

# Ten Jewish Principles For Advancing Racial Justice

## 1 BUILD ON OUR STRENGTHS

*MECHAYIL EL CHAYIL (FROM STRENGTH TO STRENGTH) - מחיל אל-חיל*

Our organizations are staffed with smart, capable, and committed leaders. We have everything we need to work for racial justice. We just need greater practice to build our confidence.

## 2 COUNTER ISOLATION

*BRIT (PARTNERSHIP) - ברית*

Impactful racial justice work can be difficult. It is much less so when we reach out and ask for help and are mindful of who we are asking. We need each other.

## 3 HAVE FUN, ENCOURAGE JOY

*SIMCHA (JOY) - שמחה*

Given the heavy and challenging nature of racism, it's deeply productive to incorporate joy and fun in order to enliven our vision for a brighter future.

## 4 EMBRACE A BOTH/AND FRAMEWORK

*ELU V'ELU (BOTH/AND) - אלו ואלו*

We live in a complex, multi-dimensional world in which many priorities and conflicting truths may exist simultaneously. For example, Jews, like some other groups, may be both targets of oppression and play the role of oppressors. Working toward racial justice requires us to hold those truths in balance.

## 5 FOSTER UNCONDITIONAL BELONGING

*HISHTARSHUT (ROOTED/GROUNDED) - השתרשות*

We all have a stake and rightful place in important conversations about race. We each have different work to do based upon our identities, histories, and relative power.

## 6 ACKNOWLEDGE MISTAKES AND PAIN POINTS

*SHEVIRAH (BROKENNESS) - שבירה*

Working for racial equity is often relational, messy, and not linear. It involves making mistakes and then learning from them. Setbacks and failures are markers of progress; they are a sign that we are grappling with hard issues as we strive for justice and equity.

## 7 APPLY COMPASSION AND ACCOUNTABILITY *CHESED V'ACHRAYUT (COMPASSION, RESPONSIBILITY) - חסד ואחריות*

Anti-Semitism and intergenerational trauma have made it harder, at times, for Jews to navigate conversations about race. We need to acknowledge our painful histories while remaining accountable to how we perpetuate racism today.

## 8 CORRECT WRONGDOING

*TESHUVA V'TIKKUN (REPENTANCE AND REPAIR) - תשובה ותיקון*

We understand that people are fundamentally good. That said, behaviors, biases, policies and practices can be bad or problematic and require correction and *tikkun* (repairing).

## 9 REMAIN ENGAGED AND CURIOUS

*NA'ASEH V'NISHMAH (WE WILL DO AND UNDERSTAND) - נעשה ונשמע*

When something feels hard or even impossible, it may be tempting to “check out” or quit. Get curious instead. Ask questions. Stay engaged. Discomfort is temporary and will dissipate as we learn and strengthen our skills.

## 10 CULTIVATE FAITHFUL, STEADFAST COMMITMENT

*EMUNAH (FAITH OR STEADFAST BELIEF) - אמונה*

Beginning to engage in the work isn't enough. Our collective efforts will be stronger when we replace hesitation or caution with faithful commitment to ourselves, our communities, and the catalytic importance of racial justice.