



INSULTING STEREOTYPES

Izzy Kalman

It's easy to upset people with insulting stereotypes about their group. This is known as racism or prejudice. Today, these insults are considered especially offensive. It's easier to get people in trouble for making fun of your group than for making fun of you personally.

The belief that insulting the group you belong to is worse than insulting you personally leaves you vulnerable to attack. If kids discover they can't upset you by calling you idiot or ugly but they can get you angry by insulting your group, then that's what they will do.

If people would be blind to group differences, every group would be treated the same and there would be no stereotypes. However, it is impossible to overlook our differences. We are biologically programmed to notice them. Do you think you could look at a group of tourists from another continent and *not* notice they are different from you? Even Jews from different groups notice the differences between them. Maybe an assimilated Jew won't notice any difference between a *Lubavitcher chossid* and a *Litvisher misnagid*, but the *chossid* and the *misnagid* will certainly notice those differences. So it's

inevitable that people from other groups will notice how your group is different, and will form stereotypes.

In fact, when groups make negative stereotypes about other groups, they are often doing so from positive intentions. They are trying to protect members of their own group. It doesn't necessarily mean that what they're doing is right, but they believe it is. For instance, let's say your group has a very high standard of *kashrus*. Your Rabbanim believe that the standards of another group are not good enough. To prevent the members of your group from *chas vechalilah* eating *traif*, they let everyone know that they shouldn't buy anything with the other group's *hechsher*. The other group, of course, is probably going to be upset by the insult to their *hechsher*, but your Rabbanim aren't doing it with the intention of hurting them. They are trying to help people be better *Yidden*. If we expect others groups to have some negative stereotypes about our groups, then it won't upset us.

If we want to be good *Yidden*, though, we must be very careful about spreading negative stereotypes about other groups. We need to be *anavim* and realize that we may not be better than other people. The stereotypes we spread can be causing real harm.

We need to be aware that everyone likes to think of their group as the best, and they tend to be sensitive about negative stereotypes about them.

In fact, many fights break out over stereotypes. If someone mentions a negative stereotype about your group, your *nefesh habehamis* is likely to experience them as an enemy and respond with anger. You may even feel like hitting them. So



Izzy doesn't lecture much; he role-plays to make his points. Children and adults alike enjoy learning through role-playing.

what should you do when someone insults your group?

The truth is that handling insults about your group is no different from handling insults about your body or intelligence or relatives. If you make the mistake of getting angry about the insulting stereotype, people will continue to use it against you, and they will lose respect for you *and* your group. The solution is to remember *ve'ahavta lere'acha kamocha*. Instead of getting angry, treat them like friends. They will quickly stop insulting you, and you will gain respect for you and your group.

Let's see how it works. Let's say your ancestors actually do come from Chelm, which happens to be a real city in Poland, and let's say everyone knows about your ancestry. Another *bachur* makes fun of you for it. First, the *nefesh habehamis* way.

Insulter: You are the dumbest kid in the school because you're from Chelm!

You: I'm not dumb! There is nothing wrong with Chelmers!

Insulter: Of course there is! Only dumb people lived in Chelm! That's why there are so many stories about their stupid acts!

You: We are not dumb! We are smart! Those stories are made up!

Insulter: No, they're not! They're true! All the dumb people from other cities were sent to live in Chelm!

You: That is not true! Stop saying that or I'll punch you in the nose!

Insulter: You see how stupid you are? You can't even think of a good defense, so you want to hit me!

You: Shut up! I am not stupid!

Insulter: Yes, you are!

You: No, I'm not!

Insulter: Of course you are! You're from Chelm!

This way, of course, leads to endless arguing and possibly a fight. The insulter is not going to grow in respect for you or for Chelmers in general.

Now we're going to see how it could go by following your *nefesh haElohis*, treating the insulter as a friend.

Insulter: You are the dumbest kid in the school because you're from Chelm!

You: The Chelm stories are hilarious! They have made us famous!

Insulter: Famous for being stupid!

You: Some people actually believe the stories are true.

Insulter: They are, aren't they?

You: Of course not! But they're funny. Everyone loves hearing them. And whenever someone finds out that my family came from Chelm, they give me lots of attention, just like you.

Insulter: But the stories must have some truth to them, or people wouldn't have told them.

You: Maybe. There are stupid people in every city.

Insulter: Yes, there are! Even in mine.

You: Yes, and Chelm is no different.

Much better this time, isn't it!

You may think that there is little challenge to dealing with Jews from other groups who make fun of your group because you're still both Jews and care about each other. But what if an anti-Semitic *goy* is making fun of you for being a Jew? What should you do?

Of course it's harder dealing with someone who truly hates us for being Jewish. It still doesn't mean that we should respond like enemies. If we do, we will strengthen their hatred of us. Here is an example.

Anti-Semite: Hey, Jewboy! I just threw a penny down the sewer. Get down on your knees and fish it out!

Jew: Shut your mouth, you anti-Semite!

Anti-Semite: Why should I? All you Jews care

about is money!

Jew: That's a dirty lie! No, we don't!

Anti-Semite: Of course it's true. Everyone knows a Jew would sell his mother for a dollar.

Jew: You are really going too far! Take it back or I'm calling the authorities!

Anti-Semite: And you're crybabies too! All you do is complain and get your lawyers to sue us! And—did I forget to mention?—you have such big noses! Jews are so ugly!

Jew: Shut your mouth already! We don't have big noses!

Anti-Semite: Yes, you do! They make easy targets for our fists!

Jew: I've had enough! I'm calling the police!

This will lead to intensified hostilities and perhaps a fistfight.

The following is what might result from using our *nefesh haEloki*s. The Jew will treat the anti-Semite like a friend and use humor if possible.

Anti-Semite: Hey, Jewboy! I just threw a penny down the sewer. Get down on your knees and fish it out!

Jew: Wow, it's terrible what some people think about Jews. They think we only care about money.

Anti-Semite: Because it's true, of course.

Teen | Self Help

"Izzy teaches us how to de-escalate conflict, and since everyone is subject to hostilities at one time or another, this is a priceless skill for everyone at any stage of life."
—Rishie Deitch, Editor-in-Chief, N'shei Chabad Newsletter

Enemies - Who Needs Them?

We all want people to treat us like friends, yet most of us have some people who regularly treat us badly. They might be other *talmidim* in school, brothers and sisters at home, and even adults, like our parents, *rebbeim* and *morim*. They know we don't like the way they treat us. They are supposed to be good Jews. Why don't they leave us alone?

This book will take away the mystery. It will open your eyes to the hidden reasons that people are mean to you. But even better, it will show you how to apply the wisdom of the Torah and our *chachamim* to stop people from being your enemies and even turn them into friends. It will empower you to become a social winner, transforming hostility into win/win situations in which people like and respect you more.

Learn to handle:

- ✓ All types of insults
- ✓ Negative criticism
- ✓ Physical threats and attacks
- ✓ *Baalei gaiva*
- ✓ Rumors
- ✓ *Cherem*
- ✓ Cyberbullying
- ✓ Tough parents, *rebbeim* and *morim*
- ✓ And more...

"Of all the approaches to the problem of bullying, Izzy Kalman's stands out. It has worked wonders for my patients and friends alike."
Doris M. Greenberg, MD, Developmental and Behavioral Pediatrician, Savannah, GA

"We at PSI were so impressed with the simplicity and common sense of the Bullies to Buddies program that we had to make it our own. We have partnered with Izzy Kalman and Cleveland State University to bring this program to the thousands of students that PSI serves."
Steve Rosenberg, PhD, Psychologist, President, PSI Solutions, OH

"Bullies to Buddies is the most effective anti-bullying program I have encountered in my 14 years as a school counselor. It gives victims the tools and strategies necessary to handle difficult situations, thus increasing their self-esteem. Parents are thrilled ... teachers feel relieved that they no longer need to handle every tiny little tattler. They not only used the strategies of Bullies to Buddies in their classroom but also with their husbands, children and exes."
Vickie Kolb
School Counselor, SD

The Power of *Ve'Ahavta Le'Kachia Kamocha*
Izzy Kalman, who has been working as a school psychologist and a psychotherapist in Israel and the United States since 1978, has drawn from his Jewish and professional education to develop Bullies to Buddies, a system that teaches the practical application of *ve'ahavta le'reacha kamocha* to end strife and create *shalom* *bein adam lechavero*. He has taught this approach to tens of thousands of mental health professionals and educators throughout the world.

Visit our website at: www.bulliestobuddies.com

Bullies to Buddies

by Izzy Kalman

A Torah Guide for Turning Your Enemies into Friends

SEPHIA WISDOM BOOKS

IZZY KALMAN

BULLIES TO BUDDIES

Jew: The truth is we do care about money. How about you?

Anti-Semite: I guess I do, but just a little. It's not the most important thing to me.

Jew: Health and happiness are much more important. Money only helps us get these things.

Anti-Semite: I feel the same way.

Jew: Of course! Money should never be the goal, only the means.

Anti-Semite: Anyway, you have such big noses! You're so ugly!

Jew: Do you know why Jews have big noses?

Anti-Semite: No. Why?

Jew: Because air is free!

Anti-Semite: Ha! That's a good one!

Jew: Thanks! Glad you liked it.

[Former?] Anti-Semite: Well, maybe you Jews aren't as bad I thought.

Jew: Probably not. You *goyim* aren't so bad, either!

This way is so much better and easier. All that's needed is a change in attitude.

But what if he doesn't just insult you? What if he breaks your nose? That's a crime. Inform the police. But for insults? It's a cinch to handle them on our own once we are taught how. ❁

Izzy Kalman is a Nationally Certified School Psychologist and has been serving schools for over four decades. His unconventional Bullies to Buddies approach focuses on teaching people how not to be victims rather than on how not to be bullies. He has been writing for the N'shei Chabad Newsletter for the past five years, and speaking for Chabad schools and groups, all with great success. His method does not match what most government officials and educational experts believe, but they are rooted in Torah, and they work. Izzy Kalman recently came out with a new book geared specifically for frum children, both boys and girls. Many NCN readers have bought Bullies to Buddies: A Torah Guide for Turning Your Enemies Into Friends for their children with good results. This article is an excerpt from that book. If there are parts here that don't seem to make sense, you may have to read the entire book to understand the premises. To contact Izzy Kalman for help with a bullying situation, or to find out when he will be in your area for a speaking engagement, please email him at Izzy@bulliestobuddies.com. To read his NCN articles, please visit nsheichabadnewsletter.com, searchword: Izzy Kalman. To see a video of him role-playing, go to N'sheiChabadNewsletter.com/Archives/Video and click on the video entitled "Victim-Proof School."

Glossary, cont'd from page 62

Gemara, Portion of Talmud written by Amora'im which explains Mishna, written by Tanna'im

geshmak, Tasty, a taste for

Geulah, Redemption

gezeirah, Decree

Gimmel Tammuz, 3rd day of Tammuz, day of histalkus of the Lubavitcher Rebbe

goy(im), Non-Jew(s)

Hakadosh Baruch Hu, The Holy One (Blessed Be He)- reference to G-d

hakaras hatov, Gratitude for kindness rendered

hanachas tefillin, Ceremony the first time a boy puts on tefillin

Hashem, G-d

hashgachah pratis, Divine Providence

hashkafah, Outlook, perspective

hatzalah, 1. Cry to be rescued 2. Jewish ambulance service

hatzlachah rabbah, Much success

Hayom Yom, An encyclopedia of daily Torah insights authored by the Rebbe

hechsher, Sign of kashrus certification

hilulah, Yahrzeit of a tzaddik

Igros, Letters

ka"h, Acronym for kein ayin hara - May the evil eye do no harm

kabbalas ol, Acceptance of yoke of Torah

kallah, Bride

kashrus, Keeping kosher

Kfar Chabad, A village in Israel where many Lubavitchers reside, established by the Friediker Rebbe in 1949

kiddush, Blessing recited over a goblet of wine expressing the sanctity of Shabbos or a Festival

kippah, Skullcap

Kitzur Shulchan Aruch, Code of Jewish Law

Klal Yisroel, Jewish nation

kodesh, Holy

kol mishalos libo l'tovah, All his heart's desires for good

kollel, Place where young married men learn Torah all day

Korach, First cousin of Moshe, rebelled against him in desert and met a horrible death

lebedig, Lively

lichtige, Bright

licht, Candles

Lubavitch, 1. Small town in Russia from which emerged the Lubavitcher movement, lit. city of love 2. The Chabad movement

Lubavitchers, Followers of the Lubavitcher Rebbe

maamar(im), Chasidic discourse(s)

machlokes, Contention, discord, argument

mageifah, Epidemic

mamash, Actually

mashke, Alcohol

mashpia, Mentor (n); to influence (v)

matnas chinam, Selfless giving

mazel tov, Congratulations, good luck

mechanech, Educator (n); to educate (v)

mechazek, To strengthen

mechutanim, In-laws

mekabel, Recipient

melamed, Teacher

menachem avel, To pay a condolence call

mesader kiddushin, One who officiates at a marital ceremony

meshalim, Parables

meshuggeneh, Crazy one

mesirus nefesh, Self-sacrifice

Midrash, Biblical exegesis

mikvah, Ritual bath

minchah, Afternoon prayer

Mishlei, Book of Proverbs written by King Shlomo

misnaged, Opponent of the chassidic movement

Mitzrayim, Egypt

mitzvah min hamuvchar, Mitzvah in the preferred way

mitzvos, Commandments

mivtza'im, Campaigns

mizrach, East

mohel, One who performs circumcisions

morah, Teacher (female)

mosad/mosdos, Organization(s)

Moshiach, The anointed one, Messiah

nachas, Mixture of pleasure and pride

nefesh habehamis, Animal soul as

opposed to G-dly soul

nefesh, Soul

neshamah, Soul

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