



Addressing Anti-Semitism: Why and How?

A Guide for Educators

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1. Introduction

These guidelines provide suggestions for teachers and other educators who feel the need to address issues pertaining to contemporary anti-Semitism. Recognizing that the context may vary in every country, or even in individual classrooms, this document provides educators with a general overview of common manifestations of contemporary anti-Semitism, as well as with some key educational principles and strategies for addressing this complex and challenging subject. Useful references are provided in the annexes.

This document applies a working definition of anti-Semitism that was developed by the OSCE's Office for Democratic Institutions and Human Rights (ODIHR), in collaboration with the European Union Agency for Fundamental Rights (formerly called the European Monitoring Centre on Racism and Xenophobia) and with Jewish organizations and prominent academics. According to this definition, anti-Semitism is "a certain perception of Jews, which may be expressed as hatred toward Jews". Manifestations of anti-Semitism "could also target the State of Israel, conceived as a Jewish collectivity. Anti-Semitism 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 in actions, and employs sinister stereotypes and negative character traits" (see Annex 1).

Although anti-Semitism was fundamentally discredited after the Holocaust, it continues to exist below the surface. For some people, anti-Semitism is an ideology, a way of interpreting the world. In recent decades, new forms of anti-Semitism have emerged, with some of them, such as Holocaust denial or secondary anti-Semitism, directly related to the *Shoah*.

Since the late 1990s, high numbers of violent anti-Semitic incidents have been recorded. Jewish and non-Jewish individuals, their property, and Jewish communal institutions, such as synagogues, have been targeted all across Europe and North America. Recently, anti-Semitism has also come to the fore in educational settings.

According to the ODIHR's annual report for 2006 on hate crimes in the OSCE region, the number of attacks against Jewish schools increased in many countries while Jewish pupils were assaulted, harassed, and injured in growing numbers on their way to and from school or in the classroom, including by their classmates. Educators report that the term "Jew" has become a popular swearword among youngsters. Rather than being confined to extremist circles, anti-Semitism is thus increasingly being mainstreamed. In this context, the conflict in the Middle East is often used as a justification for the expression of anti-Semitism at the very centre of society.

The international community, governments, civil society, and individuals have responded to this trend, especially through educational and awareness-raising initiatives. The aim of this guide is to provide teachers and other educators with suggestions and recommendations on how to identify, prevent, and/or react to manifestations of anti-Semitism. It thereby seeks to assist educators who believe that pupils should be taught more about anti-Semitism by becoming aware of the historical and contemporary characteristics of this phenomenon in Europe.

OSCE commitments and activities in the field of combating anti-Semitism

The Organization for Security and Co-operation in Europe (OSCE) is the world's largest regional security organization, whose 56 participating States span the geographical area from Vancouver to Vladivostok. With a focus on politico-military and economic and environmental issues, as well as on human rights and democracy (the so-called human dimension of security), the OSCE takes a three-fold approach to security. The OSCE's Office for Democratic Institutions and Human Rights (ODIHR) is based in Warsaw, Poland, and assists participating States with the implementation of human dimension commitments. These commitments aim to ensure full respect for human rights and fundamental freedoms. Participating States have committed themselves to abide by the rule of law; to promote the principles of democracy by building, strengthening, and protecting democratic institutions; and to promote tolerance throughout the OSCE region. In the area of tolerance and non-discrimination, the ODIHR focuses on hate crime, racism and xenophobia, anti-Semitism, intolerance and discrimination against Muslims, and freedom of religion or belief.

Since 2000, the 56 OSCE participating States have reacted to the rise in anti-Semitism with various declarations, recognizing that anti-Semitism has assumed new forms and expressions and acknowledging that it poses a threat to democracy, the values of civilization, and security in the OSCE region. With the Berlin Declaration of 2004, participating States committed themselves to “promote, as appropriate, educational programmes for combating anti-Semitism and to promote remembrance of and, as appropriate, education about the tragedy of the Holocaust, and the importance of respect for all ethnic and religious groups”.

With a view to providing assistance to participating States, the ODIHR compiled an overview and analysis of education on the Holocaust and on anti-Semitism that assesses existing educational activities in the region.¹ In follow-up to the OSCE Conference on Anti-Semitism and Other Forms of Intolerance, held in Cordoba, Spain, in June 2005, experts representing 12 participating States convened at Yad Vashem in Jerusalem to draft guidelines entitled “Preparing Holocaust Memorial Days: Suggestions for Educators”,² which are now available in 13 languages. The idea for this guide for educators also emerged from that meeting, which was supported by the Asper Foundation in Winnipeg, Canada. In addition, the ODIHR and the Anne Frank House have, together with national experts, developed teaching materials on anti-Semitism for seven participating States,³ with more countries to follow. The teachers using these materials may also want to draw on this guide for further information.

Yad Vashem's work to combat Antisemitism

Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority, was established in 1953 by an act of the Israeli parliament. The name of Yad Vashem is taken from the Book of Isaiah, Chapter 56, Verse 5, “And to them will I give in my house and within my walls a memorial ... an everlasting name [a “yad vashem”], that shall not be cut off.”

Since its inception, Yad Vashem has been entrusted with documenting the history of the Jewish

¹ *Education on the Holocaust and on Anti-Semitism: An Overview and Analysis of Educational Approaches* (Warsaw: OSCE/ODIHR, 2006), <http://www.osce.org/odihr/item_11_18712.html>.

² “Preparing Holocaust Memorial Days: Suggestions for Educators”, OSCE/ODIHR and Yad Vashem, January 2006, <<http://www.osce.org/odihr/20104.html>>.

³ The teaching materials can be found on the web at <http://www.osce.org/odihr/item_11_23875.html>.

people during the Holocaust period, preserving the memory and story of each of the six million victims, and imparting the legacy of the Holocaust for generations to come through its archives, library, school, museums, research institute, and recognition of the Righteous Among the Nations who risked their lives to help Jews during the Holocaust.

Yad Vashem places a heavy emphasis on educating the younger generations about the Holocaust. More than ever before, today's youth are expressing a keen interest in their personal history and identity. Yad Vashem encourages a dialogue between the past, present and future, with the aim to inspire its visitors to work toward a better future for humanity as a whole.

Yad Vashem organizes scholarly conferences on manifestations of antisemitism throughout the ages as well as places an emphasis on contemporary forms of antisemitism in teacher-training seminars that it conducts every year. In addition, numerous educational resources and lesson plans focusing on antisemitism, as well as frequently asked questions pertaining to the Middle East conflict, antisemitism and the Holocaust, are available online at: www.yadvashem.org.

2. Addressing Anti-Semitism in Schools

Anti-Semitism in schools may be addressed spontaneously, and it may be prompted by a specific manifestation of anti-Semitism either in the classroom, the school, or the wider community. Alternatively, a response may be designed as a preventive measure and part of the curriculum. In either case, responding to anti-Semitism is a multidisciplinary task, while the topic itself can be approached through many subjects, such as civic education, literature, art, history, etc. Teachers may choose to devote an entire course to this topic or, if time and curriculum constraints allow for no more, only a focused lesson. Regardless of the circumstances, a careful approach to the matter is important.

Pedagogical methods should incorporate the need for both Holocaust education and for educational tools to raise awareness of anti-Semitism. Holocaust education is firmly anchored within the school curricula of many countries, thus reflecting the commitment to promote remembrance and education about this tragedy, which has become part of the collective memory of Europe in particular and humanity in general. Holocaust education sensitizes students to the perspective of victims of anti-Semitism; it highlights questions of individual responsibility and abuse of power; it confronts learners with the possible consequences of anti-Semitism, and it also encourages them to speak out, side with democracy, and overcome indifference in situations where Jews and others are being discriminated against.⁴

However, Holocaust education cannot, and is arguably not designed to, ensure the prevention of anti-Semitism. Anti-Semitism and knowledge about the Holocaust are not mutually exclusive, but can exist in parallel. Contemporary anti-Semitism often evolves around issues that are linked to events that have occurred since 1945, such as the ongoing Middle East conflict, or to debates about the Holocaust, i.e., issues that by definition cannot be addressed within the framework of Holocaust education, that require a different focus. Given that some teachers reportedly avoid teaching about the Holocaust for fear of encountering anti-Semitic prejudice and Holocaust denial among their students, awareness-raising measures and discussions about anti-Semitism may in some cases even be regarded as instrumental for the effective implementation of Holocaust education. The Holocaust

⁴ See the section "For Teachers & Scholars: Guidelines for Teaching" on the website of the Task Force for International Cooperation on Holocaust Education, Remembrance, and Research, <http://www.holocausttaskforce.org/teachers/index.php?content=guidelines/menu.php>.

and anti-Semitism are topics that can and should be connected, but teaching about one cannot replace teaching about the other.

Although anti-Semitism can also serve as an example in a class about racism and discrimination, it may be interesting and important for students to realize that anti-Semitism often coexists with the social inclusion of Jews in all layers of European and North American societies, i.e., it does not manifest itself as discrimination in the classical sense. In addition, elements of racist ideologies are only one dimension of anti-Semitism. Throughout history, hatred against Jews has manifested itself most prominently as a racist prejudice and policy, but it has also been used as a medium for the construction of religious antagonism, as a cultural tradition, and as political resentment against the Jewish nation as represented by the State of Israel. Teaching about anti-Semitism within the context of intercultural education may not always clarify the specific nature of anti-Semitism as a phenomenon that does not require the presence of Jews – hence the notion “anti-Semitism without Jews”.

Furthermore, it is possible to discuss contemporary anti-Semitism in connection with human rights. Even though this may be a successful tool to foster a normative framework of respect, understanding, and equality, students may also be interested in understanding the specific historical contexts and developments, as well as the social and cultural processes, that are connected with anti-Semitism.

Clearly, a variety of frameworks and subjects can provide a good starting point for raising awareness about anti-Semitism. It is very important to keep in mind that anti-Semitism is a complex, multidimensional issue, and therefore, a wide variety of educational approaches may need to be developed.

3. Educational Approach

The aim of this guide is to assist teachers in two ways:

- To delineate learning outcomes that engagement with anti-Semitism in the classroom may yield;
- To provide suggestions and background information about how to recognize and respond to the use of specific anti-Semitic stereotypes and/or other expressions of anti-Semitism.

3.1. General Goals and Learning Outcomes

It should not be presupposed that students are aware of the existence of anti-Semitism. They do, however, have the right to know and learn about it. While some may have been exposed to the problem in one way or another and have a basic idea of what characterizes anti-Semitism, others may believe that anti-Semitism ceased to exist after the Holocaust. In some cases, teachers may face the difficult task of making their students aware of what contemporary anti-Semitism is, how it manifests itself, and of the fact that it is a worldwide problem. Teaching about anti-Semitism can first and foremost aim to create awareness about this issue.

A further goal may be to actively prevent and respond to anti-Semitism. Apart from imparting knowledge about Jewish history, culture, and the history of anti-Semitism, educators may want to give their students the opportunity to adopt certain values and attitudes and to acquire skills that empower them to critically engage and actively reject anti-Semitic views, as well as other forms of prejudice.

Against this background, teaching about anti-Semitism should enable students:

- To recognize and reject anti-Semitic stereotypes and anti-Semitic thinking rooted in language, media, society and culture, and in extremist ideologies. As a consequence, students may be less likely to subscribe to anti-Semitic views when exposed to them;
- To learn to see the perspective of others as different, yet equal. Learners are thereby motivated to build an identity based on positive elements rather than defining themselves through and against a negative, anti-Semitic stereotype;
- To reach a common understanding that every person has to be treated equally and individually, which will contribute to the overall level of tolerance and to an appreciation of diversity in the respective school environment.

Sometimes, manifestations of anti-Semitism in schools provide an occasion to address this issue in the classroom. In such cases, *responding* to expressions of anti-Semitism by means of a reflective approach may ensure that:

- Pupils have an opportunity to actively engage with a social problem rather than remaining silent, indifferent, or passive; by doing so, they can develop important civic skills;
- Teachers and learners have a chance to recognize their respective prejudices and change their views through a learning process;
- Teachers have an opportunity to discover the wider problems often underpinning anti-Semitism among youngsters.

Furthermore, some of the objectives of addressing anti-Semitism in the framework of the school may include enabling both students and teachers to:

- Recognize Judaism as one of many religions and Israel as a democratic state, and to develop awareness of the role that Jews have played in history and the contribution they have made to European and other cultures;
- Accept diversity among peoples and acknowledge the coexistence of diversity and equality, i.e., common humanity. The promotion of human rights and equality may empower students to recognize and respect differences among people;
- Become aware of anti-Semitism as a problem of the majority society and not of the minority itself and to realize the negative impact of anti-Semitism upon our societies and ourselves;
- Encourage learners to question simplistic interpretations of the world, such as portraying issues as either absolutely good or evil, by developing critical modes of thinking;
- Gain an insight into how prejudice, scapegoating, conspiracy theories, and mechanisms of exclusion work;
- Develop the ability to identify with the position of a minority that is confronted with discrimination and resentment;
- Learn to oppose discriminatory and offensive prejudices and to foster personal responsibility as citizens in democratic and pluralistic societies.

3.2. Methodological Principles and Strategies

There are several challenges to achieving these goals. First, teachers and other educators are often committed to condemning anti-Semitic views, the use of anti-Semitic stereotypes, and any other expressions of intolerance and discrimination. At the same time, they want to take pupils who hold or express these views seriously. In other words, teachers strive to counter these views while reaching out to the student. Another conceivable challenge is caused by the desire to promote human rights, such as freedom of religion and freedom of speech, while opposing the abuse of this freedom for racist and anti-Semitic purposes. Moreover, teachers might want to provide their students with a comprehensive picture of the history of anti-Semitism, anti-Jewish stereotypes, and the need to reject this deeply rooted hatred. At the same time, they may want to ensure that this teaching is not dogmatic, but rather interactive, interesting, and engaging. In this respect, it is important for students to become aware of the big picture (the long history of anti-Semitism, the complexity of the issue, and the variety of manifestations of anti-Semitism) without being overwhelmed.

The following suggestions are designed for educators who want to include the topic of anti-Semitism in their teaching, develop awareness in the classroom, and respond to anti-Semitic comments and/or outbursts in the community.

- **Establish a constructive environment**
Teachers and students should create an inclusive atmosphere, in which everybody feels safe to discuss sensitive issues openly. Ground rules that allow for an honest discussion in a respectful way should be developed. Teachers should be aware of hierarchies in the classroom and try to integrate all learners into this process. Students should be given the benefit of the doubt. The creation of such an environment may support teachers in their attempt to discover why a student subscribes to anti-Semitic views and stereotypes, as fears, frustrations, and negative personal experiences tend to make individuals more susceptible to easy solutions offered by these ideologies.
- **Be patient**
Teachers should allow time for a process to develop and proceed step by step. One way of doing this is to introduce less complex topics first or to find a starting point that relates and appeals to the students. It may also be advisable to keep the topic in view, i.e., to refer back to it in the context of another teaching unit, if there is a connection. Patience is also required in finding the right approach for different age groups and providing the right level of information.
- **Be clear and consistent in your reactions**
Teachers should be prepared to respond to manifestations of anti-Semitism in the classroom, as silence conveys the impression that prejudiced behaviour is condoned or not worthy of attention. While different ways and strategies of reacting to such expressions may seem appropriate in different situations and contexts, it should always be clear to the students that there is a policy of zero tolerance with respect to anti-Semitism. Transparency and clarity towards pupils and their families is critical in this respect.
- **Avoid preaching**
Preaching is an ineffective methodology for changing prejudiced attitudes; in fact, it often produces the opposite effect. Educators should therefore provide opportunities for students

to resolve conflicts, discuss problems, work in diverse teams, and think critically. In the end, interactive and engaging teaching strategies may ensure that this difficult topic is not avoided by students, but rather becomes an issue in which some of them may even develop a deeper and long-lasting interest.

- **Remember that individuals make a difference**

Every person has a choice and is therefore responsible for their own actions. Examples from history and contemporary society can be useful when illustrating this principle. Students should have the opportunity to realize and learn that they are responsible for their actions, while also recognizing the impact of those choices. This includes making them aware of the positive effect on the community that civic engagement and socially responsible behaviour can have.

- **Be realistic**

Even if teachers should always try to prevent and respond to anti-Semitism, there are, of course, limitations. It is important to establish goals and to realistically assess the possibilities and limitations of educational efforts. Naturally, a single teacher with limited resources and time constraints will not be able to fully solve the problem of anti-Semitism.

- **Encourage self-reflection**

Teachers and students alike should reflect on the images of Jews that come to their mind and think about whether they have been influenced by prejudices. If there are Jewish students present in the class, it is important to be sensitive to their perspectives. As in all cases of prejudice, the learning process can evolve around realizing that individual experiences or characteristics should not be generalized and projected onto an entire group.

- **Use life experiences**

Teachers can provide opportunities for students to share life experiences. The classroom can be a place where diversity is appreciated and students' experiences are not marginalized, trivialized, or invalidated. Many learners will find it easier to start talking about anti-Semitism if they have an opportunity to focus on their own experiences, such as with discrimination and multiple identities. At the same time, they should learn to abstract from their own experience and to differentiate rather than generalize.

- **Develop critical thinking**

In order to combat prejudice, it is important to become aware of different perspectives. For example, the reading of a source that is written from the point of view of a Jewish person who experienced anti-Semitism may create a greater understanding and empathy for what it feels like to be discriminated against or offended by manifestations of anti-Semitism. Taking different perspectives also comes into play when studying pictures and images. Learners should be shown that some pictures of Jews were purposefully taken by anti-Semites. For example, it may be important to ask students to analyse the motive of the person behind the camera.

- **Try to avoid victimization**

Jews should not be perceived as victims. Rather, they are individuals who have their own lives and personalities and whose identity is made up of many different components.

- **Focus on the diversity of what it means to be Jewish**

Anti-Semitism works through stereotyping, generalizations, and false attribution. In order to

counterbalance these distortions, it can be useful to introduce learners to many diverse examples of what it means to be Jewish. Different approaches to this identity can be found in both history and contemporary society, also among youngsters.

- **Connect the school with the wider community**

It may be worthwhile to involve parents, other family members, and the wider community in the learning process, as they provide the context (both positive and negative) in which students are motivated to learn. Ideally, a wider network in support of tolerance may emerge from these efforts.⁵

- **Call in help when necessary**

The school administration, parents, the police, and the wider community should be consulted in cases of violence or ongoing harassment.

⁵ “Developing Local Democracy Against Right Wing Extremism: Examples of good practice in East Germany”, Information Leaflet No. 23, UNITED for Intercultural Action website, <<http://www.unitedagainstracism.org/pages/info23.htm>>.

3.3. Good Practices

Although there are a number of good practices for projects on the Holocaust in schools,⁶ exercises and projects aimed at raising awareness about anti-Semitism, especially about contemporary anti-Semitism, are rare.⁷

Teachers considering offering exercises, projects, and workshops that engage students with the problem of contemporary anti-Semitism should focus not only on racist anti-Semitism, but also on the subtle and often unconscious forms of anti-Semitism that have been passed on from one generation to another. The following examples may be of use in this respect:

- Swastikas and anti-Semitic slogans are written on many walls. There are initiatives where groups of pupils remove anti-Semitic graffiti in their neighbourhood;
- Many streets are still named after known anti-Semites. This may be a starting point for a history project that provides learners with the opportunity for a critical dialogue about local history. Students could discuss with local authorities why this name has been kept. In addition, the class could do research on Jewish residents or other individuals who have made a positive contribution to local life and thus suggest who the street could be named after instead;
- Students can be encouraged to use the Internet – which has become a major source of anti-Semitic propaganda – for the purpose of doing some research on organizations and institutions that combat anti-Semitism and promote tolerance. Alternatively, students may find it interesting to explore the work of famous music groups and/or actors that are committed to combating prejudice and intolerance;
- Advanced learners may engage with anti-Semitism in an intellectual way by considering different psychological, sociological, and philosophical theories that seek to explain anti-Semitism or by researching historiographical controversies about the topic;
- Memorials for victims of anti-Semitism can be established, for example a plaque in memory of deported Jewish children from the respective school or victims of local anti-Semitism before and after the Holocaust;
- Student debates and workshops can be organized with a view to strengthening arguments against anti-Semitism;
- Visits to Jewish cemeteries may connect students to the Jewish heritage of their region. Many of these cemeteries have been desecrated or abandoned. Helping to restore them can be a worthwhile and rewarding experience;
- Exchange projects with Jewish and/or Israeli students could, *inter alia*, be aimed at breaking down stereotypes;
- Contact and meetings with the local Jewish community could be a way of learning more about Jewish culture and traditions and the activities of the community.

Educators may also wish to consult resources and tools provided by both national and international networks, teacher associations, specialized institutions, and international organizations (see Annex 2 for a sample list. The ODIHR's Tolerance and Non-Discrimination Information System is a collection point for good practices (<http://tandis.odihr.pl>).

⁶ See, for example, "Preparing Holocaust Memorial Days", *op. cit.*, note 3; "For Teachers & Scholars: Guidelines for Teaching", *op. cit.*, note 5.

⁷ See the ODIHR's teaching materials on anti-Semitism, *op. cit.*, note 4.

3.4. Identity and Context

Teachers addressing anti-Semitism in school should consider the connection that exists between anti-Semitism and forms of collective identity in general, as well as the way in which specific forms and manifestations of anti-Semitism are shaped by different backgrounds.

Identity and anti-Semitism

In many states, the composition of classrooms is often multiethnic, multicultural, and multifaith. In light of this situation, students do not always share the same history, national narratives, or values. Rather, different collective identities interact with one another. In other countries, classrooms may be less diverse, with multiculturalism being an abstract notion. In both multicultural and less diverse settings, forms of collective identity offer a certain sense of security and stability to individuals, especially in times of crisis and change.

It is important for students to be aware of their own personal culture. This means that learners should realize that they, just like many others, have a certain cultural identity. The idea is to help them understand that their culture is not monolithic, but dynamic and, most importantly, one out of many. This includes realizing that one's perspective is usually shaped and informed by one's culture and acknowledging that other perspectives exist. The aim is not to deconstruct all traditions and forms of collective identity, but to strive for the right balance between the individual and the collective and to prevent exclusion. Teachers might help learners realize that using a source of collective identity to compensate for a lack of confidence or a lack of individual self-awareness is not desirable, because it can have negative effects. Instead, pupils should be enabled to express their individualism and autonomy when creatively engaging with the culture(s) around them.

The relationship between forms of collective identity, such as religions or nations, and anti-Semitism can be explained in a functional way. Anti-Semitism arguably fulfils a function in social group processes. It has been, and is still, used as a tool to unite a group, defining its boundaries. In other words, anti-Semitism provides for the inclusion of "us" through the exclusion of "the Jews". Apart from that, anti-Semitism has been instrumental in giving meaning to identity. Rather than drawing on positive attributes, some identities are primarily characterized by their definition as "anti" something or someone.

In addition, there is also a historical dimension to the relationship between anti-Semitism and collective identities. Modern anti-Semitism, for instance, emerged in the context of nation-building and the consolidation of the nation state as the principal political entity and cultural frame of reference in the 19th century. At the time, anti-Semitism was part and parcel of the discourse about what and who constituted the respective nation. It also continued to be instrumental whenever a scapegoat had to be blamed for the nation's problems. As an example, German Jews were blamed for the country's defeat in World War I.

Different backgrounds and contexts

Different challenges should be addressed in different contexts:

- In some places, anti-Semitism may mainly appear as anti-Zionism, i.e., as opposition to the existence of a Jewish state, with the conflict in the Middle East being the central theme. In this context, teachers should try to show their students how to transcend the conflict rather than reproducing it in the classroom. Apart from introducing the students to the key factors that determine the conflict in the Middle East, discussions can evolve around how constructive criticism can be distinguished

from anti-Semitism;

- In other places, secondary forms of anti-Semitism are, for historical reasons, more prominent. Jews are resented for their role in the debates about the Holocaust and about restitution. These views often merge with anti-Zionist resentment, such as, when the Middle East conflict is portrayed as a development that de-legitimizes efforts to commemorate the Holocaust. Teachers could provide students with opportunities to constructively voice their feelings with respect to the Holocaust and the conflict in the Middle East rather than channel them into an anti-Semitic resentment. Overall, they should be discussed as separate issues;
- The continued and often largely unchallenged persistence of nationalist ideologies also influences anti-Semitism in some places. In such cases, anti-Semitic views are passed on from generation to generation and accompany a belief in exclusionary and uncritical national narratives and myths that need to be reviewed. As a first step towards dismantling these narratives and myths, teachers may want to explore the example of another country that has critically confronted its history or introduce the students to anti-Semitism as a global problem. This may reduce the potential reluctance of students to critically engage with this topic from the point of view of their respective national context;
- Teachers should relate to the multicultural background of their students. Human rights declarations or the national constitution could provide a starting point and establish common ground. One way of relating to different backgrounds and to minorities is to explore a variety of examples from different contexts. With a view to contrasting existing stereotypes or patterns of conflict, it may be worthwhile to explore historical examples of the peaceful coexistence and mutual inspiration of Christians, Muslims, and Jews. A classic example is the case of cities like Cordoba and Toledo in 10th-century Spain, where Jews, Christians, and Muslims lived side by side, exchanging ideas and translating many books, including the Bible and the Koran into Arabic, Latin, and Hebrew. Interfaith activities are a good contemporary example of the positive interaction between different religious groups in many countries.

Educational efforts to combat anti-Semitism should be sensitive to different cultural perspectives and tailored as much as possible to country- and learner-specific factors such as the individual history, the cultural background, and prevalent types of anti-Semitism in a given country. At the same time, the effort to consider and relate to the students' backgrounds should always be balanced against the need to teach students how to transcend and contrast their own perspectives with those of others in a constructive way.

The following questions may be of help when preparing a lesson on anti-Semitism:

- Who are the students? What are their religious, social, cultural, and political backgrounds?
- Have they had prior experiences with human rights, tolerance, and/or Holocaust education?
- If there are manifestations of anti-Semitism in this particular classroom, what are they connected to? Could it be that the students are exposed to anti-Semitism in the media, in their families, in other social circles, or in youth groups?
- What kinds of discrimination and prejudice exist within the group?
- What are their experiences with intolerance?
- Have the students had the opportunity for any personal contact with Jews?

Teachers who are aware of these factors may find it easier to respond to the specific challenges encountered in different settings.

4. Types of Anti-Semitism: Suggestions for Educators

Responses to anti-Semitism tend to be particularly effective if teachers are familiar with the history of the Jewish people and anti-Semitism. In this respect, it may be helpful to bear in mind that anti-Semitic expressions and stereotypes are often used unconsciously or expressed in a subtle and indirect manner. The following may serve as an introduction to the most important contemporary manifestations of anti-Semitism, as well as to ways of responding to this prejudice. Background information is usually combined with practical examples and strategies for responding to the use of a given stereotype. This background information is, however, not designed as a lesson plan or teaching material.

4.1. Anti-Semitic Stereotypes

Most anti-Semitic stereotypes portray and often dehumanize Jewish people as dangerous, inferior, or evil “others” and are associated with discrimination, exclusion, and persecution. Even positive stereotypes shift the focus away from individuals and their characteristics. It is easier and perhaps also more convenient to assume that all members of a group have some common characteristics than to recognize that a group is made up of individuals with unique characteristics. If there are similarities, they are a product of history and thus contingent rather than inherited, natural, or determined. Some people use stereotypes with good intentions without anti-Semitic motives, seeking instead to romantically revive images of, for example, the “Fiddler on the Roof” and the “East European Jew”. In this context, it is important to understand that the history of anti-Semitic propaganda, which is aimed at creating and reinforcing stereotypes, may make any such references offensive to some Jews. For some people, seemingly harmless images symbolize an entire arsenal and hundreds of years of generalizing and often humiliating imagery.

In order to become autonomous individuals who successfully and constructively engage with their ever more complex surroundings, it may be useful for youngsters to learn to identify and reject stereotypes levelled against any group. Some teachers prefer to encourage learners to seek explanations for why people are different rather than to jump to simple conclusions. If youngsters are enabled to see and acknowledge the diversity that surrounds them, they might feel confident enough to respect what sets them apart from others, which is also a desirable educational outcome.

Educational Responses

If a specific anti-Semitic stereotype comes up in classroom discussions, it is necessary to address and discuss patterns of stereotyping first before discussing the specific stereotype and its historical origins. In this regard, it is useful if teachers become aware of their own images of Jews and confront how they use stereotypes. In general, explaining stereotypes and exploring their usage is more helpful than engaging in arguments. A clear distinction has to be made between facts and opinions. There are two types of stereotypes: one is based on pure fantasy, such as the idea of a Jewish world conspiracy or the control of world media or the world’s financial systems; the other over-generalizes and distorts fragments of reality. Showing the distortion of those stereotypes can be a successful way of dismantling those perceptions. For example, if Jews are perceived as prominent in a certain profession, that fact should not automatically denote Jewish control of that field. Nor does it mean that Jews are by nature qualified or not qualified for certain professions. There is no difference between Jewish and non-Jewish professionals in any given field.

Contrast stereotypes with other approaches to identity

Teachers may wish to begin by asking their students to reflect on their own diverse identities.

Asking students to question who they are and what forms their identity may encourage them to consider the importance of gender, religion, culture, language, sexual orientation, and origins, but also that of hobbies, interests, ideals, and little idiosyncrasies. Thus, students can learn that humans have different and multiple layers of identity and discover that no one wants to be reduced to one single dimension. While socialization certainly affects our identities, individuals can also actively engage with and define who they are. The fact that identities are being formed by both self-definition and attribution should be an important element of this discussion. Understanding the concept and phenomenon of “identity” also helps students to comprehend the mechanism of acceptance and exclusion – of dividing people into “them” and “us”.

Present the diversity of Jewish people

Jewish life should be presented as a wide spectrum of cultural, religious, and political traditions. Jews are a multicultural, multiethnic, and multilingual group of people with a range of lifestyles and opinions, just like Protestants, Catholics, Muslims, or people with other religious backgrounds. They live in many different countries and have many different physical characteristics. Learners should realize that Jews are individuals like others and need to be regarded as such. There is no mysterious connection between Jews other than that they belong to the same religion, share cultural traditions and certain historical experiences, and that they are targeted as a group by anti-Semites. In the classroom, examples of the everyday life of Jewish youngsters can be given: playing football in a European neighbourhood, having a party with friends, or Israelis enjoying the beach in Tel Aviv. Teaching about Jewish culture and history could include lessons on Jewish writers, artists, and scientists whose lives do not fall into the patterns of existing stereotypes and whose biographies exemplify the complex interaction between self-definition and an attributed identity. It is also helpful to search for individuals with a Jewish background who played a role in the respective national history or present and discuss their biographies or statements about anti-Semitism. The very mechanism of generalizing and stereotyping can be challenged through studying different individuals.

Address unconscious anti-Semitism

It is important to help students recognize when they are unintentionally using anti-Semitic language or anti-Semitic perceptions of Jews. Such recognition may help to solve the problem and encourage further awareness. Educators should choose the adequate time and context to address the issue either in a personal discussion or with the whole class. If there are Jewish students in the class, teachers should be sensitive to any issues that may arise in the context of the discussions.

Do not address non-existent stereotypes

Educators should exercise caution when addressing stereotypes that have not been raised by the students. It is important to note the power of images and the danger of introducing new stereotypes that may remain in the minds of students. In light of this situation, it is even more important to exercise caution when working with anti-Semitic images and pictures. If one does work with them, it is best to choose this material carefully and analyse it thoroughly so as to enable the students to recognize and critically assess the anti-Semitic image.

Be careful with the use of images

Some schoolbooks reproduce anti-Jewish stereotypes. Such examples, when found, can be discussed and critically assessed with the students. Images should generally be critically assessed and used carefully when teaching about the Holocaust and about anti-Semitism. It is always helpful to place pictures in a certain context and to remember that they do not in themselves represent reality, but are usually taken and created with a certain motivation. As can be shown in class, different people often see different things in the same image.

4.2. Conspiracy Theories

Conspiracy theories satisfy the need for a simple explanation of complex realities, requiring the denial of many facts in order to sustain their internal logic and consistency. People adhering to such theories often try to gain respect that they may be unable to gain in other ways. Some conspiracy theories blame “the Jews” for secretly controlling different sectors of society and for steering those towards their particular interests rather than the common good, thus harming society in a corrosive way. Jews are also scapegoated for disasters and blamed for things that go wrong.

Throughout history, conspiracy theories have proven to be flexible. In Europe, Jews were scapegoated already in the Middle Ages, most notably for causing the Black Death. In the Middle East, by contrast, such theories only appeared in the 19th century and were introduced in the context of imperialism. The so-called “Protocols of the Elders of Zion”, a lengthy publication, spreads false allegations about a fictitious meeting of Jewish leaders deciding on how to gain world power. The document became prominent in the context of anti-Semitic pogroms in Russia at the end of the 19th and early 20th centuries. The “Protocols” have since proliferated on a global scale and have been translated into numerous languages. The ongoing proliferation of such theories is also facilitated by the Internet.

Conspiracy theories are a central characteristic of anti-Semitism and one of the main reasons why anti-Semitism differs from other forms of discrimination. Unlike other minorities, Jews are perceived as powerful and influential, and it is their very integration into different majority societies that stands at the core of conspiracy theories. Traditionally, conspiracy theories have been an important part of right-wing ideologies and have been absorbed by new generations. Such thinking can also be found among the radical Left. They are also inherent in the ideologies of some types of religious fundamentalism. Sometimes, anti-Semitic conspiracy theories are used in mainstream politics to assign blame for current difficulties, thus providing convenient scapegoats or even a common enemy to rally against.

One reason to respond to conspiracy theories is that they harm not only those who are held responsible for the conspiracy, but they also have a negative impact on those who believe in them: conspiracy theories feed off a sense of alienation and tend to emphasize the individual’s powerlessness. By providing simplistic answers, conspiracy theories discourage people from grappling with complex issues. At the root of many conspiracy theories lie fears of the unknown and powerful, the inability to understand larger events, and a sense that things are beyond one’s control. Conspiracy theories can be interpreted as a psychological strategy to regain control over a frightening reality that defies understanding, and they are also a way of giving voice to the frustration of feeling overwhelmed. All these frustrations, fears, and needs should be taken seriously. Teachers should aim to offer alternative strategies for navigating through our complex reality.

Educational Responses

Anti-Semitic conspiracy theories claim to offer an all-encompassing explanation, and they place blame. In addition, such theories often contain some of the following elements:

- Jews are portrayed as a threat to society;
- Jews are accused of deploying hidden and nasty methods;
- Jews are defined as a foreign body (“The Other”) striving for influence and trying to cause harm;
- Jews’ loyalty to their own state and people of other religions is questioned.

Raising awareness and proactively sensitizing learners to the peculiar logic of conspiracy theories is always desirable, as it also sensitizes learners to refrain from believing simplistic good-versus-evil images of the world. The aim should be to bolster the learners' self-confidence and their personal capacity to deal with frustration and feelings of helplessness, i.e., to make them aware of their autonomy by challenging the belief in external control.

Find out why and name it

If students voice conspiracy theories, teachers should react appropriately. It is helpful to know the background (and source) of the specific conspiracy theory and to ask why the student raised it. Some educators prefer not to engage in a sparring match with pupils, as it is characteristic of conspiracy theories that they are difficult to disprove. The more outrageous the theory, the more it is portrayed as pointing to a secret conspiracy. The discussion should rather be directed towards unveiling the theory, finding out and understanding why conspiracy theories are so attractive and which other strategies could be useful to make sense of the world. If it is a fascination with mystery that has attracted the students to conspiracy theories, teachers should try to find alternative and less harmful ways of satisfying this need.

Impart media literacy

Anti-Semitic propaganda videos, information available through the Internet, caricatures, images, and media play an important role in the spread of conspiracy theories. Thus, pupils should gain media literacy to be able to critically analyse, select, and compare information and to be able to identify and reject extremist claims and conspiracy theories. Students can establish criteria about which information can be trusted on the basis of verifiable reasoning. This does not mean that the use of certain media should be forbidden. Rather, learners should be encouraged to use sources of information such as the Internet for constructive purposes and with a critical approach, also in teaching about anti-Semitism.

Try to impart a rational approach and encourage participation

Whenever a student voices a conspiracy theory with respect to, for example, contemporary politics, teachers should work together and ensure that difficult questions are being addressed in the context of civic education or political science classes. Students should have the opportunity to critically analyse global developments and to understand how these relate to their day-to-day reality. Teachers should work with the fears underlying conspiracy-theory explanations and seek to strengthen a reality-based orientation in the world that facilitates informed participation in society. In this regard, educators may consider asking for specific training.

4.3. Anti-Semitism and Anti-Zionism

The working definition of anti-Semitism in Annex 1 is useful when identifying anti-Zionism and when trying to distinguish it from criticism of Israel.

There are several manifestations of anti-Zionism, with the connecting element being an approach to the State of Israel that is informed by anti-Semitic prejudice or by an anti-Jewish disposition. Criticism of Israeli policies should neither be defined as anti-Zionist nor as anti-Semitic if this criticism is similar in tone and motivation to that levelled against any other government or state.

Anti-Zionism can manifest itself as opposition to the existence of the State of Israel as a Jewish state. In this view, Jewish people are denied the right to form a state. As the same view usually does not question the right of self-determination of other nations, an anti-Semitic motivation seems to be

at play. *“Indeed, one can be, in theory at least, anti Zionist without being antisemitic, but only if one says that all national movements are evil, and all national states should be abolished”*, argues Professor Yehuda Bauer, one of the world’s leading scholars on the Holocaust and on anti-Semitism. *“But if one says that the Fijians have a right to independence, and so do the Malays or the Bolivians, but the Jews have no such right, then one is anti Jewish, and as one singles out the Jews for nationalistic reasons, one is antisemitic, with an attendant strong suspicion of being racist.”*⁸ In other words, since the aims and concepts of Zionism do not differ from the goals of other national movements that also invoke the right of self-determination, it is difficult to explain why Zionist nationalism is singled out for such criticism and why it is Zionism and not nationalism in general that is criticized.

Other forms of anti-Zionism do not focus on the existence of Israel but on the alleged motives behind its establishment. Drawing on an opinion held in the communist world during the Cold War, Zionism is defined as a form of powerful imperialism and colonialism. At the same time, Zionism itself was not motivated by a desire to economically exploit a foreign country. Rather, Zionism was a response to the fact that European anti-Semitism was perceived as, and proved to be, a threat and Palestine was considered a safer place, i.e., as a home for Jews.

In Israel, like in other countries, minorities are often disaffected and faced with intolerance and discrimination. Israel has been criticized for discriminating against its non-Jewish citizens. Such criticism crosses a line when Israel is portrayed as a racist state resembling the Third Reich and/or the Apartheid regime of South Africa. Such theories overlook fundamental historical differences. While the regimes mentioned had institutionalized racism and were founded on an ideology of racist supremacy, Israel, albeit explicitly linked to an understanding of Jewish nationhood, is a democratic state where people from many different backgrounds and countries have found their home and where issues of intolerance and discrimination can be openly debated and have been rigorously called into question.

Educational Responses

One of the goals of responding to anti-Zionism may be to enable learners to differentiate. Students should be able to deconstruct the idea that all Jews belong to Israel, even if Israel defines itself as a “Jewish state”. A person’s belonging is always defined by the individual concerned. On a second level, there is a need to differentiate between current Israeli government policies, contemporary Israeli society, the origins of the Zionist movement, and the historical circumstances that led to the foundation of Israel.

Work on empathy

Many Jews feel threatened by anti-Semitism. Even if members of the majority society do not perceive contemporary anti-Semitism as a problem that calls the possibility of Jewish life in Europe into question, this may look different from the point of view of the minority. Attempts should be made to understand that point of view, albeit without victimizing Jews. Understandably, many Jews feel safer in a Jewish state, where they do not constitute a minority under threat. For example, the class may try to analyse a text written by a Holocaust survivor or a victim of a hate crime and discuss whether or not they can see that these people feel more secure in a Jewish state. Moreover, in an attempt to counterbalance the view of Zionism as an imperialist movement, the class may find it interesting to learn the historical, religious, and cultural reasons for why Jews feel so attached to Israel.

⁸ Yehuda Bauer, “Problems of Contemporary Antisemitism”, 2003, <<http://humwww.ucsc.edu/JewishStudies/docs/YBauerLecture.pdf>>.

Explore history

Teachers may want to discuss with pupils how and why the Zionist movement developed by placing it in the context of the era of nationalism and modern anti-Semitism. In order to achieve differentiation, students can be shown what a complex issue Zionism was in the 19th and 20th centuries and continues to be in the 21st century. There have been different approaches to Zionism, ranging from socialist Zionism to many forms of religious Zionism. Before World War II, cultural Zionists, for example, sought to reinvigorate Jewish culture within Europe without calling for a Jewish state. Some defined Zionism as a national liberation movement inspired by, for example, the Polish national liberation movement of the 19th century. Others drew conclusions from the abortive assimilation experienced by many Jews in Europe in the second half of the 19th century and thereafter.

It may be useful to look at different biographies in order to explore the fact that Jews have different ideas about their identity. One such example is the family of Gershom Scholem (1897-1982), a German Jew who immigrated to Palestine and later became a famous scholar. While Gershom (originally Gerhard) became a Zionist, his three brothers chose different paths. His brother Werner was one of the Communist party's representatives in the German Reichstag in the second half of the 1920s and was killed in the Buchenwald concentration camp in 1940; his brother Erich was a member of the liberal party and represented the mainstream organization of assimilated German Jews; the eldest brother, Reinhold, in turn was a German nationalist. Another example is Russia, where Jews responded differently to the pogroms of the 19th century. For example, emigration and a life in the Diaspora in the United States seemed to be the solution for some, while others turned to Zionism and/or socialism, either staying in Russia or trying to emigrate to Palestine. At the same time, many Russian Jews identified with communism and thus criticized Zionism like all other supposedly bourgeois national movements. When looking at these examples, students may find it interesting to realize that different Jews have at different points in time defined their identity in a variety of ways and that it is primarily anti-Semitism that denies this diversity by labelling people as "Jewish" regardless of their self-definition.

In addition, Jewish perspectives on the foundation of the State of Israel after the Holocaust can be discussed if the pupils have some knowledge about the Holocaust. Topics can include working on the main movements within Zionism and their influence on Israeli society, exploring the fact that socialism and the wish to build a non-discriminatory society were influential in many Zionist groups, and learning that a very small minority of ultra-Orthodox Jews disagree with Zionism. A focus on all of these factors is likely to shift the emphasis away from false generalizations and comparisons.

4.4. The Middle East Conflict and Anti-Semitism

Whenever tensions escalate in the Middle East, the number of anti-Semitic incidents in Europe, North America, and other parts of the world increases, thus suggesting that there is a connection between the two. This connection frequently leads to the conclusion that Jews and/or Israel are responsible for anti-Semitism, and it is assumed that, if only there were peace in the Middle East, anti-Semitism would cease to be a problem. As history shows, this is not likely to be the case, since anti-Semitism has always been an issue that Jews have not been able to positively influence, but that continues to be a projection and a problem of the majority society.

A balanced analysis of the conflict in the Middle East may, however, result in acknowledging the Palestinian cause and the impact of Israeli governmental policies on Palestinians. Many youngsters will tend to identify with what they consider the weaker party – in this case the Palestinians. Criticizing the policies of the Israeli government may be viewed as legitimate and should not be labelled anti-Semitic – after all, this criticism is put forward both by Jews and non-Jews both inside and outside of Israel. Although it is legitimate to disagree with these policies, criticism of Israel's action crosses a line whenever the application of double standards occurs.

The conflict is often perceived through the lens of existing anti-Semitic resentment and is linked to traditional anti-Semitic images. On the other hand, what may start as criticism of Israeli policies may encounter and become susceptible to the entire arsenal of anti-Semitic imagery and literature that has been created over the centuries and is now being used against Israel. In the wake of this process, it has been suggested that Israeli policies are an attempt to gain world power in an imperialist manner and at the expense of others, that Israeli soldiers are particularly bloodthirsty, etc. Furthermore, it has been observed that anti-Jewish imagery dating back to the Christian anti-Judaism of the Middle Ages in Europe reappears in media accounts in some parts of the Arab world. These images even suggest that Jews use the blood of Muslim children for ritual religious purposes. The translation and adaptation of such age-old myths to different contexts is what makes anti-Semitism a powerful force.

Another problem is that some encounter Jews primarily in their role as victims of anti-Semitism and the Holocaust. In light of this situation, there is a subconscious assumption that Jews have to be better people with higher moral standards than others. This prevalent reduction of Jews to their role as victims of the Holocaust can apparently not be integrated with the idea of the Jewish state being engaged in war and conflict. If Jews are essentially victims, it is asked, how can they inflict suffering on the Palestinians or on Lebanese civilians? In response to this perceived contradiction, two ways of debating Jewish victimhood can be observed. Some relate the victims of the Holocaust to the conflict, implying that Israeli policies de-legitimize the victim role of, for example, Anne Frank, as if the victimhood of the inmates of Auschwitz and other death camps were a topic of debate. Others resolve this tension by relating the National Socialist perpetrators to Israel. While Israeli politicians have been equated with Hitler and Israeli soldiers with the SS, Israel's treatment of Palestinians has been related to the systematic mass murder of Jews by the National Socialist regime. Such equations and comparisons, in addition to being offensive and historically inaccurate, do not contribute at all to the understanding and solution of the conflict in the Middle East. They may be regarded rather as attempts to use the conflict in the Middle East not only as a justification for anti-Semitism, but also as a way of bringing an end to the ongoing commemoration of the Holocaust, which is sometimes accompanied by uneasy feelings.

Given the prominence of public debates about Israel, its existence and policies, the topic is likely to

sometimes appear in classrooms. Within different manifestations of anti-Semitism, anti-Zionism is probably the least discredited, as there is only a fine and disputed line between anti-Semitic anti-Zionism and criticism of Israel. It has, however, been observed that anti-Zionism has affected Jewish communities and also children in many European countries. Resentment against Israel has thus been projected onto all Jews. What is defined as retaliation for Israeli policies often violently affects Jewish individuals and communal institutions all around the world. Jews, regardless of their self-definition, are still often perceived as belonging to Israel by some people. However, it has to be made very clear that political tensions or the actions being taken by the Israeli government or army never justify anti-Semitism or violent attacks against anyone, regardless of whether they are Jews or not, whether they are Israelis or not, or whether they agree or disagree with the politics of the State of Israel. None of these criteria affects the right of every human being to physical inviolability.

Educational Response

With respect to this topic, teachers should try to present basic historical facts as objectively as possible while being aware of anti-Semitic images used in this context.

Satisfy the need to talk about the topic

Given the prominence of the issue, students should be given the opportunity to learn more about this conflict, especially about its history. The transfer of balanced and sound knowledge may correct the views of some and empower youngsters against anti-Semitic explanations. The more students become aware and understand the intricacies and specific characteristics of the conflict, the peculiar historical circumstances and the sensitivities on both sides, the more they will be immune to false comparisons or simplistic conclusions. Rather than reproducing resentments, students should learn about those people who are involved in various initiatives aimed at coexistence, and they should also have the opportunity to learn more about the peace process. At the same time, teachers should make it very clear that there is no basis for comparing the conflict to the Holocaust. The Holocaust was not a conflict between Germans and Jews, but was rather the product of anti-Semitism.

Accept that solutions are hard to find

Anti-Semitism offers easy solutions to tricky questions. It may be useful to realize and accept that some issues remain insoluble and contradictory. Politicians, peace activists, and a variety of experts have at various stages tried to find a solution to the conflict in the Middle East and only partially or temporarily succeeded in doing so. It is therefore not realistic to assume that a solution can be found within the framework of a classroom. In that sense, educators may want to encourage youngsters to accept contradictions, insoluble problems, and social realities.

Create awareness of, and respond to, anti-Semitic approaches to the conflict

Teachers should sensitize their students to the prominence of anti-Semitism in discussions and media coverage about the Middle East conflict. Students may appreciate being given an opportunity to discuss this issue in a non-biased way. To that end, it is worth discussing the question of double standards with them.

- In what ways are double standards being applied and what explanations can be given for this?
- Do students think that this is morally justified or useful with respect to understanding the conflict?

Whenever students have basic knowledge about the functioning of conspiracy theories and different anti-Semitic stereotypes, this knowledge can be used to identify anti-Semitic discourse about Israel. The effect will most probably be stronger if students themselves identify something as anti-Semitic and demonstrate the ability to differentiate between justified and unjustified criticism.

Counterbalance distorted images

Although media coverage about the conflict is extensive, it does not always provide background information. Some reports create a distorted image of Israel, thus overlooking the fact that Israel is a diverse and democratic society. Whenever possible, teachers should try to counterbalance such images. Students may want to do a research assignment about different political parties and opinions in Israel. Following their research, students should realize that Israeli society is not a monolithic entity and that it may not be justified or helpful to speak in a generalized way of “the Israelis”. If pupils discuss Israeli policies in a de-contextualized way, teachers should try to sensitize them to Israeli fears, not least by teaching empathy for the feelings of many Israelis in the context of suicide attacks. It is also important for an understanding of the conflict to acknowledge the fact that many countries of the region take an aggressive tone towards Israel, based on anti-Semitic stereotypes, and that this shapes the overall political discourse, including political elites and leadership. Israelis even face calls for the complete destruction of their state by political leaders of the region. An equally distorted image is the dichotomy between Islam and the West and/or Israel. Students may enjoy broadening their perspective by becoming aware of diversity among countries, including with respect to relations with Israel. This may include realizing that Muslims from countries such as Bosnia and Albania, as well as the Turkish consul in Rhodes, personally protected some Jews in World War II.⁹

Teachers may want to impart to learners that the antagonism between the Israelis and the Palestinians is a historical conflict about land. Culture and religion have become a medium of the conflict, but they are by no means its cause.

4.5. Anti-Semitism and the Holocaust

While in some ways differing from Holocaust denial, attempts to diminish and trivialize the Holocaust can be equally offensive. Relating the Holocaust to other events in history is a complex and complicated endeavour. It *can* give further insight into historical realities, but this is *not* the case if the comparison is based on a distortion of facts. Such distortions of facts may occur when the Holocaust and the images associated with it are used for purposes other than commemoration or gaining further insight. Notorious examples of this tendency are animal-rights or anti-abortion movements that use the term “Holocaust” to gain attention for their respective issue of concern. Relating something perceived to be an injustice to the murder of the European Jews is inappropriate and can contribute to the trivialization of the Holocaust.

Referring to the Holocaust in a trivializing way, such as by making jokes, can be consciously anti-Semitic if it is done to offend and humiliate Jews. The Holocaust has become a theme in traditional and contemporary forms of anti-Semitism. For example, some integrate the Holocaust into anti-Semitic conspiracy theories, suggesting that it is “a Jewish matter” and a way for Jews to gain, so the argument goes, even more money and control. The most controversial notion in this context is the idea of a “Holocaust industry” being run by Jews. Apart from that, new forms of anti-Semitism have tended to focus on, and evolve around, the Holocaust. Images and references associated with the *Shoah* are used in polemics against Israel. Furthermore, the difficult process of coming to terms with an individual’s, institution’s, or nation’s involvement in the Holocaust has in some countries resulted in what has been defined as “secondary anti-Semitism”, i.e., a form of anti-Semitism that exists not despite, but because of, the Holocaust. At the core of this anti-Semitism is resentment against Jews as victims of the Holocaust. The EU Fundamental Rights Agency defines secondary

⁹ See information about an exhibit by photographer Norman Gershman called “BESA: A Code of Honor - Muslim Albanians Who Rescued Jews During the Holocaust”, on the website of Yad Vashem, <http://www1.yadvashem.org/about_yad/what_new/gershman/temp_index_whats_new_Gershman.html>.

anti-Semitism as “any form of anti-Semitism that is itself a reflection of the establishment of the taboo of expressing anti-Semitism. The notion is commonly used primarily to describe anti-Semitism in Austria and Germany, where secondary anti-Semitism is usually considered as a reaction to the debates on national identity and National Socialism. Drawing on older stereotypes about Jewish power and influence in the media, a typical claim of secondary anti-Semitism is, for example, that Jews are manipulating Germans or Austrians exploiting feelings of guilt.”¹⁰

Teachers may want to address such tendencies in schools primarily because they think that this is essential with respect to Holocaust remembrance. Given the advanced age of the last living witnesses and survivors, some believe it important that young generations wholeheartedly commit to upholding the memory of the *Shoah*. Naturally, diminishing and trivializing the Holocaust opposes this effort. It also runs the danger of calling into question the process of critically addressing individual, institutional, and national histories currently underway, a process that has turned the Holocaust into part of the collective memory of Europe and humankind. Many students may appreciate the opportunity to join and support this process together with youngsters from other countries.

Educational Response

The best way to confront tendencies to diminish and trivialize the Holocaust is to strive for the best Holocaust education possible. Reading, learning, thinking, and writing about the Holocaust should be an attractive and rewarding exercise for students. In this context, awareness of the Holocaust as a European legacy, a watershed in world history, and an event that “fundamentally challenged the foundations of civilization”¹¹ is crucial. Secondary forms of anti-Semitism may be efficiently combated by referring to international initiatives that take place in this field, including on the level of international school projects. When learning about this, students might realize that neither anti-Semitism nor the Holocaust is solely a Jewish issue.

Address unintentional diminishing of the Holocaust

Students may make statements that trivialize the Holocaust, but in doing so they are merely repeating something that they have learned or picked up elsewhere. In such cases, it is advisable to encourage these students to think about their remarks and to critically assess what was said. If an educator discovers that a student equated an event to the Holocaust because they were upset about that particular event, but lacked the words and tools to express their thoughts, the teacher can assist in finding alternative ways of expressing concern about the issue. If a student relates other events to the Holocaust in an inappropriate way, the teacher should try to provide the learner with as much information as necessary to discard this false comparison. If students feel that diminishing the Holocaust is the only way of making the suffering of other people known, the class should discuss whether the Holocaust can be in any way instrumental for other purposes. In addition, teachers may want to seriously address the topic raised by the student and discuss it separately.

Actively prepare Holocaust memorial days

Preparing Holocaust memorial days in schools can foster empathy towards the victims. Engaging with individual victims and their story may sensitize students against abusing their memory. Vivid personal examples often make students aware of the impact and significance of the Holocaust for

¹⁰ “Antisemitism: Summary overview of the situation in the European Union 2001-2005”, European Monitoring Centre on Racism and Xenophobia (now the European Union Agency for Fundamental Rights) working paper, updated version of December 2006, <fra.europa.eu/fra/material/pub/AS/Antisemitism_Overview_December_2006_en.pdf>.

¹¹ “Declaration of the Stockholm International Forum on the Holocaust”, Task Force for International Cooperation on Holocaust Education, Remembrance and Research, <<http://www.holocausttaskforce.org/about/index.php?content=stockholm>>.

humankind. Activities that focus on the stories of real people, whose names or faces have been identified (for example, former Jewish inhabitants of a town or neighbourhood, former teachers or students of a school) or that can be discovered through research, are recommended. Further suggestions are provided in guidelines called “Preparing Holocaust Memorial Days”,¹² which are available in 13 languages.

Provide students with realistic and rewarding tasks

Attempts to diminish or trivialize the Holocaust often point to feelings of being overwhelmed by the topic. It might be useful for teachers to take into consideration that this is an emotionally demanding subject, one that unavoidably addresses the issue of identity and that could create a conflict for students who want to positively identify with their country, even if that country was involved in collaboration. Teachers should strive to provide students with an opportunity to discuss and explore the questions they think about with respect to the Holocaust. After all, students should not feel that they have to carry a burden but can contribute to both the national and the international process of researching and remembering this event. Once the students form an attachment to a project or a research assignment connected with the Holocaust, they are less likely to use strategies of distancing themselves from the topic. Teachers should emphasize responsibility and not blame.

¹² “Preparing Holocaust Memorial Days”, *op. cit.*, note 3.

4.6. Denial of the Holocaust

The partial or complete denial of the Holocaust, as, for example, at a state-sponsored conference in Tehran in December 2006, is an example of the most extreme form of historical revisionism. It appears on the surface as a pseudo-scholarly challenge to the well-established record of the National Socialist genocide during World War II. Holocaust deniers portray themselves as individuals and groups engaged in a legitimate, dispassionate quest for historical knowledge and the “truth”. Some argue that the Holocaust is a myth and consequently regard feelings of grief and notions of responsibility as being manufactured, the desire to mourn and remember as illegitimate, and the quest to bring justice to the victims as wrong. Others acknowledge the persecution and discrimination of Jews in the Third Reich, asserting at the same time that the anti-Semitic policies of the National Socialist regime were in large part a legitimate response to Jewish misdeeds and disloyalty or else claiming that the number of Jews killed was in fact much smaller than assumed. Equating the Holocaust with other actions undertaken in wartime denies the specific characteristics and singularity of this event.

Holocaust denial thus intentionally distorts the historical record and refuses to acknowledge the victimization of Jews by the National Socialists and their collaborators in World War II. In certain cases, a further anti-Semitic twist is added to the argument, as some believe that what is in their eyes “the construct of the Holocaust” has led to Western, specifically US, support for the establishment and sustenance of the State of Israel. Other conspiracy theories are also being ventilated in this context, including the claim that Jews themselves committed the Holocaust or that Hitler was Jewish.

The perpetrators of the Holocaust sought to leave no trace behind. They partially succeeded. Holocaust denial in a sense completes this plan and has therefore been made illegal in many countries. Many think there is a moral and civic obligation to address Holocaust denial whenever it occurs in order to protect and defend the memory of the victims, as well as the historical record. If a student questions the Holocaust and/or shows support for the ideas of Holocaust deniers, this may be symptomatic of the pupil’s involvement in extremist activities or at least suggest exposure to extremist ideas. After all, the denial of the Holocaust has continued to be a staple of many groups on the extreme right, but is also widespread among some religious fundamentalists. Recent developments in international politics reveal that Holocaust denial is being politicized and deployed in anti-Semitic statements and threats against Israel. While a student may express such views as a means of provocation, it is equally conceivable that such statements reflect familiarity with other anti-Semitic views. Thus, responding to Holocaust denial is critical.

Educational Responses

Just like conspiracy theories, Holocaust denial is at its core based upon lies. While it is necessary to contrast this view with the historical record and with facts, any discussion about whether or not the Holocaust occurred is not only out of place, it is also counterproductive, since every fact presented can be met with a new lie. As some already have an entrenched anti-Semitic world view and choose to deny the Holocaust, providing them with information about the Holocaust is not likely to solve the problem. Teachers might first want to make sure that such views, if voiced, do not dominate the discourse within the group and that the pupils understand why Holocaust denial is wrong and needs to be responded to in a swift manner. One way of doing so may be to introduce pupils to recent political efforts aimed at banning Holocaust denial and to the arguments used in this context. One recent example could be the EU Framework Decision on combating racism and discrimination, which states: “Public approval, denial or gross trivialisation of genocide, crimes against humanity

and war crimes will be criminalised if the crime is directed against a group of persons because of their race, colour, religion, descent or national or ethnic origin.”¹³

Explore and understand student motivations

Rather than engaging in a discussion with students who hold such views, they should be approached individually in order to ask them about their reasons for denying the Holocaust. This approach can focus on personal questions, such as, “Why did you say this? Where did you get this information? Why is it important to you? What do you think you achieve when saying this?” During such exchanges, it may be possible to uncover the rationale behind this Holocaust denial. Teachers may also wish to encourage students to reconsider what they have said by making it clear that many people have changed their views without facing problems. If a teacher concludes that the student was trying to gain attention through this provocation, ways should be explored and opportunities provided to give the student the chance to gain attention and self-confidence in a constructive way.

Avoid discussing denial claims, but don’t avoid discussions

Discussing denial claims may lend legitimacy to this rhetoric and usually does not yield any results. Students should instead be provided with the opportunity to have discussions, develop their views, explore complex questions, etc., i.e., it may be a positive experience to see that the Holocaust is a topic that can be talked about and discussed in an interesting and original way – on the basis of acknowledging that it occurred. It may be an idea to visit a local archive or to ask a historian about what questions concerning the Holocaust are currently being explored in academic research and what sources historians and archivists use. Alternatively, a Holocaust survivor, a peer educator, or a community leader can be called in with a view to positively counterbalancing the appearance of Holocaust denial in the classroom.

4.7. Anti-Semitic Symbols

For many students, it is important and considered cool to identify themselves with a group. When trying to do so, they may, in some cases, unconsciously use symbols that have an anti-Semitic connotation. While some people are unaware of the anti-Semitic meaning of these symbols and associate other meanings with them, others may use them consciously, i.e., as a code to identify individuals, groups, or institutions that subscribe to anti-Semitic and extremist ideologies, such as youth cultures associated with neo-Nazism. Symbols of right-wing extremists are by definition anti-Semitic, because anti-Semitism stands at the centre of the respective ideology. That is why many of these symbols are illegal in several countries. Furthermore, anti-Semitic and anti-Israeli symbols are also used by left-wing and religious fundamentalist movements, which tend to combine them with anti-American symbols.

Anti-Semitic symbols can be found in pictures, caricatures, numbers, letters, music, phrases, or religious and mythic symbols that have more than one meaning. Not all are as easily identifiable as the swastika and the flag of the National Socialists. Colours can also be used to convey an anti-Semitic message. In Germany, for example, black, red and white – the colours of the flag of the German Empire (1871-1918) – are used to indicate a right-wing extremist background.

Using anti-Semitic symbols is a political technique used to create a group identity and to designate inclusion and exclusion. *Consciously* showing such symbols in public, such as in school, usually occurs in an attempt to influence the local atmosphere by literally setting a sign. Apart from being

¹³ “EU: Common Criminal Provisions Against Racism and Xenophobia”, German Presidency of the European Union, press release, 20 April 2007, <http://www.eu2007.de/en/News/Press_Releases/April/0420BMJRassismus.html>.

an internal tool employed by right-wing extremist groups, such symbols and codes may also assist efforts of the right-wing extremist camp to create a transnational network.

In addition, teachers should note that anti-Semitic slogans and images are also disseminated through popular music. While this is an area beyond the control of the teacher, it is nonetheless important to be sensitive to it.

Educational Response

Addressing this problem requires an understanding of the reasons behind the use of certain symbols. Depending on the background, different approaches can be considered. For a pedagogical approach, it is important to be aware of the dynamics of the group and the need to treat group members differently, especially because of their different hierarchical positions within the group and the different circumstances of each individual case. This careful approach requires a concentrated effort and cannot be undertaken by a single teacher. Close co-operation with other teachers and the school administration, law enforcement officers, and civil society are necessary when trying to address the issue in a responsible and effective way.

Parents should be involved in the process. While many parents are aware of the existence of extremist and violent video games, they often lack knowledge of more subtle manifestations of anti-Semitism and extremist political views. For example, many do not know that white laces in black boots, certain fashion brands, or some music groups spread symbols attached to neo-Nazism. Often conveying a political message, fashion and music are thus more than just expressions of taste.

Before engaging in this process, teachers and parents alike may need to be better informed about the meaning of different symbols.

Prominent examples include:

- 88: this number is used by certain groups to represent the words “Heil Hitler”, since the letter H is the eighth letter in the alphabet;
- 18: this number is used by certain groups to represent the name of Adolf Hitler, since the letter A is the first and the letter H the eighth in the alphabet;
- 14 words: “We must secure the existence of our people and a future for white children” is the 14-word credo of David Lane, a neo-Nazi and a member of the terrorist group The Order. It is used as a greeting, and appears on CD covers as well as clothing;
- 666: A number also used by Satanists appears in extremist circles as a symbol for the Jewish Anti-Christ. In that view, Jews are portrayed as Satanic and evil;
- ZOG: stands for “Zionist Occupied Government” and refers to countries in Europe and North America that in this view are secretly governed by Israel. The symbol is often used in phrases like “Stop ZOG!”, and it is also incorporated in drawings and graffiti.

Since anti-Semitic symbols in youth culture change very rapidly, teachers may want to consult the following websites, which offer updated information on the issue:

- Anti-Defamation League (ADL): “Hate on Display. A Visual Database of Extremist Symbols, Logos and Tattoos”, http://www.adl.org/hate_symbols/default.asp;
- Agentur für soziale Perspektiven: Das Versteckspiel. Lifestyle, Symbole und Codes von neonazistischen und extrem rechten Gruppen. (in German), <http://www.dasversteckspiel.de/index.html>;
- The Coordination Forum for Countering Antisemitism, a visual database of extremist

- symbols, <http://www.antisemitism.org.il/eng/Introduction;>
- Demos (in Danish), <http://www.demos.dk/Symboler.htm>;
- Lonsdale News (in Dutch), <http://www.lonsdalenews.nl/symboliek.html>;
- Searchlight Magazine, Signs of Hate, <http://www.opwedge.org.uk/SOHad.php>;
- Simon Wiesenthal Center: Digital Terrorism and Hate 2007, <http://www.wiesenthal.com/site/apps/s/content.asp?c=fwLYKnN8LzH&b=253162&ct=3876867>;
- The website www.rechtsextremismus.ch offers advice in Switzerland.

Explain the meaning

Some students may not be fully aware or not aware at all that certain symbols are codes for a specific ideology they do not want to be associated with. Teachers should therefore discuss with their class why some symbols have an anti-Semitic meaning and why they can be seen as denoting support for an anti-Semitic and racist ideology. Teachers are best placed to distinguish the contexts in which the symbols may function as a political code from a context in which such a message is neither consciously nor unconsciously conveyed. For example, students should not be made to feel that celebrating their 18th birthday by wearing the number 18 on their shirt is an expression of anti-Semitism. At the same time, educators need to be aware that some extremist movements tend to exploit the fact that a symbol like the number 18 can also have a harmless meaning and may merely refer to someone's age. The teacher's experience and familiarity with the student might be a good guide in this regard.

Enlist additional support

If a teacher notices any illegal activities, headmasters and law enforcement officials should be involved in addressing the problem.

Try to offer alternatives

Young people who are in the process of finding and exploring their individual identity often look for symbols, groups, and ideas to identify with. In an effort to prevent them from subscribing to extremist views, it is recommended that as much space as possible be provided for expressions of identity that do not cause any harm and that they be introduced to as many alternatives as possible besides joining extremist youth groups. If the school is inclusive and sensitive to individual needs, while also offering students opportunities to freely express themselves in an atmosphere of respect and understanding, an important step has been taken. In order to promote alternatives and to foster tolerance, various campaigns have been launched. Inspiring posters have been developed, for example, for European Action Week against Racism or in the context of the International Day against Fascism and Antisemitism on 9 November (see <http://www.unitedagainstracism.org>). Another point of reference is the Council of Europe's "All different – All equal" campaign (see <http://alldifferent-allegal.info/>).

Annex 1. Working Definition of Anti-Semitism

In order to give practical guidance in identifying anti-Semitic incidents to those who are confronted with expressions or acts of anti-Semitism, the ODIHR and the European Fundamental Rights Agency, together with Jewish non-governmental organizations and academics, developed a working definition of anti-Semitism that encompasses both traditional and contemporary manifestations of anti-Semitism.

Working Definition

Anti-Semitism is a certain perception of Jews, which may be expressed as hatred towards Jews.

Rhetorical and physical manifestations of anti-Semitism are directed towards Jewish or non-Jewish individuals and/or their property, towards Jewish community institutions and religious facilities.

In addition, such manifestations could also target the State of Israel, conceived as a Jewish collectivity.

Anti-Semitism 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 anti-Semitism 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 a 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;
- 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.

Examples of the ways in which anti-Semitism manifests itself with regard to the State of Israel, taking into account the overall context, could include:

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour;
- Applying double standards by requiring of it behaviour not expected or demanded of any other democratic nation;
- Using the symbols and images associated with classic anti-Semitism (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.

However, criticism of Israel similar to that levelled against any other country cannot be regarded as anti-Semitic.

Anti-Semitic acts are criminal when they are so defined by law (e.g., denial of the Holocaust or distribution of anti-Semitic materials in some countries). Criminal acts are anti-Semitic when the target of an attack, whether people or property – such as buildings, schools, places of worship, and cemeteries – is selected because it is, or is perceived to be, Jewish or linked to Jews. Anti-Semitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

Annex 2. Recommended Websites

For more information, the following websites can be consulted:

a) International Organizations

The OSCE's Office for Democratic Institutions and Human Rights (ODIHR)

<http://www.osce.org/odihr>

Based in Warsaw, Poland, the ODIHR is active throughout the OSCE area in the fields of election observation, democratic development, human rights, tolerance and non-discrimination, and rule of law.

- ***The ODIHR's Tolerance and Non-Discrimination Programme*** (<http://www.osce.org/odihr/20051.html>) provides assistance to the 56 OSCE participating States on the following issues: hate crime, anti-Semitism, racism/xenophobia, intolerance against Muslims, and freedom of religion or belief.
 - **Teaching materials on anti-Semitism** developed in close co-operation with the Anne Frank House, Amsterdam, can be downloaded from the ODIHR's website at: http://www.osce.org/odihr/item_11_23875.html;
 - The document "**Preparing Holocaust Memorial Days: Suggestions for Educators**", developed together with Yad Vashem, is available in 13 languages at <http://www.osce.org/odihr/20104.html> or <http://www1.yadvashem.org/education/department/english/specproj.html>;
 - The ODIHR's **Tolerance and Non-Discrimination Information System** (<http://tnd.odihr.pl>) stores and provides information related to tolerance and non-discrimination from the participating States, as well as from partner organizations. The education section provides links and materials and tools for those involved in the formal or non-formal education sector throughout the OSCE region.

The European Commission against Racism and Intolerance

<http://www.coe.int/ecri>

The European Commission against Racism and Intolerance (ECRI) was set up following a decision of the Council of Europe. ECRI's task is to combat racism, xenophobia, anti-Semitism, and intolerance at the level of greater Europe and from the perspective of the protection of human rights.

The European Union Agency for Fundamental Rights

<http://www.fra.europa.eu/fra/index.php>

The European Union Agency for Fundamental Rights works in information and data collection and analysis, raises public awareness of fundamental rights, promotes dialogue with civil society, and advises EU institutions and member states on their policies, including in the area of the fight against racism, xenophobia, and related intolerance.

The Holocaust and the United Nations Outreach Programme

<http://www.un.org/holocaustremembrance>

This website provides background information on a resolution adopted by consensus by the UN

General Assembly, condemning without reserve all manifestations of religious intolerance, incitement, harassment, or violence against persons or communities based on ethnic origin or religious belief, whenever they occur. Resources and discussion papers are available for download.

The Task Force for International Cooperation on Holocaust Education Remembrance and Research

<http://www.holocausttaskforce.org>

The website of the Task Force maintains an international directory of organizations working in the fields of Holocaust education, remembrance, and research; an international calendar of events; a directory of archives; listings of remembrance and education activities; as well as additional information about the Task Force. Holocaust education guidelines developed by the Task Force's Education Working Group can also be downloaded at <http://www.holocausttaskforce.org/teachers/index.php?content=guidelines/menu.php>.

b) Museums, Educational Centres, and Research Institutions

The Anne Frank House

<http://www.annefrank.org>

The Anne Frank House is a museum and an educational organization. It develops teaching materials, organizes exhibitions, does research, and undertakes educational projects. Key themes include: Anne Frank, the Holocaust, anti-Semitism, discrimination, and human rights.

Casa Sefarad Israel

<http://www.casasefarad-israel.es>

Casa Sefarad Israel is a Spanish institution aimed at studying and preserving the history of Jews in Spain, increasing knowledge about Jewish culture, and initiating co-operation projects between Spain and Israel. Casa Sefarad is also active in the area of education.

The Center for Research on Antisemitism, Berlin

<http://www.tu-berlin.de/~zfa>

An institute of the Technical University Berlin, the Center is the only institution of its kind in Europe. Research focuses on anti-Semitism, as well as on prejudice against minorities. A further focus is on German-Jewish history and on the Holocaust. Further information on teaching materials is available online.

The Coordination Forum for Countering Antisemitism

<http://www.antisemitism.org.il>

The Coordination Forum for Countering Antisemitism is a state forum that monitors anti-Semitic activities throughout the world. It co-ordinates the struggle against anti-Semitism with various government bodies and Jewish organizations around the world.

Facing History and Ourselves

<http://www.facinghistory.org>

This organization engages teachers and students of diverse backgrounds in an examination of racism, prejudice, and anti-Semitism in order to promote the development of a more humane and informed citizenry.

H-Antisemitism

<http://www.h-net.org/~antis>

This network encourages scholarly discussion of the history of anti-Semitism and makes available

diverse bibliographical, research, and teaching aids.

Lernen aus der Geschichte

<http://www.lernen-aus-der-geschichte.de>

A German website that provides information about educational projects and initiatives focusing on National Socialism, the Holocaust, human rights, and their respective relevance for today. Part of the website is a European forum.

The Living History Forum

<http://www.levandehistoria.se>

A Swedish Government organization, the Living History Forum takes history as a starting point to study contemporary processes that could lead to intolerance and injustice. Innovative methods are applied to encourage young people to apply their own creativity to define the intolerance that exists in their own lives. Further information about the activities is also available in English.

The Middle East Media Research Institute

<http://www.memri.org>

The Middle East Media Research Institute (MEMRI) explores the Middle East through the region's media. MEMRI bridges the language gap that exists between the West and the Middle East, providing timely translations of Arabic, Persian, and Turkish media, as well as original analysis of political, ideological, intellectual, social, cultural, and religious trends in the Middle East.

The Museum of Tolerance

<http://www.museumoftolerance.com>

The Museum of Tolerance is a hands-on experimental museum that focuses on racism and prejudice in the United States and the history of the Holocaust.

Projekte gegen Antisemitismus

<http://www.projekte-gegen-antisemitismus.de>

Projekte gegen Antisemitismus is a German initiative supported by the Amadeo Antonio Foundation that provides teaching materials, ideas, background information, and news on anti-Semitism.

The Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism

<http://www.tau.ac.il/Anti-Semitism>

The Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism at Tel Aviv University is housed in the Wiener Library, which contains one of the largest collections of anti-Semitic, Nazi, and extremist literature in the world.

United States Holocaust Memorial Museum

<http://www.ushmm.org>

A living memorial to the Holocaust, the United States Holocaust Memorial Museum stimulates leaders and citizens to confront hatred, prevent genocide, promote human dignity, and strengthen democracy.

The Vidal Sassoon International Center for the Study of Antisemitism

<http://sicsa.huji.ac.il>

The Center engages in research on anti-Semitism throughout history, focusing on relations between Jews and non-Jews, particularly in situations of tension and crisis.

Bibliography on Arab and Muslim Antisemitism (a project of the Vidal Sassoon Center)

<http://sicsa.huji.ac.il/islam.html>

Yad Vashem

<http://www.yadvashem.org>

Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority, was established in 1953 by an act of the Israeli Knesset. Since its inception, Yad Vashem has been entrusted with documenting the history of the Jewish people during the Holocaust period, preserving the memory and story of each of the six million victims, and imparting the legacy of the Holocaust for generations to come through its archives, library, school, museums, and recognition of the Righteous Among the Nations.

c) Non-Governmental Organizations

The Anti-Defamation League

<http://www.adl.org>

Founded in 1913, the Anti-Defamation League is one of the premier civil rights agencies, working to combat anti-Semitism and all forms of bigotry and defending democratic ideals.

The American Jewish Committee

<http://www.ajc.org>

The American Jewish Committee is an international think tank and advocacy organization that promotes pluralistic and democratic societies where all minorities are protected. Their key areas of focus include combating anti-Semitism and all forms of bigotry, promoting pluralism and shared civil values, protecting human rights, asserting Israel's right to exist in peace and security with its neighbours, and safeguarding and strengthening Jewish life.

The Kreuzberger Initiative gegen Antisemitismus

<http://www.kiga-berlin.org>

The Kreuzberger Initiative gegen Antisemitismus is a non-governmental organization focusing on combating anti-Semitism, especially among immigrant youth. Various educational programmes are available online.

Ligue Internationale contre le Racisme et l'Antisémitisme

<http://www.licra.org>

The Ligue Internationale contre le Racisme et l'Antisémitisme is engaged in the fight against racism and anti-Semitism, monitoring, *inter alia*, racist websites. Resources and background information are offered.

The Simon Wiesenthal Center

<http://www.wiesenthal.com>

The Simon Wiesenthal Center is an international Jewish human rights organization dedicated to preserving the memory of the Holocaust by fostering tolerance and understanding through community involvement, educational outreach, and social action. The Center confronts a number of contemporary issues, including anti-Semitism, hate, and terrorism and human rights.

The SOVA Center

<http://www.sova-center.ru>

A Russian NGO, the SOVA Center monitors and reports on extremism, intolerance, and anti-Semitism in the Russian Federation. Part of the website is also available in English.