inequality. While there are individuals who have succeeded against all odds, the vast majority of the people whose odds are against them - do not succeed. In fact, the idea that whoever wants to succeed, can, puts the blame for failure on the members of the marginalized group, rather than on the circumstances and barriers they faced. The message is that racism, even if it exists, is an excuse, because whoever really wants to, can overcome, and whoever does not overcome is at fault. Circumstances are perceived as unfortunate but immutable, and therefore the possibility of change lies solely with the individual. According to meritocratic logic, the fact that most members of the marginalized group do not succeed, while the hegemonic group does not have to be exceptionally talented or motivated to succeed, does not indicate

31 In these videos, DiAngelo explains how the mechanisms of denial work.

anything about the system. But one person who succeeds against all odds ostensibly "proves" the system is fair and gives opportunity to whoever really wants and deserves it.

2 Blaming the victim

Cinderella stories convey the indirect message that people who do not succeed are to blame for their situation. But there are also direct statements that assign the blame to the culture of marginalized groups. The chapter "What is racism" explained how new racism replaced the statement "It's in their blood" with "It's in their culture". There is a reason that the culture of the dominant group is always portrayed as rational, progressive and moral, while the cultures of the marginalized groups, even if they are very different from each other, are portrayed as emotional, passive, innocent, dominated by instinct and immoral. The reason that those perceptions justify the social hierarchy, the distribution of power and resources, putting control in allegedly more responsible hands.[32]

3 Diversion and symmetry

Another strategy to undermine racism is to shift the discussion to talking about another group or another issue. This strategy known as "what aboutism". So, if a person claims that he and his group experience racism, the answer will be "But what about...? "They too have suffered," "Everyone experiences it," "There are also racists in your group." That shifts the discourse from the group or issue the person wanted to talk about. In addition, there is the unspoken message of, "What are you complaining about, you are not the first or the only one to suffer," as if to claim that racism today is uninteresting, not legitimate and even petty, all because other people suffered in the past or are suffering today.

A similar strategy is the attempt to produce symmetry in an asymmetrical world. People from marginalized groups get much less attention when they try to voice their experiences compared with people from the hegemonic group, who actually control most of the attention platforms society offers (media, communication, conferences, ceremonies, curriculum, culture, etc.). And yet, when a person from a marginalized group makes his voice heard and shares his experiences, people will resent that the hegemonic group has not been given an opportunity to present the other side for "balance." The question would be valid if it were also asked whenever the

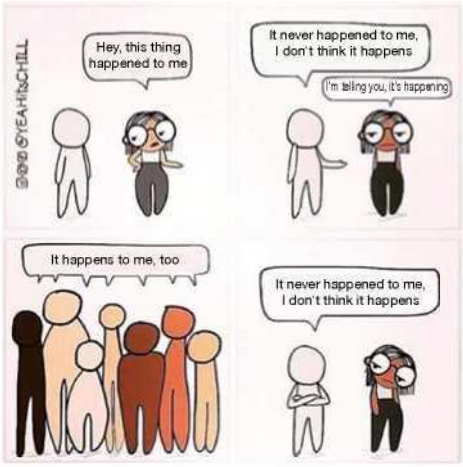
32 The same division of features and character traits exists between men and women, and justifies the control of men in the public political and economic sphere, places where power and capital exist.

hegemonic group was given a stage, but it is asked only when marginalized groups make their voices heard.

4 Color blindness

Many people proudly declare themselves color blind to illustrate how non-racist they are. So why does this statement appear here as a kind of denial?

First, there is the question of how authentic this statement is. Because we live in a world that does "see" color, a world where color does matter; how can there be people who are "color blind?" How have they managed to evade internalizing the messages that society sends us from the moment we are born?



Second, suppose they really do not "see" skin color, does that mean racism does not exist? When someone says she has experienced racism and her friend replies "I don't see skin color," in fact, the friend is really saying she does not want to hear because the issue is not relevant to her. Even if people are really blind to skin color, the fact that they do not recognize that color (or origin, nationality, etc.) affects people's lives, means that in fact they deny the existence of racism.

Third, the very statement "I don't see skin color" means that there is some problem with skin color, so I choose not to see it; I ignore the "problem", as if color interferes with seeing the person. For that matter, if they were to tell a tall person, "I don't see height, I only see a person," it would imply that height is a problem. For many people, skin color is part of their identity, something they love about themselves. Not seeing skin color means not seeing the person fully. It is impossible and unnecessary to separate the person from the color of their skin. Skin color, as well as height, body structure, hair and facial features, are part of who a person is.

5 "Some of my best friends are..."

Friendship with people from different groups usually broadens our horizons and helps us look at the world from different perspectives. The

problem begins when members of marginalized groups serve as shields against claims of racism. Friedships with marginalized groups, and even marriage or parenthood, do not relieve us of the need to examine how racism works, even within ourselves. There are many situations that can allow friendship and racism to coexist; people can be racist towards a particular group but see their friends from that group as “exceptional.” Often people from a marginalized group will prefer to ignore, restrain their feelings and avoid confrontation with their friends from the hegemonic group when they recognize them as racist, so as not to pay the price of anger, insult, argument, dismissive remarks, belittling, explanations, justifications and even termination of the relationship.

6 Denial of privilege

If there are people who suffer from the social structure, there are also people who benefit from it. Privilege is the other side of the racism coin. Discourse on privilege provokes extreme resistance and discomfort, especially among people who benefit from it. “The fact that I am a straight Ashkenazi Jewish man does not mean that I have not had a hard life...” Of course that is true. The circumstances of a person’s life are determined not only by their gender, sexual orientation, national and ethnic identity. Many other factors affect our lives and produce difficulties and suffering. Recognition of privilege only says “I recognize that the difficulties I experienced did not stem from my gender or national or ethnic or sexual identity.” That does not imply that the person’s hardships were not painful or genuine, but that he was spared racism-linked difficulties, he did not encounter barriers that a person of a different skin color, origin, nationality, sexual orientation or gender encountered.

Peggy McIntosh, a researcher, feminist and anti-racist activist, explained that recognizing privilege is critical to understanding racism. In her article “Unpacking the Invisible Knapsack,”(McIntosh, 1989), she lists 50 examples of privilege the average white person in the United States enjoys without noticing them (see the Appendix).

If we have not run into a barrier ourselves, it is very difficult for us to see it. Recognizing privilege is a way to start seeing the invisible things that do not happen to us, and through that to understand the experiences of others. Only when we see the barriers can we begin to remove them.

7 Euphemisms and code words

The use of euphemisms is an indirect denial strategy which makes it possible to say very racist things without having them sound racist.

Terms like “good home”, “weak or strong population”, “quality”, “cultural” and “normal” are often used as code words for ethnic or national origin, when both parties in the conversation understand their true meaning. Euphemisms may not directly deny racism, but they hide racism and allow it to continue to exist without challenge.

8 Justification

On a practical level the most common denial is justification. Justification actually means that even if there is “problematic” conduct, there is a good reason for it and nothing can be done about it. There are various justifications that are used almost automatically to counter any claim of racism. One is that the intention was good (see paragraph 7 in Chapter 1), based on the idea that intent is more important than result. Another type is a conflict with higher stakes, such as security or money, a justification that actually says that unfortunately, the particular type of racism is necessary and changing it would inevitably come at too high a price.

One thing all of the above have in common is the ultimate objective of preserving the status quo. Justification prevents the problem from being recognized, and obviating the need for self-examination, taking responsibility and action, all necessary for change.

When we examine our objections, justifications and denials, we have to ask ourselves, does the status quo serve my interest? Is it convenient for me? Do I benefit from it? And if so, is that why I’m protective of it? Does thinking of a change in the status quo make me anxious, and why? Recognizing that our attitudes, our desire or unwillingness to change are rooted in our perspective, interests and circumstances, is a necessary step towards a genuine, sincere, open conversation about interests and concerns, and the price other people pay because of them. In such a conversation, unjustified concerns will be brought to light, as will the existence of interests whose realization demands too much, whether from other people or from society in general. It will reveal other issues that have to be negotiated around and creative solutions found for in order to create more fair and better circumstances for all.

To move towards such solutions, progress must be made from denial to recognition to the ability to admit a problem exists. People have been hurt, who are being hurt, and the situation has to be corrected. Recognition in itself has great potential for healing and building trust.

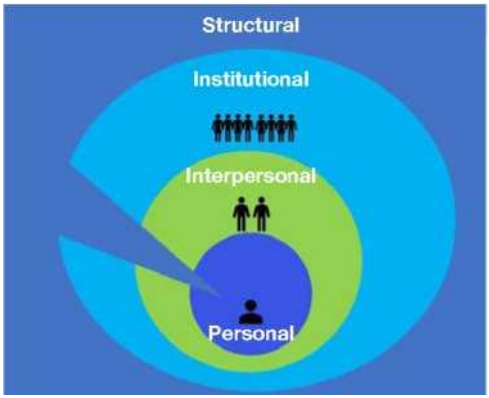
Chapter 3 | Taking Responsibility

The step after listening and recognition is taking responsibility. In this context, taking responsibility means the willingness to examine in depth how racism is manifested in the organization and to commit to making changes to eradicate it. The following chapter contains two tools for examination: the Four-Tier Model and Zoom In on Organizational Practices.

The Four-Tier Model

The four-tier model is a tool that can help analyze occurences of racism and plan interventions and responses to bring about change.[33] The model can be used to deal with specific events or as process for general change process in any organization, institution, unit or office.

The model breaks down the concept of racism into four dimensions that exist simultaneously and affect one another: structural, institutional, interpersonal and internalized. The structural dimension sets the framework within which the other three operate and directly controls them. The institutional dimension organizes and institutionalizes the social structure. The interpersonal dimension is present in every interaction (and usually gets the most attention when dealing with racism), and the internalized dimension keeps the whole structure intact. The following is an explanation for each dimension:



33 The model was developed by the author, Dr. Galia Boneh, Director of Training and Knowledge Development at the Coordinating Unit, inspired by a model of the Center for Racial Justice in Education in the United States.

The structural dimension

The structural dimension refers those elements that organize a society and give it meaning. In particular, it is expressed in **culture, narrative and language**.

Culture: Much has been written in an attempt to define the term and there is still no consensus. For our purposes, we will confine ourselves to Edward Taylor's late 19th century definition, according to which "culture is the same complex whole of knowledge, belief, art, morality, law, customs and all the same aptitudes and habits that man acquires as part of society" (Moti, 2011, p. 13). It is important to emphasize that this definition includes the law which determines the limits of what is allowed and what is forbidden, as part of a culture. The hegemonic group sets its own rules and attaches more importance to its own knowledge, beliefs, values, customs and habits.

Narrative: A formative story that reflects a particular cultural point of view, interprets reality, gives it meaning, and is used for influence, inspiration and identification. Cultural, national, ethnic and identity narratives are expressed in a variety of formal ways, such as rituals, and in informal ways, such as stories or sayings common among the identity group. The dominant narratives in the world, country, society, organization, obviously, express the point of view of the hegemonic groups.[34]

Language: A study published in the journal Science found that artificial intelligence tools (i.e., robots) became racist and sexist when they learned languages, hence we can infer that these biases are assimilated into language (Caliskan, Bryson and Narayanan, 2017). For example, it is enough to think of the Hebrew expressions that include the word black: black day, black market, black labor, blacklist, etc., to understand that the word is negatively charged. The distance from these negative associations, to associating them with a "black person" is very short. The same goes for expressions such as "Arab work" as a way to describe inferior work, or gendered expressions such as "he has balls" (that is, he has courage). The way we define certain groups indicates our attitude toward them, for example, Arab society is often defined as the non-Jewish sector. In effect, that is defining the group according to what it is not. Similarly, saying " minorities" defines the group only according to its size within the general population. But many Jews refrain from saying "Arab society," which neither diminishes nor is negative, because it sounds insulting, which indicates how much negative baggage the term Arab carries in Israeli society.

34 eihcidA izogN adnamamihC retirw nairegiN yb klaT deT ehT on this subject is recommended.

How is the structural dimension expressed? Suppose an alien lands on Earth and chooses an organization, school, government office, hospital, city or country for observation. What will it infer regarding the social structure? What stories will emerge from the ceremonies, holidays, songs, walls, streets, folk heroes? Which people will be the protagonists in these stories, which will be the antagonists and villains, and which will be marginal characters, extras or not present at all? Which point of view is center stage, gets marginalized, is unseen or unheard? [35]

What the alien observes constitutes the structural dimension. For those who live within society, the structural dimension is less visible, because they are part of it, assimilated into it from infancy. In order to see it, it is necessary to listen to the people who are marginalized in this dimension, and see it through their eyes.

The structural dimension dominates all others and creates the fertile ground for racism. It is the structural dimension that leads people to adopt an accent, change a name, give up identity symbols that have no cultural capital. It is also the dimension that makes it clear to everyone that certain statements, jokes, remarks or behaviors will be given zero tolerance when targeting certain groups and shrugged off if they target other groups. It is the dimension that informs everyone that there are things that are not to be talked about without them being mentioned explicitly. It is the dimension through which we learn who is "worth more" or "worth less," and determines which perspectives are given more room and greater legitimacy in society and through whose eyes we learn and see the world.

The institutionalized dimension

The institutional dimension is the translation of the structural dimension into **policies and practices** at the establishment (state systems) and institutional (organization or institution) levels.[36] Policy is a form of management or a system, and is meant to achieve a specific objective. Practice is the way things are done, a kind of regular, routine script according to which the organization functions. The scenario is sometimes anchored in formal rules and regulations, but in many cases it is not formally worded, and the organizational actors carry it out

35 The video series "The Eastern Guard" by Shlomi Hatucha, illustrates how the structural dimension is expressed in advertisements.

36 There are cases where the establishment's policies and practices correspond to those of the institution, such as the ministry of education and a school, and also cases where there is no correspondence, and each is governed by different, and sometimes contradictory policies and practices.

even without being aware of its existence. Hence organizational practice is often transparent, invisible and imperceptible, and its implementation is simply "the way we do things " (Ben Eliyahu Waller, 2018, p. 14). (More details on organizational practices in the next chapter).

The term **institutionalized racism** refers to the assimilation of policies and practices that produce and replicate discrimination, exclusion, degradation or humiliation based on group affiliation, within the state or the organization systems.

Institutionalized racism is organized and anchored in legislation, policy, regulations, guidelines, procedures, budgets and decision-making processes, and as noted, in organizational practices that are not written anywhere but are nevertheless repeated[37]. Ignoring and not responding to certain repeated events is also an organizational practice. The result of institutionalized racism can cause emotional distress, and deepens inequality between different societal groups, but it often does not appear as racism, and is riddled with justifications, good reasons and even good intentions.

The interp4ersonal dimension

The term interpersonal dimension refers to the **relationship between two people** in regular societal situations. The interpersonal dimension includes behavior that is easy to characterize as racist, such as abusive statements or physical violence based on origin, nationality, ethnicity or skin color, but also micro-aggressions that convey the same messages but less distinctly and blatantly (see "Definition in Explanation of Terms" in chapter one). Sometimes micro-aggressions can be more hurtful than explicitly racist statements, especially if made by loved or respected people, or someone in a position of power and influence (such as an employer or teacher) (Wing, 2010). Moreover, because micro-aggressions are perceived as small and insignificant, they often occur frequently, sometimes daily, and that produces repeated abuse that is difficult to stop or prevent and over time establishes the social hierarchy.

37 The article illustrates the repeated instances of discrimination encountered by an Arab kindergarten teacher applying for a job.

The personal/internalized dimension



The term **personal dimension** refers to the internalization of the social hierarchy, and our place within it. The position can be one of either inferiority or superiority. Internalizing a position of superiority or inferiority is not necessarily a feeling of being better or not as good, but an intuitive understanding of one's place within the social structure, and based on it, an understanding of one's role in society[38], chances of success, the value of one's cultural capital[39], backing and support from society and its institutions[40], etc. It relates to what happens inside all those involved in a situation of racism, offenders whose actions are deliberate or not, victims, witnesses and others involved, with their biases and perceptions of inferiority and superiority that lead to racism, as well as the emotional consequences of discrimination and racism.

The term **implicit bias** refers to attitudes and perceptions that influence behavior toward people from different identity groups. They can be positive or negative biases and they develop over time through exposure to stereotypes and misinformation. Such biases differ from consciously formulated opinions, including opinions that people choose to hide for purposes of political or social correctness (Staats, 2016). Unconscious biases can affect the way we perceive different people - to what extent we perceive them to be smart or dangerous or trustworthy - as well as they way we relate to them.[41]

The psychological consequences for victims of racism may include feelings of anxiety, isolation and worthlessness, stress, alertness, frustration, exhaustion, depression, etc. (Wing, 2010). Research has proven a direct link betwen these experiences and people's achievements.

38 This video documents a social experiment whose results were published in 1940, which illustrated how African-American children in the United States perceive themselves. The children answered questions that revealed their reactions to a white doll and a black doll.

39 This article includes an interview with boys and girls in Bat Yam illustrating the social structure, and a conversation 25 years later with a boy and girl about the same interview.

40 The video that went viral on the social networks of a woman calling the police and reporting that an African-American man was threatening her and her dog illustrates her intuitive understanding of each of their positions in the social structure, and the attitude each can expect from the institutions.

41 The bias test at the following link, developed at Harvard University, allows people to discreetly check their own biases: https://implicit.harvard.edu/implicit/takeatest.html

(Aronson, 2002; Steele and Aaronson, 1995[42]). They can also lead to distancing from the community, colorism (racism within the group towards people with darker skin tone), denial etc. There can be psychological consequences even for people who were not directly involved in racist events, such as witnesses, family, friends or members of the same identity group, and these may include guilt, helplessness, anger, frustration, despair, etc. The term stubborn trauma refers to the psychological effects of living in ongoing repressive situations such as racism (Ziv, 2012). Unlike post-traumatic stress disorder, in which the psychological consequences appear after the event has ended, in repressive social situations the trauma is active and ongoing, making its psychological consequences difficult to address. In addition, the offenders also pay an emotional price, including guilt, fear and defensiveness, and cognitive prices such as impaired reality testing, behavioral avoidance, lack of authenticity in relationships, etc. (Wing, 2011).

Internalization of a position of supremacy can also lead to condescension ("I know what's good for you"), the "white savior" complex (when encountering people from marginalized groups, the white savior positions himself at the center, as someone who helps and saves them), fragility (feeling that the discourse on racism is so stressful it has to be abandoned),[43] entitlement to comfort (abandoning the discourse because of not being prepared to endure an uncomfortable position), selective memory or forgetfulness (one person's pain is real, the other should get over it), social appropriation (taking ownership of elements from an excluded culture), etc.

The division between the four tiers is not always clear, because in practice they are linked to one another. They are divided here to show that in every racist event the four tiers play a role, and to ensure that all are included in planning an intervention. An analysis according to this model makes it possible to break down the huge, threatening, vague term racism into factors that can be identified and acted upon, whether in response to an event or as a long term change process. In both cases, the model

42 An illustration can be found in the social experiment conducted by Jane Elliott in the 1960s, in which she deliberately created a hierarchical social structure between the brown-eyed and blueeyed children in her class through a discriminatory attitude, and the result was an immediate learning gap between the two groups.

43 More about white fragility in this video

is used first for understanding and analysis of the existing situation, and secondly for planning interventions, both immediate and long-term.

To lead to real, long-term change, all four tiers must be acted upon. We must broaden our understanding of racism and ask: what cultural change can we lead? What institutional change can ensure that such cases do not recur? How can we cultivate positive interpersonal relationships? How should we approach the personal/internalized tier, and what kind of work must we do in our own minds and hearts?

The Toolbox (chapter 6) offers a workshop for implementing the model.

Zoom in on organizational practices

Decision-makers set policy, so employee trainings are usually not the space where policy can be changed. Organizational practices, on the other hand, can be changed by the employees themselves, so it is advisable to focus on them in organizational training programs. The concept is based on the development of a [44]training course for racism-prevention officers in government ministries designed and delivered by Dr. Zeev Lerer and Dr. Galia Boneh and is based on Dr. Lerer's work in collaboration with Hadas Ben Eliyahu, on the issue of gender.[45]

Organizational practices are actions repeated within the organization, or in contact with the organization. To a large extent organizational practices compose the organization, and they often remain intact even when there are changes in personnel. Racist organizational practices are experienced by people from marginalized population groups as abusive, discriminatory, excluding, harassing, differentiating or degrading. For example, marking an entire group as suspicious or low-skilled leads to a different and sometimes degrading attitude toward them. An organizational culture that allows micro-aggressions creates practices of repeated humiliation and the harassment of people from certain population groups. Segregation on the basis of origin can lead to humiliation and discrimination. Often these practices are not the result of deliberate discrimination or abuse, but if that is what they result in, they must change.

44 Dr. Zeev Lerer is the Head of the Sociology Program at the School of Behavioral Sciences and a lecturer in the Gender Studies Program at Tel Aviv University.

45 To understand the concept more completely and acquire the tools it offers, the "Guide to Gender Counseling and Intervention in Organizations" at this link is recommended

This approach does not seek to label the people who created the practices as racist, nor does it look for culprits. It seeks to identify practices of racism, discrimination and exclusion, and to find and implement alternatives.

It is hard to identify something that does not have a name. The following table maps the types of manifestations of racism, gives them names, and thus can assist in identification and analysis. Dr. Lerer and Dr. Boneh carried out the mapping based on complaints received by the Coordinating Unit in 2018.

Direct racism	Symbolic racism
Harassment or abuse	Contempt
Exclusion or discrimination	Humiliating representation
Separation	Labelling
Blind action	

The mapping divides racist manifestations into two main categories: symbolic racism and direct racism.

Symbolic racism refers to actions that harm a person's sensibilities and dignity. There are three types:

- **Humiliating interaction** - interactions that cause humiliation, based on group affiliation, whether blatantly or through micro-agressions.
- For example, a degrading or humiliating attitude of a clerk towards people who were seeking a public service - based on their status as asylum seekers.
- **Humiliating representation** of population groups in publications, public statements, etc.
- For example, pictures of dark-skinned people who are North African or Arab in appearance in publications about crime , incompetence, cleaning jobs, etc., ora campaign tagging ultra-Orthodox Jews
- **Labeling** marks an entire group as suspicious, hostile, incompetent, etc.
- For example, security checks at the entrance to public places (profiling) or a sweeping decision to give "enrichment" classes to all children of Ethiopian descent.

Direct racism includes actions that directly affect a person's life. It includes the following:

- **Harassment or abuse**: an action, based on a group affiliation, that interferes with the course of a person's life or harms him physically or harms his property.
- For example, police who request identification from people belonging to certain population groups without reasonable suspicion of their involvement in criminal activity.
- **Exclusion or discrimination**, barring a person from receiving goods or services, or exercising rights or opportunities.
- For example,ignoring Arabs when allocating public housing, even when they are entitled, refusing to let Ethiopian children on a bus, refusing to sell a product to the ultra-Orthodox or preventinga Druze enter a country club
- **Separation** based on group membership.
- For example, separating students of Ashkenazi descent from students of North African descent, or establishing separate kindergartens or classes for children of Ethiopian descent
- **Blindness,** by "not seeing" the barriers or difficulties certain population groups face. It can involve systematic disregard, or the application of seemingly universal rules that actually exclude certain identity groups.
- For example, advertising for people who served in the IDF (when military service is not relevant to the job), which excludes Arabs and ultra-Orthodox Jews.

The two categories - symbolic and direct racism - have been separated for the purpose of analysis and understanding the problem. In practice, there will be actions that belong to both categories and be mutually influential. Direct racism, in addition to directly impacting a person's life, will often offend him, and symbolic racism can also affect a person's life, even if indirectly. In addition, the model does not judge "what is worse," as the consequences of both types of racism are severe and need comprehensive consideration.

Naming a practice helps us identify it as racist, discriminatory or abusive, even if it is unintentional. By listening to people who have experienced a racist practice, we can study its consequences and understand the need for change. The next steps include mapping the practice, understanding how it actually takes place, and creating and implementing alternatives. That means attaching weight to the victims' perspective. Instead of dismissal,

denial, justification or disregard, listening and thinking about possible solutions and changes to prevent these harsh experiences, shows that the voices and perspectives of the affected people are valuable and important to the organization.

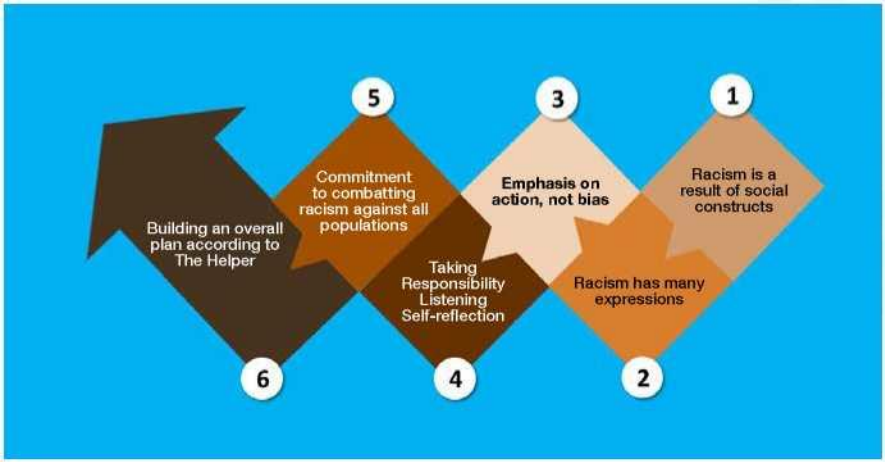
The Toolbox chapter offers lesson plans that focus on identifying and changing racist, discriminatory, and abusive organizational practices. It is recommended to study the approach with the help of the"Guide to Gender Counseling and Intervention in Organizations"(Lerer and Ben Eliyahu, 2018).

Chapter 4 Action

Having listened, recognized that racism exists and is a problem, and taken responsibility, we reach the stage of taking action. This chapter offers some possible organizational actions. It begins by presenting guiding principles which can form the basis for actions and be used as a compass. The principles are followed by proposals for establishing a system to deal with complaints, appointing an anti-racism officer and planning a training. Finally, there is a discussion of how racism prevention relates to multicultural training, cultural competence and employment diversity.

Guiding principles for the eradication and prevention of institutionalized racism

Formulating guiding principles should be the basis for cooperation with interested parties and will assist in planning and implementing the right actions. The following is a proposal for six guiding principles based on the concepts of the Coordinating Unit, as explained in previous chapters.



Racism is a result a social construct: It is not natural or destined, it was created by humans and humans can change it. Racism can only be

understood in the social, political, cultural and economic context in which it exists.

- **Racism has many manifestations:** Therefore, the problem must be defined not only in terms of overt, extreme expressions of racism, such as physical and verbal violence, but also in terms of patterns of discrimination and exclusion, micro-aggression and the division of power and capital according to group affiliation.
- **Actions and results** must be emphasized rather than intentions and biases: What people think or feel is unknown, but their actions and the consequences are visible. At the end of the day, people are hurt by actions rather than thoughts. And action must be taken in order to change results.
- **Taking responsibility, listening and reflection**: In situations of inequality, the system must recognize its own problems and not explain or blame the populations and their culture, or, place the blame only on individuals. To understand the consequences and manifestations of racism, especially when camouflaged, the organization, and society at large, must listen and be willing to look inward.
- **A commitment must be made** addressing racism towards all types of people affected by racism, and not just particular groups within society.
- **Building a comprehensive plan** is necessary to deal with all racist four tiers, in the long term, by implementing parallel and complementary courses of action, rather than settling for a specific action or a single course of action. The development of such a plan can be based on The Helper model, in the followng manner:
  a. **Listening:** Gathering professionals, relevant government officials, civil society, representatives of audiences who experience racism, etc., listening to and learning about the manifestations and consequences of racism from those who experience them.
  b. **Recognition** of the existence of racism, discrimination and exclusion in the organization.
  c. **Taking responsibility:** Understanding how the issue is expressed in the organization through the **examination** of discriminatory policies or procedures and practices, and the creation of alternatives.
  d. **Action:** Planning parallel and complementary courses of action, such

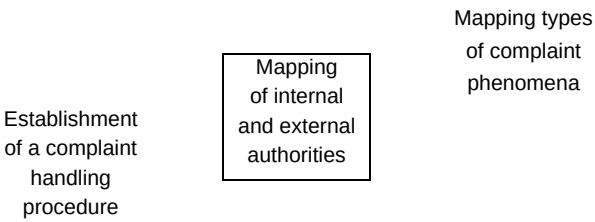
as gathering relevant stakeholders, appointing a supervisory body, creating a mechanism for handling complaints, training employees, monitoring and collecting data, devising policy and taking action to change organizational culture. Investment of resources and the organization's commitment to implementation over time.

e. **Continuous self-examination:** Monitoring and control of implementation and its impact, transparency and ongoing activites to generate dialogue and change.

Handling complaints about racism

Significant organizational action includes the creation of a mechanism for dealing with complaints about racism. The mechanism may be part of a previously existing system for lodging complaints, or of human resources or welfare, but it requires specific reference to racism, especially in training workers who receive and deal with complaints.

Establishment of a complaint-handling system:



The first stage of establishing a mechanism for dealing with racism requires mapping the types of possible complaints, such as employees at different or the same levels, employees vs. clients, or clients vs. employees. Each type may require different treatment.

The second stage requires mapping the relevant authorities within and outside the organization. Authorities within the organization may include its the authority in charge of employee discipline, the person in charge of public inquiries, human resources, officers in areas such as gender equality, people with disabilities, employment diversity, etc. External authorities include the Police, which handles incidents of a criminal nature; the Equal Employment Opportunity Commission in the Ministry of Labor and Welfare, which deals with incidents of

employment discrimination; Legal Aid of the Ministry of Justice, which provide legal assistance in cases of discrimination in obtaining services. Government ministries also have the Disciplinary Division of the Civil Service Commission, which deals with racist behaviors of civil servants which are considered a disciplinary offense. The Anti-Racism Coordinating Government Unit in the Ministry of Justice, which can be approached for both handling complaints and consultation and guidance on dealing with institutional racism.

The third stage requires the establishment of a procedure for handling the complaint, which will provide an answer to the following questions: • How can one lodge a complaint?

- Who receives complaints?
- How are materials protected and discretion maintained?
- To whom within the organization can the information be revealed and to whom not?
- To what extent and at what stages does the management become involved?
- How long should it take to address a complaint??
- At what stage and to what level of detail are the complainants updated?
- How are complainants protected from harassment or punishment?
- Are anonymous complaints handled, and if so, how?
- What is the procedure for clarifying a complaint?
- How does dealing with the complaint end?
- What are the disciplinary and other tools that can be used, and what are the criteria for using them?

Events that require legal action, including disciplinary action, should be kept separate from events that can be dealt with through an educational, explanatory or mediation process, and the criteria for the distinction and the actions to be taken in each case must be explained.

It is also recommended that the procedure include a clear flow chart for the stages of treatment (example attached).

Receipt of a complaint

Examination of the complaint and classification

Complaints in the field of treatment

1 Inappropriate behavior
2 Discriminatory or excluding practices
3 Discrimination in providing service
4 Discrimination in employment
5 Racist expression
6 Alleged criminal offense
7 Racist or stereotypical advertising

Parallel/alternative courses of action:

1 Request for complainant's reference

2 Transferring the complaint to a body with the authority to clarify/ investigate/file a lawsuit

Receiving an update from the appropriate authority

Making a decision on how to handle the complaint

Continuous updating of the complainant

Completion of the treatment process

"We are racism-free."

Many bodies will proudly testify, "We receive no complaints about racism." Does that mean no racist events really occur? Not necessarily. Similar to victims of sexual harassment, there are many reasons why people do not file a complaint, such as fear of unpleasant consequences, desire to maintain privacy or anonymity, lack of trust in the system, lack of evidence or witnesses, lack of knowledge of where to turn, feelings of shame, etc.

Thus, it is important to understand that if a complaint is not handled seriously and with sensitivity, trust in the system will be damaged and can result in further harm to the complainant. The organization must also encourage people to file complaints if they are abused, by providing channels for that, and making information on the process accessible in different languages. Finally, any complaint can indicate that there are other, perhaps similar, unreported cases, and therefore **systemic solutions** should always be considered.

Professional and respectful treatment begins with listening. A time and place should be set aside, discretion must be exercised, and the individual should be listened to without judgment or dismissal such as, "It was only a joke," "They didn't mean it," or any other explanation that may be interpreted as support for the offender. In addition, if the applicant does not want the information about the complaint to be given to a specific third party, his wish should be respected. Finally, how the complaint will be treated should be explained transparently, and updates should be given in accordance with procedure.

Hard and Soft Measures

A distinction must be made between severe cases, in which a disciplinary procedure or referral to other authorities is required, and cases where "soft " measures of dialogue, information, mediation and educational procedures are more appropriate. Such measures include discussion groups, a seminar, training course or cultural events (show, film, lecture) followed by a discussion, etc.

In any case, **a complaint about an incident is an opportunity for change**. Often a single incident is tip of the iceberg and must be examined to verify if there have been others. An there have been others can be a wake-up call the organization uses for improvement. In any case, it is an opportunity for dialogue and listening to difficulties, barriers or problematic

conduct that employees from marginalized groups experience. On the other hand, deflecting, denying or concealing exposed cases to avoid criticism will deprive the organization of the opportunity to improve and change.

Appointment of an anti-racism officer

Appointing an officer is a common organizational response to large and complex challenges, including racism, sexual harassment, gender inequality or discrimination against people with disabilities. However, appointing an officer is not enough - it must be part of a wider action plan, spear-headed by management. The officer's role will be to lead, integrate and monitor the processes for change, and the whole organization, especially it's heads, have to be committed and active.

The experience of the Coordinating Unit shows that a number of basic conditions must be met for an officer to function effectively.These include: 1. High personal motivation: The officer must care about the subject, be open to learning and willing to invest time and energy.

2. Support of the organization's management and willingness to cooperate with the officer.
3. Organizational positioning: Officers should
   a. Rank high enough to make an impact;
   b. Be available and accessible, and people should feel comfortable approaching them;
   c. Be involved in the professional work of the organization, so they can identify practices that require change.

The role of the officer, as the Coordinating Unit conceived it, is to act on the **following levels**: building presence, awareness and discussion, learning and identifying practices of exclusion or discrimination and leading change, and handling complaints.

Building presence, awareness and discussion

Actions should be designed to create awareness and dialogue, and to inform employees and the public that there is an anti-racism officer and to encourage inquiries. The following are examples of actions an officer can initiate, depending on the size and nature of the organization:

- Official announcement of the appointment and publication of the supervisor's contact information through a website, portal, Facebook, posters, email, etc.
- Holding discussion groups and social and cultural events for discussion, such as films, guest speakers, etc.
- Creating a network of leaders from various units who will be partners and contact points within the organization.
- Conferences and seminars.
- Lectures and information at seminars and orientation days.
- Lectures and information at board meetings.
- Meetings with the CEO and other relevant parties in the office.
- Distribution of circulars and educational material to all employees.
- Preparing material for awareness and information, such as posters, and distributing them to the relevant addresses within the organization.
- Marking of special days during the year.
- Conducting employee trainings.

Studying and identifying practices of exclusion or discrimination and leading change

An essential part of the officer's role is to develop sensitivity to racist, excluding or discriminatory practices, and to lead the change to create equal and respectful alternative practices, as detailed in the Zoom In on Organizational Practices section. Below is a list of activities that can help identify practices and initiate change: The training course for anti-racism officers must provide them with the skills to carry out these activities:

Focus groups with employees and service recipients.
Interviews with employees and service recipients.
Organizational survey.
Observation.
Analysis of the database of complaints for the identification of practices that require systemic treatment.
Mapping organizational practices of exclusion or discrimination.



- Choice of practices for change.
- Creating alternatives to excluding or discriminatory practices.
- Harnessing partners and initiating processes for change.

Handling complaints

The officer will be involved in handling complaints in accordance with organizational procedure, as detailed in the previous section. There are pros and cons to giving this role to the officer. On the one hand, it is important to have a person who will take responsibility for the complaints, and it makes sense that this person should be the officer. On the other, the officer wants employees to be open with him or her, and in particular to reveal problematic practices that need to be changed. His role in treating the complaints may deter others from doing so, if they fear that such openness will lead to disciplinary action against them or their co-workers, and not just a change in organizational practices. In addition, possibly sensitive situations should be taken into account, for example, what should the officer do if a complaint is received about his own superior? About a colleague? All of those issues need to be considered when constructing a system for handling complaints.

It is advisable for the officer to be part of a community that shares knowledge, experience, ideas, difficulties and successes. It could be a community of anti-racism officers from different organizations, or a community of officers responsible for different issues in the same organization. As long as there are officers in the organization in charge of the same basic issues, such as gender equality, accessibility and occupational diversity, it is advisable to create a platform, for example a steering committee, for mutual learning and cooperation.

Guidelines for constructing a training course

This chapter offers guidelines for constructing a training course, whether for preventing racism or for cultural or multicultural diversity and competence, including a unit on preventing racism.

Training alone is not sufficient. It should etake place **as part of a systemic process** that examines policy, procedures and guidelines, and is willing to make the necessary changes; a mechanism for monitoring the implementation of change. It should engage the heads of the organization

and stakeholders and include forums for thought, consultation, planning and monitoring; a mechanism that operates continuously over time to collect relevant data; a system for handling with complaints about racism, activities to change organizational culture and create an ongoing dialogue on racism, appointing a senior member of the organization to coordinate all these measures and allocating resources for them. Alongside all of these measures, training will have added impact and be more valuable.

Therefore, here are guidelines for constructing a training course:

Structure

We recommend the training be structured according to The Helper: Listening – Recognition – Responsibility – Action – Reflection.

First, there must be a foundation for learning and understanding the complex, charged issue of racism. It can be through gaining familiarity with the topic, creating an emotional connection to it, agreeing on rules for safe and respectful discourse, and learning about racism in context.

The next step involves studying the problem and listening to the perspectives and experiences of people from marginalized groups. There is a tendency to rush into trying to answer the question, "So what do we do?" However, initially it is important to deal with the problem before trying to solve it, otherwise it is impossible to expect a deep, genuine, appropriate, long-term response. Studying the problem will create not only a basis for formulating an appropriate response, but also for creating a valuable emotional connection to the issue, which is necessary for creating the motivation for change and taking responsibility. The learning phase therefore includes **Listening and Recognition** of the problem.

Taking responsibility includes an analysis of how racism is manifested within the organization. Taking responsibility means stopping with the theoretical study of racism, or of racism in society in general, but rather examining practices that may work for most members of the organization but which cause exclusion, discrimination and racist behavior.[46]

Action, means planning activities for change, as well as practice and simulations to aid in transitioning from planning to implementation. That way participants are made active partners and given a sense of owning the changes.

46 A good example of taking responsibility can be found in the Scientific American article in siht link where racism and gender discrimination in the history of the magazine is exposed. It considers the costs and consequences, as well as the conclusions they needed to learn from for their work today.

Reflection and self-examination take place throughout the training course, especially during the stages of study and responsibility. Tools should be provided to turn reflection and self-examination into a habit, a routine activity, with the understanding that learning is a continuous process, mistakes will always be made and through them we can improve, both systemically and personally.

There is a suggestion for a generic syllabus in the Toolbox (chapter six).

Selection of facilitators and speakers

People from marginalized groups must be part of program development and training, not as representatives of the group, because no one person can represent a group of hundreds of thousands or millions of people, but as people who may be able to illuminate "blind spots". This principle is often referred to "Nothing about us without us". It is important to bring in people who are not afraid to be critical, and to create an atmosphere where they will feel comfortable voicing their opinions. In addition, if the program includes learning regarding certain groups, it is advisable to invite experts from those groups to deliver the content.

Guidelines for facilitation

Throughout the training period, it is important to maintain a fruitful discourse. That is particularly challenging when the issue is as charged and sensitive as racism. First, participants should be asked to listen genuinely and not be thinking about their response while another person is talking. Second, participants should be invited to challenge themselves. If they tend to dominate the discussion, they should try to be quieter and listen more. If they tend to be quiet, they should try to make their voices heard more. Third, don't run away! Participants must understand it is inevitable that at some point they will feel uncomfortable. It is likely that discomfort indicates a moment of deep understanding, and if it is possible to stay in that moment of discomfort, rather than escape it, that moment can be insightful, and push the person towards deeper understanding.

The facilitator must know how to distinguish between manifestations of insecurity and manifestations of discomfort. He should make sure that the atmosphere in the group makes all participants feel comfortable to express themselves fully and honestly, while encouraging openness and exploration of discomfort, which can promote a better understanding of the issue.

Listening to people from marginalized groups can be especially difficult for people from non-marginalized groups. The mechanisms of denial and loyalty to their own point of view make it very difficult for them to listen and look at things from a different perspective. Therefore, it is usually necessary to prepare the course participants for listening before they meet speakers from marginalized groups. It is also important to create a safe space for the speakers so they feel comfortable sharing things that can be personal and painful, rather than putting them in a position where they may feel attacked.

4 Training as a tool for implementation and harnessing partnerships

As explained, training must be part of a system that includes organizational actions. One of training's most significant roles is to explain and **implement** the organizational changes that have been decided upon, and at the same time to raise issues of practices to find alternatives and solutions. Assuming the training is given to people who are involved in the organization's ground work, they will know about things that need to be changed and about possible alternatives that can advance the organization's goals. Effective training will **engage them as partners**, with the understanding that real change can not occur unless they take ownership of it. It is better for course developers to come from a position of building trust and cooperation than from a position of top-down preaching or intimidation. The people in the field need to feel confident enough to discuss actual events, and they need to feel empowered enough to offer solutions, responses and alternatives from their own experience.

The guidelines are intended to assist in the design or adaptation of racism-prevention training, or training in similar issues. In any case, training should be designed in a way that is appropriate for the target audience and their relationship with the subject of racism. The Toolbox provides a suggestion, a generic syllabus structure and suggestions for lesson plans.

How does anti-racism work relate to diversity, cultural competence multiculturalism?

"Why not focus on the positive instead of the negative?"

is a question often asked when dealing with racism. For that reason, training for diversity, cultural competence and multiculturalism is generally more welcome than training for the eradication and prevention of racism.

The theories and the tools developed based on these concepts are very important in opening doors to people for whom doors were closed, and increasing the ability of marginalized groups to realize their rights and receive services and opportunities. They also promote an organizational culture that sees diversity and multi-culturalism as positive and enriching the organization and its members; That sees employees/students/service recipients/customers/residents, etc. in a more complete and respectful way, and creates an opportunity to become acquainted with different groups within the population. And perhaps most importantly, they bring other perspectives, expanding the scope of the organization's vision and all the individuals belonging to it[47].

Such processes can help eradicate and prevent racism on two conditions: first, that focusing on the positive does not prevent dealing with the negative when necessary; and second, there has to be an awareness of pitfalls that can cause harm and even increase racism, even when the intention was the opposite.

We addressed the first condition in the previous chapters. Training for diversity, cultural competence or multiculturalism should also address issues of racism to create a prism through which the "negative" can be seen. As previously explained, the "negative" is sometimes disguised, vague or denied, so people must learn to see it, provide a space and be willing to discuss it. Engaging only in the "positive" can convey the message that there is no willingness or desire to engage in the "negative", thereby strengthening the denial.

The second condition necessitates looking critically at problematic messages that may be conveyed during training for diversity, cultural competence and multiculturalism. Below is an examination of some of the possible pitfalls and suggestions for avoiding them.

Generalization or "boxes" of cultural identities

The problem: As previous explained, dividing people into categories according to culture has replaced division according to "race." While in the case of cultural diversity, these categories are framed positively and the aim is to promote equality rather than exclusion, it is still a kind of cataloging, when in fact people can not really be divided and put into boxes according to their cultural or ethnic group affiliation. Many people

47 Cultural competence is discussed in "Cultural Competence in Community Work," the guide written by Hagai Amnon-Snir and Orna Shemer for the Ministry of Welfare and Social Services, Division of Social and Personal Services, Community Service.

belong to several boxes and others do not belong to any of those offered. Moreover, people's identities are not only composed of the cultural group they belong to, but of gender, age or generation, sexual orientation, socioeconomic status, political outlook, education, professional identity, degree of religiosity, physical or mental disability, etc., and are affected by their specific life experiences and those of their family and acquaintances. Therefore, assigning people to boxes according to cultural groups is a narrow, false reflection of human diversity. For example, in Israel, when organizing a panel of speakers, in order for it to be multicultural, organizers will make sure to include people from prominent cultural groups (usually ignoring smaller groups or more complex identities), and a more or less equal number of men and women. And yet, most of the speakers will have the same socio-economic status and the same age, which is why in some ways they may share very similar points of view. One of the results of the almost exclusive emphasis on cultural diversity is that the speakers are perceived as representing their group. The complexity of their specific identities, the diversity within the group they are supposedly representing, and the similarity between people from different groups are all ignored. A spokesman **from** the group inevitably becomes a spokesman **for** the group, an explainer of everything associated with it, and is sometimes perceived as responsible for all the actions of all the individuals in it.

Advice: Emphasis on multiple identities. Instead of addressing only cultural identies, emphasis should be put on multiple identities: gender, cultural, national, community, family, religious, generational, sexual orientation, professional, identities based on interests, opinions, skills and talents etc. Moreover, identity is dynamic and flexible, different aspects vary in importance at different times in life and in different contexts, for example in one context professional identity is more significant, in another religious identity, in another, gender identity, etc. Viewing the situation in this way is not only more in line with the reality, it also makes it possible to see people as complex and interesting, and makes it possible for people from different cultural groups to identify with one another. It is also important to recognize how different identities intersect (intersectionality) to create unique life experiences. For example, men and women from the same identity group may have completely different struggles. Similarly, there are differences in the struggles between rich and poor, different professionals, LGBTQs and heterosexuals, religious and secular, people of different ages, etc., even within the same cultural group.

To ignore cultural identity, or draw attention to it ? A dilemma often arises between two approaches to promoting equality. According to one,

it is necessary turn a blind eye to the external characteristics of group identity and treat everyone equally, as individuals. According to the other, diversity must be given a place and the different identities and conditions they produce must be recognized. On the one hand, reference to identity can exclude, generalize and reinforce stereotypes and make people feel trapped within identity boxes, and on the other it can empower and give people a sense of being seen and understood. Instead of deciding between the two, the question is, when does the reference to identity promote and strengthen, and when does it weaken and invalidate? (Pollock, 2008). For example, in an educational environment, as far as expectations for achievement or advising on certain professions are concerned, the reference may be offensive. In contrast, learning and sharing information about identity and culture can strengthen and empower.

Cultural information

The problem: In training for diversity and cultural competence it is common to include learning about excluded groups, such as Arabs, the ultra-Orthodox, Ethiopians, etc. The purpose of these sessions, to which between an hour and an entire day are devoted, is to acquaint the trainees with the culture and characteristics of the group (the word characteristics often appears in the title of these sessions). Discussion on the characteristics of a group of tens and hundreds of thousands and even millions of people is problematic because it is by definition a generalization and can lead to racism. Becoming familiar with a culture cannot be accomplished respectfully or in depth within an hour, a day or even a week. Becoming familiar with a culture takes years and even then it will always be limited. That does not diminish the value of learning and exposure even within a limited range, but the danger is that such introductory sessions will create the illusion that after undergoing such a session, the learner now understands and is familiar with the culture. There is also a concern that this "understanding" will establish prejudices and stereotypes, and promote a superficial, poor understanding of the culture being studied. An example can be found in the instructions in a training booklet for multiculturalism in a large organization, that reads: "Now that we know about Bedouin culture, we will move on to....." It is clear that such an approach not only does not respect culture (the understanding of what culture is in general and the acquaintance with Bedouin culture in particular), it conveys the exact opposite of the message we would want to convey. Instead of participants learning that there is much they do not understand, they are convinced that they now have a better understanding. The result is that instead of

the learners being more modest and recognizing their limited ability to understand, they may now be condescending because from now on, not only do they belong to the hegemonic group, they are supposedly also knowledgeable about the excluded group.

In addition, it is important to note who moderates or teaches these sessions? Is it someone from the marginalized group, someone who can present a point of view from within, or someone from outside the group? If it is a person from outside the group, how did he or she acquire the information? What message does it convey when a person outside the group talks about the group instead of talking to people from the group? In such a situation, both the speaker and the participants look at the group from the outside, define and analyze it, determine which information is relevant and which is not. In many cases such an external view can be superficial, patronizing and generalizing, and therefore possibly also racist.

Advice: Instead of teaching superficial, partial, stereotypical information about different groups, training should teach modesty and recognition that a person seeing the group from the outside will always have only partial and perhaps incorrect information. The training should provide tools for behavior in a situation we may not understand.

If there is still a need or desire to convey cultural information, it should be conveyed by people with relevant knowledge and training from within the group itself; talking with instead of about; and we should make sure that different perspectives are presented within the group to produce a complex picture instead of a generalized, stereotypical image.

Ordinary and "the other"

The problem: Often the basic but unstated premise is that there are ordinary people whose culture is self-evident and does not need to be interpreted, i.e., members of the hegemonic group; and on the other hand there are "other" people who need to be treated in a special way, and their culture must be studied so they can assimilate. The assumption is both wrong and problematic. First, there are elements within the hegemonic "ordinary" culture that require study and coping tools. For example, each generation is a subgroup with a culture, mentality, habits and characteristics very different from those preceding it. Second, there will be many people from the marginalized "other" groups who do not share the "characteristics" of their cultural group, and who do not need or want special treatment.

Advice: Good tools will help deal with complex situations, whether

they have a different cultural element or not. For example, working with strengths, reflection and self-examination, developing empathy, tools for dialogue, genuine listening and asking questions can all benefit everyone, and there is no need to label them as cultural competence, as if they are necessary for working only for people belonging to “other” groups.

The cultural diversity of a marginalized group is not a defect, even if it raises difficulties for both parties in encounters with the hegemonic group. Such a perception not only borders on racism, it also misses the added value of human diversity, the potential to enrich, inspire and strengthen both the organization and the individuals belonging to it.

4 Quality, not just quantity, or, Who picks the music?

The problem: If a place is diverse and can be a metaphor for a party, the question should not be only whether everyone was invited or if there is a bouncer at the entrance preventing certain people from entering. The questions are, who determines what music will be played, and is there a dress code? What food will be served? In other words, who makes the decisions?

If the members of the hegemonic group are the ones who control and make the decisions, and they only let “others” in, then the place is not really diverse or multicultural. True multiculturalism requires sharing the decision-making, power and capital, it refers to the quality of participation of diverse populations in the organization, and not just to quantity.

Advice: Emphasize, both in goals and in discourse, the quality of the participation of diverse populations in decision-making and at the senior levels of the organization.

Diversity in the work-place and racism-prevention are complementary areas that work towards the same vision. The purpose is to prevent conflicting actions and to help improve interface and collaboration between these two approaches.

Chapter 5| Reflection

Continuous self-examination and dialogue

The most important result of the process described in this guide is the willingness and ability to examine ourselves, as individuals and as an organization, and to create the basis for an ongoing dialogue on racism and discrimination. At the organizational level, tools such as setting goals and measures for control, a monitoring committee, monitoring reports, implementation studies and routinely collecting relevant data can help the organization to continue testing itself. On a personal level, a commitment is required to expose ourselves to different points of view, to be open to looking at ourselves through them and to be attentive and willing to examine our own actions and biases.

Creating a basis for ongoing dialogue, whether in routine and systematic manner, or as a general approach and mindset, will make it possible to look at practices, incidents and events in a way that will allow them to be addressed appropriately and immediately. Beyond that, the more such a discourse takes place, the more feelings of discomfort, embarrassment and guilt will subside, and it will be possible to talk about things directly and openly.

That is why “The Helper” model is circular. The willingness to continue self-examination and dialogue leads back to Listening, and hence to the stages of Recognition, Taking responsibility, Action, Reflection and which leads back to Listening. Eventually, The Helper should help create an organizational culture that encourages the exposure of practices of discrimination, exclusion or racism to give them an appropriate response and lead the organization to constant improvement.

Chapter 6 | Toolbox

Suggestion for the construction of a syllabus

Stage I: Introduction, Creating commitment, Context	Stage II: Learning about the problem	Stage III: Creating solutions
Introduction	Racism: What is it?	Creating alternatives, addressing the four tiers
Agreement on learning norms	Learning the perspectives of marginalized populations	Harnessing partners and initializing change
Emotional connection to the subject matter	Organizational diagnosis, analysis according to the four-tier model	Handling of complaints
Understanding the context: Social constructs	Diagnosis of discriminatory organizational practices	Designing a work plan and M&E

A syllabus for training must tailored according to the organization's size, goals, activities and challenges. The following generic syllabus structure is a proposal, and will require the necessary adjustments. The structure is based on the following principles: first, dealing with a complex and charged issue such as racism must begin with a suitable learning environment to enable the learning process. Second, the problem has to be studied in depth before a solution is sought, and third, a learning process should be based on The Helper model. It is therefore suggested the course be divided into three parts:

The first part, introduction, creating commitment and context , will include the following objectives:

- **Becoming acquainted** with the other participants and creating an environment for listening and mutual respect
- To establish a foundation for learning and fruitful discourse **rules have**

to be agreed on to create a safe space and clarify the difference between discomfort, which can promote learning, and feeling like the space is not safe.

- To create an **emotional connection** to the subject matter through sharing personal experiences of exclusion and addressing issues related to identity. An emotional connection is critical for creating a solid foundation for understanding, motivation to learn and an incentive for change.
- Understanding the **broader context** of social structure as an introduction to the issue of racism. That includes understanding the connection between institutionalized racism and socio-economic status.

The second part, learning about the problem, will include the following objectives:

- Conducting a discussion on the issues raised in **What is Racism**? of this guide, gaining general information about its **historical background**, the definition of the concept and clarification of related concepts
- Learning the **perspective** of populations suffering from racism, in society in general and specifically among employees in the organization or among people who come into contact with the organization.
- Analysis of racism in the organization using the **four-tier model.**
- Revealing and identifying **exclusionary practices** in the organization, learning tools for diagnosis, conducting the diagnosis, classification and analysis of the practices and selection of practices for change.
- Learning the relevant **legal information**, with an emphasis on existing legal tools.

The third part, creating a response, will include the following objective:

- Creating **four-tier interventions** based on analysis of the previous section.
- Creating **alternatives to exclusionary organizational practices**.
- Learning about **the organization's action plan**, including guidelines, procedures, policies, data collection, etc., that the organization has decided to employ as part of overall progress to eradicate and prevent

racism.

- **Mapping partners and interested/relevant parties**, learning tools for recruiting partners and initiating change.
- Learning processes and skills for **handling complaints**, learning the chosen procedure and making adjustments as needed, developing interpersonal skills for handling complaints.
- **Constructing a work plan** for implementing the changes, interventions and alternatives developed in the course, and the construction of a **program for monitoring and evaluation** of the implementation and the changes in results.

The course in general, and as far as possible each session, should begin with a personal or emotional connection to the topic, continue by imparting knowledge and tools, and end with internalizing the knowledge, either through discussion or practice. It is recommended that the lesson plans include a combination of methods to make the session dynamic and interesting. There are lessons, such as mapping and recruiting partners and implementing changes, building a work plan and control, etc., that have to be planned in accordance with the organization's usual tools and therefore will not be elaborated on in this guide. Most of the activities offered in the Toolbox are suitable for groups of up to 20, which is the optimal size for workshops and discussion.

Ideas for lesson plans and activities

This chapter provides suggestions for lesson plans, workshops and activities following the proposed syllabus structure. It offers a list of possible activities, and those appropriate for the target audience should be adjusted as necessary. The lesson plans will naturally be adapted throughout the session and the course. Many of the activities offered have been inspired by workshops developed in Israel and abroad. Where the source of the workshop is known, it is indicated in the references. The activities are presented here divided into the three stages of learning offered in the generic syllabus.

Activities for the first part: Introduction, creating commitment and context

1 Speed dating:[48]

Aim: Acquaintance, creating an initial discourse on the subject of racism and/or identity, personal connection to the subject

Materials : A bell

Arranging the space: Chairs according to the number of participants and questions prepared in advance. Arrange the chairs in an inner and outer circle, equal in number. The chairs in the inner circle face outwards and in the outer circle face inward, creating pairs.

Activity: Half of the participants sit in the inner circle, and remain in place throughout the exercise. The other half of the participants sit in the outer circle, and move to the chair to their right every time the facilitator rings the bell. That creates pairs for short conversations, and they alternate five to six times, depending on the number of participants and the time devoted to the exercise.

The acilitator rings the bell every two minutes. After each ring, he reads a question, and each pair discusses it until the bell rings again. The first questions can be for personal acquaintance. After that, they can be for identity, or about experiences of exclusion or discrimination, depending on the purpose of the lesson.

Questions about identity:

- An identity I hold that is important to me
- An identity I chose
- An identity handed over to me
- An identity I recently took upon myself
- An identity that makes me uncomfortable
- An identity I want more information about
- An identity that threatens me
- An identity that deters me
- An identity I do not want to give up

Questions about experiences of exclusion or discrimination:

- A moment when I felt I did not belong
- A moment when I was ashamed of my identity

48 Development: Yaffa Benaya, Ilanit Dror, Galia Boneh

• An experience of exclusion or discrimination or devaluation I experienced • An experience of exclusion or discrimination or devaluation I witnessed • An experience of exclusion or discrimination or devaluation in which I was on the excluding side

- What feelings did I have when I told these stories?
- What feelings did I have when I heard these stories?

After half an hour, rearrange the chairs into a large circle and hold a discussion. Guiding questions for the discussion:

- What did I learn about myself during the conversations?
- What did I learn about someone else that was interesting and/or surprising?
- With which elements of identity are easy for us to deal with and which are difficult?
- What would I now like to know more about?

2 Identity cards[49]

Aim: To create an initial dialogue about identities in society and how we feel about them.

Materials: Cards with the name one identity group: Israeli, religious, secular, woman, man, feminist, Jewish, Palestinian, Oriental, Muslim, gay, Ashkenazi, traditional, ultra-Orthodox, Ethiopian, national-religious, lesbian, Druze, atheist, etc.

Arranging the space: Open space (no chairs)

Activity: Spread the cards on the floor. The facilitator reads the identity questions from the previous exercise, and after each question, each participant stands next to the card he chooses. The participants standing next to the same card discuss their choice for a few minutes, until the discussion leader reads the next question and so forth. Brief explanations for the choices can be asked, each time listening to two or three people.

3 Breaking the ice[50]

Aim: Acquaintance, creating an initial discussion on the subject of racism, personal connection to the subject.

Materials: Music

Arranging the space: Open space

Activity: Participants walk around the room while music is being played,

49 Development: Ilanit Pinto-Dror
50 Development :Center for Racial Justice in Education

and the discussion leader raises a different number of fingers each time (three, four and five times). When the discussion leader stops the music the participants gather into groups according to the number of fingers raised. The discussion leader asks a different question each time and participants are asked to discuss it for five minutes, such as:

- How do I feel when I talk about racism?
- When was the last time we talked about racism in my organization?
- What is my biggest challenge in talking about racism?

After five minutes for discussing each question, the discussion leader asks people from different groups for feedback.

4. Sentence completion[51]

Aim: To create an initial discussion about racism and a personal connection to the subject.

Materials: Pens and/or pencils and materials and pages printed with sentence beginnings and blank lines for sentence completion, as follows: 1. When I hear the word racism I think of...

2. In Israel or in our organization, racism is...
3. I do not understand...
4. I believe...
5. I think the source of the problem is...
6. When talking about racism I feel...
7. It annoys me when...
8. I think we should...
9. If it were up to me...

Arranging the space: Chairs arranged in a circle

Activity: Each participant receives a page and is asked to complete the sentences anonymously. When everyone has finished, participants place the pages face down on the floor in the center of the room, walk around the room and pick up someone else's page. Each participant reads the page he has picked up, then marks one sentence that caught his particular attention, something that evoked identification, opposition, insight, or questions.

When everyone has finished, each person should read aloud the sentence they chose, and explain why they chose it and how it made them feel.

51 Development: Galia Boneh

5 Multiple identities

Aim: To become acquainted with, illustrate and create awareness of the multiplicity of identities, similarities between people from different groups and differences within groups.

Materials : None

Arranging the space: Open space

Activity: Participants are scattered throughout the room. Everyone, at the time he chooses, takes one step forward while stating one of his own identities (for example: I am a musician, I am the oldest child in my family, I am a Christian, I am secular, I am a teacher, etc.). All other participants arrange themselves according to the extent to which this statement is true for them, closer or further away. Anyone who identifies completely stands next to him. Anyone who does not identify stands far away. Someone who identifies with the statement to a certain extent, stands at a distance reflecting the degree of identification.

Thus, the space becomes dynamic, groups are formed and disintegrate, and with every statement new groups are formed. The exercise reflects the multiplicity of identities that each person has, and the endless possibilities for connections and similarities between groups, as well as great diversity within groups.

At the end of the exercise a discussion regarding how participants felt during the exercise. What was surprising? What was uncomfortable? What insights were gained?

6 What am I?[52]

Aim: Context-learning of social constructs, gaining a deeper understanding on how identities are formed.

Materials: Writing materials for each participant, board for the discussion leader.

Arranging the space: Participants sit in a circle

Activity: The facilitator writes on the board: "I..., ..., ..."

Each participant fills in the blanks on his page.

When the participants finish, the facilitator draws a table with three columns (identities noted first, second and third) on the board. He asks each participant to read from his sheet, and the facilitator fills in the table accordingly.

52 Development: Beverly Tatum Daniel (Tatum, 1997)

Discussion: What identities did people mention first? What do these identities have in common?[53]

7 Agreement on learning rules[54]

Aim: To create agreement on conversation rules during the course

Materials: Board

Arranging the space: Participants sit in a circle

Activity: As explained in the guide, it is important to agree on learning the rules and principles of discourse in the first session to create a safe space and good foundation for learning. The difference between feeling protected and secure but uncomfortable, and feeling unsafe must be explained. A feeling of discomfort is almost a necessity for in-depth learning about racism, and there is no need to panic or avoid it. On the contrary, often moments of discomfort are the most important for learning. On the other hand, a participant feels insecure or unprotected when he or she feels attacked or silenced. That harms rather than contributes to learning. To ensure a protected space that allows for discomfort, participants must agree on a few rules. First participants should be asked to suggest rules that will help them feel safe and then add the following rules:

- **We have come to learn and be bold:** We all have prior knowledge of the topics we will talk about, but we all also have something to learn. To be bold means to speak more - for those who tend to avoid making their voices heard, and to listen more - for those who tend to speak.
- **We don't try to escape:** Even in the uncomfortable moments, take a deep breath and stay in the discourse.
- **We really listen:** When someone else is talking, listen without planning your answer. Pay attention, listen, and ask if there is something you do not understand.
- **We distinguish between intent and result:** If I step on someone's toe and break it, I have to acknowledge my act, even if it was unintentional. Responsibility must be taken for bad results even when the intentions were good. In addition to encouraging honest and open discourse, terminology must be chosen that will enable listening and understanding

53 Beverly Tatum Daniel found that for the most part, people will point to more excluded identities than dominant identities, because the latter are self-evident and do not need to be mentioned, whereas excluded identities entail constant reference. Society always tells people from excluded identities, "You are...," causing a person to adopt the identity as what defines him.

54 Development: Undoing Racism: The People's Institute for Survival and Beyond.

rather than cause harm.

- Accept in advance **that the issue will not be fully resolved during the training**. The goal is to start a dialogue and give participants the tools to conduct it.

After the rules have been discussed and written on the board, everyone should be asked if they are acceptable.

8 Sharing a personal experience

Aim: To create an emotional connection to the subject matter.

Materials: Writing materials for each participant

Arranging the space: Comfortable for independent work

Activity: The facilitator asks each participant to recall and write about experiencing exclusion, discrimination or racism, regardless of the situation. The task can be made appropriate to the group and given a different title, such as, “The moment they saw me as a stereotype and not who I am.” Then share in pairs or a group, and have a discussion with questions such as, What factors were similar or common among the stories? What principles emerged from the stories of experiences of exclusion, discrimination or racism?

Another option for guidance is, “What does the concept of racism evoke in me? How do I deal with racism?” The answer can include memories, feelings, opinions, etc.

9 Sorry for the question

Aim: To get acquainted, to create an emotional connection to the subject, to produce an initial dialogue on the subject

Materials: Blank cards (three per participant) and pens or pencils for each participant.

Arranging the space: A semi-circle facing a chair.

Activity: Each participant writes three questions about racism or discrimination or exclusion or identity, one per card, questions that interest him and/or he finds difficult to ask. The facilitator collects the cards, invites a volunteer to sit on the chair, pick up a card and answer the question. After three cards, someone else should be chosen. A participant is allowed to skip a question if he or she does not wish to answer it.

After the exercise, a relevant episode of “Sorry for the Question” by the Public Broadcasting Corporation Kan can be projected.

10 Center and margins

Aim: Context learning, social constructs, creating a personal connection to the topic.

Materials: None

Arranging the space: Open space, no chairs. The activity is suitable for a diverse group.

Activity: The facilitator says that the center of the room symbolizes the center of society, and the walls of the room, the margins of society, and asks everyone to stand where they feel they belong.

The facilitator asks everyone to look around, then asks each participant to explain why they stood where he did.

11 Simulation, social construction and power relations[55]

Aim: Context learning, social constructs to illustrate how a company structures groups with different levels of power, privileges and resources.

Materials**:**

- Equal quantities of small round orange, green, and half-green/half- orange stickers.
- Six small flags with a plastic stand, three orange, three green and writing materials.
- Exercise materials: 140 gold coins, four large plastic cups, seven printed tax returns (see Appendix 1).

Arranging the space**:** Three round tables and if possible, an equal number of chairs around each table. On one table two orange flags, on one table two orange flags and one green flag, on a third table two green flags. Writing materials on each table.

Activity: A detailed explanation of the activity can be found in Appendix 2 or at this link

12 Monopoly

Aim: Context learning of social constructs, illustrating the connection between denying access to resources and a sense of worth and belonging to society

Materials: Monopoly games (one for every six nine participants)

Arranging the space: Tables and six or nine chairs around each

55 Development :Beyond Diversity Resource Center

Activity: At the start of play two or three players receive NIS 2,000 each, two or three receive NIS 500 each, and two or three receive NIS 500 each only after twenty minutes of play game. Play for about 45 minutes. At the end of the game discuss who won and why? How did each of the participants feel during the game? How did they feel about the other players? How does the game relate to real life? What is the connection between racism and economic capital? How did this become clearer in the game? What insights emerged from the game?

13 Task: Draw a triangle[56]

Aim: Context learning, social constructs to illustrate the connection between denying access to resources, and a sense of worth and belonging to society.

Materials: Three blank sheets of paper, two rulers, pencils, pens and markers, including defective ones, divided according to the explanation in the activity.

Arranging the space: Three tables surrounded by chairs according to the number of participants in each group, participants divided equally into three groups.

Activity: Divide the participants into three groups. Give one group all the tools needed for the task (pens, pencils, markers and a ruler), one group some of the tools (two pencils, two pens and a ruler) and a third group even less (one sharpened pencil, one not sharpened, one defective pen, one working pen, no ruler). Give everyone the same task, which is to draw a triangle with two sides 18 cm long, one side 11 cm long, each side in a different color, then decorate the triangle and the whole page as nicely as possible, within about five to seven minutes. Each group is asked to show their page to the other participants. Announce that the exercise is over and then ask the participants how they felt while completing the task. How did they feel when they showed their page? When they saw the other pages? What thoughts, insights and questions did the exercise give them in relation to the real world and society? How do the results of the activity relate to racism?

56 Development: Kedma Association for Equality in Education, Kedma School in Jerusalem

Activities for Part Two: Learning the Problem

14 Online activity on definitions

Aim: To illustrate the lack of agreement about the meaning of the term and reveal the various issues around the question "What is racism?"

Materials: Participants' mobile phones, screen and projector, Internet

Activity: Prepare the online activity in advance (at https://www.mentimeter.com/ or a similar site). Participants are asked to define racism in one sentence and their answers are projected on the screen. When everyone is done, everyone reads all the answers and then discusses the following questions:

What do most of the definitions have in common?

What differences are there between the definitions?

Try to define the main points of disagreement or confusion.

It is advisable to save a screenshot of the definitions and return to it at the end of the "Problem learning" or "What is racism?" unit, and discuss what people would change in their definitions. Which things are now clearer, which are not?

15 Open space

Aim: To further explore what racism is.

Materials: Distributing or mailing the "What is racism?" chapter before the lesson, and making signs with the titles of the nine issues discussed in the chapter.

Arranging the space: Four or five groups of six chairs arranged in small circles distant from one another. Hang two signs with the issues next to each circle, two related issues for each group. Relevant parts of the text can be printed and given to each group to help start the discussion.

Activities: Participants are asked to read the "What is racism?" chapter in the guide before coming to the lesson. The facilitator assembles the participants for a brief explanation, then the issues raised in the article are spread around the room with chairs next to them for discussion groups. Each participant chooses the group of the issue that interests him. Participants can be invited to begin the discussion by reading the relevant texts, and if necessary, with guiding questions. At each stage participants can move to a different group. It is recommended for everyone to move between at least two groups, and participate in at least two discussions. Enough time should be allotted to the activity, at least an hour, to allow

the participants to fully explore the issue. At the end of the activity gather everyone in a circle and ask them to share insights or questions that remain open.

16 Workshop on the text[57]

Aim: To deepen the understanding of what racism is.

Materials: Distributing or mailing the chapter "What is racism?" in the tutorial prior to the lesson. Each participant should mark a sentence or paragraph in the text he connected to, or which provoked opposition or anger, sharpened insight and/or raised a question.

Arranging the space: Groups of three.

Activity: The facilitator refers to the instructions given for reading the texts, the participants share the sentences or paragraphs they have marked and discuss them. This discussion can also be held in a large group and not in pairs or groups of three.

17 Points of view [58]

Aim: To further explore into the issue of what racism is.

Materials: Distributing or mailing the chapter "What is racism?" in the guide prior to the lesson, points-of-view cards

Arranging the space: Participants sit in a circle

Activity: After a preliminary reading of the chapter "What is racism?," each participant is asked to choose a card that represents an issue, insight or question that arose from reading the chapter and discuss it with reference to the picture on the card.

18 From one to ten[59]

Aim: To further explore the issues of what racism is.

Materials: Distributing or mailing the chapter "What is racism?" in the guide before the lesson.

Arranging the space: Open space

Activity: The discussion leader marks one side of the room as "1" and the other side as "10," with an imaginary line drawn between them. Each participant is asked to stand on the imaginary number that best represents his position. He can, if he wishes, indicate that it is permissible to stretch

57 Development: Galia Boneh and Ilanit Pinto-Dror
58 Development: Ilanit Pinto-Dror and Galia Boneh
59 Development: Galia Boneh

or walk between two numbers in relation to his position. He explains that there is no right or wrong, and that any position is legitimate, provided that the participant can explain why he stood where he did. The discussion leader reads controversial statements, with 1 representing one end and 10 representing the other. For example:

1 - Racism is part of human nature, 10 - Racism is a social phenomenon and not part of human nature

1 - Racism will never stop, 10 - Racism will end one day

After the participants stand on their positions, the facilitator asks participants from the whole scale what number each is standing on? Why? After some participants speak, the discussion leader asks another question, and so on.

19 Privilege[60]

Aim: To understand social structure and privilege, and deepening understanding of racism

Materials: Peggy Macintosh's list "Unpacking the Invisible Knapsack" (see Appendix 1), copies according to number of participants

Arranging the space: Independent work to begin with, then discussion in a circle.

Activity: Distribute the list of privileges, with three columns next to the list. Ask participants to read the list, and put a check mark in the first column next to each sentence they agree with. Then, ask everyone to think of a different identity, an identity from an excluded group, and try to fill in the second column from the perspective of that identity. A participant who himself belongs to an excluded group should be invited to think about a different excluded identity. While completing the exercise, write thoughts and feelings in the third column.

20 Systems Analysis[61]

Aim: To understand the role played by state systems in the exclusion of populations, to look at systems instead of at the populations.

Materials: Board, large sheets of paper, highlighters

Arranging the space: Start in a circle, then split into groups

Activity: The facilitator draws a neighborhood with people on the

60 Development: Galia Boneh

61 An exercise taken from Undoing Racism workshop by the People's Institute for Survival and Beyond

board. The discussion leader says that this neighborhood is defined as "oppressed." He asks what forces or systems operate in this neighborhood and the people who live in it? He writes the participants' answers around the neighborhood drawing, for example, the education system, health care, the police, welfare, the local authority, the legal system, the media, religious institutions, etc. He then selects four to five systems from those suggested, and participants are divided into groups, each group concentrating on one system, either according to participant choice, or an arbitrary division by the discussion leader.

Each group is asked to list the different ways the system contributes to the distress of the neighborhood and its residents, and preserves their low status.

After about twenty minutes, each group shares and discusses three systems from the ones it analyzed. The discussion leader can end with the story from the guide, "The Babies Floating in the River."

21 A lesson in history

Aim: To learn the historical context of contemporary racism and generate a base of information for discussing the issues.

Materials: Computer and projector; printing "Economic Motivation," "Introduction Idea," "Using Science;" explanation in the Teacher's Guide in the presentation at the link below, table and chairs, writing materials.

Arranging the space: Participants first placed in a semicircle, then divided into three groups around the table.

Activity: At this link

22 Learning the perspectives of marginalized populations

Exposure to different points of view can be combined in different ways, including

- Speakers' panel: Invite several speakers from the same group to talk about the diversity and different points of view within the group.
- Movies and videos (list of suggestions in the next section): Starting points for discussion, or for summary and food for thought.
- Visits and tours, meetings and conversations with people to learn about their point of view. Preparatory work is important so that the participants meet with a desire to listen and learn, and not argue or judge.
- Reading and discussing literary texts, including poems, for example, Pat Parker's poem, "For the White Person Who Wants to Know How to Be My Friend" (Appendix 4).

23 Case-analysis workshop[62]

Aim: To deepen understanding of racist incidents.

Materials: Signs or cards with racism issues relevant to the organization. For example, employee relations, micro-aggression, bids and promotion, discrimination in the service, organizational culture, affirmative action, “my word against his”, complaints, etc.

Four to five copies of a page with guiding questions, with a place to write next to each of them:

- What questions does this raise?
- What feelings does it evoke in you?
- What do people say about it?
- Perspectives on the event, the issue.
- Concerns.
- What values, beliefs, perceptions and opinions are associated with the event?
- Insights.
- Possible directions of action.

Arranging the space: Four to six groups of four to five participants. A sign on each table with a topic for discussion.

Activity: Each participant sits at a table according to the issue that interests them. Participants share events and occurrences relevant to the issue for about 20 minutes. The group selects one event to focus on for further discussion. The group answers the guiding questions page together. It then presents the answers and main points of the discussion to the others.

62 Development: Galia Boneh, in collaboration with the Training Division of the Civil Service Commission

Activities for the second and third part: learning about the problem and creating solutions

24 Workshop Four Tier Model[63]

Aim: To practice analyzing events according to the four tiers and to understand the model.

Materials: Pages or cards with incidents of racism, preferably in a field relevant to the target audience (preferably two to three incidents, two copies of each). An article from the newspaper or the description of an event can also be presented, along with sheets with a drawing of the model (see Appendix 3), one copy per group.

Arranging the space: Four to six groups of four to five participants.

Activity: Each group receives an event for discussion and analyzes it according to the model. The participants first discuss how the four tiers are reflected in this event and fill in the points on the sheet with the model drawing. After half an hour, a representative from each group shares the analysis with the others.

The group then plans what can be done about each of the dimensions, both as immediate and long-term responses, with the objective of preventing such events and practices from recurring.

25 Simulations [64]

Aim: To discuss discriminatory or abusive organizational practices and examine them from the perspective of people from the excluded groups.

Materials: Four or five cards with descriptions of characters from the field relevant to the participants. The card describes the character, including the identity group, and his unpleasant feelings after a meeting with the organization. The cards can depict the same character or different characters.

Arranging the space: Four to six groups of four to five participants.

Activity: Participants are divided into groups, each group receiving a card describing a character. Participants should imagine what caused the character's feelings, and present the event in question to the other participants. The discussion leaders and participants offer titles for the practices presented, and discuss whether what was presented actually

63 Development: Galia Boneh, inspired by a workshop of Center for Racial Justice in Education
64 Development: Dr. Zeev Lerer and Galia Boneh

happens, in general, without specific details.

Next, the question asked is, What can be done to prevent such an event? Participants return to their groups; each group is given a practice different from the one presented and makes a list of ten ways it could have been handled differently. Of the ten alternatives, three are chosen and presented to the others. If time allows, the proposed alternatives are discussed.

26 Zoom in on exclusionary organizational practices

Aim: To expose excluding or discriminatory practices, create alternative inclusive and non-discriminatory practices and to implement them in the organization.

The tools for building lesson plans to achieve these goals are detailed in the guide to gender counseling and intervention in organizations written by Dr. Zeev Lerer and Dr. Hadas Ben Eliyahu. Chapters Three to Five include tools for diagnosing and identifying practices of organizational exclusion or discrimination, and the other chapters deal with tools for intervention and promoting change.

27 Simulations for handling complaints

Aim: To practice handling complaints.

Materials: Cards containing events relevant to the organization.

Arranging the space: Participants are divided into pairs.

Activity: After learning the complaint-handling procedure, discussing interpersonal skills in handling complaints, and other items listed in the relevant section of this guide, the participants are divided into pairs, each participant receiving a card with an event. One participant plays the role of complainant, and the other the role of anti-racism officer. The complainant describes the incident according to what is written on the card, and the officer receives the complaint and then writes the steps he would have taken in this case. The pair alternate roles. The two participants then discuss the action plan of each, and give feedback on the interpersonal skills reflected in hearing the complaint.

The group is reassembled and some participants are asked to share their event, their action plan and the complainant's experience during the simulation.

Database of links

Additional lesson plans:

There are many organizations in Israel that have developed lesson plans for youth and adults which can be useful for additional ideas and tools. Contact the Coordinating Unit for a consultation.

Videos:

Below are links to various videos that can be used in training to diversify learning and create a basis for discussion. During the discussion possible questions are, How did you feel? What questions did the video raise? When did you feel uncomfortable? What did you think of the characters? How does the video relate to the issues talked about or to events in the organization? And so on

- **"Arab Work,"** a comedy series by Sayed Kashua about an Arab-Israeli family. Broadcast on Keshet.Link to Episode 1 Season 3
- **"Nebsu,"** a comedy series about a family with an Ethiopian father and an Ashkenazi mother, their home and extended family. Writers: Yossi Vassa, Shai Ben Atar and Liat Shavit. Broadcast on Keshet.Link to Episode 1 Season 1
- **"The Eastern Guard,"** a series of videos by Shlomi Hatucha about representing black people in advertising. Test-broadcast on Kan. Link to"The Eastern Guard"video series
- **"Actually, no one can tell we're racists,"** a video by the Civil Rights Association illustrating micro-aggression. Link to the video
- **"History lesson in four sectors,"** a Channel 10 report. What does a history lesson look like in each of the sectors of the education system, state-run, state-religious, ultra-Orthodox and Arab? Suitable for discussing context and social constructs. Link to the report
- **"Racism: A history lesson,"** a humorous video by a group called "Socks" developed in collaboration with the Coordinating Unit, the Ministry of Education and the Ministry of Foreign Affairs, it depicts the transition from biological racism to the new racism. Link to video
- **"Ranin goes job-hunting,"** report in the news in 2020 about an Arab teacher looking for work in a Jewish kindergarten. Link to the reportage
- **"Northerners and Southerners, Bat Yam,"** a television report from the 1990s that illustrates the stereotypes of "northerners" about

"southerners" from Bat Yam. Twenty-five years later, sponsored by "The Pipe," the characters meet again for a conversation, link to the reportage

- **"Their Freedom,"** an interview on Channel 13 news with four Ethiopian teenagers discussing their feelings about racism in Israel and the protests of Ethiopians after the shooting of the late Salmon Taka.Link to the report
- **"Brown Eyes and Blue Eyes,"** a social experiment conducted by Jane Elliott with her students in the United States in the 1960s. She divided them into groups according to eye color and related differently to each group. The video illustrates the implications of the difference in academic achievement and the emotional state of each group.Link to the video
- **"The Doll Experiment,"** an experiment conducted by the Clarks in the United States in 1939, which illustrates the consequences of racism on children's self-perception. In the experiment, they gave children of African-American descent a white doll and a black doll and asked them questions such as, "Which doll is good?" "Which doll is smart?" The experiment showed how children internalized racist perceptions, and the results were more severe among black children who went to segregated schools.Link to the video
- **"White Man's Burden,"** an excerpt from the John Travolta 1995 film which presents an inverted reality in which blacks are the powerful group and whites experience racism.Link to an excerpt from the film
- **"Karen,"** a video posted on social media in early 2020, in which a white woman in Central Park is seen calling the police, falsely alleging that an African-American man is attacking her. The video illustrates the use of privilege and social perceptions of danger.Link to the video. On the same subject, a satirical excerpt by the comedian Trevor Noah with videos of similar events.Link
- **"White Fragility,"** Robin DiAngelo's videos about white fragility. Links to the first and second videos
- **"The Danger of a Single Story,"** Ted Talk by Nigerian writer Chimamanda Ngozi Adichie about what we lose as a society when certain groups are represented stereotypically.Link to the Talk
- **"Allegories on Race and Racism,"** Camara Jones' Ted Talk about four allegories explaining issues of racism. Link to the Talk
- **"Peanut Butter, Jelly and Racism,"** a New York Times video series

explaining how biases work and how to change them. Link to the video
- **"How we can make racism a solvable problem and improve policing":** Ted Talk by Dr. Philip Atiba Goff, on addressing racism in the police. Link to the Talk

Coordinating Unit links:
- Coordinating Unit website
- Coordinating Unit Facebook
- Report of the team to eradicate racism against Ethiopians
- Activity Report 2017
- Activity Report 2018
- Activity Report 2019
- Activity Report 2020
- Enrichment material on the Unit's website
- Campaign video "A human is a human"
- The history study unit, in collaboration with the Ministry of Education and the Ministry of Foreign Affairs

Relevant organizations and websites abroad:
BU Center for Anti-Racist Research
The People's Institute for Survival and Beyond:
The Center for Racial Justice in Education
Southern Poverty Law Center
Center for Policing Equity
Australia's National Campaign against Racism Resources
Canada's National Anti-Racism Strategy Resources
UK Race Disparity Unit
UN Committee on Elimination of Racial Discrimination
European Network Against Racism

Selected quotes

The following are statements and excerpts from prominent people and activists who fought racism and can serve to anchor and inspire the activity:

Benjamin Ze'ev Herzl:

- "We do not discriminate between people. We do not ask what a person's religion is, and what race he belongs to. He has to be human and that's enough."

Judge Aharon Barak:

- "No factor is more destructive to society than the feeling of its sons and daughters are discriminated against. The feeling of inequality is one of the most difficult. It impairs the forces that unite society. It harms a person's self-identity."

Judge Eliakim Rubinstein:

- "In a democratic Jewish state there is no room for any kind of racism. The history of the Jewish people, accompanied by hatred of Israel and anti-Semitism from Biblical times to the present, and certainly in an age where anti-Semitism is increasing, imposes a duty on the State of Israel to fight every manifestation of racism within it, towards Jews, non-Jews, and any other human being."

Avraham Yehoshua Heschel:

- "Racism is man's gravest threat to humanity, it is the maximum of hatred for a minimum of cause."

Max Nordau:

- "Jews are not hated because of their bad qualities, but bad qualities are attributed to them because they are hated."

Cimamanda Ngozi Adichie:

- "You repeat a stereotype enough times, and that is what they become."

Nelson Mandela:

- "No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

Robert Jones Jr.:

- "We can disagree and still love each other unless your disagreement is rooted in my oppression and denial of my humanity and right to exist." **Angela Davis**
- "I no longer accept the things I cannot change. I change the things I cannot accept."
- "In a racist society it is not enough to be non-racist, we must be antiracist."

Martin Luther King:

- "In the end, we will remember not the words of our enemies, but the silence of our friends."
- "I look to a day when people will not be judged by the color of their skin, but by the content of their character."
- "Men often hate each other because they fear each other; they fear each other because they don't know each other; they don't know each other because they cannot communicate; they cannot communicate because they are separated." Love is the only force capable of transforming an enemy into friend."
- "Darkness cannot drive out darkness, only light can do that. Hate cannot drive out hate, only love can do that..

Stokely Carmichael:

- "If a white man wants to lynch me, that's his problem. If he's got the power to lynch me, that's my problem."

Dr. Beverly Daniel Tatum:

- "Racism is like smog in the air. Some days it is so thick it is visible, other times it is less apparent, but always, day in and day out, we are breathing it in."

Bell Hooks:

- "Love is about what we do, not just what we feel. It's a verb, not a noun."

Summary

Racism is like smog in the air. Some days it is so thick it is visible, other times it is less apparent, but always, day in and day out, we are breathing it in.
Beverly Daniel Tatum

It is very difficult to deal with a problem that is not always seen or understood, and is emotionally, politically and socially charged. This guide attempts to dispel the fog surrounding the complex issue of racism and to produce a basis for learning and in-depth and informed discourse on the subject.

We hope the guide will help divert the discourse on racism from guilt and accusation to factors, consequences, systems, and solutions. Instead of asking, Who is a racist? We will ask, What causes racism? Instead of asking, What did he mean? We will ask, What are the actions and what are their consequences? Instead of asking, What attitudes cause people to commit racist acts? We will ask, Which systems enabled the act and how should systems take responsibility and lead change?

The path to this begins with **Listening** to people who experience racism; **Recognition** of the problem rather than denying, justifying, dismissing or ignoring; **Taking responsibility** without guilt; understanding that all of the above must be translated into **Action**, because without action there will be no change; and finally, the necessity for **Reflection and Self-examination**, understanding that we all maintain the social structure, and to change it we must be willing to continuously look inward to learn, enable dialogue and discourse on the issues, understand and improve. The guide lays out the professional stance of the Anti-Racism Coordinating Government Unit in the Ministry of Justice, and includes issues for thought, discussion and conceptualization, it includes guiding principles and advice for diverse organizational actions, models for analyzing events and planning interventions, and a toolbox for designing trainings.

Most of all, the concept lies in the belief that change is possible. To quote Nelson Mandela again, “No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”

Appendices

Appendix 1

Peggy Macintosh's list from "Unpacking the Invisible Knapsack", Adjustments: Daniel Yaron and Galia Boneh

1 I can, if I wish, be in the company of people of my race most of the time.		
2 I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust me or people like me.		
3 If I need to move, I can be relatively certain of renting or purchasing housing in an area which I can afford and in which I would want to live.		
4 I can be certain that my new neighbors will be neutral or pleasant to me.		
5 I can go shopping alone most of the time, fairly certain that I will not be arrested, examined or harassed.		
6 I can turn on the television or open the paper to the front page and see people of my race widely represented.		
7 When I am told about our national heritage or about civilization I am shown that people of my color made it what it is.		
8 I can be certain that my children will learn about my identity group at school.		
9 If I want to, I can be certain of finding a publisher for this piece on white privilege.		
10 I can be certain of having my voice heard in a group in which I am the only member of my race.		
11 I can decide whether or not to listen to another person's voice in a group in which he is the only member of his race.		
12 I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.		

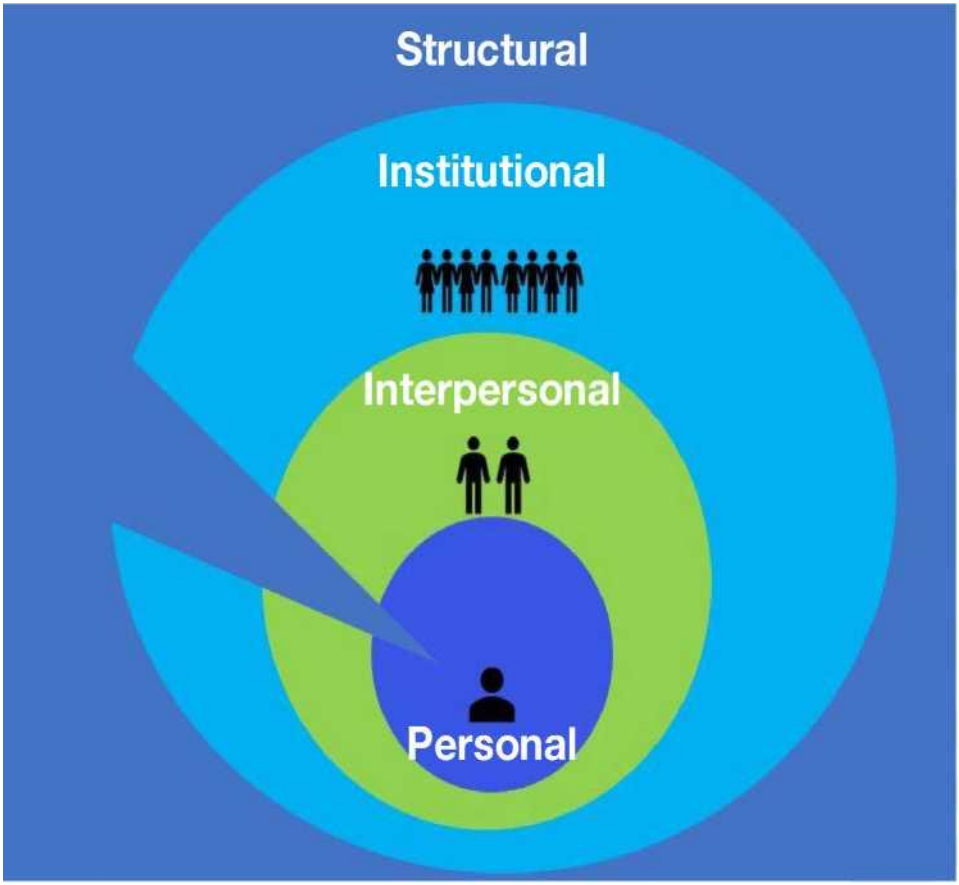
13 Whether I use checks, credit cards or cash, I can count on my skin color or external characteristics of my identity not to work against the appearance of my financial reliability.		
14 I can arrange to protect my children most of the time from people who might not like them.		
15 I do not have to educate my children to be aware of racism for their own physical protection.		
16 I can be certain that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.		
17 I can speak freely without people linking what I say to my skin color, origin or nationality.		
18 I can choose to swear, dress in second hand clothes or not answer letters, without people attributing my choices to the bad morals, poverty or illiteracy of my identity group.		
19 I can speak in public without fear of being judged on the basis of my group membership or conclusions being drawn about my entire group based on my performance.		
20 I can do well in a challenging situation without being called a credit to my group.		
21 I am never asked to speak for all the people of my identity group.		
22 I can ignore the language and customs of most of the world's population without being punished for this disregard.		
23 I can criticize our government and talk about how much I fear its policies and behavior without being perceived as a foreigner or a traitor to the country.		
24 I can be pretty sure that if I ask to talk to the person in charge, I will be facing a person of my identity group.		
25 If a cop pulls me over or if the tax authority checks my tax refund, I can be sure I haven't been singled out because of my identity group.		

26 I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines for that show people like me.		
27 I can go home from most meetings of organizations I belong to and not feel isolated, out-of-place, outnumbered, unheard, held at a distance or feared.		
28 I can be certain that an argument with a colleague from another identity group is more likely to jeopardize his chances for advancement than to jeopardize mine.		
29 I can be pretty sure that if I argue for the promotion of a person of another identity, or a program centering on a specific identity, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.		
30 If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my identity group will lend me more credibility no matter which position I choose, that is, they will not suspect me that this is my position just because I am...		
31 I can ignore, underestimate, or learn from developments related to minority groups, but in any case I can find ways to be more or less protected from negative consequences of any of these choices.		
32 I have little fear of ignoring the perspectives of my identity group, and the dominance of the perspectives of other groups.		
33 I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my identity group.		
34 I can worry about racism without being seen as selfinterested or self-seeking.		
35 I can take a job with an affirmative action employer without having my co-workers suspect that I got it because I belong to my identity group.		
36 If I have a bad day, a bad month or a bad year, I do not ask myself if the negative situation has anything to do with my identity group.		

37 I can be pretty sure of finding people who would be willing to talk with me and advise me about my future steps, professionally.		
38 I can think over many options, social, political, imagined or professional, without asking whether a person of my group would be accepted or allowed to do what I want to do.		
39 I can be late to a meeting without having it reflect on my identity group.		
40 I can choose a place to live without fear that family or friends from my identity group will not be able to visit, will not feel comfortable or will be treated inappropriately.		
41 I can be certain that if I need legal or medical assistance, belonging to my identity group will not work against me.		
42 I can organize my activities so that I will never have to experience feelings of rejection related to my identity group.		
43 If I have low credibility as a leader I can be certain that my identity group is not the problem.		
44 I can easily find academic courses and institutions which give attention especially to people of my identity group.		
45 I can expect figurative language and imagery in all of the arts to testify to experiences of my identity group.		
46 I can choose blemish cover or bandages in flesh color and have them more or less match my skin tone.		
47 I can travel alone or with my spouse without expecting embarrassment or hostility from the surroundings.		
48 I have no difficulty finding neighborhoods where people approve of our family.		
49 My children are given texts and lessons that implicitly support my family style and culture.		
50 Most of the time I will feel welcomed, normal and accepted by the public, institutional and social space.		

Appendix 2

Four tiers model



Appendix 3

For the white person who wants to know how to be my friend / Pat Parker

"The first thing you do is to forget that I'm Black.
Second, you must never forget that I'm Black.

You should be able to dig Aretha,
but don't play her every time I come over.
And if you decide to play Beethoven, don't tell me
his life story. They make us take
music appreciation, too.

Eat soul food if you like it,
but don't expect me
to locate your restaurants
or cook it for you.

In other words -- if you really want to be my friend –
don't make a labor of it. I'm lazy.
Remember."