



# Anti-Semitism, Anti-Zionism and Criticism of Israel

## BRIEFING NOTE

This briefing is intended to equip you as a teacher, with accurate, objective, and nuanced information about these topics. Please note that we have **NOT** produced this resource with the intention that it is used directly with students.

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## Introduction

Incidents of anti-Semitism continue to rise around the world. Recent years have seen the highest level of anti-Semitic hate incidents recorded in the UK<sup>1</sup> and a 60 per cent growth in the US, with a worrying spike in incidents taking place in or around schools.<sup>2</sup> Across much of Western Europe, the picture is similar, and in other areas of the world, particularly the Middle East and North Africa and South and Southeast Asia, anti-Semitic hate speech is common in the mainstream.

- **Anti-Semitism** is prejudice, hostility, violence, intimidation or hate speech towards Jews.
- **Judaism** is the religion of the Jewish people. Almost 4,000 years old, it is one of the oldest religious traditions still practised today, and its values and history are a major part of the foundations of Christianity and Islam. There are approximately 15 million Jewish people in the world, 6 million of whom live in Israel. There is a wide diversity in the extent to which Jews practise Judaism, from those who observe as many of the laws and commandments of Judaism as possible to those who do not observe the religious laws but still feel a strong attachment to Jewish culture and identity. A similar spectrum of opinion and practice is found in attachment to Israel.

- Anti-Semitism can take the form of violent attacks on Jewish people, verbal abuse, threats, anti-Semitic graffiti, desecrations of Jewish cemeteries or synagogues, hate mail or anti-Semitic postings on social media.
- Anti-Semitism can also take the form of conspiracy theories about Jews being supernaturally powerful and cunning; stereotypes about Jews' physical appearance; or accusations of Jews being rich, mean, bloodthirsty and only caring about themselves. There is also a common accusation that Jewish attachment to Israel may mean that Jews are guilty of divided loyalties.
- **Zionism** is a movement founded upon the belief that the Jewish people have an historical and religious right to self-determination in a homeland in the Land of Israel, and since 1948, in the development of the State of Israel. Many Jews across the spectrum – left, right, religious or secular, whether resident in Israel, or not – have formed the modern Zionist movement in response to widespread anti-Semitism and persecution of the Jews in Europe in the late 19th Century.
- **Anti-Zionism** is a complex term that can refer to opposition to this idea of the right of the Jewish people to have a nation-state. It refers to a spectrum of ideas from criticism of some policies and practices of the Israeli state, particularly those that seek to exclude non-Jewish citizens from full participation, or to broader critiques, up to and including the denial of Israel's right to exist.
- Anti-Zionism that seeks the dissolution of Israel should not be confused with legitimate criticism of the actions or policies of the state of Israel in its dealings with Arab minorities or the Palestinian population, because such criticism could be levelled against any other government for similar actions.
- Not all anti-Zionism is anti-Semitic, nor are all anti-Zionists anti-Semites. There is a complex relationship between these ideas. This complexity can be exploited by people who wish to conflate these two ideas to serve their own agenda. Sometimes it can be very difficult to tease out the differences between conscious hate speech and legitimate criticism of the policy or actions of the state. Many people assume that the whole area is so complex that it can be regarded as entirely subjective and impossible to discuss in a balanced way.

A nuanced and informed approach to exploring these issues is rare, and this can make it particularly hard to deal with in the classroom. Teachers may avoid these issues as they are unsure of their ground and feel unprepared to approach these challenges—with the result that anti-Semitic narratives that students articulate may go unchallenged; or conversely, legitimate debate may be silenced out of a fear of being accused of anti-Semitism.

The sociologist Audrey Bryan challenges the idea that many current curriculum responses to anti-Semitism are sufficient. She suggests that some textbooks' attempt to explain anti-Semitism (particularly without reference to ideas of racism) can themselves be anti-Semitic, in that they continue to emphasise a narrative of Jewish difference from other cultures. When textbooks continue to emphasise “Jews as others”, she suggests that they are “complicit in the reproduction of the logic of cultural racism”.<sup>3</sup>

This resource is designed to be a first step to help teachers gain a deeper understanding of some of the key ideas and themes of anti-Semitism, where these ideas come from, how they are spread, what they may look like in the classroom, and how they may be countered. It includes suggestions for additional reading for those who wish to explore these issues in greater depth.

Generation Global, using its expertise in developing innovative educational pedagogies and teaching resources, has worked in partnership with the Community Security Trust (CST) to produce this briefing note.<sup>4</sup> CST is a charity that protects the UK Jewish community from anti-Semitism and related threats. CST provides security advice and assistance to the Jewish community and supports those who experience anti-Semitism and anti-Semitic hate crime. CST increasingly uses its expertise and experience to support other religious communities that experience discrimination in the UK, particularly the Muslim community. This has included advising different faith communities about security at their places of worship and assisting Tell MAMA, an organisation that combats anti-Muslim hate crime.<sup>5</sup>

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If you have any questions or comments, please contact us at [helpdesk@generation.global](mailto:helpdesk@generation.global).

## Learning Objectives

- To provide you, the teacher, with a deeper and more complex understanding of the ideas and history of anti-Semitism and anti-Zionism; the history of anti-Semitic and anti-Zionist narratives, and the ways in which these historical ideas show up in contemporary narratives, as well as the ways that these ideas tie into other worldviews and conspiracy theories.
- To provide you, the teacher, with knowledge from trustworthy sources and information that will enable you to feel more confident facilitating dialogue and answering questions from your students on this topic.

- To help support you, the teacher, in developing your students' ability to think about these issues in a more critical way so they are better able to recognise, analyse and resist anti-Semitic views, by creating a space in your classroom for dialogue on this topic.
- To identify some of the most important challenges that people face when exploring these issues; and this resource has included information on those critical debates. While these debates are the same that are discussed in the media and occur in government, they are also likely to be the most important ones in your classroom discussions.

We strongly recommend that you also refer to our “Teaching Difficult Dialogue, Theory and Practice” resource before using materials from this briefing in the classroom. This can be accessed and downloaded from <https://institute.global/insight/co-existence/dealing-difficult-dialogue>.

## Definitions

**Scapegoating:** This is the term used when an individual or group of people is singled out for unmerited blame and then treated badly by the surrounding group or society. This behaviour is seen at all levels—from classroom bullying to genocidal violence. Anti-Semitism is a clear example of this kind of behaviour. Teachers can adapt some of the approaches that are used in this briefing note to analyse and explore other forms of scapegoating: anti-refugee racism, communalism or political opponents.

**Trope:** A significant or recurrent theme; a motif. Throughout this briefing note, we will refer to tropes of anti-Semitism. These are recurring stereotypes or myths, many of which are very old, and a number of which have become so engrained in various cultures that even roundabout or indirect reference to them can be extremely powerful and carry anti-Semitic meaning without necessarily stating anti-Semitic ideas.

**Anti-Semitism:** Prejudice against Jews. While this may manifest itself most obviously in violence, threats, damage to property or hate speech, it may also be seen in literature, philosophy and social or political narratives. Anti-Semitism is at root a set of attitudes and beliefs, a mindset or worldview, closely bound to others that feed on conspiracy theories. Anti-Semitism occurs the world over, even in communities where there are no Jews. Like other forms of prejudice, it seeks to make a particular group of people into ‘the other’, separate them from society, and legitimise bigotry and violence against them. Anti-Semitism feeds on a set of tropes or stereotypes about Jews that express a range of hostile ideas.

**Anti-Zionism:** A term used to describe a wide range of ideas opposed to Jewish self-determination, and to the Jewish people and their right to inhabit a nation-state. This is much more complex as there is no universally agreed definition of what Zionism means. Even in Jewish thought, different understandings of Zionism are articulated by people from different political perspectives.

It is important to understand that many people who think of themselves as anti-Zionist may in fact be expressing criticism of the policies and actions of the state of Israel. When this is expressed in the same language as would be used to express political criticism of any other nation-state, it is legitimate. When it relies on the tropes of anti-Semitism, however, the argument itself becomes anti-Semitic. In fact, the use of anti-Semitic imagery or ideas makes any argument anti-Semitic. The Chinese expression that “one grain of rat faeces ruins the whole pot of soup” is a striking image that can be used to explain this to students.

In the same way that using any form of racist imagery might make a criticism of the actions of any other country racist, so the addition of anti-Semitic ideas makes critiques of Israel anti-Semitic. It is perfectly possible for a position to be opposed to the policies or actions of Israel while not being anti-Semitic.

## Factsheet

The following are facts and figures to support you, the teacher, in the rebuttal of anti-Semitic tropes in classroom discussion. Students and teachers might agree or disagree on particular issues, but prejudice against Jews is unacceptable and must be challenged when it occurs in the classroom just like any other form of racism.

- **Small Communities** – The Jewish population of the world is tiny – Judaism is the smallest global religion. The largest community of Jews in the world is in Israel, where around six and a half million Jews represent 73% of the population). Other large populations are in the USA (1.7%) and Canada (1%). In most countries, however, Jews represent a tiny fraction of the population - around 0.01% of the global population.
- **Jewish Diversity** – Jews are not a monolithic group. There is a wide diversity of forms of practice in Judaism and many Jews are not religious but identify with Judaism as a culture, or even with Israel as a majority Jewish state. Jews come from many different ethnic backgrounds, too, and different parts of the world. Jews have roots in countries as diverse as Iraq, India, Tunisia, Ukraine, Lebanon, Spain, and Ethiopia.
- **Zionism** – Zionism is a movement founded upon the belief that the Jewish people have an historical and religious right to self-determination in a homeland in the Land of Israel, and since 1948, in the development of the State of Israel. Many Jews across the spectrum – left, right, religious or secular, whether resident in Israel, or not – have formed the modern Zionist movement in response to widespread anti-Semitism and persecution of the Jews in Europe in the late 19th Century.
- **The Holocaust** – The Holocaust is a term for the Nazi genocide perpetrated against the Jewish population of Europe during the Second World War. Historians agree that around six million Jews were systematically murdered by a regime founded on principles of anti-Semitism.

Others were killed as well, but the prime victims were Jews, and the ideology that drove the state was profoundly anti-Semitic. Following the war, some survivors of the decimated communities sought to move to the US, Israel, or elsewhere. For example, Poland was home to over three million Jews before the war – one of the world’s largest Jewish communities at the time – and today fewer than ten thousand Jews live in Poland.

- **The Israeli-Palestinian Conflict** – There is an on-going dispute over land in this conflict between two peoples laying claim to the same place. This conflict predates the foundation of the State of Israel in 1948 and has continued until today. Both sides have different narratives, which frame the way that they think and talk about this dispute.
- **Civil Rights Activism** – Jews have a proud history of standing in solidarity with other minorities. In the USA they played a significant role in the US civil rights movement, making up more than half of the white northern volunteers in the 1964 Mississippi Freedom Summer Project. During the 1960s, more than half the civil rights attorneys active in the south were Jews.

## Some Key Tropes of Anti-Semitism

Dr Brian Klug of the University of Oxford describes the idea of “the imaginary Jew”—the anti-Semitic caricature that is formed by the combined (and often contradictory) influence of many of the tropes of anti-Semitic discourse—as follows:

*The Jew belongs to a sinister people set apart from all others, not merely by its customs but by a collective character; arrogant yet obsequiously legalistic, yet corrupt; flamboyant yet secretive. Always looking to turn a profit, Jews are as ruthless as they are tricky. Loyal only to their own, wherever they go they form a state within a state, preying upon the societies in whose midst they dwell. Their hidden hand controls the banks, the markets and the media. And when revolutions occur or nations go to war, it is the Jews – cohesive, powerful, clever and stubborn – who invariably pull the strings and reap the rewards.<sup>6</sup>*

Everybody will be familiar with at least some of these ideas, which tells us a great deal about the extent to which this prejudice has informed the narratives of the world in which we live. Many of them are profoundly embedded, particularly in European culture, but where do they come from, and what do they mean today?

You will notice as we explore them that many are rooted in years of history. This antiquity has helped these ideas become engrained in many cultures. This means that they can be referred to carelessly, which frequently contributes to normalising this form of hate speech. In addition to the historical elements, we’ll also be using contemporary examples taken from media around the world.<sup>7</sup>

## 1. Christ Killers

Anti-Semitism has often been a feature of Christian communities—frequently, as in the poster opposite, based on the idea that the Jews are responsible for the death of Jesus Christ (of course forgetting that Jesus was Jewish himself). This trope originates in the biblical text of the Gospel of Matthew, where the gospel writer puts these words in the mouths of the crowd: “Let his blood come upon us and upon our children.”<sup>8</sup> This identification of Jews as responsible for the death of Jesus was expedient for the Roman Empire, particularly once Christianity was adopted as the official religion, and it came to represent one of the primary obsessions of medieval Europe. This accusation was expressed as the driver of anti-Semitic violence right up to the present day. You might be surprised to learn that the Vatican maintained Jewish responsibility for Jesus’ death until 1965.<sup>9</sup>



## 2. Blood Libel

This is the belief that Jews kidnap and murder Christian children to mix their blood into their ritual foods. Originating in Norwich, England in 1144, this continued as a driver of violence throughout the Middle Ages and has persisted right up to the present day.

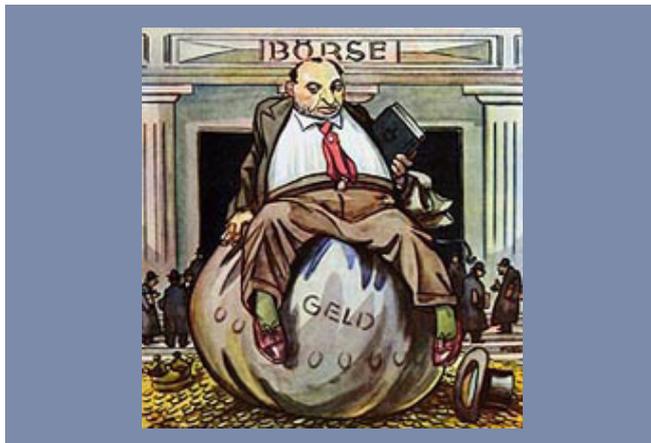


It is interesting to compare these two images. The first is a medieval woodcut of the alleged murder of Simon of Trent by Jews in Norwich.<sup>10</sup> The figures assaulting the boy can be clearly identified as Jews by their costumes. This same idea of Jews as murderers deriving nourishment from the blood of innocents is present in the modern cartoon on the right, which suggests that Jews eat the flesh and drink the blood of Arab children.<sup>11</sup> This particular cartoon is a good example of how political critiques of Israeli policy, in this case the killing of Palestinian children, can be delegitimised by relying on anti-Semitic tropes. Variations on this—portraying Jews as predatory paedophiles—were also used by the Nazis in the 1930s, and are still present in much online anti-Semitic conspiracy today.

Many of these tropes are frequently used in combination. A good example can be seen in this quote from Martin Luther’s “On the Jews and their Lies”: “So we are even at fault in not avenging all this innocent blood of our Lord and of the Christians which they shed for three hundred years after the destruction of Jerusalem, and the blood of the children they have shed since then. We are at fault in not slaying them.”<sup>12</sup>

## 3. Misuse of Wealth

Since medieval times, the image of all Jews as greedy misers who secretly accumulate immense wealth, through preying on the weak and helpless, has been a common anti-Semitic trope. The image on the left comes from a children’s book published by the Nazis, which explains, “The god of the Jews is money. To earn money, he commits the greatest crimes. He will not rest until he can sit on a huge money sack, until he has become the King Of Money.”<sup>13</sup>



This took on a new emphasis in the 19th and 20th centuries, and continues right up to the present day with the belief that a secret cabal of Jewish bankers controls the world financial system and uses it to create more wealth for themselves, while oppressing other communities. An implication of this is that economic crises, which often create political unrest, can be blamed on Jews.



This image is a good illustration of this point - although originally from mid-20th century, this particular image has been reused by a modern website. The concept is that Jews are using their financial power to 'stand behind' and control governments around the world.

#### 4. Controlling the World

This trope is often closely connected to trope 3, as it assumes the manipulation of political power through wealth. Many of these ideas are rooted in an anti-Semitic text called *The Protocols of the Elders of Zion*. This text was produced in Russia during a period of anti-Semitic persecution and purports to be the notes of a secret Jewish group that is plotting to take over the world, with a particular emphasis on secret political and economic domination.



Different editions of *The Protocols*, some using poisonous animal imagery<sup>14</sup>

The text was probably produced in 1902 and was exposed as a hoax by the Times in 1921 in a series of articles demonstrating that most of the ideas had been stolen from earlier texts and repurposed as anti-Semitic libels. In spite of being exposed as a hoax, *The Protocols* were enthusiastically shared by both

the Nazi regime in Germany and Henry Ford in the US. Ford sponsored the publication of 500,000 copies of *The Protocols* and published a substantial series of articles entitled “The International Jew – the world’s foremost problem” in his newspaper, the Dearborn Independent.

*The Protocols* are still widely available—on the Internet as well as being published in the Middle East and Asia, where they are frequently seen as reliable texts that describe a Jewish plot, rather than a forgery, and have been referred to as authoritative by both leading media and political figures.

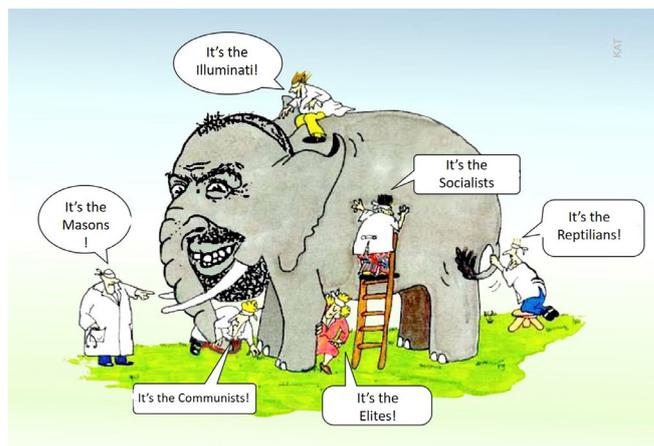
#### 5. Conspiracy Theories

The birth of the Internet has seen an explosion in the sharing of conspiracy theories. Ideas that were previously obscure and easy to identify as nonsensical are now spread through social media and shared at length on YouTube. A number of different conspiracy theories that might not at first seem to be related to anti-Semitism often incorporate some of the tropes of anti-Semitism.



Classic examples of this are many of the films around the events of 9/11. Although there is a clearly established series of events and responsibilities in relation to those terrorist attacks, many conspiracy theorists hold that it was an inside job perpetrated by dark forces working for a political elite—exemplified by this image from a blog on the previous page.<sup>15</sup> Some of these videos explicitly blame Jews for the attack, which is straightforwardly anti-Semitic.

Other videos use more coded language to express the same idea, referring to Zionists or the New World Order as responsible. These are good examples of the ways in which anti-Semites code some of their language; their audience knows that they mean Jews, but because they haven’t actually stated it, they believe that they can’t be accused of anti-Semitism.



Many of the key ideas of these conspiracy theories are modern updates of the ideas above—frequently given new titles so as not to seem anti-Semitic. (Since the end of the Second World War, anti-Semitism has been largely treated with revulsion in Western thinking, so that many anti-Semites seek to encode their prejudice using other terms that will be familiar to the consumers of their narratives.) The cartoon on the right<sup>16</sup> sets out an anti-Semitic perspective as a kind of meta-conspiracy, suggesting that behind all the different conspiracy theories on the Internet lurk the Jews.

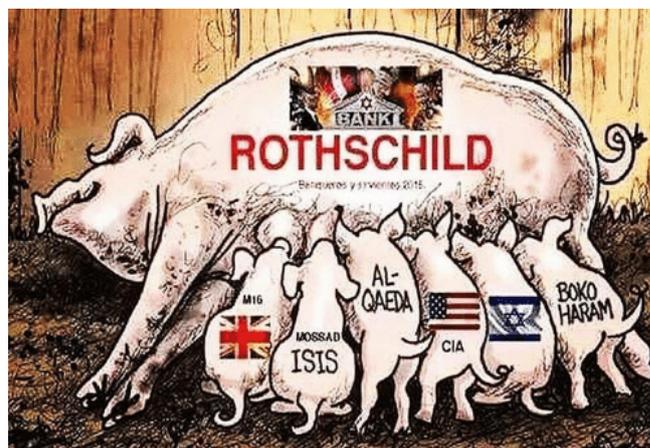


Young people in our classrooms may not be familiar with the text of *The Protocols of the Elders of Zion*, but they will have heard of the Illuminati, also framed as a secret conspiracy to control the world. Many of the terms used in Illuminati conspiracy theories reflect a clear anti-Semitic influence.

So, for example, when referring to Illuminati conspiracies to restrict gun ownership, some conspiracy theorists in the US refer to the perceived threat from the “Zionist occupation government” (ZOG) or the “deep state”. The image on the left comes from a conspiracy site suggesting that the gun-control movement is an attempt to keep the US under Jewish control.<sup>17</sup> Reference to these narratives is a coded way of expressing the idea of the “international Jewish conspiracy” of *The Protocols*, without using that language.

A similar idea is found in references to the Rothschild family in similar conspiracy narratives, particularly those to do with an invisible conspiracy that secretly controls the world—through the Bilderberg Group, the World Economic Forum at Davos and the Bohemian Grove. Here references to the Rothschilds, who were a powerful Jewish banking family in the US in the 20th century, are used as code for “Jewish bankers”. Other contemporary figures, such as George Soros, a globally significant businessman who has used his money to support democratic and human-rights causes around the world, can also be used as part of the same narrative of invisible conspiracy.<sup>18</sup>

This cartoon, adapted from one making a point about relationships between Salafi-jihadi terrorist groups, suggests that the Rothschilds’ influence feeds the intelligence services of a number of countries, as well as Islamist terrorist groups.<sup>19</sup> The idea that ISIS and al-Qaeda are operating under the control of an international Jewish conspiracy also has a good deal of traction on the Internet.



A final and recent example is the way that the term “Zionist” is used. This is often used as another code for “Jew” in anti-Semitic narratives online. At the same time, there is an increasing use of the term “Zio” (a term originally used as anti-Semitic abuse by the far right), which has increasingly been used in more mainstream political narratives in the UK.

These deliberate encodings of the terms of anti-Semitic abuse allow the abusers to suggest that their ideas are not anti-Semitic. But as we’ve seen, these are only repetitions of traditional anti-Semitic tropes in modern disguises. In fact, if you turn back to the Brian Klug quote above and substitute the word “Zionist” for “Jew”, the attitudes underlying this encoding of language become apparent.

## 6. Holocaust Denial

Although the Holocaust—the historical fact of the systematic and deliberate murder of 6 million Jews by the Nazi regime—represents the most appalling crime of deliberate anti-Semitic genocide, it is often both questioned and used as a trope of anti-Semitic narratives. There are a number of key ideas here, some of which are unwittingly spread by the algorithms of search engines.<sup>20</sup> The primary narrative is that the Holocaust did not happen. This narrative suggests that the numbers and mechanisms of the Holocaust are much exaggerated and/or that it was not part of a deliberate anti-Semitic policy. This is frequently accompanied by accusations that the Jewish people have invented the idea of Holocaust as a narrative to manipulate the sympathies of others.

In the Middle East it is often argued that this invented narrative was used to gain support for the removal of Palestinians from their land. This conspiracy thinking often emphasises tiny particular discrepancies in witness accounts or a reinterpretation of physical evidence—without any reference to the overarching mass of historical evidence. It is important to emphasise that Holocaust denial is not actually about different perceptions of History, or a wrong opinion, but is a deliberately anti-Semitic narrative. At the same time as making these assertions, some anti-Semitic abusers also suggest that the genocidal policies of the Holocaust should be continued. Sometimes this is stated in other parts of the narrative; sometimes it emerges from the deliberate use of Nazi symbolism. Ideas, images and names from the Holocaust are often used as part of the most savage anti-Semitic abuse.

In many Middle Eastern countries, denial of the Holocaust is either part of official policy (such as in Iran, which has regularly sponsored Holocaust denial conferences) or a cause on which considerable political and financial effort is expended. The response to the trial of the French author Roger Garaudy in 1998 is a good example of this. Garaudy's book *The Founding Myths of Israel* stated that the Holocaust was a myth invented by Jews for financial and political gain. The response to Garaudy's work across the Arab world was striking. Not only was there substantial coverage from many outlets in the Arab world, but there was also enormous support for his narrative. This took the form of newspaper articles (in establishment newspapers) defending his book and even (in the UAE) launching an appeal to cover his legal costs, to which the wife of the leader of the UAE donated \$50,000. His arguments were also quoted by the president of Iran in a sermon delivered on Radio Tehran.

In other areas of the world, a profound lack of understanding can drive what often seems like a casual acceptance of Holocaust revisionism. In India, for example, superficial curriculum materials in school often present Hitler only as "a strong leader who benefitted Germany", with no deeper exploration of context or moral judgement.<sup>21</sup> The lack of understanding about the evils of Hitler's policies means that visitors are shocked when they encounter businesses or products branded with Nazi imagery or Hitler's image, or, as in one Indonesian waxwork museum, have the opportunity to "take a Hitler selfie".<sup>22</sup>

## Helping Students Build Resilience Against Anti-Semitism

As with other forms of extremist narratives, it is vitally important to give students opportunities to explore and demolish these ideas. If teachers do not feel confident in addressing them, then students will seek answers elsewhere and may often find themselves searching for understanding online but being presented with anti-Semitic ideas. Ultimately, the most important way of addressing prejudice is by creating classroom contexts that enable young people to explore and become comfortable with diversity of all kinds, and there is evidence that participation in programmes like Generation Global, that uses dialogue to expose young people to difference, can have a positive impact on young people.<sup>23</sup> We particularly recommend working through some of the classroom exercises in our "Dealing With Difficult Dialogue" resource before working through challenging ideas with students.

If you are going to use a classroom dialogue to address issues, then consider some of the activities and approaches below, which use existing Generation Global resources.

### Clarifying Understanding Before the Dialogue

- Do students understand what is meant by scapegoating?<sup>24</sup>
- Do students understand the difference between anti-Semitism, anti-Zionism and legitimate criticism of the state of Israel?
- Do students understand what a conspiracy theory is? Are they able to give examples? Can they explain the appeal of conspiracy theories?
- Do students understand the term Holocaust denial?

### Relating to Own Experiences

- Do the identity-wheel exercise on page 42 of "Essentials of Dialogue".<sup>25</sup> Have students share with one another answers to the question "One thing I never want to hear again about being . . . is . . ."
- Have students reflect on the danger of statements that start with "All . . . are . . ."
- Have students reflect on whether they have ever been a victim of scapegoating personally or as part of a group to which they belong? What was said? How did it make them feel? What could be said in defence?
- Where have students witnessed anti-Semitism? How did they feel when they saw or heard it?
- Exploring religious freedom in their community. In this lesson taken from the Generation Global Article 18 resources, students investigate how well respected or otherwise the rights of minority religious and belief groups are in their schools and communities. This can be easily adapted to focus just on Judaism.
- To get students thinking about inclusivity and belonging to minority groups, we recommend the empathy activities and case-study exercises from the Generation Global Article 18 resources. In this lesson students do a simple class activity to get them thinking about fairness, then they look at some case studies taken from the US, Sudan, Pakistan, Eritrea and Kazakhstan.

### Unpacking Influences, Questions to Ask Students About

- To help students think about how they critically (or not) consume narratives, and their roles in disseminating and/or combating hateful narratives, we recommend lesson 4 from the Generation Global resources on the Power of Narrative.<sup>26</sup> There are activities to help students understand how they access information, whether they are in an information bubble, how to be part of the problem or part of the solution in propagating false narratives, and what appropriate responses are to hateful and damaging narratives.

- How have I learned about Judaism and Jewish people? What has influenced my opinions? If you want your students to spend time understanding how their opinions and values are shaped, whether they are able to see issues as complex rather than in simple binary terms and be critical about their sources and influences, then consider activities 1.5 How Sure Am I?, 1.6 Black, White and Grey In-Between and/or 1.7 The Good Ship My Opinions in Difficult Dialogue.<sup>27</sup>
- If you take part in the Generation Global school dialogue programme, consider contacting us to book a videoconference with a Jewish school in Israel.<sup>28</sup>
- If you were able to include a Jewish person in your dialogue, what would you want to ask them?
- What ‘baggage’ am I bringing with me into this dialogue? Get students to be open and honest about their biases.
- Asking Bigger Questions to Manage the Heat
- Why might people scapegoat?
- Do minority groups deserve the same protection as majority groups?
- Is Article 18 of the Universal Declaration of Human Rights important to you?<sup>29</sup>
- Do you feel responsible upholding the rights of others? Are there any limits to this?
- Do all human beings deserve to be treated equally? What values underpin your answer? When is it hard to apply these values?

## Further Reading and Other Curriculum Responses

### Understanding Judaism

- CST Police guide to Judaism (UK): <https://cst.org.uk/data/file/b/9/Police%20Officer%27s%20Guide%20to%20Judaism%20web.1509378487.pdf>
- BBC schools (UK): <http://www.bbc.co.uk/schools/religion/judaism/>

### Teaching About the Holocaust

- Holocaust Educational Trust (UK): <https://www.het.org.uk/login> (excellent free resources, but you have to create a free account)
- Centre for Holocaust Education (UK): <https://www.holocausteducation.org.uk/teacher-resources/materials/>
- United States Holocaust Memorial Museum (United States): <https://www.ushmm.org/educators/lesson-plans>

### Anti-Semitism Education Resources

- Yad Vashem free online course (Israel): <http://www.yadvashem.org/education/online-courses/antisemitism.html>
- IHRA definition of Antisemitism: <https://www.bod.org.uk/wp-content/uploads/2014/09/IHRA-definition.pdf>
- Holocaust Educational Trust (UK): <https://www.het.org.uk>
- Anti Defamation League (United States): <https://www.adl.org/education-and-resources/resources-for-educators-parents-families>
- United States Holocaust Memorial Museum: <https://www.ushmm.org/confront-antisemitism/teaching-about-antisemitism>
- UNESCO: <https://en.unesco.org/themes/holocaust-genocide-education/antisemitism>
- Imperial War Museum (UK) – film resources on Jewish Life in Europe before the Holocaust, and on anti-Semitism. <https://www.iwm.org.uk/learning/resources/the-way-we-lived-exploring-jewish-life-and-culture>

# Notes

- 1 Community Security Trust, “Antisemitic Incidents: Report 2017”, 2018, <https://cst.org.uk/data/file/a/b/1R17.1517308734.pdf>.
- 2 ADL, “Anti-Semitic Incidents Surged Nearly 60% in 2017, According to New ADL Report”, 27 February 2018, <https://www.adl.org/news/press-releases/anti-semitic-incidents-surged-nearly-60-in-2017-according-to-new-adl-report>.
- 3 Audrey Bryan, “‘You’ve got to teach people that racism is wrong and then they won’t be racist’: Curricular representations and young people’s understandings of ‘race’ and racism”, *Journal of Curriculum Studies* 44, no. 5 (July 2012): 599–629.
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- 28 “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” Lesson 3 of the Freedom of Belief resources can help with understanding this article.