



# Dealing with Anti-Semitic Incidents

*Teaching  
Aid*

8

1. Increasing Knowledge about Jews and Judaism
2. Overcoming Unconscious Biases
3. Addressing Anti-Semitic Stereotypes and Prejudice
4. Challenging Conspiracy Theories
5. Teaching about Anti-Semitism through Holocaust Education
6. Addressing Holocaust Denial, Distortion and Trivialization
7. Anti-Semitism and National Memory Discourse
- 8. Dealing with Anti-Semitic Incidents**
9. Dealing with Online Anti-Semitism
10. Anti-Semitism and the Situation in the Middle East

---

# Dealing with Anti-Semitic Incidents

It is important that everyone is able to experience a safe environment – be it in school, their neighbourhood or workplace – and be accepted for who they are. This is a key human right. Unfortunately, all too often, people are excluded or ridiculed for being different in some way. Even where safe and inclusive spaces do exist, and where diversity is valued and conflicts addressed productively, incidents may occur in the wider environment that can affect an individual's sense of belonging and safety.

Anti-Semitic incidents violate fundamental rights, including the right to equal treatment, human dignity and the freedom of religion and belief. Human rights-based education ensures and promotes the human rights of learners, including the right for Jewish students to a learning environment free of anti-Semitism. As with all forms of intolerance, anti-Semitism can appear in classrooms, schools

and communities. It can be as simple as a common expression whose origin is not understood, but which negatively affects a student and has the potential to escalate into bullying or offensive graffiti. Incidents may occur in the wider community that receive significant press attention and discussion among parents and the public. Whatever form the incident takes, such events represent a challenge that teachers, school management and staff must be ready to address. If such incidents are not addressed in schools, this may lead to the normalization of prejudices or escalation to more violent behaviour and, ultimately, a less safe and inclusive educational environment for students and teachers.

Democratic values, human rights, mutual respect and especially a culture of civility can help to establish an environment free of hate and bias incidents. Schools can become more resilient in the face of such incidents

if they promote an environment where human rights and diversity are respected throughout their entire community. Teachers and administrators must reinforce such values through their own behaviour, while also encouraging students' understanding of human rights and developing their empathy. Adopting a whole-school approach is most effective for cultivating an inclusive environment, and the approach should integrate a wide range of activities involving school personnel at all levels. These democratic values should be reflected in school policies and the quality and content of curricula and teaching materials, as well as in a proactive and responsive approach from the school's leadership to such incidents. This teaching aid will provide information about the sort of anti-Semitic incidents that may occur and offer guidance on some of the ways in which teachers can address these incidents to prevent them from being repeated or escalating.

# Background

Anti-Semitic incidents include mild or blatant acts or expressions of anti-Jewish bigotry and hostility. Most of the incidents that occur in schools are not crimes, but are harmful because they contribute to generating hate. In order to understand how quickly intolerant or hateful expressions can escalate into incidents that may be harder to control, it is useful to think of anti-Semitism as a machine in which each individual cogwheel causes the others to move (see diagram).

Research shows that young people are particularly vulnerable to anti-Semitic incidents and are more likely to:

- experience verbal anti-Semitic insults, harassment and physical attacks;
- witness an anti-Semitic attack or experience anti-Semitic discrimination;
- be threatened in person, attacked online or followed in a threatening way because they are Jewish; and
- avoid certain local areas or consider moving because they fear for their safety as Jews.<sup>1</sup>



Image Credit: CEJI - A Jewish Contribution to an Inclusive Europe (<http://ceji.org/>)

A large number of people associate anti-Semitism with the Holocaust, but continue to accept traditional anti-Semitic stereotypes about Jews.<sup>2</sup> These stereotypes can lead to anti-Semitic incidents.

<sup>1</sup> David Graham and Jonathan Boyd, "Understanding antisemitic hate crime: Do the experiences, perceptions and behaviours of Jews vary by gender, age and religiosity?", Institute for Jewish Policy Research, February 2017, <<https://www.osce.org/odihr/320021?download=true>>. This research was prepared in response to a request from and financed by ODIHR and covers the period 2008-2012.

<sup>2</sup> See, for example, the examples of anti-Semitic tropes and memes in Annex 2 of *Addressing Anti-Semitism Through Education: Guidelines for Policymakers*, (Warsaw: OSCE/ODIHR, 2017), pp. 80-83.

---

Anti-Semitic discourse among public figures or the general population and online is considered a problem globally,<sup>3</sup> even where specifically violent incidents of anti-Semitism are relatively rare.

In recent years, anti-Semitism has become increasingly violent in some places. Between 2012 and 2018 in the OSCE region, several individuals, including children and the elderly, were murdered because they were Jewish.<sup>4</sup>

Unchallenged or flourishing anti-Semitism encourages young people and societies in general to believe that prejudice and active discrimination towards, or even attacks on, particular groups of people are acceptable. Unfortunately, school communities are not exempt from the prejudices present in society. If school officials do not properly address anti-Semitic incidents then this inaction is likely to be interpreted by students and teachers as tacit approval of the sentiments behind them. The failure to respond to and condemn such acts will send the signal that school officials attach little importance to these incidents or to the rights of those they affect.

### **Examples of anti-Semitic incidents in schools in the OSCE region in 2016**

*This aid cannot cover all the possible anti-Semitic incidents that may occur. In providing these few examples, the most important message is to not ignore or put off addressing such incidents. Rather, schools must respond promptly, take a proactive approach and, where necessary, seek assistance from organizations set up to help schools counter anti-Semitism.*

**Belgium:** On 17 June, a 12-year-old Jewish boy attending an elementary school in Braine-le-Château was the victim of an anti-Semitic attack by three boys that included “gas treatment” – being sprayed with deodorants – in the school showers. This occurred after the boy had reported bullying on several occasions.<sup>5</sup>

**Germany:** Following police reports from 28 October 2016, a 12-year-old boy admitted having graffitied swastikas and the name of Adolf Hitler on more than 11 places of public property, including

---

<sup>3</sup> See, for example, surveys by the European Commission (Special Barometer 484 report, 2018-2019) into the perception of anti-Semitism by general populations in the EU, the European Union Fundamental Rights Agency’s (FRA) into the experiences and perceptions of anti-Semitism of Jews in 12 EU member States (2018), and the Anti-Defamation League’s 2015 Global 100 Survey on anti-Semitism.

<sup>4</sup> In France, this includes the murder of: three children and the father of two of the children outside a Jewish school (Toulouse, 2012), four people out of 29 held hostage at a kosher supermarket (Paris, 2015), and a 67-year-old Jewish woman hurled from the window of her third-floor apartment (Paris, 2017 - the proceedings in this case, officially characterized by the prosecutor as anti-Semitic hate crime, are still on-going). In Belgium, four people were killed in a shooting at the Jewish Museum of Belgium (Brussels, 2014). In Denmark, a volunteer on security duty outside the Great Synagogue of Krystalgade was shot and killed during a bat mitzvah celebration (Copenhagen, 2015). In the United States, 11 people died in a shooting at the Tree of Life synagogue while Sabbath services were being held (Pittsburgh, 2018 - the proceedings in this case are still on-going).

<sup>5</sup> League Belge contre l’antisemitisme, “Un élève juif «gazé» avec des déodorants: ouverture d’une enquête à Braine-le-Château [A Jewish student was ‘gassed’ with deodorant: inquiry opened in Braine-le-Chateau]”, 17 June 2016 [in French], <<http://lbca.be/newsletters/160620.html>>.

---

For a leaflet on how to recognize and confront hate graffiti, including examples of the symbols that may be used, see the Graffiti Leaflet from United against Racism:  
<[http://www.unitedagainstracism.org/pdfs/GraffitiLeaflet\\_GB.pdf](http://www.unitedagainstracism.org/pdfs/GraffitiLeaflet_GB.pdf)>.

on a school, in the town of Heimenkirch. The boy said he acted out of boredom.<sup>6</sup>

**Netherlands:** In June, high school students at a graduation party in the town of Schijndel sang about burning Jews. Some graduates broke out in song with, “Together we’ll burn Jews, because Jews burn the best” – a chant sometimes heard in the country’s football stadiums.<sup>7</sup>

**Norway:** On 21 January 2016, the Norwegian paper *Aftenposten* reported that the Foss high school in Norway’s capital Oslo had been reprimanded by regional authorities for not properly supporting a Jewish pupil who was bullied by his classmates when they discovered he was Jewish. The classmates made Nazi salutes, held an ashtray in front of the boy and told him in the shower that “Norwegian children get water here, but you get gas”. A fellow student wrote on Facebook, “It’s a shame that Hitler didn’t finish the job.”<sup>8</sup>

**Ukraine:** In 2018, a history teacher from Lviv posted on social media congratulating Adolf Hitler on his birthday and calling him a “great man.” The teacher in question had links to right-wing political groups and was a member of the local council. She removed the post an hour later but it had quickly spread on Russian-language media.<sup>9</sup> Earlier posts then emerged in which the same teacher congratulated students performing the Nazi salute in relation to a history project. Although she denied having posted the statement herself, the teacher was fired a week after the scandal.

**United States of America:** In 2018, a school prom photo was posted on social media of male students from a high school in Wisconsin doing a Nazi salute. Some students also appeared to be performing a white power salute. The school condemned the photo, while the police were also made aware of it. Local police officers assisted the school in investigating the incident.<sup>10</sup>

---

<sup>6</sup> Augsburgs Allgemeine, “Zwölfjähriger verursacht Serie von Hakenkreuz-Schmierereien [12 year-old graffitied a series of swastikas]”, 28 October 2016 [in German], <<https://www.augsburger-allgemeine.de/bayern/Zwoelfjaehriger-verursacht-Serie-von-Hakenkreuz-Schmierereien-id39569102.html>>.

<sup>7</sup> The Times of Israel, “‘Jews burn the best’, sing Dutch teens at graduation party”, 10 June 2016, <<https://www.timesofisrael.com/jews-burn-the-best-sing-dutch-teens-at-graduation-party/>>.

<sup>8</sup> Aftenposten, “Eleven holdt et askebeleg foran den jødiske gutten og sa: «Det er sånn ditt folk ser ut». [“The student held an ashtray in front of the Jewish boy and said, “That’s how your people look.”], 18 February 2016 [in Norwegian], <<https://www.aftenposten.no/norge/i/8qJA/Eleven-holdt-et-askelager-foran-den-jodiske-gutten-og-sa-Det-er-sann-ditt-folk-ser-ut>>.

<sup>9</sup> See, for example: “Поздравила в Facebook Гитлера с Днем рождения и потеряла работу: Скандальная история львовской учительницы [She wished Hitler a happy birthday on Facebook and lost her job: Scandalous story of a teacher in Lviv]”, 112.UA, 25 April 2018, <<https://112.ua/glavnye-novosti/pozdravila-gitlera-s-dnem-rozhdeniya-u-facebook-i-poteryala-rabotu-podrobnosti-skandala-so-lvovskoy-uchitelnicoy-443166.html>>.

<sup>10</sup> “Male students at an (almost) all-white high school gave a Nazi salute. Now officials want to figure out why”, James B. Nelson, Milwaukee Journal Sentinel, 12 November 2018, <<https://eu.usatoday.com/story/news/nation-now/2018/11/12/nazi-salute-baraboo-high-school-boys-wisconsin/1975695002/>>.

---

What to remember when dealing with anti-Semitic incidents in school:

- Take reports seriously to avoid exacerbating the situation and causing secondary victimization;
- Respond promptly – a delayed response may make the situation worse;
- If the incident involves individual victims, make sure that any physical and psychological needs are cared for by qualified professionals, who integrate a gender perspective into their work;
- Interview witnesses immediately, taking clear and comprehensive notes while her/his memories are still fresh;
- Provide a safe space where victims or witnesses will feel confident that they are not overheard;
- Listen attentively to the student, remembering that reporting an incident may be upsetting and that the incident may also include other forms of bias such as gender-based bias;
- Be respectful of all information received, remembering victims often fear that they will not be believed;
- Keep good records, gather all available evidence and ensure that it is properly maintained;
- Be sure to use the reporting mechanisms already in place to deal with incidents of intolerance;
- Depending on the type of incident, there may need to be two levels of response: an administrative/punitive response and a pedagogical one;
- In planning the response, take account of the potentially different needs of boy and girl victims, as well as perceptions of the incident that may be influenced by gender stereotypes;
- Involve the parent(s) and/or caregiver(s) of both the perpetrator and the victim;
- Follow due process within the school and notify law enforcement authorities, where appropriate;
- Evaluate the incident to determine whether it may indicate a deeper problem within the school environment, or the perpetrator's situation, which may require broader measures; and
- Start discussions in the educational setting about the incident, but do not reference a specific victim or perpetrator without her/his authorization.

---

# Strategies for Addressing Anti-Semitic Incidents in the Classroom

## What to do if ...?

### **...you find a swastika or symbol with a similar meaning (“88”) drawn on a desk in your classroom?**

First and foremost, if a particular student was the target of the symbol, it should be removed immediately after taking a photograph for the record. Teachers should attend to the student victim to find out if this incident is an isolated one or not. It is possible that the student has been the target of more sustained bullying or harassment.

The school director should be informed about the incident – a vandalism of school property – because it could indicate a school-wide dynamic that needs to be addressed. School policy may treat this incident as a case of graffiti or vandalism. However, the content should also be considered, as this may indicate a hate incident. Note

that in several OSCE participating States, this incident may be a legal offence.

Speak with teaching colleagues, through an official staff meeting and/or informal exchanges. Not only could they support a further, pedagogical initiative, but they should be on alert to monitor developments in case the problem is more widespread.

Teachers may not always be aware of the meaning of the symbol in question; for example, some signs indicating Nazi support are coded to avoid immediate detection.<sup>11</sup> Identify local training opportunities for

educators that support teachers in developing pedagogical initiatives in response to such incidents. If local training opportunities are not available, research training programmes that are accessible online and explore the opportunities offered by civil society and non-governmental organizations.

Consider engaging the class or the whole school in a project that will help to develop an appreciation for the meaning of symbols such as the swastika, linking it to the school’s values of equality, diversity and human rights, as well as the dangers of exclusion.

Note that removing a swastika or other graffiti without providing a pedagogical response could result in a repeat offence. It may be worthwhile to prepare for that possibility with other colleagues in the school. For example, a group of student artists in Berlin change swastikas by cleverly painting around them to undo their hateful message.

SOURCE: “Berlin street artist group cleverly undo swastika graffiti”, BBC website, <<https://www.bbc.com/news/av/world-europe-40809266/berlin-street-artist-group-cleverly-undo-swastika-graffiti>>.

---

<sup>11</sup> The Anti-Defamation League’s “Hate Symbols Database” provides information on symbols that may hold a hidden meaning. See: The Anti-Defamation League, “Hate Symbol Database”, <<https://www.adl.org/education-and-resources/resource-knowledge-base/hate-symbols>>.



---

If you know who drew the swastika, you will have the opportunity to address the perpetrator's behaviour more directly. There could be many different motivations behind the incident. Particularly when trying to identify with a group, young people may use symbols without being fully aware of their anti-Semitic connotations. Others may use these symbols consciously as a code to identify individuals or groups that subscribe to anti-Semitic ideologies. Anti-Semitic symbols can be found in images, numbers, letters, music or phrases,

though not all are as identifiable as the swastika. Is the student fully aware of the meaning of the symbol? Is he or she trying to get attention for some other reason? Has the student been exposed to violent extremist influences (e.g., to neo-Nazi groups)?

**...anti-Semitic vandalism has occurred in the town/village where you live or work?**

According to OSCE/ODIHR Annual Hate Crime reporting, out of 2,140 anti-Semitic incidents

reported in 23 OSCE participating States in 2017, 1,719 incidents concerned attacks against property, including cemeteries, synagogues and Holocaust memorials, in addition to personal property. These acts, sometimes committed by school-age children, are punishable under criminal law in some participating States, depending on the extent of the damage. Such incidents should be handled by local law enforcement institutions with the involvement, where present, of Jewish community leaders. Police may investigate to determine whether the vandalism was motivated by bias and treat it as a hate crime.<sup>12</sup>

Incidents like these have great symbolic significance and can also have an impact on the wider community. In cases of desecration of Jewish cemeteries, for example, there will be many who are shocked or outraged. If the town has a direct

Adults often assume the student who drew the swastika is racist, hate-filled or linked to extremist organizations. This may be true in some cases, but the student's motivation may also be found in her/his own personal circumstances, a lack of understanding of or sensitivity to the significance of symbols, peer pressure or a desire to attract attention through provocation or aggression. Once you have a better understanding of their motivation, you will be able to design an appropriate response strategy.

---

<sup>12</sup> For more information on hate crime, see the OSCE/ODIHR Hate Crime reporting website, which presents information about hate crime from OSCE participating States, civil society and inter-governmental organizations, categorised by the bias motivations OSCE/ODIHR has been mandated to report on by participating States, <<http://hatecrime.osce.org/what-hate-crime>>.

---

## Activity

If there is a memorial service in the town following an anti-Semitic incident, consider bringing the class to show their support for the affected families and community members.

A reflective or artistic project can be an interesting way to help students to process their thoughts and feelings through an essay, poem, painting or sculpture.

history with the Holocaust, the incident can evoke personal pain and memory for some, demand uncomfortable self-reflection from others and/or create tension between those who are willing to address local history and those who prefer to deny or bury it.

If the perpetrators were somehow associated with the school – such as current or previous students – and investigators establish an anti-Semitic bias motivation for the crime, then this is a moment for school-wide reflection about what could have been done to prevent the growth of such hate.

For teachers, this kind of incident can present a valuable learning opportunity. Teachers can help guide students towards making sense of what happened and the different ways people may respond to such an incident. If a teacher or the school addresses the incident appropriately, students can develop a greater understanding of:

- the concepts of solidarity with victims of hate crime and of courage in defending their rights, and examples of these concepts in the past and present;
- local history in connection to the broader history of World War II;
- the difference between the right to criticise the acts or policies of the government of the State of Israel and an act which intimidates, harasses or threatens the security of Jews living locally;

- rites of passage, in particular the significance of funeral and burial rites, for people across different cultures;
- the customs and contributions of the local Jewish community, past and present; and
- how joining the community in an effort to repair damage demonstrates both solidarity and recompense, and can strengthen community cohesion.

In the aftermath of such an incident, it is recommended that teachers guide students in self-reflective and small group activities to support them in processing the event. Helping students take part in these activities enables them to build both their critical thinking skills and their emotional intelligence.<sup>13</sup> Deeper learning takes place when students recognize their own and others' feelings about difficult events. In the

---

<sup>13</sup> *Addressing Anti-Semitism Through Education: Guidelines for Policymakers*, op. cit, note 2, p.32.

## Activity

Help students to reflect on the factors that can influence human behaviour and events in both historical and contemporary contexts:

- Have students investigate one historical and one recent anti-Semitic incident in their own country or a neighbouring country;
- Working with partners or in small groups, ask them to identify the different viewpoints of those involved in the incident; and
- Engage students in discussion about:
  - choices and what may influence people's behaviour during incidents;
  - the impact of anti-Semitism on individuals in their own and other societies;
  - men's and women's different experiences and responses to anti-Semitism;
  - their own responses to both historical and contemporary anti-Semitism; and
  - possible responses to contemporary anti-Semitism (for example, rejecting it publicly and privately, learning to report incidents through relevant mechanisms or to confront online anti-Semitism, or by mobilizing others to follow suit and expressing solidarity with those targeted).

process, they may even identify hidden prejudices that they can choose to transform. Examples of self-reflection and small group activities include students' writing in their journals and then sharing their thoughts with their peers.

### **...you noticed a student taking part in an activity with anti-Semitic elements?**

Adolescence is a critical age at which young people become more independent and begin

making their own decisions. In doing so, they may challenge accepted opinions while developing their own, experiment with different identities or politics, search for purpose in life and try out different strategies to have an impact on their environment. Sometimes they misunderstand aggression as strength, or look to groups and individuals that share particular ideas or ideologies – sometimes violent extremist ones – for leadership and a sense of belonging.

The Institute for Strategic Dialogue has created a series of interactive educational resources and videos to offer counter narratives to extremist propaganda, with stories from real people whose lives have been impacted by extremism: <https://extremedialogue.org/stories>.

This can happen quickly or more gradually, and the results can be unpredictable. This is especially true if the young person has no family or friends who demonstrate love and security or maintain a connection in difficult times, or a teacher who notices behavioural changes or vulnerability to external influences.

Speak with your student alone and try to find out how they came to take part in the activity:

- Was it a political demonstration where some protestors shouted anti-Semitic slogans? What does the student think about what happened?
- Does the student attend regular meetings of a group, and what is the group's purpose and activities? Is it a banned/underground organization, or a popular nationalist organization supported by mainstream politicians?

---

To counter stereotyping, it can help to invite representatives of the Jewish community into the classroom. For example, a German project called “Rent a Jew” aims to promote contact with Jewish people and overcome prejudice by having Jewish volunteers speak in schools, universities and other venues.

A similar project – Likrat – focuses on introducing school students to Judaism and promoting intercultural dialogue, and is active in a number of countries, including Austria, Germany, Moldova and Switzerland. For more ideas on how to address stereotyping, see the ODIHR teaching aid no. 3, “Addressing Anti-Semitic Stereotypes and Prejudice”.

SOURCES: “Germany’s ‘Rent a Jew’ Project Aims to Fight Anti-Semitism”, NBC News, 17 December 2016, <<https://www.nbcnews.com/news/world/germany-s-rent-jew-project-aims-fight-anti-semitism-n695306>>; and “Likrat: Jugend & Dialog”, <<http://www.likrat.de/>>.

- Is there a particular person who has become a point of reference or mentor for the student? What kind of role model is this person and what kind of ideas does he/she share with the student?

If it seems that the student is getting involved in a violent extremist group or ideology, share the issue with the school director and reach out to a local authority that may be better informed about the recruitment efforts of violent extremists in your area. They will be able to advise you on appropriate next steps. At the same time, as a teacher you can help to build the resilience of this student and others to resist or reject intolerant and hateful ideas through activities that develop

critical thinking and media literacy skills. The activities you design should engender respect for human rights values and the principle of non-discrimination. The ODIHR teaching aid no. 9, “Dealing With Online Anti-Semitism,” can also be a helpful resource for reducing students’ vulnerability to violent extremist ideologies.

It may be that a teacher recognizes that a student is being drawn towards extremist ideologies or has committed an anti-Semitic act, but the school policy does not provide direct instructions on how to proceed. UNESCO has created resources for addressing violent extremism through and within education. For more information see:

- *Preventing violent extremism through education: a guide for policy-makers* (Paris: UNESCO, 2017), <<https://unesdoc.unesco.org/ark:/48223/pf0000247764>>.
- *A Teacher’s guide on the prevention of violent extremism* (Paris: UNESCO, 2016), <<https://unesdoc.unesco.org/ark:/48223/pf0000244676>>.

**...you hear one of your students say to another: “Don’t be a Jew and give me a piece of your sandwich!”?**

The greediness of Jewish people is an ancient stereotype. This historical myth has contributed to the development of many expressions that have become a common part of colloquial language, such as “to Jew down” (United States), meaning to negotiate the cheapest price; “manger en Juif”, (France/Belgium) meaning not to share; “jodenfooi” (Netherlands) to refer to a tip or gift from a person who is mean with her/his money; “ne lész zsidó” (Hungary) means “don’t be Jewish”; and the Italian “che rabbino!” (what

---

a rabbi!) to imply that somebody is cheap. This shows how widely anti-Jewish stereotypes, based on ignorance or misunderstanding of how historical discrimination affected Jewish communities, have spread.

Such expressions are often considered harmless, but in reality they shape people's unconscious biases, causing discrimination and prejudice to go unchallenged. Moreover, such expressions are usually hurtful for Jewish students or teachers who witness them, though they may not always admit this.

Teachers can engage the class in a lesson on the power of language and stereotypes. This may include a discussion about stereotypes in relation to different

groups of people. Invite the students to discuss their feelings when a hurtful stereotype is directed toward a group to which they belong. It can also be helpful to explore the historical roots of well-entrenched stereotypes, such as the “greedy Jew”, but it is vital to deconstruct these stereotypical ideas with students, if used.

There are many other activities that teachers can carry out to prevent and overcome prejudices, such as organizing positive cultural experiences or engaging with counter-stereotypical images through literature or other class projects. The ODIHR teaching aid no. 3, “Addressing Anti-Semitic Stereotypes and Prejudice” offers additional ideas on this subject.

### **...an anti-Semitic idea is spread through an official school event or textbook?**

It is not unusual, in some countries, for a local tradition to include reference to an ancient stereotype, such as a modern puppet show depicting a Jew as the devil.<sup>14</sup> It is also not unusual to discover stereotypes in outdated school textbooks, for example, a religious studies textbook that answers the question “Who betrayed Jesus?” with “Jews.”<sup>15</sup> Ideally, the competent education officials should regularly update textbooks and school activities based on the commitments of OSCE participating States to promote human rights and non-discrimination.<sup>16</sup>

---

<sup>14</sup> For example, in Lithuania. See: Laima Anglickienė, “Judėjo įvaizdis lietuvių folklore: viduramžiškų prietarų atspindžiai [The image of the Jew in Lithuanian folklore: Reflections of medieval myths]”, *Tautosakos darbai XXI (XXVIII)*, 2004, pp. 41–53, <[http://www.ilti.lt/failai/e-zurnalai/TD28/05\\_2%20Anglickiene.pdf](http://www.ilti.lt/failai/e-zurnalai/TD28/05_2%20Anglickiene.pdf)>.

<sup>15</sup> For a study of French, Italian and Spanish catechisms, see: Maria Brutti, “Jews and Judaism in European Catholic Catechisms and Textbooks”, *Studies in Christian-Jewish Relations*, Vol. 4, Issue 1, 2009, <<https://ejournals.bc.edu/ojs/index.php/scjr/article/view/1538/1392>>.

<sup>16</sup> OSCE participating States have repeatedly committed to these principles. See: OSCE Conference on the human dimension of the CSCE, Copenhagen Document, Copenhagen, 29 June 1990, part II paragraphs 9.1, 10 and 10.2 and part IV paragraphs 32, 40, 40.1, 40.3, 40.4, 40.5 and 40.6, <<https://www.osce.org/odihr/elections/14304>>.

---

Teachers should be alert to stereotypes, misrepresentations and biases that can offend or stigmatize Jewish or other students. Teachers should raise problematic teaching materials present in the official or unofficial curriculum with the school leadership who can work to ensure they are no longer included. Important figures who propagated anti-Semitic views may also figure in the curriculum, although their anti-Semitism may not be widely known.<sup>17</sup> If the curriculum requires the inclusion of anti-Semitic historical figures or stories, acknowledge what is problematic or flawed while also recognizing the positive values of the same figure or story. The ODIHR teaching aid no. 7 on “Anti-Semitism and National Memory Discourse” offers further ideas on how to address this issue.

Collaborative and open dialogue among educators, school leaders, policymakers and textbook authors is important because it can motivate educational authorities to take steps to remove anti-Semitism present in curricula and authorised textbooks, or to verify that it is being deconstructed effectively by teachers in their classroom practices. Look for institutional ways in which you can engage, as an educator, more deeply in public discussion about textbook reviews in your country.

**...a student commits a violent act, possibly motivated by anti-Semitism?**

Bullying may take the form of physical intimidation, and may escalate into assault or even a hate crime. A hate crime is a criminal act motivated

by a bias against the victim’s identity.<sup>18</sup> In such cases, there is a need to involve the school director and possibly also law enforcement, and to reach out to the parents or guardians of the students involved.

The legal implications of bias-motivated attacks need to be explained to students. Some may not be aware that such attacks can result in a criminal record. Nonetheless, violence in schools cannot be tolerated and if a student has committed a violent act, he/she needs to be held responsible. For that reason, there should be a school policy in place to deal with violent outbursts against both staff and students.

---

<sup>17</sup> For example, the Brothers Grimm, Martin Luther, Voltaire and T.S. Eliot are historical figures known for their anti-Semitic views.

<sup>18</sup> OSCE/ODIHR Hate Crime Reporting website, *op. cit.*, note 12.

---

# Resources and Materials for Further Reading

To learn more about what constitutes a hate crime, see the OSCE/ODIHR Hate Crime Reporting website:

<http://hatecrime.osce.org/what-hate-crime>.

For information on recognizing and confronting hate graffiti, see United Against Racism's "Graffiti Leaflet":

[www.unitedagainstracism.org/pdfs/GraffitiLeaflet\\_GB.pdf](http://www.unitedagainstracism.org/pdfs/GraffitiLeaflet_GB.pdf).

Examples of projects that aim to counter stereotyping among students include:

- Likrat Leadership and Dialogue Project, [www.likrat.ch/en](http://www.likrat.ch/en)
- Jødiske veivisere (Jewish Pathfinders), [www.xn--jdedommen-l8a.no/jodiske-veivisere](http://www.xn--jdedommen-l8a.no/jodiske-veivisere);
- "Rent a Jew" project, <https://rentajew.org>; and
- Haver Informal Jewish Educational Foundation, <http://haver.hu/english>.

For an evaluation of the effectiveness of different types of anti-bullying strategies, see:

Rachel C. Vreeman and Aaron E. Carroll, "A Systematic Review of School-Based Interventions to Prevent Bullying", *The Journal of the American Medical Association*, Vol. 161, Issue 1, January 2007, pp. 78–88.

For more information on differences and commonalities in the physical behaviours, styles of social interaction, academic motivations, other behaviours and choices of female and male students, see: Kelvin Seifert and Rosemary Sutton, "Educational Psychology", Chapter 4: Student Diversity, Gender differences in the classroom", Second Edition, 2009, p. 66-85,

<http://home.cc.umanitoba.ca/~seifert/EdPsy2009.pdf>.

For an account of hate incidents recorded in schools in the United States, see: Coshandra Dillard, "Hate at School: A Back-to-School Look at the Past Year", Teaching Tolerance, 10 August 2018, [www.tolerance.org/magazine/hate-at-school-a-backtoschool-look-at-the-past-year](http://www.tolerance.org/magazine/hate-at-school-a-backtoschool-look-at-the-past-year).

For lesson plans about dealing with Anti-Semitic incidents, see: Adrienne van der Valk, "Learn Something New Every Day", 28 February 2017, [www.tolerance.org/magazine/learn-something-new-every-day](http://www.tolerance.org/magazine/learn-something-new-every-day).

