

Education in Action: Networking Schools against Racism

«In the Path of Dialogue»

Curricula for High Schools



By: Dr. Uki Maroshek-Klarman



supported by the EU (EIDHR)

המדרשה לדמוקרטיה ולשלום
كلية للديمقراطية والسلام
The Adam Institute for Democracy & Peace

אדם
Adam

על-שם אמיל גרינצווייג על-אסמ, إميل غرينتسفايغ
in Memory of Emil Greenzweig

Education in Action: Networking Schools against Racism

"In the Path of Dialogue" Curricula for High Schools

By: Dr. Uki Maroshek-Klarman

Program development and implementation:
Adel Amar, Tamar Greidinger, Kamel Abu-Rabieh,
Ruti Pergament-Rubin, Yolanda Greenhut

Edited by Yolanda Greenhut

Translation from the Hebrew: Devora Liss

3rd Edition 2014



This program has been supported by the European Instrument for Democracy and Human Rights (EIDHR).
The contents of this document are the sole responsibility of the Adam Institute for Democracy and Peace and can under no circumstances be regarded as reflecting the position of the European Union.

Additional support to the program "*In the Path of Dialogue*" has been provided by:



הקרן לירושלים
THE JERUSALEM FOUNDATION
مؤسسة صندوق القدس
The Jerusalem Foundation



משרד החינוך
המזכירות הפדגוגית
אגף חברה ורוח

The Israeli Ministry of Education – Pedagogical Administration: The Supervisor of Civic Education



The Rayne Trust

The school's projects were financially supported by The **Rayne Trust**.



To learn more about the program and to see a selection of the projects you are invited to the Adam Institute website: <http://www.adaminstitute.org.il/>

Table of Contents

Introduction to the Program	3
Opening Remarks: Theoretical Background and Key Aspects of Teaching about Racism	5
Activity no. 1: What is Racism?	12
Activity no. 2: What is the Difference between Racism and Discrimination?	14
Activity no. 3: Racism and Multiculturalism	17
Activity no. 4: A Multicultural Neighborhood	20
Activity no. 5: Nationalism and Racism	24
Activity no. 6: A Community Town – National Liberty	26
Activity no. 7: Freedom of Expression and Incitement	28
Activity no. 8: Passivity and Activity “First They Took the Communists”	36
Activity no. 9: Fair Social Agreement	39
About Adam Institute For Democracy and Peace	41

Introduction to the Program

Introduction

The Adam Institute for Democracy and Peace's program, "*Education in Action: Networking Schools against Racism*" offers a practical educational response to racism in Israeli society, and specifically in schools. The program is designed for high schools – Jewish and Arab, religious and secular. The schools then develop projects together to promote tolerance and dialogue between their students' communities.

The program provides theoretical and applied knowledge, and is made of three stages. Throughout the process, Adam Institute staff accompanies the teachers.

1. Teacher and principal training: 60 hours, divided into two sections:

The first part is a three days seminar that includes expert lectures, theoretical knowledge and hands-on workshops, and group activities. Teachers gain vocabulary to address civic education issues and develop joint projects to be implemented in partnership with other schools.

The second part consists of additional training and project-specific teacher meetings, during the course of the school year.

Participation in the program is recognized as 60 hours of graded professional training.

2. Student teaching: The curriculum is taught by trained teachers to their students, focusing on major issues essential to identify and understand racism. Each issue is linked with a practical activity that exemplifies its occurrence in the students' lives and gives them tools to deal with it. The activities differ in each schools to accommodate for their timetables. Some lessons are given in homeroom hours, for example, while other schools link them with civic education hours or history lessons.
3. Implementation of a school project: teachers and students develop a project to combat racism together.

Examples: Encounters between students from different schools, whether nationally or religiously, in order to prepare a joint project against racism; An anti-racism website in both Hebrew and Arabic; Documenting racism on film and jointly developing and implanting a response; Holding joint ceremonies for civic holidays, (e.g. International Day for Tolerance, Women's Day, International Holocaust Remembrance Day, Human Rights Day, etc.); Holding a joint sports tournament and discuss ways to confront racism on the playing field; A joint theater troupe; A joint exhibition of anti-racism posters or artwork.

The Lesson Plans

This booklet is intended for use with students at school, and is the basis for learning and teaching about racism. The booklet includes articles and nine classroom activities. It focuses on four tenets of racism, and offers one or more activities to teach the material to students and help them think about ways to combat racism.

Activity no. 1: What is Racism? This activity focuses on gaining an elementary understanding of racism and different theories explaining the phenomenon.

Activity no. 2: What is the Difference between Racism and Discrimination? This activity focuses on the difference between racism and different forms of discrimination. This activity differentiates between different kinds of discrimination and racial discrimination. This activity also explains how and why racial discrimination is harsher and more arbitrary than other forms of discrimination.

Activities no. 3-5: When is Segregation Legitimate? Activity no. 3 focuses on racism and multiculturalism; activity no. 4 on a multicultural neighborhood, and activity no. 5 on nationalism and racism. These activities examine the relationship between multicultural, nationalist, and gender-based separatism and ethnic segregation and racism. These activities will teach us about groups that segregate in order to strengthen and empower their members in order to promote liberty and equality. This will be compared with other forms of segregation, which aim to weaken members of certain groups and deny them rights.

Activity no. 6: What is "national freedom"? How does it relate to social control? Clarifies the distinction between individual freedom and collective "national freedom" – and how they relate, discusses how "national freedom" impacts (positively or negatively) individual liberties.

Activity no. 7: Freedom of Expression and Incitement. This activity focuses on the difference between free speech and incitement to racism. Students will learn about the Israeli law against racial incitement, and learn to distinguish between legitimate criticism and opposition to statements that are considered incitement.

Activities no. 8-9: These two activities will help students recognize societal and personal mechanisms that allow racism to occur, and learn about ways to combat racism. Activity no. 8 will examine social passivity and activity, while activity no. 9 will focus on a fair social agreement.

The Lesson Plans

This booklet is intended for use with students at school, and is the basis for learning and teaching about racism. The booklet includes articles [Hebrew only] and nine classroom activities. It focuses on four tenets of racism, and offers one or more activities to teach the material to students and help them think about ways to combat racism.

Activity no. 1: What is Racism? This activity focuses on gaining an elementary understanding of racism and different theories explaining the phenomenon.

Activity no. 2: What is the Difference between Racism and Discrimination? This activity focuses on the difference between racism and different forms of discrimination. This activity differentiates between different kinds of discrimination and racial discrimination. This activity also explains how and why racial discrimination is harsher and more arbitrary than other forms of discrimination.

Activities no. 3-5: When is Segregation Legitimate? Activity no. 3 focuses on racism and multiculturalism; activity no. 4 on a multicultural neighborhood, and activity no. 5 on nationalism and racism. These activities examine the relationship between multicultural, nationalist, and gender-based separatism and ethnic segregation and racism. These activities will teach us about groups that segregate in order to strengthen and empower their members in order to promote liberty and equality. This will be compared with other forms of segregation, which aim to weaken members of certain groups and deny them rights.

Activity no. 6: What is "national freedom"? How does it relate to social control? Clarifies the distinction between individual freedom and collective "national freedom" – and how they relate, discusses how "national freedom" impacts (positively or negatively) individual liberties.

Activity no. 7: Freedom of Expression and Incitement. This activity focuses on the difference between free speech and incitement to racism. Students will learn about the Israeli law against racial incitement, and learn to distinguish between legitimate criticism and opposition to statements that are considered incitement.

Activities no. 8-9: These two activities will help students recognize societal and personal mechanisms that allow racism to occur, and learn about ways to combat racism. Activity no. 8 will examine social passivity and activity, while activity no. 9 will focus on a fair social agreement.

Theoretical Background and Key Aspects of Teaching about Racism

A. What is Racism?

New and old theories explain the difference between racism and racialization.

The term “racism” can be defined in many ways. This book focuses on two of them, and we will focus on their implications for educating against racism: The concept of biological “racism” and sociological “racialization.”

Biological racism

One definition of biological racism appears in Wikipedia [Hebrew]:

Racism is a worldview that believes that there is a relationship between a person's biological origin (and physical indicators of this origin) and personality traits and cognitive skills. In most cases, this also implies one group's superiority over another group, and is used to justify actions and expressions that prefer one group over another.

According to this definition, racism has a number of characteristics:

1. A correlation between biological origin and personality traits.
2. Collectively attributing personality traits to a racial group, and treating these as natural and **unchangeable**.
3. Assigning an inferior status to a certain group.
4. Using this inferiority to justify the denial of rights.

Efforts to combat racism also focus on some or all these characteristics:

1. Denying that races exist.
2. Denying the correlation between a person's traits and their racial origin.
3. Combating the inferiority and negative traits assigned to a certain ethnic group.
4. Denying the correlation between a group's inferiority and refusing them rights.

Two main ways to combat the assignment of collective traits based on biological origin. These two methods (no. 1, 2) can either complement or contradict each other:

1. Refuting assumptions about the existence of collective traits, and showing them to be invalid generalizations (e.g. it is not true that all Jews are greedy or that all women are sensitive).
2. Not refuting the existence of collective traits, but rather claiming that these traits are the result of socio-historical processes, and thus are changeable. (e.g. it's not true that all women are more sensitive than men, but the division of

social roles requires men, who are at the forefront of economic competition, to repress their feelings towards their opponents whom they have ruthlessly overcome).

It is also possible to transform the assignment of negative traits to an ethnic group and take a more nuanced approach: every group of people shares a number of traits, both positive and negative, which are due to socio-historical circumstances (characteristic no. 3).

The struggle against racism (characteristic no. 4), which combats labeling certain groups as inferior focuses on the reversal of the process: this position claims that universal ethics in general, and democratic principles in particular, dictate that not only should inferiority not detract from rights, but the opposite is true. A society that is dedicated to granting its members equal rights must give its weakened groups special rights (an enlightened society will strengthen and empower its weaker members instead of distance them).

These ways of coping with racism cognitively address and correct racism opinions. Yet there are others who try to combat racism by combating the emotional, economical, and social reasons for racism. A few are listed below:

- Economic theories show how economic competition and crises can bolster racist attitudes. For example, when resources are scarce and there are few jobs, it becomes easy to assign negative traits to foreign workers based on their race, in order to prevent them from entering the workforce. In such a case, attempts to combat racism and overturn racist assumptions would also include solving economic problems.
- Social-political theories demonstrate the relationship between national conflicts and the development of racism; racist views may enable soldiers involved in war to continue inflicting mutual harm without feeling guilt. Racism dehumanizes the enemy.
- Psychological theories explain how emotional shortcomings can lead to racism. Thus, racist attitudes may help people overcome their own feelings of inferiority. Belonging to a “higher race,” or preferred group may help people who already feel disadvantaged. The existence of an “other” helps the racist occupy a higher social position, according to social rankings. This analysis shows that the best way to cope with racism is empowering the weakened groups, and thus addressing the causes of racism.

Sociological racism

Replacing the concept of racism with racialization indicates that racism is the result of socio-historical processes. What is racialization, and how does it differ from classic racism? What are its education implications?

Racialization is based on a number of assumptions:

- The claim that “race” does not exist, but rather is a cultural construction invented by humans.
- Racialization is an imaginary concept, which claims that biology, or culture, are natural. In other words, traits assigned to a given group cannot change.

Theories of racialization differ from theories of classic racism in two distinct ways: First, classic racism assumes that races do indeed exist. Yet not all who oppose racism deny that races exist. Some believe that certain races do share biological traits, yet this alone cannot justify the denial of rights. (For example, some people believe that Africans are better athletes). On the other hand, people who believe in racialization believe that races do not exist.

Classic racism makes a clear distinction between racism and other forms of discrimination (a comparison between the two follows in the next section). Theories of racialization show that different kinds of racism are part of the racialization process and create differences between the different groups. Different forms of discrimination create different traits for different groups. Racists then attribute these traits to members of the group, based on their race.

For example, when Jews in various countries were forbidden from working in agriculture, they found work in what are considered free professions. This decision was not related to any collective Jews trait, but rather the result of difficult circumstances that left them with no choice. Altering the socio-historical reasons behind this trait will also affect the trait itself. Discriminating causes certain groups to become inferior and racists attribute this inferiority to the group's race.

Thus, we can say that while classic racism distinguishes between different types of discrimination and tries to identify their source, racialization assumes that discrimination is what causes racial differences to appear.

Understanding racism through these two theories requires us to understand the “social constructions” that led to the development of these collective traits. Efforts to combat racism must change these constructions, which caused such phenomenon.

- For more information, read Professor Yehuda Shenhav's article, “What is Racism? A Theoretical Background” (appendix 1, not translated from Hebrew)

B. How is Racism Different from Other Forms of Discrimination?

There are many reasons for discrimination. Denying rights based on racial affiliation is only one such reason. Racism can be based on a number of factors, which Israel's Declaration of Independence protects against: religion, sex, and other factors. Racism is a type of discrimination, but not all forms of discrimination are racism.

Every form of racism addresses the unequal distribution of resources and unfair treatment of some members of society. How does racism differ from other forms of discrimination?

1. Denying rights for reasons based on race has nothing to do with the person whose rights are being denied. Unlike our beliefs, our religion, or other optional frameworks, we cannot choose our origin or race (assuming such does exist). Denying rights based on something that is not in our control is the most arbitrary and harsh way to deny rights.
2. Racist discrimination is usually accompanied by hatred or other intentional actions against the target group (usually termed “hate crimes”). Discrimination that is not racist can be based on affinity to particular groups. For example, men who serve together in reserve duty may help each other find work, thus increasing the inequality between men and women, who they do not (usually) hate. (See Eve Illouz's article, appendix 2, not translated from Hebrew).
3. Non-racist discrimination is not necessarily based on one group's inferiority, and may not necessarily be rooted in bad intentions. Nonetheless, its results are just as bad.

Theories of racialization point to racial discrimination as the outcome of other forms of discrimination. Different forms of racism create and foster different collective traits, which the racist assigns to race. Thus, children immigrants to Israel are not tested in their mother tongue, and therefore their results may be lower than native Israelis. Racists may attribute their poor performance to their inherent lower intelligence. Thus, there is no difference between the types of discrimination in the first point above, but rather they should be understood as cause and effect.

C. When is Separating between Groups of People Considered Racist?

When is segregation racist, and when is it not? When is it legitimate and when is it not? These are two central questions that we must examine if we want to understand the relationship between racism and nationalism, racism and multiculturalism, and racism and gender. These are all examples of social groups that want the right to self-define and gather apart from society at large. In some cases, this requires the exclusion of other groups.

The concept of nationalism provides legitimization for separate self-definition, and allows members of one nation to gather while excluding other nations.

Multiculturalism legitimizes the self-definition of some cultures, and allows a given culture to gather, while excluding other cultures.

The gender perspective legitimizes the self-definition of one sex or gender, while excluding others.

The program requires that we ask the question: what is the connection between racial segregation and non-racial segregation, and when is exclusion legitimate, if at all?

Characteristics of Racial Segregation

- Segregation is racial when it is based on innate traits that cannot be changed.
- Racial segregation defines hierarchical differences between groups, and distributes resources and rights unequally as a result.
- Racial segregation prevents mobility between groups.
- Racial segregation is often multi-dimensional, and it grants advantages to one group in different areas of life.

When is Separation Legitimate?

- If its goals are freedom and liberty.
- If its goal is to empower weaker groups.
- If the right to exclude others is also equally held by other groups.
- If group members can voluntarily join and leave the group at will.

Since legitimacy is related the goal of segregation and since segregation is not legitimate if the goal is to weaken a group, but is legitimate if the goal is empowerment, we must clarify the meaning of weakening and empowerment.

When Does Segregation Weaken a Group?

- If membership is not optional.
- If it is not accompanied by actions to gain equal rights and create an equal distribution of resources.
- If it becomes a cause for discrimination.

When Does Segregation Empower a Group, and Who is Strengthened?

- If it helps identify unequal distribution of resources and rights.
- If it enables action to grant equal rights (by affirmative action or political action to correct racist laws)
- If it grants group members more expression than possible in the general group.
- If concurrently the group becomes independent of the hegemonic group.
- If it exists in a space that recognizes the importance of difference and diversity.

D. The Difference between Freedom of Expression and Incitement to Racism, and the Law

Combating racism requires distinguishing between free speech and incitement to racism. In this context, students must learn about incitement, specifically incitement to racism. Additionally, it is crucial to introduce students to Israel's law against racism.

The freedom of expression is central to the democratic system. It has many goals, which will not be detailed here. In the context of this program, it is unclear when a person or group's statements against another person or group is illegitimate and thus a) should be forbidden; b) violators should be punished.

Incitement can be defined using the utilitarian method or the principle method:

1. The Utilitarian Method for Distinguishing between Free Speech and Incitement¹

Under this approach, the most common criteria for distinguishing free speech from incitement is outlined in Moshe Negbi's article, "Life and Death With Words" (the article and complete interview appear in appendix 3, not translated from Hebrew).

[...] justices "Agarnat and Barak adopted Holmes' view, which states that it is permitted, and even proper, to suppress free speech when there is a "clear and immediate danger" or "near certainty" that personal or collective safety will be harmed as a result of the 'speech.' [...] Incitement is any expression that creates circumstances of any kind (by the content, the speaker, listener, environment) that make it likely to lead to violent or illegal actions."

2. The Principle Method for Distinguishing between Free Speech and Incitement²

The utilitarian approach is not without its controversy. Some claim that incitement shouldn't be judged based on its results, but rather according to set principles, for example speech that annuls or contradicts the democratic agreement, which states that "all people have an equal right to liberty." According to this principle, it is unfair for someone who rejects democratic principles to enjoy their protection.

The law offers a precise definition of incitement (from Hebrew):

"Racism – persecution, degradation, humiliation, hatred, animosity, or violence, or causing disputes or confrontations with any public or part of the population, only because of color, racial affiliation, or national-ethnic origin".

1 Quoted from "Freedom of Expression and Incitement: Curricula on Language and Politics," by Uki Maroshek-Klarman, published by the Adam Institute, July 1997, pp. 32, 34.

2 Ibid, p. 25.

The law leads us to assume that the legislature was more likely to adopt the utilitarian definition than the principled one. Thus, the legislature wishes to widely protect free speech, while also protecting individual members of society from racist affronts.

The entire law appears later in this program (not translated into Hebrew).

Summary

This article focused on two different approaches to understanding racism: one was rooted in biology and assumes that different racial groups do indeed share traits. These are usually negative traits, and they are used by racists to deny the legitimacy and rights of this group.

The second approach is a sociological process, which assumes that socio-historical processes lead to the development of group characteristics. Racists prefer to see these traits as naturally occurring, and thus unchangeable.

The article examined different ways to cope with and address racism, depending on its origin. Racism that stems from the latter approach requires changing the discriminatory reality, which leads to the development of such traits. On the other hand, the biological approach requires awareness and social, educational, and political action to guarantee the rights of the group, regardless of any specific traits.

Racial discrimination is only one manifestation of discrimination. We've reviewed the differences according to each approach, and special attention was given to the fact that biological racism is based on unchangeable traits, which makes its manifestations more random and difficult to cope with.

According to the sociological approach of "racialization," racial discrimination is understood to be the outcome of other forms of discrimination.

The article also drew a distinction between different racial-based communities, both legitimate and illegitimate, including those that are absolutely necessary for individuals to uphold their liberties. The article reviewed the criteria for legitimate communities whose goal is to promote equality and liberty, and illegitimate communities whose goals are exclusion and denial of rights.

Finally, the article reviewed the distinction between the freedom of expression and racial incitement. In this context, the utilitarian and principle methods were presented. In a democratic society, the utmost importance of freedom of speech requires that safeguards be placed on any and all restrictions to this liberty, and therefore only incitement should be limited.

The booklet includes activities to help students understand and think about these issues.

Activity no. 1: What is Racism?

Objectives

1. To learn different theories and definitions of racism,
2. To learn how participants understand and perceive racism.
3. To make connections between 'racism' as a concept and participants' daily lives.
4. To create basic empathy with groups being discriminated against.
5. To present this program.

Material

- ✦ Professor Yehuda Shenhav's article, "What is Racism? A Theoretical Background" (appendix 1, not translated from Hebrew).
- ✦ Pages and pens/pencils.

Activity

1. Ask each participant to write down a time when they experienced racism. This can include any and all situations (at home, school, friends, the neighborhood, their country, etc).
2. Divide participants into groups of 4-5 students each. Participants will share their experiences and try to arrive at their own definition of racism.
3. Write down the terms and words that participants used to describe their experiences with racism (inequality, majority-minority, rights, humiliation, dignity, justice, mis-leading, belonging to a group, stereotypes).
 - Write all the words, even those you do not think are related to racism.
4. Hold a group discussion about participants' experiences and the terms on the board.
 - What did your discussion teach you about the meaning of 'racism'?
 - Did anything in your friends' stories surprise you?
 - Did you find any commonalities between your experiences?
 - What feelings were evoked by hearing examples of racism, and what did it feel like sharing your own experience of racism?
 - Are all the words on the board related to racism, or are some out of place?

5. Participants will share whether their group had any disagreements about whether certain terms are associated with racism.

It is important to note that such disagreements reflect the different opinions about racism:

- a. Racism assumes that there are innate biological differences between groups of people, and uses these to justify inequality and discrimination.
- b. Racism is a theoretical position that sees commonalities between different groups, and as such justifies inequality and discrimination.

Summary

Participants will share their approach to racism. There are differences between theories of racism that assume that races exist but deny that they can be used to justify discrimination, and theories that claim that races are a social construction, the outcome of sociological and psychological processes.

The theory that assumes that races exist requires creating and fostering equality while fighting discrimination against particular groups, while the latter approach requires deconstructing the notion of a “racialized” group. Additional theories will be addressed later.

Activity no. 2: What is the Difference between Racism and Discrimination?

Objectives

1. To learn the common differences between discrimination and racism.

Material

- ✦ Selections from Eva Illouz's article, "Discrimination: A User's Manual," that examines the difference between discrimination and racism, and a copy of Wikipedia's definition of racism for each participant (attached, translated from Hebrew).
- ✦ Two blank sheets of paper for each participant.
- ✦ Pens/pencils
- ✦ Three empty boxes (such as shoe boxes). One should be labeled 'racism,' the second 'discrimination,' and the third should be left blank.

Activity

1. Give each participant a copy of the sections from the article, along with the definition from Wikipedia. Give them a few minutes to read both.
2. Give each participant a pen/pencil and two pieces of paper and ask them to write down two events (based on how they understood what they've read). Ask participants to refrain from categorizing their pieces of paper. After they have finished, ask them to place their pieces of paper face-down on the floor.
 - First piece of paper: An example of discrimination.
 - Second piece of paper: An example of racism.
3. In turn, each participant picks up one sheet of paper and reads the example. That participant must decide whether it is an example of racism or another form of discrimination.
4. Participants can share whether they agree or not.
 - Agree: place the example in the appropriate box.
 - Disagree: place the example in the unlabeled box.
5. When all the examples have been read, participants will review the unlabeled box and re-examine its contents. Ask why they think they had difficulty defining these examples, and the sources of their difficulty (emotional

difficulty, not fully understanding the definitions, ideological disagreements, etc.).

6. Ask the group to summarize any insights they gained during this activity.
 - What did they learn about the difference between discrimination and racism? (Relate this to Eva Illouz's article).
 - What difficulties arise when trying to distinguish between the two?
 - Ask the students if they can come up with an alternative definition, one that might accommodate their difficulties.

Optional activity – in the computer lab

Replace steps 1-3 with the following:

1. Give each participant a copy of the section of the article, and ask them to read it.
2. Ask participants to find the Adam Institute's Facebook page (in Hebrew), titled **כן לכבוד האדם, לא לגזענות** (Yes to Dignity, No to Racism). Ask them to browse the events posted there, and determine which cases fall under Eva Illouz's definition of racism, and write these down.
3. Ask participants to note which events are discriminatory but not racist.

Continue the activity from step 4, as noted above.

Summary

Build on what participants shared to define the differences between discrimination and racism. Refer also to the different texts uses.

1. Racism is a type of discrimination, but not all discrimination is racist.
2. All forms of discrimination relate to an unequal distribution of resources and to unfair relationships between members of society.
3. The classic definitions of racism address traits that cannot be altered or changed by people of difference races. These traits are used as evidence of one group's inferiority, which justifies an unequal distribution of resources.
4. Forms of discrimination that are not racist do not necessarily assign unchangeable traits to a certain group. Instead of being based on one group's inferiority, it can be based on affinity or proximity to a preferred group. This does not necessarily entail negative intentions, but the results are detrimental nonetheless.

“Discrimination: A User's Manual”

Selections from Eva Illouz's article, “The Difference between Discrimination and Racism.”

Discrimination is interesting; sociologically, it has race- or gender-based implications that are not directly caused by racist beliefs.

Discriminators rarely feel responsible for discrimination; in fact, most often, their actions evoke very different feelings, such as trust and dignity with we treat some but not others, or relationships we foster with people from the army, kibbutz, university, youth movement, or tennis club. Primarily, discrimination often feels like honest and objective appreciation of someone's personality and skills. It is difficult to combat discrimination precisely because it is so hard to detect within us; we almost always experience it as another feeling, like relying on “one of our own,” or “objectively” determining that someone like us is more talented or sophisticated, and to prevent a “difficult” person from advancing (I am using “we” here since I believe that we are all responsible for this phenomenon). In fact, discrimination is frequently a gentle package, filled with sentiments that we value – loyalty to an old friend, identifying comfortable and familiar traits in others, promoting only “nice people,” who don't question our privileges and rights. In the aforementioned example, discrimination is not a cruel mode of discrimination, but rather feels natural and friendly. In a certain sense, this is true. There is nothing more natural than being friendly with people who resemble us and treat us kindly.

In so, allow me a sociological pontification: Precisely what makes us feel so good as members of a group turns out to be problematic in the context of striving for equality. Group cohesion precludes the ability to include people who differ from its members. A society that is truly merit-based cannot include groups, since groups demand, first and foremost, loyalty, which is incongruous with equality and precludes accurate evaluations of skills.

The question of discrimination comes up only when a man and woman, or Mizrachi and Ashkenazi Jew, or a Jew and an Arab, or a native Israeli and an immigrant compete for the same resources, such as positions of power, money, prestige, or leadership. The true measurement of a society's equality is the extent to which it allows the minority to compete with the minority over its resources.

The complete article appears in appendix 2 (not translated from Hebrew).



Wikipedia's definition of 'racism' (from Hebrew)

Racism is a worldview that believes that there is a relationship between a person's biological origin (and physical indicators of this origin) and personality traits and cognitive skills. In most cases, this also implies one group's superiority over another group, and it is used to justify actions and expressions that prefer one group over another.

Activity no. 3: Racism and Multiculturalism

Objectives

1. To examine whether and when social and political attitudes of multiculturalism prevent racism and instances when they foster it.
2. To learn about participants' experience with racism due to their cultural affiliation.
3. To learn about participants' experience with liberty and equality associated with their cultural belonging.

Material

- ✦ Masking tape or chalk (erasable)
- ✦ A list of group characteristics (attached)

Activity

Part I:

1. Mark a 2-meter line on the floor in the middle of the room. Ask participants to stand on one side of the line.
2. Explain to participants that they may only cross the line when they hear a characteristic associated with a group that they belong to. For example: boys, native Israelis, etc (more example are listed below).
3. Call out one trait at a time, creating two groups, one on either side of the line. Ask each group to discuss the following questions:
 - Did you find it easy or hard to complete this task, and why?
 - Has your group (participants on your side of the line) ever experienced racism from the other group (both groups should answer this question).
 - How was this racism expressed?
 - Did you ever want to do anything about it? What?

Part II:

1. As a group, discuss the following:
 - Share insights and feelings that emerged during the activity
 - Share whether they have ever found themselves belonging to a group to which they do not usually belong.

- To share whether they found any commonalities between the experiences of racism.
- Did participants describe their experiences differently depending on which group they were in? If so, how did the descriptions differ, and if no, why not?
- Summarize the experience of cultural belonging and racism.
- Under what circumstances would segregation between groups empower group members, and when would it weaken them?

Summary

Racial multicultural segregation distinguishes groups from one another, and associates personality traits with cultural differences. Such segregation creates a hierarchy of such traits, and thus creates an unequal distribution of resources and rights. Dividing society into cultural groups and granting rights separately may empower group members, but may also weaken them. We must examine when segregation leads to empowerment and when it does not.

Weakens:

1. When membership is not optional
2. When it is not accompanied by actions to gain equal rights and create an equal distribution of resources.
3. If it becomes a cause for discrimination.

Empowers:

1. If it helps identify unequal distribution of resources and rights.
2. If it allows for activity to gain equal rights.
3. If it grants group members more expression than possible in the general group.
4. If concurrently the group becomes independent of the hegemonic group.
5. If it exists in a space that recognizes the importance of difference and diversity.

It is worth pointing out the impact that division into cultural groups has on creating unequal power relations. If the groups are unequal, the significance of this division will be felt differently by weak and strong groups. For example, renting an apartment in Beer Sheva to an Arab is not comparable to renting an apartment in Kfar Kassem to a Jew. A group to empower Native Americans is not the same as a group to empower white Christians.

Traits/Group characteristics – Cross the line if...

1. You are a woman
2. You are of European heritage
3. You are of Middle Eastern heritage
4. You are under the age of 35
5. You are Jewish
6. You are Arab
7. Hebrew is your native language
8. Your skin is pale
9. Arabic is your native language
10. Russian is your native language
11. Your native language is not Hebrew
12. You are tall
13. Other

Activity no. 4: A Multicultural Neighborhood

Objectives

1. To examine the significance of multicultural democracy.
2. To examine the challenges of living in a multicultural society.
3. To examine the correlation between multiculturalism and racism.

Material

- ✦ Five pieces of poster board, markers, ten pairs of scissors, glue, and tape.
- ✦ Five sets of multicultural labels, 'places in a multicultural neighborhood' (attached)
- ✦ Background information for the facilitator: 'Multicultural Democracy,' in: There is No Single Democracy, by Uki Maroshek-Klarman and Saber Rabi, published by the Adam Institute 2005, pp. 46-50 (not translated from Hebrew)

Activity

1. Divide participants into smaller groups (4-5 people each). Give each group a piece of poster board and supplies, including the multicultural labels.
2. Ask each group to complete the following assignment:
 - Draw a neighborhood on the poster board. Include residential, institutional, and commercial buildings – according to the multicultural labels.
 - Decide in which language to mark each building/site. Cut out the appropriate label and glue it to the poster board. (E.g. decide whether the market should be labeled with one, “main” language or whether a number of languages should be used.
3. Ask each group to share their neighborhood, and discuss the following questions:
 - Which languages did you decide upon?
 - How did you decide? What claims were raised?
 - Was it difficult to decide which language to use? What challenged you?
4. Expand upon the discussion to talk about living in a multicultural society. Ask participants the following questions:
 - Would you be willing to live in a neighborhood such as the one you and others drew? Why?

- How do the streets look in your (real) neighborhood?
- Would you recommend modeling the entire country after the neighborhood you designed? Why?
- Which of your reasons for posting signs in only one language were racist, and which were not?
- Which of your reasons for posting signs in multiple languages were racist, and which were not?
- Will any of your decisions result in racialization? Which will not?

Summary

Explain to participants that multicultural democracy is based on the assumption that people belong to different cultural groups, and that members of different groups deserve equal rights.

Division into cultural groups may help promote equal rights, but it is often carried out for racist reasons and with the goal of creating inequality. It is worth directing students to the summary of activity no. 3, which distinguishes between cultural segregation that creates equality and inequality.

Methodological note:

When this activity is done with a homogeneous group, students may criticize only groups other than their own. Thus, it is crucial to identify and discuss racist processes in their group.

If students insist on criticizing others, ask them to think about ways to combat racism against their own group, and ask whether this would promote equality or not.

Sites in a Multicultural Neighborhood

Hebrew	Arabic	English	Russian	Amharic
בית ספר	مدرسة	School	Школа	ት/ቤት
בית מגורים	مسكن	Residential building	Жилой дом	የመኖሪያ ሕንፃ
מספרה	محقة	Hairdresser	Парикмахерская	የፀጉር ማስተካከያ ቤት
רחוב	شارع	Street	Улица	አውራ ጎዳና
כיכר	ساحة	Square	Площадь	አደባባይ
מכולת	بقالة	Grocery store	Продуктовый магазин	ሱቅ
חנות ספרים	قرطاسية	Book shop	Книжный магазин	የመጻሕፍት መደብር
חנות לחומרי בניין	دكان لمواد البناء	Hardware store	Магазин строительных материалов	የሕንፃ መሣሪያዎች መደብር
משתלה	مشتل	Plant nursery	Питомник растений	ችግኝ ማፍያ
מרפאה	عيادة	Medical clinic	Поликлиника	የሕክምና ክሊኒክ
רופא שיניים	طبيب أسنان	Dentist	Зубной врач	የጥርስ ሐኪም
חנות תכשיטים	محل مجوهرات	Jewelry shop	Ювелирный магазин	ወርቅ ቤት
חנות חיות מחמד	محل للحيوانات الأليفة	Pet shop	Зоомагазин	የውሻ ሱቅ
גן ציבורי	حديقة عامة	Public garden / Park	Общественный сад/ парк	የሕዝብ መናፈሻ/መዝናኛ
אתר בנייה	ورشة بناء	Construction site	Строительная площадка	የሕንፃ ሥፍራ
בית כנסת	كنيس	Synagogue	Синагога	ምኩራብ
כנסייה	كنيسة	Church	Церковь	ቤተ ክርስቲያን
מסגד	مسجد	Mosque	Мечеть	መስጊድ
חנות בגדי ילדים	دكان ملابس للأطفال	Children's clothing store	Магазин детской одежды	የሕፃናት ልብስ መደብር

Hebrew	Arabic	English	Russian	Amharic
חנות בגדי גברים	دكان ملابس رجالية	Men's clothing store	Магазин мужской одежды	የወንዶች ልብስ መደብር
חנות בגדי נשים	دكان ملابس نسائية	Women's clothing store	Магазин женской одежды	የሴቶች ልብስ መደብር
חנות צילום	استوديو للتصوير	Photography shop	Фотомагазин	ፎቶ ቤት
מסעדה	مطعم	Restaurant	Ресторан	ምግብ ቤት
משרד עורכי דין	مكتب محامين	Attorney's office	Адвокатская контора	የሕግ ጠበቃ
תחנת אוטובוס	محطة باص	Bus stop	Автобусная контора	የአውቶቡስ ማቆሚያ
מכבסה	مغسلة	Laundromat	Прачечная	የልብስ ንፅህና መስጫ
ספרייה	مكتبة	Library	Библиотека	ቤተ መጻሕፍት
מפעל נעליים	مصنع أحذية	Shoe factory	Обувная фабрика	የጫማ ፋብሪካ
מגרש חנייה	موقف سيارات	Parking lot	Автомобильная стоянка	የመኪና ማቆሚያ
גן ילדים	روضة أطفال	Kindergarten	Детский сад	መዋዕለ ሕፃናት
פעוטון	روضة للرضع	Nursery	Ясли	የሕፃናት መጫወቻ ሥፍራ
מתנ"ס	مركز جماهيري	Community center	Общинный центр	የሚህበረሰብ ማ ዕክል
קיוסק	مقصف	Kiosk	Киоск	ሱቅ
תחנת דלק	محطة وقود	Gas station	Автозаправочная станция	የነዳጅ ማደያ
מאפייה	مخبز	Bakery	Пекарня	ዳቦ ቤት

Activity no. 5: Nationalism and Racism

Objectives

1. To learn about the tendency to racialize in general, and in nation states in particular.
2. To learn about possible ways to cope with racialization in nation states.

Material

- ✦ Craft supplies (colorful paper and stickers, scissors, glue, markers, etc).
- ✦ Thumbtacks or safety pins.

Activity

1. Select three volunteers, and ask them to sit outside (out of ear shot). Tell them that they will be called back, and must make every effort to blend in with the group. Do not share this with the rest of the participants.
2. Give the remaining participants craft supplies and ask them to create a language with five distinct signs. Ask participants to conduct a conversation (about anything) with the signs. Offer help selecting a topic.
3. Give them a few minutes to get organized, and then summon the three volunteers. Remind them that they must blend in, however they see fit.
4. Invite the three volunteers back and have them try to blend in with the conversation. Allow this activity to run for 15 minutes.
5. Discuss the following:
 - Ask the volunteers: how did you act? How did the group act?
 - Ask the remaining participants: how did your group act? What did you think about? How did you feel?
6. As a group, discuss the following questions
 - Was the dynamic between the volunteers and rest of the group appropriate? How would you change it?
 - Compare the processes in the game to the majority-minority dynamic in a nation state, particularly in Israel.
 - Talk about racist incidents that mirror the game. Talk about forms of non-racial discrimination that occur between the majority-minority in a nation state.

- Did this game resemble the dynamic in your class or school? Would it be possible to implement your proposals?

Summary

Ask participants to think about the following:

- Our tendencies to act in exclusionary, racist ways.
- Ways to cope with such tendencies, as demonstrated by the game.
- The tendency of the majority in a nation state to racialize the minority, in order to preserve the country's character.
- The potential of the nation state to protect minority rights (Israel was established to allow the Jewish minority in other countries to protect its own rights, or rather to eliminate existence of such minorities).

Methodological note:

1. This activity may lead to hurt feelings. Provide support, but do not preach. Help the group understand and examine any feelings that emerge in response to majority-minority relations.
2. Participants may have a hard time expressing the hurt feelings. Help them by reminding them of the activity's objectives and the importance of learning from their experience. It is crucial to find the right balance between airing hurt feelings and conducting a rational conversation about the activity.

Activity no. 6: A Community Town – National Liberty

Objectives

1. To understand the concept of “national liberty.”
2. To examine the relationship between liberty and control.
3. To examine the correlation between national liberty and denying other rights.

Material

- ✦ Worksheets - “A Community Town,” - stages 1, 2, 3 (attached)
- ✦ Butcher paper, markers
- ✦ Background information for the facilitator: National Liberty, in: There is No Single Democracy, by Uki Maroshek-Klarman and Saber Rabi, published by the Adam Institute 2005, p. 196 (attached) and “National Democracy's Approach to Liberty,” pp. 197-198 (not translated from Hebrew).

Activity

1. Divide participants into smaller groups (4-5 people each). Give each group butcher paper and markers.
2. Give each group the worksheet - “A Community Town, stage 1.” Give them ten minutes to read over it and complete the following tasks:
 - Determine the group's stance towards the case described.
 - Write their criteria/guidelines on the paper.
3. Give the groups worksheet no. 2 and ten minutes to repeat the tasks. Repeat with worksheet no. 3.
4. Ask the groups to share their criteria/guidelines with the rest of the group.
5. Ask the groups to share their work process with the group, as well as any feelings that the activity evoked (difficulties, disagreements, dilemmas/conflicts, group behavior, etc).
6. Hold a class discussion around the following questions:
 - Was any of the group's reasons racist? Was there any one that is not racist?
 - Where any of the group's reasons discriminatory? Were any not?
 - Does nationalism necessarily mean harming the minority? Is this legitimate?

- In which of the three scenarios did you experience liberty? Why?
- What is the correlation between liberty and belonging to a nation?
- Is there a difference between national and other forms of belonging? How are they different?
- Would you define liberty as controlling others or as equality?
- Would you define liberty as being controlled or being equal to others?
- When do you feel freer: when you are treated as part of a group, or as an individual?
- Do you feel freer when you treat others as individuals or when you treat them as a group?
- **Note:** If the group included members of different national groups, ask whether they behaved as a group, or whether their behavior mirrored the relationship between the two nationalities.

Summary

Use participants' responses to hone the complexity of the relationship between individual and national liberty: many people assume that national liberty promotes individual liberty, while others think of it as an obstacle.

National liberty has a different influence on the national majority than the minority. National liberty is a collective liberty, and thus it is different from individual liberties – it cannot be realized except as a group. More so, the absence of national liberty may preclude the expression of individual rights.

Worksheet – Community Town – Stage 1

A group that is mostly Jewish, with an Arab minority, wishes to establish a community town.

They would like advice on the communal aspects of their town.

1. What is your group's position on the following questions:
 - What will be the official language? (At school, community gatherings).
 - Which holidays/dates will be celebrated? Which will not?
 - What will be town's symbol be? (Flag, anthem.)
2. Which community members will determine these issues?
3. Write your criteria/guideline on the butcher paper.

Worksheet – Community Town – Stage 2

A group that is mostly Arab, with a Jewish minority, wishes to establish a community town.

They would like advice on the communal aspects of their town.

1. What is your group's position on the following questions:
 - What will be the official language? (At school, community gatherings).
 - Which holidays/dates will be celebrated? Which will not?
 - What will be town's symbol be? (Flag, anthem.)
2. Which community members will determine these issues?
3. Write your criteria/guideline on the butcher paper.

Worksheet – Community Town – Stage 3

A group that is half Arab half Jewish wishes to establish a community town.

They would like advice on the communal aspects of their town.

1. What is your group's position on the following questions:
 - What will be the official language? (At school, community gatherings).
 - Which holidays/dates will be celebrated? Which will not?
 - What will be town's symbol be? (Flag, anthem.)
2. Which community members will determine these issues?
3. Write your criteria/guideline on the butcher paper.

Activity no. 7: Freedom of Expression and Incitement

Objectives

1. To learn about the different approaches to distinguishing between free speech and incitement.
2. To learn about Israel's law against racial incitement.
3. To practice applying what has been learned.
4. To understand how participants understand Israel's law against racial incitement.

Material

- ✦ Israel's law against racial incitement (attached, not translated from Hebrew)
- ✦ “Incitement: Two Definitions” (attached)
- ✦ Media clips documenting racist and discriminatory incidents (some attached).

Activity

Part I: Distinguishing between free speech and racial incitement.

1. Give participants the text that outlines the different approaches to distinguishing between free speech and racial incitement.
2. Discuss the article and help students understand the differences.

Part II: Applying this knowledge to current events.

1. Divide participants into smaller groups (4-5 people each).
2. Give each group a news clipping and ask them to answer the following questions:
 - Is the event described racial incitement or not?
 - Which theory treats it as racial incitement, and which does not?

Part III: Students' attitude towards the law in general, and the law against racial incitement in particular (in groups)

1. Ask participants to read the law against racial incitement.

2. Ask participants whether they would seek legal recourse if they experienced the scenario. Why would they? Why would they not?

Summary (entire group)

Raise the following questions, to help participants reflect on what they have learned.

- What is the connection between free speech and racial incitement?
- What are the different approaches to the topic? What are the inherent difficulties in each approach?
- What is the law against racial incitement? Would you change any aspect of the law?

Incitement: Two Definitions

The utilitarian approach to differentiating between free speech and incitement:

1. According to this approach, the most common criteria for differentiating between free speech and incitement is cited in Moshe Negbi's article, "Life and Death with Words."³

(The complete article appears in appendix 3, not translated from Hebrew)

[...] justices "Agarnat and Barak adopted Holmes' view, which states that it is permitted, and even proper, to suppress free speech when there is a "**clear and immediate danger**" or "**near certainty**" that personal or collective safety will be harmed as a result of the 'speech.' [...] Incitement is any expression that creates circumstances of any kind (by the content, the speaker, listener, and environment) that make it likely to lead to violent or illegal actions."

2. The principle approach to differentiating between free speech and incitement.⁴

The utilitarian approach is not without its controversy. Some claim that incitement shouldn't be judged based on its results, but rather according to set principles, for example speech that annuls or contradicts the democratic agreement, which states that "all people have an equal right to liberty." According to this principle, it is unfair for someone who rejects democratic principles to enjoy their protection.

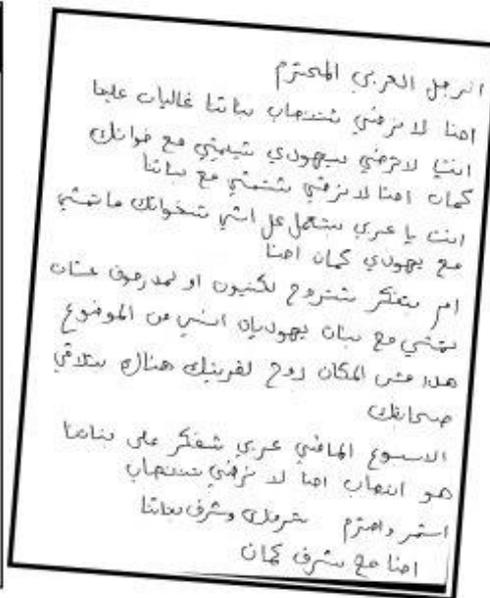
3 Quoted from "Freedom of Expression and Incitement: Curricula on Language and Politics," by Uki Maroshek-Klarman, published by the Adam Institute, July 1997, pp. 32, 34.

4 Ibid., p. 25

Racist and Discriminatory Events



<p>“We must disagree.”</p>	<p>“A woman's place is at home and not in the social sphere. Educating women will be detrimental to the country.”</p>
----------------------------	---



Dear Arab Boy,

We do not want you to get hurt! We cherish our girls. Just as you wouldn't want your sister to date a Jew, we do not want Arabs dating our women. Just like you would do anything to prevent your sister from dating a Jew, we will too!

If you are thinking of going downtown or to the Jerusalem mall to meet Jewish girls, this is not the right place.

You can find a girlfriend in your village, not where we live!

Last week, an Arab who was looking for a Jewish girlfriend was injured.

We do not want you to be hurt. Respect our girls, because we care about this deeply!

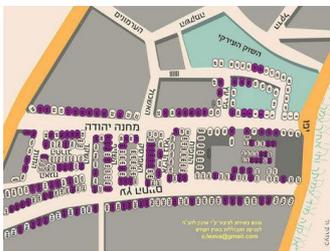
[signed] Lehava

Right-Wing Map: Buy Only From Jews in the Jerusalem Market

Original article (Hebrew): <http://news.walla.co.il/?w=/2557168>

By Ariel Altman, Walla! News, Thursday July 26, 2012, 10:00

Walla! News has learned that next week right-wing activists will distribute a map to Jerusalem shoppers, highlighting the booths that employ only Jewish labor, while calling upon customers to shop only there. During recent months, the police have been carefully following this project, in which dozens of right-wing “hilltop” [settler] youth mapped out the Mahaneh Yehuda market in Jerusalem. They identified booths that employ Arabs and those that employ only “Hebrew Labor.” They recently finished, and Walla! News learned that next week shoppers will receive copies of the map, and be encouraged to buy from Jewish stalls selling Jewish products. “Hebrew Labor – For Those Who Truly Love Jews,” the flier reads.



The map, courtesy of Lehava.

The Jerusalem police has been carefully following developments in this project. Many of the youth are activists who have been suspected of harming Arabs in the past. The police even arrested two of them, out of fear that they would harm Arab booth owners. The two were released when no evidence was found. One of them was caught with a list of stalls, with some checked and some crossed off.

“The police said they had seen me walking around the market with a camera,” one activist told his friend. “The police grew excited and said they would take me to headquarters, because they thought I was planning a “price tag” activity.”



The flier, courtesy of Lehava.

“We are encouraging Hebrew Labor, since working alongside Arabs creates problems of assimilation,” said Bentzi Gopstein, one of the initiators of the map and chair of Lehava (the organization works to prevent assimilation in the Holy Land). “In fact, we are continuing in Ben Gurion's footsteps to strengthen those who employ Jews, as affirmative action.”

Gopstein also explained how they went about mapping the market: “Everyone shops at the market because it is cheap, and it is not always easy to identify the sellers. We decided to do the groundwork ourselves. We went from booth to booth and bought products. We asked questions and triple-checked our data to ensure that each stall is truly owned and operated by Jews.”

Council Members: Ethiopians are Buried Alongside Suicides

Original article: <http://www.mynet.co.il/articles/0,7340,L-4159814,00.html>

By Eli Jan, Ynet News, December 12, 2011, 07:47



Gidon Mahari, a Kiryat Malachi council member who represents the city's Ethiopian community, claimed that Ethiopians are being buried at the cemetery's edge, near the graves of those who committed suicide. The city's comptroller, Shalom Ben Shitrit, marked this complaint as unjustified, but the mayor was supportive.

According to Ben Shitrit, bereaved family members asked to bury the deceased near other family members. Yet the mayor, Motti Malka, supported Mahari and claimed that the Religious Council was not following the guidelines.

Ben Shitrit received Mahari's complaint one year ago. During the recent council meeting, Ben Shitrit distributed a summary of the complaints he had received during the last 18 months, with each being marked either 'justified' or 'unjustified.'

Mahari's complaint about burying the Ethiopians was marked as unjustified, which angered him. "He wrote that my complaint was unjustified, even though the supervisory committee also funds serious shortcomings," he noted before the council. "This is a biased report, and it does not represent the truth."

"I will replace the entire council"

Malka was also present at the meeting. He intervened on behalf of Mahari, "I have seen the facts on the ground and there is a problem. We cannot deny it. It seems that the Religious Council was not following the guidelines." Malka shared that he had met with Mahari and members of the Ethiopian community, and they reached an agreement. He said, "I gave them my telephone number and told them that it happens to anyone else, they should call me directly. I will replace the entire Religious Council."

The head of the supervisory committee, Eli Azriel, also rejected the comptroller's report and said, "The entire committee visited the cemetery, and we saw that separation exists. They are buried alongside those who committed suicide. You might be able to pull one over Mahari's eyes, but I know the city inside out."

Ben Shitrit repeated himself and said that Ethiopians had asked to be buried near each other, which is why they are buried at the edge. The Religious Council backed him up, and said that the Ethiopians had asked to be buried there, but were also buried throughout the cemetery.

Refusing to Sell an Apartment to Ethiopians? Expect “Price Tag” Actions.

Original article: <http://www.mynet.co.il/articles/0,7340,L-4171307,00.html>

By: Eli Jan, January 4, 2012, 17:15



Members of the city's Ethiopian community were angered after residents announced they would neither sell nor rent apartments to Ethiopians. Today (Wed.) graffiti appeared, “Ethiopian Price Tag,” alongside the promise, “We'll smash windows, this is only the beginning.” People close with the mayor, “We can understand their anger.”

The Ethiopian community in Kiryat Malachi is not going to let this pass. Residents of HaRav Pinto street have already announced that they will not sell apartments to Ethiopians. Today (Wed.) someone spray painted “Ethiopian Price Tag” on one of the buildings and the municipality. A member of the Ethiopian community said, “Our youngsters are afraid, they're going to make a mess.”

Another girl, who lives on Hertzl street, threatened: “I'm going to throw smoke grenades on these buildings with my friends.” Other youngsters promised, “We are going to smash their windows, it'll be a mess. This is only the beginning.” In city hall, nobody in the mayor's office was surprised. “We can understand their anger, despite the fact that only a small fraction is making such threats.”



On the other hand, residents of the buildings are denying that they signed any document committing not to sell or rent apartments to Ethiopians. “I am head of my building's resident committee, and this is nonsense,” said Ilan Pinto, who owns Cafe Ofel. “Ethiopians live here, and anyone who says they are not welcome isn't on the resident committee.”

Another neighbor said, “I have an Ethiopian in my building, I wish everyone were like them. There are other neighbors who make noise until 3:00am – what good are they?”

The Ethiopian community wanted to hold a protest this Thursday, but they decided to postpone the event until the following week. Gidon Mahari, a council member, is responsible for this delay. Since Tuesday evening, his phone has not stopped ringing. “I am fighting to lower the flames, they wanted to protest on Wednesday or Thursday, but I was concerned that unpleasant events might transpire,” he said.

The mayor of Kiryat Malachi, Motti Malka, said that he was shocked by the racism his residents showed towards the Ethiopians. “I immediately called the Kiryat Malachi police and asked that they investigate and get to the bottom of the matter. Additionally, I invited the

heads of the four residents committees to clarify the issue. Other cities can learn from the way Kiryat Malachi absorbed Ethiopian immigrants. Government offices and other authorities keep complimenting our city and municipality on a job well done.”

Malka added, “Since last night, I am flooded with comments from old-time residents and immigrants who are shocked and praise the Ethiopian immigrants. This indicates their tolerance and solidarity with the residents. Ethiopian immigrants are a beautiful part of the human mosaic in Kiryat Malachi – this is how it should be. I have no intent of silently standing by such racism by a small minority, and after investigating, I will act to the extent possible under the law against the racists.”

Activity no. 8: Passivity and Activity “First They Took the Communists”

Objectives

1. To understand the significance and outcome of societal passivity
2. To learn what prevents us from taking action against racism (psychological, economic, cultural forces, etc.)
3. To learn what has historically prevented people from acting against racism.

Material

- ✦ "Conceptualization of Social Involvement" (for the facilitator, attached).
- ✦ Copies of the poem, “First They Took the Communists” by Martin Niemöller.
- ✦ Copies of the poem to be filled in (attached).
- ✦ Copies of "Conceptualization of Social Involvement" and the Good Samaritan Law (attached, not translated from Hebrew)

Activity

1. Give each participant a copy of the poem and ask them to read it.
2. Divide participants into smaller groups (4-5 participants in each). Ask them to share their impressions of the poem and determine the poem's main idea.
Note: The poem describes the difficulty recognizing and identifying with other people's suffering, and even harder – acting to change it. It is important to examine the reasons for this – not by preaching, but by truly and honestly asking questions. The farther and more different the person is from us, the harder it is for us to empathize and act.
3. Give each participant a copy of the poem to be completed, based on the original poem. Considering bringing a few examples, to help them understand the task.
4. Bring participants together to share what they wrote. Alternatively, hang the completed poems on the wall, and have participants walk around and read them.
5. Hold a discussion around the following questions:
 - Did writing personal or group poems cause you to think about different things than the original poem?
 - How did you fill in the blanks?
 - Which social groups do not appear in your new poem?

- Do you see parallels between the groups you didn't mention and the Communists in the original song (i.e. groups who get harmed unnoticed). If so, describe the feelings and thoughts that caused you to omit these groups.
 - Can such a poem be written about members of a group?
 - Are members of the ignored groups also being hurt? If so, how? Why?
 - Are members of the mentioned groups also being hurt? When? Why?
 - Why do people not take action to combat racism?
6. Summarize the topic using "Conceptualization of Social Involvement" and the Good Samaritan Law (attached, not translated from Hebrew).

Methodological note:

1. Filling in the blank lines may evoke different feelings for different participants, and disagreements may emerge. The inability to identify with people who think differently prevents us from getting involved, even though such involvement is just and crucial. A similar process is described in the poem.
2. Help the group describe this process, as it parallels the poem. For example, one participant may write, "First they detained all the Arabs," and another may write, "First they detained the settlers." They will react differently to each other's poems. Use these differences as a parallel to the poem.

Conceptualization of Social Involvement

- People who aren't involved don't voice their needs, and the solutions are inappropriate to meeting their needs. Thus, a lack of involvement contributes to prolonging the conflict.
- Sometimes the stronger side, who might have eschewed involvement, can come up with a solution.
- We must ask whether our involvement is meant to resolve the conflict or whether we are intervening for other reasons.
- The significance of involvement is different for the stronger and weaker sides.
- Passivity can have its advantages. Sometimes it can be more beneficial to creating social change.
- The question when passivity helps and when it causes harm is related to conscious inaction.
- When change comes from the person – the chances of success are greater.
- Involvement contributes to responsibility and commitment to the outcome (especially a positive outcome).

First They Came for the Communists/Martin Niemöller

First they came for the communists,
and I didn't speak out because I wasn't a communist.

Then they came for the socialists,
and I didn't speak out because I wasn't a socialist.

Then they came for the trade unionists,
and I didn't speak out because I wasn't a trade unionist.

Then they came for the Catholics,
and I didn't speak out because I wasn't a Catholic.

Then they came for me,
and there was no one left to speak for me.

First They Came for the Communists – Fill in the Blanks

First they hurt the...,
and I didn't speak out because I wasn't one.

Next they came for the ...,
and I didn't speak out because I wasn't one either.

Then they punished the...,
and I didn't speak out because I wasn't one.

Then ...,
and

Activity no. 9: Fair Social Agreement

Objectives

1. To experience a situation in which everyone has a shared interest but there are not clear rules governing behavior. Such an experience may reveal the need for an agreement, perhaps even a fair agreement.

Material

- ✦ Blank cards and pen/pencil for each participant.

Activity

Part I: Card game

1. Give each participant a blank card and ask them to write their name on it.
2. Explain the rules:
 - Whoever gets the most cards will determine one rule that everyone must follow.
 - Each participant can decide the best way to get cards.
 - Start the game.
3. After twenty minutes, ask participants to return to their seats.
4. Whoever managed to get the most cards will write a rule on the board. This rule is considered a law, but do not apply it yet.

Part II: Discussion

1. Start the discussion as a sharing circle (three rounds). In turn, ask participants to answer the questions:

Round no. 1 – the law

- Are they happy with the law?

Round II – the process

- Would they want to belong to a group that made decisions in this way?
- Did they like the process that led to the creation of the law?

Round III – their responsibility

- How did they contribute to the situation?
- In what way did their behavior contribute to the creation of this law?
- How did their behavior determine the process that led to this law?

2. Give each participant a blank card and ask them to write their name on it.

Members of an enlightened society should be comfortable with the decision making process and decisions made. For example, a powerful dictator may propose solutions for economic and security problems, but living in fear of such a dictator is neither desirable nor pleasant. (This does not guarantee that members of a proper society will always be happy with decisions made, but it becomes more likely).

3. Group discussion: ask participants to propose ways to make decisions that everyone will be happy with, as well as guidelines for desirable laws. You may want to raise the following points:
 - Try first defining what you *don't* want; rule out options that participants were uncomfortable with (e.g. using force). A democratic agreement typically includes three components:
 - a. A principled decision that laws must allow members to live as they wish;
 - b. A humane decision making process;
 - c. A process of for making decisions that will enable the aforementioned principle, such as argumentation and mutual persuasion, involvement, and responsibility of all members in decision making.
 - Don't lecture the participants about these principles, but rather raise the possibility of their existence throughout the course of the discussion.
 - You may want to highlight similarities between the decision-making process and the guiding principle and a constitution. Democratic constitutions mostly commit themselves to certain decision-making processes and protecting certain rights.⁵

Methodological note:

This activity can easily turn into a game of force and cheating. There is no problem allowing participants to engage in such behavior, so that the group can reflect upon it and rule it out. Of course, if any participants are at risk, it is best to put an end to any dangerous behavior while allowing the game to go on.

Pay attention during the activity, and reference participants' behavior, feelings and thoughts during the group discussion.

⁵ The United States Constitution is a good example, see Giora Kulka's book, "Individual Liberty and the Case Study of Constitutional Federal Democracy," pp. 535-559 (in Hebrew).

About the Adam Institute

The Adam Institute is an Israeli non-profit educational organization founded in 1987 to foster a culture of peace, mutual respect and tolerance. The Institute's name, "Adam", means "human" in Hebrew. We believe that equality between all human beings is the base commitment on which we can build activism for democracy and peace. Our staff and our program cohorts embody this commitment and reflect the diversity of Israeli society: Jews and Arabs, secular and religious, women and men.

Our innovative education programs have been implemented widely in the Israeli formal education system. All of them are based on our unique educational method, "BeTzavta: Transforming conflicts into dilemmas". Activities range from civic education or peace and democracy advocacy seminars in schools to cross-cultural and international initiatives. We organize seminars, workshops, conferences, professional training and enrichment programs that promote social change. Many of the Adam Institute's educational material is accessible online on our website in Hebrew, Arabic and English.

Among our notable activities in the Israeli formal education system:

- Teachers, principals and educational consultants training sessions
- Workshops and activities for youths in the fields of social and civic education
- Binational and multi-cultural encounters for students and teachers
- Preschool activities educating children and kindergarten staff for tolerance

The Adam Institute is registered in the Israeli Ministry of Education database of lecturers and also works in cooperation with municipal education departments. The Institute also partners with NGOs and academic institutions to develop and implement social and educational projects, in Israel and in the region. It organizes international conferences (such as the "Shared Living in Mixed Cities" conference taking place annually in Jerusalem) and joint activities with Palestinian civil society organizations.

The Institute has received numerous awards in Israel and abroad, including the Speaker of the Knesset Award in 1998 and the Yigal Alon Award in 2006.

For more information about the Adam Institute: <http://adaminstitute.org.il>.

Education in Action offers an educational approach for coping with racism in Israeli society, and among students in particular. The program combines theoretical information with applied educational activities.

The goal of the program is to create a country-wide network of Jewish and Arab high schools that will teach and implement this program with their students. The students will create joint indicatives to promote tolerance and dignified, equitable dialogue.

This book is meant to help teachers convey the theoretical knowledge to their students. It includes lesson plans, activities for introducing basic concepts and terms, different manifestations of racism, and ways to address racism.

The program is a cooperation with the Israeli Ministry of Education's Pedagogical Secretary, Supervisor of Civics and the Center for Civic Education.



Adam Institute for Democracy & Peace

P.O.Box 3536, Jerusalem Forest, Jerusalem, Israel 91033

Tel. 972-2-6448290 Fax 972-2-6752932

Info@adaminstitute.org.il