



United Nations  
Educational, Scientific and  
Cultural Organization



# Addressing Anti-Semitism in Schools

*Training Curriculum  
for School Directors*



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*Addressing Anti-Semitism in Schools: Training Curriculum for Primary Education Teachers*  
(ISBN 978-92-3-100397-4)

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# Methodological Guidance

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This publication is part of the four-volume set *Addressing Anti-Semitism in Schools: Training Curricula*. Each volume has been designed for a specific professional group, namely: (1) primary school teachers, (2) secondary school teachers, (3) vocational school teachers and (4) school directors. This introduction provides an overview of the architecture embodied in the training curriculum for school directors and makes key recommendations for implementing the curriculum documents.

## I. General Introduction

Anti-Semitism, also referred to as the “longest hatred”,<sup>1</sup> is far from being a new challenge. For centuries, it has endangered Jewish livelihoods, culture and security. Today, anti-Semitism continues to be “a pernicious problem that knows no national, religious, social or economic boundaries”, and proliferates in many different variations in all regions of the world.<sup>2</sup> Recent studies have outlined a global rise in anti-Semitism, which exists regardless of the presence of significant Jewish communities.<sup>3</sup> It is resurging in both real space and in cyberspace,<sup>4</sup> while anti-Semitic discourse has increasingly moved into the mainstream. No longer confined to extremist circles, anti-Semitic narratives take the shape of stereotypes, prejudice and conspiracy theories present in public discourse and everyday conversations. They infringe on the rights of Jewish communities and individuals, expose them to hate speech and discrimination and, increasingly, threaten their physical security. Like any form of discrimination, anti-Semitism is not a problem facing Jewish communities alone. By cultivating ideologies anchored in hate and discrimination, anti-Semitism jeopardizes the realization of the human rights of everyone.

This publication is part of a four-volume set of training curricula to address anti-Semitism in schools. Each volume in this set aims to assist trainers in the field of education and management globally to work effectively towards strengthening the capacity of school directors to prevent and respond to anti-Semitism, this specific and highly dangerous type of prejudice, directed at Jewish people. In this sense, the curriculum addresses anti-Semitic prejudice and perceptions of Jews, phenomena which often also fulfil a social and political function in societies around the world; it is not material aimed at preparing school directors

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<sup>1</sup> Wistrich, R., *Antisemitism: The Longest Hatred* (New York: Pantheon, 1992).

<sup>2</sup> Anti-Defamation League (ADL), ADL Global 100: An Index of Anti-Semitism, <<https://global100.adl.org/map>>.

<sup>3</sup> For example, in 2017 the largest single-year increase in anti-Semitic incidents since 1979 was reported in the United States (Anti-Defamation League, Annual Audit 2017, <<https://www.adl.org/resources/reports/2017-audit-of-anti-semitic-incidents>>). Similar trends have been reported in the United Kingdom (Government Response to Home Affairs Committee (2016), Report: “Anti-Semitism in the UK”, <[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/576792/CM9386\\_-\\_Select\\_Committee\\_Response\\_-\\_Antisemitism\\_in\\_UK.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/576792/CM9386_-_Select_Committee_Response_-_Antisemitism_in_UK.pdf)>), in Canada (Toronto Police, 2017 Annual Hate Crime Statistical Report, <<https://www.toronto.ca/legdocs/mmis/2018/ex/bgrd/backgroundfile-115202.pdf>>) and in France (Jewish Community Security Service (2016), Report on Antisemitism in France, <<https://www.antisemitisme.fr/dl/2016-EN.pdf>>). In 2014, ADL conducted a global survey which tested attitudes towards Jews and anti-Jewish stereotypes in 101 countries worldwide. The survey indicated that anti-Semitic feelings were expressed equally by people who have met a Jewish person and people who have never met a Jewish person.

<sup>4</sup> Rosenfeld, A. H., *Resurgent Antisemitism: Global Perspectives* (Bloomington, Indiana: Indiana University Press, 2013).

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for intercultural dialogue. Given its scope, this training curriculum is also addressed at policymakers working in the field of education.

The training curriculum does not necessarily provide the final word on the important matters it addresses. In this view, the curriculum was designed to be at once comprehensive and robust, but also practical and adaptable. A key goal while creating the curriculum was to ensure it would be highly flexible in permitting many different approaches to delivery.

Individuals and institutions choosing to adopt this curriculum may hence make alterations and amendments to suit their own particular circumstances and specific national and local contexts. The process of implementation will allow this curriculum and accompanying materials to be further refined and developed by those who choose to adopt them.

Although this training curriculum is intended primarily for use in initial school director education, it will be of value also in continuing professional development. Addressing anti-Semitism is an ongoing challenge for all those involved in education throughout their careers.

### **I.I. Defining Anti-Semitism**

While there is no universally agreed definition, anti-Semitism can be defined in many ways, ranging, for example, from “Jew-hatred”;<sup>5</sup> which is a synthesizing definition of anti-Semitism seen as hatred towards Jews, to the following:

Antisemitism is a categorical impugning of Jews as collectively embodying distasteful and/or destructive traits. In other words, the belief that Jews have common repellent and/or ruinous qualities that set them apart from non-Jews.<sup>6</sup>

The International Holocaust Remembrance Alliance (IHRA)<sup>7</sup> has adopted the following working definition:

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.<sup>8</sup>

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<sup>5</sup> Bauer, Y., *The Jews: A Contrary People* (Zurich and Munich: Lit Verlag, 2014), p. 101.

<sup>6</sup> Hayes, P., *Why? Explaining the Holocaust* (New York: W.W. Norton and Company, 2017).

<sup>7</sup> The IHRA is an intergovernmental structure that unites governments and experts to strengthen, advance and promote Holocaust education, research and remembrance and to uphold the commitments to the 2000 Declaration of the Stockholm International Forum on the Holocaust. As of September 2019, it numbered 33 member states. See more at <<https://www.holocaustremembrance.com/>>.

<sup>8</sup> 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 full definition can be found in Annex 1 of this training curriculum. For the web link to the IHRA’s “Working Definition of Antisemitism”, see <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>>. Translations of this definition into European Union languages can be found at <<https://ep-wgas.eu/ihra-definition/#translations>>.

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In ODIHR and UNESCO's publication *Addressing Anti-Semitism through Education: Guidelines for Policymakers*<sup>9</sup> and contemporary scholarship,<sup>10</sup> it is recognized that anti-Semitism is a complex concept that can take many different forms and have variable meanings and references over time. Some of these forms are discussed in the training curriculum in Section 3.4 below. For practical purposes, this material defines anti-Semitism as “a negative perception of the Jewish people [and] actions [towards them] motivated by bias or hatred and ideologies that sustain it”.<sup>11</sup> Anti-Semitism is a distinctive form of intolerance in the fact that it often models the targets of hatred as powerful and influentially malign, and in the enormity of its consequences in the twentieth century, in the Holocaust. Anti-Semitism is characterized by recurrent myths, tropes and narratives about Jews. These are mobilized by different political tendencies at different moments when Jews are made the subject of political debate. The political and other manifestations of anti-Semitism discussed in the training curriculum should be seen as illustrative examples of the ways in which the underlying cultural forms of anti-Semitism are manifested in modern times. A central purpose of education that addresses anti-Semitism must be to make people aware of these underlying forms so they can be recognized when they arise in both predictable and unpredictable ways.<sup>12</sup>

## II. The Structure of the Training Curriculum

### II.I. Remit

The training curriculum and accompanying guidance materials are explained below from a methodological perspective. These materials can be adopted by training institutions to develop or adapt their own course programme(s) to prepare school directors to be able to address intolerance, including anti-Semitism specifically, in an informed and competent manner, using innovative pedagogical tools as part of a school programme.

### II.II. Principles and Approach

Underpinning the curriculum design is an educational approach founded upon a set of core principles that have been developed and introduced in practice at the UCL Centre for Holocaust Education (<<https://www.holocausteducation.org.uk/>>) and that are shared by both UNESCO<sup>13</sup> and ODIHR. Foremost among these is that education is a fundamental human right to which

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<sup>9</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (Warsaw, Paris: ODIHR & UNESCO, 2018), pp. 12-14, <<https://www.osce.org/odihr/383089>>.

<sup>10</sup> Feldman, D., “Toward a History of the Term ‘Anti-Semitism’”, *The American Historical Review*, Vol. 123, No. 4, 2018, pp. 1139–1150.

<sup>11</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, p. 14.

<sup>12</sup> *Addressing Anti-Semitism through Education* itemizes key characteristics of anti-Semitism and tropes and memes associated with forms of anti-Semitism (ODIHR & UNESCO, 2018, pp. 21-25 and pp. 80-83).

<sup>13</sup> As outlined, for example, in the UNESCO 1974 Declaration 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](http://portal.unesco.org/en/ev.php-URL_ID=13088&URL_DO=DO_TOPIC&URL_SECTION=201.html)> and *Education 2030: Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4*, UNESCO, 2015, <<https://unesdoc.unesco.org/ark:/48223/pf0000245656>>.

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everyone, regardless of gender, age, ethnicity or background, is entitled. This approach is founded upon a firm belief in the transformative potential of education and in its capacity to liberate, to empower and to inspire. It is also based on the belief that education has the ability to change attitudes; it can open minds, transcend real and imagined boundaries, and compel us to confront our own preconceptions. Finally, it conveys the belief that education is more critically important today than ever. It is imperative to develop a better understanding of ourselves, of each other and of the challenges and opportunities we face in a so-called post-truth, post-information age.<sup>14</sup> What is needed is a distinctive, research-informed pedagogy that runs through all such educational work. This places a premium on secure and detailed knowledge and understanding, adopts an inquiry-based and social constructivist approach to teaching and learning, and accents the development of independent thinking and criticality. While the ambition is for these dispositions to be adopted by all young people, the focus of this training curriculum is not on students, but on school directors. This means looking to develop this pedagogy within school directors themselves and, in the process, further their professional competencies and the effectiveness of their practice.

### II.III. Curriculum Design

Following the lead of ODIHR & UNESCO's *Addressing Anti-Semitism through Education: Guidelines for Policymakers*,<sup>15</sup> and in order to facilitate alignment with human rights education,<sup>16</sup> the architecture of the curriculum design closely follows the model of UNESCO's *Global Citizenship Education: Topics and Learning Objectives*.<sup>17</sup>

Learning to address anti-Semitism, intolerance, bias and prejudice is a complex process that entails developing knowledge and understanding in three **curriculum domains** – self-knowledge, content knowledge and pedagogic knowledge.

- **Self-knowledge**, in a professional context, relates both to the *personal* and the *professional self*. Knowledge of the *personal self* refers to teachers' tacit and explicit values, beliefs and motivations, and to their ability to be reflective and self-aware of these in their practice. Knowledge of the *professional self* refers to the public persona and practices that teachers profess, express and embody in and through their work as educators, and to their reflexive awareness of these and of their roles and responsibilities.
- **Content knowledge** refers to knowledge and understanding of the matters at hand, namely, anti-Semitism, intolerance, bias and prejudice. This is not simply knowledge of content in a conventional academic sense, since it includes knowledge of a range of ways in which these phenomena can be manifested in educational settings, in society at large and in public debate.
- **Pedagogic knowledge** refers to knowledge and understanding of how to act as a teacher to address anti-Semitism, intolerance, bias and prejudice – to knowledge of learning and

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<sup>14</sup> Wineburg, S., *Why Learn History (When It's Already on Your Phone)* (Chicago and London: University of Chicago Press, 2018).

<sup>15</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 35-38.

<sup>16</sup> Osler, A. & Starkey, H., *Teachers and Human Rights Education* (Stoke on Trent: Trentham Books, 2010).

<sup>17</sup> UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (Paris: UNESCO, 2015).

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learners, of direct and indirect teaching strategies, of a range of teaching methods and approaches, of proactive and responsive approaches, and so on.

Learning to lead teachers, educational institutions and the communities in which they work to address these issues is an equally complex process that, in turn, entails developing awareness and understanding of **leadership knowledge**.

- **Leadership knowledge** refers to knowledge and understanding of how to act as a leader to enable and motivate institutions and their staff and students to address anti-Semitism, intolerance, bias and prejudice. It refers to knowledge of learning and learners, of teaching and teachers, and of the multiple contexts that shape the institutions in which these processes take place. It also refers to knowledge of a range of leadership approaches, of proactive and of responsive approaches, and so on.

Thus, the present training curriculum targeted at trainers of school directors is structured around developing self-knowledge, content knowledge and leadership knowledge.

The learning outcomes, key learner attributes, topics and learning objectives (LOs) suggested are based on these three curriculum domains. These domains are analytically distinct, but mutually implicated in practice, as Lee Shulman has argued in elaborating the concept of “pedagogical content knowledge”, with reference to the overlap between content and pedagogic knowledge.<sup>18</sup> The focus here on reflexive self-knowledge draws upon Shulman’s contention that a key aspect of teacher knowledge is “knowledge of educational ends, purposes, and values”,<sup>19</sup> along with wider work, beyond curriculum studies, that stresses the central importance of teacher identities to the development of teachers’ knowledge and practices.<sup>20</sup> It is necessary also to be mindful of the importance of strong leadership and followership in the school context to the effective development of educational leadership and practices. As such, the approach here draws heavily on dynamic models of leading and leadership.<sup>21</sup>

**Learning outcomes** for school directors are what these education professionals need to come to understand to be knowledgeable in the three curriculum domains and to be able to do to address anti-Semitism, intolerance, bias and prejudice as a result of training.

School directors who achieve these learning outcomes will be expected to develop **key attributes** as a result that will inform their professional identities and practices.

Learning outcomes will be secured through the exploration of a series of **key topics, questions and themes** nested under the curriculum domains.

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<sup>18</sup> Shulman, L. S., “Knowledge and Teaching: Foundations of the New Reform”, in *Harvard Educational Review*, Vol. 57, No. 1, pp. 1-23.

<sup>19</sup> *Ibid.*, p. 8.

<sup>20</sup> Woods, P., *Teacher Skills and Strategies* (Lewes: The Falmer Press, 1990).

<sup>21</sup> Grint, K., *Leadership: Limits and possibilities* (London: Palgrave MacMillan, 2005).

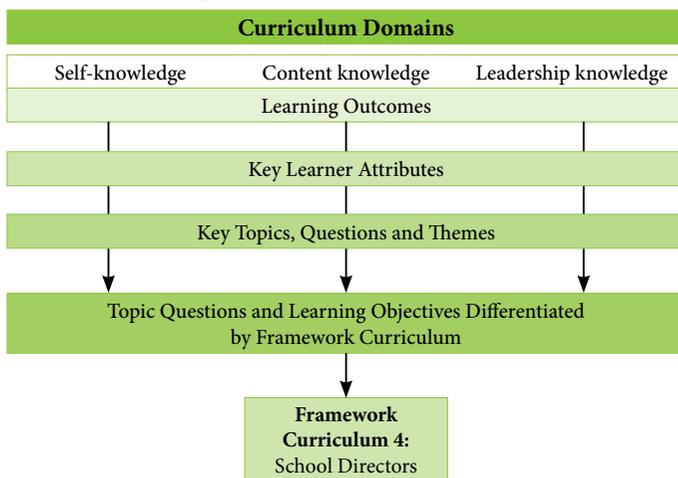
Learning outcomes, key attributes, and key topics, questions and themes are detailed in Section 2 of this training curriculum.

The training curriculum is designed to be flexible and adaptable to its context. For example, depending on contextual priorities and other variables, it is possible to address the three curriculum domains, as well as the questions within each domain, in different orders.

The key topics, questions and themes are explored through a series of **topic questions** and **learning objectives** that elaborate and break down the issues raised by the key topics, questions and themes, enabling them to be managed and addressed. Sub-questions and learning objectives are not specified further here but are stated in full in Section 3 of the training curriculum.

In summary, Training Curriculum 4 has the structure presented in Figure 1, below.

**Figure 1:** The Architecture of Curriculum 4



### III. Implementing the Curriculum

The guidance for implementation is based on two assumptions: 1) that the curriculum materials will need to be adapted to the particular context; and 2) that the trainers who implement the curriculum will be best placed to make decisions about how to adopt and adapt this document.

#### III.I. Guidance Materials

All of the training curriculum documents contain detailed guidance materials adapted to their age phase or focus. Guidance materials are provided for each of the key topics, questions and

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themes in each curriculum. The materials aim to provide guidance rather than route maps, reflecting the fact that content will have to be adapted to its context by school director trainers implementing these materials.

### **III.II. Sequencing: Routes through the Curriculum**

Specific content relating to anti-Semitism, bias, prejudice and intolerance will vary greatly by country and context, as well as in relation to factors such as age. What is most relevant to trainee school directors of primary schools, for example, will not be equally relevant for trainee school directors of secondary schools. The framework curricula are designed, therefore, with the expectation that trainers implementing them will make their own decisions about where to start and how to sequence content. For example, trainers will feel it most appropriate to take either:

- a) A deductive approach to sequencing material, starting with general concepts, such as prejudice and discrimination, and then moving on to address anti-Semitism specifically; or
- b) An inductive approach, treating anti-Semitism as a particular case through which to reflect on forms of prejudice and discrimination more generally.

Therefore, a trainer who follows an inductive approach would first address questions such as “What are the forms, functions and consequences of anti-Semitism?” before addressing questions such as “What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?” Conversely, a trainer who follows a deductive order would start by exploring the questions “What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?” before the question “What are the forms, functions and consequences of anti-Semitism?”

### **III.III. Prioritization: Foundation and Advanced Courses**

There are a number of distinct educational contexts in which the framework curricula can be adopted, including, for example, federal states, where education and teacher or school director education are not centralized at the national level. As such, the framework curricula have been designed to be highly adaptable to the particular context.

School director trainers in different contexts will have their own suggestions for adapting the curriculum to their own contexts, as well as different amounts of time available to address these issues. There are many ways in which routes through the content can be planned, prioritizing different content at different times. One possible approach is described below.

A clear learning progression can be mapped through the curriculum domains, beginning with materials focused on self-knowledge. This domain can be seen as providing a foundation, in the sense that a learner who has first had an opportunity to reflect on their personal biases and on the nature of prejudice is more likely to assimilate and use materials on the complex prejudices embedded in anti-Semitism than a learner who has not had such an opportunity. It makes sense, then, to focus

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on the first curriculum domain (self-knowledge) before the second and, for similar reasons, to focus on the first and second domains before the third. Paths of progression can also be suggested within domains, with some based on cognitive grounds and others on ethical grounds. It is helpful, for example, to address anti-Semitism broadly before examining the Holocaust, since the latter follows from the former in chronological and other senses. There are also ethical grounds for arguing that trainees should be asked to reflect on Judaism and Jewishness before exploring the Holocaust. Otherwise, there is a danger that Judaism and Jewishness will come to be defined in terms of the Holocaust. On both logical and developmental grounds, there is reason to prioritize some aspects of curriculum content over others, addressing certain elements as part of foundational courses that can be taught first and form a base on which subsequent advanced courses can build. Foundational content could be the initial focus of curriculum time, particularly where time is limited, and other aspects of the content can subsequently be delivered in other ways, such as through self-study packages. In general, if teachers and school directors have not had such pre-service training – either foundational or in-depth – it should form part of their continuing professional development.

### **III.IV. Critical Incidents and Scenario-Based Learning**

Section 4.2 of the present curriculum presents a set of critical incidents and scenarios. The scenarios serve to adopt a critical, incident-based approach to addressing anti-Semitism, bias, intolerance and prejudice in order to help dramatize the complexity of the issues involved as they can arise in practice. Dealing with scenarios will often require trainees to consider all of the curriculum domains together in practical ways, so as to integrate their knowledge and understanding in holistic ways.

Because scenarios are close to practice, they are difficult to script in plausible ways for multiple contexts. The examples provided in Section 4.2 are intended as examples only, and not as models to be followed. Trainers are encouraged to adapt these to their particular contexts by substituting situations and issues most relevant to their trainees.

### **III.V. Taking Gendered Perspectives**

These materials follow the guidance provided in ODIHR & UNESCO's *Addressing Anti-Semitism Through Education: Guidelines for Policymakers*, specifically that:

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.<sup>22</sup>

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<sup>22</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 34-35.

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In this regard, intersectionality is a familiar concept in contemporary discussions of equality, and of barriers to equality.<sup>23</sup>

Intersectionality is a way of looking at the overlap and intersections of people's social group identities (e.g., race, gender, class, gender identity, religion, sexual orientation, disability, etc.) and addresses the related and intersecting systems of bias, discrimination and oppression.<sup>24</sup>

Taking a gender perspective enables the intersections between gender and other factors of inequality to be explored. It can also function in a defamiliarizing sense. Asking students to consider the difference that gender might make in examining issues they usually consider solely under some other description (such as ethnicity) can help them take a fresh look at issues they may take for granted and at any associated stereotypes. Trainers should make explicit use of different gender perspectives in their work with students, frequently asking them to consider the difference gender makes in relation to the issues of anti-Semitism, bias, prejudice and intolerance. They can, for example, change the gender of key participants in scenarios after pre-service teachers have had the opportunity to consider them. This will allow trainees to see whether doing so alters their response to, or understanding of, the dynamics of the situations they are examining. The degree of difference made by shifting gender perspectives will likely vary greatly according to country and region, as well as depending on which elements of the scenario are changed (for example, the gender of the school director/teachers in their schools or the gender of the student).

### **III.VI. Assessment, Portfolio-Based Approaches and Progression**

As the expectation is that the curriculum will be customized and adapted to its particular context in a range of ways, it would be inappropriate to be overly prescriptive in the comments on how it might be implemented. This is particularly true with respect to assessment, where alignment with contextual norms is likely to be a key driver of practice and of what is possible when implementing the curriculum. Nevertheless, some recommendation as to how the training curriculum might be organized for assessment purposes is appropriate, particularly given the role accreditation and related assessment mechanisms can play in contemporary contexts.

#### **III.VI.I Portfolio-Based Approaches**

A common approach to the assessment and accreditation of professional learning is a portfolio-based assessment,<sup>25</sup> which is frequently used in professional contexts, such as initial teacher education, in which collating evidence of practice is often a highly effective way of assessing competencies and practice through which knowledge is mobilized and put to work.

<sup>23</sup> Phoenix, A., "What is intersectionality?"; British Academy website, 8 March 2018, <<https://www.thebritishacademy.ac.uk/blog/what-is-intersectionality>>.

<sup>24</sup> "What the Women's March Teaches Us about Intersectionality"; ADL website, 24 January 2017, <<https://www.adl.org/blog/what-the-womens-march-teaches-us-about-intersectionality>>.

<sup>25</sup> Tang, C. & Biggs, J., "Assessment by Portfolio", in Watkins, D., Tang, C., Biggs, J. & Kuisma, R. (Eds.), *Assessment of University Students in Hong Kong: How and Why, Assessment Portfolio, Students' Grading* (Hong Kong: City University of Hong Kong, 1998), pp. 29-78.

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A portfolio-based approach aligns well with the structure of the training curriculum, as the three curriculum domains provide clear organizing principles under which trainee school directors can collect evidence of learning, and the detailed learning objectives listed in the training curriculum provide statements against which evidence can be evaluated. There is also extensive opportunity for reflection on practice when learning about bias, prejudice, intolerance and anti-Semitism (as noted, for example, in Section 4.2 of the training curriculum with respect to scenario-based learning). These approaches can also be very easily adapted to foundational and advanced courses. For example, a portfolio used to assess progress through a foundational course focusing principally on self-knowledge might track the achievement of objectives relating to key topics, questions and themes related to self-knowledge only. A more advanced course, however, might also track the achievement of objectives related to content knowledge.

### III.VI.II Assessing Progression

A key consideration when thinking about assessment is progression, which might be best defined in terms of increases in the “*power*” of students’ ideas.<sup>26</sup> Progression in learning enables students to address greater numbers of tasks and problems (a quantitative increase in the power of their ideas) and to address tasks and problems of increasing complexity (a qualitative increase in the power of their ideas).

Tracking progression towards some objectives is cumulative in nature and involves building new understandings on the basis of existing ones. Thus, for example, LO 21, which tracks school directors’ abilities to differentiate bias, prejudice and intolerance in general, is foundational for the learning in LO 22, which tracks school directors’ abilities to differentiate between anti-Semitism and other types of bias, prejudice and intolerance. In cases such as these, assessing progression cannot be separated from sequencing content. Progression and the assessment of progression, in these cases, is path-dependent and involves sequencing learning in a cumulative way. There are many cases, however, where progression involves building mastery of ideas that do not demonstrate logical dependence on each other. Topic 10, for example, involves building “critical competencies and resilience to anti-Semitism and prejudice” by exploring ideas that are qualitatively distinct and that do not depend on each other in a cumulative way, such as understandings of human rights and of critical media literacy. Here, the sequence in which ideas are addressed is not critical, and progression and the assessment of progression are not path-dependent.

#### Classroom assessment exercise

Trainee school directors sort various scenario cases that demonstrate *bias*, *prejudice* and *intolerance*, into different segments of a Venn diagram, and map the relationships between these three concepts.

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<sup>26</sup> Lee, P. & Shemilt, D., “A Scaffold, Not a Cage: Progression and Progression Models in History”, *Teaching History*, Vol. 113, 2003, pp. 13-23.

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The nature of the learning objectives also has consequences for how progression in achieving them can be measured. Some objectives identify actions or the performance of cognitive activities or tasks, and thus must be assessed through performance – through the completion of actions or tasks demonstrating that the competence has been gained. One such example is LO 31, which calls on trainees to demonstrate that they can “plan to develop staff and students’ knowledge, understanding and appreciation of human rights issues”. Clearly, the only way to demonstrate this is through carrying out such planning. An appropriate portfolio-building approach for assessing this objective might involve asking student teachers to do some planning that demonstrates the acquired competence and to include this planning in their assessment portfolios. Other objectives, for example LO 21, which asks trainee school directors to “differentiate between bias, prejudice and intolerance”, can be assessed in much simpler ways, such as through exercises designed to test conceptual understandings. Finally, there are many objectives in these curricula that require the integration of knowledge and understanding and that, therefore, are best assessed through tasks that require both action and reflection. LO 19, for example, requires school directors both to “deepen their knowledge and understanding of the Holocaust” and of their “country’s history in relation to the Holocaust”. The former can be assessed in relatively simple ways, through factual questions (e.g., “Were all concentration camps death camps?”) and through questions that assess mastery of relevant concepts (e.g., “What differentiates genocide from persecution?”). The latter, however, requires both the narrative of the events of the Holocaust and the narrative of developments in a particular country to be considered together, allowing for an examination of the various links between them. This is an objective that is more appropriately assessed through a reflection task, for example, an online or class discussion observed by the trainer.

#### **IV. Adapting the Training Curriculum to Address Other Forms of Intolerance, Bias and Prejudice**

As argued above and in the guidance materials accompanying the training curriculum, addressing anti-Semitism, intolerance, bias and prejudice requires thinking about at least three distinct domains of knowledge and understanding. Much of the first and some of the third of these domains have many generic features of equal applicability to many different forms of intolerance, bias and prejudice. For example:

- In the **first domain**, considering the self-awareness of school directors is likely to involve the same key issues regardless of the specific type of prejudice being addressed – the knowledge and understanding needed to consider the role played by stereotyping in much social interaction apply in all contexts; and
- In the **third knowledge domain**, pedagogies focused on building critical thinking and media literacy are context-independent in many respects, particularly given the global reach of particular media forms and formats.

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The **second domain**, relating to knowledge specific to the form of intolerance, bias and/or prejudice being addressed, will vary, however, in almost every respect, depending on the specific form of these being addressed. This is true intrinsically, as different forms of racist intolerance have their own specific histories. For example, addressing prejudice against Roma and Sinti communities means addressing issues that do not arise in the same way when addressing prejudice against people of African descent. This is also true contextually, so addressing prejudice against Roma and Sinti communities in Southern, Western, Central and Eastern European contexts requires knowledge of differing histories, tropes and stereotypes, and so on.

Adapting the training curriculum to address different forms of intolerance, bias and prejudice is possible but would require modification to the questions in the third domain, such as questions related to Topic 9, for example, “What are effective pre-emptive measures and responses to incidents or trends of anti-Semitism, intolerance, bias and prejudice in my school?” This would involve comprehensive modifications to questions related to Topics 4-7.<sup>27</sup> As the guidance materials related to content knowledge indicate, addressing each specific form of intolerance, bias and prejudice entails engaging with each form’s specific history and context. Although intolerance, bias and prejudice are universal in human history, they have always been manifested in specific historical and cultural contexts, so they cannot be addressed effectively in isolation from their time and place.

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<sup>27</sup> For example, were one to adapt the curricula to address prejudice and discrimination against Afro-Caribbean-heritage communities in Western Europe, substituting a question about the slave trade for the existing question 6 (“What happened to Jewish people during the Holocaust?”).



**1.**  
**Introduction to the School  
Director Curriculum**

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Educational establishments can play a significant role in helping young people become aware of anti-Semitism and other serious injuries to human dignity that threaten our world. In so doing, they help safeguard society from the serious threat these abuses pose. A school or college can set a powerful example of how a community, committed to the principles of human rights, can operate and how active citizenship can work to protect. Most importantly, they can empower young people to see themselves as agents of change.

Key to an educational establishment's success in this regard is its leadership. Well-informed, bold and transformational school leaders can build the structures and mechanisms, ethos and values that challenge, confront and build resilience, as well as the abilities to recognize, stand up to and counter anti-Semitism. The leader of an educational establishment will benefit from specific training to support them in this important obligation. This document aims to address this need by providing a bespoke training curriculum for the training of aspiring school directors<sup>28</sup> and for directors already in their posts. It can be adapted or modified for the training of assistant/deputy school directors.

The curriculum equips training providers with a structure, guidance notes and a set of scenarios that will support them in delivering the curriculum. It is hoped that school directors who engage with the topics included in this framework will emerge with the necessary knowledge, understanding and professional capacities to lead their educational establishments in working to prevent anti-Semitism, bias, intolerance, prejudice and discrimination.

It is important to note that the nature of a school director's job varies considerably across the world. In some countries, the position is essentially an executive role, held by individuals with a professional background in industry or administration. In others, a school director will bring educational expertise and will have risen up through the ranks of teaching. In this latter case, becoming a school director may well be the culmination of a teaching career. In some countries, however, the role does not carry this career-defining quality. In contrast, the role may be a temporary position to which a classroom teacher is assigned for a defined period of time.

Provision for training school directors also differs from country to country, ranging from formal training, to non-mandatory training programmes to contexts whereby little or no specific training prior to employment is required.

For the benefit of clarity, **this curriculum is working on the premise that the “school director” is the senior member of a school’s staff who has responsibility for the school’s policies and practice, teaching and learning, budgets and administration, and the general life of the school, including the safety and well-being of its community.** To accommodate

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<sup>28</sup> The title of the post may differ from country to country. “Head teacher”, “chief executive officer”, “principal”, “executive director”, “school director”, “principal teacher”, and “head of school” all attribute to the same general role, although they may invariably involve some differences in terms of duties and job description.

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the differences in terms of provision for training of school directors across national contexts, this framework is constructed in 12 segments, each with its own topic, questions and learning objectives. This allows the training provider flexibility to introduce all or only some of the sections into their training programme.

The curriculum is designed primarily to develop a school director's knowledge and understanding of what anti-Semitism is, how it is to be defined, how it is recognized, why it must be addressed, and how to build a school community that is committed to its prevention. School directors participating in the training should come to understand the specific role they can play in ensuring a school takes anti-Semitism seriously, and holds true to the values of care, compassion and respect for all. The curriculum aims to help them have the confidence to communicate this idea to a variety of stakeholders, in and outside the school, and to inspire staff to be reflective practitioners and to create safe, inspiring learning environments in which all young people can grow and flourish. It guides training providers on how to highlight to school directors the dangers of anti-Semitism and to help them plan proactive and reactive strategies for responding to incidents should they occur in school. It is hoped that school directors will see that finding restorative solutions to issues that avoid labelling and stigmatization is, in most cases, the favoured approach to addressing anti-Semitism, bias, intolerance and prejudice in a school setting. This does not, however, mean adopting a "soft" approach. Rather, it places an emphasis on the educational purpose of schools, i.e., giving every staff member and student an opportunity to grow and improve themselves. No incident or emerging trend should ever be ignored, "swept under the carpet" or "dealt with later". A school director leads the way in ensuring these episodes are handled thoroughly and expediently, and that they are responded to according to agreed policies drawn up with care and with the aim of building inclusiveness and cohesion. A key message that can be explored throughout this curriculum framework is that the prevention of anti-Semitism, bias, intolerance, prejudice and discrimination in schools is as much, if not more, about role-modelling behaviour and "living" the values espoused in human rights charters than it is about the content actually taught to students. This is especially true for the school director, who represents authority and status.

The training curriculum will prepare school directors in:

- Recognizing and responding effectively and expediently to the presence of anti-Semitism (which involves the ability to listen to those who have reported anti-Semitic incidents);
- Developing a commitment to human rights principles and standards;
- Appreciating that their own leadership and the behaviour of staff and administrators must be consistent and coherent with democratic and human rights principles;
- Recognizing the need to establish and nurture a school ethos that is built on the values of care, respect and protection of human rights;

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- Ensuring that staff, students and the whole school community have opportunities to become informed about and resilient to anti-Semitism;
  - Implementing policies and pre-emptive measures to protect and safeguard the school community, as well as robust mechanisms for handling critical incidents of anti-Semitism;
  - Establishing a “whole school” inclusive culture that recognizes the dangers of anti-Semitism and is resolved to address it whenever and however it appears;
  - Building a strong rapport with the wider community in order to build bridges and learning opportunities with groups within the local community; and
  - Being reflective and analytical of themselves as school leaders and community role models.

Within the training curriculum, school directors explore three types of knowledge: 1) self-knowledge; 2) content knowledge; and 3) leadership knowledge. The school directors’ framework grid, with learning outcomes, learning attributes, topics and key questions that drive the learning, is followed by learning objectives for each topic. Each one is supported with accompanying guidance notes, which expand upon what is expected and refer to examples of relevant websites and materials. Included in the materials is a collection of scenarios, based on real events, that can be used to promote debate and discussion, and which can help sharpen problem-solving skills and the dispositions and strategies needed for handling critical incidents of anti-Semitism. These scenarios can also be adapted to address other forms of bias, intolerance and prejudice.

Strongly recommended reading for school directors is *Addressing Anti-Semitism through Education – Guidelines for Policymakers*,<sup>29</sup> published by the OSCE Office for Democratic Institutions and Human Rights (ODIHR) and UNESCO. School directors are also advised to familiarize themselves with the work and mission of the Organization for Security and Co-operation in Europe (OSCE, <<https://www.osce.org/project/words-into-action-to-address-anti-semitism>>), ODIHR, <<https://www.osce.org/odihr/383089>> and UNESCO, <<https://en.unesco.org/themes/gced>>.

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<sup>29</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (Warsaw, Paris: ODIHR & UNESCO, 2018), <<https://www.osce.org/odihr/383089>>.

2.

## **School Director Curriculum:**

Domains, Outcomes,  
Attributes, Key Topics,  
Questions and Themes

Curriculum Domains		
Self-Knowledge	Content Knowledge	Leadership Knowledge
KEY LEARNING OUTCOMES		
School directors develop a commitment to champion human rights and effectively address anti-Semitism, intolerance, bias and prejudice in their classrooms, school communities and wider contexts.	School directors know and understand what historical and contemporary anti-Semitism are, as well as what intolerance, bias and prejudice are. They are aware of the forms they each take, their origins and their functions.	School directors develop understanding of the importance of leading by example and the critical role they play in advocating human rights, tolerance, community cohesion and challenging anti-Semitism.
School directors reflect on their own biases and assumptions, and themselves as emotional beings. They develop enhanced self-awareness of their personal and professional values, identities and responsibilities.	School directors recognize anti-Semitism, intolerance, bias and prejudice as human rights issues and understand anti-Semitism as a global problem which can be present even where it is not noticed or understood.	School directors acquire knowledge and understanding of strategies that can help build institutional resilience to anti-Semitism and intolerance, bias and prejudice, and increase their institutions' ability to challenge these phenomena when they arise.
School directors develop sensitivity to the human impact of anti-Semitism, intolerance, bias and prejudice, and the dangers they pose for society at large.	School directors have an informed understanding of ODIHR & UNESCO's <i>Addressing Anti-Semitism through Education – Guidelines for Policymakers</i> and of definitions of anti-Semitism. <sup>30</sup>	School directors acquire the skills and dispositions to recognize indications of anti-Semitism, be they in the form of behaviours, language or inference, and know how to decipher the best course of action to address them, including a recognition of the personal impact of prejudice and discrimination.

<sup>30</sup> See Section 3.4 for more information.

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Leadership Knowledge</i>
<b>KEY LEARNING OUTCOMES</b>		
School directors experience opportunities to reflect on and develop knowledge and understanding of the overlapping contexts that they are positioned within and the challenges and opportunities that these contexts present for addressing anti-Semitism, intolerance, bias and prejudice.	School directors develop understanding of how anti-Semitism and other intolerances are communicated, disseminated and promoted in today's world.	School directors have an informed understanding of their duties concerning the safeguarding of students and staff against the threat of anti-Semitism, intolerance, bias and prejudice, including peer-on-peer abuse.
	School directors have knowledge and an understanding of Judaism and the diversity of Jewish life, today and throughout history, and of Israel, enabling them to challenge misconceptions prevalent in wider society.	School directors advance their skills of listening and responding to children and adults who feel they have been the victim of anti-Semitism, bias, intolerance or prejudice.
	School directors develop knowledge and understanding of laws relating to discrimination, hate crime, anti-Semitism and racism in their country context.	School directors foster a whole school commitment to addressing anti-Semitism, bias, intolerance and prejudice, including in school policies, planning and curriculum development, and through “buy-in” by parents, staff and student council representation.

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Leadership Knowledge</i>
<b>KEY LEARNING OUTCOMES</b>		
		School directors acquire knowledge and understanding of ways to lead teams in their institutional settings and the wider local community, so as to enhance opportunities to address anti-Semitism, intolerance, bias and prejudice within and beyond the school premises.
		School directors acquire the agility and readiness to employ policy (including crisis-management strategies) to pre-empt situations and respond effectively to critical incidents or growing trends of anti-Semitism, bias, intolerance and prejudice.

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Leadership Knowledge</i>
<b>KEY LEARNER ATTRIBUTES</b>		
<p><b>Reflective, committed and ethically engaged</b></p> <p>School directors enhance their self-reflection and understanding of their professional role and their personal sense of mission and commitment to challenging anti-Semitism, intolerance, bias and prejudice, and to building a school community where each and every constituent member feels safe, valued and able to flourish and grow.</p>	<p><b>Knowledgeable and well-informed</b></p> <p>School directors develop a secure and detailed knowledge and understanding of anti-Semitism, intolerance, bias and prejudice, and an informed sense of their consequences for education and human rights. They develop the ability to put this knowledge to work in building open and inclusive school communities.</p>	<p><b>Skilful, agile and reflective</b></p> <p>School directors develop confidence and competence in leadership strategies and approaches to address anti-Semitism, intolerance, bias and prejudice in their schools and communities, and agility in responding in context. They understand how school leaders can help to build safer communities and the importance of encouraging resilience to these phenomena by helping to sustain an inclusive and caring school.</p>

*Curriculum Domains*

*Self-Knowledge*

*Content Knowledge*

*Leadership Knowledge*

**KEY TOPICS, QUESTIONS AND THEMES**

**1.** How self-aware am I?  
What are my core values and principles? What biases and prejudices do I hold? How can my awareness of self help improve the way I operate as school director?

**2.** As a school director, what are my responsibilities and duties to address anti-Semitism, bias and prejudice in my school and its community?

**3.** What are the wider contexts I am positioned within, and how do they impact on my school?

**4.** What are the forms, functions and consequences of anti-Semitism?

**5.** What are the diverse ways Jews express their Jewishness, Judaism and Jewish identity? Are there common beliefs and customs? What are the connections with Israel?

**6.** What happened to Jewish people during the Holocaust?

**7.** What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they take?

**8.** How can I plan to address anti-Semitism, intolerance, bias and prejudice by establishing a whole-school ethos and approach?

**9.** What are effective pre-emptive measures and professional responses to incidents or trends of anti-Semitism, intolerance, bias and prejudice in my school?

**10.** How can I build critical competencies and resilience to anti-Semitism, bias, intolerance and prejudice in parents, as well as my staff and students, and how might I handle resistance to these endeavours?

**11.** How can I work collaboratively with partners outside my school to challenge anti-Semitism and prejudice? How might I, as the school director, champion this both within and outside my school community?

**12.** How do I audit, manage and evaluate activities and interventions that operate in my school to address anti-Semitism, bias, intolerance and prejudice?

3.

## **School Director Curriculum:**

Topic Questions, Learning  
Objectives and Guidance  
Materials

### 3.1 Topic 1.

#### How self-aware am I? What are my biases and prejudices? How can my awareness of myself improve the way I operate as a school director?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are my core values and principles?</li><li>• Do I have biases? What are they?</li><li>• Do I have prejudices? What are they?</li><li>• Do I stereotype?</li><li>• How can my awareness of “self” improve the way I lead and operate as a school director?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 1:</b> School directors identify and articulate their core personal values and principles and, in particular, how these influence their approach to school leadership.</li><li>• <b>LO 2:</b> School directors explore the nature of bias and the extent to which they as individuals may rely on biases and stereotyping, and how this might impact their activities in school.</li><li>• <b>LO 3:</b> School directors are able to understand how being critically self-aware can help them in building relationships and school communities.</li></ul>

If school directors are to be able to lead knowledge transfer across their own school about bias, prejudice, intolerance and anti-Semitism, they need to develop a clear sense of mission – of why it is important to address these issues – and a precise understanding of what these issues are. Anti-Semitism, intolerance, bias and prejudice are sensitive issues to explore. Manifesting bias and prejudice carry social stigma and, therefore, social risk. In general, people may feel that their views about other groups are private and not matters for public discussion.

Bias prejudice and stereotyping need therefore, to be explored with sensitivity, and also in ways that have potential to open up discussion of the role of preconception, assumption and categorization in ways that recognize that these are normal, albeit complex, aspects of cognitive functioning that only become pathological if allowed to operate without constraint.

**Bias** “refers to the systematic tendency to evaluate one’s own membership group (the ingroup) or its members more favorably than a non-membership group (the outgroup) or its members”.<sup>31</sup> Biases are fostered and maintained by normal psychological processes and by social processes and structures. Stereotypes, prejudice and discrimination are seen as forms of social bias.

<sup>31</sup> Dovidio, J. F., Hewstone, M., Glick, P. & Esses, V. M. (Eds.), *The Sage Handbook of Prejudice, Stereotyping and Discrimination* (London: SAGE Publications Ltd, 2010), p. 3.

**Stereotypes** are “associations and beliefs about the characteristics and attributes of a group and its members that shape how people think about and respond to the group”.<sup>32</sup> Recent psychological literature suggests two fundamental dimensions of stereotypes: warmth and competence. Warmth is associated with co-operative groups and denied to competitive groups. Competence is associated with high-status groups and denied to low-status groups.<sup>33</sup> The evaluation of a group on these two dimensions determines the emotional reaction to that group. Groups stereotyped as warm and competent (e.g., the ingroup, allies) elicit pride and admiration. Groups stereotyped as warm but incompetent (e.g., the elderly) elicit pity and sympathy. Groups stereotyped as cold but competent (e.g., Jews in the case of anti-Semitic bias) elicit envy and jealousy, and groups stereotyped as cold and incompetent (e.g., welfare recipients in the case of class-based prejudice) create feelings of anger, resentment and disgust.<sup>34</sup> When groups are evaluated as high on one dimension but low on the other dimension the general attitude towards them is ambivalence. Research on gender equality, for example, has identified two types of ambivalent stereotypes: the paternalistic kind and the envious kind.<sup>35</sup> Jews, if seen through the lenses of prejudice as cold but competent (low on warmth, high on competence), elicit envious stereotypes. Stereotypes, no matter the type, can lead to prejudice.

**Prejudice** is typically understood as an attitude with a cognitive, affective and conative component (for example, holding certain beliefs about a target group, disliking the particular group and having a predisposition to behave negatively towards that group).<sup>36</sup> Prejudice can serve psychological functions, such as enhancing self-esteem,<sup>37</sup> but it also serves social functions, such as maintaining status and role differences between groups.<sup>38</sup> Stereotypes and prejudice are intrapsychic phenomena – they occur within the individual and vary in the level of transparency to others and the level of awareness of the individual who holds them. They can be explicit responses – beliefs and attitudes people know they hold and are subject to deliberate control in their expression. They can also be implicit – activated automatically and without the perceiver noticing.<sup>39</sup>

<sup>32</sup> *Ibid.*, p. 8.

<sup>33</sup> Fiske, S. T., Cuddy, A. J. C., Glick, P. & Xu, J., “A Model of (Often Mixed) Stereotype Content: Competence and Warmth Respectively Follow from Perceived Status and Competition”, *Journal of Personality and Social Psychology*, Vol. 82, No. 6, 2002, pp. 878–902.

<sup>34</sup> *Ibid.*

<sup>35</sup> Glick, P. & Fiske, S. T., “Ambivalent Stereotypes as Legitimizing Ideologies: Differentiating Paternalistic and Envious Prejudice”, in J. T. Jost & B. Major (Eds.), *The Psychology of Legitimacy: Emerging Perspectives on Ideology, Justice, and Intergroup Relations* (New York: Cambridge University Press, 2001), pp. 278–306.

<sup>36</sup> Dovidio, J. F. et al., *The Sage Handbook of Prejudice, Stereotyping and Discrimination*, p. 5.

<sup>37</sup> Fein, S. & Spencer, S. J., “Prejudice as Self-Image Maintenance: Affirming the Self Through Derogating Others”, *Journal of Personality and Social Psychology*, Vol. 73, No. 1, 1997, pp. 31–44.

<sup>38</sup> Eagly, A. H. & Diekmann, A. B., “What Is the Problem? Prejudice as an Attitude-in-Context”, in J. F. Dovidio, P. Glick & L. A. Rudman (Eds.), *On the Nature of Prejudice: Fifty Years after Allport* (Malden, Massachusetts & Oxford: Blackwell Publishers, 2005), pp. 19–35.

<sup>39</sup> Dovidio, J. F. et al., *The Sage Handbook of Prejudice, Stereotyping and Discrimination*.

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Whether explicit or implicit, the way biases and stereotypes influence our behaviour has important implications for us and society at large. Consciously or unconsciously acting on our preferences (biases) and prejudices may lead to *discrimination*.

**Discrimination** can take the form of unfair treatment of perceived outgroups or favourable treatment of perceived ingroups. For example, there can be discrimination in the allocation of resources, giving more to members of our own group and increasing an existing social advantage.<sup>40</sup> Intergroup bias is usually limited to ingroup favouritism unless outgroups are associated with strong emotions. Strong emotions such as contempt or anger can be aroused when an outgroup is perceived as threatening, and these emotions may elicit hostile actions and outgroup harm.<sup>41</sup>

**Intolerance** denotes an “absence of tolerance for difference of opinion or practice”, especially “in religious matters; denial of the right to differ; narrow-minded or bigoted opposition to dissent”.<sup>42</sup> It also means a lack of “respect, acceptance and appreciation of the rich diversity of our world’s cultures ... forms of expression and ways of being human” and a lack of “recognition of the universal human rights and fundamental freedoms of others”.<sup>43</sup>

Intolerance is closely linked to discrimination and can “manifest [itself] in a variety of forms, ranging from the systemic to the individual level” including “disparaging remarks and hatred in public discourse, and direct or indirect discrimination and hostile behaviour, such as physical assaults and verbal aggression”.<sup>44</sup>

Research suggests that successful interventions to address biases need first to increase *awareness* of the problem, such as awareness of the links between unacknowledged implicit preferences or conscious, explicit preferences and discriminatory behaviour. They then have to *motivate* individuals to act to change. *Awareness* of implicit biases can be raised in a range of ways, for example, through the use of Implicit Association Tests. In the case of explicit prejudices, *awareness* can refer to a consideration of how one’s biases conflict with social norms, what the effects of bias may be on other people, and how acting on biases may contradict one’s professional role and mission as an educator. *Motivation* is a complex matter and studies

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<sup>40</sup> Banaji, M. R. & Greenwald, A. G., *Blind Spot: Hidden Biases of Good People* (New York: Bantam Books, 2016).

<sup>41</sup> Brewer, M. B., “A Dual-Process Model of Impression Formation”, In T. K. Srull & R. S. Wyer (Eds.), *Advances in Social Cognition* (Hillsdale, NJ: Lawrence Erlbaum Associates Publishers, 1988), pp. 1-36; Mackie, D. M., Devos, T. & Smith, E. R., “Intergroup Emotions: Explaining Offensive Action Tendencies in an Intergroup Context”, *Journal of Personality and Social Psychology*, Vol. 79, No. 4, 2000, pp. 602–616.

<sup>42</sup> “Intolerance”, Oxford English Dictionary Online, Oxford University Press, 2019.

<sup>43</sup> “Declaration of Principles on Tolerance”, UNESCO website, <[http://portal.unesco.org/en/ev.php-URL\\_ID=13175&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13175&URL_DO=DO_TOPIC&URL_SECTION=201.html)>.

<sup>44</sup> ODIHR, UNESCO, & the Council of Europe, *Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education* (OSCE/ODIHR: Warsaw, 2011), p. 17.

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have shown that interventions that emphasized the societal requirement to control prejudice increased, rather than diminished, prejudice.<sup>45</sup> The authors of one such study wrote:

We advise teachers and managers to steer away from the antiprejudice strategy, to be aware of controlling tactics, to reduce use of pressuring language, and to refrain from pressuring people toward strictly prescribed outcomes. Instead, it is important to encourage personal valuing of diversity and equality. This can be done by offering informative rationales, by discussing the importance and enjoyment of non-prejudice, and by examining the benefits of diverse and fair classrooms and workplaces.<sup>46</sup>

Celebrating fairness, inclusivity and equality while stressing common group memberships is likely, then, to be important in developing willingness and motivation to challenge bias. Furthermore, since the regulation of both implicit and explicit stereotyping and prejudice requires the detection of discrepancies between goals and actions,<sup>47</sup> actively asking school directors to articulate their visions and sense of mission in their role is likely to be helpful. What are the values they aim to embody through their practice? What do they wish to stand for as school directors? Learning is about change – in knowledge and thinking – and teaching is, therefore, about bringing about change. Asking school directors to identify the changes that they personally wish to bring about through their practice as school directors and asking them to share and compare their personal visions with those of their peers is likely to be helpful in these respects.

Strategies that can be used as tools to diminish biases, stereotypes and prejudices include the following:

- **Counter-stereotypic imaging:** Using representations of groups that conflict with stereotypical assumptions about these groups and making positive exemplars salient and accessible,<sup>48</sup>

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<sup>45</sup> Legault, L., Gutsell, J. N., & Inzlicht, M., "Ironic Effects of Antiprejudice Messages: How Motivational Interventions Can Reduce (but Also Increase) Prejudice", *Psychological Science*, Vol. 22, Issue 12, 2011, pp. 1472–1477. <<https://journals.sagepub.com/doi/abs/10.1177/0956797611427918>>.

<sup>46</sup> *Ibid.*, p. 1476.

<sup>47</sup> Burns, M. D., Parker, L. R. M. & Monteith, M. J., "Self-regulation Strategies for Combatting Prejudice", in C. G. Sibley & F.K. Barlow (Eds.), *The Cambridge Handbook of the Psychology of Prejudice* (Cambridge: Cambridge University Press, 2016).

<sup>48</sup> Blair, I. V. & Banaji, M. R., "Automatic and Controlled Processes in Stereotype Priming", *Journal of Personality and Social Psychology*, Vol. 70, No. 6, 1996, pp. 1142–1163; Blair, I. V., Ma, J. E. & Lenton, A. P., "Imagining Stereotypes Away: The Moderation of Implicit Stereotypes Through Mental Imagery", *Journal of Personality and Social Psychology*, Vol. 81, No. 5, 2001, pp. 828–841; Carnes, M., Devine, P. G., Baier Manwell, L., Byars-Winston, A., Fine, E., Ford, C. E. & Sheridan, J., "The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution: A Cluster Randomized, Controlled Trial", *Academic Medicine*, Vol. 90, No. 2, 2015, pp. 221–230; Devine, P. G., Forscher, P. S., Austin, A. J. & Cox, W. T. L., "Long-Term Reduction in Implicit Race Bias: A Prejudice Habit-Breaking Intervention", *Journal of Experimental Social Psychology*, Vol. 48, No. 6, 2012, pp. 1267–1278; Devine, P. G. & Sharp, L. B., "Automaticity and Control in Stereotyping and Prejudice", in T. D. Nelson (Ed.), *Handbook of Prejudice, Stereotyping, and Discrimination* (London: Routledge, 2009), pp. 61–88; Lai, C. K., Marini, M., Lehr, S. A., Cerruti, C., Shin, J.-E. L., Joy-Gaba, J. A. & Nosek, B., "Reducing Implicit Racial Preferences: A Comparative Investigation of 17 Interventions", *Journal of Experimental Psychology*, Vol. 143, No. 4, 2014, pp. 1765–1785.

- **Individuation:** Learning about members of stereotyped groups as individuals, thus focusing on personal rather than group-based attributes, can weaken stereotypes;<sup>49</sup>
- **Recategorization:** Along with individuation, recategorization of individuals by calling on a more inclusive or superordinate category, and thus increasing the salience of a shared identity among members of different groups, can lead to more favourable intergroup judgements and interactions;<sup>50</sup>
- **Perspective taking:** Considering a situation from the perspective of another or imagining the thoughts, feelings and experiences of a social target has been suggested by a number of social psychologists as an effective strategy in reducing bias towards stigmatized groups;<sup>51</sup>
- **Increasing opportunities for contact:** Increasing opportunities for positive interaction with stereotyped groups can create positive associations to break down negative stereotypes;<sup>52</sup>
- **Priming creativity:** Priming individuals with creative mindsets has been shown to reduce automatic stereotype activation by encouraging alternatives to conventional and typical thoughts and associations.<sup>53</sup>

Valuable materials have been designed to help school learners or adults become aware of their biases, prejudices and the stereotypes. These materials are often equally well-suited to adoption in school director training programmes:

- The Anne Frank House’s “Stories that Move” (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) learning path “Seeing and being” provides interactive learning experiences enabling learners to reflect on assumptions and biases, as well as the self and others. The pedagogic rationales provided in the educators’ guides embedded in the site are likely to be highly effective in helping school directors develop their pedagogic and content knowledge.
- The Facing History and Ourselves lesson plan and materials “Confirmation and Other Biases” (<<https://www.facinghistory.org/resource-library/facing-ferguson-news-literacy-digital-age/confirmation-and-other-biases>>) focus on biases and prejudices in a range of

<sup>49</sup> Carnes et al., “The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution”; Devine et al., “Long-Term Reduction in Implicit Race Bias”. See also Brewer, M. B., “A Dual-Process Model of Impression Formation”; Fiske, S. T., “Stereotyping, Prejudice and Discrimination”, in D. T. Gilbert, S. T. Fiske & G. Lindzey (Eds.), *The Handbook of Social Psychology* (Vol. 2) (New York: McGraw-Hill, 1998), pp. 357–411; Fiske, S. T. & Neuberg, S. L., “A Continuum of Impression Formation, from Category-Based to Individuating Processes: Influences of Information and motivation on Attention and Interpretation”, in M. P. Zanna (Ed.), *Advances in Experimental Social Psychology* (Vol. 23) (San Diego, CA: Academic Press, 1990), pp. 1–74.

<sup>50</sup> Gaertner, S. L. & Dovidio, J. F., *Reducing Intergroup Bias: The Common Ingroup Identity Model* (New York: Psychology Press, 2000).

<sup>51</sup> Devine et al., “Long-Term Reduction in Implicit Race Bias”; Burgess, D., van Ryn, M., Dovidio, J. & Somnath, S., “Reducing Racial Bias Among Health Care Providers: Lessons from Social-Cognitive Psychology”, *Journal of General Internal Medicine*, Vol. 22, No. 6, 2007, pp. 882–887; Carnes et al., “The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution”; Galinsky, A. D. & Moskowitz, G. B., “Perspective-Taking: Decreasing Stereotype Expression, Stereotype Accessibility, and In-Group Favoritism”, *Journal of Personality and Social Psychology*, Vol. 7, No. 4, 2000, pp. 708–724.

<sup>52</sup> Boscardin, C., “Reducing Implicit Bias Through Curricular Interventions”, *Journal of General Internal Medicine*, Vol. 30, No. 12, 2015, pp. 1726–1728; Burgess et al., “Reducing Racial Bias Among Health Care Providers: Lessons from Social-Cognitive Psychology”.

<sup>53</sup> Sassenberg, K. & Moskowitz, G. B., “Don’t Stereotype, Think Different! Overcoming Automatic Stereotypes Activation by Mindset Priming”, *Journal of Experimental Social Psychology*, Vol. 41, No. 5, 2005, pp. 506–514.

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ways that are likely to open up debate in non-threatening ways (including through the use of maths problems that surface prejudgement and the “Monkey Business” illusion,<sup>54</sup> which foregrounds the role of priming and assumption in shaping perception). The materials also include links to Project Implicit’s Implicit Association Tests (<<https://implicit.harvard.edu/implicit/takeatest.html>>).

- Further useful materials include the United States’ Public Broadcasting Service’s “Sorting People” resource (<[https://www.pbs.org/race/002\\_SortingPeople/002\\_00-home.htm](https://www.pbs.org/race/002_SortingPeople/002_00-home.htm)>), which opens up dialogue about race as a social construct, and the “Teaching Diverse Students Initiative” (<<https://www.tolerance.org/>>), which includes a number of resources to help create an encounter experience and thus enables stereotypes to be challenged. The American Anthropological Association (AAA) has developed an interactive website linked to its “RACE: Are We So Different?” project (<<http://www.understandingrace.org/>>), which contains materials that can help counteract stereotypes and misunderstanding about race, ethnicity and human variation.
- Both Studio Globo (<<https://www.studioglobo.be/>>), in Belgium, and the Stichting School & Veiligheid (School and Safety Foundation, <<https://www.schoolenveiligheid.nl/>>), in the Netherlands, explore the nature of prejudices and how they are formed.
- The use of oral testimony is likely to be helpful in encouraging young learners to build a sense of the diversity in their own communities and history. The “Paměť národa” / “Memory of Nations” project <<http://territoryterror.org.ua/en/projects/international-projects/nation-memory/>>), in the Czech Republic, is an example of this. Similarly, the Musée d’Art et d’Histoire du Judaïsme (<<https://www.mahj.org/>>) highlights the culture and history of Jewish communities in France.

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<sup>54</sup> This was a social psychology experiment, where people were shown a video clip with basketball players and asked to count how many times they passed the ball. Focused on the ball, half of the viewers did not notice when someone dressed in a gorilla suit entered the scene for a few moments. The experiment has been repeated in training settings with largely similar results. Simons, D., “But Did You See the Gorilla? The Problem with Inattentional Blindness”, *Smithsonian Magazine*, September 2012, <<https://www.smithsonianmag.com/science-nature/but-did-you-see-the-gorilla-the-problem-with-inattentional-blindness-17339778/>>.

### 3.2 Topic 2.

#### As a school director, what are my responsibilities to address anti-Semitism, bias, intolerance and prejudice in my school and its community?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are my duties, obligations and responsibilities?</li><li>• What agency do I have and what difference can I make?</li><li>• What implications do human rights and education for global citizenship<sup>55</sup> have for my practice as a school director?</li><li>• How secure am I in my own understanding of why addressing anti-Semitism matters?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 4:</b> School directors explain their responsibilities and agency as professionals and the implications of human rights for their professional role.</li><li>• <b>LO 5:</b> School directors explain what it means to lead in ways that nurture global citizenship and human rights education.</li><li>• <b>LO 6:</b> School directors can articulate why addressing anti-Semitism matters not just for Jewish people, but for the wider school community and society at large.</li></ul>

To be a school director is to adopt a public persona and a defined social role that is linked to expectations about the values and norms that school directors are expected to adhere to, embody and espouse. Many of these expectations are legally framed and contractual, and some are preconditions for holding a school director role. But if a school director is to be truly effective, s/he would need to find their own connection to these formal obligations and carry them out with integrity and authenticity. It may be helpful early in training to ask school directors to reflect on and identify the values and norms that are embedded in their role through the expectations that learners, parents, employers and official professional registration bodies hold of them. School directors are likely to benefit from being asked (a) to list or map the various dimensions of expectations held of them by different educational stakeholders (e.g., students, parents, employers, school boards, governors and other oversight institutions/professionals); and (b) to reflect on how well equipped they are to address these multiple expectations. Which expectations relating to their role are they most confident about fulfilling, which motivate them, and which present challenges they may need help to address?

Expectations draw attention to responsibilities and to duties. They also, however, draw attention to agency – to the capacity that school directors have to act in the world and shape young people’s experiences and the environments in which they learn. The responsibilities school directors have will vary by context, but they should be made aware of, and asked to reflect upon, their duties and

<sup>55</sup> "Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global." UNESCO, *Global Citizenship Education: Topics and Learning Objectives*, 2015, p. 14..

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responsibilities under the applicable laws. A powerful tool for thinking about school directors' responsibilities and the difference they can make is the United Nations Convention on the Rights of the Child, which is enshrined in international law.<sup>56</sup> In reviewing this document, school directors ought to take the time to consider how the various articles of the Convention relate and apply to their daily work. A useful exercise for school directors is (a) to look through the articles of the Convention in order to identify those that have the greatest relevance to education (for example, Article 28 – The Right to Education; Article 14 – Freedom of Thought, Belief and Religion; and Article 17 – Access to Information from the Media); and then (b) to consider the agency that they have as school leaders in helping children to exercise these rights. What kinds of schools are most likely to ensure that children are able to exercise these rights and what can they do to optimize their ethos, systems and the practices of their staff to this end? The Convention also draws attention to a duty to ensure that all children have equal access to their rights under the Convention without discrimination, highlighting the importance of school directors being aware of structural features of the school environments they construct. They also need to be aware of preconceptions and assumptions that they hold about learners that may lead, if unchecked, to differential and unequal treatment. An example of this could be initiatives focusing on “school-wide values of the month/week/term” that would link directly to and highlight a child’s rights as articulated in the Convention. The school director could lead a collective school gathering that champions that theme.

A more holistic approach with a direct link to the Holocaust is to explore with school directors the work of Janusz Korczak, a Polish Jew and well-known and respected pedagogue, doctor, radio presenter and writer of children’s stories. Korczak was an outspoken champion of children’s rights, and the Convention on the Rights of the Child adopted by the United Nations in 1989 drew on his thinking and writings on the issue. His teachings emphasized that children were to be respected and afforded the same rights as any adult. He said “Children are the people of today, not tomorrow”, stressing that they should stand side-by-side with adults, as equals. A director of a Jewish orphanage before the war, he built an ethos on the foundations of progressive and egalitarian principles. Each child was afforded respect, care, rights and compassion. His orphanage was run, in most part, by the children themselves. They even had their own courthouse for settling playground disputes, as Korczak believed that children had the right to be judged by their peers, and laws and strategies for working out punishments to fit the “crimes” were drawn up. The staff of the orphanage were also subject to the laws and could be called to the children’s court. Korczak himself was summoned to face the child magistrates on several occasions. He believed that children had an innate sense of justice to be drawn out, and that rules should be based on this, rather than imposed on the children by adults. Korczak believed the children’s court taught them the value of restorative justice, fairness, reconciliation, empathy and forgiveness.<sup>57</sup>

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<sup>56</sup> A useful summary from UNICEF is available at <[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>.

<sup>57</sup> During German occupation, Korczak and the Jewish orphans were forced into the Warsaw Ghetto. Under brutal circumstances, Korczak managed to maintain his educational and humanistic principles, even while struggling against starvation and the threat of disease. In the summer of 1942, Korczak was murdered by the Nazis, along with 200 of his orphaned charges at Treblinka, after refusing several offers of rescue from Polish supporters who lived outside the Ghetto, as that would have meant leaving the children. His writings about children, childhood and the rights of the child were, and continue to be, inspirational and relevant to teachers, parents and, especially, to school directors.

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School directors could be asked by the training provider to examine a range of Korczak quotations concerning the rights of the child, and then discuss those that most resonate with them, as well as offer their reasons why. Directors could then reflect on their own school and ask themselves to what extent the principles relate to their understanding of responsibility and relationship between staff and students. School directors might also consider Korczak's legacy and discuss to what extent it relates to their own mission and visions as school directors, and to their roles in leading a community. The trainer could ask them to consider their own connections with Korczak's legacy, as well as where they depart from it. How might a school director revise their goals in the light of discussions of Korczak's work? Helping school directors appreciate the value of operating as their "authentic selves" in the professional context and articulating what principles should guide them is important here. But the aim is *not* to persuade school directors to emulate Korczak. The purpose is simply to use his thinking and story to trigger debate and discussion. School directors might think about ways they could embrace "student voice" in the school's policies and practices, so as to *live* the values of the charter. This could be through the establishment of children's councils, youth parliaments, focus groups or student-led family and community learning events. These may include opportunities to link human rights to anti-Semitism. In this way, the work of Korczak (or other inspiring educationalists) can be used to assist school directors in considering how to lead in ways that nurture global citizenship and human rights education.

Many valuable resources exist to educate school directors about human rights and about the connection between rights and histories of discrimination, for example, the exploration in Osler and Starkey's *Teachers and Human Rights Education* of connections between the Nazi assault on the rights of European Jews in the 1930s and 1940s and the existence, shape and content of The 1948 Universal Declaration of Human Rights.<sup>58</sup> A number of resources focus on developing teaching strategies to educate children about their rights by enabling them to exercise their rights:

- The Anti-Defamation League's "A Classroom of Difference" training workshops and materials (<<https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom>>) aim to provide educators with the skills necessary to provide anti-bias education and promote respect, inclusiveness and civility. Related classroom materials provide interactive lessons (<<https://www.adl.org/education-and-resources/resources-for-educators-parents-families/lesson-plans>>) exploring the application of ideas related to equality of respect and treatment in contemporary politics.
- The Council of Europe's Manual for Human Rights Education with Young People provides very useful guidance materials and pedagogic materials for exploring human rights with young people in interactive ways, including numerous lesson activities and

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<sup>58</sup> Osler, A. & Starkey, H. *Teachers and Human Rights Education* (Stoke on Trent: Trentham Books, 2010), pp. 54-55.

plans (<<https://www.coe.int/en/web/compass/chapter-2>>) and activities (<<https://www.coe.int/en/web/compass/chapter-3>>) that encourage and empower young people to exercise their rights.

- Amnesty International's *Right Here Right Now: Teaching Citizenship through Human Rights* (<<https://www.amnesty.org/en/documents/sec01/015/2009/en/>>) provides an excellent framework and range of ideas and resources for a series of 12 lessons that cover a range of issues, including: taking responsibility for human rights, identities, diversity and common values; homophobic bullying; rights and participation; and child poverty. This resource is likely to be particularly useful for school directors because it offers an existing programme for staff that combines a values-driven approach and materials relevant to specific curriculum subject areas. The school director can have confidence that this is a sound starting point for the consideration of anti-Semitism, bias, prejudice, intolerance and indifference.
- The Zentrum Polis Politik Lernen in der Schule (<<https://www.politik-lernen.at/pbindoorundoutdoor>>) is an Austrian organization that provides an online database with lesson ideas for political education topics, including human rights, discrimination and racism.
- The Czech NGO People in Need (<<https://www.jsns.cz/en/home>>) runs educational programmes and develops resources to combat prejudice and xenophobia.
- The Instituto Padre António Vieira (<<http://www.ipav.pt/index.php/o-ipav>>) provides programmes on human rights education for teachers working with learners from 12 to 25 years of age, such as Justiça Para Tod@s (<<https://gulbenkian.pt/project/justica-para-tods/>>).
- Ireland's Ombudsman for Children's Rights provides extensive materials to help teachers plan to realize human rights-focused education with children. The "Making Rights Real" resources (<<https://www.oco.ie/childrens-rights/education-materials/>>) aim to teach children of all ages about rights, but also focus on supporting children and young people to implement and exercise their rights.
- The United Nations publishes an illustrated, child-friendly edition of the Universal Declaration of Human Rights (<<https://www.un.org/en/udhrbook/index.shtml>>) in Arabic, Chinese, English, French, Russian, and Spanish that can be used to educate young learners about rights.

In supporting school directors to communicate to the school community why addressing anti-Semitism matters to everyone, Jews and non-Jews alike, the following film clip could be used to generate discussion about what sort of community the school should be:

- The short YouTube film *Anti-Semitism & Jewish Discrimination: What Would You Do?* (<<https://www.youtube.com/watch?v=BRX31HOikws>>), produced by the ABC television network, in the United States, presents a staged scenario in which an actor behind the counter at a bakery in New Jersey voices anti-Semitic abuse at two Jewish people, also played by actors. The film shows the reaction of real, ordinary customers

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from the local community to the anti-Semitic tirade. By allowing the reactions of various members of the community to be considered and compared, the film can generate dialogue about the importance of taking a stand against anti-Semitism.

Information about Janusz Korczak can be found in a range of sources:

- Yad Vashem has provided a short biographical film about him (<<https://www.youtube.com/watch?v=zGwnMgEx6b8>>) and additional information on his life and work (<<https://www.yadvashem.org/education/educational-materials/learning-environment/janusz-korczak/korczak-bio.html>>);
- Janusz Korczak.org (<<https://www.korczak.org.uk/>>) provides resources for educators about Korczak, as well as a bibliography and quotations; and
- Among the many books by and about Korczak is his *Ghetto Diary* (<<https://yalebooks.yale.edu/book/9780300097429/ghetto-diary>>), published by Yale University Press.

### 3.3 Topic 3.

#### What wider contexts am I positioned within and how do they impact my school?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What is the social, economic, and political context of my school?</li><li>• Who are my local communities, and who are the gatekeepers and stakeholders?</li><li>• What are the national and local histories and traditions, and how do they shape issues relating to anti-Semitism, bias, intolerance and prejudice in my context?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 7:</b> School directors identify and reflect on their institutional, local and wider contexts and the educational opportunities and constraints that they present for education about anti-Semitism, bias, intolerance and prejudice.</li></ul>

Education is a social, cultural and political endeavour located within a number of different contexts. These contexts exert varying degrees of influence over schools, teaching practices and learning processes. Sometimes this impact is visible and known by all. On other occasions, it is subtler and less widely recognized outside expert circles. Some contexts are far-reaching, influencing educational activity nationally or even internationally. Other contexts may be more particular and specific, relevant to certain areas, regions or localities. In some national contexts, the political climate can present an atmosphere that complicates the way Jewish people, anti-Semitism and the Holocaust are regarded. This can be relevant in national contexts that may not have fully confronted the past with honesty and integrity. All this can influence a school and can present opportunities or hindrances for the work of a school director. The more a school director is aware of the wider contexts around the school, the better positioned they will be to recognize, comprehend and address anti-Semitism, prejudice, bias and intolerance in and through education. School directors could be encouraged to consider the challenges and opportunities that are present in their local communities and in the staff and student bodies of their schools, as well as in their school curriculum, in relation to enabling anti-Semitism to be challenged and addressed. To this end, school directors could be encouraged to think of contexts as loosely falling into one of two categories: those internal to a school, and those external to a school.

One of the most significant contexts internal to the school is familial. What types of family do the students come from? What are their religious, cultural and social backgrounds? What are parental attitudes towards learning about and engagement with the “other”? If suspicions exist, then why? Being cognizant of students’ backgrounds and circumstances can be of acute importance when planning for educating students about anti-Semitism, prejudice, bias and intolerance. It is important to be aware of whether the class contains Jewish students, for example. If this is the case, the subject must be handled with even greater sensitivity, ensuring the parents are, as far as possible, kept aware of the school’s intentions to work to address anti-

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Semitism. Students' backgrounds are, at the same time, matters that they may not wish to have enquired about, and a school director must always be careful to consider students' and parents' rights to privacy and balance these with the desire to address issues in school.

School directors should be made aware of the ways in which they can build up more comprehensive pictures of their students by utilizing relevant data that may be available to, and collated by, schools, and also have training in how to approach, handle, and develop relationships with students' parents or carers. The ability to listen and have empathy with people's circumstances is a crucial skill for all school directors. It is also important to be aware of the local schools from which the students have come, whether any education to prevent anti-Semitism takes place in those schools, and whether there are any particular difficult issues in relation to this. Building channels of communication between early school education, primary schools and secondary or vocational schools is important. Ideally, if schools constructively collaborate on addressing anti-Semitism, there is a greater likelihood that students will emerge resilient to anti-Semitism and intolerance. School directors and local schools can work together to establish mechanisms they can all use to log and share policies, practice, teacher-training opportunities, curriculum context and (anonymized) incident records so that schools begin to form a consistent approach to and united message about addressing anti-Semitism or other forms of bias, intolerance and prejudice. In the pursuit of such a school culture, school directors should take the necessary steps to ensure all of their staff – teaching, professional and administrative – are imbued with these practices and principles.

As institutions of crucial societal importance, schools necessarily traverse an array of external contexts. This is especially true of secondary schools which, given their size, are often hubs within local communities and are institutions commonly tied to public examinations. This requires that directors develop an awareness of schools as social and cultural places, and that they are provided with practical suggestions on how they can become acquainted with their school's local community. This may include highlighting how an understanding of local issues and concerns can be gained by consulting local newspapers, social media or official data and records. School directors can be supported in seeing the learning potential that a school's locality can provide. Trainers of school directors can highlight the ways in which social, cultural and economic institutions within a school's immediate orbit may contain opportunities to draw on their expertise, or to create learning opportunities that extend and develop learners' knowledge bases and skill sets, for example, by using local religious communities/places of worship as important resources to enrich the curriculum.

A school director with knowledge and understanding of the many contexts in which they are positioned is well-placed to plan a school curriculum that is suitable, appropriate and responsive to the needs and circumstances of their students. However, knowledge and understanding only go so far; for their full potential contribution to be realized, application is required. In this regard, contextual knowledge and understanding are related to other matters of self-knowledge, as well as to other curriculum domains.

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Constraints may include staff, financial resources and time. If a school director has only limited time on most days, they may find it difficult to prioritize or to effectively follow these approaches. It may be that circumstances dictate that school directors can only respond over the longer term to the opportunities that exist in the wider community. In this case, long-term planning and budgeting can be put in place to ensure this important dimension is recognized and utilized.

It may be useful for the school director to identify a member of existing staff with an active interest in this area to take on a co-ordinating role in partnership activities between the school and its community, as well as partnership activities *outside* the school community.

At the Royal Wootton Bassett Academy (<<https://www.rwba.org.uk/about-us/>>), a secondary state school in Wiltshire, United Kingdom, such a role was initially established informally, and the teacher carried out the relevant extra duties alongside her regular teaching commitments. Her input became so successful that Holocaust, human rights and genocide studies became a defining specialism of the school, further cultivating the school's ethos and establishing for itself a high-profile position in terms of school priorities. As a result, funding has now been made available for the teacher to establish this work as her main responsibility and job in the school, and the position operates at the senior leadership level. (See the case study in Topic 11, below.)

### 3.4 Topic 4.

#### What are the forms, functions, and consequences of anti-Semitism?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are stereotypical ways in which Jewish people have been, and continue to be, represented?</li><li>• What different forms of anti-Semitism are there?</li><li>• How do we recognize/identify anti-Semitism?</li><li>• What are the roots of anti-Semitism?</li><li>• What are the functions of anti-Semitism?</li><li>• What are the consequences of anti-Semitism?</li><li>• What impact does anti-Semitism have on Jews and wider society?</li><li>• Why and how is anti-Semitism a human rights issue?</li><li>• What are the legalities concerning hate crime, anti-Semitism and racism in my country context and beyond?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 8:</b> School directors, when necessary, can identify and explain anti-Semitic myths and narratives and the role of scapegoating and conspiracy theory in anti-Semitism.</li><li>• <b>LO 9:</b> School directors are aware of different forms of anti-Semitism, for example, anti-Semitism based on interpretations of religious beliefs (e.g., Christian, Muslim), racist anti-Semitism, secondary anti-Semitism (political and eliminationist),<sup>59</sup> Holocaust denial and anti-Semitic discourses in discussions about the situation in the Middle East.</li><li>• <b>LO 10:</b> School directors are cognizant of and can deconstruct, challenge and explain key anti-Semitic tropes and stereotypes.</li><li>• <b>LO 11:</b> School directors can identify the major causes of anti-Semitism and some of the functions that anti-Semitism has been used to serve.</li><li>• <b>LO 12:</b> School directors are familiar with incidents that have occurred in their country and, in particular, their local vicinity.</li><li>• <b>LO 13:</b> School directors are fully versed in ODIHR &amp; UNESCO's <i>Addressing Anti-Semitism through Education: Guidelines for Policymakers</i><sup>60</sup> and one or more recognized definitions of anti-Semitism.</li><li>• <b>LO 14:</b> School directors reflect on ways in which the presence of anti-Semitism violates the human rights of Jewish people, how variables like Jewish diversity and gender shape this impact, and the ways in which anti-Semitic incidents and discourses impact negatively on societies.</li></ul>

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## What different forms of anti-Semitism are there?

Although there have been periods when it has been absent, hatred of, and hostility towards, Jews has existed for millennia. It has endured the rise and fall of empires, the formation and dissolution of nation-states, and the occurrence of revolutions in the ways humans think and conduct their lives. Over the centuries, dislike, mistrust and outright discrimination against Jews has adapted to these changing contexts and circumstances, meaning that what we call anti-Semitism has taken, and continues to take, different forms.

Anti-Semitism can express itself as religious intolerance when hatred of and hostility towards Jews is rationalized by exploiting ideas or beliefs that are core to a particular faith.<sup>61</sup> Here, what is seen to be at issue are the codes and convictions that lie at the heart of Judaism, which certain influential adherents of newer religions that build on Judaism often thought had been “superseded” and “should be cast off as a relic of an earlier era.”<sup>62</sup> Anti-Semitism may also be articulated in racial and/or pseudo-scientific terms. With the growth of race theory in the late nineteenth century, a racial element was brought into anti-Jewish discourse. Race theory commonly divides humanity erroneously into different races and ascribes particular qualities and characteristics to each race, and Jews are seen to be distinguished and defined by their biological genealogy.<sup>63</sup> Political articulations of anti-Semitism include “redemptive” anti-Semitism – the idea that the “nation”, or another political entity, can be restored and renewed by removing Jews and Jewish influences that are alleged to affect it.<sup>64</sup> New or contemporary anti-Semitism may include manifestations of anti-Semitism in the context of discussions relating to the situation in the Middle East, for example, holding Jews collectively responsible for the Israeli-Palestinian conflict, or arguing that Israel has no right to exist.<sup>65</sup> Other forms of anti-Semitism that appeared after the Holocaust include denying or distorting the Holocaust.<sup>66</sup> Denying the Holocaust is essentially an attempt to erase the historical reality of crimes perpetrated and to provide legitimacy to Nazism, while seeking to demonstrate that Jews

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<sup>59</sup> Secondary anti-Semitism refers to certain expressions of anti-Semitism that appeared after World War II in the context of coming to terms with the Holocaust and revolving around blaming Jews themselves for reminding others about the Holocaust and thus evoking feelings of guilt about it. One example is the idea that Jews would be exploiting the feelings of guilt for the Holocaust of Germans and Austrians. In the context where open anti-Semitism was no longer acceptable, secondary anti-Semitism is also explained as a form of expressing anti-Semitism indirectly. See ODIHR & UNESCO, *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (Warsaw, Paris: ODIHR & UNESCO, 2018), pp. 23-24.

<sup>60</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*.

<sup>61</sup> Hayes, P., *Why? Explaining the Holocaust*, pp. 6-13; Bauer, Y., *The Jews: A Contrary People*, pp. 121-146; Schroeter, D. J., “Islamic Anti-Semitism’ in Historical Discourse”, *The American Historical Review*, Vol. 123, No. 4, 2018, pp. 1172–1189.

<sup>62</sup> Hayes, P., *Why? Explaining the Holocaust*, p. 6.

<sup>63</sup> Gay, P., *The Cultivation of Hatred: The Bourgeois Experience: Victoria to Freud* (London: Fontana, 1993); Hayes, P., *Why? Explaining the Holocaust*, pp. 15-20.

<sup>64</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1) (New York: Harper Collins, 1997).

<sup>65</sup> Bauer, Y., *The Jews: A Contrary People*.

<sup>66</sup> Lipstadt, D., *Denying the Holocaust: The Growing Assault on Truth and Memory* (London: Penguin Books, 1993). For more information, see ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 22-25.

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invented or exaggerated the Holocaust to obtain political or economic benefits. Distortion of the Holocaust is more common than outright denial, and seeks intentionally to excuse, minimize or misrepresent the known historical record of the Holocaust.<sup>67</sup> Anti-Semitism can be manifested in many different ways, ranging from political rhetoric to abuse and discrimination in sport.<sup>68</sup> Anti-Semitic views have been expressed in parts of the world where there is no Jewish community and have increasingly become part of global discourses through social media.<sup>69</sup>

While all of these ideas and beliefs are fundamentally irrational, this does not reduce their potency or make them any less pernicious. Irrespective of the particular form that anti-Semitism takes, the thinking behind it rests on a set of presumptions about Jewish people perceived as a collective, homogeneous mass, with a negative impact for the daily lives of individual Jews. Anti-Semitism ascribes to them unfounded degrees of power and influence and assigns deceitful purposes to their thoughts and deeds and to their very existence. Anti-Semitism is invariably an assault on the identities and interests of Jewish people, and it frequently takes physically destructive and sometimes murderous forms.

Understanding the ideas and beliefs that underlie different forms of anti-Semitism is useful for formulating effective responses. It is critical that school directors understand the way that anti-Semitic ideas can and do appear in many different guises. In order to do this, they first need to acquire knowledge and understanding of the ways in which Jewish people have been stereotyped throughout history and how this feeds into myths about Jews that still endure today.

To these ends, school directors should become acquainted with, and/or sensitive to, myths and misconceptions that are commonplace within different forms of anti-Semitism. These can include, but are not limited to, the following:

- Jokes about Jews that recycle the old myths of avarice and meanness;

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<sup>67</sup> The IHRA issued a Working Definition of Holocaust Denial and Distortion in 2013, which identified five ways in which Holocaust distortion manifests itself: gross minimization of the number of victims; attempts to blame Jews for the Holocaust; using the term to describe related atrocities or by engaging with false comparisons with other mass crimes; casting the Holocaust as a positive historical event; and blurring responsibility for the murders of the Holocaust. See Annex 2 for the full definition. For the web link to the IHRA's "Working Definition of Holocaust Denial and Distortion", see IHRA, <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-holocaust-denial-and-distortion>>.

<sup>68</sup> Clavane, A., "We Thought Antisemitism in Football Was Long Gone: How Wrong We Were", *The Guardian*, 5 December 2016, <<https://www.theguardian.com/commentisfree/2016/dec/05/antisemitism-football-antisemitic-incidents-abuse>>; "Say No to Antisemitism", Chelsea Football Club website, 31 March 2018, <<https://www.chelseafc.com/en/foundation/say-no-to-antisemitism>>.

<sup>69</sup> Sternberg, E., "The Origin of Globalized Anti-Zionism: A Conjunction of Hatreds Since the Cold War", *Israel Affairs*, Vol. 21, No. 4, 2015, pp. 585–601; World Jewish Congress, "Anti-Semitic Symbols and Holocaust Denial in Social Media Posts", World Jewish Congress website, January 2018, <[http://www.worldjewishcongress.org/download/3KvJYgi8FNOTxdWd5HeFPw?utm\\_source=PRESS&utm\\_campaign=3d806f4ab8-EMAIL\\_CAMPAIGN\\_2018\\_02\\_08&utm\\_medium=email&utm\\_term=0\\_c3b21e69b1-3d806f4ab8-&utm\\_source=WJC+Mailing+Lists&utm\\_campaign=78bfed156d-EMAIL\\_CAMPAIGN\\_2018\\_02\\_08&utm\\_medium=email&utm\\_term=0\\_04292c525e-78bfed156d-318920277](http://www.worldjewishcongress.org/download/3KvJYgi8FNOTxdWd5HeFPw?utm_source=PRESS&utm_campaign=3d806f4ab8-EMAIL_CAMPAIGN_2018_02_08&utm_medium=email&utm_term=0_c3b21e69b1-3d806f4ab8-&utm_source=WJC+Mailing+Lists&utm_campaign=78bfed156d-EMAIL_CAMPAIGN_2018_02_08&utm_medium=email&utm_term=0_04292c525e-78bfed156d-318920277)>.

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- Arguments that Jews were/are responsible for killing Christ;
  - Conspiracy theories that model “the Jews” as a powerful, almost omnipresent group who are in control of the world economy, international relations, domestic politics and the media;
  - Accusations of disloyalty and subterfuge that have been used to remove rights, freedoms or citizenship, or to legally permit acts of discrimination or persecution;
  - Attempts to deny the Jewish people their right to self-determination and to question Israel’s right to exist;
  - Holding Jews across the world collectively or as individuals responsible for the actions of the State of Israel; and
  - Denial and distortion of the Holocaust or arguments that “the Jews” deserved it.

As critical as it is that school directors be familiar with anti-Semitism, it is important they recognize that anti-Semitic thought and behaviour vary in intensity and take different forms over time and depending on place.<sup>70</sup> School directors must be aware that there have been times when anti-Jewish attitudes and policies were weaker, such as in some parts of the Iberian Peninsula in the medieval period, and others where anti-Jewish views have been popular and even virulent. School directors must consider the specific social context to explain why there have been periods and places where Jewish people have prospered and others where they have been persecuted.

### What are the roots and functions of anti-Semitism?

As anti-Semitism and anti-Judaism have long histories, it is important that school directors know and understand the way that different factors have made anti-Semitism popular at different times. It is important to understand how the long-running religion-based discrimination against Jews has left them as a traditional target and group that is easy to stigmatize and subject to a range of jokes, myths and stereotypes that are easily recognized in culture and societies around the world. School directors need to appreciate that there is a debate over the degree of continuity between older religious and modern forms of anti-Semitism.

The roots of anti-Semitism, and the forms it can take, are inseparable from the functions it performs for those who adhere to its claims and assertions. Some of these claims and assertions may be specific to a particular form of anti-Semitism. For instance, in the case of Christian anti-Judaism, despite the efforts of the Vatican,<sup>71</sup> anti-Judaism (religiously inspired dislike of Jews) purports to explain how Jesus was killed, or why a particular child disappeared, or even who was responsible for usury – a socially useful but unpopular practice

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<sup>70</sup> Volkov, S., “Antisemitism as a Cultural Code: Reflections on the History and Historiography of Antisemitism in Imperial Germany”, *The Leo Baeck Institute Year Book*, Vol. 23, No. 1, 1978, pp. 25–46.

<sup>71</sup> The Declaration on the Relation of the Church with Non-Christian Religions of the Second Ecumenical Council of the Vatican (“*Nostra aetate*”) repudiated the deicide myth in 1965.

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that could be restricted to Jews who were subsequently stigmatized for their involvement.<sup>72</sup> In the case of Nazi Germany, anti-Semitism was used to explain the loss of World War I, the economic collapse in 1929 or the “degenerate” nature of modern culture.<sup>73</sup> Similarly, in certain contemporary forms of radical religious ideology, Jews are often identified as enemies of the faith and to blame for anything adverse to the faith. In these ways, anti-Semitism has frequently been used to explain complex and threatening developments by blaming a stigmatized “other” or “outgroup”, even where no members of the group were present.

As discriminatory phenomena, all types of anti-Semitism fulfil certain common functions. Accordingly, school directors need to understand how anti-Semitism can be used as a form of “othering” to provide an outgroup on whom negative developments can be blamed and negative properties projected. This “other” may be recognized in imagined traits or physical characteristics that may lead Jews to be the object of jokes or ridicule or, in extreme cases, portrayed as an existential threat. School directors need to be aware that, although anti-Semitism has changed over time, one of its major functions has been to provide a scapegoat upon whom the blame can be transferred for both real and imaginary misfortunes.

Some forms of contemporary anti-Semitism question the legitimacy of the State of Israel. Analogies with genocidal or racist states are used to delegitimize the State of Israel and, for many Jews, this threatens their right to self-determination. It is perfectly legitimate to criticize the *policies* of the State of Israel, just as it is legitimate to criticize the policies of any other state. However, it is important for educators to understand that criticism of Israel may, in some cases, be informed by, or be an expression of anti-Semitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict.

### What are the consequences of anti-Semitism?

School directors need to be aware of the consequences of anti-Semitism. They need to appreciate that human rights are a universal statement of the rights that a human being is entitled to and they may not be limited because of a person’s identity or assumed characteristics. Policies that limit people’s options according to their religious affiliation or presumed ethnicity clearly contravene human rights standards. School directors must realize that anti-Semitic tropes and myths contravene human rights ideals, as they reduce the complexity of a person’s identity to one feature (being Jewish), just as other forms of hatred towards minorities, for example, Muslims or Roma, attempt to stereotype and deny both complexity and diversity. Anti-Semitism is also frequently murderous, which constitutes an assault on life and well-being, which are preconditions for the meaningful exercise of rights of any kind.

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<sup>72</sup> Julius, A., *The Trials of the Diaspora: A History of Anti-Semitism in England* (1st ed.) (Oxford: Oxford University Press, 2010).

<sup>73</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1).

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School directors also need to see that anti-Semitism attempts to delegitimize the place of Jews within a society, whereas a Jewish presence has been integral to communities throughout the world for many centuries. For example, there has been a Jewish diaspora since Babylonian times; Jewish communities in India, Egypt, Morocco and North Africa since antiquity; and a Jewish presence in Europe for over 2,000 years.<sup>74</sup>

As well as appreciating the antiquity of Jewish communities around the world, school directors also need to appreciate the diversity of Jewish experiences. Being Jewish in a *shtetl* in Eastern Europe was very different from being a Jewish industrial worker in Amsterdam, a Jew in Japanese-occupied Manchuria, a member of a Cochin Jewish community in Malabar, a newly arrived worker in interwar Belgium and so on.<sup>75</sup>

The forms, roots and functions of anti-Semitism are intricately interrelated. While anti-Semitism is a complex phenomenon, there are a number of excellent materials that are useful for developing school directors' knowledge and understanding of it.

- School directors could be encouraged to explore the online course developed by Yad Vashem "Antisemitism: From Its Origins to the Present" (<<https://www.yadvashem.org/education/online-courses/antisemitism.html>>). Delivered through a variety of media, this course would significantly deepen school directors' knowledge and understanding by giving them access to leading experts in the field.
- "Echoes & Reflections" (<<https://echoesandreflections.org/>>) materials on Nazi anti-Semitism (<<https://echoesandreflections.org/unit-2-antisemitism/>>) and on contemporary anti-Semitism (<<https://echoesandreflections.org/unit-11/>>) includes lesson plans, resources and practical pedagogical strategies, and is accompanied by valuable videos, for example on the history of anti-Semitism (<<https://www.youtube.com/watch?v=re3kZcrKPmM&feature=youtu.be>>).
- Highly recommended resources have been published by ODIHR and the Anne Frank House. These are Teaching Materials to Combat Anti-Semitism, Parts 1, 2 and 3 (<<https://www.osce.org/odihr/24567>>, <<https://www.osce.org/odihr/24568>>, <<https://www.osce.org/odihr/24569>>). The first of these provides an accessible historical overview, and the second enables consideration of the endurance of anti-Semitism in the contemporary world. The third considers prejudice and discrimination more broadly. School directors must be aware of the need to humanize Jews in teaching to address anti-Semitism. These materials are translated into a number

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<sup>74</sup> Bauer, Y., *The Jews: A Contrary People*; Zafrani, H., *Two Thousand Years of Jewish Life in Morocco* (New York: KTAV Publishing House, Inc., 2005); Castello, E. R. N., Romero, E. & Kapó, U. M., *The Jews and Europe: 2,000 Years of History* (Edison, NJ: Chartwell Books, 1994).

<sup>75</sup> Bauer, Y., *The Jews: A Contrary People*.

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of different languages and adapted to different contexts (<<https://tandis.odihr.pl/handle/20.500.12389/22546>>).

- As one of the key features of anti-Semitism is an attempt to present Jews as a homogeneous block of people, the use of diverse personal stories that highlight individual Jews with their own hopes, desires, loves and curiosities is essential. To find an example of these personal narratives, you could use: the Anne Frank “Stories that Move” resource (<<https://www.storiesthatmove.org/en/home/>>) or the University of Southern California Shoah Foundation “IWitness” archive for materials in English; Erinnern.at (<<http://www.erinnern.at/bundeslaender/oesterreich>>) for materials in German; Memoriale della Shoah di Milano (<<http://www.memorialeshoah.it/home-page/>>) for materials in Italian; and Grands entretiens – mémoires de la Shoah (<<https://entretiens.ina.fr/memoires-de-la-shoah>>) for materials in French.
- RightsInfo has produced a series of films focused on the theme fighting hate with rights (<<https://rightsinfo.org/FightHateWithRights/>>) that can be used for a number of purposes, such as to explore anti-Semitism as a human rights issue. RightsInfo’s films (<<https://rightsinfo.org/stories/>>) relate over 80 stories about human rights issues in different countries. School directors could be encouraged to examine some of these and identify what human rights are being denied in each case. School directors could follow the stories and identify and list which articles of human rights conventions are being denied.
- School directors should also be aware of the various definitions of anti-Semitism, including the Working Definition of Anti-Semitism adopted by the IHRA. The IHRA has also adopted a Definition of Holocaust Denial and Distortion.<sup>76</sup> The legal frameworks relating to anti-Semitism in the relevant national context should also be summarized for school directors.
- If school directors are interested in more academic studies of anti-Semitism, they could be directed to the Pears Institute for the Study of Antisemitism (<<http://www.pearsinstitute.bbk.ac.uk/research/>>) at Birkbeck, University of London. For materials on contemporary episodes of anti-Semitism, they could be directed to ODIHR’s Hate Crime Reporting website (<<http://hatecrime.osce.org/what-hate-crime/anti-semitism>>), or surveys conducted by the European Union’s Fundamental Rights Agency (<<https://fra.europa.eu/en>>), Eurobarometer (<[https://ec.europa.eu/echo/eurobarometer\\_en](https://ec.europa.eu/echo/eurobarometer_en)>) or the Community Security Trust (<<https://cst.org.uk/>>), in the United Kingdom.

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<sup>76</sup> Both definitions are included in this publication, as Annex 1 and Annex 2.

### 3.5 Topic 5.

#### What are the diverse ways Jews express their Jewishness, Judaism and Jewish identity? Are there common beliefs and customs? What are the connections with Israel?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How is Jewish diversity expressed and experienced?</li><li>• What are key Jewish beliefs, traditions and customs?</li><li>• What are the connections between Israel and Jewish history, identity and spirituality?</li><li>• How might the legacies of the Holocaust resonate for Jewish people today?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 15:</b> School directors have knowledge and understanding of key Jewish beliefs, traditions and customs.</li><li>• <b>LO 16:</b> School directors demonstrate awareness and sensitivity to the diverse ways of being Jewish.</li><li>• <b>LO 17:</b> Schools directors are aware of the various ways Israel is connected to Jewish history, identity and spirituality.</li><li>• <b>LO 18:</b> School directors understand not only what happened during the Holocaust but also what its legacies might be for Jewish people today.</li></ul>

When learning about any group different from one's own, it is always important to see the *real* people that lie behind the preconceived ideas we may have about them. We often encounter "the other" through our own narrow lens and it sometimes fails us when it comes to seeing and understanding complex realities. Perceptions are, as we saw in Topic 2, typically based on presuppositions and assumptions and, if stereotyping processes remain unchecked, these can easily become suspicions and negative stereotypes that we may not even be aware we have. They can lie dormant and become entrenched in our subconscious, yet they can influence our attitude toward "the other." This concern is especially relevant when insidious and unfounded myths and tropes associated with that group already exist and circulate in popular and media culture as available and, often, influential narratives. Gross misconceptions about Jewish people permeate society and can find their way into classrooms, becoming highly toxic. This is why learning to better understand Jewish people and Jewish life and practice is of critical importance.

Helping school directors, their teachers and learners acquire an authentic or personal understanding of Jewish life will involve finding ways to meet Jewish people. As we saw in Topic 1, research has shown that increasing opportunities for contact can be key to breaking down negative stereotypes and creating positive associations. Face-to-face encounters are always best but, if these are not possible, online channels can be used to meet a variety of Jewish people virtually and hear them reflect on what their Jewishness means to them. Anti-Semitism works through stereotyping, generalizations and false attribution, so it is important also to ensure that information about Jewish people is accurate and drawn from recommended sources.

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In supporting school directors to address anti-Semitism, it is helpful to begin to understand who the Jewish people are and their origins, religious beliefs, practices, identities and nationalities, as well as the wide range of feelings of connection with Israel that they may have. It is equally important to appreciate the history of the Jewish community in the school director's national context and how Jewish people contributed to their countries in the diaspora, fighting wars, participating in national struggles, building businesses and cities, writing novels and poems, healing people as doctors, and living as ordinary citizens. This knowledge will serve to counteract age-old demonizing myths, tropes and negative stereotypes of Jewish people that often persist, many of which have roots in medieval religious texts and still appear today in one form or another.<sup>77</sup> Like any other, the Jewish community is diverse and multifaceted, where most integrate well with the majority and coexist. A school director confident in their knowledge about Jews, Jewish life and culture can better pre-empt anti-Semitic incidents by helping learners better understand the Jewish community and develop resilience to anti-Semitic ideas they may encounter.

The content for this type of knowledge is not straightforward. The Jewish community is not homogeneous. Jews vary in many ways including social background, culture, ethnicity, religiosity, economic status and political leanings. Throughout time and centuries of living together, many Jews have fully acculturated to their national context and/or majority culture, while others preserve a strong Jewish identity alongside their specific national belonging. Some are religious, while others are secular. Some may not hold religious beliefs at all but recognize their Jewishness in terms of heritage, ethnicity or attachment to Israel. A small minority of Jews operate in more tight-knit communities. School directors will discover that the reasons for this are usually practical (e.g., living in close proximity to the synagogue to be able to attend service on the Sabbath), rather than deliberate self-isolation. Historically, Jews were often forced to live in confined ghettos.

School directors need to appreciate the variety of ways in which being Jewish is expressed in ritual and practice. Some Jews ascribe their Jewishness through birth, heritage or conversion, while affiliation to synagogues can usually be divided into broad categories – Orthodox, Reform or Liberal denominations. Jews vary in terms of their world views, degrees of faith and levels of observance.

Central to those who actively engage with Judaism is subscription to a monotheistic belief and to the tenets set out in the *Torah* – the Jewish sacred text – which includes laws and instructions for living one's life. Observing the Sabbath day, the laws concerning kashrut (dietary laws), charity and the sanctity of life are some of the central ideas to an observant Jewish way of life. In helping teachers grasp these key elements of Jewish belief, suspicions that some may harbour, consciously or unconsciously, can be challenged.

Despite the level of diversity, a considerable number of Jews, religious or not, feel bound by a common history, rooted in the idea of a biblical covenant and bond with the land of Israel.<sup>78</sup> The link with Israel is significant, particularly as the Jewish diaspora has been dispersed across many different parts of the world, due in most part to a recurrent history of escaping persecution and expulsion.

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<sup>77</sup> Annex 2 of ODIHR and UNESCO's policy guide *Addressing Anti-Semitism through Education* provides a comprehensive list of examples of anti-Semitic tropes and memes.

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Those training to be school directors may be surprised to discover that the number of Jews worldwide is extremely small. A 2018 poll found that two-thirds of respondents overestimated the percentage of the world's population that is Jewish, as well as the fraction of the population in their own countries.<sup>79</sup> A quarter of Hungarian respondents, for example, guessed that 20 per cent of the world population is Jewish, and one-fifth of British respondents and Polish respondents put it close to that figure. Sixteen per cent of Europeans surveyed thought that Jews make up more than 20 per cent of the world's population when, in fact, the figure is only 0.2 per cent, according to the Pew Research Center's "Global Religious Landscape" study.<sup>80</sup> The size of world Jewry is, therefore, important for teachers and their learners to grasp, as the perception of large numbers resonates with the false anti-Semitic idea of world Jewish dominance.

School directors will benefit from learning about Jewish history, including times of Jewish emancipation and flourishing, as well as periods of persecution and expulsion. The Holocaust is, of course, critical to understanding Jews today. It is important to understand how Jewish communities in Europe and elsewhere have worked to rebuild themselves after this catastrophic event. However, school directors should be aware of the importance of avoiding victimization of the Jewish people. Jews should not be defined by the Holocaust.<sup>81</sup>

While it is important to learn about Jewish people today, it is also important to recognize that the study of Jews and Judaism will not explain why anti-Semitism exists. To explain prejudices, one must examine those who hold them and the wider social and cultural contexts rather than those on whom prejudices are projected.

There are numerous ways in which school directors can make connections with Jewish communities.

- School directors may wish to start by finding out if they have a local Jewish community to draw on for support. If so, the community may arrange for a rabbi or other member to give a talk or invite pre-service teachers to visit a synagogue. Organizations exist who support this kind of activity. In Hungary, for example, the Haver Foundation (<<http://>

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<sup>78</sup> The origins of the Jews are bound up with the land of Israel, and Jewish tradition has maintained physical, cultural, and religious ties with it for centuries. According to the Torah (the Jewish scripture) this bond was sealed in a covenant with Abraham and later Moses. The site where Solomon's temple once stood (c. 1000-586 BCE) in Jerusalem remains the holiest place for Jews to this day. For a large number of secular and religious Jews, both Israelis and those within the diaspora, this connection with Israel and Jerusalem is strong and deeply rooted.

<sup>79</sup> Greene, R. A., "A Shadow Over Europe: CNN Poll Reveals Depth of Anti-Semitism in Europe", CNN Interactive website, <<https://www.cnn.com/interactive/2018/11/europe/antisemitism-poll-2018-intl>>.

<sup>80</sup> Pew Research Center, "The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010", Pew Research Center website, 18 December 2012, <<http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>>.

<sup>81</sup> A study on anti-Semitism conducted by an independent expert group and published by the German Bundestag in 2011 highlighted an emphasis on Jews as victims in textbooks and learning plans in Germany. Throughout history, Jews have been predominantly portrayed as victims, ignoring other aspects of Jewish history, culture and religion. This can send the message that Jews are weak and unable to act. The majority of teachers are not aware of these constructs. See "**Bericht des unabhängigen Expertenkreises Antisemitismus**", "Antisemitismus in Deutschland – Erscheinungsformen, Bedingungen, Präventionsansätze", Deutscher Bundestag, Drucksache 17/7700, 10.11.2011, pp. 83-85, <<http://dip21.bundestag.de/dip21/btd/17/077/1707700.pdf>>.

[haver.hu/](http://haver.hu/)) aims to build bridges between young people and foster contact and dialogue between Jewish and non-Jewish young people and communities.

- If there is a museum in a school director's national context that explains Jewish life, history and culture, a visit there would also be an excellent starting point. If such a visit is not possible, museum websites could be examined for useful materials. They may have travelling exhibitions, such as the Jewish Living Experience Exhibition (<https://www.bod.org.uk/issues/education/>), created by the Board of Deputies of British Jews as a mobile travelling exhibition with an online component. Most Jewish museums offer workshops and/or guided tours for learners and teachers. See the Association of European Jewish Museums (<https://www.aejm.org/>), which represents more than 60 Jewish museums across Europe. Examples of museums include:
  - Jewish Museum Berlin (<https://www.jmberlin.de/>);
  - The Jewish Museum London (<https://jewishmuseum.org.uk/>);
  - The Jewish Museum and Tolerance Center (<https://www.jewish-museum.ru/en/>), in Moscow;
  - The Museum of Jewish Heritage – A Living Memorial to the Holocaust (<https://mjhny.org/>), in New York;
  - The musée d'art et d'histoire du Judaïsme (Museum of Jewish Art and History, <https://www.mahj.org/>), in Paris;
  - Jewish Museum in Prague (<https://www.jewishmuseum.cz/>);
  - The Jewish Museum of Thessaloniki (<http://www.jmth.gr/>);
  - Jewish Museum Vienna (<http://www.jmw.at/>);and
  - POLIN, the Museum of the History of Polish Jews (<https://www.polin.pl/en/>), in Warsaw.
- School directors would benefit from knowing whether their country is represented in the IHRA (<https://www.holocaustremembrance.com/international-holocaust-remembrance-alliance>). If so, there may well be a delegate member in their country who can advise on Jewish history and the Holocaust.
- The “A Police Officer's Guide to Judaism” resource (<https://cst.org.uk/data/file/b/9/Police%20Officer%27s%20Guide%20to%20Judaism%20web.1509378487.pdf>), produced by the Community Security Trust, in the United Kingdom, provides an interesting resource for explaining Judaism, Jewish diversity and Jewish life. It is written for police offices, but many of the issues raised are relevant for other individuals who hold positions of authority, such as school directors.
- An excellent resource for English-speaking schools is Clive Lawton's Judaism GCSE Religious Studies: The Definitive Resource (<https://www.bod.org.uk/judaism-gcse-religious-studies-the-definitive-resource-order-your-copy-here/>). An excellent, if more academic, resource is Yehuda Bauer's *The Jews: A Contrary People* (Zürich and Berlin: Lit Verlag, 2014).

### 3.6 Topic 6.

#### What happened to Jewish people during the Holocaust?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What happened to the Jews of Europe during the Holocaust?</li><li>• How were Jews in my country affected by the Holocaust?</li><li>• How has my country responded to the legacy and memory of the Holocaust?</li><li>• How does knowledge of this history help with a better understanding of anti-Semitism?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 19:</b> School directors will deepen their knowledge and understanding of the Holocaust and their country's history in relation to the Holocaust.</li><li>• <b>LO 20:</b> School directors will be able to identify the educational value of learning about and from the Holocaust and its significance in relation to addressing anti-Semitism today.</li></ul>

In the summer of 1939, there were around 9 million Jewish people living in Europe. Across the continent, Jewish communities could be found in every country, with most boasting a heritage that stretched back hundreds of years. The Jewish population of pre-war Europe was characterized by diversity and heterogeneity in virtually all aspects of daily life. In large parts of the continent, many of these communities lived alongside other people; some completely assimilated into non-Jewish society. Just six years later, Europe's Jewish population had been decimated. Two of every three Jews had been murdered, and those who remained were invariably either displaced from their homes or were forced to seek refuge beyond Europe's borders. Such destruction and dislocation wreaked irrevocable change. Life in Europe, for Jews and non-Jews alike, would never be the same.

Today, the events of the Holocaust are among the most studied of any period in history. Yet the Holocaust is not purely a subject of academic interest and scholarly endeavour. The history and memory of the Holocaust has a presence in multiple areas of social, cultural and political life not just in Europe but around the world. Despite this prominence, knowledge and understanding of what actually occurred to the Jews of Europe during the World War II is neither widespread nor secure. Research in recent years by institutions such as UNESCO, the Georg Eckert Institute and University College London has revealed a complex global map of Holocaust education (<<https://unesdoc.unesco.org/ark:/48223/pf0000228776>>), issues in teaching practices (<[https://www.holocausteducation.org.uk/wp-content/uploads/Final-Report-Master-Document-19-October-2009-\\_HIMONIDES\\_.pdf](https://www.holocausteducation.org.uk/wp-content/uploads/Final-Report-Master-Document-19-October-2009-_HIMONIDES_.pdf)>), and the prevalence of myths and misconceptions in learners' historical knowledge and understanding (<<https://www.holocausteducation.org.uk/wp-content/uploads/What-do-students-know-and-understand-about-the-Holocaust-2nd-Ed.pdf>>).<sup>82</sup>

<sup>82</sup> Similarly, a survey by the German Koerber Stiftung found that four out of ten students do not know what Auschwitz-Birkenau was (<[https://www.koerber-stiftung.de/fileadmin/user\\_upload/koerber-stiftung/redaktion/handlungsfeld\\_internationale-verstaendigung/pdf/2017/Ergebnisse\\_forsa-Umfrage\\_Geschichtsunterricht\\_Koerber-Stiftung.pdf](https://www.koerber-stiftung.de/fileadmin/user_upload/koerber-stiftung/redaktion/handlungsfeld_internationale-verstaendigung/pdf/2017/Ergebnisse_forsa-Umfrage_Geschichtsunterricht_Koerber-Stiftung.pdf)>), while a study on anti-Semitism (<<http://dip21.bundestag.de/dip21/btd/17/077/1707700.pdf>>) conducted by an independent expert group for the German Bundestag in 2014 emphasized the importance of long-term educational formats that raise awareness among educators about various facets of anti-Semitism.

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The death of six million Jews in Europe during the years 1939 to 1945 through such means as starvation, shooting and gassing poses complex and challenging questions to humanity. This genocide was only possible due to the actions and behaviours of hundreds of thousands of Europeans and, as such, raises issues of responsibility, complicity and culpability that extend beyond the men and women directly involved in the perpetration of mass murder. Yet the story of what happened to the Jews of Europe during the Holocaust is not straightforward. In fact, the reverse is true, with few able to legitimately say with confidence and assurance that they have a secure grasp of this vast and complicated history. The same can be said for the task of accounting for the Holocaust, since death and destruction on this scale resist simple explanation.

It is highly recommended that all school directors develop a level of *general* knowledge and understanding of the Holocaust. One reason for this resides in the historical significance of the Holocaust and what its legacies have wrought for the post-war world. While issues like human rights have deep historical roots, the extermination of European Jewry had a considerable impact in making such matters objects of international concern. In addition to influencing changes in international norms, what happened to the Jews of Europe and other victims during the World War II also contributed to the formulation of transnational legislation and agreements that reshaped the post-war world and international relations. Illustrative here are the Universal Declaration of Human Rights (<[https://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf)>) and the Convention on the Prevention and Punishment of the Crime of Genocide (<<https://www.un.org/en/genocideprevention/genocide-convention.shtml>>). Introducing school directors to treaties such as these will help to reinforce the transhistorical relevance of the Holocaust. This can be done as an entry point towards exploring the history of the Holocaust in greater depth or, conversely, to develop a working knowledge of the events.

Knowledge and understanding of the Holocaust can help school directors and their staff deepen their awareness of their own local histories and contemporary contexts. In a variety of ways, the fate of the Jews touched, directly and indirectly, a host of countries around the world, meaning it is likely that most school directors will be working in places that have historical connections to these events. School directors would do well to develop an overarching sense of how their particular national context was (or was not) impacted by the events of the Holocaust and their aftermath. This journey can be started by developing general knowledge and understanding and can be extended by examining ways in which particular nations have engaged with the Holocaust.

A final reason why it is appropriate for school directors to become more aware of the history of the Holocaust resides in the insights it can provide into anti-Semitism, bias, intolerance and prejudice. There was no single cause of the Holocaust but, rather, many short- and long-term factors and developments.<sup>83</sup> Of critical importance were historic prejudice, intolerance and hatred towards Jews in Europe and how these attitudes mutated in the late nineteenth and early twentieth centuries.<sup>84</sup> Yet, while the events of the Holocaust are inexplicable without reference to the particularly rabid and annihilatory brand of Nazi

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<sup>83</sup> Hayes, P., *Why? Explaining the Holocaust*.

<sup>84</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1).

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anti-Semitism, National Socialist ideology alone cannot account for the murder of Europe's Jews. In this regard, school directors need to be aware that there were multiple strands of anti-Jewish prejudice in Europe during the 1930s and 1940s, ranging from "traditional," religious-based anti-Judaism to racist anti-Semitism. Along with complex contextual factors, the co-existence of different forms of anti-Semitism and manipulation of them by political extremists, agencies and movements helps explain how it became possible for 6 million Jews to be murdered.<sup>85</sup> Genocide is planned and carried out by states abusing their power; thus, the role of human emotions must be understood in conjunction with how states and polities form and enact policies. By broadening and deepening their historical knowledge and understanding of the Holocaust, school directors can also acquire new perspectives on the nature of anti-Semitism, the forms it can assume, the functions it can serve, and the consequences it can have in certain circumstances.

It is possible to build a working body of knowledge by consulting expert institutions that provide accessible historical overviews from which individuals can also pursue further study, such as:

- The United States Holocaust Memorial Museum (<<https://www.ushmm.org/learn>>);
- Shoah Memorial (<<http://www.memorialdelashoah.org/>>); and
- Yad Vashem (<<https://www.yadvashem.org/holocaust.html>>).

Irrespective of their existing subject knowledge, all school directors will find Yad Vashem's introductory video "What is the Holocaust?" (<<https://www.youtube.com/watch?v=sB4Nc4AFjMQ&feature=youtu.be&list=PLj1tRCohZq81aYbpsLMKimSXh2TibtWJW>>) particularly informative.

To explore the events of the Holocaust within the context of particular countries, there are a range of institutions one can reference, such as:

- The National Holocaust Museum (<<https://www.iamsterdam.com/en/see-and-do/things-to-do/museums-and-galleries/museums/national-holocaust-museum>>), Amsterdam; and
- POLIN, the Museum of the History of Polish Jews (<<https://www.polin.pl/en/about-the-museum>>), in Warsaw.

To examine ways in which particular nations have engaged with the Holocaust, school directors could be directed to the IHRA and the profiles of its various member states (<<http://holocaustremembrance.com/about-us/countries-membership>>).

School directors can think about how their staff teach about the Holocaust using the IHRA guidelines for teaching about the Holocaust (<<http://2015.holocaustremembrance.com/resources/teaching-guidelines>>), which will assist in thinking evaluatively about teaching and learning about this topic. Useful resources are available in a number of places internationally, for example, via the UCL Centre for Holocaust Education's website (<<https://www.holocausteducation.org.uk/>>).

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<sup>85</sup> Marrus, M. R., *Lessons of the Holocaust* (Toronto, Buffalo and London: University of Toronto Press, 2016).

### 3.7 Topic 7.

#### What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are bias, prejudice and intolerance?</li><li>• Why and how do bias, prejudice and intolerance occur?</li><li>• What are the consequences of bias, prejudice and intolerance?</li><li>• What are the roots of bias, prejudice and intolerance?</li><li>• What are the functions of bias, prejudice and intolerance?</li><li>• What does anti-Semitism have in common with other types of bias, prejudice and intolerance?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 21:</b> School directors can differentiate between bias, prejudice and intolerance, and explain their origins, functions and consequences.</li><li>• <b>LO 22:</b> School directors can identify similarities and differences between anti-Semitism and other types of bias, prejudice and intolerance.</li></ul>

As noted in Topic 1, above, bias, prejudice and intolerance are intrinsically social phenomena that have always been part of human existence. As such, their nature, origin and purpose are at once deceptively straightforward and highly complex. It is important for school directors to feel confident in being able to recognize and identify these as they manifest themselves in educational settings in order to address them when they occur. At the same time, knowing and understanding where bias, prejudice and intolerance come from, the forms they take and the functions they can serve is also important for the purposes of curriculum design and pedagogical practice. Finally, developing broad awareness of bias, prejudice and intolerance is crucial if a school director is to truly comprehend specific types of these phenomena – notably, anti-Semitism.

To understand what bias, prejudice and intolerance are, why and how they occur, and to appreciate their consequences, a school director needs to learn some basic social psychology. In doing so, however, a school director must remain aware that any working knowledge of these phenomena is, by virtue of its simplicity, necessarily limited.

There are many valuable materials that school directors can access to develop their knowledge of these phenomena, and a number of highly useful practical pedagogic resources devoted to addressing them. Time may not allow for a school director to engage extensively in the vast scholarship that exists on the subject of bias, prejudice and intolerance. However, valuable and accessible resources exist (see the box at the end of this section).

School directors may find it helpful to examine and then discuss a selection of dictionary definitions of each phenomenon in order to start orienting themselves towards questions of origin, form and function, as in the figure below, for example.

**Figure 2.** Bias, Prejudice, Intolerance

<b>BIAS</b>	NOUN	“Inclination or prejudice for or against one person or group, especially in a way considered to be unfair.
	VERB	“Cause to feel or show inclination or prejudice for or against someone or something.”
	NOUN	“The action of supporting or opposing a particular person or thing in an unfair way, because of allowing personal opinions to influence your judgment.” <sup>86</sup>
<b>PREJUDICE</b>	NOUN	“Preconceived opinion that is not based on reason or actual experience. Dislike, hostility or unjust behaviour deriving from preconceived and unfounded opinions.” <sup>87</sup>
<b>INTOLERANCE</b>	NOUN	“Unwillingness to accept views, beliefs or behaviour that differ from one’s own.” <sup>88</sup>

School directors might consider how bias, prejudice and intolerance could be revealed in their schools, their neighbourhood and in national political discourse. This could be based on what the school director has seen and heard, rather than as a hypothetical situation. The scenarios provided in Section 4 of this document are likely to be particularly helpful to focus thinking on these matters, for example, Scenarios 1, 3, 7, 9, 12 and 13. What should start to emerge is that, like anti-Semitism, bias, prejudice and intolerance will manifest themselves in diverse ways. These can range from dismissive comments and jokes intended to belittle, through expressions of dislike or disapproval to threats and acts of violence intended to do physical harm to people who are already victims of prejudice. It is also crucial for school directors to be aware that learners – especially those in secondary school, because of their age – are likely to have access to an array of tools and platforms through which bias, prejudice and intolerance can be relayed. Through the Internet and social media, these attitudes and behaviours have an

<sup>86</sup> “Bias”, Oxford University Press, Lexico.com, 2019, <<https://www.lexico.com/definition/bias>> and “Bias”, Cambridge English Dictionary Online, <<https://dictionary.cambridge.org/dictionary/english/bias>>.

<sup>87</sup> “Prejudice”, Oxford University Press, Lexico.com, 2019, <<https://www.lexico.com/definition/prejudice>>.

<sup>88</sup> “Intolerance”, Oxford University Press, Lexico.com, <<https://www.lexico.com/definition/intolerance>>.

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increased potential to take amorphous forms and to occur in closed communities away from the classroom. Although this can take place outside the school context, it is no less relevant for the school director. On the contrary, it presents new challenges, since the effects of bias, prejudice and intolerance through the Internet or social media will still very much be felt within the school.

As an issue of basic human rights, no learner should be the victim of violent or verbal abuse, or the target of an insulting joke in the classroom or the school more generally. However, merely denying prejudice airspace does not make it go away. Individuals invest a lot of personal identity into their prejudices, which they use as a conceptual framework to make sense of the world. Consequently, they are hard to adjust. Bias and prejudices also serve psychologically powerful functions, for example, in helping to define “self” and “other” (by attributing positive features to one and negative features to the other); in helping to provide explanations of social phenomena, and thus reducing anxiety and increasing a sense of self-efficacy; and by helping to establish shared ideas in, and thus in reinforcing, one’s ingroup of peers. Merely pointing out conflicting evidence will be less effective than modelling and teaching newer, more tolerant conceptual frameworks and thus allowing alternative social relationships some room to breathe and grow. School directors would do well to take the time to explore these issues, given that the learners in their care will be at varying stages of development and may, as adolescents, be deeply engaged in the process of identity formation and exploration.

The Council of Europe produces a range of materials that give practical advice on recognizing and undermining prejudiced views about various groups, such as:

- Migrants (<<https://edoc.coe.int/en/196-migration>>);
  - LGBTI people (<<https://edoc.coe.int/en/222-lgbt>>);
  - People with disabilities (<<https://edoc.coe.int/en/223-people-with-disabilities>>);
- and
- Minorities (<<https://edoc.coe.int/en/218-minority-rights>>).

UNICEF provides a very useful summary of the United Nations Convention on the Rights of the Child (<[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>).

Trainers can also ask school directors to explore the multimedia exhibits and interactive website linked to the “RACE: Are We So Different?” project (<<http://www.understandingrace.org/>>), developed by the American Anthropological Association (AAA) to help clarify misconceptions about race.

### 3.8 Topic 8.

#### How can I plan to address anti-Semitism, intolerance, bias and prejudice through establishing a whole-school ethos and approach?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How can I build a school ethos and culture that champions human rights and is steadfast in its mission to address anti-Semitism, bias, intolerance and prejudice?</li><li>• How do I create whole-school policy opportunities and interventions to build understanding of key concepts and vocabulary, including anti-Semitism, stereotypes and bias, in age-appropriate ways?</li><li>• How do I make anti-Semitism matter to my staff and students, and to parents and the entire school community?</li><li>• How can I create opportunities in the school timetable that celebrate efforts to address social cohesion and respect for human rights and mark anniversaries of events such as the International Day of Commemoration in Memory of the Holocaust?</li><li>• How can I integrate education about anti-Semitism and prejudice into my school timetable?</li><li>• How can I use gender perspectives to help illuminate anti-Semitism and prejudice?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 23:</b> School directors develop the ability to articulate the principles that underpin human rights to different stakeholders in the school and the wider community.</li><li>• <b>LO 24:</b> School directors encourage staff to make connections between learners' growing experience of the world and anti-Semitism and prejudice in ways that help learners understand their contemporary relevance.</li><li>• <b>LO 25:</b> School directors can actively plan to integrate teaching about anti-Semitism and prejudice into subject curricula and learning events throughout the school year.</li><li>• <b>LO 26:</b> School directors understand how shifting perspective by gender can help learners to reflect on and identify their own prejudices and assumptions.</li></ul>

A school director sets the tone of the school, and the staff and students take their lead from the director. Working collaboratively with staff, parents and student representatives to establish a school mission statement that includes addressing anti-Semitism, bias, intolerance and prejudice can be the first step to achieving collective ownership for this goal. If school personnel feel they have a stake in the formation of a policy or procedure, or in building an ethos, then they are more likely to help protect it. This will, in turn, also help in the implementation of policies and practice. The ODIHR & UNESCO publication *Addressing Anti-Semitism Through Education*:

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*Guidelines for Policymakers* (<<https://www.osce.org/odihr/383089>>) identifies four key areas to consider in developing an action plan for a whole-school approach to human rights education:

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

These are all crucial elements of a school and can be identifiable categories that a school director can use for planning measures to address anti-Semitism, bias, intolerance and prejudice.

Whole-school approaches to addressing anti-Semitism can involve a range of activities, involving personnel of the school at every level and in all types of activities. Key anniversaries or memorable historical dates, such as the International Day of Commemoration in Memory of the Holocaust, as well as landmark days, such as Human Rights Day, provide excellent opportunities for such activities. Whole-day events that bring together the school community, including maintenance staff, cooks, and parents, in learning about and marking these dates can demonstrate the importance of such events in reminding the community that protecting human rights and preventing anti-Semitism and intolerance is something to be worked at constantly.

Training providers could assist school directors in seeing how to bring subject departments together to work collaboratively in facilitating cross-curricular teaching methods and finding ways to synergize knowledge, skills and understanding of various other subjects in order to explore a key question, for example, “What does it mean to be human?”

However, just as important to creating an inclusive climate for human rights and values are the actions, behaviour, attitude, respect and care on the part of school directors and teachers. It is not just *what* you teach but also *how* you teach that showcases these values.

Relationships are important in building a whole-school approach. The prevention of anti-Semitism and other forms of intolerance, bias and prejudice is as much, if not more, about modelling behaviour and living the values espoused in human rights charters than it is about the content taught to the students. This is especially true for school directors, who represent authority and status.

Building strong foundations for a whole-school approach is part of the school director’s work, and it can begin by establishing a constructive environment and by establishing codes of conduct that address equality and discrimination, and that also enhance student governance and home-school relationships. These elements are essential to building an ethos and climate where the whole school is cohesive and collaborative, and everyone works collectively for the freedom to learn in an environment that protects and respects its community.<sup>89</sup>

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<sup>89</sup> For more information, see ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 51-53.

### 3.9 Topic 9.

#### What are effective pre-emptive measures and responses to incidents or trends of anti-Semitism, intolerance, bias and prejudice in my school?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What policies and frameworks should govern a school to ensure the safety of its staff and students in relation to the protection of human rights?</li><li>• How can I determine whether restorative or punitive measures are the best course of action in any given situation?</li><li>• How can I further develop my ability to listen and respond to individuals who feel they have been the victims of anti-Semitism, bias, intolerance or prejudice?</li><li>• How do I create the opportunity for those who are responsible for an incident to reflect on and learn from their action in a way that avoids stigmatizing or labelling?</li><li>• What pre-emptive measures can I put in place to reduce critical incidents occurring in my school and school environment that infringe these rights?</li><li>• What measures for behaviour management (students and staff) should be put in place to respond to incidents that do occur?</li><li>• What factors should I consider when deciding a suitable consequence of any act deemed as anti-Semitic in nature, or otherwise discriminatory or threatening to the school's commitment to the rights and dignity of every individual?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 27:</b> School directors identify rules that will help to safeguard every member of the school community.</li><li>• <b>LO 28:</b> School directors can implement schemes, such as a confidential reporting system, that identify pre-emptive measures that curb early signs of problems.</li><li>• <b>LO 29:</b> School directors understand how a coherent set of procedures that follow incidents can help handle issues with expedience and efficiency. They understand that, to work effectively, these should be transparent, well communicated and understood.</li><li>• <b>LO 30:</b> School directors understand that restorative solutions are the most formative response to incidents, but also that there may be incidents where punitive consequences are necessary. In such cases, decisions should be made in conjunction with school counsellors and parents.</li></ul>

Anti-Semitism and other forms of intolerance, bias and prejudice are malignant phenomena that have injurious effects on people’s emotional, intellectual and physical well-being. These impacts can be immediate, visible and apparent. They can also be longer-lasting, more subterranean and harder to identify. They can destroy lives and livelihoods, create social tensions and cultural discord, and can lead to, or find expression in, acts of violence, including, at its most extreme, murder. As such, anti-Semitism, intolerance, bias and prejudice threaten more than the individual who is subjected to these attitudes and behaviours. They also endanger the fabric of communal living and the social, moral and political health of the wider collective.

These reasons provide a compelling case for the fundamental need to install measures to pre-empt critical incidents in classrooms and educational environments, as well as strategies to employ if and when they do occur. To leave such occurrences unaddressed is to abdicate the responsibilities that all who work in education have to uphold and protect the safety and security of the children and young people in their care.

Responding effectively, therefore, begins with awareness and recognition. This refers, in one register, to awareness of the rights of the child and the responsibilities of a teacher to uphold and safeguard those rights (see Topic 2, above). It also applies to awareness of what anti-Semitism or other forms of intolerance, bias and prejudice are. In particular, this applies to the shapes these can assume, as well as awareness of the consequences they have for individuals. Being aware and informed in these ways will help school directors recognize a critical incident when it occurs. It will also heighten their appreciation that an incident need not involve physical violence or aggression – that is, be *tangibly* critical – for it to be necessary to address.

School directors need opportunities to reflect on at least two dimensions of planning and practical application in relation to bias and related issues: 1) proactive and intentional action, such as they might engage in when writing policies over a term or a year; and 2) reactive and responsive action, taken in response to unanticipated incidents and events.

**Figure 3.** Two Modes of Leadership Action

Proactive practice	Reactive practice
Action expressed through <i>intended</i> and <i>designed</i> learning activities and teaching approaches.	Action responding to <i>unanticipated events and situations</i> and the learning opportunities they present.

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When high-stakes issues are involved, the second of these two modes of action is often modelled in professional contexts in terms of **critical incidents**, and reflection on such incidents. In education, a critical incident is frequently understood as an event with learning potential for practitioners, with significance for them in making them stop and think, or “question an aspect of [their] beliefs, values, attitude or behaviour.”<sup>90</sup> Critical incidents are often understood in more dramatic ways, and modelled as “any sudden and unexpected incident or sequence of events which causes trauma within a school community and which overwhelms the normal coping mechanisms of that school<sup>91</sup> or, less dramatically, as “any incident where the effectiveness of the ... response is likely to have a significant impact on the ‘confidence’ of those affected by the incident, their family and/or the community.<sup>92</sup> Incidents relating to anti-Semitism in schools are likely to combine a number of these features, to present opportunities for institutional and professional learning and, in many cases, to involve trauma or challenges to normative order in a school of a kind that necessitates rapid and restorative responses.

Reflecting on incidents and the extent to which they are or should be “critical” for the individuals, institutions and communities involved can be a highly effective learning tool for educators. This is not least because incidents often dramatize the complexity and multidimensional nature of the issues concerned and of the educational contexts in which they arise.

Determining what constitutes a critical incident is not straightforward. With the exception of clearly unambiguous expressions of anti-Semitism, intolerance, bias and prejudice, a school director will need to understand clearly that they will usually have to exercise professional judgement.

School directors may find it helpful to employ scenario-based training activities to help develop their capacity to recognize how these phenomena can take shape in real-life situations. These activities are also extremely useful for unpacking and exploring the range of action that may be available to a school director or her/his staff in a given situation, and to help draw up a working list of principles that a school director feels should guide staff when they are determining their response to a given situation. A bank of such scenarios is available in Section 4 of this document. In using this material, the absence of a right answer or course of action should be emphasized; school directors need to appreciate that their responses to incidents will, necessarily, be context-dependent.

While school directors must understand that no universal template for responding to critical incidents exists, they should also be aware that there are elements of good practice that

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<sup>90</sup> Society for Education and Training, “Critical Incident Analysis for Teachers, Tutors and Trainers”, 2016.

<sup>91</sup> United Kingdom Department of Education “*Every School a Good School: A Guide to Managing Critical Incidents in Schools.*” Department of Education website, 2014, <<https://www.education-ni.gov.uk/publications/guide-managing-critical-incidents-schools>>.

<sup>92</sup> College of Policing, “Critical Incident Management”, <<https://www.app.college.police.uk/app-content/critical-incident-management/types-of-critical-incident/>>.

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transcend the situations they may face. School directors ought to be reminded of the need to avoid instinctive behaviour (either in terms of jumping to conclusions or reaching for the most severe form of discipline available to them), and have to appreciate that they must strike a balance between being as informed as possible before making a judgement. They need to have compassion and sensitivity for the person(s) apparently impacted by the incident. Similarly, school directors need to be conscious of their own professional integrity and their responsibilities in relation to the law and other authorities and educational stakeholders. They must ensure good record-keeping, act in a timely and prompt manner, and ensure that colleagues and parents, where appropriate, are suitably involved as required.

It is important to help school directors understand that, as well as responding to critical incidents through disciplinary measures, they will also need to consider – and plan for – how to rebuild and repair relationships afterwards. This applies both to managing the relationship between the learners involved and to managing the relationship with the person who has behaved unacceptably. Not all critical incidents are learning opportunities, but they will all have repercussions and ramifications that will extend beyond the immediate moment.

School directors need to be aware that anti-Semitic or otherwise prejudiced statements can and do appear at unpredictable moments in school. Equally, they can appear in various ways – as “jokes”, as arguments in a discussion, or just randomly out of the blue. In all cases, the school director needs to respond to these incidents in a way that simultaneously manages four conflicting demands:

- The response must protect any potential victim(s);
- The response should not belittle or insult the individual for the views they hold. This is both about the rights of the learner and due to the fact that the teacher and learner will, in all probability, need to work together in the future;
- The response should defuse any conflict that may arise over a comment, while leaving space to revisit the issue at a later date; and
- The response should not be delivered in anger.

Where a comment is easily rebuffed with a simple factual statement, it should be, but this should follow an initial attempt by the member of staff to encourage the learner who expressed the view to engage in self-reflection and attempt to substantiate their assertion(s). With examples like “All Jews are rich”;<sup>93</sup> it is appropriate to point out the inconsistencies and factual errors. School directors need to be suitably informed to be able to do this.

As already mentioned, it is critically important for school directors to ensure policies and standards are in place to attempt to pre-empt incidents, and also to make clear to staff and students the formal procedures in place for when incidents do occur. School directors might wish to examine existing school policies to see where there should be additional clauses

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<sup>93</sup> Similar examples of unfounded claims that affect other groups are “Muslims are terrorists” or “Immigrants take all our jobs”.

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included to reflect the school's commitment to addressing anti-Semitism, e.g., in behaviour policies or human resource policies for staff. School directors may wish to consider the need for a distinct policy that outlines the school's position on anti-Semitism and lists related principles and procedures, such as what to do and whom to inform in the event of an incident or when a complaint has been made.

Policy documents need to communicate a firm stance against anti-Semitism and intolerance. Rules need to be clearly identified, with a clear outline of sanctions and consequences for those who are found to have deliberately contravened the principles embedded in the policy. It would do well to create a step-by-step guideline laying out how investigations of incidents will be carried out, recorded and followed up on. A flow chart may help communicate this so that the steps are clear and can be acted on without delay. Restorative and punitive measures should be included as possible outcomes. There may be times when the seriousness of the incident warrants punitive measures. In these cases, it is important to avoid labelling and stigmatization at all costs. Incidents should be recorded in an incident file, together with notes on how the incident was resolved. Follow-up communication with both parties should also be part of the procedures. Data concerning the number, nature and dates of incidents will help school directors evaluate the effectiveness of strategies, through monitoring whether incidents are increasing or decreasing over time. All staff involved in handling issues should consider the sensitivity needed to listen to the victims of anti-Semitic abuse and to ponder what is the right approach for listening to those who are at fault.

Critical incidents or trends that demonstrate explicit anti-Semitism need to be addressed with confidence and expedience. This will, in part, necessitate school directors using their own discretion and professional judgement, and a strong awareness of the particular case. Whatever action a school director takes will undoubtedly send a message to the wider school community and beyond of how seriously the school regards anti-Semitism and racism *per se*.

These guidelines, therefore, recommend that school directors:

- 1) Respond to incidents with swift action;
- 2) Gather relevant information before making decisions, including by listening to all parties involved and witnesses;
- 3) Offer additional support and care to the victim and the victim's family;
- 4) Keep the victim and their family updated on the actions being taken to address the incident of anti-Semitism and the final decisions being made;
- 5) Invite the victim to suggest how best to handle the person accused;
- 6) Implement a strategy to respond to those who have demonstrated language or behaviour that suggests anti-Semitism. This should include an opportunity for them to learn about Judaism and the dangers of anti-Semitism. This strategy should also include a range of punitive measures to be used when necessary. These may include suspension from school or employment in the school for a period of time. In any case, there should be an opportunity for the perpetrator to offer an apology, if this is their genuine intention;

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7) Ensure a record is kept of all incidents; and

8) Prepare a press release to be released should the incident hit the local media.

For practical suggestions on how to address anti-Semitism through pedagogic action, school directors can consult:

- Guidance produced by the Poorvu Center for Teaching and Learning (<<https://poorvucenter.yale.edu/ImplicitBiasAwareness>>); and
- Teaching Tolerance’s “Critical Practices for Anti-bias Education” (<<https://www.tolerance.org/professional-development/critical-practices-for-antibias-education>>).

These processes and procedures have added salience in the context of secondary and vocational schools, where, in some countries, learners in the latter stages of their secondary education may, in the eyes of the law, have reached the age of legal responsibility and potentially be open to prosecution. Thus, school directors also need to be aware of the school, regional and national policies that relate to the reporting of incidents of hate speech and potential violent radicalization, as well as the circumstances that could trigger or require the involvement of the criminal justice system in response to an incident. They should incorporate this knowledge into their own school policies and responses to incidents.

### 3.10 Topic 10.

**How can I build essential knowledge, critical competencies and resilience to anti-Semitism and prejudice in my staff and students, as well as parents? How might I handle resistance to it?**

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How do I act to develop respect for human rights in my context?</li><li>• How can I construct an inclusive school?</li><li>• How do I develop media literacy in my staff and students?</li><li>• How can I foster a community of critical thinkers resilient to anti-Semitism, intolerance and prejudice in my school?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 31:</b> School directors are able to plan to develop staff and students' knowledge, understanding and appreciation of human rights issues.</li><li>• <b>LO 32:</b> School directors are able to create school climates that enable school governance and learning through human rights in inclusive environments.</li><li>• <b>LO 33:</b> School directors are able to see how family education can help to grow resilience in the parents of students.</li><li>• <b>LO 34:</b> School directors are able to advocate that teachers foster critical media literacy in students, empowering them to critically evaluate media texts by considering their nature, form, origin and purpose.</li><li>• <b>LO 35:</b> School directors are able to encourage teachers to foster critical thinking skills in students, empowering them to evaluate the basis of arguments, narratives and claims, in terms of their logic and evidential basis.</li><li>• <b>LO 36:</b> School directors are aware of the possible range of opposition to efforts to address anti-Semitism, intolerance and prejudice, and have considered a range of responses and actions.</li></ul>

If a student in a school is being influenced by anti-Semitic or intolerant attitudes at home or being exposed to these from an outside community, it could potentially negate what is being done in school to combat anti-Semitism. This is why an effective strategy for addressing anti-Semitism needs to extend beyond simply the students, to their families and the wider school community. School directors can play an important role in taking the lead on this, so that the school is helping to educate parents, in addition to the staff and students. It is important to

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help the entire school community develop critical thinking, especially in relation to content on the Internet.

Resilience to anti-Semitism and other forms of bias, prejudice and discrimination is best fostered through the design of educational environments that nourish and develop cultures in which rights are enacted and supported as a matter of course. Violations of rights stand out in such contexts, and the need to address them is immediately obvious. Nevertheless, resilience to bias, prejudice and discrimination requires that individuals develop specific knowledge and competencies that enable them to navigate contemporary social environments, which include social media environments, in critically aware and critically engaged ways. Succeeding in this requires competence in critical thinking, as well as specific media literacies and competencies that are not developed through traditional academic education, focused as it is around analogue published texts produced by university presses and other gatekeepers.<sup>94</sup>

Many excellent materials exist that focus on developing understanding of human rights education and education for global citizenship in schools, for example, curriculum-planning tools such as UNESCO's *Global Citizenship Education: Topics and Learning Objectives*<sup>95</sup> and its *Teaching Respect for All: Implementation Guide*,<sup>96</sup> which provides activities and assessments that educators can use to promote respect in the classroom. Pedagogic and reflective resources such as Osler and Starkey's *Teachers and Human Rights Education* are also highly useful.<sup>97</sup>

### *What Is Human Rights Education?*

Human rights education can be defined as education, training and information aimed at building a universal culture of human rights. Effective human rights education not only provides knowledge about human rights and the mechanisms that protect them, but also develops the skills needed to promote, defend and apply human rights in daily life. Human rights education also fosters the attitudes and behaviours needed to uphold human rights for all members of society.

Human rights education activities should convey fundamental human rights principles, such as equality and non-discrimination, while affirming their interdependence, indivisibility and universality. At the same time, activities should be practical, relating human rights to learners' real-life experiences and enabling them to build on human rights principles found in their own cultural context. Through such activities, learners are empowered to identify and address their human rights needs and to seek solutions consistent with human rights standards. Moreover, for those who have the responsibility for respecting, protecting and fulfilling the rights of others, human rights education develops their capacity to do so. Both what is learned and the

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<sup>94</sup> Wineburg, S., *Why Learn History (When It's Already on Your Phone)* (Chicago and London: University of Chicago Press, 2018).

<sup>95</sup> UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (Paris: UNESCO, 2015), <<https://unesdoc.unesco.org/ark:/48223/pf0000232993>>.

<sup>96</sup> UNESCO, *Teaching Respect for All: Implementation Guide* (Paris: UNESCO, 2014), <<https://unesdoc.unesco.org/ark:/48223/pf0000227983>>.

<sup>97</sup> Osler, A. & Starkey, H., *Teachers and Human Rights Education*.

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way in which it is learned should reflect human rights values, encourage participation and foster a learning environment free from want and fear.<sup>98</sup>

Engaging school directors and their staff with human rights requires a focus on a number of dimensions of human rights education:

**Education about human rights** teaches learners about their rights, including the right to information (from a diversity of national and international sources), the right to freedom of religion or belief and to freedom of expression, 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 learners to exercise their rights and defend the rights of others, including standing up to prevent and respond to anti-Semitism.<sup>99</sup>

School directors can encourage staff to teach critical thinking competencies and help students encourage their parents to understand the importance of developing this approach to encountering and assessing information. Pedagogies to develop critical thinking, for example, those developed by Roy van den Brink-Budgen, are well established.<sup>100</sup>

Typically, critical thinking pedagogies focus on clarifying, testing and evaluating claims about the world and, above all else, on forming the habit of viewing the messages that one consumes through the media, in conversation and through other channels, as claims that should be thought about in these ways. As ODIHR & UNESCO's *Guidelines for Policymakers* argues, "media and information literacy is a useful way of developing critical thinking".<sup>101</sup>

It is additionally important to integrate a gender perspective to unmask bias and for students to understand the dynamics of identity in general. Teaching pedagogical approaches and strategies already tested to untangle gender bias can be used to deconstruct other types of discrimination. At the same time, using a gender perspective is important to understand intersections, as well as commonalities or differences, between gender and other types of discrimination and inequality, including anti-Semitism.<sup>102</sup>

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<sup>98</sup> UN/UNHCHR/UNESCO, *World Programme for Human Rights Education: Plan of Action* (New York and Geneva: United Nations, 2012).

<sup>99</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 28-29.

<sup>100</sup> Van den Brink-Budgen, R., *Critical Thinking for Learners: Learn the Skills of Analysing, Evaluating and Producing Arguments* (London: How to Books, 2010).

<sup>101</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 31-32.

<sup>102</sup> *Ibid.*, p. 34.

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Recent innovative work undertaken by the Stanford History Education Group has demonstrated that even highly literate individuals do not habitually process information in ways that enable them to navigate the “misinformation, fake news, and rank propaganda masquerading as dispassionate analysis” that characterizes our present world.<sup>103</sup> The Group has identified specific reading strategies developed by digitally literate fact checkers that contrast with “common approaches to teaching web credibility”.<sup>104</sup>

Valuable critical thinking resources available online include:

- The Foundation for Critical Thinking (<<https://www.criticalthinking.org/>>);
- The P4C Co-operative (<<https://p4c.com/>>);
- The University of Queensland Critical Thinking Project (<<https://critical-thinking.project.uq.edu.au/home>>); and
- The Canadian Critical Thinking Consortium website (<<https://tc.ca/>>), which provides video material (<<https://www.youtube.com/watch?v=oseRkZcaEIs&feature=youtu.be>>) explaining teacher development of critical thinking.

Many valuable materials have been designed to help learners become critical readers of contemporary media. These materials are often well suited to adoption and exploration in training programmes for school directors, as well as to providing ideas for training for school staff:

- The “Mastering the media” learning pathway in the Anne Frank House’s “Stories that Move” resource (<<https://www.storiesthatmove.org/en/for-educators/the-learning-paths/mastering-the-media/>>) provides interactive learning experiences for learners, enabling them to reflect on their relationships to the mass media, stereotyping and media manipulation;
- Teaching Tolerance’s “Analyzing How Words Communicate Bias” lesson and accompanying materials (<<https://www.tolerance.org/classroom-resources/tolerance-lessons/analyzing-how-words-communicate-bias/>>) are also likely to be effective tools in helping learners develop media literacy.
- A further valuable resource is UNESCO’s Media and Information Literacy: Curriculum for Teachers (<<https://unesdoc.unesco.org/ark:/48223/pf0000192971>>).

The Stanford History Education Group (<<https://sheg.stanford.edu/>>) has developed a number of assessment tools and resources that can help school directors educate themselves in **civic online reasoning**.<sup>105</sup> including:

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<sup>103</sup> Lateral Reading: Reading Less and Learning More When Evaluating Digital Information”, Stanford History Education Group Working Paper No. 2017-A1, 9 October 2017, <<https://ssrn.com/abstract=3048994>>.

<sup>104</sup> *Ibid.*

<sup>105</sup> Wineburg, S., McGrew, S., Breakstone, J. & Ortega, T., “Evaluating Information: The Cornerstone of Civic Online Reasoning”, 22 November 2016. <<http://purl.stanford.edu/fv751yt5934> (2016)>.

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- Materials on evaluating claims on YouTube (<<https://sheg.stanford.edu/civic-online-reasoning/claims-youtube>>);
  - Materials to explore argument analysis in comments on news websites (<<https://sheg.stanford.edu/civic-online-reasoning/argument-analysis>>);
  - Materials on article evaluation (<<https://sheg.stanford.edu/civic-online-reasoning/article-evaluation>>); and
  - Materials on evaluating news on Twitter (<<https://sheg.stanford.edu/civic-online-reasoning/news-twitter>>).

A training provider may feel that it is important to explore with school directors the possibility of encountering resistance to addressing anti-Semitism in their school and how they might confront this potential challenge. It would be helpful to discuss this using one of the scenarios that present this type of situation. The trainer would need to give the school directors the opportunity to reflect on how best to communicate what the school stands for, and also to consider a course of action to handle this both in the short term and longer term.

### 3.11 Topic 11.

**How can I work collaboratively with partners inside and outside my school to challenge anti-Semitism and prejudice? How might I, as the school director, champion this both within and outside my school community?**

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How can I generate a spirit of unity and collaboration between school curriculum departments to achieve an integrated and co-ordinated approach to learning about and addressing anti-Semitism and prejudice?</li><li>• How can I engage with my local community and context to challenge anti-Semitism?</li><li>• What leadership skills must I demonstrate to galvanize collective efforts to this end?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 37:</b> School directors are able to identify ways to bring school departments together to collaborate on their teaching approaches to addressing anti-Semitism and prejudice, for example, through exploring experiences of anti-Semitism in historical contexts or through literary narratives.</li><li>• <b>LO 38:</b> School directors are able to identify ways in which the school can plan creative initiatives/events/anniversaries at points throughout the year where the school community and guests can explore human rights principles.</li><li>• <b>LO 39:</b> School directors can identify ways in which the local community can be involved in initiatives to challenge anti-Semitism and prejudice, for example, by drawing on local history or community sites, places of worship and narratives.</li></ul>

Collaborative learning within school communities, across the subject teams of a school or between learners in a year group and their teachers can be an excellent way of uniting a school behind a common goal and engaging the whole school community in learning and problem solving or in planning for remembrance events. It can provide opportunities for school directors to generate cohesive, creative and collective action to address anti-Semitism. Promoting work among individuals from separate teams can be very effective in allowing learning to be holistic and reinforced in different subject areas in effective ways. Collaborative strategies might, for example, explore a theme such as the history of diversity in the schools' locality over an extended period of time in different subject areas, through language and literature, the humanities and creative arts, including drama, and use a combination of types of tasks to deepen understanding, such as creative writing, drama and historical studies or other types of investigation.

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*For the Right to Learn: Malala Yousafzai's Story*<sup>106</sup>, by Rebecca Langston-George (Raintree 2016) is a beautifully illustrated narration of Malala's fight for the right for girls to gain an education. It can be explored from many different perspectives, both subject-wise and in terms of creative responses. This is a deeply moving, true story that can capture the imagination of parents, teachers and students. Malala's activism led her to address the UN Youth Assembly in July 2013. School directors may find this story particularly useful in highlighting the sacrifices that even young people themselves have made in order to fight for equal rights in education.

Similar approaches can be developed in a more compact and focused way around a particular event, for example, by developing a suite of activities in school around the International Day of Commemoration in Memory of the Holocaust<sup>107</sup> or similar events with local resonance. Marking anniversaries or special dates such as Human Rights Day<sup>108</sup> can be an opportunity for school teams to suspend the regular timetable and create a purposeful workshop day that explores one key issue/question, such as “What are Stereotypes and where do they come from?” The approach can bridge a divide that often exists between subject teams and, in so doing, brings a more cohesive and interdependent approach to school-wide learning. Outside partners can help make such days successful. Speakers can be brought in, such as Holocaust survivors or members of the school community who have experienced anti-Semitic or other prejudice/discrimination and are prepared to discuss their experience with learners.<sup>109</sup> Alternatively, recordings of survivors speaking about the Holocaust, anti-Semitism and genocide are available from the USC Shoah Foundation IWitness online programme (<<https://iwitness.usc.edu/SFI/>>). Learners can work in their diverse groups to address the central question. Teachers may not always be motivated to adopt a different approach, but it is important for school directors to be suitably prepared for this, to leverage support, and then let the success of the event speak for itself.

Partnerships to address anti-Semitism and joining forces to encourage a human rights ethos can be achieved through building relationships with other local schools. This is a practical way that school directors can share ideas and issues with colleagues in similar posts and initiate joint events and learning programmes. A particularly powerful approach may be to try and partner with a school with a very different student profile, enabling the discussion between schools to enact a dialogue and the breaking down of barriers that such partnerships can aim to achieve, particularly if these dialogues involve members of the student bodies from both schools.

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<sup>106</sup> Langston-George, R., *For the Right to Learn: Malala Yousafzai's Story* (Oxford: Raintree, 2015).

<sup>107</sup> The International Day of Commemoration in Memory of the Holocaust was established by Resolution 60/7 of 1 November 2005 (“Holocaust Remembrance”) adopted by the General Assembly of the United Nations. The International Day is held every year on 27 January, the liberation date of the German Nazi extermination and concentration camp of Auschwitz-Birkenau by the Soviet Army.

<sup>108</sup> Human Rights Day is observed every year on 10 December – the day the United Nations General Assembly adopted, in 1948, the Universal Declaration of Human Rights.

<sup>109</sup> School directors should note that bringing a survivor into school is a time-consuming commitment and requires much care and attention. Just as the speaker needs to be conscious of this particular audience, so learners will need to be suitably prepared for and debriefed on the experience if its learning potential is to be maximized.

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Family and community learning opportunities and cross-generational engagement can be effective in bringing people together and embracing whole families in activities about the topics outlined in this framework. Creating events that invite parents and grandparents, members of the local faith communities, police officers, shopkeepers, local government representatives and school bus drivers, for example, to share in learning to address anti-Semitism and broader civic issues can make a considerable difference to the community at large.

While being proactive can transform relationships within and beyond a school, it can also carry risks. Initiatives need to be conducted with due care and sensitivity. Managing events that open up difficult conversations takes skill, and success may not come immediately. Small steps in this direction are recommended at first. Nonetheless, if done well, working in partnership within and outside the school can be a dynamic way of demonstrating to young people that building an inclusive and safer society involves individuals reaching out to play their part in making change happen, rather than accepting the status quo. Teachers and student councils, with the support and encouragement of the school director, can lead outreach initiatives with local faith communities, museums, NGOs and other schools to consider joint projects or programmes that get to the heart of what anti-Semitism is. They can use these initiatives to discover ways to take a stand together to prevent and address not only anti-Semitism, but also any other types of intolerance that may be relevant to the local context.

Schools can lead the way by running events that share good practice and showcase work the school has produced and new policies they have adopted, or campaigns they have initiated to raise consciousness of issues of bias, prejudice, intolerance and anti-Semitism. This can include information on visits made by students to relevant sites and new communities they have come to know.

- The Royal Wootton Bassett Academy is a large secondary school in the United Kingdom, with 1,800 learners between the ages of 11 and 18. The Academy has developed a Holocaust and Genocide Education Programme (<<https://www.rwba.org.uk/information/holocaust-and-genocide/programme/>>), which addresses anti-Semitism and other issues. One of the reasons for establishing this programme was a concern that the cultural capital by which the learners are surrounded outside the school gates was increasingly at odds with the values, curriculum and learning about human rights that the school was working to uphold. One issue was the frequent use of offensive language by young people. Some used this language with full knowledge of its prejudicial nature and others out of ignorance. For example, the word “gay” was used with negative connotations, yet few appeared to understand the reference to homosexuality.

The school initiated a project to address this and other issues, seeing itself as a vehicle to close the gap between the values of the school and the outside community. This enabled conversations, learning and new relationships. There is widespread parental engagement with the school’s Holocaust and Genocide Education Programme.

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Since 2009, the Academy has provided the opportunity for 12,189 learners, parents, community and staff to hear from at least one survivor of a genocide. The programme's exhibition was viewed by 184 parents or community visitors, in addition to staff and learner groups. Evening testimony talks by Holocaust survivors were attended by 178 learners, staff, parents, members of the local community and partner school colleagues.

- Centropa (<<https://www.centropa.org/>>) is a non-profit, Jewish historical institute dedicated to preserving twentieth-century Jewish family stories and photos from Central and Eastern Europe and the Balkans, and to disseminating these stories and photos through films, books and exhibitions. Centropa's outreach initiatives include a video-making competition (<<https://www.centropa.org/border-jumping/school/jewish-history-sopron-soproni-zsidóság-története>>) for high school learners to create short films on their town's Jewish history. Another outreach initiative sponsored by Centropa is a travelling exhibition (<<https://www.centropa.org/exhibition/stories-family-album-hungary>>) that tells the story of a Jewish family based a family album. Learners are trained to be tour guides of this exhibition and, therefore, act as bridges between the story and the public.

### 3.12 Topic 12.

## How do I audit, manage and evaluate activities and interventions that serve to address anti-Semitism, bias, intolerance and prejudice both in the school/college and the wider community?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How can I monitor the success of the school culture in addressing intolerance, bias, prejudice and anti-Semitism?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 40:</b> School directors identify different ways to get staff on board, including when it might be effective to appoint and train a designated lead staff member to address anti-Semitism, intolerance and prejudice.</li><li>• <b>LO 41:</b> School directors can recognize and give examples of achievement and good practice in addressing anti-Semitism, bias, intolerance and prejudice.</li><li>• <b>LO 42:</b> School directors know which agencies and organizations outside the immediate school setting can support them addressing anti-Semitism, bias, intolerance and prejudice.</li></ul>

It is important for school directors to recognize the importance of auditing, managing and evaluating activities and interventions that serve to address anti-Semitism, bias, intolerance and prejudice in their schools. Fundamental to this is identifying how effective interventions are in pre-empting anti-Semitism and in responding to incidents. It is also important that a mechanism is established that logs all incidents for auditing and analysis purposes, so that a school director can report any increases or decreases in the number of incidents.

The “traffic light” (red-amber-green) system of auditing and monitoring relates to:

- How an educational establishment assesses itself against a particular set of statements or questions; and/or
- How an educational establishment is progressing in achieving a particular standard or in addressing a key issue.

The chart that follows is an example of such a reviewing tool a school director might use to audit, monitor and assess the school’s effectiveness in addressing anti-Semitism. If a school assesses itself as “red” or “amber” against any criterion or question, areas for development should to be recorded as action points, and a timescale should be established for addressing

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these points. A colleague should also be identified as responsible and accountable for action on these points by a specified review date.

Such a ranking audit would support a school director in providing a simple overview of the situation in terms of safeguarding against anti-Semitism for the institution, helping to identify priorities, best practice, training needs and action points. It can provide school directors and their senior staff with a tool to identify evidence to support their judgements. Such an audit could be conducted at six-monthly, annual or biannual intervals, creating a working “live” document for constant updating and reflection. School directors will, of course, wish to adapt such a tool to their context and add statements to it that reflect the particular needs of their own institutions. The example below is not intended as a blueprint; the criteria statements, questions and examples provided are illustrative only. School directors might design their audits thematically, for example, reviewing leadership, policy and governance, safeguarding, behaviour and curriculum. Alternatively, they can organize their audits by subject. Training providers might ask school directors to consider which categories to develop when the reviewing template is designed and to debate strategies for gathering evidence of the effectiveness in their institution’s context, thus enabling such a tool to be used meaningfully.

### **Example Reviewing Tool for Self-Assessing the Institutional Situation in Addressing Anti-Semitism and Other Forms of Intolerance, Prejudice and Discrimination.**

#### Key

**RED** indicates that processes are lacking and need to be developed as a matter of urgency to meet minimum requirements for a specific standard, or that evidence to support a positive answer is lacking.

**AMBER** indicates that processes are in place, but need to be reviewed or further improved to meet a specific standard. There is something in place, but it may need updating or refining, or that the establishment recognises it could be improved.

**GREEN** indicates that the establishment meets the standard fully, with all processes in place, up to date and either meeting the required minimum or, better, providing an example of best practice.

## Reviewing Tool

	Review 1			Action Point	Review 2			Review 3		
	R	A	G		R	A	G	R	A	G
Leadership, Policy and Governance										
Leaders and managers take account of statutory guidance that sets out their responsibilities to safeguard and promote the welfare of students.										
The educational establishment has a child-protection policy and procedures in place that are in accordance with national, regional and/or other guidance.										
The educational establishment has a written e-safety policy and procedures and a social media policy. These are reviewed annually.										
There is an ethos/values mission statement for the educational establishment that includes outlining its stance against prejudice, discrimination and hate.										
The educational establishment has procedures for dealing with allegations against staff, and these are in accordance with national and/or regional guidance, including for dealing with complaints by parents regarding staff anti-Semitism or other prejudiced beliefs, discrimination or incidents of concern.										
All allegations of anti-Semitism or other forms of prejudice (by staff or students) are reported and responded to immediately.										

	Review 1			Action Point	Review 2			Review 3		
	R	A	G		R	A	G	R	A	G
Safeguarding										
The school takes reasonable steps to ensure that students are safe on the premises.										
The school manages and records injuries appropriately.										
Behaviour										
The educational establishment logs and monitors instances of bullying, discrimination and prejudice, and can account for any biased motivation in those examples, i.e., the establishment is able to record the number or examples of incidents that might be anti-Semitic, racist, xenophobic, homophobic, sexist, or based on language, religion, disability, political or other opinion, national or social origin, property, birth or other status. These records indicate whether the incidents involved students, parents or staff members.										
All students are safe and feel safe at all times at the educational establishment, as well as at work-based placements, alternative-provision placements and after-school services or activities.										

	Review 1			Action Point	Review 2			Review 3		
	R	A	G		R	A	G	R	A	G
The educational establishment's behaviour policy explicitly references anti-Semitism and other forms of prejudice and discrimination, such as those based on racism, xenophobia, homophobia or sexism, or based on language, religion, disability, political or other opinion, national or social origin, property, birth or other status, etc. The policy also explicitly references its responses to these.										
The punishment and rewards mechanisms for supporting the educational establishment's behaviour policy is clear and actioned consistently.										
Curriculum										
Students are fully aware of different forms of bullying, including cyberbullying and prejudice-based bullying, and actively try to prevent it from occurring.										
Students are aware of the religious and cultural diversity, history and contributions of the Jewish community and those of other faith and community groups.										
Students are given a range of opportunities to regularly reflect, identify and challenge prejudice, bias and discrimination, in various subject areas.										

	Review 1			Action Point	Review 2			Review 3		
	R	A	G		R	A	G	R	A	G
Training and recruitment										
All staff members, including senior staff, who work with students undertake appropriate basic child-protection training, and this is kept up-to-date by refresher training every three years.										
The establishment has a written recruitment and selection policy that complies with national and/or local guidance on equal opportunities.										
Is there one Single Central Record (SCR) of all staff in place (including records of their clearance to work with minors, where appropriate)?										
Is safeguarding, including against anti-Semitism and other forms of prejudice and discrimination, compulsory and included in annual training for all staff?										

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# 4. Guidance and Support Materials

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This section comprises two parts. The first (4.1) includes links to examples of good practice that can be helpful to trainers working to develop their learners' understanding of bias, prejudice, intolerance and anti-Semitism, and how to address these. The second (4.2) outlines a scenario- and a critical-incident-based approach to addressing these issues with adult learners. General guidance on the use of these scenarios is provided alongside a bank of illustrative scenarios. These can be adapted to suit their specific context by individual trainers as part of local or national training programmes.

## 4.1 Good-Practice Materials

Examples of good practice have been integrated into the sections on topic questions and learning objectives. These and additional materials are collated below for ease of reference.

### 4.1.1 Self-knowledge

- The Anne Frank House's "Stories that Move" (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) learning path "Seeing and being" provides useful interactive material through which to explore biases, stereotyping and related issues.
- The ODIHR & Anne Frank House *Teaching Materials to Combat Anti-Semitism – Part 3: Prejudices – You too?* (<<https://www.osce.org/odihr/24569>>) provide valuable pedagogic material for exploring prejudices. These are available in a number of languages and adapted to a range of contexts.
- The Project Implicit (<<https://implicit.harvard.edu/implicit/takeatest.html>>) website contains a number of Implicit Association Tests (IATs) developed by researchers.<sup>110</sup> A number of IATs are also available as an app (<<https://apps.apple.com/gb/app/implicit-association-test/id775872487>>). These are useful tools for surfacing implicit biases as a stimulus to discussion.
- Studio Globo (<<https://www.studioglobo.be/>>), in Belgium, provides lesson plans and guidance for teachers at the primary and secondary levels focused around development education.
- School and Safety Foundation, (<<https://www.schoolveiligheid.nl/>>), in the Netherlands, explores the nature of prejudices and how they are formed, and provides valuable advice on creating inclusive school environments. Guidance on teaching about discrimination includes videos (<<https://www.schoolveiligheid.nl/po-vo/thema/discriminatie-2/>>) explaining everyday prejudices and discrimination, including self-testing and exemplification. There is also guidance and content knowledge.
- The "Confirmation and Other Biases" lesson plan and materials produced by Facing History and Ourselves (<<https://www.facinghistory.org/resource-library/facing-ferguson-news-literacy-digital-age/confirmation-and-other-biases>>) provide practical and interactive tools for exploring various biases and assumptions in engaging ways.
- The McGraw Hill site "Understanding Prejudice" (<<https://secure.understandingprejudice.org/>>) contains a number of practical self-assessment tools to help in the understanding of biases and prejudice.

<sup>110</sup> Banaji, M. R. & Greenwald, A. G., *Blind Spot: Hidden Biases of Good People*.

- The United States’ Public Broadcasting Service’s “Sorting People” exercise (<[https://www.pbs.org/race/002\\_SortingPeople/002\\_00-home.htm](https://www.pbs.org/race/002_SortingPeople/002_00-home.htm)>) asks participants to categorize individuals into racial groups based solely on their appearance and, in this way, ignites a dialogue about race as a social construct.
- The Irish resource Spotlight on Stereotyping (<<https://developmenteducation.ie/resource/spotlight-on-stereotyping-a-resource-for-teachers-of-civic-social-and-political-education/>>) provides extensive lesson plans and materials to enable young people to explore stereotyping in a systematic range of ways.
- The Teaching Diverse Students Initiative (<<https://www.tolerance.org/>>) includes a number of resources to help create an encounter experience and thus enable stereotypes to be challenged.
- *The Teaching Respect for All Implementation Guide* (<<http://www.unesco.org/new/en/archives/education/themes/leading-the-international-agenda/human-rights-education/resources/projects/teaching-respect-for-all/>>), developed by UNESCO, contains activities and assessments that educators can use to promote respect in the classroom.

#### 4.1.II Content Knowledge

- The “Facing Discrimination” learning path of Anne Frank House’s “Stories that Move” resource module (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) contains three lessons. Of particular relevance for exploring anti-Semitism are the “Machinery of Discrimination” and “Zooming in and “out” pathways. The “Life Stories” learning path is also relevant.
- The ODIHR & Anne Frank House *Teaching Materials to Combat Anti-Semitism – Part 1: Anti-Semitism in Europe up to 1945* (<<https://www.osce.org/odihr/24567>>) and *Part 2: Anti-Semitism – A Never-Ending Struggle?* (<<https://www.osce.org/odihr/24568>>) provide valuable tools for exploring and developing content knowledge about anti-Semitism in various forms. These are available in a number of languages and adapted to a range of contexts (<<https://tandis.odihr.pl/handle/20.500.12389/22546>>).
- There are a number of definitions of anti-Semitism, including the “Working Definition of Antisemitism” (<<https://www.holocaustremembrance.com/node/196>>), adopted by the Plenary of the IHRA, in Bucharest on 26 May 2016. Translations of this definition into European Union languages (<<https://ep-wgas.eu/ihra-definition/>>) are also available. This definition, accompanied by a set of examples that, taking into account the overall context, could be anti-Semitic, as well as by guidance on when anti-Semitic acts are criminal, when criminal acts are anti-Semitic, and when there is anti-Semitic discrimination. All of these examples can be found in Annex 1.
- Materials on contemporary episodes of anti-Semitism can be found in the surveys conducted by Community Security Trust (<<https://cst.org.uk/>>), United Kingdom.
- Academic resources for the study of anti-Semitism can be found in many places, for example, the website of the Pears Institute for the Study of Antisemitism (<<http://www.pearsinstitute.bbk.ac.uk/research/>>) at Birkbeck, University of London.
- Yad Vashem’s online course “Antisemitism: From Its Origins to the Present” (<<https://www.yadvashem.org/education/online-courses/antisemitism.html>>) is a systematic, detailed

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- and extensive course on all aspects of anti-Semitism – its history and development and its contemporary and historic forms. It is also very useful in exploring its impacts and effects.
- Echoes & Reflections’ (<<https://echoesandreflections.org/>>) materials on Nazi anti-Semitism (<<https://echoesandreflections.org/unit-2-antisemitism/>>) and on contemporary anti-Semitism (<<https://echoesandreflections.org/unit-11/>>) include lesson plans, resources and examples of practical pedagogical strategies. These can be supplemented with video materials produced by Yad Vashem, including videos on Nazi ideology (<<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-nazi-ideology.html>>), anti-Semitism (<<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-antisemitism.html>>), and the Holocaust (<<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-what-is.html>>).
  - “The Nature of Modern Antisemitism” video lecture (<<https://www.yadvashem.org/holocaust/about/nazi-germany-1933-39/antisemitism.html>>), by David Bankier, is a valuable resource for developing subject knowledge of aspects of this topic.
  - The website Éduquer contre le racisme et l’antisémitisme (<<https://www.reseau-canope.fr/eduquer-contre-le-racisme-et-lantisemitisme/comprendre.html>>) contains extensive resources and classroom materials to support activities exploring anti-Semitism and related concepts and forms of racism.
  - The “Memory of Nations” project (<<http://territoryterror.org.ua/en/projects/international-projects/nation-memory/>>), in the Czech Republic, provides resources that can help learners explore the diversity in their own communities’ histories.
  - Erinnern.at Nationalsozialismus und Holocaust: Gedachtnis und Gegenwart (<<http://www.erinnern.at/bundeslaender/oesterreich/lernmaterial-unterricht/antisemitismus>>) is an Austrian organization producing study materials and lesson plans for teaching about the Holocaust, the genocide of Roma and Sinti, as well as about contemporary manifestations of anti-Semitism.
  - The Montreal Holocaust Museum (<<https://museeholocauste.ca/en/>>) has a number of educational programmes to help learners develop an understanding of the Holocaust and wider phenomena such as genocide, including virtual exhibitions for learners with accompanying teacher guides. See, for example, <<https://museeholocauste.ca/en/exhibition/united-against-genocide-travelling-exhibition/>>.
  - The Antisemitism Then and Now site (<<https://antisemitismdaochnu.se/>>), developed by the Swedish Committee on Anti-Semitism and the Living History Forum, provides a useful resource in Swedish for developing knowledge of historic and contemporary anti-Semitism. Facing History and Ourselves has a useful resource (<<https://www.facinghistory.org/standing-up-hatred-intolerance/contemporary-antisemitism-youth>>) to explore contemporary anti-Semitism and online abuse.
  - The USC Shoah Foundation’s IWitness website (<<https://iwitness.usc.edu/sfi/>>) contains 2,515 full-length testimonies of survivors and witnesses of genocides. These resources cover contemporary and historical forms of anti-Semitism, and also address a number of other historical episodes of discrimination and prejudice. The Foundation also offers online and offline resources (lesson plans in various languages, online exhibits and documentaries) as well as teacher training workshops and guidelines on how to teach using testimony.

- Susan T. Fiske’s blog article “Prejudice, Discrimination, and Stereotyping” (<<https://nobaproject.com/modules/prejudice-discrimination-and-stereotyping>>) provides a systematic exploration of a number of aspects of bias and prejudice, and of contemporary forms of racism and stereotypical belief systems.
- A powerful tool for thinking about teachers’ responsibilities, teacher agency and the difference teachers can make is the United Nations Convention on the Rights of the Child, which is part of international law. UNICEF provides a useful summary, available here (<[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>).
- The Council of Europe education pack “Compass: Manual for Human Rights Education with Young People” (<<https://www.coe.int/en/web/compass>>) provides very useful guidance and pedagogic materials for exploring human rights with young people in interactive ways. The Council of Europe also produces a range of materials that give practical advice on recognizing and undermining prejudiced views about various groups, including migrants (<<https://edoc.coe.int/en/196-migration>>), LGBTI people (<<https://edoc.coe.int/en/222-lgbt>>), people with disabilities (<<https://edoc.coe.int/en/223-people-with-disabilities>>), and also about minority rights (<<https://edoc.coe.int/en/218-minority-rights>>).
- Ireland’s Ombudsman for Children’s Rights provides extensive materials (<<https://www.oco.ie/childrens-rights/education-materials/>>) to help teachers plan to realize human rights-focused education with children.
- RightsInfo has produced a series of films focused on the theme of fighting hate with rights (<<https://eachother.org.uk/fighthatewithrights/>>) that can be used for a number of purposes, such as to explore anti-Semitism as a human rights issue. These films (<<https://eachother.org.uk/videos/>>) relate over 80 stories about human rights issues in different countries.
- The Instituto Padre António Vieira (<<http://www.ipav.pt/index.php/o-ipav>>) provides programmes on human rights education for teachers working with 12- to 25-year-olds, such as Justiça Para Tod@s (<<https://gulbenkian.pt/project/justica-para-tods/>>).
- The Bulgarian Sofia Platform (<<http://sofiaplatform.org/>>) provides pedagogic materials and resources focused on democratic political culture, dialogue and remembrance, as well as materials on the fate of Bulgarian Jews during the Holocaust. See also “The Power of Civil Society in a Time of Genocide: Proceedings of the Holy Synod of the Bulgarian Orthodox Church on the Rescue of the Jews in Bulgaria 1940-1944” (<[http://jews.archives.bg/jews/uploaded\\_files/The\\_Power\\_Of\\_Civil\\_Society\\_In\\_A\\_Time\\_Of\\_Genocide.pdf](http://jews.archives.bg/jews/uploaded_files/The_Power_Of_Civil_Society_In_A_Time_Of_Genocide.pdf)>).

#### 4.1.III Leadership knowledge

- The ODIHR & UNESCO publication *Addressing Anti-Semitism through Education – Guidelines for Policymakers* (<<https://www.osce.org/odihr/383089>>) contains invaluable guidance for school directors and school staff on a wide range of key issues, including understanding anti-Semitism, guiding principles for preventing it through education, how to educate students about it, and how to address manifestations of it in educational contexts.

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- Information about Janusz Korczak can be found in a range of sources. Yad Vashem provides a short biographical film (<<https://www.youtube.com/watch?v=zGwnMgEx6b8>>) and additional information (<<https://www.yadvashem.org/education/educational-materials/learning-environment/janusz-korczak/korczak-bio.html>>) on his life and work. Janusz Korczak.org (<<https://www.korczak.org.uk/>>) provides resources for educators about Korczak, as well as a bibliography and quotations. Among the many books by and about Korczak is his *Ghetto Diary* (<<https://yalebooks.yale.edu/book/9780300097429/ghetto-diary>>) published by Yale University Press.
  - Amnesty International's *Right Here Right Now: Teaching Citizenship through Human Rights* (<<https://www.amnesty.org/en/documents/sec01/015/2009/en/>>) provides an excellent framework and lesson ideas and resources for a series of 12 lessons that cover a range of issues.
  - The Anti-Defamation League's guidance "Talking to Young Children about Bias and Prejudice" (<<https://www.adl.org/education/resources/tools-and-strategies/talking-to-young-children-about-prejudice>>) provides useful advice on how to broach these topics in the classroom, and focuses on doing so from the early stages of primary education onwards.
  - A useful film for supporting school directors in communicating why addressing anti-Semitism matters to all, Jews and non-Jews alike, is *Antisemitism & Jewish Discrimination: What Would You Do?* (<<https://www.youtube.com/watch?v=BRX31HOikws>>), produced by the ABC television network, in the United States. The film presents a staged scenario, in which an actor behind the counter at a bakery in New Jersey voices anti-Semitic abuse at two Jewish people, also played by actors. The film shows the reaction of real, ordinary customers from the local community to the anti-Semitic tirade.
  - The Swedish National Agency for Education (<<https://www.skolverket.se/>>) provide online materials to develop the understanding of building inclusive educational environments and also provides an online tool for staff to review and analyse their school's situation in relation to racism and xenophobia (<<https://www.skolverket.se/skolutveckling/inspiration-och-stod-i-arbetet/stod-i-arbetet/koll-pa-framlingsfientlighet-och-intolerans>>).
  - *A Police Officer's Guide to Judaism* (<<https://cst.org.uk/publications/cst-publications/other>>), produced by the Community Security Trust, in the United Kingdom, is an interesting resource for explaining Judaism, Jewish diversity and Jewish life. It is written for police officers, but many of the issues raised are relevant for individuals who hold positions of authority, such as school directors.
  - The *New York Times*' "26 Mini-Films for Exploring Race, Bias and Identity With Students" (<<https://www.jsns.cz/en/home>>) provides a very useful toolkit for exploring aspects of difference in dynamic ways across a range of issues.
  - The Czech NGO People in Need (<<https://www.jsns.cz/en/home>>) runs educational programmes and develops resources to combat prejudice and xenophobia.
  - "7 Steps to: Mitigating Unconscious Bias in Teaching and Learning" (<<https://www2.le.ac.uk/departments/physics/people/equality/Documents/7-steps-to-mitigating-unconscious->

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[bias-in-teaching-and-learning/view](#)>), by R. Muneer, D. Cotton & J. Winter, is a very useful, brief but systematic summary from Plymouth University of key strategies for contesting unconscious bias.

- Expo (<https://expo.se/what-expo>>) is a Swedish organization dealing with contemporary racism that, among other things, provide lectures for teachers on how to handle conspiracies in the classroom.
- The Irish Yellow Flag programme (<http://yellowflag.ie/>>) provides online materials and structured schemes of work for primary and secondary learners to explore and develop active appreciation of contemporary diversity.
- The Zentrum Politik Lernen in der Schule (<https://www.politik-lernen.at/site/praxis/unterrichtsideen>>) is an Austrian organization that provides an online database with lesson ideas for political education topics including human rights, discrimination and racism.
- The Canadian Choose Your Voice programme (<https://www.chooseyourvoice.ca/>>) provides extensive online teaching resources to help learners speak out against racism, anti-Semitism and intolerance.
- The Anti-Defamation League’s “A Classroom of Difference” ([https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom?\\_ga=1.152577849.1662775936.1475773635](https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom?_ga=1.152577849.1662775936.1475773635)>) provides anti-bias education and promotes respect, inclusiveness and civility.
- The “Facing Discrimination” learning path of Anne Frank House’s “Stories that Move” resource module (<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) contains three lessons to help learners explore this issue in interactive and dynamic ways. Of particular relevance are the tracks “Zooming in and “out” pathways” and “Five Scenarios: Over to you”.
- The Living History Forum (<https://www.levandehistoria.se/english>>), a Swedish national agency, develops resources and materials on teaching tolerance, democracy and human rights, using the Holocaust and other crimes against humanity as a starting point.
- The German Conference of Ministries of Education and the Central Council of Jews have produced teaching materials on Jewish history and anti-Semitism in Europe (<https://www.kmk-zentralratderjuden.de/>>) that can be used in school education and extra-curricular civic education.
- The EVZ Foundation (<https://www.stiftung-evz.de/start.html>>), based in Berlin, produces a range of materials focused on the critical examination of history, human rights and the memory of the victims of National Socialism.
- CEJI – A Jewish Contribution to an Inclusive Europe (<https://ceji.org/>>) provides education and training opportunities to develop respect and diversity, web resources on confronting anti-Semitism (<https://ceji.org/confronter-lantisemitisme-activite-rites-et-rituels/>>) and a webinar on anti-Semitic hate speech (<https://ceji.org/webinar-on-antisemitic-hate-speech-with-john-mann-mp/>>).
- Erinnern.at Nationalsozialismus und Holocaust: Gedächtnis und Gegenwart (<http://www.erinnern.at/bundeslaender/oesterreich>>) is an Austrian organization producing

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- study materials and lesson plans for the teaching about the Holocaust, the genocide of Roma and Sinti and contemporary manifestations of anti-Semitism.
- The IHRA has produced educational materials for teaching about the Holocaust (<<https://www.holocaustremembrance.com/resources/educational-materials>>). Useful resources are available in a number of places internationally, for example, via the UCL Centre for Holocaust Education’s website (<<https://www.holocausteducation.org.uk/>>).
  - The United States Holocaust Memorial Museum’s resources for educators (<<https://www.ushmm.org/educators>>) include lesson plans and extensive curricular materials and guidelines (<<https://www.ushmm.org/educators/teaching-about-the-holocaust/general-teaching-guidelines>>) for addressing anti-Semitism (<<https://www.ushmm.org/confront-antisemitism>>) and the Holocaust (<<https://www.ushmm.org/educators/lesson-plans>>).
  - The Council of Europe Pestalozzi training programme’s “From the remembrance of the Holocaust to the prevention of radicalisation and crimes against humanity” (<<https://www.coe.int/en/web/pestalozzi/prev2-module>>) covers a number of very valuable themes, including, specifically, how teachers can address prejudice and stereotyping through their practice.
  - The Mémorial de la Shoah provides useful guidance (<<http://www.memorialdelashoah.org/en/education-training/pedagogical-notes/secondary-school.html>>) on how to address key aspects of the history of the Holocaust with learners, as well as a range of online materials and practical workshops on all aspects of the Holocaust.
  - The Hungarian Haver Foundation (<<http://haver.hu/english>>) works with high schools and universities to combat prejudice and discrimination and to promote social cohesion through dialogue between Jews and non-Jews, training, education and advocacy.
  - The Royal Wootton Bassett Academy, in the United Kingdom, has developed a Holocaust and Genocide Education Programme (<<https://www.rwba.org.uk/information/holocaust-and-genocide/programme/>>), which addresses anti-Semitism and other issues, such as stereotypical uses of language.
  - Many museums provide very valuable resources that can be consulted on-site or online by educators and learners to develop knowledge and understanding of Jewish life, traditions and culture, as well as those of other groups. The POLIN Museum of the History of Polish Jews (<<https://www.polin.pl/en/about-the-museum>>), in Warsaw, presents a 1,000-year history of Polish Jews, as well as resources to confront stereotypes and challenge xenophobia and nationalistic prejudices. Other museums include the Museum of Jewish Heritage (<<https://mjhny.org/>>), in New York; the Jewish Museum in Prague (<<https://www.jewishmuseum.cz/>>); the Museum of Romani Culture, (<<https://www.rommuz.cz>>), in Brno, Czech Republic and the Jewish Museum London (<<https://jewishmuseum.org.uk/>>). The Board of Deputies of British Jews has created a mobile travelling exhibition called “The Jewish Living Experience” (<<https://www.bod.org.uk/issues/education/>>).
  - Many museums and memorial sites provide excellent on-site and online resources to help educators and learners explore the Holocaust, for example, Yad Vashem (<<https://www.yadvashem.org/holocaust.html>>), the United States Holocaust Memorial Museum (<<https://www.ushmm.org/learn>>), the National Holocaust Museum Amsterdam (<<https://jck.nl/nl/locatie/nationaal-holocaust-museum>>) and the Museum of the

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Occupation of Latvia (<<http://okupacijasmuzejs.lv/en/education/>>). The Wiener Holocaust Library, London, provides a useful list (<<https://www.wienerlibrary.co.uk/holocaust-museums-memorials>>) of Holocaust museums and memorial sites.

- The Anne Frank House’s “Stories that Move” (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) resources on “Mastering the Media” and “Taking action” provide very useful interactive strategies to enable young people to build media literacy.
- Teaching Tolerance’s “Analyzing How Words Communicate Bias” lesson and accompanying materials (<<https://www.tolerance.org/classroom-resources/tolerance-lessons/analyzing-how-words-communicate-bias>>) provide useful strategies for exploring how language use encodes bias and negatively positions the other.
- The Stanford History Education Group’s Civic Online Reasoning materials (<<https://sheg.stanford.edu/civic-online-reasoning>>) and research papers (<<https://purl.stanford.edu/fv751yt5934>>) can be accessed on the Group’s website. They provide innovative and research-based approaches to critical media literacy.
- There are many excellent websites exploring critical thinking, including the Foundation for Critical Thinking (<<https://www.criticalthinking.org/>>), P4C Co-operative (<<https://p4c.com/>>), the University of Queensland Critical Thinking Project (<<https://critical-thinking.project.uq.edu.au/home>>) and the Canadian Critical Thinking Consortium (<<https://tc2.ca/>>).
- ODIHR has created materials that can assist policymakers and teachers in addressing anti-Semitism, such as *Addressing Anti-Semitism: Why and How? A Guide for Educators* (<<https://www.osce.org/odihr/29890>>).
- UNESCO has developed various guidelines for policymakers, educators and other stakeholders on how to build the resilience of learners to violent extremist ideologies, prejudice and all forms of discrimination. These include a policymakers’ guide (<<https://unesdoc.unesco.org/ark:/48223/pf0000247764>>) and teachers’ guide (<<https://unesdoc.unesco.org/ark:/48223/pf0000244676>>) on preventing violent extremism through education, as well as the publications *Global Citizenship Education: Topics and Learning Objectives* (<<https://unesdoc.unesco.org/ark:/48223/pf0000232993>>) and *Countering Online Hate Speech* (<<http://wayback.archive-it.org/10611/20160803083440/http://unesdoc.unesco.org/images/0023/002332/233231e.pdf>>). UNESCO has further published a guide for policymakers on *Education about the Holocaust and preventing genocide* (<<https://unesdoc.unesco.org/ark:/48223/pf0000248071>>), as well as the brochure *Why Teach about the Holocaust?* (<<https://unesdoc.unesco.org/ark:/48223/pf0000218631>>).
- The present framework curriculum builds on the ODIHR & UNESCO joint publication *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (<<https://www.osce.org/odihr/383089>>).

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## 4.2 Scenario and Critical-Incident-Based Approaches to Addressing Anti-Semitism

The value of critical-incident-based approaches to exploring questions of bias, prejudice, intolerance and anti-Semitism has already been highlighted in the discussion of Topic 10, above. The materials that follow provide (a) methodological suggestions for developing activities using scenarios to discuss and analyse potential critical incidents and (b) 14 example scenarios.

The scenarios listed below, based, in many cases, on real episodes reported in the press and elsewhere, are included in these guidance materials as illustrations only. Different scenarios are likely to be more pertinent in particular country contexts. It is recommended that training providers assemble their own bank of scenarios that are suitable for their particular contexts, and use them to stimulate discussion among school directors. The scenarios represent potential calls to action in complex situations and, thus, require those reflecting on them to analyse the situations and to deliberate on their personal and professional responsibilities in those situations, as well as on the extent to which they require professional action in response. Finally, they must deliberate on the kinds of action that are most appropriate in each case, as these merit detailed reflection and scrutiny. School directors should be encouraged to think critically about the situations that the scenarios model and to consider a range of questions, such as the following:

1. Is there bias, prejudice or a related issue to address arising in this case?
2. What is the nature of the problem? Is it, for example, a clear case of overt anti-Semitism or, on the other hand, a matter of unconscious or unreflective stereotyping?
3. How many people's rights and interests are impacted by what is happening in the scenario? What is at stake and for whom?
4. Are there clearly victims of bias and prejudice in this case and whose interests is it most imperative for school directors to act to protect?
5. Whose interests are at stake beyond those people immediately involved? Does this, for example, raise questions of school culture and ethos or threaten to impact these if the right responses are not put in place?
6. What kinds of action does the incident call for – immediate short-term protective action or a delayed longer-term response, such as a change to the curriculum, or some combination of the two?
7. What are the costs and benefits of both action and inaction, and what kinds of action or inaction are most appropriate in the circumstances?
8. What challenges and what opportunities are presented by the incident? In addition to risks that may need to be addressed urgently, the incident may create opportunities to have positive impacts through longer-term responses.
9. Who is best placed to respond – those in the immediate context of the incident, the school director, other colleagues in school, colleagues outside of school or some combination of all of these?
10. Who else needs to be involved if confidence in the institution is to be established, maintained, restored or enhanced through the response to the incident?

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Addressing scenarios most effectively also requires the use of modal and conditional language – considering what **could**, what **should** and/or what **must** be done or not done in a particular situation. It also involves considering conditional **if/then** chains – “If X is done, then what is likely to happen next?” and “If X is not done, what are the implications for Y and Z?”

The scenario examples below are designed to support this sort of reflection and to dramatize the range of complexity within which anti-Semitism can be present in educational establishments. They can be used in teacher training classes and seminars in many ways:

- Different groups can be given the same scenarios to respond to from the same perspective and then be asked to share and compare their responses and perceptions.
- Different groups can be given the same scenarios but be asked to reflect on different aspects of them or from different perspectives within them, for example, what is at stake for different participants in the scenario?
- Different groups can be given different scenarios and asked to use them to reflect on general principles, for example, the design of a whole-school policy to address prejudice.
- Different groups can be given the same selection of scenarios and be asked to rank or classify them, for example, in terms of the seriousness of the challenges they raise or in terms of the extent to which they require an immediate or a longer-term response or a disciplinary or non-disciplinary response.
- Having studied some scenarios, groups can be asked to develop their own, drawing on personal experience or research to identify actual scenarios from published accounts in newspapers, the Internet or other sources relating to their context.

In all these cases, as much learning can take place in the small-group deliberation on the task as in whole-group reflection on the approaches that different groups have taken. The debrief that a trainer then provides by attempting, for example, to rise from the discussion of the particular scenarios to the articulation by school directors of general principles to inform future practice will be a particularly effective aspect of the learning process.

Number	Scenario
1	<p>“I went to assembly and some kids told me to sit in a particular seat. When I got there, there was a sign that said ‘Jew’ on it.” A parent brings this episode, involving their child, to the attention of a school director the day after the assembly took place.</p> <p>What course of action should the school director take to address this anti-Semitic incident?</p>
2	<p>A trainee teacher is near the end of his training on placement in a school. He has noticed anti-Semitic graffiti on a perimeter wall of the school including hate symbols (e.g., “88”). He has seen the school director and students walk past this a number of times on the way into school. The graffiti has been there for some weeks. The trainee teacher points it out to his teacher mentor, who responds by saying that this sort of thing is quite common, adding “There is a Mosque not far from here, and on Fridays the Muslims walk past the school to get there.” The trainee teacher then takes the issue up with the school director.</p> <p>What course of action should the school director take?</p>
3	<p>During the lunchbreak on a training day focused on anti-Semitism, a school director overhears a conversation between her staff in which one makes the following comment: “Politicians and leaders play games with definitions and are mostly concerned with power. The Israeli government uses the Holocaust to secure support for Israel from the international community, while treating Palestinians like Germans treated Jews.”</p> <p>What action should the school director take to address the anti-Semitism present in this comment?</p>
4	<p>A parent writes to the school director refusing permission for her child to join the other students on an educational visit to a local synagogue, on the basis that “Everyone has heard enough about the Jews, including their cruelty to animals and other detestable attributes.”</p> <p>How should the school director respond to this parent’s letter?</p>
5	<p>A student persistently draws Nazi symbols on his books. He has been warned several times not to do it, and he has been taught about the Holocaust in school. His classmates are quite amused by it. A teacher raises this with the school director.</p> <p>What action should the school director take?</p>

Number	Scenario
6	<p>During his annual Easter address to the students at school, a local member of the clergy recites a piece from the New Testament that includes the Gospel According to Matthew, 27:24–25. Later that day, the school director hears some of the kitchen staff talking to school maintenance staff about Jews being the “Christ killers”.</p> <p>What action if any should the school director take?</p>
7	<p>To mark the International Day of Commemoration in Memory of the Holocaust, the school stages a public event with a panel made up of survivors from the Holocaust. The event is well attended and, when it ends, seems to have been a success. As people are leaving the school, two women attending the event stand outside the school gates handing out leaflets promoting a far-right political party. The following day, a journalist from a national newspaper contacts the school asking why the school allowed the women to attend.</p> <p>How should the school director respond?</p>
8	<p>A test set by a teacher in school includes the following question: “Explain why some people are prejudiced against Jews.” The assessment is shared by parents on social media and causes outrage from the Jewish community. The school director reads about this in the local paper.</p> <p>How should the school director respond?</p>
9	<p>A new school director is visited by a teacher who tells her that two staff members in her department (one of whom is Jewish) often make light of Jewish stereotypes, such as “controlling the world” and being “money-grabbing”. This is done in jest and reciprocated by the teacher who is Jewish calling the other teacher a “peasant”. She points out to the school director that if this sort of banter was between students, it would be taken seriously as racism.</p> <p>What, if anything, should the school director do?</p>
10	<p>Teachers in school taught about anti-Semitism in class the previous week. The lessons went well. This week, the school director receives a letter from a parent that asks the question “Why are you focusing so much on Jews? There are many other minorities in our country who have suffered as much. We ourselves have suffered just as badly in the past.”</p> <p>How should the school director respond?</p>

Number	Scenario
11	<p>“I was sitting in a study lounge with a group of students. As I was packing up to leave, I noticed a swastika carved into the table under my textbook. My friend asked a teacher to call security immediately, but she said that they wouldn’t do anything unless someone was really offended. She was right. The first thing the security guard asked when she arrived was whether anyone ‘really cared.’ When challenged about this, the security guard responded by stating that school policy requires investigation when offence has been caused.</p> <p>What issues does this episode raise for the school director?</p>
12	<p>A group of teenagers board a bus outside school. Jewish children from the local school and some Muslim women wearing a niqab headdress were already on the bus. The teenagers made threatening gestures to the children, including Nazi salutes, and mocked how the women were dressed. The bus driver did not attempt to challenge the teenagers.</p> <p>How should a school director, whose students were almost certainly among the teenagers, act? What range of issues does the incident raise for the school director?</p>
13	<p>Television and print media are reporting stories about a local politician who was trolled and physically threatened on social and other media for “being Jewish”. The troll was successfully prosecuted and sent to prison. However, some students have been heard repeating on the playground some of the abuse that was publicized during the trial.</p> <p>How should the school director respond? What range of issues does the incident raise for the school director?</p>
14	<p>An elderly Holocaust survivor living alone near your school receives death threats from a right-wing extremist group. One night, a brick is thrown through his downstairs window, narrowly missing him. The extremist group claims responsibility for the attack, stating that it was a warning to stop the “lies” he has been telling about the Holocaust. Following the attack, all his windows were fitted with steel mesh, and his house was protected with security lights and an alarm. He said after the attack: “After saving myself and getting out of the camps, the Nazis still want to kill me.”</p> <p>This story hits the local and national news. How might a school director, whose school is near where the elderly man lived, respond? What range of issues does the incident raise for the school director?</p>

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# 6. Annexes

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## **ANNEX 1 – Working Definition of Antisemitism adopted by the International Holocaust Remembrance Alliance<sup>111</sup>**

**“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.

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<sup>111</sup> The definition can be found online at <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>>.

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- 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.”

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## **ANNEX 2 – Working Definition of Holocaust Denial and Distortion adopted by the International Holocaust Remembrance Alliance<sup>12</sup>**

“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”;
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.”

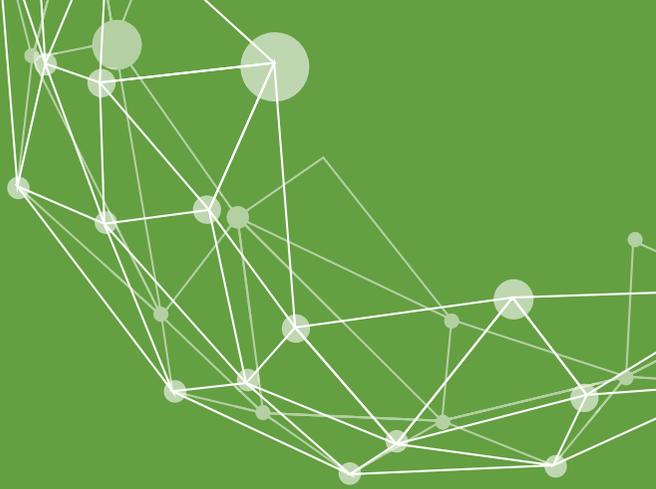
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<sup>12</sup> The definition can be found online at <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-holocaust-denial-and-distortion>>.



United Nations  
Educational, Scientific and  
Cultural Organization

## Education Sector



This OSCE/ODIHR and UNESCO co-publication aims to help school directors to prevent and respond to anti-Semitism. The curriculum, intended for school director trainers, is designed to be comprehensive, robust, practical and adaptable. It suggests concrete ways to address anti-Semitism and counter prejudice in and through education, while promoting human rights, global citizenship education, and gender equality.

The co-publication is part of a series of four training curricula, designed for trainers of (1) primary school teachers, (2) secondary school teachers, (3) vocational school teachers, and (4) school directors.



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