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Sustainable Development Goals

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OSCE ODIHR

Addressing Anti-Semitism through Education

Guidelines for Policymakers

Education 2030

Addressing Anti-Semitism through Education

Guidelines for Policymakers

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FOREWORD

by Ingibjörg Sólrún Gísladóttir, Director of the OSCE Office for Democratic Institutions and Human Rights

Anti-Semitism, racism, xenophobia and other kinds of intolerance and discrimination, including against Muslims and Christians, threaten not only the security of individuals and communities that suffer from their effects, but can also contribute to creating the toxic climate needed for extremism, terrorism and criminality to thrive. Countering intolerance and discrimination through promoting dialogue and mutual respect and understanding must, therefore, be an absolute priority for the international community in its efforts to ensure peace and stability on the local and regional levels.

In multiple OSCE commitments and decisions, OSCE participating States have recognized the critical importance of education in addressing biased perceptions and prejudice. In Sofia, in 2004, they committed themselves to promoting, as appropriate, educational programmes for combating anti-Semitism and most importantly, in the Basel Declaration adopted by the Ministerial Council in 2014, the participating States condemned all manifestations of anti-Semitism, committed themselves to common efforts to combat anti-Semitism throughout the OSCE area and called upon the OSCE's Office for Democratic Institutions and Human Rights (ODIHR) to "facilitate the exchange of good practices among participating States on educational initiatives and other measures to raise awareness of anti-Semitism and overcome challenges to Holocaust education." These international obligations are as relevant today as they were then.

It is on this basis that ODIHR will continue to develop educational tools to counter anti-Semitism, recognizing that educators have access to a uniquely large audience of young women and men, and the opportunity to help them become responsible and respectful citizens. Unchallenged incitement and hateful speech based on biased perceptions can lead to violence, hate crime and fearful societies.

This publication was developed through a strong and enduring partnership between ODIHR and UNESCO, complementing an earlier joint publication titled *Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education* – and within the framework of ODIHR's "Turning Words into Action to Address Anti-Semitism" project, generously funded by the German Ministry of Foreign Affairs.

These guidelines for policymakers suggest concrete ways to address anti-Semitism, counter prejudice and promote tolerance through education, by designing programmes based on a human rights framework, global citizenship education, inclusiveness and gender equality. It is my hope that they will assist government officials, including policymakers, parliamentarians, educational leaders and university administrators, to set up mechanisms and curricula that can effectively counter anti-Semitism, as part of their efforts to counter all manifestations of prejudice, discrimination.

Ingibjörg Sólrún Gísladóttir,
Director of the OSCE Office for
Democratic Institutions and Human Rights

FOREWORD

by Audrey Azoulay, Director-General of the United Nations Educational, Scientific and Cultural Organization

This publication is the first educational guidance from UNESCO to specifically address the problem of contemporary anti-Semitism at a time when, sadly, the need has become ever more crucial in our schools, universities and other educational establishments.

Jewish communities across the world, where they exist, face increasing threats. They have been targeted in terrorist attacks, such as in Brussels, Copenhagen and Paris, while the fear of anti-Semitic harassment or physical assault has grown, particularly around centre points of Jewish cultural and religious heritage, including synagogues, museums and schools. It is alarming that, as survivors of the Holocaust pass on, Jewish communities in Europe feel in renewed danger from the threat of anti-Semitic attacks.

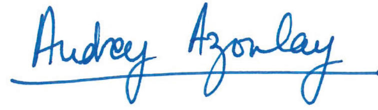
Anti-Semitism is not the problem of Jewish communities alone, nor does it require the presence of a Jewish community to proliferate. It exists in religious, social and political forms and guises, on all sides of the political spectrum. A symptom of broader social and political issues and the manifestation of regressive and dangerous tendencies that deeply affect the fabric of societies, anti-Semitism is often accompanied by gender-based and homophobic violence, racism and other forms of intolerance. Various violent extremist ideologies and conspiracy theories that proliferate online often feed on anti-Semitism.

As with all forms of discrimination and intolerance, anti-Semitism must be countered through education, within the framework of human rights and global citizenship. This is both an immediate security imperative and a long-term educational obligation.

This guidance resource will assist educators to establish expedient and effective pedagogies to address prejudice and to respond to anti-Semitic incidents when they occur. It provides policymakers with tools and guidance to ensure that education systems build the resilience of young people to anti-Semitic ideas and ideologies and, more broadly, to all forms of racism and discrimination, through critical thinking and respect for others.

I am grateful to the Office for Democratic Institutions and Human Rights of the Organization for Security and Cooperation in Europe (OSCE) for collaborating with UNESCO on this initiative. Adding to the OSCE's long-standing experience in addressing anti-Semitism, this guide builds on UNESCO Executive Board decision 197 EX/Decision 46 on the Organization's role in promoting education as a tool to prevent violent extremism, as well as on

its core mandate to promote global citizenship education, a priority of the 2030 Education Agenda. It is our hope that it will enable policymakers to ensure young people develop the knowledge, skills, competences and attitudes that are necessary to uphold every human being's right to live free from persecution and discrimination.



Audrey Azoulay,
Director-General of the United Nations Educational,
Scientific and Cultural Organization

EXECUTIVE SUMMARY

What Are the Challenges?

Anti-Semitic harassment, violence and discrimination are ongoing and serious challenges. Education is an important tool to address anti-Semitism and other forms of prejudice. Anti-Semitism is also, at times, a problem within a range of educational institutions.

Anti-Semitic incidents and attitudes have a profound impact on society in a number of ways that are pertinent to educational institutions:

- Anti-Semitic slurs and stereotypes are not only hurtful, but they also reflect deeply ingrained ignorance, misunderstanding and confusion;
- Anti-Semitic harassment, discrimination and violence have an immediate negative impact on the lives of Jewish people and communities, including children, and their enjoyment of human rights and fundamental freedoms, including the right to education; and
- If left unaddressed, all forms of anti-Semitism and intolerance undermine and pose a threat to democratic values and can feed violent extremism.

Contemporary anti-Semitism often takes tacit, covert and coded forms, making it a complex and controversial phenomenon that has mutated over time. The changing geopolitical climate, as well as the new media environment, has led to a situation where open anti-Semitism is no longer confined to extremist circles and has become increasingly mainstreamed. Education about the Holocaust, while important, is not an adequate substitute for education that aims to prevent anti-Semitism. Strong policy guidance is necessary to ensure that educators recognize, identify and properly address anti-Semitism and other forms of prejudice and discrimination.

Why Is It a Concern for Governments?

The impact of contemporary anti-Semitism is not limited to Jewish people, individually or collectively. By cultivating ideologies anchored in hate and prejudice, anti-Semitism threatens the realization of all people's human rights and the overall security of states where it occurs.

The international community has long recognized that educators must play a central role in facilitating states' compliance with their duties to protect, respect and fulfil human rights. Article 18 of the Universal Declaration of Human Rights,[1] Article 18 of the

1 United Nations General Assembly, "Universal Declaration of Human Rights", 10 December 1948, <http://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf.

International Covenant on Civil and Political Rights[2] and the OSCE's Helsinki Final Act[3] acknowledge that all people have the right to freedom of thought, conscience and religion. Anti-Semitic incidents violate fundamental rights, including the right to equal treatment, human dignity and the freedom of thought, conscience and religion. This is the foundation of states' obligation to address anti-Semitism. Globally, the UNESCO Convention against Discrimination in Education[4] and the UNESCO 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms[5] provide the framework to deal with this issue. OSCE participating States[6] have committed themselves, ***inter alia,*** to "strive to ensure that their legal systems foster a safe environment free from anti-Semitic harassment, violence or discrimination in all fields of life" and to promote, "as appropriate, educational programmes for combating anti-Semitism".[7] In 2014, the OSCE participating States were called upon to promote educational programmes for combating anti-Semitism; to provide young people with opportunities for human rights education, including on the subject of anti-Semitism; and to respond promptly and effectively to acts of anti-Semitic violence.[8] This mandate further builds on UNESCO Executive Board decision 197 EX/46 on UNESCO's role in promoting education as a tool to prevent violent extremism.[9]

What Can Policymakers and Educators Do?

The role of governments in this is two-fold. On the one hand, they need to proactively address anti-Semitism ***through*** education, ensuring that education systems build students' resilience to anti-Semitism and other forms of prejudice. This includes providing education ***about*** anti-Semitism as well. At the same time, governments need to respond effectively to anti-Semitism ***in*** educational settings. To address anti-Semitism, the following actions can be taken to improve understanding and prevention of, education about, and responses to anti-Semitism.

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2 United Nations General Assembly, "International Covenant on Civil and Political Rights", 16 December 1966, <http://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>.

3 OSCE, "Helsinki Final Act", 1 August 1975, <http://www.osce.org/mc/39501>, Article 1(a) VII.

4 UNESCO, Convention against Discrimination in Education, Paris, 1960, <http://unesdoc.unesco.org/images/0013/001325/132598e.pdf>.

5 UNESCO, Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, Paris, 1974, <http://portal.unesco.org/en/ev.php-URL_ID=13088&URL_DO=DO_TOPIC&URL_SECTION=201.html>.

6 The OSCE is the world's largest regional security organization, with 57 participating States: Albania, Andorra, Armenia, Austria, Azerbaijan, Belarus, Belgium, Bosnia and Herzegovina, Bulgaria, Canada, Croatia, Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Holy See, Hungary, Iceland, Ireland, Italy, Kazakhstan, Kyrgyzstan, Latvia, Liechtenstein, Lithuania, Luxembourg, the former Yugoslav Republic of Macedonia, Malta, Republic of Moldova, Monaco, Mongolia, Montenegro, Netherlands, Norway, Poland, Portugal, Romania, Russian Federation, San Marino, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, Tajikistan, Turkey, Turkmenistan, Ukraine, United Kingdom, United States of America, Uzbekistan.

7 "Berlin Declaration", Bulgarian OSCE Chairmanship conclusions, information provided by the Bulgarian OSCE Chairmanship 2004, <http://www.osce.org/cio/31432?download=true>.

8 OSCE Ministerial Council Declaration No. 8/14, "Declaration on Enhancing Efforts to Combat Anti-Semitism", Basel, 5 December 2014, <http://www.osce.org/cio/130556?download=true>.

9 UNESCO, Decisions Adopted by the Executive Board at its 197th Session, Paris, 2015, Section 46, p. 74, <http://unesdoc.unesco.org/images/0023/002351/235180e.pdf>.

To better understand anti-Semitism, policymakers can:

- Acknowledge the extent and scope of anti-Semitism as a problem to be addressed through education systems;
- Draw on available definitions, emphasizing internationally agreed-upon approaches; and
- Familiarize educators with anti-Semitic stereotypes and conspiracy theories, and their social and political functions, so that they can identify and respond to them appropriately.

To prevent anti-Semitism through education, they can:

- Ensure that education systems support human rights, cultivate respect and inclusion, and provide safe and supportive learning environments for young women and men, and also ensure that they do not exacerbate the problem;
- Integrate anti-Semitism as a human rights topic through policies and gender mainstreamed pedagogical approaches that promote democracy, peace, gender equality and a sense of belonging to a common humanity, using global citizenship education as a framework to address anti-Semitism; and
- Promote approaches that build students' resilience to prejudice and stereotypes as a long-term goal, by developing their critical and reflective thinking skills.

To effectively educate students about anti-Semitism, they can:

- Incorporate teaching about anti-Semitism into education about the Holocaust and address the dangerous implications of Holocaust denial and distortion;
- Provide professional in-service and pre-service training opportunities for teachers, utilize research-based teacher-training resources on anti-Semitism, and establish a system of ongoing support for educators to facilitate information exchange;
- Encourage institutions of higher learning to develop relevant academic programmes and/or research centres that address anti-Semitism;
- Review curricula, textbooks and other educational materials to ensure that human rights, inclusiveness and gendered research and approaches are reflected, that they are free of stereotypes, and that the history of Jewish women and men, and contemporary Jewish life are presented in a comprehensive and balanced way;
- Develop media and information literacy skills to foster students' resilience to manipulation, prejudice, stereotypes, conspiracy theories and other negative harmful information in both online and conventional media; and
- Promote channels of communication and partnerships between schools and representatives of Jewish and other communities, NGOs, museums, memorials, libraries and other relevant institutions.

To effectively respond to instances of anti-Semitism, legislators, policymakers and education leaders can:

- Ensure the safety of both female and male Jewish students and teachers and provide appropriate security measures at Jewish educational institutions;
- Develop legislation, procedures and accessible anti-Semitic incident reporting mechanisms that ensure protection of, and respect for, human rights in educational institutions;
- Develop training programmes about anti-Semitism for relevant professionals, such as law enforcement, judiciary, clergy, social and healthcare workers and others, building on the tools already available;
- Strengthen the capacity of national human rights institutions to ensure a safe environment for all staff and learners, including Jewish students or teachers, and to address complaints of human rights violations;
- Ensure co-operation between different ministries by establishing a high-level representative, ombudsperson, task force or delegation on anti-Semitism that is tasked with facilitating intra-ministerial and intra-institutional efforts; and
- Assist lawmakers in establishing cross-party parliamentary groups dedicated to addressing anti-Semitism that develop sound legislation relevant to education (and reject discriminatory laws), oversee executive enforcement and engage in inter-parliamentary collaboration.

1.
INTRODUCTION

Context

Despite the international efforts to stamp out anti-Semitism that have been made since the crimes perpetrated by Nazi Germany and its allies and collaborators, it has continued to threaten Jewish livelihoods, culture and security. Jews continue to be targeted for no other reason than their identity. Anti-Semitism infringes upon their enjoyment of freedom of speech, belief and cultural identity, as well as their freedom from fear and discrimination. Moreover, anti-Semitism has a negative effect on the entire country in which it festers. By cultivating ideologies anchored in hate, prejudice and inequality of identities, anti-Semitism threatens the realization of all people's human rights. Anti-Semitism germinates irrespective of the presence of a Jewish population, and there is no direct correlation between the size of the Jewish population and the degree of anti-Semitism.[10] Instead, it flourishes as an attitude, replicated in myth, conspiracy, imagery, media and culture, borrowing from historic tropes and reinventing itself in new guises.

As the most serious manifestations of anti-Semitism, violent attacks in recent years have targeted and killed Jews or have had clear anti-Semitic motivations, such as those in Brussels, Copenhagen, Paris, Mumbai, and Toulouse, among others.[11] Holocaust denial and distortion, combined with glorification of Nazism, have spread on the Internet and on social media, and been used as vehicles for anti-Semitic propaganda. In 2016, attacks against Jewish schools were reported in Belgium, Denmark, Germany, Italy and the United States of America. Furthermore, in higher education there have been concerning incidents of anti-Semitism on some university campuses.[12]

As with all forms of bigotry and discrimination, anti-Semitism must be countered through education. Prejudice is often learned, and education can therefore play a critical role in addressing and overcoming prejudice and countering social discrimination. However, education is not only about challenging the conditions of intolerance and ignorance in which anti-Semitism manifests itself; it is also about building a sense of global citizenship and solidarity, respect for, and enjoyment of diversity and the ability to live peacefully together as active, democratic citizens. The complex nature of anti-Semitism necessitates its own specific educational guidelines in order for practitioners and educational leaders to address it competently and confidently.[13]

Defining anti-Semitism

Forms of hatred against Jews have long plagued societies. This hatred has mutated throughout history to take religious, ethnic, racial-biological and political forms. Anti-Semitism exists today as a prejudice in which Jews are confronted with hostility and treated as inhuman, as an out-group, and it can be manifested in individuals as attitudes, in culture and various forms of expression. It can also be demonstrated through actions,

10 Ildikó Barna and Anikó Félix (eds.), *Modern Antisemitism in the Visegrád Countries* (Budapest: Tom Lantos Institute, 2017), <http://www.osservatorioantisemitismo.it/wp-content/uploads/2017/09/Modern_Antisemitism_in_the_Visegrad_countries_book_online.pdf>.

11 In 2016, 1,661 anti-Semitic incidents were reported in 23 OSCE participating States, including 240 violent attacks against people: See ODIHRODIHR's Hate Crime Reporting website, <http://hatecrime.osce.org/what-hate-crime/anti-semitism?year=2016>.

12 Report of the Inquiry Panel (Ottawa: Canadian Parliamentary Coalition to Combat Antisemitism, 2011), p. 40, <http://www.cp-cca.ca/pdf/Report%20of%20The%20Inquiry%20Panel-CPCCA.pdf>.

13 This policy guide draws from existing guidelines and educational resources. For a list of resources on anti-Semitism, see Annex 1.

through discrimination, political mobilization against Jews and collective or state violence.[14] At the same time, anti-Semitic ideologies, paradoxically, portray Jews as all-powerful, conspiring and duplicitous; as an eliminatory hatred towards "the Jews", conceived as a symbol for something that they are not.[15] In all cases, anti-Semitism has been rooted in historical allegations of Jewish cunning, conspiracy, immorality, wealth, power and hostility to others, dating back to tropes popularized in medieval religious texts.

Its complex and sometimes contradictory nature has made anti-Semitism particularly problematic to define. In an effort to provide guidance on what constitutes anti-Semitism, the International Holocaust Remembrance Alliance (IHRA), an intergovernmental organization with 31 Member States, adopted a working definition of anti-Semitism that states:

> *Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.*[16]

The definition was adopted by the governments of Austria, Bulgaria, Germany, Romania and the United Kingdom in 2017, and by the governments of the former Yugoslav Republic of Macedonia and Lithuania in 2018, all Member States of IHRA. In June 2017, the European Parliament voted to adopt a resolution calling on Member States and their institutions to "adopt and apply" the IHRA working definition of anti-Semitism.[17] The definition has not been adopted by the OSCE or by UNESCO.

Definitional intricacies

The study of anti-Semitism has long been marked by debates among academics, educational practitioners and participants in public discourse regarding the origins, aetiology, nature, scope and duration of the phenomenon. For example, one issue is whether it is a unique phenomenon or a manifestation of a broader concept, such as racism or xenophobia. Another is whether it is an age-old problem or a feature of modernity. Other discussions concern whether it is best understood as an attitude, an ideology, a pathology or a range of activities. Jewish people have faced discrimination and/or hostility in many cultures over many centuries, but it is debatable whether all of these animosities should be considered manifestations of the same underlying problem.

The etymology of the term "anti-Semitism" itself has led to misunderstandings about whether it encompasses bias against other groups who are also described as "Semitic". Anti-Semitism does not refer to hatred of speakers of Semitic languages. Common usage

14 Helen Fein (ed.), *The Persisting Question: Sociological Perspectives and Social Contexts of Modern Antisemitism* (Berlin: De Gruyter, 1987).

15 See Gavin I. Langmuir, *Toward a Definition of Anti-Semitism* (Berkeley and Los Angeles: University of California Press, 1990), p. 311.

16 IHRA Plenary in Bucharest, "Decision to Adopt a Non-legally Binding Working Definition of Antisemitism". Information provided by the IHRA Romanian Chairmanship, 26 May 2016. The definition accompanied by a set of examples can be found in Annex 4.

17 European Parliament Resolution on Combating Anti-Semitism (2017/2692(RSP)), 29 May 2017, <http://www.europarl.europa.eu/sides/getDoc.do?type=MOTION&reference=B8-2017-0383&language=EN>.

of the term anti-Semitism has referred only to a negative perception of the Jewish people, actions motivated by bias or hatred and ideologies that sustain it.[18]

There has also been a discussion about whether negative attitudes towards Jews today reflect a “new anti-Semitism” or whether they are the same prejudices in a new guise. New or contemporary anti-Semitism may include manifestations of anti-Semitism in the context of discussions relating to the situation in the Middle East or forms of anti-Semitism that appeared after the Holocaust, such as Holocaust denial and distortion.

Educators should be equipped with the knowledge of what anti-Semitism is and informed about some of the debates regarding its complexities. By addressing anti-Semitism through and within education, policymakers lay the necessary groundwork for educators to create institutions that promote the development of a generation of citizens who are informed about global and local concerns, and who share values and responsibilities based on human rights, democracy and global citizenship. These guidelines, therefore, offer a broad educational framework for addressing anti-Semitism in a manner that addresses the need to prevent intolerance and discrimination.

What Can Education Achieve?

- Fostering democratic and self-reflective citizens with the critical competence and confidence to peacefully and collectively reject anti-Semitism and other forms of intolerance and discrimination;
- Supporting learners in developing resilience to extremist ideologies, including anti-Semitic propaganda, by fostering critical thinking, building media information literacy and advancing learners’ understanding of the function and allure of conspiracy theories;
- Equipping learners with the knowledge to identify anti-Semitism and biased or prejudiced messages, and raising awareness about the forms, manifestations and impact of anti-Semitism faced by Jews and Jewish communities; and
- Ensuring that educational establishments are equipped to address instances of anti-Semitism in education and building practitioners’ knowledge of what to react to and how to respond effectively in the classroom and other educational environments.

Why Are Educational Guidelines Needed?

Nearly 30 years ago, OSCE participating States recognized that effective human rights education contributes to combating intolerance, religious, racial and ethnic prejudice and hatred, including against Roma, xenophobia and anti-Semitism.[19] Due to the complexities of anti-Semitic prejudices, however, policymakers and other educational stakeholders

18 There has been a discussion as to whether a hyphen should be used in the spelling of “anti-Semitism.” These guidelines follow the standard English practice of hyphenating the word, as it is used in OSCE commitments, but acknowledge that some authorities do not hyphenate it in order to avoid the misunderstanding that “anti-Semitism” refers to opposition to such an entity as “Semitism” or to people who speak Semitic-language languages. The International Holocaust Remembrance Alliance has issued a statement on this issue. See “Spelling of Antisemitism”, International Holocaust Remembrance Alliance website, **<https://www.holocaustremembrance.com/node/195>**.

19 Document of the Moscow Meeting of the Conference on the Human Dimension of the CSCE (Moscow, 3 October 1991) (Moscow Document), para. 42.2.

have had access to limited educational guidance that deals with education to address and prevent anti-Semitism. These guidelines, developed by ODIHR and UNESCO, fill the gap by outlining in detail what can and should be done in practical terms by governmental policymakers and educational leaders, so that education *is* effective in countering anti-Semitism.

International and Intergovernmental Documents and Declarations Relating to the Prevention of Anti-Semitism through Education

European Union Parliament Resolution 2017/2692(RSP) on Combating Anti-Semitism, 1 June 2017

OSCE Ministerial Council Declaration No. 8/14, "Declaration on Enhancing Efforts to Combat Anti-Semitism", Basel, 5 December 2014

OSCE Ministerial Council Decision No. 10/05, "Tolerance and Non-discrimination: Promoting Mutual Respect and Understanding", Ljubljana, 6 December 2005

OSCE "Berlin Declaration", Bulgarian OSCE Chairmanship conclusions, 29 April 2004

OSCE Ministerial Council Decision No. 4/03, "Tolerance and Non-Discrimination" Maastricht, 2 December 2003

UNESCO's 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, 19 November 1974

UNESCO Executive Board Decision 197 EX/Decision 46 on UNESCO's role in promoting education as a tool to prevent violent extremism, 23 November 2016

While focusing particularly on anti-Semitism, these guidelines conscientiously build on and complement the broader human rights and global citizenship education framework already in place:

- They contribute to ODIHR's mandate to assist participating States in their efforts to **counter intolerance and discrimination**. The OSCE has repeatedly called for the promotion of educational programmes in the participating States in order to raise awareness among young people of the value of mutual respect and understanding. OSCE commitments encourage education on anti-Semitism that ensures a systematic approach, including curricula related to contemporary forms of anti-Semitism in participating States.[20]

20 ODIHR has developed a collection of resources and programmes to raise awareness about discrimination, hate crimes, anti-Semitism and other forms of intolerance, including against Muslims, Christians and members of other religions or beliefs. More information can be found on the OSCE's website at <http://www.osce.org/tolerance-and-nondiscrimination>.

- They contribute to UNESCO's mandate to **promote global citizenship education** (GCED), which is one of the strategic areas of work for UNESCO's Education Sector and contributes towards the achievement of United Nations Sustainable Development Goal 4, Target 4.7. Global citizenship refers to a sense of belonging to the global community and common humanity, with its members experiencing solidarity and collective identity among themselves and collective responsibility at the global level. GCED aims to equip learners of all ages with those values, knowledge and skills that are based on, and instil respect for, human rights, social justice, diversity, gender equality and environmental sustainability.[21]
- They complement efforts to **prevent violent extremism through education**.[22] Various violent extremist ideologies that aim to attract young people include anti-Semitic messages at their core. Violent extremist groups reach out to vulnerable young people, notably through the Internet and social media, and threaten the security and fundamental rights of all citizens. These guidelines recommend policies to help teachers and learners develop their critical thinking to investigate and question the legitimacy and appeal of anti-Semitic beliefs, resist anti-Semitic extremist narratives and become critically informed and engaged citizens. They contribute directly to the implementation of the United Nations Secretary-General's Plan of Action to Prevent Violent Extremism (2015)[23] and to UNESCO Executive Board Decision 197 EX/Decision 46 on promoting education as a tool to prevent violent extremism, including through human-rights-based GCED programmes. In the same spirit, the guidelines also respond to the OSCE's 2015 Ministerial Declaration on preventing and countering violent extremism and radicalization that lead to terrorism.[24]

Anti-Semitism is a global phenomenon — it affects countries throughout the world, including those where Jews no longer or never constituted a sizeable minority. It often forms part of extremist ideologies that have global reach, notably through the Internet and, thus, it represents a global as well as a local threat. While the guidelines are tailored to suit the needs of OSCE participating States, the principles and recommendations contained in the present guide apply in a variety of contexts, across all regions.

Apart from policymakers, other professionals may also find the guidelines useful, including human rights officials, teachers, educators and teacher trainers, professional associations and NGO staff. The guidelines are particularly pertinent for secondary education but also cover aspects of higher education.

21 More information and publications on GCED can be found on UNESCO's website at <https://en.unesco.org/gced>.

22 More information on UNESCO and OSCE action to prevent violent extremism and radicalization that lead to terrorism: UNESCO: can be found on UNESCO's website at <https://en.unesco.org/preventing-violent-extremism> and for the OSCE: OSCE's website at <http://www.osce.org/secretariat/107807>.

23 UNESCO Member States 197/EX Decision 46 (2015).

24 OSCE Ministerial Council Declaration No. 4/15, "Declaration on Preventing and Countering Violent Extremism and Radicalization That Lead to Terrorism,", Belgrade, 4 December 2015, <http://www.osce.org/cio/208216?download=true>.

Structure of the Guide

After the introduction, Section 2 addresses the complex nature of contemporary anti-Semitism: its manifestations, characteristics, impact, etc. Section 3 outlines preventive policy principles and learning objectives to build the resilience of learners to anti-Semitic ideologies and messaging. Section 4 describes the main areas of action and provides guidance on policies, practices and pedagogies to introduce education about anti-Semitism in the education system. Finally, Section 5 offers policymakers guidelines on ways to deal with anti-Semitism in their own educational institutions, as a precondition for learning, and to protect and defend students' human rights.

2.

UNDERSTANDING ANTI-SEMITISM

2.1. The Impact of Anti-Semitism

Anti-Semitism is a threat to one degree or another in all societies, as well as an indicator of wider societal problems. It exists regardless of the size or presence of a Jewish community. Anti-Semitic harassment, violence or discrimination targets Jews and those perceived to be Jewish within societies, as well as on the Internet and through social media. Jewish institutions, including synagogues, schools and cemeteries, are also targeted with violence and vandalism. In addition, in recent years, individuals, groups or property that are perceived to be Jewish or are associated with the Jewish community have sometimes been reinterpreted as symbols of the State of Israel and its policies. This reinterpretation has led them to become the target of attacks and/or discrimination, often with an anti-Semitic character.

Hate crimes and threats motivated by anti-Semitism affect the victims of specific attacks, but they also have a sustained impact on the daily lives and human rights of Jewish individuals and communities:[25]

- Jewish individuals may fear attending worship services, entering synagogues or wearing distinguishing religious attire or symbols,[26] which negatively affects the right of individuals and communities to manifest their religion or belief;
- Jewish individuals may abstain from identifying publicly as Jews, expressing their cultural identity or attending Jewish cultural events, which can lead, in practice, to excluding Jews from public life;[27]
- Jewish people may censor themselves in school, in the workplace, online or in social settings, and thus not avail themselves of their right to freedom of expression, notably if expressing empathy or support for Israel;
- Anti-Semitic violence, or fear of it, has forced Jewish schools and youth activities in some countries to operate under heavy security measures, a financial burden often borne by Jewish institutions themselves instead of governments, diverting funds from religious, cultural and educational activities.

Anti-Semitism impacts the wider population too. Unchallenged or flourishing anti-Semitism encourages young people and societies in general to believe that prejudice and active discrimination towards, or even attacks on, particular groups of people are acceptable. Both immediate and long-term threats to overall security are generated by such a belief and have been clearly demonstrated by historical events. The threat of inac-

25 *Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities: A Practical Guide* (Warsaw: OSCE/ODIHR, 2017), <http://www.osce.org/odihr/317166?download=true>.

26 In 2014 OSCE participating States' discussions highlighted their deep concerns about reports that indicate Jewish people no longer feel safe to visibly express their religion and publicly identify as Jews in parts of the OSCE region. See "Swiss OSCE Chairmanship conclusions", 10th Anniversary of the OSCE's Berlin Conference on Anti-Semitism High-Level Commemorative Event, Berlin, 12-13 November 2014, <http://www.osce.org/odihr/126710?download=true>, *op. cit.*, note 8.

27 Research has shown that Jewish women are more likely (55 per cent) than Jewish men (50 per cent) to avoid displaying their Jewish identity in public because they feel unsafe. See Graham, D. and Boyd, J., "Understanding more about antisemitic hate crime: Do the experiences, perceptions and behaviours of European Jews vary by gender, age and religiosity?", Institute for Jewish Policy Research, 2017. This research was prepared in response to a request from and financed by ODIHR. The information covers the period 2008-2012.

tion must be recognized by governments and policymakers because it is in their power to mitigate it.

2.2. Characteristics

Anti-Semitic stereotypes and defamations

Anti-Semitism continues to emerge around the world in both overt and concealed ways, despite being officially rejected by international, regional and national authorities. It has continuously generated new stereotypes, defamations and images, while recycling old ones in new forms. Anti-Semitic prejudice is frequently expressed, perhaps at different times and by different people, in contrary terms, e.g., Jews are criticized for both rootless cosmopolitanism and narrow-minded communitarianism. Similarly, mutually incompatible discursive elements are combined, as when Jews are portrayed as both all-powerful and subhuman.

Traditional anti-Semitic stereotypes may be seen in anti-Semitic attacks, either motivating or accompanying the behaviour. These may include assertions that “the Jews” are rich and greedy, that they are conspiring to control the world, or that “the Jews” killed Jesus Christ. Anti-Semitic defamation frequently manifests itself through a conspiratorial world view. For example, on both the political left and right, there are people who falsely claim that Jews planned the terrorist attacks in the United States on 11 September 2001. Recently, new conspiracy theories have emerged that falsely allege Jewish involvement in the European refugee crisis.[28]

For educators to respond effectively to anti-Semitic stereotypes and misconceptions, they must be able to identify their various forms and understand how these falsehoods developed over time. A list with interrelated tropes and memes, intended to be illustrative rather than exhaustive, has been included in Annex 2.

Conspiracy theories

Conspiracy theories attempt to explain distressing events as the result of the actions of a small, powerful group collaborating to promote a sinister agenda. Such explanatory models reject accepted narratives, and official narratives are sometimes regarded as further evidence of the conspiracy. Conspiracy theories build on distrust of established institutions and processes and often implicate groups that are associated with negative stereotypes, including Jews, particularly during times of social unrest.[29]

Jews have historically been made a target of conspiracy theories. In many formulations, the “Jews” or “Zionists” are claimed to form a powerful, global cabal that manipulates the government, the media, banks, the entertainment industry and other institutions for malevolent purposes. Many conspiracy theories have been deeply influenced by *The Protocols of the Elders of Zion*, one of the most widely distributed forgeries in history, pur-

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28 Péter Krekó et al., “‘Migrant Invasion’ as a Trojan Horseshoe”, in Péter Krekó et al. (eds.), Trust within Europe (Budapest: Political Capital, 2015), pp. 63-72, **<http://www.politicalcapital.hu/wp-content/uploads/PC_OSIFE_Trust_Within_Europe_web.pdf>**.

29 M. Abalakina-Paap, W. Stephan, T. Craig and W. L. Gregory, “Beliefs in conspiracies”, Political Psychology, Vol. 20, No. 3, 1999, pp. 637-647.

porting to record a Jewish plan for world domination. The Nazi genocide of Jews in Europe during World War II was constructed in part on a conspiratorial idea of Jewish power.

The myth of a global Jewish conspiracy has echoes in contemporary opinions about the putative over-representation of Jewish people in various societal and economic sectors, or Jewish influence on institutions. This may also be seen in accusations that the Jewish people are responsible for all wars and virtually every catastrophe, such as the Persian Gulf Wars or the rise of violent extremist groups in the Middle East.

In recent years, the Internet has given conspiracy theories, including anti-Semitic conspiracy theories, increased reach and a veneer of legitimacy. This includes a plethora of websites and social media accounts providing platforms for the proliferation of Holocaust denial.

2.3. Contemporary Variations

In recent years, anti-Semitism has seen significant variations that have emerged from the extreme left or extreme right of the political spectrum. Anti-Semitism is different again, when it is associated with radical religious groups.

Denial and distortion of the Holocaust[30]

Holocaust deniers depend on, and reinforce, anti-Semitic ideas.[31] Denial and distortion of the Holocaust have been promoted by governments or extremist fringe groups. Holocaust denial is predicated on the notion that Jews have perpetuated a worldwide hoax, and it assaults the memory of the victims of the Holocaust, their families and descendants, as well as the historical record.

- **Pseudo-science:** Holocaust denial is a pseudo-scholarly challenge to the well-established record of the National Socialist genocidal murder of Jews during World War II.
- **Historical distortion:** Intentional distortion of the historical record and refusal to acknowledge the extent of the victimization of Jews by the National Socialists and their collaborators in World War II.
- **Symptom of extremism:** Holocaust denial may be symptomatic of exposure to extremist ideas or involvement in extremist activities.

At its core, Holocaust denial is based on the falsehood that world Jewry is engaged in a global conspiracy to advance its own sinister agenda. For example, some Holocaust deniers blame Jews for masterminding the Holocaust in order to gain reparations. In some circles, deniers add that Jewish deception about the Holocaust buttresses Western support for the State of Israel.[32] They may deny the facts of the Holocaust outright or use

30 The United Nations General Assembly condemned Holocaust denial in Resolution A/RES/61/255 of 26 January 2007, <http://www.un.org/en/holocaustremembrance/docs/res61.shtml>.

31 Alvin Rosenfeld, *The End of the Holocaust* (Bloomington: Indiana University Press, 2011), pp. 238-270.

32 *Addressing Anti-Semitism: Why and How? A Guide for Educators* (Warsaw and Jerusalem: ODIHR and Yad Vashem, 2007), <http://www.osce.org/odihr/29890?download=true>, p. 25.

subtler forms of distortion of well-established historical facts.[33] Sometimes, for example, where the Holocaust is not explored fully as part of the school curriculum, young people may distort the Holocaust in ignorance of the historical facts, or they may deny it as a form of adolescent provocation or rejection of an established narrative. Whatever lies behind Holocaust denial and distortion, it is often accompanied by or promotes classic anti-Semitic themes, such as accusations of greed, power, deceptiveness and criminality.

In 2013, the member countries of the International Holocaust Remembrance Alliance agreed on a Working Definition of Holocaust Denial and Distortion:[34]

"Holocaust denial is discourse and propaganda that deny the historical reality and the extent of the extermination of the Jews by the Nazis and their accomplices during World War II, known as the Holocaust or the Shoah. Holocaust denial refers specifically to any attempt to claim that the Holocaust/Shoah did not take place.

"Holocaust denial may include publicly denying or calling into doubt the use of principal mechanisms of destruction (such as gas chambers, mass shooting, starvation and torture) or the intentionality of the genocide of the Jewish people.

"Holocaust denial in its various forms is an expression of antisemitism. The attempt to deny the genocide of the Jews is an effort to exonerate National Socialism and antisemitism from guilt or responsibility in the genocide of the Jewish people. Forms of Holocaust denial also include blaming the Jews for either exaggerating or creating the Shoah for political or financial gain as if the Shoah itself was the result of a conspiracy plotted by the Jews. In this, the goal is to make the Jews culpable and antisemitism once again legitimate.

The goals of Holocaust denial often are the rehabilitation of an explicit antisemitism and the promotion of political ideologies and conditions suitable for the advent of the very type of event it denies."

Secondary anti-Semitism

The process of coming to terms with the Holocaust has, in some countries, resulted in what has been defined as "secondary anti-Semitism", which refers to the notion that the very presence of Jews reminds others of the Holocaust and thereby evokes feelings of guilt about it, for which Jews are blamed.[35] The European Union Agency for Fundamental

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33 Some authors point to a new form of "de-Judaization" of the Holocaust in educational and memorialization practices, which, without directly denying the historical facts, seeks to diminish the victimization of the Jewish people by Nazi Germany and its allies. "Teachers and educators who neither recognize [that the Nazis wanted to kill every Jewish person living in Europe], nor the distinct treatment of the Jews as victims of Nazism, in their understanding of the Holocaust, are marginalizing the Jewish experience in the Holocaust. The impact of this understanding of the Holocaust will impact on their pedagogy and practice and has the potential to distort students' understanding of the Holocaust." See P. Cowan and H. Maitles *Understanding and Teaching Holocaust Education* (London: SAGE, p2017), pp. 143-144.

34 See Annex 4 for full definition. For the IHRA's "Working Definition of Holocaust Denial and Distortion", see IHRA, 26 May 2016, **<https://www.holocaustremembrance.com/working-definition-holocaust-denial-and-distortion>**.

35 Peter Schönbach, *Reaktionen auf die antisemitische Welle im Winter 1959/60* (Frankfurt am Main: Europäische Verlagsanstalt, 1961), p. 80.

Rights explains that secondary anti-Semitism reflects a social change that occurred after World War II:

> After the war, a transformation occurred in the public expression of antisemitism. While open manifestations of antisemitism generally came to be seen and treated as socially unacceptable and punishable by law, and were thereby banished to the fringes of society, there arose what is known as "secondary antisemitism". Drawing on older, openly antisemitic stereotypes, a typical claim of secondary antisemitism is, for example, that "Jews" manipulate Germans or Austrians by exploiting their feelings of guilt about the Second World War. Characteristic of all forms of secondary antisemitism is that they relate to the Holocaust and that they allow speakers to express antisemitic sentiments indirectly. Antisemitism may, for example, be manifested in the denial and/or trivialisation of the Holocaust.[36]

The situation in the Middle East as a justification for anti-Semitic acts

At the Ministerial Council in Basel in 2014, OSCE participating States declared unambiguously that international developments, including with regard to the Middle East, never justify anti-Semitism.[37] Nevertheless, the situation in the Middle East is still used as a pretext to voice anti-Semitism. In this respect, the United Nations Secretary General, António Guterres, stated in August 2017 that "to express […] the wish to destroy the state of Israel is an unacceptable form of modern anti-Semitism."[38] Such incidents may be more likely to occur when tensions mount in the region.

It is important for educators to understand that criticism of Israel may in some cases be informed by anti-Semitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict. This is evidenced when anti-Semitic slogans, insults, and sometimes physical intimidation, accompany such acts. Holding Jewish individuals or Jews collectively responsible for the situation in the Middle East, or excluding individuals based only on their Jewish identity, is anti-Semitic. Anti-Semitic propaganda circulated online is a key source for these manifestations of anti-Semitism.

In the context of discussions on international developments, including those in the Middle East, it is important to recall that OSCE participating States have, on numerous occasions, re-affirmed the right to peaceful assembly and that the freedom of expression is a fundamental human right and a basic component of a democratic society.

Online expressions of anti-Semitism

Social media platforms have become essential tools for those who wish to harass Jews and spread disinformation or hate. They play an extensive role in the spread of conspiracy theories, which can also have an impact on efforts to uphold human rights and democratic values.

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36 *Antisemitism: Summary overview of the data available in the European Union 2003–2013* (Vienna: European Agency for Fundamental Rights, 2014), p. 3, <fra-2014_antisemitism-update-2003-2013_web.pdf>.

37 See OSCE Ministerial Council Declaration No. 8/14, "Declaration on Enhancing Efforts to Combat Anti-Semitism", Basel, 5 December 2014, <http://www.osce.org/cio/130556?download=true>, *op. cit.*, note 8.

38 United Nations Secretary-General, Secretary-General's remarks to the media with Prime Minister Benjamin Netanyahu of Israel, 28 August 2017, <https://www.un.org/sg/en/content/sg/press-encounter/2017-08-28/secretary-general%E2%80%99s-remarks-media-prime-minister-benjamin>.

In 2017, the annual “Digital Terrorism and Hate” report, published by the Simon Wiesenthal Centre, identified 24 anti-Semitic games accessible on the Internet, as well as anti-Semitism and hate speech across social networking platforms, blogs, messaging apps, discussion forums, video channels and other online media.[39] Similarly, a report from the World Jewish Congress revealed that 1,000 anti-Semitic posts were uploaded every day to social media in 2016.[40] As posts often target high-profile individuals and celebrities, students are likely to encounter anti-Semitism and hate speech online. Anti-Semitism can sometimes be expressed through symbols on social media posts, Twitter handles, blogs and threads (see Annex 5).

In 2016, the European Commission and four major social media platforms announced a Code of Conduct on countering illegal online hate speech. It included a series of commitments by Facebook, Twitter, YouTube and Microsoft to combat the spread of such content in Europe.[41] It will be important to monitor its impact on the levels of anti-Semitic hate speech online.

39 “Digital Terrorism and Hate”, Simon Wiesenthal Center, 2017, <digitalhate.net/>.

40 *The Rise of Anti-Semitism on Social Media: Summary of 2016* (New York and Tel-Aviv: World Jewish Congress and Vigo Social Intelligence, 2017), p. 15.

41 For more information, see “European Commission and IT Companies announce Code of Conduct on illegal online hate speech”, European Commission press release, 31 May 2016,<http://europa.eu/rapid/press-release_IP-16-1937_en.htm>. release_IP-16-1937_en.htm>.

3.

PREVENTING ANTI-SEMITISM THROUGH EDUCATION: GUIDING PRINCIPLES

The UNESCO Convention against Discrimination in Education prohibits discrimination in education and also insists that education should be directed at the "strengthening of respect for human rights and fundamental freedoms" and that it should "promote understanding, tolerance and friendship among all nations, racial or religious groups".[42] Similarly, OSCE participating States have recognized the importance of a comprehensive approach to addressing intolerance, including anti-Semitism.[43] Educational approaches to anti-Semitism should form part of a broader approach to addressing all forms of hate, discrimination and intolerance.

While the context of anti-Semitism will vary in every community, city, state, region and institution, and even in individual classrooms, primary educational principles and practices for effectively addressing this complex subject are consistent. These are:

1) Using a human rights based approach to education;

2) Building students' resilience and not exacerbating the problem;

3) Fostering critical thinking among students, self-reflection skills and the ability to address and process complex issues;

4) Integrating a gender perspective to unmask bias; and

5) Strengthening complementarity with existing educational fields and frameworks, particularly Global Citizenship Education.

3.1. Use a Human Rights Based Approach

Framework

A human rights based approach is a conceptual framework based on widely established human rights standards and is directed at creating a society that respects, protects and fulfils human rights for all. This approach acknowledges that the ideas behind anti-Semitism oppose, undermine and violate fundamental human rights principles. A human rights based approach to education must, therefore, entail efforts to eradicate manifestations of anti-Semitism and protect the dignity of all people.[44]

Using a human rights education as an approach to addressing anti-Semitism includes education *about* human rights, *through* human rights and *for* human rights, as follows:

Education about human rights: teaches students about their rights, including the right to information (from a diversity of national and international sources), the right to

42 UNESCO, Convention against Discrimination in Education, Paris, 1960, <**http://unesdoc.unesco.org/images/0013/001325/132598e.pdf**>.

43 OSCE Ministerial Council Decision No. 10/07, "Tolerance and Non-Discrimination: Promoting Mutual Respect and Understanding", Madrid, 30 November 2007, <**http://www.osce.org/mc/29452?download=true**>.

44 *Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities: A Practical Guide* (Warsaw: ODIHR, 2017), p. 8; D. Graham and J. Boyd, "Understanding Antisemitic Hate Crime: Do the Experiences, Perceptions and Behaviours of Jews Vary by Gender, Age and Religiosity?", Institute for Jewish Policy Research, 2017, <**http://www.osce.org/odihr/320021**>.

freedom of religion or belief and to freedom of expression,[45] how anti-Semitism infringes upon individuals' rights and about the shared responsibility to defend rights;

Education through human rights: ensures that educational settings protect the human rights of learners, including the right for Jewish students to a learning environment free of anti-Semitism; and

Education for human rights: empowers students to exercise their rights and defend the rights of others, including standing up to prevent and respond to anti-Semitism.

Good Practice: Norway

The Government of Norway adopted the Action Plan Against Antisemitism (2016-2020), committing the government to combat anti-Semitism and preserve Jewish heritage. The inter-ministry approach, led by the Ministry of Local Government and Modernisation, develops education programmes to combat anti-Semitism, maintains and secures funding to promote Jewish culture and heritage, and monitors and researches anti-Semitic incidences in Norway. The Action Plan specifically emphasizes that "schools play a central role in teaching pupils to respect and recognise diversity and teaching them to live in a "community of disagreement". This is closely related to teaching in democracy and human rights, mandated in both the objects clause for education in Norway and in the general part of the curriculum for basic education."

For more information: https://www.regjeringen.no/contentassets/dd258c081e6048e2ad0cac9617abf778/action-plan-against-antisemitism.pdf

How

Human rights education refers to educational activities that promote respect for human rights and fundamental freedoms and aim to prevent human rights violations by equipping students with knowledge, skills and understanding that may empower and inspire them to contribute to a culture of human rights.[46] Human rights education recognizes the important role that education plays in personal development, full inclusion and equal participation[47] by guiding students to recognize and adopt fundamental social values — and in this case, to avoid anti-Semitic prejudice and behaviour.

Topics within human rights education, such as combatting anti-Semitism, can in some cases create controversy and, at times, can initiate an atmosphere of high emotions in classrooms, which are often a microcosm of the broader society. Although this may be daunting for some educators and individuals or teams setting education policies and determining curricula, there are a multitude of entry points and pedagogical techniques

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45 While free expression includes the right to be critical of religions and ethnic groups, from a broad perspective, freedom of expression and freedom of religion or belief should be viewed as indivisible and inter-related rights that work together to overcome ignorance and to promote peace, tolerance, and dialogue among groups. International law prescribes certain permissible limitations on the freedom of expression. See ICCPR, *op. cit.*, note 2, articles 18, 19 and 20, <http://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>.

46 United Nations General Assembly Resolution on Human Rights Education and Training A/Res/66/137, p. 201.

47 This principle is underpinned also by the Convention on the Rights of the Child, article 29 (1), General Assembly resolution 44/25 of 20 November 1989, <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CRC.aspx>.

to bring the issue of anti-Semitism into the classroom in safe and supportive ways (See Chapter 4).

Good Practice: Council of Europe

In 2015 the Council of Europe published a professional development pack for teachers *Living with Controversy - Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights* (EDC/HRE). It recognizes that learning how to engage in dialogue with people whose values are different from your own, and learning to respect them, is central to the democratic process and essential for the protection and strengthening of democracy and fostering a culture of human rights. The teacher pack describes specific personal, theoretical and practical teacher competences that are required, and suggests preparation and pedagogical techniques that can be useful in the classroom for active and participatory learning and engagement with "real-life" issues.

For more information: https://rm.coe.int/16806948b6

3.2. Build Students' Resilience and Do Not Exacerbate the Problem

Education cannot entirely eliminate prejudices or behaviours, but it can encourage students to develop the skills needed to identify and actively reject them. Education can also create conditions within the school community that make it difficult for prejudice and discriminatory behaviour, including anti-Semitism, to proliferate. To achieve this, educational policies must ensure that school environments increase students' resilience to anti-Semitism, racism and other forms of intolerance and do not under any circumstances exacerbate the problem,[48] or create or intensify intolerant attitudes towards other individuals or groups.

Social media makes anti-Semitic narratives readily available to influence students. Resilience to such narratives involves understanding that they are simplistic, one-dimensional messages that spread defamation and promote bias, discrimination and even violence — and are not evidence-based.[49] Education must help students build skill sets to understand these risks and avoid adopting prejudiced behaviours. It can do this by helping them develop characteristics of resilience and act based on logic, knowledge and understanding rather than fear and misinformation.

To this end, pedagogy can help students develop cognitive, social and emotional skills to resist such simplistic perspectives. This resiliency skill set includes the ability to think critically, to be aware of the tendency towards bias in all human beings, to weigh evidence to determine fact from prejudice, and to understand and assess a multiplicity of viewpoints. Schools are places where learners can experience how to transform their understanding of a controversial human rights topic, such as anti-Semitism, into action.

48 *Preventing violent extremism through education: A guide for policy-makers* (Paris: UNESCO, 2017), p. 22, <**http://unesdoc.unesco.org/images/0024/002477/247764e.pdf**>.

49 Measures to address resilience to violent extremist movements can be found in "The United Nations Secretary-General's Report – Plan of Action to Prevent Violent Extremism", A/70/674, December 2015.

Good Practice: United States of America

In 1985, the Anti-Defamation League (ADL) launched the "A World of Difference" campaign, which led to the creation of the A World of Difference Institute. Today, the Institute is a leading provider of anti-bias education in North America and is strongly committed to building resilience against prejudiced narratives. The Institute's interactive training programmes and resources are designed to "recognize bias and the harm it inflicts on individuals and society, build understanding of the value and the benefit of diversity, improve intergroup relations and confront racism, anti-Semitism and any other form of bigotry."[50] The Institute's resources have been used by schools, universities, corporations, law enforcement agencies and community organizations in the United States and have been adapted to other regions in the world.

For more information: https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute

3.3. Foster Critical Thinking

Defining critical thinking

Critical thinking is an example of a higher-level order of reasoning that enables an individual to conduct an analytical, rational and open investigation into an issue, and to form a judgement based on the possibility of new and different conclusions. Critical thinking is essential to investigating complex human rights issues such as anti-Semitism.

Critical thinking enables students to do the following:

- Understand the logical connections between ideas;
- Identify, construct and evaluate arguments;
- Detect inconsistencies and common mistakes in reasoning; and
- Reflect on the justification of one's own beliefs and values.[51]

Students who develop competence in critical thinking are more likely to understand anti-Semitism at a cognitive and socio-emotional level and build a resistance to the prejudice. They will also be well-disposed to understand a range of other social phenomena, including other forms of prejudice, and to develop the necessary forms of resilience.

UNESCO's guidance on global citizenship education (GCED) suggests that "learners should develop the skills of critical inquiry, (for example, where to find information and how to analyse and use evidence), media literacy[52] and an understanding of how informa-

50 Anti-Defamation League, A World of Difference Institute, <https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute>.

51 See "What is critical thinking?", <http://philosophy.hku.hk/think/critical/ct.php>.

52 With the invention of radio and television in the early 20th Century, and the explosion of new technologies much later in the century, a significant body of knowledge now presents critical thinking and enquiry under the rubric "information literacy" or "media literacy". UNESCO uses the umbrella term media and information literacy (MIL), while acknowledging the central place of technology for all forms of information and media. More about MIL is explained in Section 4.1.4, Addressing Anti-Semitism through Media and Information Literacy.

tion is mediated and communicated."[53] Therefore, media and information literacy (MIL) provides one of many ways to teach critical thinking. Students must also apply critical thinking to their own attitudes and behaviours, and it is, therefore, an important tool for discovering their own stereotypes and undemocratic attitudes, as well as examining how intolerances manifest in society at large.

Educational practices and policies should derive from this goal. For example, when encouraging students to utilize their critical thinking skills, teachers should avoid heavy-handed didacticism. Educators should instead provide opportunities for students to discuss problems, analyse cases, challenge information presented to them and think critically, alone or in groups. Partner and group activities can stimulate the development of higher-level thinking and leadership skills, if moderated effectively to avoid the dominance of individual personalities or peer pressure to conform. These approaches require a longer time frame and effective moderation skills, but the impact of the learning outcomes may be stronger.

Encouraging self-reflection for educators and students

Building resilience to any prejudice, including anti-Semitism, requires a degree of concentrated self-reflection on the part of both students and educators, in order to examine complex issues through a clear and unbiased personal lens. Self-reflection is a recommended pedagogical tool that can help educators and students analyse their behaviour and beliefs and identify any hidden biases they may have.

Educators should engage in self-reflection exercises in order to question and ultimately strengthen their teaching practices and motives. To challenge students and to help them identify internal and external biases, educators need to first experience this process themselves. One method that teachers can use to become self-reflective involves the following three-step process.[54] Educators should:

1. Review their actions, question their methods, decide when they need to improve teaching practices.

2. Find mentors who will support them. Mentors can share outside viewpoints about teachers' choices and can offer a needed mirror to help teachers see the choices they make in their teaching practice.

3. Challenge themselves to uncover any hidden biases, prejudices and stereotypical thinking they may have.

Educators have a great responsibility to guide their students in combating stereotypes and prejudice. Therefore, challenging themselves first can be a cathartic process.

Helping students take part in self-reflective activities enables them to build both their critical thinking skills and their emotional intelligence. Deeper learning takes place when students recognize their own and others' feelings about this or other difficult topics, and it may possibly even identify hidden prejudices that they can choose to transform.

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53 Global Citizenship Education, Topics and Learning Objectives (Paris: UNESCO, 2015), p. 23, <http://unesdoc.unesco.org/images/0023/002329/232993e.pdf>.

54 Sarah Sansbury, "Reflection: Crucial for Effective Teachers", Teaching Tolerance website, 29 December 2011, <www.tolerance.org/magazine/reflection-crucial-for-effective-teachers>.

Examples of Student Reflection Activities

Student Journaling

Integrate student journaling time within lessons to enable them to:

✎ Have time to reflect and process complex human rights topics; and

✎ Use their critical thinking skills to assess their thoughts and formulate opinions.

Creation of Written and/or Illustrated Self-Portraits

Support students in creating self-portraits to enable them to:

✎ Build their self-awareness as they reflect on the different facets that make up their identities; and

✎ Identify and acknowledge the diverse elements that they have within them: experience, beliefs, social narratives, likes, dislikes, etc.

When the self-portraits are completed, and if appropriate given the sensitivities of a particular group of students, they can be exhibited in the classroom. Follow-up activities can include:

✎ A gallery walk for the class to review and possibly critique the self-portraits. Critiques would not be focused on artistic talents but rather on the viewers' abilities to learn about the artists' identities. It is recommended that students complete a gallery walk worksheet as they review the exhibit and look to identify their peers' unique attributes. The worksheet can include examples to look for such as: interests, gender, religion, ideals, hobbies, language, culture, etc.

✎ Discussions after the gallery walk can focus on recognition of the diverse identities that make up the class.

Post-self-reflection journal writings where students can contemplate questions such as:

✎ What did I learn about my self-perception of identity that I did not know before this project?

✎ What did I learn about my peers that I did not know until I viewed the exhibit?

✎ Is my class a representation of how diverse the world is today?

It is important that the educator assess the maturity and sensitivities of the group of students they are working with when making decisions about the extent to which it is helpful to share the results of group or individual self-reflection activities.

Addressing complexity

Lessons that explore the particular complexity of anti-Semitism, as well as the complexity of Jewish history and experiences, build students' capacities to engage reflectively and critically with many global issues and can encourage them to engage in informed and purposeful civic action. In order for students to gain a tangible understanding of anti-Semitism, lessons should include different viewpoints about the social and political tensions that fuel prejudice as well as those that debunk and defuse it. As students utilize their critical thinking skills in these exercises, they will gain a deeper understanding of the complexities of anti-Semitism or other forms of group-focused prejudice, and why the human rights based approach is so important in addressing them.

Examples of such lesson activities include:

- Students identify examples of current-day intolerance towards Jews and other groups that face bias and review the historical context of the prejudice and their similarities and differences.[55]
- Students review how Jews are represented by different media sources and identify if Jews are recognized as everyday members of human society, as anti-Semitic stereotypes or only within certain contexts conveying simplistic or limited visions of the Jewish experience throughout history (such as Jews being depicted singularly as Biblical figures, as victims of the Holocaust or as actors in Middle East conflicts).

Good Practice: France

The Shoah Memorial (Mémorial de la Shoah) has developed educational workshops for teachers and students on the topic of conspiracy theories on social media and their linkage to anti-Semitism. Based on examples taken from social media (messages, photomontages and videos), the participants learn to identify and deconstruct conspiracy theories and related false representations and stereotypes. The workshops aim to stimulate critical thinking and active engagement, and to encourage fact-checking and caution in dealing with online messages.

For more information: http://www.memorialdelashoah.org/pedagogie-et-formation/activites-pour-le-secondaire/ateliers-pedagogiques.html

3.4. Integrate a Gender Perspective to Unmask Bias

Educating with a gender perspective is essential for students to begin to understand the dynamics of identity in general, but taking this approach can also be helpful because it highlights to educators tested pedagogical approaches that can be adapted for unmasking other prejudices or discrimination. It is important for both policymakers and educators to consider the importance of intersections, commonalities and differences between gender, race and other axes of inequality or bias, including anti-Semitism.

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55 Different forms of prejudice should be understood using their own rationale and in their context if they need to be combatted. For example, it is important for learners to understand that anti-Semitism often co-exists with the social inclusion of Jews in all layers of society, unlike some other types of discrimination. Educators should approach such differences with care, so as not to exacerbate stereotypes while attempting to compare them. See *Addressing Anti-Semitism: Why and How? A Guide for Educators, op. cit.,* note 32, p. 5.

Good Practice: European Association for Gender Research, Education and Documentation

The European Association for Gender Research, Education and Documentation (ATGENDER) is a broad association for academics, practitioners, activists and institutions in the field of women's and gender studies, feminist research, women's rights, gender equality and diversity. It provides educators with a rich body of resources and teaching material which can be downloaded for free, including the book series 'Teaching with Gender' which presents a wide range of teaching practices. Titles include *Teaching "Race" with a Gendered Edge, Teaching Against Violence, Teaching Intersectionality,* etc.

The association counts among its many aims: recognizing past and present inequalities, dispossessions and exclusions in Europe and beyond, and fighting them; learning to recognize, solidarize and embrace like-minded struggles; and creating a space for complicated conversations and critiques.

For more information: https://atgender.eu/category/publications/volumes/

3.5. Strengthen Complementarity with Global Citizenship Education

Educational policies should promote responses to anti-Semitism that are integrated comprehensively and seamlessly throughout all efforts to ensure that all students benefit from a safe environment conducive to their health, well-being and learning. Likewise, preventing anti-Semitism should form part of education policies in an effort to ensure that educational content and teaching and learning approaches promote knowledge, skills, competencies and behaviours for democratic cultures, peace and global citizenship, or aim to prevent violence in broad terms.

Educational approaches to anti-Semitism are, therefore, closely linked to related fields, such as:

Education for democratic citizenship, which teaches democratic rights and responsibilities, encourages respect for diversity and promotes the rule of law.

Education about the Holocaust and genocide education, which teaches about cases of genocide, their history, aetiology, incitement, nature, manifestations and impact.

Education to prevent violent extremism, which seeks to create the conditions that build students' defences against violent extremism and strengthens their commitment to non-violence and peace.[56]

In broader terms, educators and policymakers can view education to prevent and respond to anti-Semitism as complementary to, and/or a component of, GCED — an educational

56 **Preventing violent extremism through education: A guide for policy-makers, op. cit.,** note 48, p. 22.

approach that develops students' sense of belonging to a broader community and common humanity.[57]

Conceptual Dimensions of Global Citizenship Education[58]

The goal of global citizenship education is to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and, ultimately, to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world. Global citizenship education has three conceptual dimensions:

"**Cognitive:** to acquire knowledge, understanding and develop critical thinking skills to analyse and assess global issues and the interconnectedness/interdependency of countries and different populations.

Socio-emotional: to have a sense of belonging to a common humanity, sharing values and responsibilities, sharing empathy, solidarity and respect for differences and diversity.

Behavioural: to act responsibly at the local, national and global levels for a more peaceful and sustainable world."

As an end goal, education about anti-Semitism should lead to the following results, which are consistent with the conceptual dimensions of GCED:

> **Increased cognitive learning:** students understand the origins, aetiology, nature, evolution and scope of anti-Semitism, including stereotypes, conspiracy theories and prejudices rooted in history, language, media, society and culture;
>
> **Increased socio-emotional intelligence:** students appreciate others' perspectives, building an identity based on positive elements rather than defining themselves and others through and against negative, anti-Semitic stereotypes; and
>
> **Improved behaviour:** Students treat every person equally and individually, thus contributing to the overall level of tolerance and appreciation of diversity in the classroom and community.

57 The UNESCO framework for GCED builds learners' knowledge, skills, values and attitudes in order to secure a world that is more just, peaceful, tolerant, inclusive, secure and sustainable. It includes peace education, which aims to develop a culture of peace, understood not only as a rejection of violence in favour of non-violent conflict resolution but also as a commitment to the principles of equality, freedom, justice, the rule of law and human rights, all of which pave the way to lasting peace.

58 See *Global Citizenship Education, Topics and Learning Objectives*, *op. cit*. note 53, p. 15.

Learning Objectives for Education to Address Anti-Semitism and Global Citizen Education

Domain of Learning	Global Citizenship Education	Specific Learning Objectives of Education to Address Anti-Semitism	Example Activity
Cognitive	Learners utilize their critical thinking skills to build an in-depth understanding of regional, national and local issues, as well as about the interconnectedness and interdependency of different countries and populations.	Learners understand the aetiology and development of anti-Semitism and its manifestations in the context of their own and other societies over different time periods. Learners will also utilize their critical thinking skills in self-reflection techniques to evaluate and assess their own assumptions about human behaviour.	Students might reflect on the factors that can influence human behaviour and events, in historical and contemporary contexts. They might do so, for example, when investigating a recent anti-Semitic incident in their own country or a neighbouring country. They can work with partners or in small groups to identify the different viewpoints of those involved in the incident and then they can reflect on choices and what may influence people's behaviour during incidents.
Socio-emotional	Learners experience a sense of belonging to a common humanity, develop a sense of empathy and build respect for differences and similarities among peoples.	Learners experience empathy for those who have been or are being excluded, who have suffered or who are suffering violations of basic human rights, e.g., during periods of intense anti-Semitism, and they develop an emotional commitment to defending human rights and fighting discrimination.	Students might reflect on the impact of anti-Semitism on individuals in their own and other societies. They might do so by comparing men's and women's different experiences and responses to anti-Semitism, and reflect on their own responses to contemporary anti-Semitism. They might do so by listening to testimonies or media reports, engaging with Jewish organizations and communities, reading relevant literature, listening to music, creating or appreciating visual art, etc.

Domain of Learning	Global Citizenship Education	Specific Learning Objectives of Education to Address Anti-Semitism	Example Activity
Behavioural	Learners act effectively and responsibly at the local, national and global levels to create an environment that is respectful of human rights.	Learners monitor manifestations of anti-Semitism or other forms of prejudice and discrimination, and consider others' efforts to fight them, while reflecting on their own values and actions and engaging in actions to influence their peer group or communities.	Students could consider the actions of historical figures who took a stand against anti-Semitism (e.g., Emile Zola or Pope John Paul II) and could note instances of anti-Semitism that occur in the present day in their own communities and online. They might respond by rejecting it publicly and privately, or learning to report incidents through relevant mechanisms or to confront online anti-Semitism, or by mobilizing others to follow suit and expressing solidarity with those targeted.

4.

HOW TO EDUCATE STUDENTS ABOUT ANTI-SEMITISM

4.1. Main Subjects and Challenges

4.1.1. Educating Students about Anti-Semitic Stereotypes

A pedagogical issue

Educators should use specific pedagogy to prevent learners from developing anti-Semitic stereotypes and to identify and diminish these stereotypes if they arise.

Sample Methodology to Educate Students about Stereotypes[59]

Explore the history of stereotypes. Educators can lead a discussion about stereotypes, and the class can share examples of stereotypes they have seen or heard. Once the class has identified a stereotype, there is an opportunity for the educator to guide the students in investigating the history and origins of the stereotype. The educator should lead the students in learning how the stereotype evolved and the false assumptions or historical situation it was originally based on. This process, whereby students trace the origin and life of a stereotype, tends to diffuse the stereotype and take away its power, so that students and others in the community no longer use it to cause harm.

Explore the role of power dynamics in stereotypes. Human beings are hard-wired to categorize others into groups. This can lead people to oversimplify the image of the group in question. When that limited image spreads and begins to define the group, it evolves into a stereotype, which can sometimes lead to prejudice against the group. As the stereotype spreads, it can grow in strength and eventually leads to a reduction in the power of the targeted group and an increase in the power of the group spreading the stereotype. To highlight this, educators can guide students through a process of learning about how stereotypes grow over time, and exploring the role of power dynamics in stereotypes, and whether and how this impacts on the enjoyment by individuals of their human rights.

Acknowledge shared responsibility for rejecting stereotypes. Educators should encourage students to accept their shared responsibility in identifying and deconstructing stereotypes. Through the process of identifying, researching and diffusing a harmful stereotype from their learning space, students may also identify their own personal biases, which they may not have realized they and their society had and that may have had a negative impact on Jewish people around them, such as Jewish peers in their class. Shared responsibility among students creates an atmosphere of support within classrooms and encourages teamwork, notably between students who may have previously held prejudice towards one another.

Effective methodologies for educating students about anti-Semitic stereotypes include exploring the history of stereotypes, exploring the role of power dynamics in stereotypes and acknowledging shared responsibility for identifying and rejecting stereotypes. Educators can use creative exercises to explore these and other topics related to stereotypes.

59 This section is drawn primarily from, Jonathan Gold, "Teaching About Stereotypes 2.0", Teaching Tolerance, website, 11 January 2016, <**https://www.tolerance.org/magazine/teaching-about-stereotypes-20.**>.

Finally, educators should use a set of pedagogical guidelines as a foundation for all teaching about anti-Semitic stereotypes.

Defining stereotypes and prejudice

A stereotype is an oversimplified image of a certain group of people. Prejudice is a feeling about a group of people or an individual within a group that is based on a stereotype.

People often laugh about or dismiss stereotypes. However, stereotypes encourage prejudice and pose a danger to the classroom environment. According to Clyde Steele, a "stereotype threat" is "being in a situation or doing something to which a negative stereotype about (an) identity is relevant".[60] When a student faces a stereotype threat, the anxiety created by that negative assumption increases cognitive stress. It is essential for educators to identify stereotypes in their classrooms and to repudiate them with the objective of diminishing them.

Examples of Exercises to Challenge and Prevent Anti-Semitic Stereotypes

Curriculum developers can incorporate creative exercises and content that challenge and prevent learners from developing anti-Semitic stereotypes:

Type of Exercise	Example of Exercises Educators Can Use
Use personal narratives	Share personal narratives that highlight: • Diversity within the Jewish world to demonstrate that Jews, like people of other traditions, have a wide range of religious beliefs and practices, or none at all; • Commonalities between Jews and others, such as cultural, socio-economic, geographical, linguistic and other characteristics; and • Jewish individuals and other people of diverse religious or cultural communities who have had positive impacts on local, national and/or international contexts.
Integrate into history lessons	• Teach the history of the Jews at school as part of local, national or international history, including the history of the State of Israel and the Israeli-Palestinian situation, using a multi-perspective approach;[60] • Individualize the history and tell personal stories of Jewish individuals (ordinary people and well-known figures who have contributed to science, the arts, philosophy, etc.); • Consider how the various stereotypes accepted in societies have and do impact on the rights enjoyed by men, women, and members of certain communities or groups including Jews, at different times in history as well as today; and/or • Include lessons about anti-Semitism from before and after the Holocaust through to the present (this does not replace essential lessons about the Holocaust).

60 C.M. Steele, Steven J. Spencer and Joshua Aronson, "Contending with group image: the Group Image: The Psychology of Stereotype and social identity Social Identity Threat", in Mark. P. Zanna, (ed.), ***Advances in experimental social Experimental Social Psychology*** Vol. 34 (Amsterdam: Academic Press, 2002), pp. 379-440.

Type of Exercise	Example of Exercises Educators Can Use
Use examples to debunk conspiracy theories	• Have students work in teams to investigate the origins of a stereotype and/or conspiracy theory;[61] • During the process of their investigation, have students list examples to demonstrate the negative impact of conspiracy theories; • Create learning partnerships among students to create shared responsibility by working together and processing information together;[62] and/or • Encourage students to see how narratives change over time, turning one truthful element taken out of context into a simplistic, stereotypical view.
Focus on students' diverse identities	• Students can create their own self-portraits (in writing, painting, poems, etc.) to reflect on their own diverse identities; • Have the students present their self-portraits and task them to identify the diversity in their class (e.g., race, colour, language, nationality, national or ethnic origin, religion, culture, sex, sexual orientation, hobbies, interests, ideals and idiosyncrasies); • Guide students to identify certain aspects of their self-portraits that may reveal or generate a stereotype. To do this, ask students to focus on who they are and what factors influence the formation of their identity (including their own internal choices and external pressures); and/or • Explore the relationship between a student's self-perception of particular traits and others' perceptions of them to demonstrate how social narratives are constructed.

61 For a comprehensive bibliography of background information sources, see the Yale Library Near Eastern Collection, <**https://www.library.yale.edu/neareast/politics1.html**>.

62 The most likely outcome is that they will realize there is not enough evidence to support the stereotype or conspiracy theory and will be able to debunk them.

63 In theory, they will be more likely to continue to use this active investigative skill set, as they are exposed to other conspiracy theories, and they will not develop stereotypical thinking and prejudice that can draw them towards extremist viewpoints.

Pedagogical Guidelines for Educating Students about Anti-Semitic Stereotypes

The following guidelines provide instructors with pedagogical tools to address anti-Semitism in their classrooms or other educational spaces.[64]

Tailor the programme to each specific class: At the outset of the school year, teachers should try to find answers to the following questions, so that they can tailor their style of teaching about anti-Semitism to the individuals in their particular class:

- Who are the students? What are their backgrounds?
- Have there been any recent anti-Semitic incidents or other forms of intolerance in the area?
- Have they had prior experiences with anti-Semitism and/or the Jewish community?
- Do they have experience with other forms of intolerance?
- What kinds of prejudice might group members have, jointly or individually?
- What is the history of your own particular locality, notably in regard to Jewish history?

Create a classroom climate conducive to respectful dialogue and open discussion: Teachers must make classrooms spaces where students can discuss sensitive issues, including stereotypes and prejudice. Teachers should set ground rules, so students can share their views and experiences without fear of humiliation or ridicule. Teachers should insist on mutual respect to create a safe and trusting environment for all participants.[65] An example of creating a safe classroom space is to enable students to have a shared responsibility in creating class rules of engagement for mutual respect. As the students work together as a class to create these rules, they are simultaneously creating an environment that includes all of their voices, as well as an environment that encourages the development of leadership qualities and respects human rights.

Discuss patterns of stereotyping before discussing specific stereotypes: Teachers should hold discussions about general patterns of stereotyping as an entry point for raising awareness about specific stereotypes, including anti-Semitism. This may involve using examples of types of stereotypes and related patterns to guide students to understanding the negative impact of stereotyping and the (often attractive) simplified approach to complex issues that it encourages and enables.

Use stereotypical images carefully: Teachers must exercise caution if they choose to use anti-Semitic images and pictures. They must be aware that brains process images differently from words, and that the images are likely to become imprinted in the students' minds, particularly if the students were previously unfamiliar with the images. When using images, they should choose material with care, following a recommended methodology, such as *Teaching Tolerance,*[66] to enable students to understand how images can distort reality.

64 These suggestions are drawn from *Addressing Anti-Semitism: Why and How? A Guide for Educators*, *op. cit.*, note 32.

65 For practical recommendations on managing classroom discussions, see *A Teacher's Guide on the Prevention of Violent Extremism* (Paris: UNESCO, 2016), <**http://unesdoc.unesco.org/images/0024/002446/244676e.pdf**>.

66 *Teaching Tolerance* is a project of the Southern Poverty Law Center in the United States of America and was founded in 1991 to prevent the growth of hate. See <**https://www.tolerance.org/professional-development**>.

Teachers who choose to use stereotypical images should guide students through an investigation of the history of the stereotype as a method for debunking the stereotype through the process of learning about it.

Create an atmosphere of collaborative learning: Teachers can help students investigate this difficult topic in a collaborative learning setting that enables students to work out complex issues, while working together in groups. This environment enables learners to become active participants in their own learning process in an atmosphere respectful of everyone's human rights.

Good Practice: United Kingdom

The University College London Centre for Holocaust Education has created "Unlocking antisemitism", an educational activity that enables teachers to address anti-Semitic stereotypes in their classroom. The activity builds on the film "Roots of anti-Semitism" and allows students to learn about the historical development of anti-Semitic stereotypes, encouraging them to critically examine prejudice in general and anti-Semitism in particular. The Centre offers teacher workshops linked to the activity and has made related teaching materials freely available online.

For more information: https://www.holocausteducation.org.uk/lessons/open-access/unlocking-antisemitism/

4.1.2. Educating Students about the Holocaust

A specific historical subject

Education about the Holocaust, i.e., teaching and learning about the genocide of the Jewish people, alongside the persecution and murder of other groups by Nazi Germany and its collaborators, is taught intensively within the school curricula in many countries.[67] This is a welcome and important development, but it is not an adequate substitute for education about anti-Semitism. If anti-Semitism is exclusively addressed through Holocaust education, students might conclude that anti-Semitism is not an issue today or misconceive its contemporary forms.

It is appropriate and necessary to incorporate lessons about anti-Semitism into teaching about the Holocaust because it is fundamental to understanding the context in which discrimination, exclusion and, ultimately, the destruction of Jews in Europe took place. Similarly, the study of anti-Semitism should include some attention to the Holocaust, as a nadir of anti-Semitism in history, through the state-sponsored persecution and murder of six million Jews by Nazi Germany and their collaborators.

67 ODIHR regularly surveys and collects existing practices for Holocaust remembrance across the OSCE. See "Holocaust Memorial Days: An overview of remembrance and education in the OSCE region", ODIHR, 27 January 2015, <http://www.osce.org/hmd2015>. See also Peter Carrier, Fuchs, Eckhardt, Fuchs and Torben Messinger, *The International Status of Education about the Holocaust. A Global Mapping of Textbooks and Curricula. Summary* (Paris: UNESCO, 2015).

Good Practice: United States of America

The United States Holocaust Memorial Museum (USHMM) is a global leader in fostering awareness of the Holocaust and its contemporary relevance by teaching why the Holocaust happened and why it was allowed to happen, to a wide range of audiences. Visitors encounter the history of the Holocaust and associated crimes through the perspectives of the victims and of the many who participated in or were complicit with the crimes of World War II. The museum reaches multiple audiences (including, but not limited to teachers, civil servants, military leaders, scholars and youth) to teach the many lessons of the Holocaust in ways that lead to reflection on how anti-Semitism and other forms of hatred informed the development of the Holocaust, how a variety of conditions can make mass violence and genocide possible, and how today's individuals and decision makers might prevent similar catastrophes.

For more information: https://www.ushmm.org/

Education about the Holocaust sensitizes students to the dangers of stereotypes and prejudice and confronts learners with the possible consequences of anti-Semitism. It also highlights difficult moral questions and the consequences of choices made by individuals in the face of discrimination and persecution or an environment of war. Educating students about this particular event from the past may even encourage learners to speak out and overcome indifference in situations where Jews and others face discrimination today. Educators can ask students to research past and current anti-Semitic propaganda to bridge past and present. They must keep in mind that education about the Holocaust cannot ensure the prevention of contemporary anti-Semitism, based on different ideological assumptions and manifesting itself in different contexts.

Educating Students about the Holocaust Reinforces Human Rights Principles

Education about the Holocaust is highly relevant in the context of efforts to promote and uphold human rights in general. For example, teaching and learning about the Holocaust:

✎ Demonstrates the fragility of all societies and of the institutions that are supposed to protect the security and rights of everyone, and shows how these institutions can be turned against a segment of society;

✎ Highlights aspects of human behaviour that affect all societies, such as susceptibility to scapegoating and the role of fear, peer pressure, greed and resentment in social and political relations;

✎ Demonstrates the danger of prejudice, discrimination and dehumanization;

✎ Deepens reflections on the power of extremist ideologies, propaganda and hate speech; and

✎ Draws attention to international institutions and norms that were developed in reaction to crimes perpetrated during World War II.[68]

68 Detailed learning objectives pertaining to education about the Holocaust can be found in *Education about the Holocaust and preventing genocide: A policy guide* (Paris: UNESCO, 2017).

Preventing Holocaust denial and secondary anti-Semitism
Holocaust deniers disseminate propaganda worldwide. Educators must address this problem in their teaching. Effective education about the Holocaust should enable students to identify and reject messages of denial and distortion of historical facts. Educators should discuss the motivations behind using Holocaust denial as a propaganda tool. This is essential because Holocaust deniers spread falsehoods and misinformation that can appear reasonable to an uninformed reader. It is important for both educators and students to acquire skills that allow them to articulate concise answers and refute denial claims when they encounter them.

Secondary anti-Semitism is usually considered a reaction to feelings of guilt that challenge one's sense of a positive national identity. Research has suggested that it may be counterproductive in many settings to emphasize victim suffering in an effort to evoke sympathetic reactions and reduce prejudice.[69] Teachers can help minimize the risk of secondary anti-Semitism by teaching about the Holocaust in a non-accusatory manner and empowering learners to actively address contemporary anti-Semitism.

Good Practice: Austria

In Austria, the teachers and learners programme **erinnern.at** on "National Socialism and the Holocaust: Memory and the Present" has produced educational resources to address contemporary anti-Semitism in Austria. One good example is the booklet ***A Human Being is a Human Being: Racism, Anti-Semitism and You Name It…***. In this programme, young Austrians with diverse socio-cultural backgrounds participate actively in workshops, and their experiences and statements form part of the learning material, including their experiences with anti-Semitism.

For more information: http://www.erinnern.at/bundeslaender/oesterreich/lernmaterial-unterricht/antisemitismus/ein-mensch-ist-ein-mensch/13_layout_erinnern_endkorrektur_english_.pdf

4.1.3. Educating Students about Anti-Semitism in the Context of Teaching about Contemporary History

Courses about history which allude to political situations, including in the Middle East, may provoke challenging discussions. Such discussions may not be abstract for some or many students in a particular classroom. In this context, it is useful to keep several principles in mind:[70]

- **Address group-targeted prejudice:** Educators explain that individuals should be held to account for their own actions, but holding individuals responsible for the purported actions of a group of people with whom they may share a characteristic (such as religion) is a form of prejudice.

69 R. Imhoff and R. Banse, "Ongoing Victim Suffering Increases Prejudice: The Case of Secondary Anti-Semitism", *Psychological Science*, Vol. 20, No. 12, 2009, pp. 1443-1447.

70 These examples are drawn from *Addressing Anti-Semitism: Why and How? A Guide for Educators*, *op. cit.*, note 32.

- **Encourage students to consider various points of view:** Educators can create activities that enable students to view a variety of perspectives about a particular situation or conflict. This will enable students to view events from different points of view and will enable them to process a bigger picture of a political situation before forming their own opinions.[71]
- **Explore complexity:** While reviewing different perspectives and narratives via a thorough exploration of history, educators can have students identify various aspects of a current situation, not only political ones, and list them on the board.
- **Recognize prejudiced or undemocratic approaches:** Educators can guide students to look at specific social media sites with partners or in groups and answer discussion questions to compare discourse surrounding the situation in the Middle East and to identify anti-Semitic or other stereotypes when present.
- **Counterbalance distorted images:** Educators can counterbalance biased or distorted images and guide students to analyse media sources and weigh evidence of the validity of their content. They can have students choose two different media sources and compare and contrast how they choose to represent the situation in the Middle East.

4.1.4. Addressing Anti-Semitism through Media and Information Literacy

Anti-Semitism is transmitted through all forms of media, and builds on forms of socialization already embedded in information sharing and communication processes, which increasingly take place through technological platforms, media, social media and various other learning environments.[72] Media and Information Literacy (MIL) is a set of competencies that enables people to search, access, critically analyse, and use or contribute to information and media content, wisely.[73] Educators should, therefore, guide students to develop the media and information literacy competences, which will enable them to identify and reject anti-Semitic representations, extremist claims and conspiracy theories or calls to reject democratic values. It is important that learners be able to identify these elements as such, even against a background of emotional imagery or reference to suffering. Media and information literacy helps to build learners' critical thinking skills and resilience to the allure of simplistic explanations provided by conspiracy theories and extremist propaganda.[74]

71 Educators may draw inspiration from positive examples of personal friendships between individuals from opposing sides in the Israeli-Palestinian conflict. See Chapter 6 (Amal and Odelia) in *Teaching Materials to Combat anti-Semitism - Part 2: Anti-Semitism: a never-ending struggle?*, published by ODIHR and the Anne Frank House, <**https://www.osce.org/odihr/24568?download=true**>.

72 Adapted from Grizzle, A. in Media and Information Literacy Yearbook 2016: **Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism** (Paris: UNESCO, 2016).

73 More information is available about the UNESCO Media and Information Literacy programme at <**https://en.unesco.org/themes/media-and-information-literacy**>.

74 *Preventing violent extremism through education: A guide for policy-makers, op. cit.*, note 48.

Good Practice: United Kingdom

Under the title "Extreme Dialogue", the Institute for Strategic Dialogue (ISD) has created a series of interactive educational resources and videos to offer positive counter narratives to extremist propaganda available on the Internet and social media platforms. The resources centre on the testimony of real people whose lives have been profoundly impacted by extremist propaganda. The resources aim to build critical thinking and media literacy skills to ultimately strengthen resilience against violent extremist narratives, including those that draw on anti-Semitic stereotypes.

For more information: http://extremedialogue.org/about

UNESCO suggests a general approach to MIL in and outside of school, in a variety of environments, to support the realization of human rights, critical thinking and positive civic engagement in the modern context.

FIVE LAWS
OF MEDIA AND INFORMATION
LITERACY (MIL)

UNESCO
United Nations
Educational, Scientific and
Cultural Organization

LAW 3
Information, knowledge, and messages are not always value neutral, or always independent of biases. Any conceptualization, use and application of MIL should make this truth transparent and understandable to all citizens.

LAW 2
Every citizen is a creator of information/knowledge and has a message. They must be empowered to access new information/knowledge and to express themselves. MIL is for all – women and men equally - and a nexus of human rights.

LAW 4
Every citizen wants to know and understand new information, knowledge and messages as well as to communicate, even if she/he is not aware, admits or expresses that he/she does. Her/his rights must however never be compromised.

LAW 1
Information, communication, libraries, media, technology, the Internet as well as other forms of information providers are for use in critical civic engagement and sustainable development. They are equal in stature and none is more relevant than the other or should be ever treated as such.

LAW 5
Media and information literacy is not acquired at once. It is a lived and dynamic experience and process. It is complete when it includes knowledge, skills and attitudes, when it covers access, evaluation/assessment, use, production and communication of information, media and technology content.

Alton Grizzle and Jagtar Singh

Source: http://www.unesco.org/new/en/communication-and-information/media-development/media-literacy/five-laws-of-mil/. Grizzle, A. and Singh, J. in *UNESCO Media and Information Literacy Yearbook 2016: Media and Information Literacy: Reinforcing Human Rights, Countering Radicalization and Extremism*.

In this context, the UNESCO *Media and Information Literacy Curriculum for Teachers* provides concrete guidance, activities and tools to enable teachers and students to acquire or improve their knowledge and understanding of information, media and technology, and to develop skills for democratic discourse and social participation. With these skill sets, they will be able to evaluate media texts and information sources, and they will have the ability to produce their own media and information.[75]

Good Practice: Estonia

The Media Literacy Component in Digital Competence Model in Estonia has been introduced as part of school curricula as a new digital competence evaluation model. It includes a component on information management, critical thinking and media literacy and also communication and active citizenship. It provides a framework for teachers to assess and evaluate the degree to which students have acquired these competences.

For more information: www.hm.ee/sites/default/files/digipadevuse_hindamismudel.pdf

Further, UNESCO's guide *Countering Online Hate Speech* suggests that educators build students' media and information literacy to respond to hate speech by informing them and guiding them on how to analyse and positively respond to hate speech:[76]

Information	Analysis	Action
• Raise awareness about hate speech and its consequences • Convey and disseminate information • Communicate the relevant legal framework	• Identify and assess hate speech • Analyse common causes and underlying assumptions and prejudices • Recognize biased behaviours	• Respond to hate speech • Write against hate speech • Change the discourse of hate speech • Monitor media • Report and expose hate speech • Help minimize its reach by not sharing or giving it publicity

75 *Media and Information Literacy: Curriculum for Teachers* (Paris: UNESCO, 2011), <http://unesdoc.unesco.org/images/0019/001929/192971e.pdf>.

76 *Countering Online Hate Speech* (Paris: UNESCO, 2015), <http://unesdoc.unesco.org/images/0023/002332/233231e.pdf>.

Good Practice: Council of Europe

The "No Hate Speech Movement" is a youth campaign of the Council of Europe for human rights online. It is designed to reduce the levels of acceptance of hate speech and to develop online youth participation and citizenship, including in Internet governance processes. The movement has organized training sessions for bloggers and young activists where they can discuss in a friendly environment some of their experiences with hate speech online and share best practices to combat it.

For more information: https://www.nohatespeechmovement.org

Anti-Semitism on the Internet and social media can be addressed in educational settings by developing media and information competencies in combination with, for example, intercultural competencies:

- Raising awareness of the presence, threat and dangers of online anti-Semitism and how this is transferred offline;
- Guiding students to understand that they have agency in the information, media and technological landscape, and that they can influence change;
- Guiding students on how they can use the Internet for positive social actions including joining groups that advocate for tolerance and respect for Jewish and other people or cultures;
- Examining a selection of cultural representations in different media and information sources, such as representations of history, and analysing the words and images that are used or omitted, and the sociocultural context of media content;
- Explaining possible responses to incidents of anti-Semitism online, available options for taking action, and how to judge the most appropriate course of action, including disengagement;
- Discussing how information consumers can be manipulated by the emotional-moral content of social media messaging;
- Guiding students to develop the skill sets needed to weigh evidence and discern which information can be trusted on the basis of verifiable research or objective logic;
- Empowering learners with the skill sets to become reflective creators and producers of information and media messages themselves, providing an opportunity for them to more actively reject anti-Semitism and other forms of hate;
- Assessing and evaluating students' safe usage of the Internet to understand and target skill and knowledge deficits; and
- Translating legal frameworks into simple language that students can understand and discussing these, redress and social media reporting mechanisms with students.

Policies to achieve sustainable learning environments that stimulate critical and reflexive thinking and employing media and information literacy to enable mutual respect and

dialogue cannot be developed in a vacuum. The *UNESCO Media and Information Literacy Policy and Strategy Guidelines* recommend partnerships among government ministries and policies that connect media and information literacy to related public policies, such as education, information and communication technologies (ICTs), access to information and the media.[77]

Good Practice: United Nations Educational, Scientific and Cultural Organization

The UNESCO MIL CLICKS social innovation seeks to address tolerance and mutual respect in the context of social learning. MIL CLICKS is an acronym for Media and Information Literacy: Critical-thinking, Creativity, Literacy, Intercultural, Citizenship, Knowledge and Sustainability. It recognizes that people can use information, social media, and technology for good or bad. However, more resources must be channelled to educate people about the positive aspects of information, media and technology as well as how to benefit from these opportunities. MIL CLICKS enables people, especially youth, to acquire media and information literacy competencies, integrated with other social competencies, in their normal day-to-day use of the Internet and social media and to engage peer education in an atmosphere of browsing, playing, connecting, sharing, and socializing.

For more information: https://en.unesco.org/milclicks

4.2. Modalities of Implementation

4.2.1. Whole-School Approaches

Addressing anti-Semitism through education may require approaches covering a wide range of activities involving school personnel at all levels, considerations pertaining to school policies and to the quality and content of curricula and teaching. One such holistic method for creating a school where human rights values permeate the ethos of the institution is to adopt a whole-school approach. The UNESCO International Bureau of Education defines this as activities that "involve addressing the needs of learners, staff and the wider community, not only within the curriculum, but across the whole school and learning environment".[78] A whole-school approach is cohesive, collective and collaborative action in and by a school community to strategically improve student learning, behaviour and well-being, as well as the conditions that support them. Gender equity and equality aims should have a central place within such an approach. Such approaches can be recommended in all contexts but may prove particularly relevant in areas where intolerance and discrimination have come to affect the lives of learners in a profound way. A school that chooses such approaches no longer teaches human rights simply as a classroom topic but, instead, creates an environment where everyone understands, values, respects and lives human rights, in which students apply critical thinking skills and civic engagement in real-life experiences at the level of the school and its environment, and where the ac-

77 See UNESCO Media and Information Literacy Policy and Strategy Guidelines (Paris: UNESCO, 2013), <http://www.unesco.org/new/en/communication-and-information/resources/publications-and-communication-materials/publications/full-list/media-and-information-literacy-policy-and-strategy-guidelines/>.

78 See "Glossary of Curriculum Terminology", UNESCO International Bureau of Education website, <http://www.ibe.unesco.org/en/glossary-curriculum-terminology>.

ceptable norms of behaviour are clear and respected. Four key areas to consider in developing an action plan for a whole-school approach to human rights education are:

- Governance and participation;
- School-community relations;
- Curriculum; and
- Extracurricular activities and school environment.[79]

For example, to further strengthen a whole-school approach with a focus on the issue of anti-Semitism, schools can use the cross-curricular teaching method, which involves making a conscious effort to apply knowledge, principles and/or values to more than one academic discipline simultaneously. It is characterized by sensitivity towards, and a synthesis of, knowledge, skills and understanding from various subject areas.[80]

Good Practice: Germany

Schools without Racism – Schools with Courage is the largest school network in Germany, with more than 2,500 member schools. Schools that are part of the network commit to engage students and teachers in confronting any form of discrimination, bullying and group-targeted violence, creating a school climate that is open, tolerant and inclusive. In order to become part of the network, 70 per cent of the school's students and teachers have to sign a formal contract in which they promise to take responsibility to actively contribute to a school climate free of discrimination and violence, to promote related values through their daily school routine and to regularly conduct and take part in activities that contribute to confront various forms of group-targeted violence and discrimination, including anti-Semitism.

For more information: http://www.schule-ohne-rassismus.org/startseite

To create a strong foundation for a whole-school approach to human rights, the school community can begin by:

- **Establishing a constructive environment:** Teachers and students create an atmosphere in which all learners, male and female, feel safe to discuss sensitive issues openly, and one that respects everyone's human rights, including freedom of religion or belief and freedom of opinion and expression. Ground rules that allow for honest, respectful discussion are developed with student participation.
- **Establish codes of conduct:** Codes of conduct address equality and discrimination, including discrimination based on gender and against Jewish students and other minorities.

79 The suggested approach is based on "A Whole School Approach to Human Rights Education", Amnesty International Ireland, p. 1-10, <**www.amnesty.ie/wp-content/uploads/2016/08/Whole-School-Approach-to-HRE-Booklet.pdf**>.

80 This definition is taken from, "Cross-curricular teaching and learning 5: Definitions", Jonathan Savage Supporting Innovation in Education website, <**www.jsavage.org.uk/research/cross-curricular-teaching-and-learning-5-definitions/**>.

- **Enhance student governance:** Student participation mechanisms, including student councils, can provide an avenue for inclusion and teaching about democratic principles; for this they must also follow a code of conduct that rules out discrimination or biased expressions based on protected characteristics such as religion or belief, race, ethnicity and gender.
- **Enhance home-school relationships:** Clear and frequent two-way communication between the school and parents helps to explain, extend and build a solid and more sustainable foundation for a school's anti-discrimination activities.

4.2.2. Teacher Training

A necessity

Neither the subject of human rights nor anti-Semitism are requirements of graduate education for most teachers around the world. Providing teachers with professional development opportunities to learn about human rights issues and pedagogies to teach them in their classrooms is necessary to create a human-rights-aware school environment and a school community based on mutual respect. Professional development workshops guide teachers to understand complex human rights topics such as anti-Semitism, and they also provide the pedagogical tools necessary for them to teach their students.

Human rights basics

A foundational human rights training curriculum for educators should include the following elements:[81]

(a) Learning objectives that encompass knowledge, skills, attitudes and behaviour with respect to human rights and human rights education;

(b) Human rights principles and standards, as well as protection mechanisms in place and beyond the communities where the educators are active;

(c) Rights and the contribution of educators and learners in addressing human rights in the community where they live, including security issues;

(d) The principles for human rights education activities outlined above;

(e) An appropriate methodology for human rights education that is participatory, learner-centred, experiential and action-oriented and that takes into account cultural considerations;

(f) Educators' social skills and leadership styles that are democratic and coherent with human rights principles;

(g) Information on existing teaching and learning resources for human rights education, including information and communication technologies, to build capacity to review and choose from among them, as well as to develop new resources; and

(h) Regular and motivating learner assessment, both formal and informal.

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81 Office of the United Nations High Commissioner for Human Rights, *Human Rights Training: A Manual on Human Rights Training Methodology* (New York and Geneva: United Nations, 2000), <http://www.ohchr.org/Documents/Publications/training6en.pdf >.

Creating opportunities
Utilizing this framework, education ministries should also create professional development opportunities at the pre-service and in-service level that focus specifically on anti-Semitism in a human rights context, such as:

- Conducting workshops to provide research-based teacher-training resources on anti-Semitism;
- Developing or adapting pre-service teacher-training curricula to include human rights and address anti-Semitism;
- Disseminating digital continuing education packages for school-based professional development; and
- Building in a system of ongoing support for teachers, including community engagement to facilitate information exchange.[82] This network and the training will enable teachers to be prepared for expressions of anti-Semitic prejudice and incidents that may occur in their classroom, and ways to address it that strengthen respect for human rights.

Good Practice: Norway

The Democratic Preparedness against Racism, Antisemitism and Undemocratic Attitudes programme (Dembra) provides training for heads of schools and teachers to build democratic preparedness against racism and anti-Semitism within their schools. The programme helps participants to identify challenges specific to their school environment and supports them in the process of addressing these challenges through targeted workshops, seminars and online guidance.

Piloted in Oslo in 2011, the programme has been extended to more Norwegian regions. Following an external evaluation conducted in 2016, the programme's teaching resources were revised by the Norwegian Directorate for Education and Training, in collaboration with the Centre for Studies of the Holocaust and Religious Minorities and the European Wergeland Centre.

For more information: http://www.theewc.org/Content/What-we-do/Completed-projects/Dembra

4.2.3. Curricula, Textbooks and Educational Materials

The European Parliament recently encouraged its Member States to "consider reviewing school textbooks to ensure that Jewish history and contemporary Jewish life are presented in a comprehensive and balanced way and that all forms of anti-Semitism are avoided".[83] This is best done along with curricula and other educational materials as well. Curricula and textbooks should reflect the same key principles discussed throughout these guidelines: human rights, critical thinking and complementarity.

82 *Ibid*.

83 European Parliament Resolution on Combating Anti-Semitism, *op. cit.*, note 17.

Recommendations for Textbook Writers and Curriculum Developers[84]

- Education to address anti-Semitism and Jewish studies should appear in official state or education ministry policy as a required or encouraged topic that clearly supports GCED and human rights education. In addition to naming these topics, the developers should include a rationale for teaching these concepts and content that aligns with teaching and learning outcomes appropriate for the discipline in which they are taught.
- Educators should be alert to stereotypes, misrepresentations and biases that can offend or stigmatize Jewish or other students. Textbook authors, teachers and curriculum developers should employ inclusive language that avoids generalizations about practices that set one group against another. Stereotypes, gendered and biased terms are to be avoided. Educators should be aware of the impact of omissions or misleading examples on learners' perceptions. If the curriculum requires the inclusion of anti-Semitic historical figures, their anti-Semitism needs to be acknowledged as a flaw, while acknowledging their positive achievements.
- Providing objective, balanced information about Jewish history and culture is paramount. This can be done in focused courses and lessons. However, it is also important to integrate these teachings into the broader curriculum. Courses on world or national history, for example, can include lessons on diverse Jewish experiences, social conditions and cultures both within a specific country and globally, in order to challenge stereotypes and emphasize both commonality and difference.
- Textbooks should employ a variety of different viewpoints of historical events, personalities, developments, cultures and societies from different perspectives and explore Judaism as cross-cultural and internally diverse, resulting from its interaction with other cultural practices and values.
- Open and collaborative dialogue among policymakers, textbook authors, school leaders and educators is important to ensure the quality of education to address anti-Semitism at the level of curriculum, textbooks and classroom practice.

84 General recommendations on the revision of textbooks can be found in *Making textbook content inclusive: A focus on religion, gender, and culture*. (Paris: UNESCO, 2017), <http://unesdoc.unesco.org/images/0024/002473/247337e.pdf>.

Good Practice: Germany

The Leo-Baeck Institute's Commission for the Diffusion of German-Jewish History in Germany issued guidelines on the inclusion of Jewish history in school lessons. Designed for authors of textbooks and curricula and for teacher trainers, the guidelines promote lessons that treat German-Jewish history as an integral part of German history. The guidelines specifically recommend teaching about the diversity of German-Jewish communities and their contributions to German society, beyond lessons about the Holocaust.

For more information: http://www.juedischesmuseum.de/fileadmin/user_upload/uploadsJM/PDF/Museumsp%C3%A4dagogik/orientierungshilfe.pdf

To evaluate how German textbooks approach the topic of anti-Semitism, the Georg Eckert Institute and the Anne Frank Centre in Berlin conducted a study of German textbooks in 2016. The study revealed that anti-Semitism is generally referred to within the same historical contexts: the persecution of Jews in medieval times, ambivalence during the Enlightenment, emancipation and discrimination against Jews in the 19th century and the National-Socialist ideology and regime.

For more information: http://repository.gei.de/bitstream/handle/11428/218/ED9_Pingel_Antisemitismus.pdf?sequence=1&isAllowed=y

In addition to the above, when presenting the diversity and complexity of the Jewish experience and exploring the issue of anti-Semitism, curriculum developers and textbook authors should be conscious that:

- Education about patterns of stereotyping enhances the discussion of more specific stereotypes;
- There is, and always has been, a great deal of diversity within the Jewish world and much internal debate and deliberation;
- People of Jewish origins have a range of attitudes towards religious belief and practices, as do people in other traditions; Jews and people with different backgrounds have a lot in common, depending on the socio-economic, geographical or other context;
- The history of Jews should be integrated as part of local, national or international school history;
- Many Jewish individuals have made substantial contributions over the centuries to science and technology, the arts and architecture, and law, ethics and philosophy, but the study of Jewish history cannot be limited to such exceptional individuals;
- Teaching about Judaism only as part of religious education does not cover the necessary education about Jewish history or anti-Semitism;
- People belonging to various religious or cultural communities, including Jews, have had more or less positive impacts on each other within various local, national or international contexts, and they frequently work and live together in close co-operation and partnership;

- Education about conspiracy theories is important both for understanding anti-Semitism and for preventing extremism; and
- Education about the Holocaust is important, but it does not fulfil the need for education about anti-Semitism as a broader phenomenon;

Good Practice: Netherlands

The Anne Frank House in Amsterdam and the OSCE Office for Democratic Institutions and Human Rights developed teaching materials to combat anti-Semitism that deal with a variety of aspects of this phenomenon. The materials cover different aspects of anti-Semitism: Part 1 examines the specific national as well as the broader European history of anti-Semitism; Part 2 addresses the contemporary manifestations of anti-Semitism in the particular country and across Europe; Part 3 deals with anti-Semitism in the context of general issues such as prejudice, racism, xenophobia and other forms of intolerance. The materials are complemented by a comprehensive guide for teachers.

Since then, national experts from another 14 OSCE participating States have created customized country versions, tailored to the local context and history in each participating State, which have been distributed to schools, educators, civil society organizations and libraries, alongside specialized training.

For more information: https://www.osce.org/odihr/120546

In 2017, the Anne Frank House launched ***Stories that Move***, an online toolbox for educators available in six languages, which challenges 14 to 17 year old learners to think critically about diversity and discrimination, and to reflect on their own position and choices in these matters. The toolbox consists of ready-to-use learning paths with multiple layers of information, assignments and life stories. In short film clips, young people share positive experiences, but also those of exclusion, discrimination and hate crimes, from which an educator can start an honest exploration in the classroom of many topics related to discrimination.

For more information: https://www.storiesthatmove.org/en/home/

4.2.4. Museums, Libraries and Memorial Sites

What students learn outside of school may be as important as their formal curriculum. Museum exhibitions, libraries, cultural events, television, sites of collective memory and other sources may help students fill the gaps that schools invariably leave.

Good Practice: Poland

In 2016, Humanity In Action Poland partnered with the Polish Librarians' Association and the Polish Library Development Programme to create a structure for outreach beyond the main cities, independent of schools and teachers. After a webinar for librarians, explaining various workshop scenarios based on the interactive book ***On Jews*** to promote tolerance for diversity in their local areas, more than 100 libraries signed up to receive copies of the book and took part in a competition for the best photo, audio report or animation to document their local promotional work. Materials were uploaded onto the libraries' webpage and social media. The top five entries were awarded a set of new reference books as a prize.

For more information: http://www.biblioteki.org/webinaria/Nagranie_webinarium_wprowadzajacego_do_konkursu_O_Zydach_i_Zydowkach.html

Museums and memorials can be particularly important spaces for education, notably those that are situated at historic sites of persecution. Such sites can provide a powerful learning experience, as well as meaningful space for commemoration and reflection. Moreover, besides their primary remembrance dimension, many memorial museums, whether situated on historic sites of persecution or not, assume a wide range of functions relating to research and documentation, culture and advocacy and, most importantly, education.[85]

Good Practice: Russian Federation

The Jewish Museum and Federal Research and Methodological Center for Tolerance, Psychology and Education (Tolerance Center) of the Russian Federation presents the history of Russia through examples of the culture and everyday life of the Jewish people, with panoramic cinemas, interactive screens, audio-visual installations, photo and video archives, documents and interviews. The Tolerance Center has successfully implemented unique educational programmes in more than 60 cities throughout Russia, involving more than one million young people. It was recognized in 2016 for its innovative and creative methods to foster dialogue, understanding and empathy towards "the other", when it received the UNESCO-Madanjeet Singh Prize, which rewards activities in the scientific, artistic, cultural or communication fields that aim to promote a spirit of tolerance and non-violence. It also partnered with the UNESCO Associated Schools Network (ASPnet) to hold the global art contest for schools, "Opening Hearts and Minds to Refugees". [86]

For more information: https://www.jewish-museum.ru/en/

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85 *Education about the Holocaust and Preventing preventing genocide: A Policy Guide*, *op. cit.*, note 68, p. 161.

86 UNESCO Associated Schools Network, see <**https://aspnet.unesco.org/en-us/Pages/Virtual-exhibition---Opening-hearts-and-minds-to-refugees.aspx**>.

Good Practice: Poland

The POLIN Museum of the History of Polish Jews in Warsaw won the European Museum of the Year Award from the European Museum Forum in 2016. The museum houses an Education Centre that works with teachers and young people to show the relevance of history for understanding the value of tolerance in contemporary societies where people face different cultures and sensitivities on a daily basis. It offers a range of different workshops, walking tours, competitions and discussions with witnesses for schools, and conferences and training sessions for educators. It has also designed a special educational programme for children in hospital who cannot come to the museum. The Education Centre recently launched a virtual teaching platform about Jewish Warsaw that includes personal stories told by prominent Polish Jews and representatives of the younger generation, thus connecting the past and the present and allowing living Polish Jews to tell their own story.

For more information: http://www.polin.pl/en

Some governments have also supported Jewish cultural festivals, coinciding with appropriate occasions such as the European Day of Jewish Culture. Such festivals may cultivate an experience of the richness and diversity of Jewish culture through varied cultural activities and performances. To the extent that such festivals showcase the distinctive Jewish culture within each nation or region, they provide important educational opportunities and contributions to work against anti-Semitism.

Good Practice: Portugal

Judaica – Mostra de Cinema e Cultura is a local festival that celebrates the best recent films and Jewish culture, through literary, musical and gastronomic events, a book fair, and national and international guests. From Lisbon it has spread to Cascais, Castelo de Vide, Belmonte and Castelo Branco, creating links with local communities and foreign tourists that come to Portugal searching for the country's Jewish heritage. After three years and despite a very small budget, Judaica received the EFFE Label, Europe For Festivals/Festivals For Europe, an initiative of the European Festivals Association supported by the European Commission and the European Parliament, as recognition of its artistic commitment, community involvement and international and global outlook.

For more information: https://www.judaica-cinema.org/

As beneficial as a school trip to a cultural institution can be, it is still imperative for educators to identify any biases or stereotypes that the class may encounter. If any are identified, they can be used as a teaching tool, and the educator can guide the students in processing the stereotype or bias and debunking it while on the trip or afterwards in the classroom. After the trip, students can research the historical significance of the bias, and the educator can create a project-based lesson involving their bias identification. Omitting this last step will likely have negative educational consequences.

4.2.5. The Role of Higher Education Institutions

Higher education institutions can play an important role in addressing anti-Semitism through both instruction and research. At universities, courses about anti-Semitism can benefit large numbers of young people. There is also a need for further reputable quantitative and qualitative research concerning many aspects of contemporary anti-Semitism.

Institutions that provide pre-service teacher education can assist in disseminating sound scholarship and promoting good practices to future teachers. Furthermore, universities can develop resources for curriculum creation, provide guidance for teachers and participate in professional development and assessment.

Education policymakers dealing with secondary education can effect positive change by ensuring that institutions of higher learning also develop relevant academic programmes on anti-Semitism for students and researchers that are either freestanding or incorporated within wider programmes of study (master's, doctoral and postdoctoral studies; academic seminars; scholarships; university chairs; research programmes; etc.).

Education and human rights officials, including national human rights institutions, can promote the study of anti-Semitism through guest lectures for university students regarding anti-Semitism and other human rights topics, either generally or with regard to key areas of study, such as law, political science, history, philosophy, sociology, public administration, social work, medicine or physical education.

Anti-Semitism research centres play an important role in developing and disseminating knowledge about anti-Semitism, especially when they are supplemented with international conferences, professorial chairs, faculty lines, endowed lectures, postgraduate fellowships, visiting professorships, publication series and undergraduate awards.[87] Some universities encourage their students to write theses on anti-Semitism and human rights by offering research grants or prizes.

Good Practice: United Kingdom

The Pears Institute for the Study of Antisemitism was established by the Pears Foundation in 2010 and is based at Birkbeck, University of London, in the School of Social Sciences, History and Philosophy. It is an independent and inclusive centre of innovative research and teaching that draws on expertise in the study of multiculturalism, ethnicity, anti-Semitism and racial and religious intolerance, across a range of departments (History, Politics, Psychosocial Studies, Social Policy and Education, English and Humanities and Law), and contributes to discussion and public policy formation. The Institute offers certificate courses, undergraduate courses, postgraduate taught courses and postgraduate research opportunities.

For more information: http://www.pearsinstitute.bbk.ac.uk/

87 A list of some of the main research centres on anti-Semitism can be found in Annex 1 to this report.

4.2.6. Civil Society Partnerships

Civil society trainers and academic experts can support educational institutions by providing insights on the level, manifestations and impact of anti-Semitism, as well as on effective ways to counter it.

Good Practice: Belgium

Facing Facts! is a civil society initiative co-ordinated by CEJI – A Jewish Contribution to an Inclusive Europe that works against hate crime and hate speech. The Facing Facts Online Course on Hate Speech offers adult professionals a structured understanding of hate speech and how to address it, through videos, dynamic lectures, case studies, testimonies and quizzes, in three modules:

- The concept of hate speech: Recognize the nature and impact of hate speech.
- Monitoring hate speech: Explore how monitoring can help to clean the digital streets and reinforce advocacy work.
- Countering hate speech: Consider the range of counter-actions possible within a framework of choices.

For more information: https://www.facingfactsonline.eu/

In education, effective partnerships with civil society and the media can help counter prejudice by developing students' empathy, critical thinking and intercultural competencies. For example, inviting guest speakers develops empathy through contact and communication, and greater empathy can lead to lower tolerance for social injustice and discrimination. Having trained civil society representatives or members of the Jewish community raise awareness about anti-Semitism, prejudice and harassment can enhance the impact of other educational activities.

Good Practice: Hungary

The Haver Foundation sends pairs of young Jewish volunteers to schools to discuss issues related to Jewish identity. Haver has educational modules adapted for teenagers (ages 14 to 18), university students (19 to 25) and educators, complementing a broader anti-prejudice diversity education programme that focuses on specific contemporary cultural, religious and social issues that confront this country.

For more information: http://haver.hu/english/

The OSCE has supported civil society organizations in establishing dialogue and partnerships with educational institutions, but the efforts of civil society should not replace areas of government responsibility. In recognizing the problem, governments must make clear in educational contexts that it is not the responsibility of Jewish communities to fight anti-Semitism. Nonetheless, educational leaders should establish channels of communication with Jewish communities and subject-matter experts in order to ensure that they are appropriately consulted on pertinent initiatives, as well as to sensitize government

officials to the specific concerns of the community and to create open channels for social integration.[88]

> **Good Practice: Serbia**
>
> The national branch of the European Association of History Educators (EUROCLIO), the Association for Social History of Serbia (UDI), which has more than 500 active members and runs exchange programmes across the Balkan region, teamed up with a local NGO, Terraforming South, to ensure the inclusion of anti-Semitism and the Holocaust in UDI's annual programme of continuous professional development, and in its training programme for history and other teachers. Terraforming's teaching material **Ester.rs** is based on illustration narratives about Jewish life in pre-war Serbia and the Holocaust victims of the concentration camp at Sajmište. It is hosted online in digital format, is easy for teachers to download and print, and is free of charge.
>
> **For more information: http://ester.rs/en/**

4.2.7. Non-formal, Vocational and Professional Education

Engaging with adults and professionals

Beyond the education of children and undergraduate students, the study of anti-Semitism can — like any other field related to human rights education — yield valuable insights for people of all ages. This is especially important for professionals who protect society from social dangers and play an important role in ensuring proper access to rights, such as law enforcement personnel, members of the judiciary, civil servants, clergy, reporters, journalists, social or health workers and librarians. Educational approaches to anti-Semitism are also important for vocational education programmes oriented towards the study of communications and business, and for making all students, not just those pursuing academic paths, fully aware of the complex social context in which they live.

These needs are often addressed through professional development programmes, frequently created in conjunction with museums or memorials, national human rights institutions and other human rights institutions. It is recommended that such training courses:[89]

- Suit the particular audience;
- Emphasize general human rights standards applicable to the day-to-day tasks of the professionals being trained, with particular examples relating to anti-Semitism and the Jewish community;
- Use trainers drawn from the same field as the participants;
- Ensure that trainers use adult-centred learning and train-the-trainer techniques; and
- Be properly evaluated and regularly revised and updated.

88 "Swiss OSCE Chairmanship conclusions", *op. cit.*, note 26, p. 3.

89 The following recommendations are adapted from *National Human Rights Institutions: History, Principles, Roles and Responsibilities* (New York and Geneva: United Nations, 2010), pp. 64-65, <**http://www.ohchr.org/Documents/Publications/PTS-4Rev1-NHRI_en.pdf**>.

Governments and tertiary educational institutions are advised to develop job-specific training for government employees, e.g., doctors, nurses, law-enforcement officers, to increase their capacity to understand the specific features of anti-Semitism.[90] Some programmes achieve success by working with relevant case studies and scenarios.

Good Practice: OSCE Office for Democratic Institutions and Human Rights

In six OSCE participating States, ODIHR has delivered the Training against Hate Crimes for Law Enforcement (TAHCLE) training programme, which teaches police skills in identifying, understanding, and responding to hate crimes, and includes anti-Semitic bias indicators. It improves police officers' skills in preventing and responding to hate crimes, interacting with targeted communities, and building public support, confidence, and co-operation. ODIHR also targets prosecutors through its Prosecutors and Hate Crimes Training (PAHCT), thereby strengthening their ability to prove these crimes in court.

Training for Law Enforcement: https://www.osce.org/odihr/tahcle

Prosecutors and Hate Crime Training: https://www.osce.org/odihr/pahct

Proactive engagement with youth and communities

In addition, prevention efforts should try to reach youth through out-of-school activities, notably at the local level, that aim to foster tolerance and engagement in social and political life, as well as critical thinking, self-reflection and resilience. Such activities may include sports and art education programmes; community, family and youth information meetings; support for youth groups; and reinforcing online presence (e-learning, social media campaigns, etc.). They should involve both women and men, and make particular efforts to engage inclusive and diverse male role models to counter the stereotypes and emotional attractions of aggressive masculine belonging, which are often leveraged to recruit and retain young men as members of extremist hate groups, including those with anti-Semitic beliefs.[91]

These types of approaches will first require efforts to reach out to families and communities, with a view to displaying and embracing the diversity of local environments, as well as highlighting the local conditions in which anti-Semitic ideologies can thrive. Second, planned activities must resonate with the particular environment in which they are implemented and, therefore, require proactive engagement on the part of school personnel, as well as community and youth leaders or social workers, in a way that is coherent with policies implemented through the education system. Third, such programmes must be the object of proper monitoring and evaluation, so as to be able to measure progress in perceptions and behaviours and identify and reward successful initiatives.

90 *Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities: A Practical Guide*, *op.*(Warsaw: OSCE/ODIHR, 2017), p. 39, <http://www.osce.org/odihr/317166?download=true>.; Training for police officers on their role in preventing violent extremism and radicalization that lead to terrorism is discussed in the OSCE Guidebook *Preventing Terrorism and Countering Violent Extremism and Radicalization that Lead to Terrorism: A Community-Policing Approach*, (Vienna: OSCE, 2014), pp. 104, 135-141, 180-186, <http://www.osce.org/atu/111438>.

91 Michael Kimmel, *Healing from Hate. How Young Men Get Into—and Out of—Violent Extremism* (University of California Press, 2018), pp. 1-27.

Good Practice: United Kingdom

Through the "Building Bridges" campaign, Chelsea Football Club works with children and young people in schools and grassroots football clubs through to community groups and senior men's and ladies' teams, to promote equality and celebrate diversity. To tackle anti-Semitic abuse, Chelsea produced "The Y-Word", a short film starring former Chelsea midfielder Frank Lampard, which stresses that offensive and discriminatory anti-Jewish language is unacceptable. In 2018 the club announced a new long-term initiative to raise awareness of and educate players, staff, fans and the wider community about anti-Semitism in football. The club has teamed up with the Holocaust Educational Trust, the Jewish Museum in London, the Community Security Trust, Kick It Out, the World Jewish Congress, the Anne Frank House and Maccabi GB, to raise awareness of anti-Semitism, its impact on the Jewish community and society as a whole, and demonstrate that the club is welcoming to all. The club also manages an annual competition for young people to develop their own anti-discrimination campaigns and pledges, the winners of which have the chance to go to the team's stadium at Stamford Bridge, have their photo taken on the pitch, and meet some of the players.

For more information: http://www.chelseafc.com/news/latest-news/2018/01/chelsea-to-launch-campaign-to-tackle-antisemitism.html

5.

ADDRESSING MANIFESTATIONS OF ANTI-SEMITISM IN EDUCATION

Addressing anti-Semitism *through* education and educating *about* anti-Semitism focus on ensuring that learners are equipped with knowledge, skills and competencies that may empower them to contribute to a culture of human rights and resist the stereotypes and misconceptions that can lead to discrimination and violence against Jews. In addition, policymakers must address anti-Semitism *in* education, i.e., manifestations of hostility towards Jews in educational settings. This matter is the subject of the last section of this guide.

5.1. Approaches for Addressing Manifestations of Anti-Semitism in Educational Settings

Anti-Semitism in educational settings may be addressed proactively or reactively. Proactive measures may be developed, either as part of the curriculum or its administrative and legal framework, to anticipate and prevent anti-Semitic incidents (for example, as described in the previous section on whole-school approaches). Broadly speaking, human rights values, beginning with the principle of non-discrimination, and including the freedoms of expression and association,[92] must permeate the ethos of the institution as well as an awareness of the role gender stereotypes play in shaping social interaction. The behaviour of teachers and administrators must be consistent with the principles they are instilling. Firm commitments to eradicate anti-Semitism and other forms of discrimination must be incorporated into all school policies, alongside commitments to other freedoms laid down in international and national law.[93] Their relevance for student conduct and non-discrimination policies must be made clear, and the policies must be widely disseminated to students, families, the broader community and other stakeholders.

Reactive measures are responses prompted after the fact by a specific manifestation of anti-Semitism in the classroom, the institution, social media or the wider community.

5.1.1. Responsive Approaches for Elementary and Secondary Institutions

Even strong proactive measures will not completely eliminate anti-Semitism, but they may reduce its frequency and severity. Establishing rules and routines for handling incidents of intolerance, including anti-Semitism, will allow school personnel to respond to incidents when they arise. Moreover, they may provide a sound foundation for addressing those transgressions that do occur. This section will provide guidance that educators may use to respond to those incidents that cannot be avoided, keeping in mind that incidents vary widely in severity and nature and that appropriate responses must be developed on a case-specific basis.

The first step is to take victims' reports seriously, in order to avoid worsening the situation and creating secondary victimization. To facilitate this, it is important to establish easy, effective and accessible reporting mechanisms, including a shared understanding of what qualifies as anti-Semitism on the part of those in a position to identify and report such incidents, and an effective reporting system.

92 OSCE participating States have committed themselves repeatedly to these principles. See the Document of the Copenhagen Meeting of the Conference on the Human Dimension of the CSCE, 29 June 1990, Copenhagen, Title II (9.1), (10), (10.1), (10.2), IV (32), (40), (40.1), (40.2), (40.3), (40.4), (40.5), (40.6).

93 For example, ICCPR, *op. cit.*, note 2, articles 19-22.

A serious response to anti-Semitism complaints or to other complaints of hate or bias incidents may include the following good practices:[94]

Respond promptly

- Offer immediate assistance; responses to hate and bias incidents must be both prompt and effective; a delayed response may exacerbate the situation;
- Ensure that any necessary medical treatment is provided by medical professionals;
- Request the support of psychologists or social workers that integrate a gender perspective into their work;
- Interview witnesses immediately, taking clear and comprehensive notes while memories are still fresh;
- Gather all available evidence and ensure that it is properly maintained; and
- Do not assume that the problem will resolve itself, since it might worsen if not rectified.

Explain and refer

- Explain to victims or witnesses what you can do and what you cannot do;
- Ask victims or witnesses if they want to remain anonymous, and explain whether their personal details will be disclosed if there is to be an official complaint;
- Refer to relevant school policies (such as anti-bullying or anti-discrimination regulations) and the sanctions or consequences for such incidents;
- Describe all applicable procedures, including both internal grievance procedures within the school and any available external complaint-resolution processes (including any applicable statutes of limitations or deadlines for filing official complaints); and
- Explain, fully and candidly, any protections that victims and witnesses may have against retaliation for filing an official complaint or providing evidence.

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94 Several of these points are drawn from *Preventing and Responding to Hate Crimes: A Resource Guide for NGOs in the OSCE Region* (Warsaw: OSCE/ODIHR, 2009), pp. 46-49, <http://www.osce.org/odihr/39821>; and *Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education* (Warsaw: ODIHR, Council of Europe and UNESCO, 2011), <http://www.osce.org/odihr/84495?download=true>.

Listen and validate

- Provide a safe space where victims or witnesses will feel confident they are not overheard;
- Listen attentively to the student, remembering that reporting an incident may be upsetting and that the incident may also include gender-based bias; and
- Be respectful of all information received, remembering that victims often fear that they will not be believed and may not seek necessary assistance if they feel disrespected.

Keep good records

- Be sure to note whether the person reporting is a victim, an eyewitness or a non-witness providing second-hand or third-hand information, preferably using a standard template developed by the school; and
- It is sometimes important to record direct quotations from victims or witnesses; these may include particular descriptive phrases used by the interviewee to describe the incident or their feelings.

Depending on the severity of the incident, the educator and/or the school administration have several possible avenues of action:

- In schools, involve the parent(s) and caregiver(s) of the students — of both the perpetrator and the victim;
- Suggest remedies, including disciplinary penalties, providing due process to which the perpetrator is entitled;
- Report to law enforcement authorities, if appropriate;
- Evaluate the incident to determine whether it may be an indication of a deeper problem within the environment of the school or the perpetrator's situation that may require broader measures;
- Ensure that all staff and stakeholders (teachers, administration, students, parent[s] and caregiver[s]) are fully aware of the ethical codes and policies of the institution, the consequences of violations and the complaints system in an effort to prevent future incidents; when anti-Semitic incidents occur, leaders must speak out strongly, quickly and personally, in order to send a signal to the targeted communities and a message to the general public that anti-Semitism will not be tolerated; and
- Start discussions in an educational setting about the incident; however, reference to a specific victim or perpetrator should not be made without their authorization.

Good Practice: Cyprus

The Ministry of Education and Culture in Cyprus enacted anti-racist policy goals for all schools in 2015/16 and adopted three programmes: ***Sensitisation of Students Against Racism and Intolerance, and Promotion of Equality and Respect***; ***Code of Conduct;*** and ***Guide for Managing and Recording Racist Incidents.*** These programmes equip teachers with ideas for how they can assist students in cultivating skills and attitudes against racism and prejudice, and that promote equality and respect. They also equip teachers to guide students in identifying any direct or indirect, purposeful or involuntary, acts and processes that lead to negative discrimination against individuals or groups based on their (perceived) diversity. The guidance helps teachers to develop urgent actions for the prevention and treatment of racist incidents, and to create an anti-racist culture.

For more information: http://naos.risbo.org/wp-content/uploads/2017/04/Cyprus-antiracism-code.pdf

5.1.2. Specific Responsive Approaches for Higher Education Institutions

Reports of anti-Semitic incidents within institutions of higher education have appeared over recent years across the OSCE region. Some university administrations have responded by establishing policies or mechanisms to address the issue, while others have responded with delay or not at all.

University leadership are responsible for protecting students from actions that could engender a hostile environment in violation of the institution's own policies; international, national or local laws and regulations; or the standards of the applicable accrediting agencies. In addition, university leaders are expected to establish a moral standard by denouncing anti-Semitic and other hate speech, while safeguarding all rights associated with the freedom of expression and under basic principles of academic freedom. In responding to hate or bias incidents, university administrators may want to consider these recommendations:

Preclude discrimination
Many universities' student codes of conduct already prohibit discrimination to a greater extent than is required by law, while also respecting the freedom of expression and academic freedom. All school leadership staff are responsible for establishing gender-mainstreamed codes of ethics and policies for the institution, and for ensuring on a regular basis that all staff and students are aware of these policies and the complaint mechanism.

Guarantee civility
Democratic values, human rights, mutual respect and especially the culture of civility can help to establish an environment free of hate and bias incidents. Such an arrangement requires senior campus administrators to speak convincingly, often and clearly about the values they stand for and institutional climate they want to create. It is usually easier to address these issues early and often, rather than merely responding on an *ad hoc* basis when crises arise.

Protect speech while mitigating disruption
In some cases, campus disruption may prevent students and other guest speakers from exercising their freedom of speech. Appropriate university policies often strongly affirm speech protections. They maintain policies and bolster local ordinances on issues like disorderly conduct, disturbance of the peace, disruption of university activities, possession of (actual or imitation) weaponry and unlawful assembly. When university policies follow international human rights norms, freedom of expression is limited to exclude incitement to hatred and violence, as well as hate speech. Hateful speech directed at any group, including Jews, must be addressed in the same manner, so that policies are applied fairly.

Exercise leadership by responding to speech with more speech
It is important for university leaders to serve as an example, to exercise moral leadership and articulate freely their opinion on human rights values and subjects rejecting anti-Semitism, even if some may perceive it as controversial.

Consistently use clear concepts
A challenging task for all university leaders is to identify offensive incidents of anti-Semitism and distinguish them clearly from criticism of the policies or the government of Israel. University leaders may find it helpful to refer to available definitions when responding to instances of anti-Semitism and other forms of bias.

Pay attention to and deal with transgressions
Educators must understand that some anti-Semitic incidents that occur within schools may also transgress civil law norms, constitute crimes or even rise to the level of terrorism. This is true at both public and private institutions. If so, they must be reported as such. In some cases, anti-Semitic motivations may be clear. In disputed cases, the identification of anti-Semitism may require a deeper understanding of anti-Semitic stereotypes and codes, and it should be investigated appropriately.

5.2. Government Strategies

While responding to any type of bias incidents in educational settings is primarily the responsibility of educational institutions, government agencies also have a role in ensuring compliance with human rights standards throughout the education system. Multiple solutions exist in this regard that could help strengthen national efforts to address anti-Semitism through and in education.

Inter-ministerial co-operation
In 2017, the European Parliament called on its Member States "to appoint national coordinators on combating anti-Semitism"[95] in order to co-ordinate the activities of different ministries, departments or agencies in addressing anti-Semitism. Some governments have made anti-Semitism a priority by setting up cross-governmental entities to address different aspects of the challenge and to facilitate communication among educational officials, other civil servants and Jewish communal organizations. This may take several forms, such as a cross-governmental working group, an inter-ministerial delegation or an ombudsman. Such initiatives underline society's commitment to addressing anti-Semitism, bolster the ministry of education's efforts and are a way of publicly countering

95 European Parliament Resolution on Combating Anti-Semitism, *op. cit.*, note 17.

claims by educators or schools that action to address this particular form of discrimination or harassment is not required.

Good Practice: France

The Inter-ministerial Delegation on the Fight Against Racism, Anti-Semitism, and Anti-LGBT Hate (DILCRAH), within the Office of the Prime Minister, co-ordinates human rights activities within the French Government. DILCRAH serves as the intermediary among government officials and NGOs. DILCRAH facilitated the creation of an operational committee to fight racism and anti-Semitism in each department of the French Government. Among other activities, DILCRAH has created a multidisciplinary scientific council that conducts research and provides information to the public on racism and tolerance efforts in France. DILCRAH's online educational platform, established in March 2016, includes informational videos and documents created by experts on racism, and cultural and historical societies.

For more information:
https://www.reseau-canope.fr/eduquer-contre-le-racisme-et-lantisemitisme
http://www.gouvernement.fr/dilcrah

Engagement of local authorities

Co-operation at the municipal level is, likewise, an effective means of addressing anti-Semitism. Given the proximity of local authorities, it is in cities that policies have the greatest transformative impact. Cities, as incubators for cultural, social, economic and political innovation, have empowered their populations to strive for sustainable and equitable development. However, it is also in cities where discrimination, exclusion and inequality persist most strongly.

Good Practice: United Nations Educational, Scientific and Cultural Organization

The International Coalition of Inclusive and Sustainable Cities – ICCAR (formerly the International Coalition of Cities against Racism), was launched by UNESCO in 2004. ICCAR aims to strengthen a global network of more than 500 cities to exchange experiences and knowledge in order to improve their policies against racism, discrimination, xenophobia and exclusion.

For more information: http://www.unesco.org/new/en/social-and-human-sciences/themes/fight-against-discrimination/coalition-of-cities

Independent oversight

National human rights institutions enable states to meet their international, constitutional and statutory responsibilities to ensure that human rights are protected, and that international obligations are implemented at the national level. They may do this by addressing complaints regarding human rights violations and reviewing laws and policies to ensure that adequate legal protections are available to ensure equal educational opportunities for both male and female students of all faiths and backgrounds.

National human rights institutions should be independent, well-organized, adequately funded and accessible, with well-developed human rights plans and capacity for monitoring and analysis. National human rights institutions may protect the rights of students from anti-Semitism and other forms of discrimination through several methods, including:[96]

- Investigations;
- Alternative dispute resolution;
- Receiving individual complaints (for national human rights institutions with quasi-jurisdictional powers);
- Public inquiries; and
- Monitoring.

Beyond enforcement and compliance, national human rights institutions may address anti-Semitism in education through their programmes for promoting human rights by:

- Assisting in the formulation and delivery of education initiatives;
- Publicizing human rights, including anti-Semitism prevention; and
- Increasing public awareness of anti-Semitism, including through the media.

Parliamentary oversight

Parliamentarians play three key roles in ensuring proper human rights education to address anti-Semitism: developing sound legislation (and rejecting discriminatory bills), overseeing executive enforcement and participating in inter-parliamentary collaboration. Parliaments should ensure that educators and researchers at public institutions have the freedom to teach and learn about anti-Semitism, even if it may give rise to debates on some episodes of national history, without fear of investigation, suppression or prosecution.

International organizations, such as the OSCE, can assist in carrying out reviews of existing legislation that addresses anti-Semitism and other forms of discrimination, including but not limited to discrimination based on gender, the purpose of which will be to ensure that no direct or indirect discrimination impedes the right of education for all students.[97] When adopting new legislation on emerging related policy areas like the prevention of violent extremism, the dimension of anti-Semitism should be addressed as appropriate to the respective context.

96 These recommendations are drawn from *National Human Rights Institutions: History, Principles, Roles and Responsibilities*, *op. cit.*, note 89.

97 On request, the OSCE's Office for Democratic Institutions and Human Rights can analyse draft and existing laws, including in the areas of education and anti-discrimination, to assess their compliance with OSCE commitments and international human rights standards. Issues related to national minorities fall within the mandate of the OSCE's High Commissioner for National Minorities.

Good Practice: European Union

On 29 June 2000, the European Union adopted Council Directive 2000/43/EC, implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. This directive, which establishes minimum standards for EU Member States, prohibits discrimination on grounds of racial or ethnic origin, including anti-Semitism, in educational institutions and in several other sectors. All Member States have subsequently transposed applicable provisions into their national legislation.

For more information: http://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32000L0043&from=EN

Parliamentarians have provided additional oversight regarding anti-Semitism in both educational and non-educational institutions through additional mechanisms, such as all-party or multiparty inquiries into anti-Semitism in their countries. The European Parliament has urged national and regional parliaments and political leaders to "set up cross-party parliamentary groups against anti-Semitism to strengthen the fight across the political spectrum".[98]

Good Practice: United Kingdom

The All-Party Parliamentary Inquiry into Antisemitism was commissioned by John Mann MP, Chairman of the All-Party Parliamentary Group against Antisemitism.[99] Its terms of reference were: to consider evidence on the nature of contemporary antisemitism; to evaluate current efforts to confront it; to consider further measures that might usefully be introduced.

It requested information from government departments, the police and criminal justice agencies, academics, trade unions, community groups and NGOs, amongst others, held public hearings and reviewed written submissions. The resulting report included separate sections about on-campus anti-Semitism and education about anti-Semitism and contained many recommendations for and good practices within the education sector. The government adopted the recommendations of the inquiry in part in its report published in March 2007.

This parliamentary inquiry followed up on its work with an additional inquiry in 2015 to respond to a spike in anti-Semitic incidents during the prior year. The report explores troubling increases in anti-Semitic incidents at Jewish schools, university campuses, and elsewhere in the UK.[100]

For more information: https://publications.parliament.uk/pa/cm/cmallparty/register/antisemitism.htm

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98 European Parliament Resolution on Combating Anti-Semitism, *op. cit.*, note 17.

99 The United Kingdom's Parliamentary Register Of All-Party Groups, <**https://publications.parliament.uk/pa/cm/cmallparty/register/antisemitism.htm**>.

100 Report of the All-Party Parliamentary Group against Antisemitism, 2015, <**https://www.antisemitism.org.uk/the-appg/publications**>.

Annexes

ANNEX 1

Resources for Education Stakeholders

International bodies

Organization for Security and Co-operation in Europe, Office for Democratic Institutions and Human Rights (ODIHR)
http://www.osce.org/odihr/countering-anti-Semitism-and-promoting-Holocaust-remembrance

United Nations Educational, Scientific and Cultural Organization (UNESCO)
https://en.unesco.org/gced
https://en.unesco.org/themes/holocaust-genocide-education

Council of Europe - European Commission against Racism and Intolerance (ECRI)
http://www.coe.int/ecri

European Commission
https://ec.europa.eu/info/strategy/justice-and-fundamental-rights/discrimination/racism-and-xenophobia/combating-antisemitism_en

The European Union Agency for Fundamental Rights
http://fra.europa.eu/en

The International Holocaust Remembrance Alliance
https://www.holocaustremembrance.com/resources/working-definitions

Publications

OSCE/ODIHR and Yad Vashem. 2007. Addressing Anti-Semitism: Why and How? A Guide for Educators.
http://www.osce.org/odihr/29890

OSCE/ODIHR and The Anne Frank House. 2007. Teaching Materials to Combat Anti-Semitism. Parts 1, 2, 3
https://www.osce.org/odihr/120546

UNESCO. 2017. Education about the Holocaust and preventing genocide.
http://unesdoc.unesco.org/images/0024/002480/248071E.pdf

UNESCO. 2017. Preventing violent extremism through education. A guide for policy-makers
http://unesdoc.unesco.org/images/0024/002477/247764e.pdf

UNESCO. 2016. A Teacher's guide on the prevention of violent extremism.
http://unesdoc.unesco.org/images/0024/002446/244676e.pdf

Council of Europe. 2015. Living with Controversy - Teaching Controversial Issues Through Education for Democratic Citizenship and Human Rights (EDC/HRE).
https://rm.coe.int/16806948b6

Council of Europe. 2016. Bookmarks – A Manual for Combating Hate Speech Online Through Human Rights Education.
https://www.nohatespeechmovement.org/bookmarks?bookmarks

Civil society organizations working on anti-Semitism or related issues in education

The Aladdin Project
http://www.projetaladin.org/en/

American Jewish Committee AJC Berlin, Lawrence & Lee Ramer Institute for German-Jewish Relations
https://ajcberlin.org/en/

Anne Frank House
http://www.annefrank.org/en/Education/
https://www.storiesthatmove.org/en/home/

The Anti-Defamation League
https://www.adl.org/

CEJI – A Jewish Contribution to an Inclusive Europe
http://www.ceji.org

Délégation Interministérielle à la Lutte Contre le Racisme, l'Antisémitisme et la Haine anti-LGBT (DILCRAH) (Inter-ministerial Delegation to Fight Racism, Anti-Semitism and Anti-LGBT Hatred)
https://www.reseau-canope.fr/eduquer-contre-le-racisme-et-lantisemitisme

erinnern.at
http://www.erinnern.at

European Association for Gender Research, Education and Documentation (ATGENDER)
https://atgender.eu/

Facing History and Ourselves
https://www.facinghistory.org/

The Jewish Museum and Tolerance Center in Moscow
https://www.jewish-museum.ru/en/

The Jewish Museum in Berlin
https://www.jmberlin.de/

The Kreuzberger Initiative gegen Antisemitismus KIgA (The Kreuzberger Initiative Against Anti-Semitism)
http://www.kiga-berlin.org

Karakutu Association, Commitment Without Borders
http://www.karakutu.org.tr/

Musée d’art et d’histoire du Judaïsme in Paris (Museum of Jewish Art and History)
https://www.mahj.org/

Never Again Association
http://www.nigdywiecej.org/en/

OXFAM (teaching controversial issues)
https://www.oxfam.org.uk/

POLIN Museum of the History of Polish Jews
http://www.polin.pl/en/

PROMUNDO (education for boys)
https://promundoglobal.org/

SEFER Centre for University Teaching of Jewish Civilization
http://www.sefer.ru/eng

Simon Wiesenthal Center
http://www.wiesenthal.com/

SOVA Center
http://www.sova-center.ru/en/

Tom Lantos Institute
http://tomlantosinstitute.hu/

United States Holocaust Memorial Museum
https://www.ushmm.org/

Yad Vashem
https://www.yadvashem.org/

Institutions researching anti-Semitism

Institute for the Study of Contemporary Antisemitism, Indiana University
https://isca.indiana.edu/index.html

The Pears Institute for the Study of Antisemitism
http://www.pearsinstitute.bbk.ac.uk/

The Vidal Sassoon International Center for the Study of Antisemitism
http://sicsa.huji.ac.il

The Yale Program for the Study of Antisemitism
http://ypsa.yale.edu/

Zentrum für Antisemitismusforschung (Centre for Research on Anti-Semitism)
http://www.tu-berlin.de/fakultaet_i/zentrum_fuer_antisemitismusforschung/

ANNEX 2

Examples of Anti-Semitic Tropes and Memes[101]

Beastilization

Since ancient times, Jews have been compared in derogatory terms to barnyard and wild animals. In some influential ancient texts, for example, Jews are compared to pigs, goats, cows and apes. In medieval Europe, Jews were often compared to pigs or depicted as having intimate relations with pigs. The term "Judensau", which refers to obscene contact between Jews and female pigs, appeared in 13th-century Germany and remained popular throughout Europe for several hundred years. Snakes, rats and octopuses are variations on this theme which remain popular today.

Blood Libel

Since ancient times, Jews have been falsely accused of killing non-Jews for ritual purposes and purported to be in league with the devil. In medieval Europe, beginning in the 12th century, this was often accompanied by accusations that Jews used their victims' blood to bake matzah for the Jewish holiday of Passover. Historically, these false allegations have frequently been followed by anti-Semitic riots and mass murders. Echoes of this blood libel can still be heard in discourse today.

Communists

The involvement of some Jews in communist and social democratic movements in Europe has often become the basis for claims of Judeo-Bolshevism or Judeo-Communism. This myth was widespread across Europe in the first half of the 20th century and Nazi propaganda actively promoted it within both Germany and the territories it occupied during World War II. The internationalism of early Communism, combined with the fact that some Jewish resistance fighters joined Soviet partisan units or national Communist parties, often supplemented claims that Jews collectively or as individuals lacked loyalty to their homelands. In modern times, the trope of the communist Jew re-surfaces in discussions about national identity or the history of World War II as claims that local crimes against Jews before, during, and after the Holocaust were the result of anti-Communist fervour.

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101 More information on the history of anti-Semitism can be found at the online Multimedia Learning Centre of the Museum of Tolerance, the educational arm of the Simon Wiesenthal Center, in Los Angeles, United States of America, **http://motlc.wiesenthal.com/site/pp.asp?c=gvKVLcMVIuG&b=394713** and in Kenneth L. Marcus, *Fact Sheet on the Elements of Anti-Semitic Discourse* (Washington, D.C.: The Louis D. Brandeis Center for Human Rights Under Law, 2014), <**http://brandeiscenter.com/images/uploads/practices/factsheet_antisemtism.pdf**>.

Deicide Myth

Since the early years of the Christian church, some Christians have condemned Jews for the death of Jesus Christ and have held Jews collectively responsible for this action.[102] The deicidal myth has reinforced the association of all Jews with traits that are imagined to accompany the killing of a messiah, e.g., supernatural powers, intransigence, and conspiratorial treachery.

Demonization

Beginning primarily in the fourth century, some influential figures in Christian theology have associated Jews with the devil or with demonic elements. During some periods of the Middle Ages, Jews were seen as children of the Devil, portrayed with horns and bulging eyes, and associated with Satanic attributes, such as immense power and devious logic. In the contemporary world, these images are being resurrected in depictions of Jews, individually or collectively, bearing cosmically malevolent characteristics. This can be seen, for example, in caricatures of Jewish public figures depicted as devils or demons.

Dirt and Disease

Jews have long been described by anti-Semites as carriers of a physical defect or disease. In some cases, these defects have been associated with Jewish masculinity or femininity, for example, in the myth of Jewish male menstruation. Similarly, the phrase "dirty Jew" and stereotypes of "Jewish odour" were once commonplace. For example, Jews were blamed for spreading the "Black Death" in the 14th century, while during the 19th and early 20th centuries, racialists often perceived Jews as possessing inferior, non-white racial characteristics. Nazi claims that Jews spread disease also correlate with this trope. Since the mid-20th century, conversely, Jewishness has often been associated with a false sense of white racial superiority, sometimes associated with racism and colonialism.

Dual or Lack of National Loyalty

Jews are often subject to claims that they conspire to shape public policy for Jewish interests, or that their patriotism is less than that of other citizens. This occasionally manifests as claims that Jews, collectively or as individuals, are not loyal to their home countries. To be accepted as national compatriots, Jews are sometimes asked to disavow their connection with Israel, despite the fact that Israel often forms a central part of Jewish identity. This myth can also appear in claims that Jews do not participate proportionally in military service or other public spheres of life in democratic states.

Media

Allegations of Jewish control over the media have been present since at least the early 19th century and were repeated in the *Protocols of the Elders of Zion*.[103] In the 20th and 21st centuries, individuals of presumed or actual Jewish ancestry, who may have personal influence as a result of the position they hold within a particular media outlet, have been

102 The Declaration on the Relation of the Church with Non-Christian Religions of the Second Ecumenical Council of the Vatican ('Nostra aetate') repudiated this myth in 1965.

103 The Protocols of the Elders of Zion is a forged anti-Semitic text which purports to describe a Jewish plan for global domination. It was first published in Russia in 1903 and exposed as clumsy plagiarism in 1921. It has been translated into multiple languages, and disseminated internationally since the early part of the 20th century.

conflated with claims of general "Jewish control" over the entire media industry. Some groups refer instead to "Zionist control" of the media. The idea asserts that these individuals act together over time in a conspiratorial manner to make decisions, but ignores the fact that many other individuals, who may be similar in some way, are also employed in the media industry, and that its variety, vastness and constant development make it impossible for it to be controlled in such a way.

Money and Criminality

Claims of Jewish control of and fascination with finances are as old as the New Testament, in which Jews are occasionally portrayed as moneychangers engaged in unholy practice at the Temple in Jerusalem. This continued into the medieval period, when Christians were forbidden from lending money at interest, leaving the field open to others. Since Jews were severely restricted from entering most trades and from owning agricultural land, some began to lend money.[104] Since then, Jews have been depicted as wealthy, powerful, and menacing. In some countries, Jewish women have been stereotyped as dressing ostentatiously to demonstrate wealth. Today, it is found in references to "Rothschild money", or the identification of a Jewish conspiracy with international banking and criminality.

Ritual Slaughter

Kosher ritual slaughter of animals for food has been depicted as a cruel, alien and bloodthirsty practice that is linked with the underpinning belief that the Jews are in the Devil's service, or with blood libel. This carries over to the practice of male circumcision.

The Wandering Jew

Some Christian theologians have viewed Jews as a cursed people doomed to wander in misery until the end of days as testament to their depraved state. Today, there are echoes of this myth in efforts to reinforce the supposedly lowly status of diasporic Jews. This also contributes to the idea that Jews are traitorous, with no or conflicted loyalty to their homelands. This idea can also be seen in the notion that the Jews have no right to national self-determination.[105]

Well Poisoning and Desecration of the Host

Since the Middle Ages, Jews have been accused of tainting sacred objects or communal property. Beginning in the 13th century, Jews were falsely charged with re-enacting the crucifixion of Jesus by desecrating the host wafer, which was understood to represent the body of Christ. Since that time, Jews have been repeatedly charged with conspiring to desecrate holy sites or objects. Similarly, Jews were repeatedly accused of poisoning communal wells during the medieval and early modern periods in Europe.

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104 More information is available from the Coordination Forum for Countering Antisemitism, see <**https://antisemitism.org.il/page/62556/confronting-antisemitism-myths-and-facts**>.

105 Roma communities have been affected by a similar stereotype.

World Domination

A pinnacle to the myth of Jews as conspirers is the idea that Jews are plotting to take over the world for their own gain. ***The Protocols of the Elders of Zion***, which remain popular in re-emerging editions in dozens of languages the world over to this day, is perhaps the clearest and best-known example of this theory. Today, the "The Goyim Know" meme is used in social media to perpetuate this, as are memes and articles about lizard people, the Illuminati and the New World Order.

ANNEX 3

Examples of Anti-Semitic Symbols

Particularly when trying to identify with a group, young people may use symbols without being fully aware of their anti-Semitic connotations. Others may use these symbols consciously as a code to identify individuals or groups that subscribe to anti-Semitic ideologies. Anti-Semitic symbols can be found in images, numbers, letters, music or phrases, though not all are as identifiable as the swastika. Examples include:[106]

- 88: this number is used to represent the words “Heil Hitler”, since the letter H is the eighth letter of the alphabet;
- 18: this number is used by certain groups to represent the name of Adolf Hitler, since the letter A is the first and the letter H the eighth of the alphabet;
- Zizis: stands for “Zionazis” or “Zionist Nazis” and reflects the tendency among some left-wing and right-wing anti-Semites to conflate Jews with Nazis.

106 Several examples are drawn from *Addressing Anti-Semitism: Why and How? A Guide for Educators, op. cit.*, note 32, p. 27.

ANNEX 4

Working Definition of Antisemitism adopted by the International Holocaust Remembrance Alliance (IHRA)[107]

"On 26 May 2016, the IHRA Plenary in Bucharest decided to:

"Adopt the following non-legally binding working definition of antisemitism:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

"To guide IHRA in its work, the following examples may serve as illustrations: Manifestations might include the targeting of the State of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for 'why things go wrong.' It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

"Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

107 The International Holocaust Remembrance Alliance (formerly the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, or ITF) was initiated in 1998. Today the IHRA has 31 member countries, and unites governments and experts to strengthen, advance and promote Holocaust education, research and remembrance, and to uphold the commitments to the Stockholm Declaration on Holocaust Education, Remembrance and Research of 28 January 2000.

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the State of Israel.

"**Antisemitic acts are criminal** when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

"**Criminal acts are antisemitic** when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

"**Antisemitic discrimination** is the denial to Jews of opportunities or services available to others and is illegal in many countries."

ANNEX 5

Working Definition of Holocaust Denial and Distortion adopted by the International Holocaust Remembrance Alliance (IHRA)[108]

"The present definition is an expression of the awareness that Holocaust denial and distortion have to be challenged and denounced nationally and internationally and need examination at a global level. IHRA hereby adopts the following legally non-binding working definition as its working tool.

"Holocaust denial is discourse and propaganda that deny the historical reality and the extent of the extermination of the Jews by the Nazis and their accomplices during World War II, known as the Holocaust or the Shoah. Holocaust denial refers specifically to any attempt to claim that the Holocaust/Shoah did not take place.

"Holocaust denial may include publicly denying or calling into doubt the use of principal mechanisms of destruction (such as gas chambers, mass shooting, starvation and torture) or the intentionality of the genocide of the Jewish people.

"Holocaust denial in its various forms is an expression of antisemitism. The attempt to deny the genocide of the Jews is an effort to exonerate National Socialism and antisemitism from guilt or responsibility in the genocide of the Jewish people. Forms of Holocaust denial also include blaming the Jews for either exaggerating or creating the Shoah for political or financial gain as if the Shoah itself was the result of a conspiracy plotted by the Jews. In this, the goal is to make the Jews culpable and antisemitism once again legitimate.

"The goals of Holocaust denial often are the rehabilitation of an explicit antisemitism and the promotion of political ideologies and conditions suitable for the advent of the very type of event it denies.

"Distortion of the Holocaust refers, *inter alia*, to:

1. Intentional efforts to excuse or minimize the impact of the Holocaust or its principal elements, including collaborators and allies of Nazi Germany;

2. Gross minimization of the number of the victims of the Holocaust in contradiction to reliable sources;

3. Attempts to blame the Jews for causing their own genocide;

4. Statements that cast the Holocaust as a positive historical event. Those statements are not Holocaust denial but are closely connected to it as a radical form of antisemitism. They may suggest that the Holocaust did not go far enough in accomplishing its goal of 'the Final Solution of the Jewish Question';

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108 *Op. cit.*, note 107.

5. Attempts to blur the responsibility for the establishment of concentration and death camps devised and operated by Nazi Germany by putting blame on other nations or ethnic groups.”

Education Sector

United Nations
Educational, Scientific and
Cultural Organization

A new UNESCO and OSCE co-publication takes up the challenge of educating learners to resist contemporary anti-Semitism at a time when the issue is becoming ever more crucial around the world. It suggests concrete ways to address anti-Semitism, counter prejudice and promote tolerance through education, by designing programmes based on a human rights framework, global citizenship education, inclusiveness and gender equality. It also provides policymakers with tools and guidance to ensure that education systems build the resilience of young people to anti-Semitic ideas and ideologies, violent extremism and all forms of intolerance and discrimination, through critical thinking and respect for others.