TAKING ON ANTISEMITISM

WITH A COALITION-BUILDING APPROACH

A LEADERSHIP INITIATIVE FOR COLLEGE CAMPUSES

National Coalition Building Institute

Cherie Brown Stephanie Low

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Executive Summary:

Institutions of higher education are facing rising antisemitism on campus, which profoundly affects both Jewish and non-Jewish faculty, staff, students, and alumni. Jewish students have been the target of overt expressions of antisemitism, which in many cases, has prompted college administrators to respond decisively to the problem. Sometimes, however, there have been debates as to what writings, events, or speech are antisemitic, often leading to confusion about what actions to take. To deal with the complex issues of antisemitism in the context of higher education, the National Coalition Building Institute (NCBI), an international leadership-training organization, has created a new program to empower Jewish and non-Jewish students, faculty, and staff to identify antisemitism and work constructively with campus partners in addressing the issue. The goals of the training program include understanding antisemitism as a systemic oppression, using criteria to evaluate when something is antisemitic, recruiting and building allies, and working with others to stay in coalition to take on all forms of oppression even when things get hard.

NCBI piloted the model training program in August 2020, which it called the New England Campus Antisemitism Leadership Training. With funding from the Joyce and Irving Goodman Foundation, NCBI recruited three New England institutions of higher education for the initiative: Middlebury College, the University of Massachusetts Amherst, and Williams College. Collaborating with campus rabbis, NCBI recruited participants for an intensive three-day training program. The key elements in the training program were identifying and recognizing the dynamics of antisemitism, building relationships with other traditionally marginalized groups to learn from them about their oppression and to share with them experiences of antisemitism, and acquiring interpersonal skills to have difficult conversations that lead to stronger coalitions.

After the initial training, NCBI continued to provide monthly coaching and guidance to program participants, which began in September of 2020 and continues into the present. The NCBI support helps participants address the antisemitism that they are encountering on social media, with friends and family, and on campus.

This report, “Taking on Antisemitism with a Coalition-Building Approach” summarizes the process for establishing the model program, the training provided, the experiences of the participants, and their related follow-up work. NCBI hopes that the pilot training program may benefit other institutions of higher education, encouraging them to replicate similar training programs to address campus antisemitism.

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I. ACKNOWLEDGEMENTS

About Project Directors:

Cherie R. Brown is the founder and executive director at the National Coalition Building Institute (NCBI). Cherie has decades of experience leading training programs on diversity, equity, and inclusion on hundreds of campuses. She has led pioneering work on antisemitism, internalized antisemitism, and the intersection of antisemitism and racism for many campuses (e.g., Brown University, Michigan State University, University of North Carolina, Vassar College) and organizations (e.g., Anti-Defamation League, Hillel International, If Not Now, J Street, Jews United for Justice, National Council of Jewish Women, Truach, Union of Reform Judaism). Cherie Brown has been an adjunct faculty member at the Reconstructionist Rabbinical College in Wyncote, Pennsylvania, teaching courses for rabbis on antisemitism and the intersection of antisemitism and racism. She is the author of several manuals, including *Leading Diverse Communities: A How-To Guide for Moving from Healing into Action*; *Working it Out: Blacks and Jews on College Campuses*; *Antisemitism: Why Is It Everyone's Concern;* and *The Art of Coalition Building*.

Stephanie Low is an educator who worked in public school systems for more than 30 years, first as a special-education teacher and then as a youth advocate. She has helped schools address issues of inclusion, bullying, prejudice and discrimination, and conflict. Although raised with a Jewish cultural identity, Stephanie Low's understanding of the history of systemic Jewish oppression and its impact on Jews and non-Jews has expanded through her decades-long collaboration with NCBI. She serves on the board of directors of NCBI and leads the Jewish Affinity group in the organization. Stephanie has led diversity, inclusion, and equity workshops in schools, on campuses, and in work environments. She has worked with Jewish students on college campuses and has led trainings on antisemitism for community organizations dedicated to social justice.

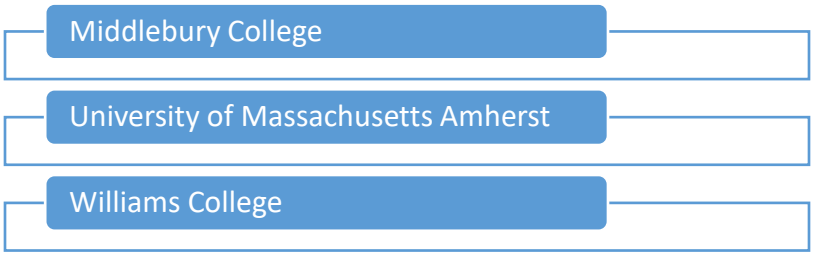
About NCBI:

The **National Coalition Building Institute** (NCBI) has been working with organizations, campuses, and communities since 1984. NCBI grew out of a two-year project in the early 1980s, when the American Jewish Committee hired Cherie Brown to lead bridge-building sessions between Black and Jewish college students on five East Coast campuses in the U.S. The success of these bridge-building workshops led to a recognition of the need for a new leadership training organization, one that could train leaders from all disciplines and identities in bridge-building, intergroup conflict-resolution skills. Since its founding in 1984, NCBI has become one of the leading organizations promoting diversity, equity, and inclusion in the U.S. NCBI has trained thousands of students, faculty, and staff on hundreds of campuses to institutionalize programs on diversity, equity, and inclusion. NCBI has had a strong commitment in all its programs to take on antisemitism alongside all other oppressions.

Supporters:

The Joyce and Irving Goodman Foundation provided generous backing for the New England Campus Antisemitism Leadership Training. Ben Binswanger from the foundation provided invaluable support. NCBI wishes to acknowledge the important contributions of Seth Wax, Jewish chaplain at Williams College; Danielle Stillman, rabbi/associate chaplain at Middlebury College; Emerson Finkle, Social Justice Springboard Fellow at the University of Massachusetts Amherst; and Rebekah Steinfeld, assistant director of Hillel at University of Massachusetts Amherst, who generously worked as a team with NBCI and shared their perspectives.

We extend appreciation to the college campus participants of the training:



Evaluation:

Amber Trout from Community Science conducted a qualitative evaluation of the leadership training program and, in collaboration with Cherie Brown and Stephanie Low from NCBI, produced this report. Amber is a managing associate at Community Science. Her work is focused on organizational and leadership development, and capacity building of nonprofit and philanthropic sectors, emphasizing awareness of context as a crucial component to advance equity and inclusivity in organizations and in the communities they serve. Amber is an experienced facilitator in racial equity and organizational change to promote systemic transformation at the leadership, organization, and community levels.

About Community Science:

Community Science, located in Gaithersburg, Maryland, and founded in 1997, is an internationally renowned research and development organization whose mission is to strengthen the science and practice of community and systems change to build **healthy, just, and equitable communities**.

II. BACKGROUND INFORMATION

Antisemitism on Campus

Over the past five years, the National Coalition Building Institute (NCBI) has been invited to college campuses across the U.S. to help Jewish and non-Jewish students, faculty, and staff deal with highly divisive issues on campus related to antisemitism, the intersection of antisemitism and racism, Israel–Palestine issues, and the Boycott, Divest, Sanctions (BDS) movement.

Jewish students on many campuses were experiencing increased fears about antisemitism. Swastikas on campus walls and derogatory comments about Jews appeared in student housing, classrooms, and university bathrooms. On one East Coast campus in the fall of 2020, an arsonist set fire to the Chabad house, a center for traditional Judaism.[1] Hillel, an international student organization, reported that antisemitic incidents on campuses reached an all-time high of 178 reported incidents during the 2019–2020 academic year.[2]

Administrators on college campuses were increasingly concerned, not knowing how to respond and what to expect next.

Many students, especially Jewish students, were not sure how to think about controversial campus events dealing with Israel. Among them were Israel Apartheid Week, an organization sponsoring week-long campus events critical of Israel, and resolutions supporting BDS. Jewish students felt caught in the middle of these debates. They were not sure how to determine what was and what was not antisemitism. They struggled knowing when it made sense to call out the antisemitism they witnessed in some of these protests and when it made sense to support academic freedom, Palestinian liberation, and the right to voice peaceful opposition.

Presidents of college campuses consulted with NCBI on how to proceed following an incident of antisemitism on campus. Students, and in one case the alumni association, were demanding that the presidents put out a strong letter to the entire campus community condemning specific acts of antisemitism**.** It was impossible for these presidents to know how to proceed when it was not always clear to them what was and what was not antisemitism. A swastika in a bathroom was clearly an instance of antisemitism, but what about Israel Apartheid Week? When, if ever, did advocacy for Palestinian liberation work slip into antisemitism? Who should make that decision? The issues were complex and raised confusion on all sides.

Students wanted to know how they could continue to be proud of being Jewish, maintain their connections with Israel but also build strong ally relationships with all other groups on campus, particularly those groups working against racism.

When we as NCBI leaders met with Jewish students, faculty, and staff, we found growing fear, grief, and confusion. Some of the Jewish students we met had strong relationships with Black, Palestinian, and other non-White groups. Some were involved in social justice work and racial equity efforts on campus. They were also growing deeply worried by increased signs of antisemitism. They wanted to know how they could continue to be proud of being Jewish and maintain their connections with Israel but also build strong alliances with all other groups on campus, particularly those groups working against racism.

Outside forces were also attempting to weaponize the issue of antisemitism on campus. For example, in December of 2019, President Trump issued an executive order affecting federal funding to campuses and identified criticism of Israel as a marker of antisemitism.[3] College administrators were increasingly concerned, not knowing how to respond and what to expect.

To add to the confusion, there was a growing presence of outside national organizations, both Jewish and non-Jewish, coming to campus. With the very best of intentions, some of these organizations were training Jewish students to take on antisemitism but without the coalition-building skills needed to be able to avoid defensiveness or engage in heart-to-heart dialogue with potential allies on campus, such as Black Lives Matter. On one campus, Jewish students were trained to show up and protest every effort by a Palestinian rights organization. The Jewish students who participated in these protests were often scared and defensive and at times communicated oppressive attitudes toward the Palestinian activists. This only increased divisiveness between the groups, did not effectively build allies to take on antisemitism, and only served to isolate the Jewish students even further.

With the very best of intentions, some of these organizations were training Jewish students to take on antisemitism on campus but without the coalition-building skills needed to be able to avoid defensiveness or engage in heart-to-heart dialogue with potential allies on campus.

These are complex, often highly emotional issues, and they will not be solved easily by quick-fix solutions. NCBI decided that a new training approach was needed for Jewish students, faculty, and staff on campus that would empower them to both understand antisemitism as a systemic oppression and help them be able to make clear distinctions between when something is antisemitism and when it is not and be able to build allies for the work against antisemitism, while at the same time being able to stay in strong coalition with other groups, even when things got really hard.

NCBI began conversations in November 2019 with the Joyce and Irving Goldman Foundation. The foundation agreed to fund NCBI to launch a pilot initiative with several New England campuses that could demonstrate the effectiveness of a coalition-building approach to antisemitism training. As a part of the grant, NCBI hired Community Science to write a report describing the project, essential principles, and actions participants set out to do after the training.

The Three Goals of the New England Campus Antisemitism Leadership Training

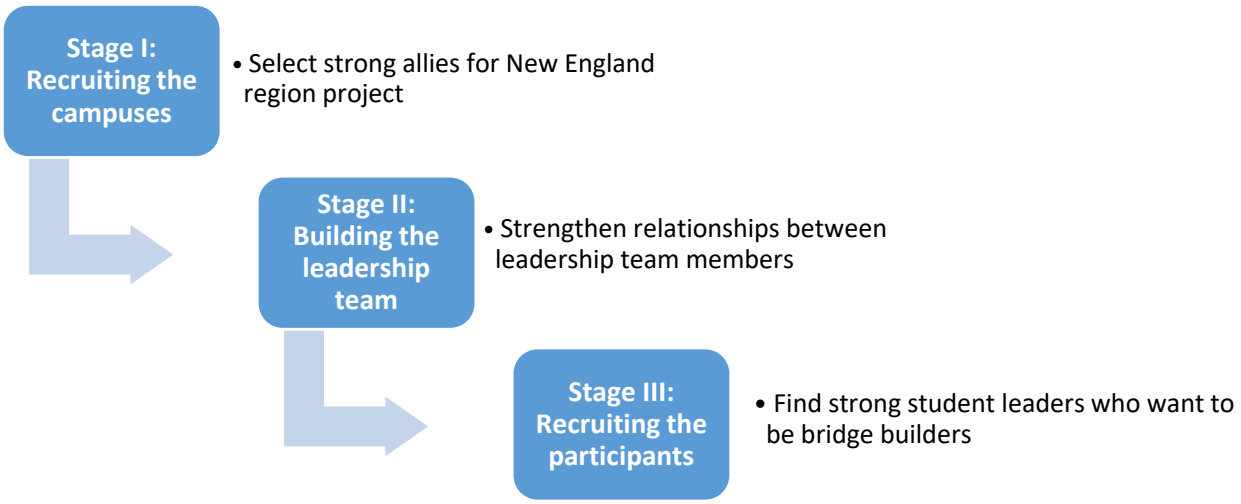
The following chart identifies the three goals of the New England Campus Antisemitism Leadership Training and the related skills that program participants acquired:

Goal 1 **To develop and implement a three-day training program on coalition building skills for taking on antisemitism on campus**	*So that participants can…*	**Listen to diverse positions to tackle controversial issues; learn how to listen to heartfelt concerns on each side of an issue; reframe the controversial issue in a way that builds bridges; and respond to antisemitic remarks and slurs in a bridge-building way that would gain allies for the fight against antisemitism**
Goal 2 **To understand antisemitism as a systemic, institutional oppression and to learn the ways that antisemitism intersects with racism and other oppressions**	*So that participants can…*	**Learn how to determine what is antisemitism; share personal and emotional stories about experiences of antisemitism; distinguish between legitimate criticisms of the policies of the Israeli government and singling out Israel for condemnation; and recognize when antisemitism is being used to derail the important work of other liberation movements and speak out against it**
Goal 3 **To build a cohort of Jewish students, faculty, and staff on each campus that would stay together following the leadership training institute and, with ongoing monthly support, coaching, and further skill practice with NCBI, be able to respond in new ways to incidents of antisemitism both on campus and on social media**	*So that participants can…*	**Listen when it is hard to listen; build one-on-one relationships with potential new allies from other organizations; stay in coalitions on many diverse issues, even when issues of antisemitism come up; and agree to speak up about the antisemitism while committing to stay in coalition with others even when things get hard**

III. GETTING STARTED

Building the Pilot: A Year of Preparation before the Three-Day Leadership Training Program

NCBI invested significant front-end time into developing the campus antisemitism project to ensure its success. The project had three distinct stages of preparatory work: (1) recruiting the campuses for the project; (2) building a leadership team with the Hillel staff from each campus; and (3) recruiting a strong group of Jewish students, faculty, and staff from each campus to participate in the training program.



Stage I: Recruiting the campuses. NCBI wanted the participating campuses to all be within the same region of the U.S. to reduce travel costs and encourage ongoing collaboration after the training. NCBI chose the New England region because we already had a strong ally for the project, Rabbi Seth Wax from Williams College in Massachusetts. He had previously reached out to NCBI, seeking programming on antisemitism for his campus, and he offered to work with us to recruit the other campuses for this project. Following many conversations with a number of New England campuses about current issues of antisemitism on their campus, we selected Williams College, Middlebury College, and the University of Massachusetts Amherst for the project. A fourth campus planned to participate in the project but had to drop out when events surrounding COVID-19 derailed its participation.

Stage II: Building the leadership team. Relationship-building is always at the core of all NCBI programming. NCBI wanted the Hillel staff on each campus to fully own the program, build strong relationships with one another, and partner with NCBI to deliver a strong program. NCBI held monthly and sometimes biweekly calls for seven months with the Hillel staff from each campus. On these joint calls, the rabbis and staff would often speak openly about painful incidents of antisemitism on their campuses. Originally, NCBI planned to deliver the three-day in-person leadership-training program in August of 2020.

Then COVID-19 hit. It is a testament to the perseverance of the Hillel staffs from Williams College, Middlebury College, and University of Massachusetts Amherst and their desire to hold the leadership training program no matter what and to the passion of the NCBI staff for delivering on our promise to offer a unique leadership

training program on antisemitism that we carried on. In the midst of our planning, one member of the Hillel staff leadership team lost a member of his family to COVID-19. Throughout our planning sessions, no one knew when schools would start or if classes would be virtual or in person. It was a challenging time for all. Still we persevered. As it became clear that the social distancing required during the pandemic would not end soon, we made the decision in June 2020 to hold the three-day leadership training session in August 2020 but to facilitate it remotely via Zoom, an electronic platform. The dedication of both the Hillel staff and the NCBI team to deliver a powerful training under trying times pointed to the enormous commitment by all for the project and the clear agreement that work on antisemitism on campus was needed more than ever.

Stage III: Recruiting the participants. We, NCBI and Hillel staffs, had many conversations about the criteria for recruiting Jewish students, faculty, and staff for the antisemitism leadership training. Ideally, we wanted an eight-person team from each campus with a mixture of students, faculty, and staff. In particular, we sought participants who would be eager to learn bridge-building skills for taking on antisemitism. We also wanted participants with a full range of views on Israel–Palestine issues. At the same time, we wanted participants who would be open to listening to others and learning from diverse viewpoints. The Hillel staffs from each campus were responsible for recruiting the team from their campuses.

As the date for the training grew closer, the pandemic presented a number of challenges for recruitment. Starting in March 2020, students, faculty, and staff were no longer on campus, and the Hillel staff had to make extra effort to reach out to potential participants. In addition, forms of antisemitism evolved. Because students were no longer gathering for in-person activities or classes, they were not experiencing antisemitism from on-campus events. Instead, they were encountering antisemitic comments on social media and in virtual chat platforms (e.g., Instagram, Twitter, Facebook). Once again, we had to pivot and restructure our thinking about the kind of skills needed. Once more, the Hillel staffs rose to the challenge. They put in the extra time needed to recruit participants who were now back home all across the country. Through these efforts, a diverse group of participants from all three campuses registered for the leadership training.

Launching the New England Campus Antisemitism Leadership Training

The NCBI team led an interactive three-day virtual leadership training for three New England campuses on how to take on antisemitism[4] while also taking on racism and other forms of oppression. There were 28 participants, working from their home computers, completely engaged with the program leaders and with each other via Zoom. The first day focused on diversity and inclusion skills and Jewish identity to establish the foundation for work on antisemitism. The second day provided guidance on how to understand what is and is not antisemitism, explained the hook between antisemitism and racism, and taught the principles of coalition-building. Specifically, participants learned how to take on antisemitic comments and the importance of maintaining good relationships while trying to change bigoted attitudes. The last day concluded with the NCBI controversial issue process, providing participants with a structured methodology to identify and deal with the most heated controversies about antisemitism that can divide students, faculty, and staff. Participants finished the training by brainstorming how their campus teams can handle antisemitic incidents that were currently occurring on their campus.

The interactive, three-day training program consisted of short theory presentations followed by small-group work and frequent interactive pairs. The following chart presents the agenda for the training program:

Agenda at a Glance

Day I: NCBI One-Day Diversity, Equity, and Inclusion Training Model

- Ups/Downs: welcoming similarities and differences
- Identity Pairs: learning about the impact of identity on leadership
- First Thoughts: working through unconscious bias
- Caucuses: learning ways to become effective allies to all groups
- Speak-Outs: understanding the personal impact of discrimination on others
- Shifting Attitudes: learning how to interrupt antisemitic jokes, remarks, and slurs

Day II: Facing Antisemitism and Listening to Stories

- Learning a simple three-step model to determine when something is antisemitic and when it is not
- Identifying and listening to personal stories of antisemitism
- Learning about the impact of antisemitism on individual Jews and what is internalized Jewish oppression
- Understanding the intersection of antisemitism and racism
- Determining when criticism of Israel is antisemitism and when it is not
- Practicing coalition-building skills for taking on antisemitism

Day III: NCBI Controversial Issue Process

- Listening Practice: identifying controversial issues, listening to heartfelt concerns beneath divisive issues
- Reframing Issues: reframing issues in a way that builds bridges
- Leadership Clinic: reviewing and applying all the skills learned to real-life antisemitic incidents

IV. TRAINING PROGRAM

Day I: Basic Skills and Practices for Working on Jewish Identity as a Foundation for Work on Antisemitism

The art of welcoming and inclusion. Participants learned the important skill to make people feel welcomed, wanted, and heard. Using the ups/ downs exercise, participants learned to scan who is at the table or not and whose identities are present or not in a meeting space. To see the diversity among the participants, Stephanie and Cherie listed different identities aloud for participants to raise their hands if they belonged to that group (e.g., birth order, race/ethnicity, religion, gender, age, class, and sexual orientation) while the other students cheered for them. Participants can use this welcoming and inclusion skill when they are building coalitions to ensure every voice participating is heard.

Jewish identity work was a vital first step for building coalitions with others. Stephanie and Cherie led the participants in an activity to take a deep dive into their Jewish and other primary identities that are important to them. In pairs, participants talked about the strengths and struggles that come from being a member of that identity group. As part of this process, participants reflected on how their identities can affect how they approach building relationships and coalitions.

"I am a progressive Jew. The strength I get from being Jewish is to connect with many Jewish people. The struggle I have as a progressive Jew is that there is a lot of antisemitism that I see on the left. It is hard for me to speak up about antisemitism as a Jewish person when there are so many other issues. Often, I have this feeling of not exactly fitting in…"

Working through unconscious bias can reduce the barriers that derail effective coalition work. Cherie led the group through an exercise to show participants where they were operating from unconscious beliefs that can be hurtful and affect their ability to build relationships with other groups. Participants thought about the "records" that played in their heads and the misinformation they have internalized about other groups.

"It is not our fault we have these unconscious messages, but we have a responsibility to examine it, work on it, and get rid of it."

The impact of internalizing antisemitism. Jews, like all other groups, can internalize the negative messages that come from systemic oppression. Internalized antisemitism can divide Jews and make it difficult to find common goals. Stephanie asked participants to acknowledge the negative messages they might have internalized about some other Jews. Once participants had a chance to release these painful feelings, they were able to say and remember what they loved about Jewish people. To do this, she asked participants to complete the phrase "What I can't stand that antisemitism has done to my beloved Jewish people…" For some participants, understanding how internalized oppression can show up in their beliefs and behaviors toward Jews and other peoples was a new concept. Stephanie gently reminded participants not to blame themselves for having internalized the negative messages from systemic oppression but rather understand the divisiveness it can have within the Jewish community. It is a step toward uniting across differences within the Jewish community and building coalition and power.

"…It totally breaks my heart that the Holocaust set up my beloved Israeli Jewish sisters to not always welcome with big, loving arms Palestinian women and know that they can share this land. I hate that the Holocaust did this to us."

"I love that Jewish women have been so involved in gay liberation, in the women's movement, and my Jewish sisters have led the way on many liberation struggles."

Day II: Facing Antisemitism and Listening to Stories

Keeping people confused about Jews is a core mechanism of antisemitism. Jews and other groups are often confused about antisemitism. This confusion can be used to weaken movements and take away their ability to build coalitions and fight oppression. Many people have been taught that Jews are no longer oppressed or harmed by antisemitism. This leaves Jews feeling unseen and antisemitism unexamined. Cherie taught participants the reasons why antisemitism can be confusing and provided three essential guidelines to help participants determine if something is antisemitic (e.g, an event or experience or an encounter).

Three guidelines for determining when something is antisemitic:

Guideline 1: Are Jews (or Israel) being singled out for blame?

Example: The Board of Governors of City College of New York decided to cut the college budget by $500 million. City College is a campus that serves large numbers of students from low-income families and People of Color. The board had been considering this drastic cut for a while. But instead of claiming full responsibility for the difficult decision, the board instead claimed that it was were making such drastic reductions in response to antisemitic incidents on campus. After the board announced its decision, several Jewish faculty members came forward saying that they had been on faculty for over two decades and did not recall witnessing antisemitism on campus. The students at City College were now going to be forced to pay higher tuition, and it could easily appear as if Jews were the cause of these unfortunate tuition increases. Citing increased antisemitism on campus as the rationale for the budget cuts set Jews up against students of limited means and People of Color on campus. This is an example of how antisemitism functions: letting it appear that Jews were the primary cause of this new economic hardship.[5]

Guideline 2: Are Jews being isolated from other peoples?

Isolating Jews and forcing Jews to live in ghettos, separated from the rest of society, has been a key and historic component of antisemitism. This legacy of enforced isolation can play out in day-to-day activities and in coalition work. Because the isolation of Jews from other oppressed peoples is a key dynamic of antisemitism, any time Jews are being isolated and kept out of coalition activities, the presence of antisemitism needs to be considered.

Example: On an East Coast college campus, a group of Jewish students were told they could not participate in a major climate change coalition unless they signed a statement declaring that Zionism is racism. When an organization forces a group of Jews out of a coalition unless they agree to renounce Zionism (especially as no other group in the coalition is subject to a similar precondition for participation), one needs to look at this action as antisemitism. The policy both singles Jews out and isolates them from participating in joint action with other groups.

Guideline 3: Are progressive movements being diverted from their work by confusion about antisemitism?

One of the key ways that antisemitism functions is to keep everyone confused about Jews or Israel. This confusion has then been used to derail the efforts of other liberation movements (e.g., Women's Liberation, Gay Liberation, the Black Lives Matter movement, the Labor Movement, the Climate Justice Movement).

> *Example: In January of 2017, following the election of Donald Trump, a powerful movement of women came together and launched the Women's March to rally together and fight against sexism and other forms of oppression. The efforts continued in many cities after the initial Women's March. As the work grew in strength, there were attacks on some of the leadership of the Women's March, claiming that they were antisemitic. Some agreed that there was merit to these claims of antisemitism. Others did not agree that the leadership was antisemitic, but the confusion over the claims of antisemitism led to internal fights within both the leadership and the membership of the Women's March. Claims of antisemitism undermined the Women's March, and drew the public's focus away from women's issues. Keeping people confused about antisemitism or debating whether something is or is not antisemitism is one of the least understood but key ways that antisemitism operates. Antisemitism can derail important liberation work, and can divide Jews from other oppressed peoples.*

Listening to personal stories about antisemitism

Participants shared examples of when they experienced or witnessed painful antisemitism. Many participants were at the beginning stages of noticing antisemitism, and they benefited from hearing one another's stories. Cherie and Stephanie asked participants to share in pairs their "Aha!" moments. An "Aha!" moment is a strong enough example of antisemitism that forces a person to face that antisemitism exists; that it is real. For example, one student remembered with horror coming upon antisemitic slurs on the walls of the campus library. Once he saw them, he could never return to the building. Cherie and Stephanie then encouraged the participants to remember each other's stories and use that memory to increase their commitment to be allies in fighting antisemitism.

The Hook: the intersection of antisemitism and racism

Participants gained a deeper understanding of the intersection of antisemitism and racism and the way oppression has affected both peoples. Given that a major function of antisemitism is to divide Jews from other oppressed peoples, working to strengthen relationships between White Jews and all People of Color (both Jews and non-Jews) is a key way to reduce antisemitism. Understanding the intersection of antisemitism and racism can strengthen these relationships. Ideally, White Jews and all People of Color would be natural allies. There have been many historic moments of cooperation between Jews and people targeted by racism, particularly people of African heritage. Over time, Black Gentiles and White Jews, particularly in the U.S., have come to recognize that they have experienced oppression that links their peoples in a common struggle for social justice. There have also been, however, too many moments of mistrust and division between Jewish people and Black

African heritage people on both personal and political levels. One way to look at some of the difficulties between Black Gentiles and White Ashkenazi Jews is to examine the intersection of racism and antisemitism.

Understanding the "Hook," the intersection of antisemitism and racism. Jews (White Ashkenazi Jews in particular) are sometimes scared and panicked as a result of a long history of betrayal and genocide. This panic has sometimes left Jews wanting to take charge of situations, exert strong leadership, even urgently interrupt or take over if it looks to them as though something could go wrong. This is not their fault. It is connected to 2,000 years of antisemitism, when things going wrong could mean imminent death. In addition, when Jews had to face overt antisemitism and were locked out of many professions in the U.S., particularly during the 1930s, 1940s, and 1950s, they sought professions that could support their families. Sometimes these professions were in Black neighborhoods (e.g., landlords, shopkeepers, teachers); sometimes they were in the music industry and in Hollywood and the performing arts. In these roles Jews could exert daily control over the lives of Black people and in some cases mistreat the Black people to whom they were providing a service, which in some instances included exploitation of Black artists. These behaviors are a result of a long history of antisemitism. It is important to note that the entertainment industry was one of only a few industries open to Jews. At the same time, these behaviors have ended up dividing Black people and Jews. As painful as it can be to face, we want to be open to learning about and changing our behaviors when they are oppressive.

"Where we are going to be able to change people is where we can build relationships. There is no replacement for relationship building."

In turn, Black people have learned over a long history of oppression and enslavement that when White people get scared, Black people's lives can be in danger. In the U.S., for example, many states have what are called "stand your ground" laws. Under the application of these laws, when a White person is afraid of a Black person, fear may be considered a justifiable defense for shooting and killing the Black person. As a result, Black people may understandably want to run away from any person showing panic and fear or displaying oppressive behavior toward them. This is the "Hook": a history of antisemitism can lead Jews to seek out security and sometimes act out hurtful behavior. A history of racism can lead Black people to abandon Jews when they show how panicked they are or do hurtful things.

Understanding the history of oppression of both peoples can strengthen relationships, particularly between White Jews and Black gentiles. Jews can work on healing the panic and urgency. Black people can work on not disengaging with Jews when the panicked behavior shows. We can learn to stay with one another even when it is hard, point out the racism or antisemitism, and reach for one another as allies.

Principles of coalition building

Understanding is the key to coalition building. Cherie taught participants five principles of coalition building for taking on antisemitism on and off campus.

Principles of Coalition Building for Antisemitism Work

1. Two common responses to antisemitism with partners is either to stay silent about the antisemitism or to leave the partnership. (We do not have to do either!)

2. We can learn to stay *and* take on the antisemitism.

3. Everyone in a coalition has learned misinformation about members from other groups (e.g., racism, sexism, homophobia, antisemitism). None of us is free of this oppressive misinformation about one another.

4. One of our jobs in these partnerships is to teach one another what causes one another pain based on the oppression of our people. We need to be both teachers about our oppression and learners about the oppression of others. This will not happen easily if we leave. We will make many mistakes with one another.

5. We hope to be in these partnerships for the long haul. As long as we agree to stay with the basic principles of the coalition, we should agree to stay—even when things get tough. A real, authentic friend and coalition partner is one who makes mistakes and then learns from the mistakes and stays.

Cherie then showed participants three possible responses to antisemitic comments; the first two demonstrated ineffective responses, and the third demonstrated an effective coalition building response.

Ineffective response	→ Avoidance or change subject.
Ineffective response	→ Attack or get defensive.
Effective coalition building response	→ Provide response with caring tone, decrease defensiveness, and park your "ouch" temporarily.

Example

Ineffective Response

Participant A said to Participant B: "Jews control everything."

Participant B avoided Participant A: "I am noticing these nice pictures behind you. I would love to know more about what is behind you."

Ineffective Response

Participant A said to Participant B: "Jews control everything!"

Participant B attacked Participant A: "I can't believe you said that! Do you know that is antisemitism? That is an awful thing to say! I can't believe you of all people would say that!"

Effective Coalition Building Response

Participant A said to Participant B: "Jews control everything!"

Participant B responded to Participant A: "I'm glad you wanted to talk about this with me. Have you had a painful experience with a Jewish person that led you to this concern?

Participants learned the skills for shifting attitudes. Cherie and Stephanie coached participants on how to create the conditions to change bigoted attitudes. Participants learned that the goal is not initially to change people's minds but to change their hearts. Listening to another's personal story can decrease defensiveness and provides an opportunity to learn more information about the origins of the antisemitic comment. No one can listen when two upsets are present at the same time. Participants learned to put their own upset or "ouch" temporarily to the side and even vent with an ally so they then can more readily listen to another person. The goal was to listen to heartfelt concerns underneath bigoted comments. One way of thinking about this process is

"I learned it is important to be in relationship before correcting the person's misinformation"

"Today I realized that antisemitism has affected me and my vision of myself as a Jew. I never realized how much guilt I felt at my inability to face antisemitism head-on with my classmates and friends."

that someone who is spewing bigoted comments has a full cup of emotions. Before people can be open to receiving new information, they need opportunities to "empty their cup." Listening is the most effective way to help people empty their cups.

Skills for Shifting Attitudes

1. Use an effective caring tone to build relationship with the other person.
2. Ask questions to decrease defensiveness and get at the root of the concern.
3. You cannot have two "ouches" in the same moment. Listen to the hurt underneath the comment first.
4. Temporarily park your "ouch" in the parking lot.
5. Listen to heartfelt concerns underneath bigoted comments. (Listening is not the same as agreement.)
6. Help people empty their cups so there is room for new information.
7. There is a role for good information. If the person gets defensive, you have not listened enough first.

Day 3: The NCBI Controversial Issue Process: Dealing With Controversial, Divisive Issues

The NCBI controversial issue process trained participants to deal constructively with the kinds of tough conflicts that often underlie issues about antisemitism, enabling them to have more honest dialogue on these challenging issues.[6] The process provided a structured methodology that allowed participants on both sides of an entrenched, divisive issue to express their concerns, to listen attentively to the other side, and then to reframe the issue in a way that respectfully took into account the concerns of both sides. It gave participants a way to take on some of the most heated controversies about antisemitism that can divide people on campus. Discussing these issues was often difficult for even the most seasoned leaders because the questions they raised challenge core cultural and religious beliefs and biases.

The NCBI controversial issue process teaches participants a set of skills that are essential for effective coalition building leadership:

1. Listening and then repeating back each side's concerns.
2. Recognizing the "emotional ring" in the issues presented.
3. Welcoming personal stories that explain the underlying significance of each side's position.
4. Mapping out points of agreement.
5. Reframing the issue in a way that allows the disputing parties to find common ground.

Identifying controversial issues and applying the controversial issue process

Participants generated a set of possible controversies about antisemitism and then selected one to use for learning the controversial issue process. To choose an issue, Cherie and Stephanie first made sure that the issue generated controversy in the training group.

The selected issue that generated controversy in the group was the following: is anti-Zionism a form of antisemitism?

Step 1: Listen to the first person's position and then repeat back.

Participant A, who believed anti-Zionism *is a form of* antisemitism, spoke first:

"I am excited to be talking to you. The first thing I wanted to do was define Zionism as the belief in the right for Jews to self-determination in their ancestral homeland, the land of Israel. So in my eyes, to be anti-Zionist means you disagree with one of these points. Jews are singled out. No one challenges any other group of peoples having the right to self-determination. Just as Holocaust denial is antisemitic, to deny our history and origin is to be antisemitic. I believe that you are not anti-Zionist. You might be anti-Israeli government or anti-Palestinian oppression, and these are very legitimate and not antisemitic. It is important to make the distinction between being anti-Zionist, which is to be against the idea of Jewish self-determination or to reject the idea that Jews originate from Israel, and being anti-Israeli government because of certain policies."

Participant B repeated back what Participant A said:

"I remember that you began by defining Zionism, and you defined Zionism in two separate parts, that Jewish people are native to Israel. You also talked about Jewish people having the right to self-determination as part of Zionism. You talked about how anti-Zionism both denies that Jews should have self-determination and that Jews are native to Israel. By denying those things, [that is being] antisemitic. You also talked about the double standards of other nations. You also clarified the distinction between being anti-Israeli government and anti-Zionist."

NCBI Principle #1: When we disagree with someone, it can first help to repeat back what we heard the person say, before stating our position.

Step 2: Recognize the "emotional ring" in the issues presented.

Participant B continued and asked Participant A:

"Clearly, this is an important issue to you. Is there a personal story or life experience that you have had that will help me to understand further your position and concerns on this?"

NCBI Principle #2: **Seeking a story from the person who takes a differing position is a power tool. The goal of hearing the story is not necessarily to always change the position of the person who has a different perspective but rather to see the humanity of people who take differing positions.**

Step 3: Welcome personal stories.

Participant A responded:

"I consider myself a civil rights activist. As the granddaughter of Holocaust survivors, it is very important to me that there is a safe place on earth where Jews can go to escape persecution. So when I was hearing all of these things that Israel should not exist because of the oppression of Palestinians, I felt that I was at a crossroads. I support the existence of Israel, but also as a civil rights activist, I want the best for Palestinians. I want them to live freely how they wish to, have all of their rights, and not be oppressed. I think it is important to make that distinction and be pro-Palestinian but also pro-Israel."

(Repeat) Step 1: Listen to the second person's position and then repeat back.

Participant B, who believed anti-Zionism is not a form of antisemitism, said:

"I appreciate that you spoke on your side of this conversation. I mostly agree with your definition of Zionism. I don't think that anti-Zionism can be truly separated from anti-Israeli government or anti-Palestinian oppression, particularly because when you were speaking of anti-Zionism, you split it into two parts: the history of the Jewish people in Israel and the self-determination of the Jewish people. I struggle to think of any nation in the world other than Israel that has such a foundational ethno and theocracy centric nationalism. So I struggle to agree that Israel is the only nation that is pointed out for these faults. I believe that it is the only nation that is like itself. I do think that some people who are anti-Zionists are not antisemitic, but I think that it is important that we make the distinction. I do think you can do that. When a White Zionist and self-proclaimed neo-Nazi says that Israel is what I want for White people, I think that is incredibly dangerous. We need to distinguish between anti-Zionism and antisemitism. I think there is room to grow as a nation and to be self-critical of oneself and the State of Israel. Equating anti-Zionism and antisemitism makes it difficult to point out the flaws in the State of Israel."

Participant A repeated back Participant B comments:

"I think you had a great argument. Some of the things that you talked about were that there is no other country that is built off religion. You talked about the dangers of nationalism. You mentioned the self-proclaimed neo-Nazi who declared that Israel was the perfect White nationalist state, and you expressed that was a dangerous sentiment. You also talked about how it is really hard to remove Palestinian oppression and the not-so-nice history of Israel from Zionism."

NCBI Principle #3: By seeing the humanity of a person with a different position, you can decide to continue to stay in coalition and listen and learn from each other on the issue.

(Repeat) Step 2: Recognize the "emotional ring" in the issues presented.

Participant A asked:

"I wanted to ask you if there is a personal story that you can share with me that helped shape your stance on the issue."

(Repeat) Step 3: Welcome personal stories.

Participant B responded:

"During summer camp on an Israel trip for five weeks, we toured the whole country, and it was an incredible experience. Israeli teenagers joined our buses throughout the trip. They were great, and we liked hanging out with them, but one thing that stood out to me was how much they despised Arabs. And it really hurt me to my core to see such hatred like that. I realized as much as I love Israel as a Jewish State and as much as I love visiting Israel as a Jewish person, it hurts me to see how much hate there was for both the people that are in Israel and are not Jewish and the people around the state of Israel that are not Jewish. It changed my perspective on nationalism and how to have engaging dialogue around change."

Step 4: Map out points of concerns on each side.

Cherie showed participants how to use a "T chart" to list the concerns of Participant A and B.

Participant A, who believes anti-Zionism *is* antisemitism	**Participant B, who believes anti-Zionism *is not* antisemitism**
Participant A concerns: ✓ *No one challenges any other group of peoples having the right to self-determination* ✓ *We are indigenous to Israel.* ✓ *Anti-Zionist can mean to be against the idea of Jewish self-determination.* ✓ *Anti-Zionist sometimes ignores the idea that Jews originated from Israel.*	Participant B concerns: ✓ It is dangerous that a White Zionist and self-proclaimed neo-Nazi says that Israel is what I want for White people. ✓ Equating anti-Zionism and antisemitism makes it difficult to point out the flaws in the State of Israel.

Step 5: Seek common concerns.

Cherie asked the group to review the concerns on each side and determine common concerns.

Common concerns:
- ✓ *They both expressed compassion for Palestinian people.*
- ✓ *They both expressed concern for Palestinian rights.*
- ✓ *They both saw the need to clarify the distinction between being anti–Israeli government and anti-Zionist.*
- ✓ *They both agreed that the Palestinian people were being mistreated by Israel.*
- ✓ *They both agreed on the way that Israel is unique and special in the way that it is a homeland for the Jewish people and a safe space for the Jewish people.*

Step 6: Reframe the issue in a way that takes both participants' concerns into account.

Two examples of reframed questions:

> ***Example 1:*** *How can we help build policies and institutions in Israel that value and protect the lives of both Jewish people and Palestinians?*

> ***Example 2:*** *How can we support the idea of self-determination for Jews while at the same time honestly examine the oppressive policies of the Israeli government toward the Palestinian people?*

Using skills learned to handle antisemitism

To pull together the learnings from all three days, participants worked together in small groups to brainstorm solutions that could address sample scenarios of antisemitic incidents on their campuses. The goal was to help participants draw from all the skills they had learned over the three days to deal with live issues involving antisemitism.

Scenario 1: An Antisemitic Incident That Occurred in 2019 on a Campus

Right before spring break, at a small liberal arts college, there had been a troubling question on a recent chemistry exam. At least one student took a picture of the question. It read:

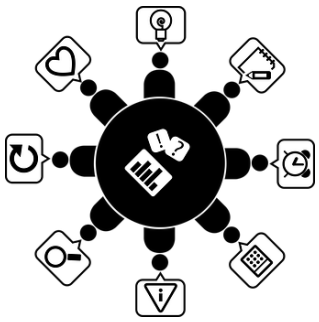
Hydrogen Cyanide (HCN) is a poisonous gas, which Nazi Germany used to horrific ends in the gas chambers during The Holocaust. The lethal dose for humans is approximately 300.mg of HCN per kilogram of air when inhaled.

1. *If a room measured . . . what mass of air, would it have . . . ? (10 points)*
2. *Calculate the g of HCN that would give a lethal dose in the above room. (5 points)*

The incident was initially brought to the attention of a number of administrators, who responded by working with the professor directly around the potential harm done by the question. The week after spring break, the campus satirical newspaper posted an article lampooning the incident, and that article went viral. Now the whole campus knew about the incident. The campus bias response team (CBRT) sent an email in response, noting the inappropriate nature of the question and also the harm that had been done by the article that satirized it. The CBRT sent the email response to all faculty and all students but did not include all staff. When questioned about this choice, they responded that this incident was a classroom situation and sending it to all staff felt like "overkill."

Following these emails, there were articles published in the campus newspaper about the incident,[7] op-eds from Jewish students who did not believe the question to be anti-Semitic, and a follow-up from the satirical paper, making fun of the campus response. A longer-form investigative piece was also published about the climate in STEM classes on campus. While the professor apologized to the class, the college asked him to take leave immediately. The incident felt unresolved for many.

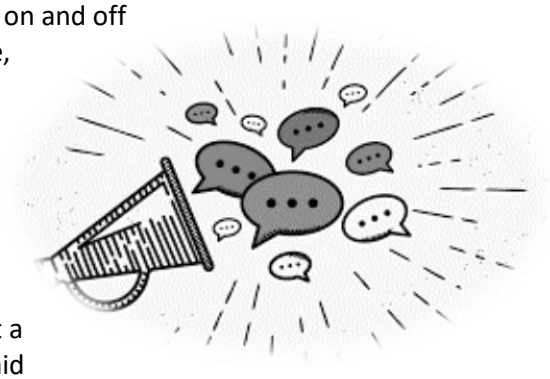
Participants met in a small group to brainstorm what actions could be taken using the skills they had learned over the past three days to address the scenarios provided. The five action steps participants brainstormed to address this particular antisemitic incident were as follows:



1. **Provide a space** for Jewish students to process. First, help everyone vent together about their feelings when they first saw the chemistry question on the exam or read the article.
2. **Support any students** of the chemistry class to engage thoughtfully with the professor and share the impact of the exam question.
3. **Have a conversation** with the CBRT to listen and get a deeper understanding of the goals behind its email response.
4. **Offer listening tables** on campus with an open-ended question about antisemitism that can bring awareness to the issue.
5. **Reach out to other student groups** on campus to cohost events about antisemitism and racism.

V. FOLLOW-UP: LEADERSHIP CLINIC ON TAKING ON ANTISEMITISM

Cherie and Stephanie hosted monthly leadership clinics from September to December to support participants to apply the principles and skills from the three-day leadership training program. This was a space to continue to build community, to support ongoing relationship-building, to celebrate success, to share "Aha!" moments, and to hear examples of antisemitic incidents that participants were handling on and off campus. It was also a time to receive coaching from Cherie and Stephanie, practice skills, and brainstorm action steps.



Participants Shared Success Stories about What They Had Done to Take on Antisemitism Following the Training

- **Explaining what antisemitism is to a friend.** One participant built a further alliance with her Asian American friend after the friend said something antisemitic. Rather than simply getting mad at her friend for not recognizing antisemitism, the participant reached for common ground through a story. The participant spoke to her friend about being from an affluent background and yet still experiencing antisemitic incidents. The story resonated with her friend so much that the two began reading books together about Asian American experiences of oppression, finding parallels with the Jewish experience. They realized that both forms of oppression use confusion as a key ingredient to divide people. This relationship-building moment allowed both to look at the similarities of their oppressions.

- **Creating the conditions to let people share their stories.** Another participant looked for moments in daily life to share with friends the skills and principles learned at the three-day leadership training program. The participant started asking friends to think about a moment when they first noticed something was antisemitic. Rather than wait for a trigger moment, the participant created opportunities for friends to share their stories about antisemitism.

  "I recently attended an antisemitism training, and one thing I learned was why antisemitism is so confusing. I think it would be really great if we could sit down and have a conversation about how antisemitism impacts all of us."

- **Facilitating dialogue about Zionism and anti-Zionism.** One participant initiated and then facilitated a successful dialogue and listening session for a new group of students and staff on campus on the controversial issue that had been discussed at the training—is anti-Zionism a form of antisemitism? It was a powerful moment where a participant implemented the dialogue skills from the training and modeled effective coalition-building leadership.

- **Building unity with Jews and other oppressed peoples.** A participant was invited by the rabbi from her home congregation to give the Rosh Hashanah talk and share with her congregation what she had learned in the three-day antisemitism leadership training:

  "This past August, I attended a three-day virtual convention about antisemitism with the National Coalition Building Institute. I learned about the ways antisemitism has tragically functioned to divide Jewish people from other minority groups. Beyond that, however, I learned about the power of standing together and the power of listening. We as Jewish people have requests of how we want people to show up for us and what we never want to happen again. Within and outside of our community, people with marginalized identities also have requests and needs and have already done the work of outlining what they want from allies. There are thousands of articles and books that Jews of color and other people of color have written sharing their visions. In the training, I learned that building coalitions with other oppressed groups requires sharing our own needs but more importantly stepping back, listening, and showing up to support others' efforts without always needing to seek recognition or attention. This takes humility and a willingness to be vulnerable, becoming aware of our own subconscious prejudices and the ways that we benefit from systems of privilege. During the training, we also discussed the antisemitic incidents that have made some Jewish people feel alienated from racial justice protests, and we confirmed the importance of staying in the room and in the struggle even during disagreements and moments of tension. Ultimately, to take part in long-lasting change, we have to commit real time and energy to listen to people with marginalized identities outside of and within our Jewish community and follow their lead."

- **Creating opportunities to build bridges between Jews and Palestinians.** Two co-presidents at one campus Hillel reached out to the two presidents at Students for Justice in Palestine to arrange to have a listening session and get together with one another. Nothing like this has ever happened before.

Participants Practiced How to Listen to Statements that are Hard to Hear

Many participants wanted more practice engaging in "triggering" conversations and how to listen and not get defensive. Specifically, they asked, "How can we reach out to another person when it feels like what that person believes is an affront to our values and way of life?"

The issue participants decided to work on was listening to partisan, often difficult-to-hear statements after the U.S. presidential election results. Cherie and Stephanie coached participants on how to respond to difficult comments. Here is a sample of their coaching:

Participant A stated:

"I cannot believe these Democrats; they stole the election in all the states, and no one is doing anything about it."

Participant B asked:

"Wow, sounds like you are really upset. I would like to learn more about why this is important to you. What makes you concerned about election fraud?"

Participant A responded:

"Trump is the first person that stood up for me and looks out for me. The Democratic Party does not care about me."

Participant B asked:

"I'm glad you are open to speaking to me about this. Tell me more about your concerns."

NCBI Principle #4: If you wish to move a conflict forward, there is no room for two hurts at the same time. You can temporarily put your "ouch" aside and listen to the other person. This will create the conditions for further dialogue and a change to be possible.

Participants Worked Together to Brainstorm Creative New Ways to Take on Antisemitic Incidents That Were Currently Happening on Campus

One campus team wanted help on how to build coalitional relationships given the potential of a Boycott, Divest, Sanctions (BDS) chapter coming to their campus. Members of the team wanted to be proactive and not reactive. Here are several steps they took, following coaching and support on the monthly Zoom call:

- The team acknowledged there was the potential for a BDS chapter to start on campus and created a space to vent about their feelings with one another first before rushing to plan.

- The team brainstormed how to understand the impact a BDS chapter might have on the many different Jewish groups on campus and then how to start building a coalition with diverse groups of Jews and the participants in the BDS group.

- The team started to teach other Jews on campus coalition-building skills for outreach with the goal of building relationships with students that might be interested in the BDS chapter. The team did the following:
    - focused its efforts on listening;
    - hosted guided community conversation, with a group reading the book, *The Color of Love* at the Hillel;
    - planned to host the film, *Two-Sided Story*, over the winter holidays to facilitate an intergenerational discussion with students and the local Jewish community; and,
    - led student discussions about Israel to get to the stories about people's relationship to Israel.

- The team provided space to share and hear stories of student leaders at the Hillel board meeting. Board members broke into small groups to share painful stories so that they could be open to brainstorm possible outreach opportunities with the BDS chapter.

- The team reached out to other student group leaders (e.g., Muslim Student Association) for informal conversation and the possibility of cohosted events.

All the examples cited, which model a coalition-building approach to taking on antisemitism, grew out of the antisemitism training program. Of particular note is the powerful effort to build relationships on campus between Hillel and the members of a possible BDS chapter.

VI. NEXT STEPS

The escalation of antisemitism on college campuses in the U.S. is a growing concern, leaving students, staff, and faculty confused and frozen in finding actionable steps. We believe a clear awareness of how antisemitism functions is one important contradiction. This includes recognizing day-to-day acts of antisemitism, understanding the guidelines for determining when something is or is not antisemitic, identifying the intersection of antisemitism and racism, and taking action with others to reduce antisemitism.

The three-day antisemitism leadership training provided participants with the skills to shift attitudes of people who may have a different and sometimes divisive perspective on antisemitism; build coalitions with Jews and other oppressed groups; maintain good relationships while trying to change bigoted attitudes; and work through controversial issues about antisemitism that can divide students, faculty, and staff. During the monthly leadership-clinic meetings following the training, program participants found their voices to address antisemitic comments and actions; they practiced listening to hard and often triggering conversations; and they worked together to build relationships with Jews and other oppressed groups. These accomplishments speak a great deal to the determination and resilience of the student leaders, Hillel staff, and NCBI team to work together under trying times to take on antisemitism on and off campus.

The NCBI team is excited to have the opportunity to share these key principles for taking on antisemitism on and off campus. Our goal in writing and disseminating this document is to inspire other campuses about what is possible. We also know this work can bring up highly emotional issues that require skilled facilitators. NCBI is available to campuses for further support, consultation, and training.

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APPENDIX

In Their Own Words—Sample Comments from Participants at the End of Each Day of the Training

Day 1: Many participants shared the need for having a safe space to vent and let go of initial feelings after experiencing an antisemitic event.

- ”Today’s session gave me insight into how Jews other than myself experience and process antisemitism.”
- “I think people can often forget about the antisemitism comments and experiences they have had because people view it as unimportant. However, I realized the impact this has had on many people from their stories.”
- “I learned how antisemitism can deeply affect our behaviors, thoughts, and insecurities.”

“The description of not being able to pour into an already full cup as a means of describing why venting and listening are so important was very helpful for me.”

Day 2: Participants felt more prepared to discuss antisemitism with Jews and people from different backgrounds and to build coalitions.

- ”I really appreciated the conversation on what antisemitism is and how to respond to antisemitic comments. I think this is a question that is not often answered, and we don’t acknowledge how confusing it is.”
- “It is really important to become aware of our implicit bias that has been ingrained into our brains. I learned that we need to be comfortable talking about bias to become allies and being able to connect with other groups.”
- “I liked working through some comments related to antisemitism and how to react when someone makes controversial comments. It was good to listen to others and unpack what is underneath their hurtful comments before jumping in and describing how it hurts Jews.”

“I will listen and approach conversations with curiosity in order to more effectively be an ally and build coalitions.”

Day 3: Participants reported an increased awareness of the importance of empathetic listening to support their peers and to build relationships even when there was a disagreement.

- ”I enjoyed learning about the approach of listening before responding and rebutting. I was very grateful and appreciative to have Cherie and Stephanie share [their] stories…made it easier for the rest of us to open up and share our own stories.”
- “I feel much better about dialing down the tone to prevent getting defensive in a dialogue. The role playing activity helped me get a lot better at conducting a productive conversation.”
- “The training helped to lay the groundwork and context to engage in a potentially difficult conversation but also inherently helps to slow the conversation down to not let emotions and tensions run the conversation.”

“I was taught that listening does not mean agreement and listening to something you do not agree with does not mean complacency.”

Notes

[1] Greta Anderson, "Responding to Rise in Campus Anti-Semitism," Inside Higher Ed, September 9, 2020, Anti-Semitism on the rise as new semester starts (insidehighered.com).
[2] Ibid.
[3] Exec. Order No. 13899, 84 Fed. Reg. 68779 (Dec. 12, 2019).
[4] The most accurate term is anti-Jewish oppression because there are Semitic peoples who are not Jewish, but the word *antisemitism* is the common term used to describe the oppression of Jews.
[5] Cherie Brown, "Responding to Grassroots Racism and Antisemitism," The Shalom Center, May 17, 2018, https://theshalomcenter.org/content/responding-grass-roots-racism-anti-semitism.
[6] Cherie R. Brown, "Healing Prejudicial Attitudes in Intergroup Conflicts: The NCBI Controversial Issue Process," *NIDR Forum* (Fall 1996): 1-5.
[7] Sarah Asch, "Chemistry Test Question Invokes Nazi Gas Chambers; Controversy Ensues after Satirical Newspaper Makes It Public," *The Middlebury Campus*, April 11, 2019.

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