

Antisemitism Uncovered Toolkit:

**SPEAK UP, SHARE FACTS AND SHOW
STRENGTH AGAINST HATE**

You're Part of The Good Fight

Antisemitism is surging, and we can't ignore it. ADL created *Antisemitism Uncovered: A Guide to Old Myths in a New Era* to empower you to know it, see it and address antisemitism. This toolkit is designed to support the Jewish community and its allies as we encounter antisemitism. As a companion to *Antisemitism Uncovered*, it will help you respond to the many manifestations of antisemitism and create a safe and just world.

We've provided a compilation of ADL resources to guide you in identifying, responding to and reporting antisemitic incidents. Here, you'll find concrete guidelines for interrupting and reporting antisemitism in public spaces, schools, online and in the media. We've provided the best ways to get in touch with ADL.

Like all forms of hate, antisemitism will best be dismantled as a community. We encourage you to continue learning, continue advocating and continue participating in the fight against this age-old hate.

SPEAK UP
SHARE FACTS
SHOW STRENGTH

SPEAK UP

The antisemitism and hate we face in our communities exists beyond the spaces we navigate daily. The work to confront hate is both a local and a national issue, one that will require partnerships and relationships both within and beyond our district lines.

Understanding Antisemitism

Antisemitism can be defined as the marginalization and oppression of Jews. Parallel to all systems of oppression, antisemitism manifests as exploitation of, discrimination against, violence against and dehumanization of the Jewish people based on stereotypes and disinformation.

Central to antisemitism is the myth that Jews are to blame for society's problems. Historical and contemporary depictions cast Jews as untrustworthy, disloyal and greedy. Throughout history, the scapegoating of Jews and the dissemination of these stereotypes and myths have been used to create collective instability and insecurity in Jewish communities globally. Unlike other forms of prejudice and oppression, antisemitism simultaneously promotes Jews as powerful while blaming them during times of social, political or economic anxiety. This idea illustrates that Jews as a group are often most at risk precisely when many appear to be successful and prosperous.

But like all systems of oppression, antisemitism is more than individual prejudiced attitudes or isolated violent incidents. It shares with other forms of prejudice certain characteristics such as discrimination and stereotyping. Antisemitism is an amalgamation of formal and informal policies and practices and the misguided beliefs used to justify the persecution of the Jewish people across time.

A Complex and Common Question

Is criticism of Israel antisemitic?

THE SHORT ANSWER:

Criticism of Israel is not always antisemitic, but it crosses the line when it: **delegitimizes** or denies the Jewish people's right to self-determination; **demonizes** Jews, portraying them as evil or blowing Israel's actions out of sensible proportion; or holds Israel to a **double standard**.

THE LONG ANSWER:

Certainly, the sovereign State of Israel and its government can be legitimately criticized just like any other country or government in the world. Criticism of Israeli actions or policies—even harsh and strident criticism and advocacy—in and of itself does not constitute antisemitism.

However, criticism of Israel *can* cross the line into antisemitism. One way this happens is when criticism of Israel invokes traditional anti-Jewish references, accusations and conspiracy theories. A clear-cut example is when Israelis are accused of crimes that are reminiscent of age-old anti-Jewish conspiracy theories—for example, alleged Israeli/Jewish influence over governments, media and public thought, or allegations of Israeli actions that are reminiscent of medieval blood libels.

Deeper bias against Israel and Jews may also be evident when Israel is held to a different standard than any other country in the world. Such an example is when critics of Israel question or deny Israel's right to exist, whereas France or China's right to exist is rarely in question simply because there is disagreement with their policies.

A more complex manifestation of this is when critics of Israel advocate policies that would effectively lead to the demise of the Jewish character of the state. This potentially affects all Jews who have a religious, spiritual or nationalist connection to the Jewish homeland.

Finally, it should be noted that even if strident anti-Israel activism is not motivated by antisemitism, these campaigns often create an environment that makes antisemitism more acceptable.

Why People of All Ages Should Be Fighting Hate

Young people are witnessing and experiencing manifestations of hate and need support in understanding and responding to these injustices. Avoiding engaging young people in conversations about big social problems and events doesn't shield them from the impact. In fact, leaving young people of all ages out of the dialogue does everyone a disservice, sacrificing an opportunity for learning, processing, developing language and thinking critically.

Because young people often have the desire, energy and idealism to do something about the injustice they see in the world, they are powerful agents for change. Our country has a long history of youth-led movements that have brought about significant social change. Young people have advocated for child labor laws, voting rights, civil rights, school desegregation, immigration reform, climate change and LGBTQ+ rights. Their actions changed the world.

But young people don't have to be engaged in "traditional" activism to have an impact on our society. School culture and curriculum help shape young people's lives and minds. If young people are equipped with the knowledge and language to connect individual acts to larger systems of oppression, they are much more likely to push back against things they know are wrong, and do so effectively.

While we can't always control what young people hear, see, think, learn and know, we can validate their right to engage with and interrogate the world. Protecting our young people doesn't mean shielding them from the tough or painful conversations. It means reminding them that as long as there's injustice, it's everyone's responsibility to push for change.

Family Conversations about Current



For additional tools to facilitate intergenerational conversations about hate, visit [adl.org/education](https://www.adl.org/education) and locate *Table Talk: Family Conversations about Current Events* or scan the QR code below.



Questions to Start Conversations with Young People

- Have you seen or heard about antisemitism in your school community, in the news or online?
- How do you feel when you see or hear about antisemitism?
- How do you think this impacts the Jewish community and the larger society?

Questions to Dig Deeper

- Have you noticed an increase in bias, hate and oppression? Can you tell me more about that?
- What do you think we should do about antisemitism and other forms of bias and injustice?
- Do you talk with your peers about antisemitism or other forms of bias and hate? What are those conversations like?

Speak Up

- What can we do to help? What individual and group actions can help make a difference?

Symbols of Hate



To learn more about the origin and current use of hate symbols, visit ADL's Hate on Display: Hate Symbols Database.

www.adl.org/hate-symbols
or scan the QR code below.



Questions to Start Conversations

- What are symbols and how do they play a role in your life?
- What hate symbols have you seen in your community or online, or heard about? What are your first thoughts and feelings when you see them?
- Have you ever seen a swastika or other hate symbol at your school? What happened?
- How do you think hate symbols make others feel, especially those who are targeted by them?
- Have you ever seen or heard about someone getting rid of a hate symbol or doing something else about it?

Questions to Dig Deeper

- What do you think we should do about hate symbols—either as individuals or as a community?
- What impact do you think hate symbols have on our society?
- How can we prevent hate symbols from being written or drawn?

SHARE FACTS

In order to confront antisemitism effectively, it is important to educate yourself and your community. This includes having a working definition of antisemitism, thinking about answers to complex questions and uncovering new ways to understand and explore relevant concepts. In a fight as big as this, we often want to know exactly what to do or say. We believe that the most nuanced and relevant solutions to the manifestations of antisemitism arise from a commitment to continuous learning.

Responding to Antisemitic Language

One common way systems of oppression are upheld is through language. Below are effective ways to respond to antisemitic remarks. Remember to consider your physical safety before deciding whether to engage.

STRATEGY #1: Ask a question.

- What do you mean?
- Do you mean everyone who is _____, or are you speaking of someone in particular?

STRATEGY #2: Explain impact.

- When you say that, it is really damaging to an entire group of people.
- Statements like that reinforce systems that really harm people.

STRATEGY #3: Broaden to universal behavior.

- I don't think that's a _____ thing. I think lots of different people have that quality.
- You can't make a generalization about any one group of people based on your interaction with one person.
- Every human is deserving of respect and decency.

STRATEGY #4: Connect to a historical context.

- What you're saying actually feeds into a really old stereotype...
- That language supports a legacy of disrespect, violence, and oppression...
- Let me explain how that language was historically used to talk about people...

Be an Ally



Allies are people who fight for justice alongside groups that are marginalized. Remember that the safety and freedom of the Jewish community is directly connected to the safety and freedom of all marginalized communities. Practice allyship for others, just as you want others to practice allyship for you.

1. Support targets, whether you know them or not.

Show compassion and encouragement to those who are the targets of biased behavior by asking if they're okay, getting help and letting them know you are there for them. Ask what else you can do, and make sure they know they're not alone.

2. Don't participate.

By refusing to join in when hateful behavior occurs, you are sending a message that you do not condone it.

3. Tell aggressors their behavior is unacceptable.

If it feels safe, tell the person behaving disrespectfully to stop. You can let them know at the time or later during a private moment. Whenever you do it, letting aggressors know how damaging their behavior can be may prevent them from behaving similarly in the future.

4. Ask for help.

Sometimes, you may need additional support in stopping the behavior. You may decide that law enforcement or an organization such as ADL is best equipped to confront the situation.

5. Be an ally online.

Hate happens online, too. All the rules above are just as important to follow when texting and on social media. So online and offline—do your part to be an ally to others.

Student Action

You are never too young to make a difference. Below are steps for action NOW!

- **Help** to organize an educational forum in school to talk about antisemitism and other forms of bias, hate and oppression. In the forum, explore and strategize about what can be done in school, your community or society at large.
- **Start** a public awareness campaign in school and online.
- **Write** a letter to your school or community newspaper about your thoughts and feelings about antisemitism and other manifestations of bias and hate. In the letter, explain what you think should be done about it.
- **Write** a letter to your members of Congress or state legislators (or to the school or local newspaper) that conveys your position about important issues and what you think should be done.
- **Educate** others by sharing information on social media and engaging in personal conversations.
- **Search** for or create hashtags on social media that have to do with social justice. Contribute to the conversation by adding your own thoughts and experiences and amplify other perspectives by sharing and liking.
- **Connect** with local or national organizations that are fighting bias and hate by working with them directly, joining their fundraising efforts, or volunteering. Organizations to consider are ADL, HIAS and the U.S. Holocaust Memorial Museum. You can also connect with your local Jewish Community Relations Council or local Jewish Federation.

SHOW STRENGTH

Mobilizing our community and those of our allies requires sharing clear actions to take when combatting antisemitism and all forms of hate. While different situations call for different responses, we know that being prepared in the face of hate makes navigating a challenging situation more manageable.

Tools for Continued Advocacy

Lobby Legislators

Federal, state and local representatives want to hear from their constituents. When legislators are home in their districts, consider regular visits to make even a small constituency more visible and significant.

Invite Legislators to Speak at Your Event

Local legislators welcome opportunities to speak at community meetings or other events. Work with your local ADL office to organize forums and voter education/registration initiatives with candidates.

Town Hall Meetings

Convene or attend a town hall meeting to convey the personal importance of fighting antisemitism to your legislators. Follow your legislators on Facebook or Twitter, or sign up for alerts on their websites to be notified of upcoming events. For a more in-depth and productive discussion, notify your legislator's staffer about the issues you would like to discuss in advance of the meeting. Consider connecting with the legislators to follow up with them after an event.

Get to Know Local Elected Officials and Candidates

Today's candidate for local office may be tomorrow's U.S. senator. Although these officials and candidates focus on local issues, they can be important voices in support of the issues you care about.

Communication

While a face-to-face meeting is most effective, legislative staffers monitor the number of communications received in support of or in opposition to an issue. Communications on federal policy matters should be sent to a Congress member's Washington office.

Local elected officials are accessible and often amenable to meeting with constituents. Do not underestimate the importance of reaching out to them. Your voice and your vote matters.

- E-mail. Congressional and state offices respond to constituent e-mail. Be sure to include your home address, indicating that you live in the legislator's district.
- Phone Calls. When legislative action is imminent, many congressional offices keep a tally of calls to gauge public sentiment in their district. Be prepared to supply your address to verify that you live in the district.
Call the Capitol switchboard, (202) 225-3121, to connect to your federal legislator's office.
- Written Notes. If you prefer to write a handwritten note, faxing or emailing a scanned copy is preferable since increased security procedures cause delays in mail delivery to Capitol Hill. Be concise and state the purpose of the letter up front.

Reach Out to Legislative Staff

Aides frequently meet with constituents while legislators are called to vote or to attend committee hearings and meetings. Not only are they the legislator's eyes and ears, but staffers often move up to leadership positions themselves. Treat these meetings as you would a meeting with the legislator and communicate your message clearly.

ANTISEMITISM IN THE MEDIA

KEY CONCEPTS

Antisemitism consists of expressions or actions that are hostile toward Jews or Jewish institutions because they are Jewish. It can include not only bigotry against Jews as individuals but against Jews as members of a religion (Judaism) or against Jews as citizens or supporters of a nation-state (Israel).

EXAMPLES

The charge that Jews support Israel because they are insufficiently loyal to the United States is antisemitic. So is the insinuation that Jewish or Israeli leaders control U.S. policy through manipulation and a wealthy lobby. When The New York Times portrayed President Trump as a blind man being led by a dog wearing a Star of David and with Benjamin Netanyahu's features, that was antisemitism.

COMMON MISCONCEPTIONS

One can theoretically be an anti-Zionist without being antisemitic. But the overlap between the two is considerable. Today, much of the antisemitism in the media is manifested in anti-Zionism.

WHY IT MATTERS

Many antisemites express their anti-Jewish animus through bigotry against Israel, then claim, dishonestly, that all criticism of Israel is portrayed as anti-Jewish. This is a kind of reverse McCarthyism, and it is important to know how to spot it.

PUTTING THE WISDOM TO WORK

When you see media coverage or commentary that you think may be antisemitic, apply the “3-D” test: Is it demonizing Jews or the Jewish state? Is it applying a double standard towards Jews or Israel? Is it attempting to delegitimize the Jewish community or Israel? If the answer to one or more of these questions is “yes,” it is an example of antisemitism.

To effectively challenge antisemitism in the media, it is important to know how media function. The best advocates against antisemitism do not simply lash out in anger, but seek to make connections to journalists, editors and producers in an effort to improve coverage going forward.

EXAMINING ANTISEMITISM THROUGH A LENS OF INTERSECTIONALITY

KEY CONCEPTS

Intersectionality is a framework coined by Kimberle Crenshaw to explain the way the interconnected nature of social identities—such as race, gender, class, religion, ability and sexual orientation—creates overlapping and interdependent systems of discrimination or disadvantage.

COMMON MISCONCEPTIONS

Intersectionality does not refer to the ways in which people's various identities intersect. The framework functions to analyze the ways in which oppression is compounded by multiple marginalized identities.

WHY IT MATTERS

A deeper understanding of WHO is in our Jewish community and HOW they are impacted by antisemitism strengthens our fight by securing both inclusive Jewish spaces and opportunities for partnership across communities.

PUTTING THE WISDOM TO WORK

ALL systems of oppression are mutually reinforcing. A function of oppression is to divide oppressed groups and to create divisions within communities. As part of the work of fighting antisemitism, you should consider the following:

- Create inclusive Jewish spaces.
- Challenge the false narrative that all Jews are white.
- Talk intentionally about how the fight against antisemitism is connected to the work of collective liberation.
- Build solidarity between Jewish and non-Jewish communities.

CONTINUED LEARNING

Continue research and education around the ways in which all systems of oppression work together to undermine justice.

ANTISEMITISM ON CAMPUS: MAINTAINING A SAFE & WELCOMING LEARNING ENVIRONMENT FOR JEWISH STUDENTS

KEY CONCEPTS

It is very important to be able to distinguish “antisemitism” from “anti-Zionism” from “anti-Israel bias,” and to recognize the unique and often subtle ways that each concept can manifest on college campuses.

EXAMPLES

In 2019, students at Emory University discovered “mock eviction notices” on their dorm room doors, warning that the residence hall would soon be demolished and citing statistics about how many Palestinian homes have been demolished by the Israeli military to collectively punish and “ethnically cleanse” Palestinians. This message, and others like it, could represent legitimate political discourse. Students on campus are allowed to raise awareness about an issue they perceive to be unfair. There are, however, some factors that would make this action far less acceptable—e.g., if the flyers targeted Jewish students and/or Jewish residence halls, or if the flyers contained messages with an imminent threat of harm. Understanding when anti-Israel activity crosses the line to antisemitism is therefore very important.

COMMON MISCONCEPTIONS

Some believe that criticism of Israel is inherently antisemitic. This is simply not the case. Israel is a country like any other, with some policies that are good and others that are not so good. Israel’s press is often critical of its own government’s policies and politicians. So are many Israeli citizens. This certainly isn’t beyond the bounds of reasonable discourse, and it surely isn’t antisemitism.

WHY IT MATTERS

Sometimes anti-Israel and antisemitic language and actions are really obvious—you can't miss them. Other times, the situation is more nuanced. That's why it's important to be informed. A clear understanding of the distinctions between “antisemitism,” “anti-Zionism,” “anti-Israel bias” and legitimate criticism of Israel will empower communities to respond more effectively when incidents of antisemitism occur.

PUTTING THE WISDOM TO WORK

Take the opportunity to talk to fellow students about the impact of antisemitism, both on you personally and on the community at large. Ask your university president to issue a statement against antisemitic incidents. A strong statement that specifically names the action as antisemitism goes a long way toward making it clear that the school will not tolerate acts of hate.

ANTISEMITISM: COUNTERING MYTHS & STEREOTYPES THROUGH PERSONAL NARRATIVE

COMMON MISCONCEPTIONS

People often believe that an intellectual, fact-based approach will always lead others to the desired action or outcome, or that public communication is not a skill that requires training. To the contrary, combating antisemitism requires learning to craft a personal narrative and other effective communication techniques.

WHY IT MATTERS

An understanding of how to communicate your personal story and weave facts into a compelling narrative is a necessary tool in confronting antisemitism and recruiting allies in support of the Jewish community.

CONTINUED LEARNING

Marshall Ganz's work on the art of public narrative is helpful to continue to explore and practice these ideas.

THE PERSISTANCE OF HATE: WHAT THE 2017 UNITE THE RIGHT RALLY REVEALED ABOUT CONTEMPORARY ANTISEMITISM

KEY CONCEPTS

- **White nationalism** is a dangerous ideology that was the motivating force behind nearly 350 terrorist attacks between 2011 and 2017. Increasingly, white nationalists are targeting young people for recruitment online and white nationalism has been linked to bullying, threats, and violence in schools. For these reasons, it is critical that we all understand what white nationalism is and why it is harmful.
- **“White Genocide”** is a term white supremacists use in propaganda. It refers to a conspiracy theory that Jewish people are working to erase the “white race,” by promoting immigration, intermarriage and multiculturalism. The **“Great Replacement”** is another term for the white genocide conspiracy theory.

EXAMPLES

There has been a rise in the number of antisemitic incidents in the United States. After the terrorist attack and murder of eleven Jews at the Tree of Life Synagogue in Pittsburgh on October 27, 2018, the recent rise in antisemitic violence in the United States received increased attention. The Pittsburgh massacre underscored the significance of another pivotal moment in the rising tide of hatred and bigotry in the United States: the Unite the Right rally in Charlottesville, Virginia, in August 2017.

COMMON MISCONCEPTIONS

Oftentimes, people are not aware of how white nationalism and antisemitism have been historically intertwined. Antisemitism and racism have intersected throughout US history. The events in Charlottesville in 2017 are grounded in a long history of antisemitism in the United States.

WHY IT MATTERS

Connecting current events to a history of antisemitism creates a full picture of how and why antisemitism is on the rise. A deeper understanding of the history allows us to best anticipate potential threats and how to address them.

PUTTING THE KNOWLEDGE TO WORK

Reflecting on community responses following antisemitic violence allows us to understand the challenging process of repairing divided communities after injustices have occurred. Questions to consider include:

- What actions are most impactful in reassuring Jewish community members after violence?
- What role do individuals play in determining how a community responds to hate? What role do community and governmental leaders play?

CONTINUED LEARNING

“Rising out of Hatred: The Awakening of a Former White Nationalist” by Eli Saslow underscores these concepts.

Glossary

Ally: Someone who speaks out on behalf of or takes actions that are supportive of someone who is targeted by bias or bullying, either themselves or someone else.

Bias: An inclination or preference, either for or against an individual or group, that interferes with impartial judgment.

Bigotry: An unreasonable or irrational attachment to negative stereotypes and prejudices.

Cyberbullying: The intentional and repeated mistreatment of others through the use of technology, such as computers, cell phones and other electronic devices. Cyberbullying includes, but is not limited to, sending mean, hurtful or threatening messages or images about another person; posting sensitive private information about another person for the purpose of hurting or embarrassing the person; and pretending to be someone else in order to make that person look bad and/or to intentionally exclude someone from an online group.

Discrimination: The denial of justice and fair treatment by both individuals and institutions in many arenas, including employment, education, housing, banking and political rights. Discrimination is an action that can follow prejudicial thinking.

Equality: Everyone having the same rights, opportunities and resources. Equality stresses fairness and parity in access to social goods and services.

Equity: Everyone getting what they need in order to have access, opportunities and a fair chance to succeed. It recognizes that the same for everyone (equality) doesn't truly address needs, and therefore specific solutions and remedies, which may be different, are necessary.

Hate: An extreme dislike for something or someone. If that hate is based on an aspect of someone's identity (e.g., race, religion, gender/gender identity, disability or sexual orientation), it can result in interpersonal bias, discrimination, hate incidents, hate crimes and/or involvement in an organized hate group.

Hate Crime: A criminal act against property, a person or group where the victim is intentionally targeted because of their actual or perceived race, religion, sexual orientation, national origin, disability, gender/gender identity or ethnicity.


Hate Incident: A bigoted, biased or prejudiced comment or action towards an individual or group based on race, religion, national origin, gender, gender identity, sexual orientation, disability, age, or other personal characteristics. Hate incidents are not criminal and have not broken the law.

Implicit Bias: Unconscious attitudes, stereotypes and unintentional actions (positive or negative) towards members of a group merely because of their membership in that group. These associations develop over the course of a lifetime, beginning at a very early age through exposure to direct and indirect messages. When people act out of their implicit bias, they are not even aware that their actions are biased. In fact, those biases may be in direct conflict with the person's explicit beliefs and values.

Inclusion: A commitment to respect, represent and accept diverse social groups and identities; an environment where all people feel like they belong. (In K-12 learning environments, inclusion can sometimes also refer to the practice of integrating students with disabilities into a classroom setting.)

Intersectionality: A way of looking at the overlap and intersections of people's social group that identities (e.g., race, gender, class, gender identity, religion, sexual orientation or disability) and addresses the related and intersecting systems of bias, discrimination and oppression.

Microaggressions: The everyday slights, indignities, put-downs and insults that people of color, women, LBGT populations and other marginalized people experience in their day-to-day interactions. Microaggressions can appear to be a compliment but contain a "metacommunication" or hidden insult to the groups to which it is delivered. They are often outside the level of conscious awareness of the



perpetrator, which means they can be unintentional. These messages may be sent verbally (“you speak good English”), nonverbally (clutching one’s purse more tightly) or environmentally (displaying symbols like the Confederate flag or using American Indian mascots).

Prejudice: Prejudging or making a decision about a person or group of people without sufficient knowledge. Prejudicial thinking is frequently based on stereotypes.

Privilege: A term for unearned and often unseen or unrecognized advantages, benefits or rights conferred upon people based on their membership in a dominant group (e.g., white people, heterosexual people, males, or people without disabilities) beyond what is commonly experienced by members of the non-dominant group. Privilege reveals both obvious and less obvious unspoken advantages that people in the dominant group may not recognize they have, which distinguishes it from overt bias or prejudice. These advantages include cultural affirmations of one’s own worth, presumed greater social status and the freedom to move, buy, work, play and speak freely.

Social Justice: A set of conditions and principles that ensure every person has equitable economic, political and social rights, access and opportunities.

Stereotype: An oversimplified generalization about a person or group of people without regard for individual differences. Even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences.

QUICK GUIDE

Speak up

- **Make your voice heard.** Name the hate and interrupt it when you hear it.
- **Report incidents** of antisemitism to ADL, community officials or local law enforcement.
- **Ask your elected officials to listen and take action** – sign a petition, call, write, and email them – let them know that this issue matters to you.

Share facts

- **Share information**, data, reports, and links.
- **Make the truth known.** Shut down rumors, tropes, and lies.

Show strength

- **Have continuing conversations** of understanding.
- **Find ways to help others** through volunteering your knowledge and time through community building activities.
- It is our responsibility, and privilege, to **stand up** for ourselves and act as an ally for other marginalized groups.