

Interwoven Oppressions

Unraveling the impacts of racism and antisemitism as dual vectors of trauma for Jews of Color at the intersection of the body

Research designed and conducted by the Jewish Somatic Antiracism Collaborative – a project of the Mitsui Institute for Jewish Embodiment

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Executive Summary

Executive Summary

Interwoven Oppressions Racism and Antisemitism as Dual Vectors of Trauma

Foreword

This research project began in 2022 as an outgrowth of work undertaken by the Jewish Somatic Antiracism Collaborative — a partnership held by the Mitsui Institute for Jewish Embodiment (a branch of Mitsui Collective) of Jews of Color practitioners working in embodiment, somatics, community safety, wellbeing, and spiritual care — focusing on safety and security, particularly for Jews of Color, within Jewish spaces. Its primary objective is to increase collective knowledge and understanding of the intersections of racism and antisemitism as impact forces on individual and collective Jewish bodies — especially but not limited to Jews of Color — and increase breadth and dissemination of applied tools and frameworks for embodied practice and cultural somatics* for greater healing and wellness.

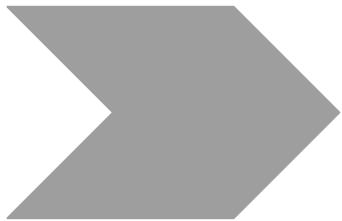
This mixed methods (quantitative and qualitative) research has been analyzed to examine the dual impact of racism and antisemitism on Jews of Color. Our highest goal is to support Jews of Color as we experience the dual impact of racism and antisemitism both inside and outside of the Jewish community.

Through the information we gather, we intend to create a resource that both helps Jews of Color heal from these impact forces and helps the Jewish community at large mitigate the harm of these forces on our community. As a community-engaged research project, our primary objective framework is to: 1) engage with community; 2) to be in accountable partnership with community; and 3) to return our findings, first and foremost, to community.

In order to explore and understand their nature with clarity, the two “impact vectors” of racism and antisemitism are considered as separate variables. Ultimately, however, their impacts are *both* felt at the intersection point of an individual Jew of Color — a human body experiencing both Jewish and non-white racialized identities. As per intersectionality theory, specific characteristics of these concurrent vectors — e.g. their precise origin, tenor, amount of force and weight, level of charge, and their short and long term impacts — are not always easily distinguishable. We therefore suggest that the data presented in this report be understood not only in their separateness, but also in the ways they overlap, affect, and exacerbate each other.

*In our sessions, we defined cultural somatics as the frameworks in which bodies move and understand themselves in cultural contexts. These include both individual and collective perspectives on cultural practices and understandings. Examples include ritual practices, culinary traditions, dance and other movement forms, song and music, and nature-based practices.

Executive Summary



Interwoven Oppressions Racism and Antisemitism as Dual Vectors of Trauma

Findings

- (1) The extent and intensity of antisemitism and racism experienced by Jews of color are deeply painful. These experiences are felt and perceived – both in the moment, and while recalling prior experiences – across a wide range of physical sensations alongside psychological impacts, and throughout many locations in the physical bodies of participants.
- (2) Participants reported higher instances of racial aggressions than antisemitic aggressions, though the majority of participants anticipated both *very often* and *often* in group settings. These experiences and expectations impact social and communal choices.
- (3) When asked to define racism and antisemitism, participants in community-engaged research sessions shared multiple and divergent definitions of these two oppressions. Definitions of antisemitism tended to focus on ideological aspects. Definitions of racism tended to focus on ideological and systemic/structural aspects. Definitions included only one example of internalization for racism and antisemitism each.
- (4) There were a number of measures where the variance of responses related to antisemitism was much broader than those related to racism.
- (5) The act of observing, naming, sharing and witnessing these experiences in a supportive setting with other Jews of Color was itself noted by many participants as a deeply meaningful and healing experience.
- (6) Jews of Color have a plethora of embodied practices – 120 unique tools and practices (Jewish and general) were offered by our research participants alone – to mitigate identity-based harm. Included in the list are tools that are rooted in racial and ethnic culture as well as transgenerational wisdom. This report, in and of itself, is as a communal treasure.

Executive Summary

Interwoven Oppressions Racism and Antisemitism as Dual Vectors of Trauma

Recommendations

For Jews of Color – Individuals and Communities

The act of coming together to see and be seen in our experiences of identity-based harm can be a powerful conduit for healing in and of itself. We recommend Jews of Color continue to gather in order to build trust, share stories, witness each other, and unburden in order to create safe and supportive environments for processing and healing together.

Jews of Color have access to many embodied cultural and spiritual tools for healing. We recommend that individuals find opportunities to further cultivate their understanding and use of these tools, and that communities create opportunities for further sharing.

For Clinicians & Clinical Educators

Continue professional learning and skill-building in regards to the impacts of identity-based harm, both on the psyche and on the body – with particular emphasis on the dynamics of intersectional identity. Make or renew ongoing commitments to integrating trauma-informed and anti-oppressive analysis into spaces of healing with and for our community.

For Jewish Spiritual Communities

Strengthen identity conscious design processes for communal ritual, worship, and social gatherings, and increase your understanding of the complex impacts of dual vectors of oppression for Jews of Color in your communities.

For Researchers

Use this research to question, validate, deepen, or extend the themes and queries here.

For Philanthropic Institutions

Increase grantmaking that supports Jews of Color in gathering, organizing, and resourcing each other and the broader community in order to increase relationship-building, caring connection, cultural and spiritual skill-building, healing space, and deep belonging. This communal healing, resourcing, and sharing will yield benefits both specifically for Jews of Color as well as for the Jewish community as a whole.

Intro

Introduction

Context & Framing

Community-Engaged Research

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**Anticipated Community
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Glossary

Introduction

Context and Framing

How do we understand racism and antisemitism?

In this project, we intend to explore embodied intersections of racism and antisemitism through the lenses of somatic awareness, embodied healing, and liberatory practice. Jews of all backgrounds are familiar with the multivalent properties of antisemitism as it crosses time, geography, culture, and power. Recent works in both the academic and activist spheres have illuminated how inherited trauma passes from one generation to the next through epigenetic traits and activated expression. Even as this work has contributed to the broader field of epigenetics and racial trauma with great significance, in the Jewish space it has largely centered on the experiences of Ashkenazi Jewish lineage and transmission, both through the lens of inherited trauma and the lens of ancestral wisdom as resource.

Similar to the ways in which whiteness becomes the assumed “default” or “neutral” racial identity unless otherwise stated, the ways in which we have understood the applications and impacts of antisemitism – particularly in North America – tend not to consider the context of contemporary racialized identity. The normative understanding of antisemitism is thus an assumed “neutral” experience that predominantly centers the experience of Jews with white or near-white racialized identities, and subsequently fails to fully consider how it is shaped by its intersection with other racialized identities. Both inherited trauma and active, persistent, and ongoing trauma transmit through the dual valences of antisemitism and racism. When we do not consider these unique intersections, particularly as they pertain to Jews of Color, we are failing to fully understand both racism and antisemitism.

Trauma and oppression – as with joy and success – take root in our bodies and inform how we experience and navigate the world. While new and increasing research supports the data on how Jews of Color experience both anti-semitism and racism on a regular basis, our understanding of the experience of Jews of Color, particularly beyond that which can be measured through statistical data, is understudied and therefore under-resourced. All of our bodies contain encoded experiences, knowledge, meaning-making, and memory. In order to move closer to appreciating what it means to live with racism and antisemitism, and in order to dismantle and heal from those harms, we must employ our senses, engage our bodies, and work at levels which are more textured and nuanced than what we can glean only from theory or text. We must develop the capacity to understand, the mechanisms to attune to, and the practices to heal from and tap into the encoded experiences of both racism and antisemitism that live in the bodies of Jews of Color.

- Yoshi Silverstein

Introduction

Context and Framing

Intersectional Identity and Experience

In the experiences of Jews of Color, it is not possible to separate Jewishness from “of colorness”. Though one identity may be more salient than another, depending on context, Jewishness and being a person of color are simultaneous and inextricable. This means that Jews of Color are uniquely positioned to speak about and, at times, compare and contrast the experiences of antisemitism and racism. It is not the aim of this research to create a hierarchy of oppressions, but rather to observe and note the experiences, and most importantly, to reduce, mitigate, and heal from hurt, harm, and oppression.

Further, we know that there are additional personal and social identities that impact individual's experiences of oppression, how they express those experiences, and which tools may be best suited to address those experiences, and engagement in groups.

This study is not meant to be definitive, but rather exploratory as the social construction of identity as the manifestations of oppression and liberation evolve.

Introduction

Community-Engaged Research

Community-Engaged Research

As a community-engaged research project, our primary objective framework is “to involve the people who are most likely to be affected by an issue as partners in the research process [so that] research becomes a tool to be used by communities, rather than knowledge taken from communities.” This research is not intended to be viewed or understood as “academic” research such as that conducted through formal academic institutions. Ethical obligations are not under formal review through an Institutional Review Board (IRB) but are nonetheless upheld with responsibility to individuals and communities involved and served through the research and its intended outcomes.

Introduction

Researchers

The Jewish Somatic Antiracism Collaborative

The Jewish Somatic Antiracism Collaborative was founded in 2021 by Enzi Tanner, Kohenet Keshira haLev Fife, and Yoshi Silverstein. It is now a part of the Mitsui Institute for Jewish Embodiment – a branch of Mitsui Collective, a Jewish non-profit whose mission is to cultivate pathways to Jewish embodiment. For this research, Yoshi served as Project Lead, Enzi and Keshira as Project Designers and all three as Communal Facilitators. Also involved in this project are Ngozi Williams (Project Coordinator) and Imani Romney-Rosa Chapman (Project Design and Research Lead).

Imani Chapman, DMin

Dr. Imani Romney-Rosa Chapman, the founder and director of imani strategies, llc, is a powerful, dynamic, faith-filled, compassionate, change leader for equity. She has more than 30 years of experience organizing, educating, and developing curriculum for social justice. Imani works for a world in which her children and the young people in your lives can live wholly and safely into their full humanity in an equitable world where race is not a major determinant in health, wealth, legal, and educational outcomes. She is an alumna of Hebrew Union College-Jewish Institute of Religion where she earned a Doctor of Ministry degree in Interfaith Clinical Education for Pastoral Care and was a UJA Graduate Fellow.

Kohenet Keshira haLev Fife

Kohenet Keshira haLev Fife is a bi-racial, queer Jewish person who delights in serving as davennatrix (*shlichat tzibbur*), lifespiral ceremony/ritual creatrix, teacher, facilitator, liturgist and songstress. She serves as Founding Kohenet of Kesher Pittsburgh, Program Director for beloved, inaugural Faculty Fellow with the Institute for Jewish Spirituality and also enjoys working with the Jewish Learning Collaborative. Her work in these realms is informed by her lived experience as a queer, bi-racial, Jewish person, her belief that Book, Body and Earth are equal sources of wisdom, the quandaries she has encountered as a scholar of the Orphan Wisdom School, and her deep commitment to a thriving, liberatory Jewish future. Keshira received Kohenet smicha in 2017 and earned her BS 2000 and MS 2001 at Carnegie Mellon University.

Introduction

Researchers

Yoshi Silverstein

Yoshi Silverstein (he/him) is Founder & Executive Director of Mitsui Collective. A Chinese-Ashkenazi-American Jew and a multidisciplinary practitioner of embodied creative expression, spiritual exploration, and somatic antiracism, Yoshi is a 2022 Pomegranate Prize recipient from The Covenant Foundation, and a 2021 “Grist 50 Fixer” building a more just and equitable future. Yoshi earned his Masters Degree in Landscape Architecture at University of Maryland; holds certificates in spiritual entrepreneurship, social entrepreneurship, permaculture design, and environmental education; and sits on the Board of Directors for Repair the World. He holds a 2nd degree blackbelt in Lotus Kajukenbo, and currently studies Shuai Chiao Kung Fu and Yang style Tai Chi, and is an avid aficionado of Chinese Roast Duck. Yoshi lives in the Cleveland area on Erie, Mississauga, and Haudenosaunee land with his wife and daughter.

Enzi Tanner, LSW

Enzi Tanner is a trans, disabled, Black American, Jew living on Dakota lands, otherwise known as North Minneapolis. In addition to working as a national organizer at Bend the Arc, Enzi is also a consultant, a licensed social worker, and an ICF-certified life coach. Over the last decade, Enzi’s work has centered on housing and homelessness and supporting LGBTQ youth and their families. Currently, Enzi is working on re-imagining security within the Jewish community through mechanisms of safety, healing, and accessibility. Enzi’s work also includes trainings on intersectional justice and dismantling anti-Black racism.

Ngozi Williams

Ngozi Williams (she/her) is a Guyanese American Jew, community organizer, storyteller, and oldest daughter of an immigrant family. She holds dual degrees in Civil Engineering and Physics which inform her commitment to wonder and learning in a complicated world. Also cofounder of Jews of Color: Cleveland, Ngozi views Jewish ritual and tradition through the Caribbean cultural lens and seeks to uplift diverse perspectives that are often ignored in white-assimilated and Ashkenormative spaces. Ngozi writes passionately about the experience of growing up Black in America and was be featured in the July 2022 SUNY release “Black Lives Matter in US Schools: Race, Education, and Resistance.” She considers asking interesting questions and telling important stories to be her life’s work. In her free time, she is committed to finding the best boba shop in every city.

Introduction

Acknowledgements

This project is possible through the time, energy, commitment, and generosity of many different individuals and organizations.

Thank you to the fifty-one Jews of Color who participated in our research sessions.

Thank you to the initiators of this project — Enzi, Keshira, and Yoshi; to Ngozi Williams for your project support and wise words; and to Dr. Imani Romney-Rsa Chapman for your guidance and expertise, for your work in compiling this extensive report, and for engaging with this project from the depths of your heart and spirit.

Thank you to the community leaders, educators, scholars, organizers, and practitioners — far too many to even begin naming individually — both within and beyond the Jewish community upon whose shoulders this work stands.

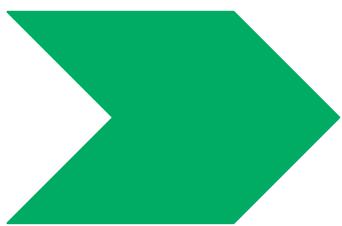
Finally, we are grateful for the generous support of our funders for this project — the Jews of Color Initiative, and Charles and Lynn Schusterman Family Philanthropies — for your financial support alongside your advice, encouragement, and commitment to advancing these important areas of learning and knowledge.

Introduction

Anticipated Community Resources

This research is intended to be shared so that our learning can most benefit those directly impacted by the intersection of racism and antisemitism. In mid-2024 we plan to make this report publicly accessible, and to share summary resources designed for greater access and understanding.

Following this, we plan to create additional resources that are either pulled directly from this research, add additional layers of analysis, and/or build on our findings. Our first priority will be resources directly intended for use by Jews of Color. We will then prioritize non-JOC allies seeking to be in better solidarity and partnership with JOC; and then for organizations seeking to better support and elevate the experiences of JOC in their work.



Glossary

Glossary & Key Words

The following definitions serve as working definitions for this project, and were shared with participants either in advance of (for “Jews of Color”) and/or during (“antisemitism” and “racism”) community engagement sessions following invitations for open sharing of their own personal definitions of each term.

Jews of Color

While there is no single universal definition of Jews of Color, we broadly define Jews of Color (JOC) as people who a) identify as Jewish, whether as a religion, a spiritual path, a people, and/or a culture; and b) identify as People of Color / have non-white racial identities.

Antisemitism

- 1 – Hostility, prejudice, hatred, or violence against Jews as Jews. (Truah.org)
- 2 – Ideologies that enable scapegoating and physical targeting of Jews;
- 3 – Pseudo-scientific inference that Jews are "an inferior race." (April Rosenblum, "The Past Didn't Go Anywhere")

These definitions speak directly to the impact on Jewish people, to the ideologies that support antisemitic actions, and to the racialization of Jews historically accompanying many forms of antisemitism. The history of Jewish racialization should not be overlooked – particularly when considering the impacts of antisemitism on the Jewish body – even or especially as contemporary discourse on race and Judaism (correctly, in our opinion) also differentiates the experience of white Jews (white-bodied Jews, or Jews with a primary racialized experience of whiteness) vs Jews of Color.

Racism

- 1 – The belief that humans may be divided into separate and exclusive biological entities called “races”;
- 2 – that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features;
- 3 – and that some races are innately superior to others. (Britannica.com)

This definition speaks simultaneously to the ideologies of racism, to the context of the body as determinant of racialized identity, and to racial hierarchization. In sharing this definition during community sessions, we also note the “multiplier effect” occurring from the use of racist ideologies, mechanisms, and policies to build and uphold structures of power.

Design & Process

Design & Process

Overview

Project Design

Research Design

Participants

Procedure

Equipment

Design & Process

Overview

The Phases & Component of the Project

A small team of research practitioners—Yoshi Silverstein, Kohenet Keshira haLev Fife, Enzi Tanner, and Ngozi Williams – came together to envision and strategize around building a community-research informed guide that would support Jews of Color, white Jews working within a solidarity framework, and organizations building a multracial, multicultural, multiethnic culture and practices.

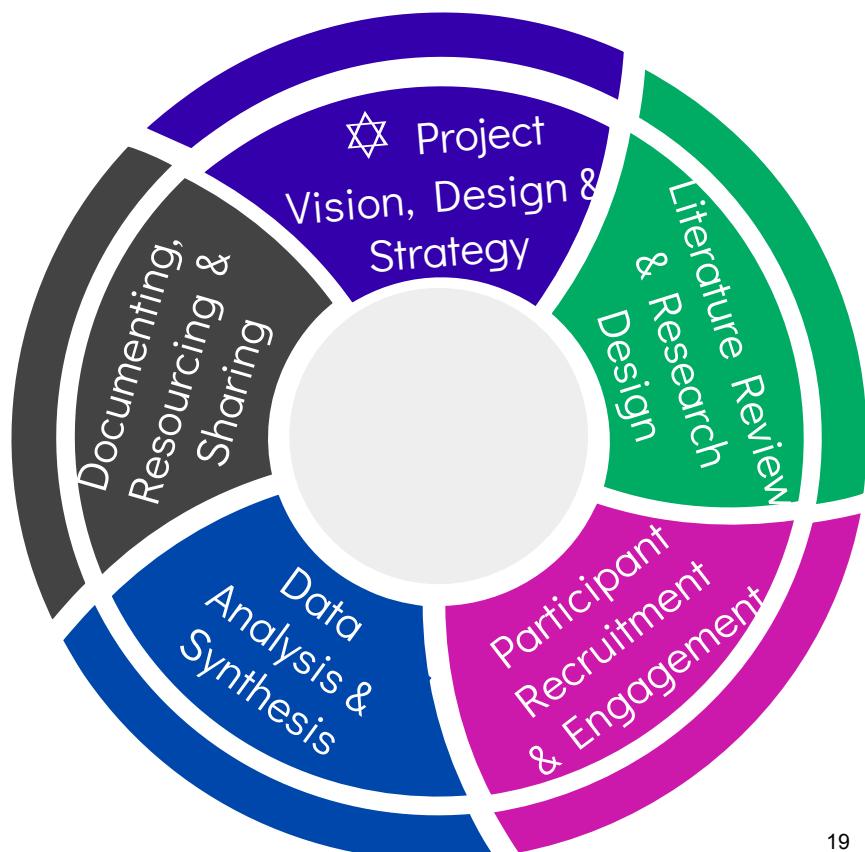
The project was structured in two phases:

Phase 1 (purple and green below):

- ...Conduct Project Visioning, Design, and Strategy
- ...Conduct Literature review and resource cataloging

Phase 2 (pink, blue and grey below):

- ...Hold Community Engagement Sessions
- ...Conduct Analysis and synthesis
- ...Design resources and materials
- ...Finalize materials
- ...Publish and Release Findings



Design & Process

Project Design

Phase 1: Preparation for Research & Publication

[Project Visioning, Project Design, and Strategy](#)

During this phase, the design team discussed primary research objectives, goals, and outcomes, opportunities and constraints, overarching project strategy, and design for the community engagement sessions.

[Literature review and resource cataloging](#)

During the summer and early fall of 2022, the members of the Jewish Somatic Abolitionist Collaborative (JSAC) searched out any literature that related to racial trauma and/or healing through embodied practice and/or intersecting Jewish identities. The resources found during this stage and during the research are catalogued in the appendix. They were coded by: title, author, format/media type; primary foci; and relevant themes. Then they were summarized and linked.

Design & Process

Project Design

Phase 2 : Research, Resource Development & Publication

[Community Engagement Sessions](#)

The research-facilitation team (Silverstein, Fife, Tanner, and Williams) conducted six zoom sessions in April and May 2023, engaging a total of fifty-one (51) JOC participants. Participants received gift card honoraria in appreciation of their time and contributions to the research.

[Analysis and synthesis](#)

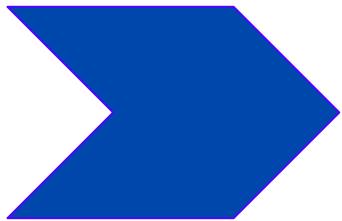
From May through July 2023, primary report writer (Chapman) worked to review, synthesize and depict the quantitative data, qualitative data, and metadata. During August 2023, Chapman and Williams worked together to produce this report about the findings which would serve as an accountability measure to funders as well as the source from which supportive materials would be developed.

[Design and finalize resources and materials](#)

The research and design team met to discuss findings, revise this report, discuss dissemination, and start to plan next steps regarding publication of resources directly stemming from this project as well as design and publication of resources building off the project with additional layers of analysis and application.

[Publish / Release](#)

The report was finalized in December 2023 to send to funders and other stakeholders. Along with summary documents and other designed resources, the report will be shared with the general public in early 2024.



Design & Process

Research Design

Research Goals

Highest Research Goal

Our highest goal is to support Jews of Color (JOC) as they experience the dual impact of racism and antisemitism both inside and outside of the Jewish community.

Detailed Research Goals

1. To better support Jews of Color in understanding the complex dual impact of racism and antisemitism on their personal identities and experiences.
2. To better support Jews of Color in navigating trauma & healing related to the above dual impact through culturally expansive somatic frameworks and practices.
3. To strengthen collective capacity for JOC-oriented programs and organizations to cultivate communities of mutual care and support.
4. To strengthen the ability for Jews of all racialized backgrounds and identities to understand the complex intersection of racism and antisemitism as they impact embodied identity.
5. To strengthen the ability for the Jewish community at large to cultivate more nuanced and whole understandings of how racism and antisemitism impact the entire community.

Community Engagement Session Flow

Welcome & Opening Embodiment Practice

- Welcome slide (with music)
- Facilitator introduction & participants introductions
- Share context and research goals
- Discuss consent, ground rules, and confidentiality
- Short embodied practice to more fully "arrive" in the body

Exploration: Mapping Participant Experiences of Racism & Antisemitism: Associations, Definitions, & Personal Experiences

- Word association for "racism" and "antisemitism"
- Sharing JSAC's operating working definitions
- 7 question quantitative assessment regarding personal experiences

Application

- Qualitative body mapping of identifying and articulating where and how experiences of racism & antisemitism land in the body (guided for each)
- Personal written reflection on how context impact their embodied experience (Jewish communal space, non-Jewish space, POC space, JOC space)
- Group discussion based on the reflection

Design & Process

Research Design

Community Engagement Session Flow (cont.)

Resourcing: Expansively Jewish Cultural Somatics

- General tools used to navigate and regulate impact experiences
- Jewish tools used to navigate and regulate impact experiences
- Discussion of tools

Concluding & Following Up

- Next steps in the project process
- Receiving honoraria
- Follow-up from the research-facilitation team
- Closing

Design & Process

Procedure & Equipment

Procedure

Session Data

During the session, research-facilitators used mentimeter to both communicate and collect data.

The following data and metadata points were collected and they were processed as indicated.

Apps in Use included:

Mentimeter ([link](#))

Google Sheets ([link](#))

Free Word Cloud Generator ([link](#))

Type	Information	Process
Data	Participants	Number of participants in each session were charted in Sheets
Data	Word associations	Words participants associated with racism and antisemitism were (a) put into a single word (eg. “white supremacy” → “whitesupremacy”) and (b) similar words were aligned (“angry” and “anger” → “anger”), then they were placed into a word cloud generator.
Data	Definitions	Compound definitions of racism and antisemitism were separated, then definitions were sorted by examining the core of the definition and sorting it by the four I’s (internal, interpersonal, institutional, ideological) as well as systemic/structural.
Data	Personal Experiences	For the seven questions posed, the frequencies for each (very often to very rarely) was charted in a bar chart.
Data	Body Maps	There is an individual graphic for antisemitism and one for racism which depicts the frequency (by size and color intensity) of each of the body parts noted in writing on the body maps. The more times a body part was mentioned, the larger and darker the shape. The number a part was mentioned is noted next to the body part label.

Design & Process

Procedure & Equipment

Procedure (cont.)

Type	Information	Process
Data	Discussion	The notes from the reflection on how antisemitism and racism impact participants in four different racial/ethnic and religious contexts were taken in shorthand. These notes were themed and quotes were extracted to provide specific global examples to the reader.
Data	Tools	The somatic tools and practices people have access to and use to navigate and regulate impact experiences were collected by Mentimeter. They were sorted into two word clouds—one for generic tools and one for Jewish - specific tools. Those two inputs were also combined, then sorted into three categories: tools/practices that are geared toward solo use, tools/practices that require more than one person, and tools/practices that could belong in either category. They were then tallied.
Meta-data	Themes By Session	During the debrief after each session, the researcher-facilitators collected themes from the session. These themes included frequently mentioned words/phrases that were: embodied sensations; sensations (participants' gestures and words); common words; and patterns and themes. These are included in the appendix.
Meta-data	Quotes	During the debrief after each session, the researcher-facilitators shared quotes that highlighted or epitomized a theme in the session. Insofar as they reflected consistent themes in the data, those quotes have been integrated.
Meta-data	Researcher Observations	During the debrief after each session, the researcher-facilitators shared thoughts, ideas, questions and participant observations. These are share on the final pages of the Results section and integrated into the discussion.

Project Vision, Design, Strategy
May to July 2022

Lit Review & Resource Cataloging
July - October 2022

Recruitment & Engagement
November 2022 - February 2023

Analysis and Synthesis
March - April 2023

Documenting, Resourcing & Sharing
May to October, 2023

Finalize Materials
October 2023

Publish / Release
December 2023 - January 2024

Phase One

Phase Two

Results

Results

Personal Experiences with Racism and Antisemitism

Words Associated with Racism & Antisemitism

Definitions of Racism and Antisemitism Categorized by the Four I's

Racism, Antisemitism & Bodies Diagrams

Racism, Antisemitism & Bodies Discussion

Meta-data: Researchers' Observations & Process Data

Results

Personal Experiences with Racism and Antisemitism

Introduction

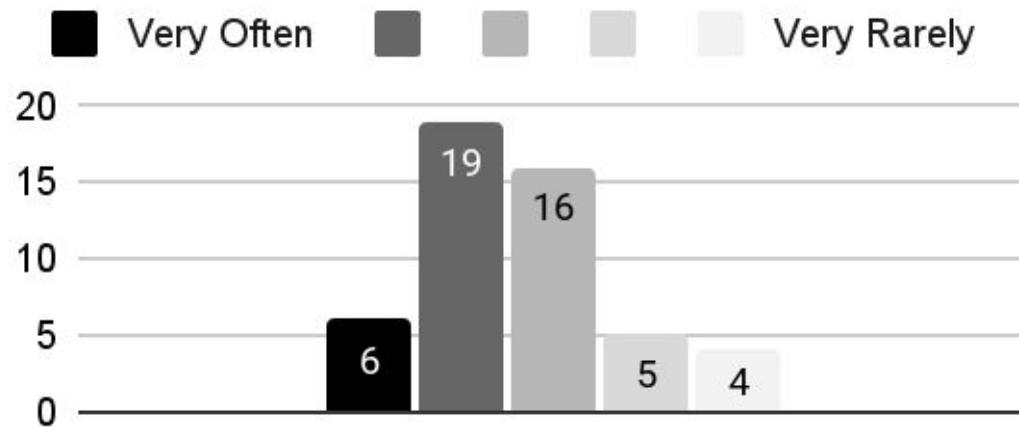
Participants responded to the following frequency questions about

1. Experiencing racist actions or behaviors in day-to-day life;
2. Experiencing antisemitic actions or behaviors in day-to-day life;
3. The impact of the anticipation of experiencing racism on your own actions, choices, or behaviors;
4. The impact of the anticipation of experiencing antisemitism on your own actions, choices, or behaviors;
5. The frequency of experiencing racist actions or behaviors in specifically Jewish spaces (compared with general population);
6. The impact of the anticipation of racism on how and/or whether you interact with Jewish spaces; and
7. The extent to which general experiences of encountering racism and antisemitism feel similar or different.

Frequency of Racist Experiences

Fifty (50) participants responded to this question. Half of the respondents (25) selected that they experience racist actions and behaviors often or very often.

Q1 How often do you experience racist actions or behaviors from other people in day-to-day life?



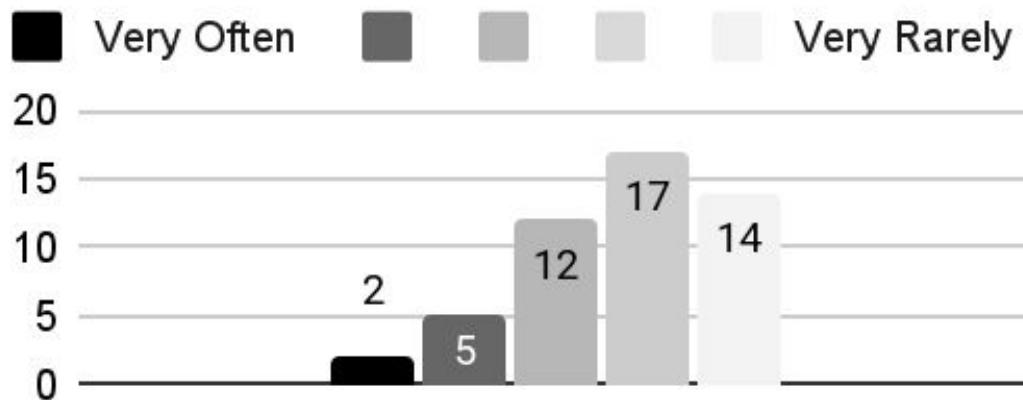
Results

Personal Experiences with Racism and Antisemitism

Frequency of Antisemitic Experiences

Fifty (50) participants responded to this question. Most of the respondents (62%) selected that they experience antisemitic actions and behaviors rarely or very rarely.

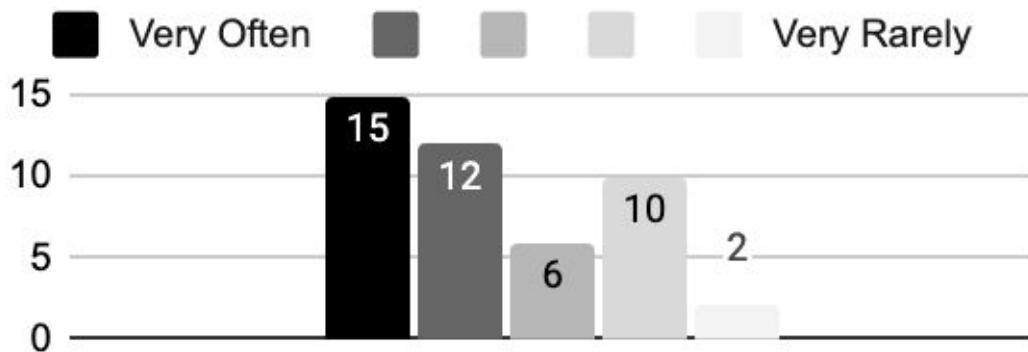
Q2 How often do you experience antisemitic actions or behaviors from other people in day to day life?



Frequency of Anticipating Racism

Forty-five (45) participants responded to this question. Most of the respondents (60%) selected that anticipating experience racism impacts their actions, choices or behaviors often or very often.

Q3 To what extent does the anticipation of experiencing racism impact your own actions, choices, or behaviors?



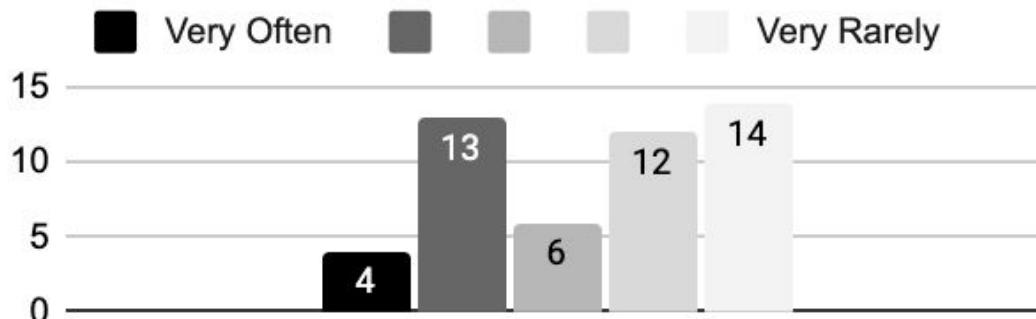
Results

Personal Experiences with Racism and Antisemitism

Frequency of Anticipating Antisemitism

Fifty (50) participants responded to this question. Most of the respondents (52%) selected that anticipating experience antisemitism impacts their actions, choices or behaviors rarely or very rarely, while a third (34%) selected often or very often.

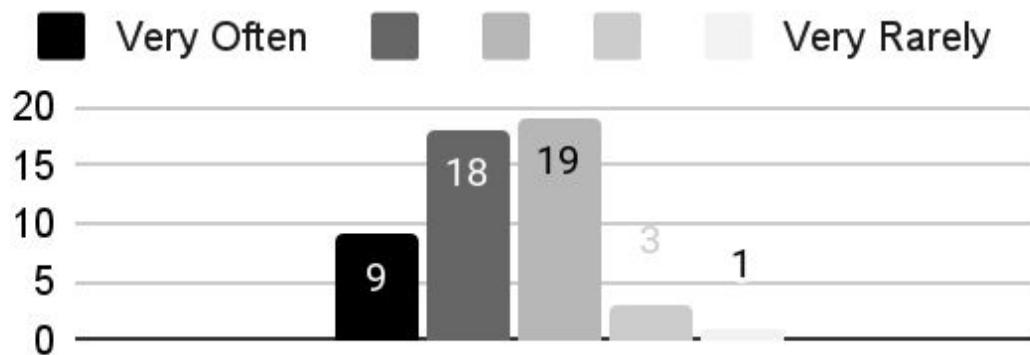
Q4 To what extent does the anticipation of experiencing antisemitism impact your own actions, choices, or behaviors?



Frequency of Experiencing Racism in Jewish Spaces

Fifty (50) participants responded to this question. Most of the respondents (54%) selected that compared to general experiences they experience racist actions often or very often in specifically Jewish spaces, while many (38%) selected a neutral answer.

Q5 Compared to your general experiences, how often do you experience racist actions or behaviors in specifically Jewish spaces?



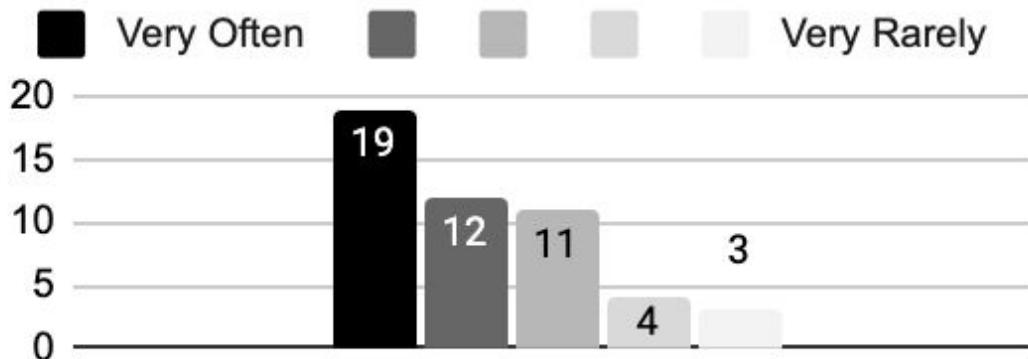
Results

Personal Experiences with Racism and Antisemitism

Impact of Anticipation on Engagement in Jewish Spaces

Forty-nine (49) participants responded to this question. Most of the respondents (63%) selected that anticipating racism impacts their how and whether they interact in Jewish spaces often or very often.

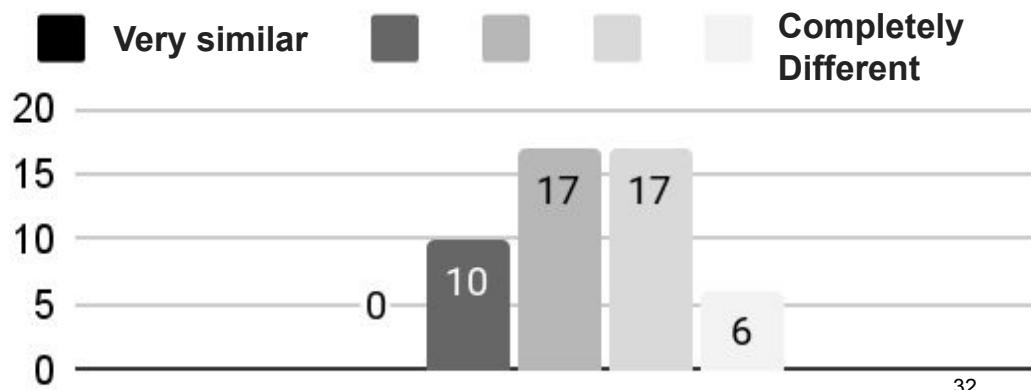
Q6 To what extent does the anticipation of racism impact how and/or whether you interact with Jewish spaces?



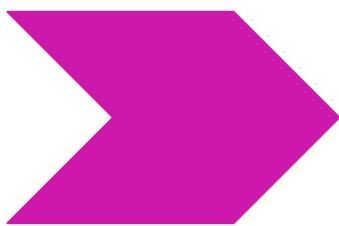
How Similar do Racism and Antisemitism Feel Similar?

Fifty (50) participants responded to this question. While 46% of respondents selected that antiracism and antisemitism feel mostly or completely different, more than a third (34%) answered neutrally, and 20% selected somewhat similar.

Q7 When you compare general experiences of racism and antisemitism, to what extent does the nature of those encounters feel similar or different?



Results



Words Associated with Racism & Antisemitism

Introduction

Participants were asked to identify what words come to mind when thinking about racism and antisemitism.

Words associated with racism



Words associated with antisemitism



Results

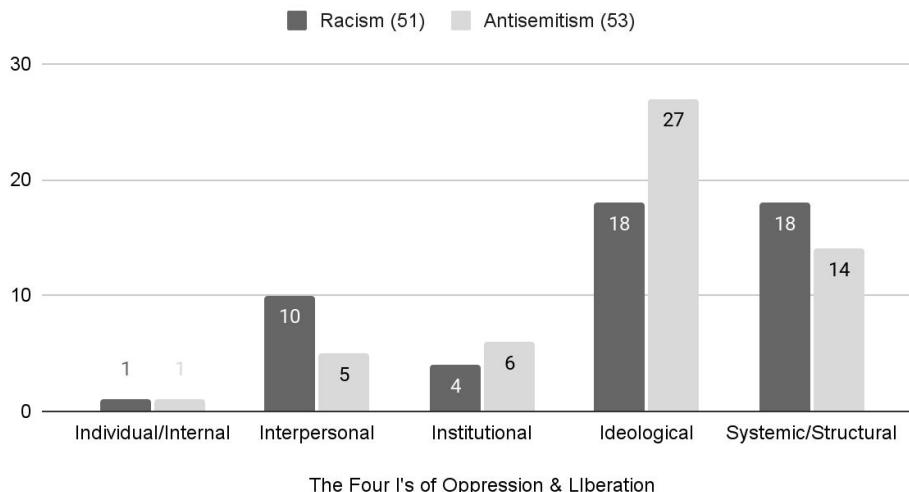
Definitions of Racism and Antisemitism Categorized by the Four I's

Introduction

Participants were asked to provide their own definitions of racism and antisemitism (anti-Jewish oppression). This exercise served to catalyze deeper thought around the concepts of racism and antisemitism, and to bring in participants' prior knowledge in order to prepare for deeper learning.

Based on entries from all participants, 51 definitions of racism and 53 definitions of antisemitism were offered (see appendices for complete list). The frequency charts below chronicle whether the *core* of each definition was focused on an internal experience, interpersonal experience, institutional understanding, ideological understanding, or systemic/structural understanding of each of the terms. The darker color reflects definitions of racism and the lighter color reflects definitions of antisemitism.

Definitions of Racism and Antisemitism By Type



When looking at definitions offered of antisemitism, definitions predominantly (51%) focused on ideological. These definitions used words like "hate", "bias", "ignorance", and stereotypes.

Definitions of racism were dominantly split between ideological (33%) and structural/systemic (33%). Definitions focused on ideological racism included words like: "white supremacy", "bigotry", "control", and "hierarchy". Structural and systemic definitions featured phrases like "poisoned groundwater", "take away access to resources", and "power maintained through violence and social control", and "a collectively carried out strategy."

Results

Body Diagrams

Where and how do experiences of racism & antisemitism land in the body?

In this segment of community research sessions, facilitators guided participants in a practice of identifying and articulating where and how experiences of racism & antisemitism land in the body. Participants conducted a parallel process twice – first with antisemitism, then with racism – of drawing a human figure that represents themselves, and then to map associated embodied sensations accordingly utilizing marks and annotations.

Suggested considerations for body mapping included:

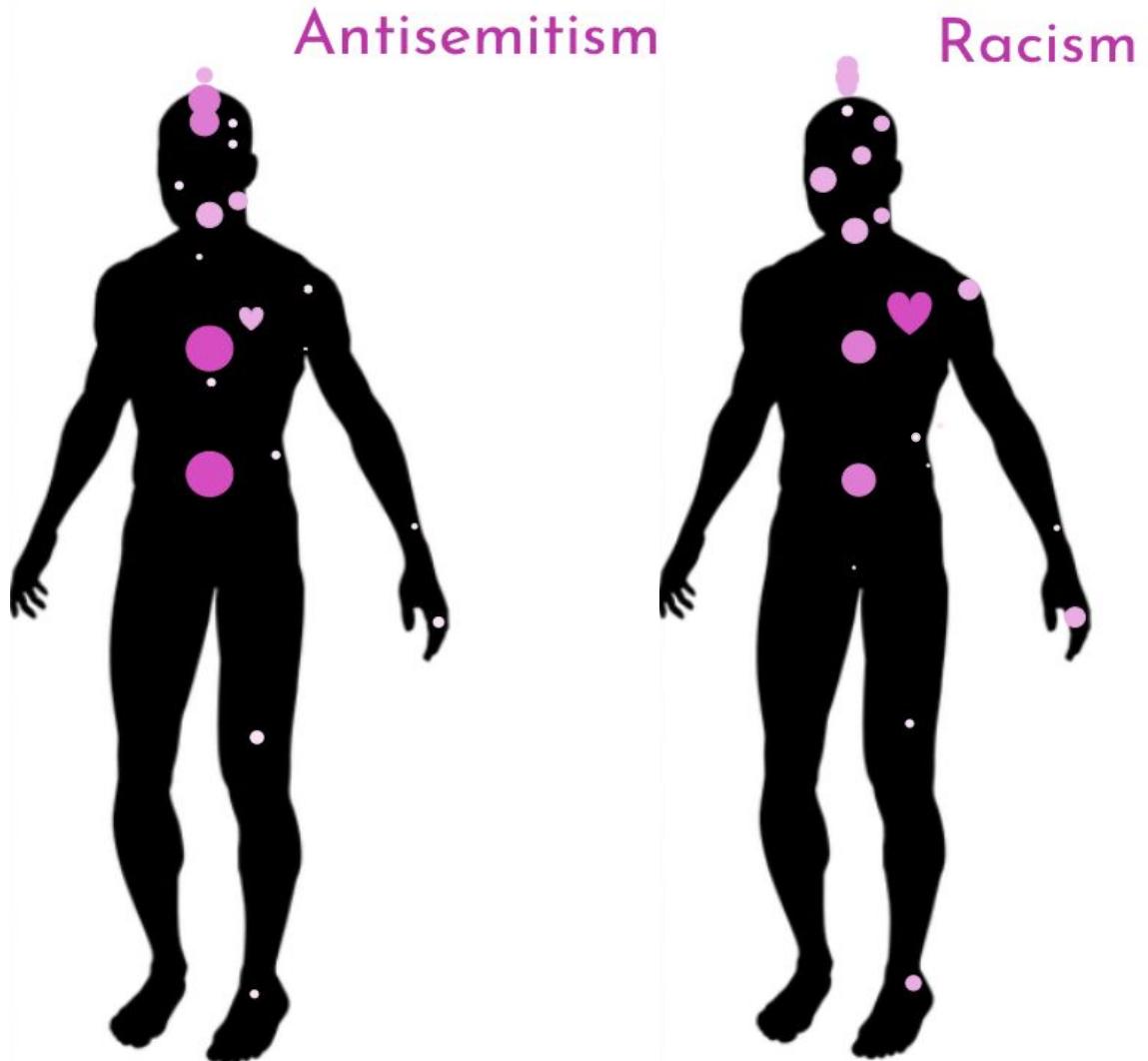
- Location – where do you feel this in your body?
- What type of sensation do you notice? (e.g. cold, burning, pin prick, pulling ...)
- Is it narrow or broad? Is it deep or shallow?
- How intense is it?
- How long does it last?
- Is it staying still in the same place? Does it move around?
- Are there any other sensations or symptoms alongside or associated with the primary sensation? For example, sore throat, nausea, etc.

Results

Body Diagrams

Where and how do experiences of racism & antisemitism land in the body?

Participants named 127 somatic sensations and drew 12 graphic representations for antisemitism. For racism, participants named 140 somatic sensations and drew 18 graphic representations. The highest number of distinct sensations named were within the head—41% (52) for antisemitism, and 42% (59) for racism. Based on interpretations of how participants drew or described their sensations, the areas of the body which have experienced the most significant somatic impact were the chest (14%) and belly/gut (14%) for antisemitism, and the heart (12%), followed by the belly/gut (8.6%) for racism. Unique body parts that were mentioned were: the location of a Star of David necklace (antisemitism) and the womb (racism).

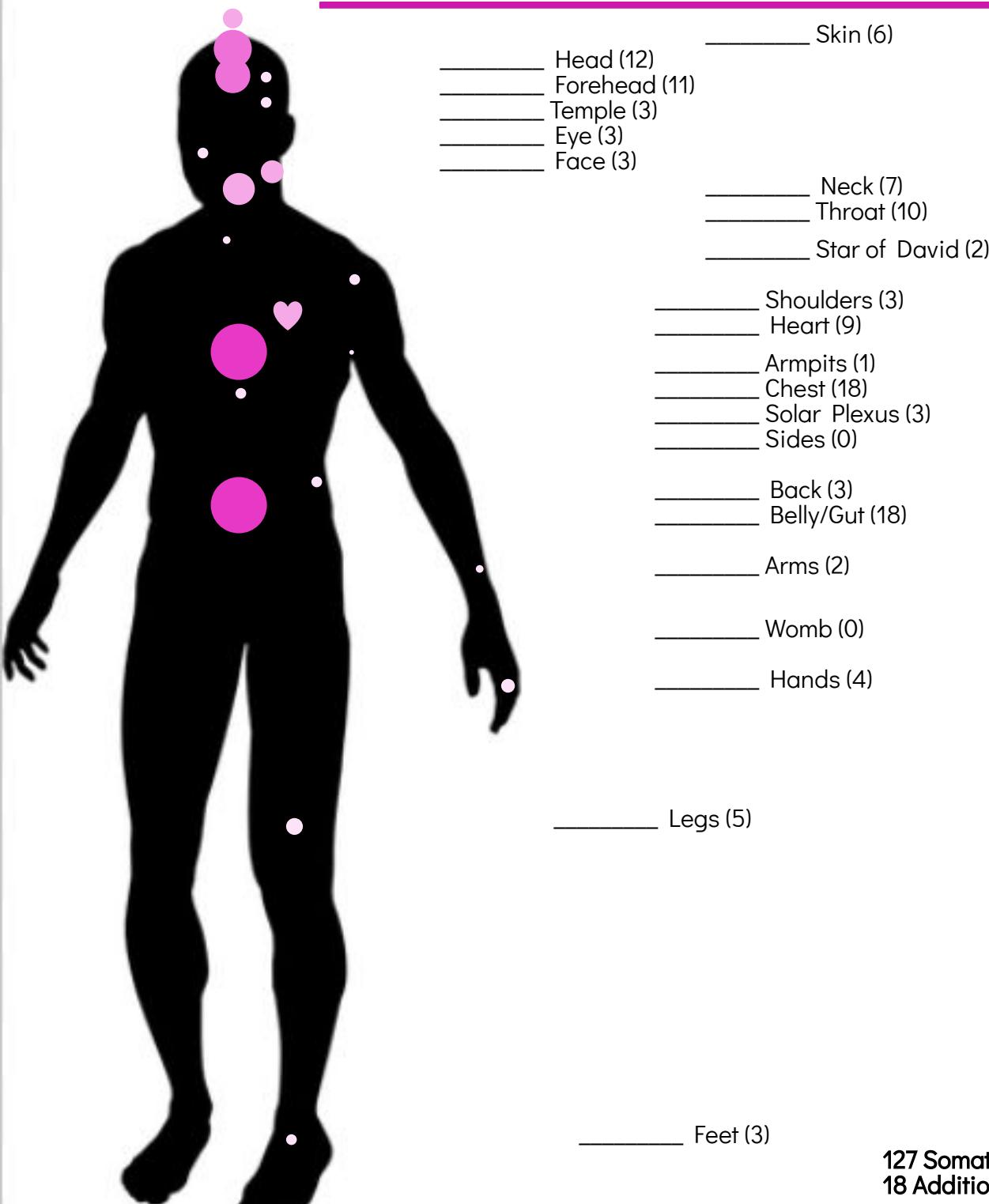


Results

Diagram: Aggregated Data

Where and how do JOC participants locate Antisemitism experiences in the body?

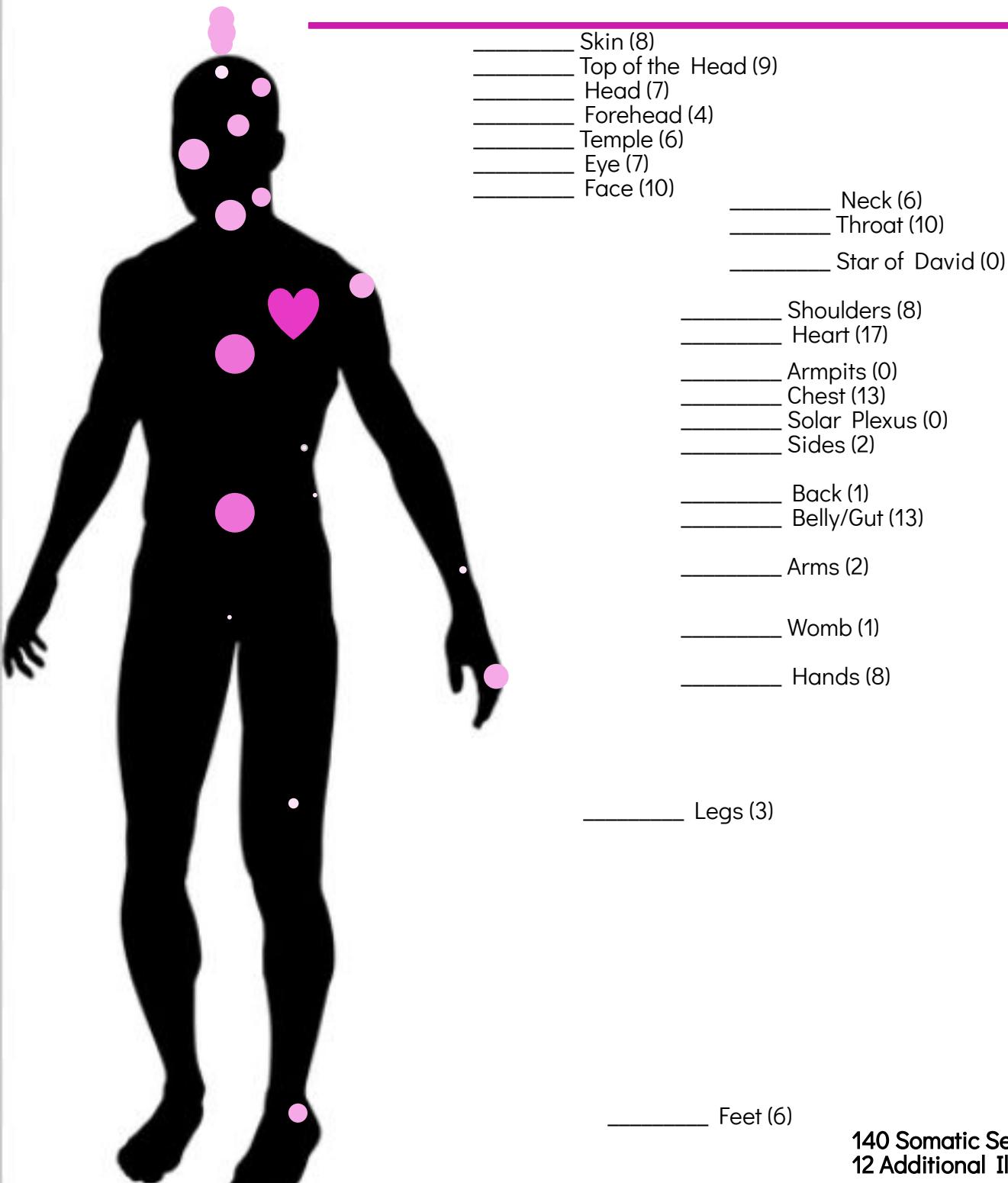
Where and how do experiences of antisemitism land in the body?



Results

Diagram: Aggregated Data Where and how do JOC participants locate Racism experiences in the body?

Where and how do experiences of racism land in the body?



Results

Racism and Antisemitism in our Bodies Discussion

General Patterns

Following the Body Mapping exercises, participants were invited to reflect on their embodied experiences within different contexts including: Jewish communal contexts, general non-Jewish spaces, mostly or all-POC spaces (not explicitly Jewish), and JOC spaces.

One participant shared:

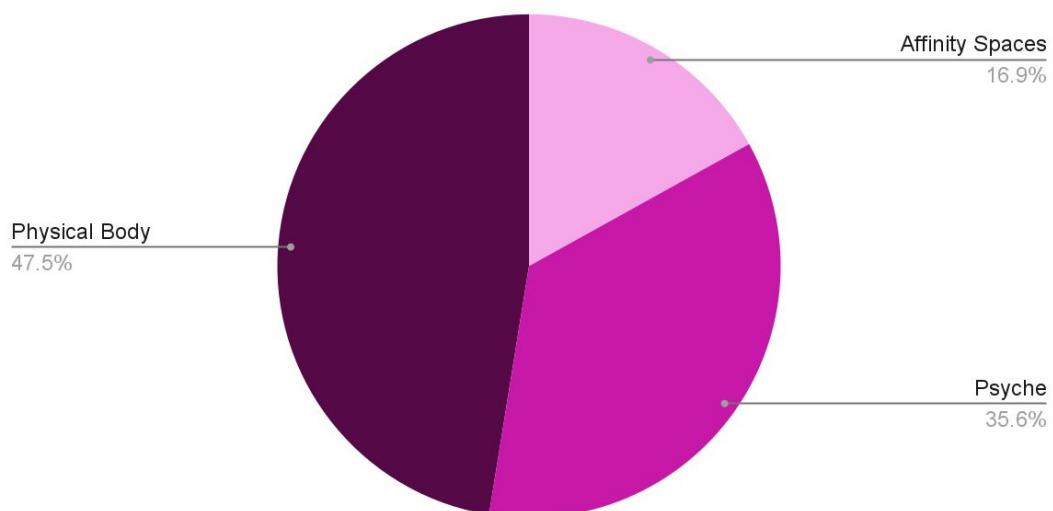
“... racism [impacts me], because it is who i am pinned to be, I just feel it so much more and so much more extremely.”

-Black (biracial with one Black and one White parent), Ashkenazi participant using they/them pronouns

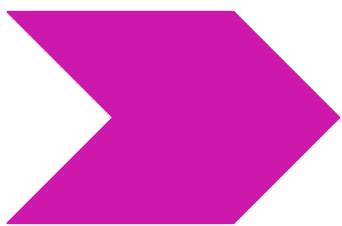
Verbal responses about the somatic sensations of antisemitism were broader and more varied than those of racism. Sensorial and embodied responses to racism yielded a narrower pool of more consistent answers.

Responses overall fell into three primary categories: commentary about the role and impact of affinity spaces (spaces in which members all hold a specific shared identity or set of identities), commentary about psyche (pertaining to mind or spirit), and commentary about the physical body.

Breakdown of Comments Upon Reflecting on the Embodied Experiences Within Different Racial/Religious Contexts



Results



Racism and Antisemitism in our Bodies Discussion & Observation

Racial and Religious Affinity Spaces

“JOC spaces are the most relaxed; I feel a sense of freedom. I am at peace.”
-participant Black American, Sephardic (Spanish-Moroccan), using they/them pronouns

Repeatedly, participants related not feeling the need to brace, mask, defend, or prepare in spaces created for and by Jews of Color. A number of metaphors were used to convey this feeling: “like unbuttoning your pants after a Thanksgiving meal”, “no questioning about who I am and how I got that way”, “not needing to defend myself”, “ease”, and the absence of “tension”, and “dissociation”.

Overall, one’s embodied response to the racism or antisemitism being experienced depended on both the context (for whom was the space shaped) and on the intimacy or proximity of the relationship, with commentary from closer relations having a more stunning and lasting impact.

Many participants remarked that the identity harm experienced outside of JOC space often leads them to engage more in JOC spaces. One participant remarked: “I really don’t go around doing anything that’s not for Jews of Color or multicultural Jews.”

Psyche (mind and spirit)

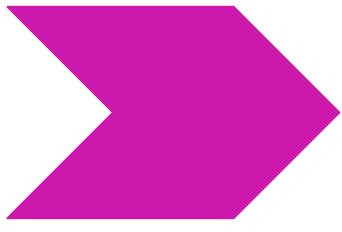
“Antisemitism comes with more anger; racism comes with fear.”
- Black, Ashkenazi participant, using they/them pronouns

In many cases of experiencing identity-based harm, participants noted an internal drive to compensate for their experience by overperforming, proving their worth, or credentialing.

Both racism and antisemitism were experienced as surprising, despite a hypervigilance reported by many participants, but racism was more frequently described as surprising.

Words used to describe antisemitism often included a speeding up effect and participants described “fidgeting”, while racism was described as slowing down and shutting down the mind more frequently.

Results



Racism and Antisemitism in our Bodies Discussion & Observation

Psyche, cont. (mind and spirit)

Antisemitism was more consistently referred to as something more distant. Participants used phrases like: “it is indirect”, “it’s like a driveby”, “it’s in my head”, and “it requires unpacking”. One person expressed: “Antisemitism feels like racism but still somehow feels separate from me”

Physical Body

“I have a sense of shielding in my body”

-Puerto Rican and Cuban participant,
using they/them pronouns.

With both antisemitism and racism, participants discussed their bodies in a state of hypervigilance – “guarded” or “poised” or “prepared”. In some cases their “fight instinct” was engaged while in other cases they reported sensations in their feet or a “flight response”.

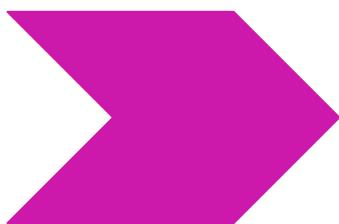
Responses which discussed temperature more often described responses to racism as connected with heat – “flushed” or “hot”; and connected antisemitism with cool – “cold” or “numb”.

While antisemitism was experienced in a variety of places in the body, responses to racism were more often experienced as whole body.

Two participants mentioned how tearfulness showed up in their bodies. They said they experienced:

- “... pre-anticipatory sorrow, like two drops of sadness, even before anything happens ...”
- “... a cry that could never be satisfied by tears ... such a deep hurt. This is so consuming that the whole body wants to cry and no tears could quench that hurt ...”

Results



Somatic Tools and Practices

Introduction

Participants in the six sessions generated a list of 60 unique general somatic tools and practices and 72 unique Jewish-specific somatic tools and practices they have access to and use to navigate and regulate experiences of oppression.

As Glenn E. Martin states, “Those closest to the problem are closest to the solution.” These tools and practices primarily focus on a small locus of control—self, family, immediate community, connection with Torah/sacred text, and connection with Gd.

Some of the tools were organizational or systemic, for example, affinity Shabbats and Palestinian solidarity work.

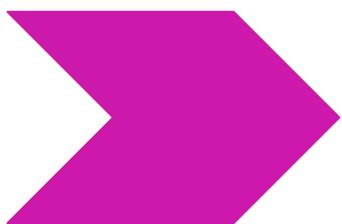
There were several that included nature, for example: hugging trees, walking in nature, and praying in nature.

General

This word cloud represents the general (not specifically Jewish) somatic tools and practices people have access to and use to navigate and regulate impact experiences.



Results



Somatic Tools and Practices

Jewish Specific

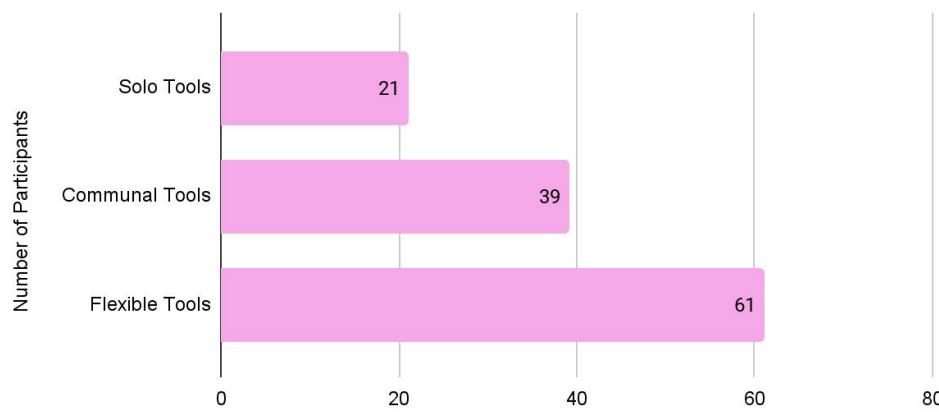
This word cloud represents the specifically Jewish somatic tools and practices people have access to and use to navigate and regulate impact experiences.



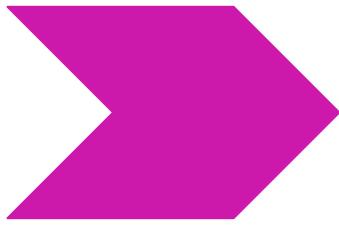
Tools By Participant

Of the 120 unique tools participants communicated using to mitigate the impact of their experiences with oppression (full list in the appendix), 17% (21) were tools that are primarily for the individual, 32% (39) required participation from more than one person, and 51% (61) could be done alone or with others.

Tools and practices people to navigate and regulate impact experiences by number of participants



Results



Meta-data: Researchers' Observations & Process Data

Introduction

Following each of the six sessions, session facilitator-researchers gathered to debrief the session—collecting themes, and uplifting and discerning contributions that had a significant impact on the research questions.

Their observations centered on four themes:

- Hypervigilance and surprise;
- Intellectual vs somatic processing;
- Invisibility and hypervisibility; and
- These oppressions within the national context.

Hypervigilance and surprise

Researchers who facilitated the group processes noted the extent to which themes and somatic experiences of hypervigilance came up amongst the participants. They discussed the differences between when identity harm happens in the context of anticipated safety versus when it happens in scenarios where safety was not expected.

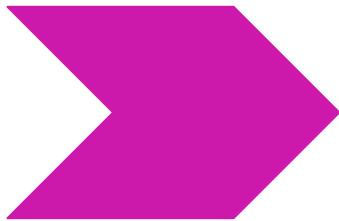
A secondary theme to the experience of hypervigilance and surprise that came up in discussions was the idea of *markedness* — the concept of being distinct from what is considered socially normative. In this case, we consider what it means that someone may “look more Jewish” or look “racially other” or “racially ambiguous” (ie non-white). Being *marked* as a Jew or a person of color can impact the extent to which one expects to experience bigotry, discrimination, or exclusion.

Intellectual vs Somatic Processing

A number of data points throughout the research point to the question, but not the answer, as to whether people experience antisemitism more “in their head” or intellectually.

One possibility that facilitator-researchers suggest is that because racialized identity is so inextricably linked to the physical characteristics of the body, race may be a more salient identity for participants across a variety of contexts and groupings, which may lead to experiences of racism as more deeply “entrenched” in the body relative to experiences of antisemitism.

Results



Meta-data: Researchers' Observations & Process Data

Invisibility and Hypervisibility

Facilitator-researchers named a dynamic that seem to exist in the discourse about being a JOC in Jewish-dominant and non-Jewish POC-dominant spaces: invisibility and hypervisibility.

As with Jewish spaces that may not fully acknowledge Jews of color, participants shared experiences of POC-dominant spaces that have not fully acknowledged Jewish presence, both of which can lead to feelings of invisibility. Alternatively, some participants shared a sense of hypervisibility, particularly based on skin color (i.e. the darker one's skin, the more visible, particularly in white-dominant spaces). These dynamics can both lead to othering, whether through a sense of invisibility or through "invasive curiosity" relating to hypervisibility.

Two related questions that they hold about these dynamics are: (1) how levels of invisibility and hypervisibility play out within JOC spaces and (2) the impact of the ways in which the colorism influenced the levels of racism they encountered specifically in Jewish spaces.

National Context (for Multinational People)

The researcher-facilitators made some specific observations about how being in a US context may impact how participants communicated about and experienced racism and antisemitism somatically.

As those who identify as Jews of Color may have been born in the United States or have migrated from other countries, facilitator researchers noted the differential impact on one's perspective of degrees of socialization within the US context of race.

They also noted common patterns in US based conversations about antisemitism in which antisemitism is referenced with high frequency but, in the opinions of the research team, often lacks depth and nuance. For example, rhetoric may disregard the full complexities of antisemitism in general, and specifically avoid or misunderstand how it may be understood in the context of intersectionality and other academic work regarding patterns of oppression and marginalization.

Discussion and Recommendations

Discussion and Recommendations

Discussion

Defining oppressions

Ideas & Sensations Associated with Oppression

Experiences Impact Social and Communal Choices

Pain and Witnessing

Variance and Alignment

Tools and Practices

Recommendations

(specifically) for JOC Community

for Clinicians & Clinical Educators

for Jewish Spiritual Communities

for Researchers

for Philanthropic Institutions

Discussion and Recommendations

Discussion of Results

Defining Oppressions

When asking participants to define antisemitism (anti-Jewish oppression) and racism, a large number of the definitions were based in how these oppressions play out ideologically – 51% for antisemitism and 33% for racism. Participants seemed to more clearly conceive of racism as being rooted structurally or systemically, with 33% of the definitions of racism focusing on these areas, compared to antisemitism where only 26% of definitions included structural examples. Simultaneously, fewer than 1% of the definitions addressed how these oppressions are codified or manifest internally.

Phenomena which may contribute to these results include:

- Tropes in popular national narratives about antisemitism – e.g. conspiratorial Jewish structural control – tend to refer to particular “characters”, while modern discourse about racism may emphasize that it is structural and requires no “racist actors” for it to be perpetuated.
- Discourse about the internalization of antisemitism is vigorous in many pockets, but still not central or in the forefront in many communities.
- While offerings are increasing in which individualized and interpersonal healing for POC is offered and exercised, “Diversity, Equity, and Inclusion” work tends to be focused on institutional policies and procedures.
- The question of what constitutes antisemitism is highly contested within Jewish community – e.g. divergent perspectives on criticism of Israel – in ways that may frame ideological vs internalized contexts of oppression differently for antisemitism than for racism.

Ideas & Sensations Associated with Oppression

When asked what association they had with the words “racism” and “antisemitism”, “pain” and “anger” were closely linked to racism while “deathly violence” and “fear” were most closely linked to antisemitism.

Contributors to these results may include:

- The extent to which the struggles of POC are largely considered “a thing of the past” or something we’re expected to move on from without recognition, witnessing or repair. While Holocaust denial remains strong, [white] Jewish people are able to and often choose to live and work in spaces where their ethnic and religious identities and histories are reflected and honored.

Discussion and Recommendations

Discussion of Results

Ideas & Sensations Associated with Oppression (cont.)

- In the popular lexicon, antisemitism is often discussed using “cyclical” metaphors that evoke a periodic rhythm. While there have been many anti-Jewish atrocities and indignities, both toward those who would be termed “white Jews” in this country and those who would be termed “JOC” in this country, the specter of the Holocaust and its historical proximity is the most noted and keeps fear and deathly violence close. For example, the oft-repeated phrase “never again” implies that without constant vigilance, Jews will be at risk on this scale in the future.

Experiences Impact Social and Communal Choices

Many participants noted anticipating experiencing racism (60%) and antisemitism (52%) often or very often. Additionally, participants noted they experience the following often or very often: racism in general space (50% often or very often); antisemitism (14% often or very often); racism in a Jewish space (54% often or very often). Between both expectation and reality, Jews of Color are often navigating heightened levels of identity anxiety, defined by the Perception Institute as a “stress response linked to a cross-group interaction”.

According to qualitative and quantitative responses, participants communicated that this: 1) impacts how and whether they interact in Jewish spaces; and 2) leads many of them to choose JOC spaces more frequently. Some benefits of this latter choice include reduced need to explain their own existence and a reduction of hypervigilance to guard against identity harm.

Pain and Witnessing

Learning and speaking about, and listening to and witnessing the impacts of racism and antisemitism on JOC bodies is painful. Even without the attendant words that participants used to describe location, type, range, intensity, duration, and movement of each sensation, the chart of somatic impacts is deeply impactful. In many cases there seemed to be a duality of expectancy, sometimes even inevitability, alongside surprise. Participants stated this oppositional dynamic made the sensations more intense and/or longer lasting.

It is clear that while structural change is necessary, the speaking about and witnessing of this pain is also imperative to internal, intragroup and intergroup processing and, ultimately, healing.

Discussion and Recommendations

Discussion of Results

Variance and Alignment

Overall, the definitions, experiences, and impact of antisemitism continue to exist within and demonstrate a wider variation of responses. This included: anticipation of experiencing antisemitism; similarities between racism and antisemitism; unique words associated with antisemitism; and definitions of antisemitism. Concerning racism, the responses existed in a narrower range and were more aligned.

Further research would have to validate and explore this observation.

Tools and Practices

Participants were able to generate 51 unique tools and practices people used to navigate and regulate impact experiences by number of participants. These were broken down into general tools and Jewish-specific tools.

Among these tools, a large quantity fell into two themes: a large quantity were vocal in nature (song, niggunim, hitbodedut, davening, screaming, chanting, and breathwork) and many were related to nature (tree hugging, walking outside, connecting with stones)

While more were solitary in nature, a wide variety of these tools were communal in nature (especially the Jewish tools). These included: chevruta, davening, havurah, niggunim, observing Shabbat.

Finally, several of the tools and practices connected participants with their ethnic heritage or with transgenerational familial wisdom. The crossover and integration of racial and ethnic heritage in resourcing oneself is one about which there is a sizeable body of literature from which to deepen understanding and engage new rituals.

Discussion and Recommendations

Recommendations

Recommendations for JOC Community (specifically)

On the interpersonal level, Jews of Color would benefit from more witnessing, both of the impacts of racism and antisemitism for other JOC, and of embodied healing as it takes place. As the research-facilitators stated, it was clear that by participating in the collective process of community-based research, participants were experiencing healing. The validation of hearing others' stories and experiences' and the holding and witnessing of their own stories contributed to deeper connection with self and others.

Recommendations for Clinicians & Clinical Educators

Collective work through a trauma informed lens is likely to support personal and interpersonal healing in taking hold and rooting. Given the archetypes of peoples of color that we are offered, to pause, take stock, and be held by someone trained in racial and religious (and other) traumas could go a long way towards this healing.

Clinicians should continue to pursue learning around identity harm and identity-based trauma while deepening their understanding of the intersections of multiple oppression; the somatic impact of these oppressions and the multiple modalities available to address this impact within a systemic (non-pathologizing) framework.

Recommendations for Jewish Spiritual Communities

The participants in the study have provided a compelling case for and an easy entrypoint to their own healing. With more than 120 healing tools offered, spiritual leaders can integrate or increase the use of those tools in spiritual spaces. The key is to do this in a way that is not identity-ignorant. While racial identity tends to be more salient for Jews of Color, all members of our communities within this country are living a racialized experience. This acknowledgement alone can have a potent impact on healing. It is important to bring that to the forefront of spiritual, ritual and liturgical tools.

In addition to encouraging the use of these tools, and amplifying how they connect to our experiences in communal spaces as intersectional beings, the practice of collective healing is sourced within Jewish tradition. In considering the 60 tools that could be used alone or in community, spiritual leaders have an abundance of modalities which they can employ to offer to their communities in service of individual and collective healing.

Discussion and Recommendations

Recommendations

Recommendations for Jewish Spiritual Communities (cont.)

Finally, several of the tools and practices connect participants with their ethnic heritage or with transgenerational familial wisdom. In the context of l'dor vador, leaders have the opportunity to specifically explore cultural and ancestral gifts and wisdom that help mitigate the contemporary context and struggles.

Recommendations for Researchers

The conclusions of this study are based on a high touch experience with several small groups. The findings here should be tested more broadly through quantitative and qualitative research. In addition to pursuing answers to the same question among a more numerous group of participants there were several follow-up questions that came up that deserve attention:

- What role does racial and ethnic identity and racial and ethnic identity development play in participants' experience and reporting about their responses?
- Do JOC, in fact, experience the impact of antisemitism as a more cognitive experience than racism?
- What variables account for the varying impact of "the element of surprise at identity harm, despite hypervigilance?
- What's the role of markedness on the experiencing of oppression?
- How may internalized oppression track with sensorial patterns?

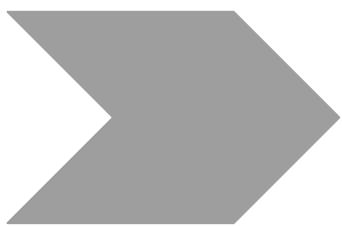
Recommendations for Philanthropic Institutions

There are a number of ways in which these data suggest funders and funding could be helpful. Philanthropists and funders can support the health and wellness of the JOC ecosystem at large through grants that support:

- Deepening and extending this research;
- JOC in codifying and sharing their experiences;
- JOC in exploring, designing, and publishing resources by and for our communities;
- Continuing to create spaces for JOC connection, care, and belonging;
- The work of predominantly white Jewish institutions in eradicating oppressive and exclusionary practices, policies, and procedures.
- Education and resourcing for Jewish communities to address dynamics of oppression across internalized, interpersonal, and institutional contexts both within and beyond Jewish spaces.

Appendices

Appendices



Definitions of Racism & Antisemitism



Tools for Navigating & Regulating Oppressive Impact



Themes and Patterns By Session



Referenced Materials

Results

Definitions of Racism

These definitions were offered by participants during engagement sessions and are shared here verbatim to give a sense of what most immediately came to mind when asked.

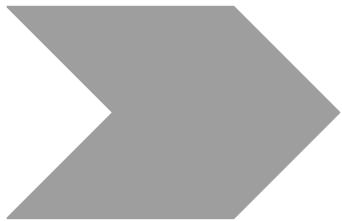
Individual/Internal

- As conscious or unconscious negative associations or interpretations of a particular group of people who share a particular pigment

Interpersonal

- Making someone feel less than based on the color of their skin and aspects of their life that are out of their control;
- when a person chooses to interact with People of Color as if they were an object, a thing, specifically a thing to be discarded after their utility ends, instead of a human being;
- I don't know how to really define it, but I know/feel it when I see it;
- harm or prejudice caused by an individual, community, or group of people against another group of people simply because of their race. Can also manifest in the creation of systems;
- treating someone differently on the basis of personal projection of their external features;
- othering; prejudiced thoughts and actions that negatively impact other humans based on white supremacist thinking;
- Treating people differently based on the color of their skin or shape of their features;
- interpersonal discrimination on the basis of perceived racial and ethnic backgrounds;
- Judging people based on societal perceptions hierarchy based on skin color, ethnicity, and unconscious biases;
- I define racism as a practice of prejudice against another person

Results



Definitions of Racism

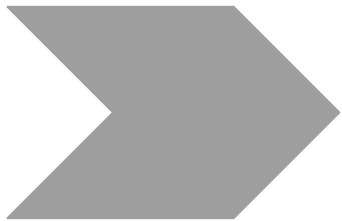
Institutional

- institution chooses to interact with People of Color as if they were an object, a thing, specifically a thing to be discarded after their utility ends, instead of a human being.
- Positions of power
- The willingness to oppress others on the basis of difference
- Exhibiting discrimination in ideas or actions against a group of people

Systemic/Structural

- Race based hatred or bigotry
- Anti-Blackness, colorism.
- the superiority of one race over another
- white supremacy
- The assumptions/thoughts/actions based on the idea that the presentation of an individual reflects inherent worth/value, particularly in society or community
- When people come to America and then are told they are “white” over time like Italians and Afghans (me)
- When a group of people thinks they are better than another. They then assert their power over and control over others.
- Racism is the visible effects of structures which categorize people based on perceptions which mostly date back to white capitalism in the americas
- A human construct designed to define people as different or other based on superficial values
- Hatred towards the unfamiliar
- I'm not sure but I don't think the solution lies within capitalism.
- valuing a race or group of races as better than a targeted group to the detriment of the targeted group
- Using the construct of race to group individuals and then derive stereotypes based on the grouping
- White supremacy
- system of classification of people based on skin tone, culture, heritage based on stories of hierarchy, power, privilege and oppression
- White supremacy, believing they have the right to have power over others
- shadow of black and white; hierarchy of something you can't change; born into system of one race/skin tone is better; strategic oppression; less than
- Power over by making all other races inferior to whiteness

Results



Definitions of Racism

Systemic/Structural

- system that gives or takes away access to resources, health, sense of worth, according to proximity to whiteness and white body supremacist values - ongoing relationship
- Systemic bias constructed on the backs of marginalized people to striae society and lift up white capitalistic dogma
- reinforcements of systemic hierarchies introduced through colonization and reinforced through capitalist frameworks, technology, etc.
- systemic and methodical oppression based a person's perceived race
- personal, social, and systemic practices that restrict opportunity and harm communities
- Domestic terrorism that has poisoned in the groundwater
- white supremacy's dominance and vitriolic hate encoded at the root of culture, and permitted, at every level, including inside of people, to be violent.
- systemic & systematic oppression and violence towards and against people of color; can vary based on identity (ex: anti-blackness is different than sinophobia)
- A system of power of white people over people of color, maintained through violence and social control
- "A lived out theory within American, that's is rooted in systems, and everyday life of witness being the dominant culture, and used to oppress and silence anyone that is not white. Rooted in Anti-black
- rooted in anti blackness therefore creating a hierarchy .. rooted in supremacy"
- pervasive systems of blocking some from progress in favor of others
- a system of oppression that divides people into racial categories in order to support one group (white people) at the expense of everyone else
- it is a CON with Structures built to support the CON (definition of CON); Brilliantly, CON - Structured to impact everyone regardless of age, gender, zip code, etc.
- systemic discrimination on the basis of perceived racial and ethnic backgrounds
- a move to remove power and agency from people of color
- A very well-carried out strategy that exists in the collective / the political / and then the personal of our human experience -- which defines some people's' lives as being worth more than others
- Systematic oppression, exclusion, and violence based on race and/or perceived race
- The use of systemic and personal power to take away the liberty of marginalized people.

Results

Definitions of Antisemitism

These definitions were offered by participants during engagement sessions and are shared here verbatim to give a sense of what most immediately came to mind when asked.

Individual/Internal

- Jealousy of unknown

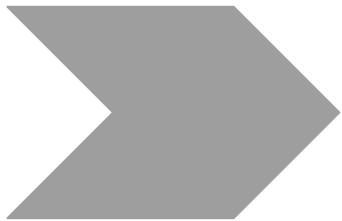
Interpersonal

- Actions which denigrate Jews as inferior or other or as a thing,
- hatred toward Jews, or those perceived as Jewish
- Antisemitism is expressing, either physically or verbally, harmful beliefs about Jewish people directly towards Jewish people.
- interpersonal discrimination on the basis of jewish identity
- discrimination against jews

Institutional

- Christian Hegemony, stereotypes, inquisition,
- Remarks or actions that create a snowball effect of danger to Semitic and/or Jewish ppl
- When Jewish people were othered because of their religious beliefs. People use Jews as scapegoats and have many misconceptions about them
- Antisemitism is a discrimination against Jewish people which can include outright violence but which can also include more insidious forms of grouping, like saying all Jews do such and such a thing
- Discrimination against Jews; NOT discrimination against a nation-state of Israel.
- I define antisemitism as a practice of prejudice against Jewish people on the basis of them being Jewish.

Results

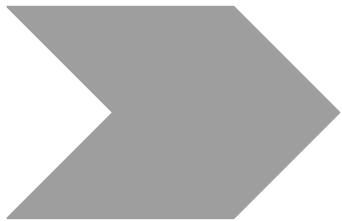


Definitions of Antisemitism

Ideological

- Jewish bigotry
- Hatred or bigotry against the Jewish people that perpetuates their status as the perpetual "other".
- prejudice or harm against Jewish people because of their (religious or cultural) identities as Jews.
- ideas, beliefs, actions against jews simply because they are jewish
- The idea that people of the Jewish diaspora and Jewish culture, are of a singular identity and inherently lesser than others.
- Hate against Jewish culture and people
- perception of jewish people as a collective source of societal issues that has the potential to result in vitriol/violent outcomes
- The depersonalization of Jews
- Assigned stereotypes to Jews to subjugate and allow scapegoating
- Hatred towards ALL Jews
- Hate towards the Jewish community
- antisemitism makes jews the scapegoats for societal problems so that the real causes of those problems can remain hidden
- "Blaming/specifically targeting the Jewish people for (any perceived) failings of broader society."
- No accepting of all faith traditions, simply because Jesus was/is Jesus. If anyone has Jesus as their faith leader. Reject your chosen leader then you are antisemitic.
- To be semitic is regional - middle east. Like to be a New Yorker - USA
- A hatred or bias toward Jewish people
- Hatred of the Jewish people
- Perpetuating millennium of stereotypes
- Inability to distinguish between truth and stereotypes
- ignorance and hatred toward the jewish people
- Judgment and discrimination of Jews due to intergenerational trauma, stigmas, and a learned culture of scapegoating.
- Someone who has bought into propaganda and believes insane things about Jewish people.
- Prejudice/hatred/discrimination against Jews, Arabs, Muslims, as well as self hating Jews, Arabs
- i don't know because its been mixed in with religion and race
- Harboring bigotry/ hatred towards the Jewish people
- Antisemitism is expressing, either physically or verbally, harmful beliefs about Jewish people directly towards Jewish people.
- Separate from anti-Israel sentiments, but not always.

Results

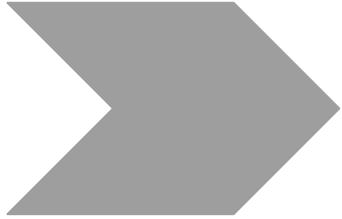


Definitions of Antisemitism

Systemic/Structural

- System bias and racism against Jewish people constructed to stigmatize society and created a common target for worldwide hate.
- the oppression and bias against Jews, those perceived to be Jewish, or based on the idea of an ambiguous Jewish force
- practices in speech, actions, restrictions, gestures that aim to degrade Jewish culture, religion, people, and beliefs
- The systematic attempts to annihilate a Jewish way of life...akin to witch hunts.
- Violence & Holocaust denial versus comments
- white supremacy's violent policy, enacted subtly or overtly, of dehumanizing all people of Semitic backgrounds and sometimes using us as pawns to enact white supremacist dominance
- "oppression & violence towards & against Jewish people; like racism, has historic and systemic precedence"
- A structure that defines Jews as a perpetually untrustworthy other who wield disproportionate societal power, varies in how overtly violent it is
- Jewish ideas and systems of anti-Jewish thought that change over time with common themes, common tropes but with different political context and used in different ways.
- personal or systematic discrimination against Jewish people, also rooted in white supremacist Christian belief systems
- targeting Jewish people, culture, and practices in a devaluing and demonizing way to the detriment and targeted destruction of Jewish people
- systemic discrimination on the basis of Jewish identity
- Beliefs, practices, societal structures feed into hatred of Jewish peoples and Jewish spirituality
- the violence and oppression against and of Jewish people; can vary in form, like racism, has systemic and historic precedence

Results

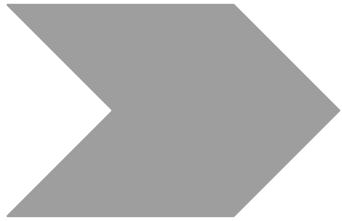


Tools for Navigating & Regulating Oppressive Impact

Solo and Communal Tools

Solo Tools (20)	Communal Tools (40)
Avodat Lev	Affinity Shabbats
Being	BodyWork
cacao	Chevrutah
Daydreaming	Collectives
Emmuna	Communication
hitbodedut	Community
Journaling	Community Building
Laying down	Cooking Family Recipe
Leaving	Doikayt discussion
Min Hameitzar	Generational Ritual
Orienting	Havdalah
Outthinking	Havura
Positive reminders	Holidays
Reading	Hugs
SafeSpace	Israeli Dance
Self-regulation	JOC Community
Shaking	Kvetching
Swimming	Love
Tallit hiding	mikeh
Tzitzit play	Music
	Mussar
	Palestinian Activism
	Passover
	Practice English With Ethiopian Jews
	Psychiatric Medication
	Ranting
	Rituals
	Services
	Shabbat Dinner
	Shacharit Services
	Speaking with other Jews
	Support Groups
	Talking
	Talking with Husband
	Tattoos
	Therapy
	Time with Mom
	Traditional Foods
	Values

Results



Tools for Navigating & Regulating Oppressive Impact

Tools With A Solo or Communal Option

Flexible Tools (60)		
Art Baking Challah Baths BlessingInNature Braiding Breathwork Candelighting Chanting Chicken Soup Coloring Commemoration Cooking Crying Dancing Davening-Prayer Dimming Lights Earth Exercise Fidgeting Food	Gardening Gd Gratitude Grounding Healing Hiking Humming Humor Learning Lifting Meditation Mindfulness Modah Ani Nature Niggunim Prayer Psalms Reflection Resting Sauna	Screaming Scripture Shabbat Singing Spa spices Steam Stimming Studying Swaying Tapping Tea Tefillin Torah Travel Tree Hugging vocalizing Walking WalkingInNature Yoga

Metadata

Themes & Patterns By Session

Observed by Researcher-Facilitators on April 2, 2023

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
touching face/chest fight or flight shortness of breath	
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
flooded overwhelmed constriction	chest pain heat constriction in arms/legs dissociation/disengagement

Observed by Researcher-Facilitators on April 3, 2023

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
gut punch fight or flight	antisemitism --> shallow racism --> deep antisemitism --> moves up, dissipates racism --> swirls around, embeds itself intellectual vs. embodied
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
surprise embedded/entrenched	volume knob intellectual vs. embedded deep vs. shallow stomach/chest

Metadata

Themes & Patterns By Session

Observed by Researcher-Facilitators on April 18, 2023 (pm)

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
heaviness constriction breathing dissociation/disengagement	racism touches the whole body movement vs. tightness
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
constriction survival mode	JOC spaces have the most ease tightness in chest/throat hypervigilance anticipation invisible but hypervisible

Observed by Researcher-Facilitators on April 18, 2023 (am)

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
heat heaviness shrinking braced for impact	racism is sensory overwhelm antisemitism feels indirect racism touches the whole body
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
	volume knob racism as entrenched antisemitism as separate from oneself

Metadata

Themes & Patterns By Session

Observed by Researcher-Facilitators on April 20, 2023

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
heart pounding brain fog stomach tight	racism is blindsiding JOC spaces are the most free antisemitism is a sense of pressure racism is contradictory and overwhelming
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
fight or flight	hypervigilance

Observed by Researcher-Facilitators on April 25, 2023

<u>Embodied Sensation</u>	<u>Sensation Characteristics</u> (gestures & words)
tension in shoulders freeze/dissociation response mind, stomach, throat knotted braced for impact body disconnect, flight response heat	racism brings freeze/dissociation antisemitism sits in the mind
<u>Common Words</u>	<u>Patterns and Themes</u> (debrief or repeated by participants)
shutdown mode stress/cortisol response	fear vs. anger bracing/anticipation hypervisibility heat vs. cold, numbing

Referenced Materials

Literature Review and Resource Cataloging

YHVH Meditation

Title	YHVH Meditation
Author	Reclaiming Judaism
Format	Handout
Primary Focus	Breathing and meditation
Content Tags	#breath #breathing #meditation #Gd #chanting
Summary	This was a teaching I learned from Rabbi Miriam Grossman (orally) and found this practice online. Perhaps there are many variations.
Link	http://www.reclaimingjudaism.org/teachings/yhvh-visualization-deuteronomy-65

Referenced Materials

Literature Review and Resource Cataloging

Critical Embodied Praxis for Social Justice and Peace Educators...

Title	Critical Embodied Praxis for Social Justice and Peace Educators...
Author	Cara Michelle Silverberg
Format	Research Paper
Primary Focus	Embodied Praxis
Content Tags	#peace #justice #socialJustice #Jewish #settler #colonization
Summary	Capstone Project Paper from the School for International Training Graduate Institute. From the abstract: "In this paper, I examine definitions of and relationships between violence, oppression, peace, liberation, and embodiment in the context of critical pedagogy in order to construct a theory of critical embodied praxis for social justice and peace educators."
Link	Critical Embodied Praxis for Social Justice and Peace Educators Cara M Silverberg.pdf

Referenced Materials

Literature Review and Resource Cataloging

Why Healing from Internalized Whiteness Is a Missing Link in White People's Anti-Racism Work

Title	Why Healing from Internalized Whiteness Is a Missing Link in White People's Anti-Racism Work
Author	Everyday Feminism
Format	Webinar
Primary Focus	whiteness, healing, solidarity
Content Tags	#feminism #whiteness #race #racism #healing #awareness #practice
Summary	This is a 90 minute webinar "teaser" for a course on healing from whiteness into order to move into solidarity with communities of color around social movements
Link	https://everydayfeminism.com/webinar-replay-hiw/

Referenced Materials

Literature Review and Resource Cataloging

Societal Healing & Belonging

Title	Societal Healing & Belonging
Author	Building Belonging
Format	Video
Primary Focus	Ancestral Lineage in communal spaces
Content Tags	#landAcknowledgement #colonization #belonging #race #racism #spirituality #practice #community
Summary	This is a conversation between Staci Haines, Bo, Tada Hozumi, Kazu Haga and angel Kyodo williams about belonging, spirituality and identity
Link	https://www.youtube.com/watch?v=7j-LFfNJxnc

Referenced Materials

Literature Review and Resource Cataloging

On Being: 'Notice the Rage; Notice the Silence'

Title	On Being: 'Notice the Rage; Notice the Silence'
Author	Krista Tippett & Resmaa Menakem
Format	Podcast
Primary Focus	Somatic experience of rage
Content Tags	#somatics #ancestral #silence #rage #bodyWisdom #race #racism
Summary	This is an interview of clinician Resmaa Menakem on Krista Tippett's "On Being" where he demonstrates some of the practices and talks about his scholarship.
Link	https://onbeing.org/programs/resmaa-menakem-notice-the-rage-notice-the-silence/

Referenced Materials

Literature Review and Resource Cataloging

The Body is Not An Apology

Title	The Body is Not An Apology
Author	Sonya Renée Taylor
Format	Podcast
Primary Focus	honoring one's own body
Content Tags	#body #fat #POC #Blackness
Summary	From Good Reads: Humans are a varied and divergent bunch with all manner of beliefs, morals, and bodies. Systems of oppression thrive off our inability to make peace with difference and injure the relationship we have with our own bodies.
Link	https://brenebrown.com/podcast/brene-with-sonya-renee-taylor-on-the-body-is-not-an-apology/

Referenced Materials

Literature Review and Resource Cataloging

A Historic Day... And Why The 'Nap Bishop' Believes Rest Is Radical

Title	A Historic Day... And Why The 'Nap Bishop' Believes Rest Is Radical
Author	Tricia Hersey
Format	Podcast
Primary Focus	The role of rest in resistance
Content Tags	#rest #Blackness #reparations #resistance #womaism
Summary	This episode of Brittany Packnett Cunningham's "Undistracted" features the "Nap Bishop" talking about the role of rest in our movements and disinvesting in racial capitalism
Link	https://wearethemeteor.com/undistracted-transcripts/undistracted-tricia-hersey/

Referenced Materials

Literature Review and Resource Cataloging

Compassionate Leadership Practice Series: Just Like Me

Title	Compassionate Leadership Practice Series: Just Like Me
Author	Ram Dass via Center for Compassionate Leadership
Format	Handout
Primary Focus	Meditation on compassion for self and others
Content Tags	#meditation #belonging #empathy #compassion #theOther
Summary	This is a hatha meditation to build a sense of loving kindness for others and self.
Link	https://www.mindful.org/just-like-me-compassion-practice/

Referenced Materials

Literature Review and Resource Cataloging

Jewish Ancestral Healing Podcast

Title	Jewish Ancestral Healing Podcast
Author	Taya Mâ Shere
Format	Podcast Series
Primary Focus	Jewish Ancestral Healing
Content Tags	#kohenet #somaticExperiencing #JOC? #Jewish #therapeutic
Summary	A podcast that focuses on Jewish ancestral healing. Here's the description of the very first episode: Taya Mâ sets the context for our Sukkot Summit journey, and shares a bit of her story, how she came to the path of Jewish Ancestral Healing and how she orients in these realms. Taya Mâ invites us into the possibility of rooting in positive resource in the realms of ancestral connection and offers blessing and inspiration for our journey to come.
Link	https://www.jewishancestralhealing.com/season-1

Referenced Materials

Literature Review and Resource Cataloging

Embodied Jewish Learning

Title	Embodied Jewish Learning
Author	Embodied Jewish Learning
Format	Network
Primary Focus	Jewish Embodiment
Content Tags	#jewish #embodiment #spirituality
Summary	A membership network with many resources--counseling, podcast, etc
Link	https://embodiedjewishlearning.org/ejw-network

Referenced Materials

Literature Review and Resource Cataloging

Critical Embodies Praxis for Social Justice and Peace Educators: A Story of Personal Transformation Through Analysis of My Jewish and Settler Identities

Title	Critical Embodies Praxis for Social Justice and Peace Educators: A Story of Personal Transformation Through Analysis of My Jewish and Settler Identities
Author	Cara Michelle Silverberg
Format	Paper
Primary Focus	social justice and peace with a social identity framework
Content Tags	#peace #justice #socialJustice #Jewish #settler #colonization
Summary	Capstone Project Paper from the School for International Training Graduate Institute. From the abstract: "In this paper, I examine definitions of and relationships between violence, oppression, peace, liberation, and embodiment in the context of critical pedagogy in order to construct a theory of critical embodied praxis for social justice and peace educators."
Link	https://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=4194&context=capstones

Referenced Materials

Literature Review and Resource Cataloging

Societal Healing & Belonging

Title	Societal Healing & Belonging
Author	Bobbie Harro
Format	Article/Handout
Primary Focus	The stages of personal liberation within community
Content Tags	#liberation #community #socialJusticeEducation
Summary	A graphic of the stages of liberatory work and a description of each of the stages within a theoretical framework, highlighting individual, interpersonal and systemic stages
Link	https://geography.washington.edu/sites/geography/files/documents/harro-cycle-of-liberation.pdf

Referenced Materials

Literature Review and Resource Cataloging

Generative Somatics: Somatic Transformation and Social Justice

Title	Generative Somatics: Somatic Transformation and Social Justice
Author	Generative Somatics
Format	Web Library
Primary Focus	Somatics for transformative justice
Content Tags	#socialJustice #somatics #movementBuilding
Summary	This is a library with links to other libraries with a number of incredible resources, many of which are POC focused
Link	https://generativesomatics.org/resources/

Referenced Materials

Literature Review and Resource Cataloging

Composting Practice

Title	Composting Practice
Author	April Baskin
Format	video
Primary Focus	moving through hard feelings
Content Tags	#practice #feelings #dreaming #JOC
Summary	This is a 7 minute video in which April describes a methodology for moving through hard feelings into release and vision
Link	https://drive.google.com/file/d/1idq02lATu4eeoEVBnxwglnsSSmEKzocp/view

Referenced Materials

Literature Review and Resource Cataloging

Revealing White Privilege and Healing Racial Trauma

Title	Revealing White Privilege and Healing Racial Trauma
Author	Ken Hardy
Format	video
Primary Focus	privilege, trauma & healing
Content Tags	#trauma #healing #anger #rage #POC #whiteness #somatics
Summary	This is a 2.2 hour video recording of two lectures from clinician Dr. Kenneth Hardy. In it he describes the manifestations of oppression and healing along the 4i's
Link	https://drive.google.com/file/d/1IUDMXNv2kuhopyARt7Dwn_2iRNfjUfJ6/view

Referenced Materials

Literature Review and Resource Cataloging

You Are Your Best Thing

Title	You Are Your Best Thing
Author	Tarana Burke and Brené Brown
Format	book of essays
Primary Focus	Black Healing and vulnerability
Content Tags	#vulnerability #Blackness #shame #resilience #strength #race #racism #gender
Summary	From Penguin Books: NEW YORK TIMES BESTSELLER • Tarana Burke and Dr. Brené Brown bring together a dynamic group of Black writers, organizers, artists, academics, and cultural figures to discuss the topics the two have dedicated their lives to understanding and teaching: vulnerability and shame resilience.
Link	https://www.penguinrandomhouse.com/books/676547/you-are-your-best-thing-by-edited-by-tarana-burke-and-brene-brown/

Referenced Materials

Literature Review and Resource Cataloging

The Book of Joy: Lasting Happiness in a Changing World

Title	The Book of Joy: Lasting Happiness in a Changing World
Author	the Dalai Lama and Archbishop Desmond Tutu
Format	Book
Primary Focus	Joy and hurdles to finding joy, friendship/community
Content Tags	#joy #spirituality #perspective #humility #acceptance #forgiveness #gratitude #compassion #generosity
Summary	From Penguin: Two spiritual giants. Five days. One timeless question. Nobel Peace Prize Laureates His Holiness the Dalai Lama and Archbishop Desmond Tutu have survived more than fifty years of exile and the soul-crushing violence of oppression. Despite their hardships—or, as they would say, because of them—they are two of the most joyful people on the planet.
Link	https://www.penguinrandomhouse.com/books/533718/the-book-of-joy-by-his-holiness-the-dalai-lama-and-archbishop-desmond-tutu-with-douglas-abrams/

Referenced Materials

Literature Review and Resource Cataloging

My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies

Title	My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies
Author	Resmaa Menakem
Format	Book
Primary Focus	Foundational text for understanding the relationship between somatics and trauma
Content Tags	#intergenerationaltrauma #racializedtrauma #healing #somatics #practice
Summary	<p>In this groundbreaking book, therapist Resmaa Menakem examines the damage caused by racism in America from the perspective of trauma and body-centered psychology.</p> <p>The body is where our instincts reside and where we fight, flee, or freeze, and it endures the trauma inflicted by the ills that plague society. Menakem argues this destruction will continue until Americans learn to heal the generational anguish of white supremacy, which is deeply embedded in all our bodies. Our collective agony doesn't just affect African Americans. White Americans suffer their own secondary trauma as well.</p> <p>My Grandmother's Hands is a call to action for all of us to recognize that racism is not only about the head, but about the body, and introduces an alternative view of what we can do to grow beyond our entrenched racialized divide.</p>
Link	https://www.resmaa.com

Referenced Materials

Literature Review and Resource Cataloging

The Quaking of America: An Embodied Guide to Navigating Our Nation's Upheaval and Racial Reckoning

Title	The Quaking of America: An Embodied Guide to Navigating Our Nation's Upheaval and Racial Reckoning
Author	Resmaa Menakem
Format	Book
Primary Focus	Somatic processes addressing the growing threat of white-supremacist political violence.
Content Tags	#intergenerationaltrauma #racializedtrauma #whitesupremacy #healing #somatics #practice
Summary	<p>In The Quaking of America, therapist and trauma specialist Resmaa Menakem takes readers through somatic processes addressing the growing threat of white-supremacist political violence.</p> <p>Through the coordinated repetition of lies, anti-democratic elements in American society are working to incite mass radicalization, widespread chaos, and a collective trauma response in tens of millions of American bodies. Currently, most of us are utterly unprepared for this potential mayhem. This book can help prepare us—and possibly prevent further destruction. This preparation focuses not on strategy or politics, but on practices that can help us</p> <ul style="list-style-type: none">● Build presence and discernment in our bodies● Settle our bodies during the heat of conflict● Maintain our safety, sanity, and stability in dangerous situations● Heal our personal and collective racialized trauma● Practice embodied social action● Turn toward instead of on one another
Link	https://www.resmaa.com

