D3.1 Educational curriculum and training materials for youth

BOND

Building tOlerance, uNderstanding and Dialogue across communities

Project factsheet

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1. Introduction

The curriculum has been developed within the framework of the BOND (Building tOlerance, uNderstanding and Dialogue across communities) Project. It includes interactive educational materials and activities for youth, as well as historical background, recent research findings, methodological guidelines and recommendations for addressing the topic of antisemitism in education. Relevant findings from the research conducted by the partners within the BOND project, which are presented in national and a compiled report on anti-Semitism in Romania, Hungary, Italy and Poland (D2.3), have been included in this document.

The primary target groups for this curriculum are teachers, educators and youth workers (direct), and students of High School age (indirect). The testimonial-based educational material (iWitness) included in this curriculum has been tested by the target groups, and their feedback has been integral to their development.

There are several existing materials that provide guidance and recommendations about how to educate youth on this important topic. The current curriculum has been developed to complement existing guides rather than duplicate them. Authors attempted to collate existing materials and add some supplemental information as well as practical teaching materials that develop young people's foundational and transversal skills, contributing to students' understanding, critical thinking, empathy and other skills - all indispensable for recognising and countering antisemitism.

The document is intended for educators, trainers and educational multipliers working with educators (for example: teachers, trainers, youth workers, museum educators, librarians, etc.) who are interested to learn more about addressing antisemitism and testimony-based education that, besides content knowledge, builds on the development of skills and competences, and encourages their target audience to apply the knowledge, methodology and materials in interactions with their students. The curriculum will be used as a foundation for designing and implementing teacher training (T3.2) in Hungary, Poland, Italy and Romania, throughout the spring of 2024. It can also be used as a stand-alone document to assist teachers in their efforts to train and educate youth on the history of anti-Semitism, its current-day trends and expressions, and ways to develop their critical thinking, empathy and understanding of the complex topic.

1.1. Objectives and Summary

Antisemitism is a global phenomenon which has been on the rise in recent years in all segments of the society. However, in the aftermath of the terror attack in Israel on October 7, antisemitism has skyrocketed all over Europe and around the world. With the experience and memory of the Holocaust, the world has seen what happens when antisemitic sentiments and intentions go unchecked. It is for this reason that we need materials and tools that support educators and students in teaching and learning about antisemitism and ways they can counter it. The focus on the topic of antisemitism in education gained increased relevance in the aftermath of the events on October 7th in Israel when the world experiences an extreme rise in antisemitism globally.

The curriculum fulfills one of the major objectives of the project: *Objective 2 – to provide a high-quality testimonial-based curriculum for High School students, to be widely distributed to and adopted by teachers and educators in the implementing countries*. More specifically, it is intended to equip in-service educators with pedagogical tools and methods to approach the subject of Jewish past, tradition, the Shoah and antisemitism past and present, and build a community of educators able and willing to address these topics professionally and effectively within the educational system of the partner countries.

2. Antisemitism - definitions, categories, history

2.1. Definition

In order to address a phenomenon, it needs to be defined, so we know what is meant by the term. In defining antisemitism, this document is using the non-legally binding working definition developed by the International Holocaust Remembrance Alliance (IHRA), which has been adopted by all 35 IHRA member states in 2016 and has been adopted by hundreds of institutions since, including governmental institutions, civil society organizations, sports clubs, universities and others. All the developed educational activities developed as part of the BOND project rely on this definition.

IHRA's non-legally binding working definition of antisemitism:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."[1] The IHRA provides examples about the potential manifestations of antisemitism: classic and current forms, including the so-called new antisemitism when criticism of the state of Israel becomes antisemitic rather than a real critique of policies. This can be an important resource for guiding the work of professionals, helping them understand what antisemitism is and how many different forms it can take.

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for "why things go wrong." It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.

- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.

- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.

- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).

- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

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[1] https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.

- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.

- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.

- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.

- Drawing comparisons of contemporary Israeli policy to that of the Nazis.

- Holding Jews collectively responsible for actions of the state of Israel.

Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

Criminal acts are antisemitic when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries[2].

The European Commission has published, in cooperation with the German Presidency of the IHRA, a Handbook for the Practical Use of the IHRA Working Definition of Antisemitism[3] in order to present examples as well as good practices about how the working definition has been applied within the EU in different areas including education, government,civil society and others.

2.2. Categories

The typology of antisemitism defines various types that educators should be aware of and share with their students or use this knowledge in their teaching about antisemitism.

- Antijudaism or religion-based hatred towards the Jews

- Political antisemitism, which can be racist and even genocidal

- Conspiratorial antisemitism that builds on the belief that some covert but influential Jewish organization is ruling the world or is responsible for a circumstance or event. These conspiracy theories of control and manipulation are still present today, much of contemporary antisemitism remains conspiratorial.

- New antisemitism is a form that manifests in anti-Zionism: the antisemitic hostility against Israel. It does not criticize Israel as a state but questions the legitimacy of its existence and right to defend itself. It also makes all Jews wherever in the world responsible for the acts of Israel as a state.

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[2] https://holocaustremembrance.com/resources/working-definition-antisemitism

[3]   https://op.europa.eu/en/publication-detail/-/publication/d3006107-519b-11eb-b59f-01aa75ed71a1/language-en/format-PDF/source-185592396

- Secondary antisemitism is formed along the process of confronting the past and the part individual countries played during the Holocaust. Along this process, Jews "remind" the majority society of the Holocaust, which builds up guilt and concludes in blaming the Jews.

- Holocaust distortion "reinforces antisemitism (...) as it recirculates age-old antisemitic lies, myths and tropes (...). By promoting such stereotypes and prejudices it incites hatred and opens the door to outright Holocaust denial or other forms of pernicious, dangerous, and violent antisemitism"[4]. It does not deny the fact that the Holocaust happened, but minimizes, trivializes, misrepresents or glorifies it and its impact.

2.3. History

The term antisemitism is of Greek origin and literally it means hostile feelings about Jews. However, the concept is not that simple as it has taken on different guises in different cultures and eras, for different reasons, while several features have been passed on from one period to the next. Another striking feature of antisemitism through history is that it is much more descriptive about antisemites and the processes in mainstream society than about the Jews themselves. This chapter aims to provide a short summary of the appearance of antisemitism in the various historic periods and show how it was handed down in a new shape each time and still retaining one or another specific feature.

2.3.1. From Antiquity to the Enlightenment; Anti-Judaism

The hatred of the Jews of the 18th century or the pre-modern era, is more properly called anti-Judaism, referring to its mainly religious character. After all, race theory, however pseudo-scientific it was, had not yet developed in the anthropological and biological sense, and the discrimination of the Jews, which often meant their persecution as well, concerned a group that was religiously separated from the majority society. The term judeophobia is apt when describing the prejudice of the ancient Greeks towards the Jews, because it is more a cultural, philosophical, and tradition-related antagonism, where religion only plays a small part.

The monotheistic Jewish religion, with its strict rules regulating the tiniest details of everyday life, was very different from the polytheistic faiths of antiquity. Regardless of religious differences, the persecution of the Jews was often due to the fact that their kingdom was located in the buffer zone of great empires, in areas that Assyria or the New Babylonian Empire wanted to conquer. It is consequently all the more understandable that monotheism, the several hundred years of traditions and the uncompromising religious, dietary and dress codes were mighty identity-forming forces for the Jews, even after antiquity. Over the centuries, the Jewish people have had to suffer the agonies of expulsion, dispersion, and captivity, yet they have always been able to return to their roots.

In the empire of Alexander the Great and his successors, in the Hellenistic world, and in the otherwise religiously tolerant Roman Empire, a great number of conflicts arose between the rulers and the conquered Jewish people, based on both religion and politics. IV. Antiochus Epiphanes expected his subjects to worship him in a way that was forbidden to the Jews, and the Romans also repeatedly insulted the Jewish religion,

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4   https://op.europa.eu/en/publication-detail/-/publication/d3006107-519b-11eb-b59f-01aa75ed71a1/language-en/format-PDF/source-185592396

either on purpose or out of ignorance. This led to a series of riots, which finally resulted in a total expulsion: the Jews were not allowed to remain in Iudea and Jerusalem after the end of the 1st century AD and were forced to complete diaspora.

In addition, some considered the Jews a competition or were bothered by their proselytism; starting from the 6th century B.C. several Jewish communities arose in the larger cities of the Old Persian Empire, then in the hellenistic successor states and later in the area of the Roman Empire (e.g. in Alexandria, Egypt). It meant that the Jews often voluntarily abandoned their former geographical boundaries. It was the time when the rumors of the unfounded stereotypes of secret cults and human sacrifices began to appear, which, of course, were strongly forbidden in the Jewish religion.

Christianity appeared in the 1st century A.D. and started to spread quickly. Although both religions were monotheistic and therefore refused to recognise the emperor's divinity, Christianity faced severe persecution until the early 4th century, while Judaism, although forced into diaspora, was free to practice its religion. The difference in treatment is probably due to the fact that the Christian religion spread throughout the empire, among all social and ethnic groups, while Judaism remained within the Jewish community – conversion and mixed marriages being quite rare – and therefore did not pose as much of a threat to the established social and power order in the eyes of the empire. It was the Christians who were accused of secret, and therefore suspicious rituals, where children were sacrificed, and their blood was drunk. However, Jews were restricted and punished by a good number of laws, so they were not accepted at all.

It is paradoxical that when Christianity became an accepted religion in the 4th century after Constantine's conversion, and a state religion by the end of the century, the same accusations, especially the blood libels were directed at the Jews. Despite having the same roots, the two faiths are irreconcilable on the most important issue: according to Christianity, Jesus Christ is divine as the Son of God, while the Jews still await their Messiah. (The young Catholic Church was also intolerant towards other Christian tendencies, i.e. the heresies.) In addition to the Judeophobic tropes from the ancient Greece, the Church Fathers, from Tertullian, active in the 2nd and 3rd centuries AD, to St Augustine, also gave grounds to the accusations against the Jews in their writings. They focus, for example, on the argument that the Jews lost their right to being the 'chosen people' when they killed Jesus, thus collectively condemning the contemporary Jews and their generations to come as guilty. What makes this really interesting is that these anti-Jewish tropes have persisted and continued to live on even in the 21st century, when hatred against Jews is no longer based on religion.

Christianity was the dominant religion in medieval Europe, and this determined the position of the Jews. Ecclesiastical and secular legislation had not yet become distinct, but the synodal decrees give an almost accurate picture of the position of Jews in society. Christian and Jewish communities were visibly separated geographically on the one hand; dating back to antiquity, medieval cities were characterized by different occupational, religious, and ethnic groups living in their own neighborhoods. Several cities had separate Greek, Syrian, Jewish etc. quarters. A neighborhood of their own was also a religious requirement to some extent for the Jews since one is not allowed to go more than a few steps away from the synagogue on Shabbat. Their quarters were not necessarily forced settlements, but in 16th-century Venice, for example, where the word 'ghetto' was said to be coined, a law designated a guarded and enclosed area for Jews to live in; whether for isolation or protection is difficult to say. In any case, the segregated Jewish quarter provided an opportunity for the majority society to view a group of people of a different religion with suspicion, having no insight into their lives. The synagogue and the surrounding houses provided an easy target, when an angry mob, their fury whipped up as if hypnotized, attacked Jews on Easter, blaming them for killing Jesus. At certain points in

history Jews were required to wear distinctive signs, which made them even more of a target. For example, the 1215 Fourth Council of the Lateran required them to wear yellow or blue ribbons.

On the other hand, segregation was also exercised socially, and this was ensured by legislation. A whole range of prohibitions applied to the Jews. They were banned from several occupations (public office, certain crafts, guild membership), as well as from intermarriage. The one with the most serious consequences was clearly the ban on Jews becoming landowners or land users. This greatly reduced opportunities for the Jews, as they could neither become members of the nobility nor of the serfs, and only certain crafts and trades, commercial and possibly 'medical' careers were open to them, i.e. the jobs of the townspeople. These occupations were, of course, not foreign from the Jewish culture, since starting with the antiquity, diaspora meant urban settlement, and unlike in the Christian Europe, education of the (male) children and the study of the Torah and Talmud were prominent parts of Jewish family values.

The European economy in the late Middle Ages had already relied on well-developed financial services, especially in northern Italy and in the Low Countries; the lively trade and the occasional Verlag system activities required bank loans and credits. However, the Roman Catholic Church forbade levying interests and the practice of usury, which was therefore practiced by groups not subject to the punishment of excommunication: Ishmaelites, i.e. Muslims, Orthodox Greeks, and Jews. Their activities were therefore necessary, but when a debtor (especially when it was a ruler) could not pay, the hate card could always be played. In Spain, countless pogroms and persecutions were generated by such conflicts. Such persecutions mostly afflicted Jewish bankers and the Jewish community, even those who had nothing to do with finance, probably because they had the prejudices ready: blood libels, the accusation for the murder of Christ, and for well poisoning, especially in times of epidemics, were always at hand. However, because, as mentioned above, a range of other occupations were closed to them, Jewish people were caught in a vicious circle: they were forced into occupations that were necessary to society, but which created new prejudices against them.

In the context of the Middle Ages, the Crusades must also be mentioned contributing to and strengthening existing prejudices and anti-Jewish sentiments. Most Crusaders did not sign up for the campaign out of religious motivation, and atrocities were known to have been committed before they reached the Holy Land, and not only against Muslim inhabitants. The crusaders' journey was marked by pogroms, synagogue and Torah burnings and massacres, and not just in the Holy Land. The Jewish inhabitants had to suffer brutal persecution in Western Europe in particular, especially on the Iberian Peninsula. Starting with 1391, they were subjected to forced baptisms, in the kingdoms of the Iberian Peninsula (in parallel with the Reconquista), Jewish people were subjected to forced baptism, and those who resisted were exiled to Portugal, having to flee further afield in the following centuries, for example to Amsterdam. Part of the so-called Sephardic Jewry living in the Mediterranean basin fled to Eastern Europe, where the Ashkenazi Jews had been living. Many of the converted Jews kept their old traditions, their religion in their hearts (the so-called Marranos or Conversos), which of course gave rise to new suspicions. While baptism was supposed to have made man an equal member of the Christian society, here the theory has emerged that the (unfounded) characteristics considered to be descriptive of the Jews were inherited through blood, thus anticipating the racial theories of later ages.

The Reformation in the 16th century brought no real improvement in the acceptance of Jews. Although the Protestants were keen to go back to the Old Testament roots of Christianity, for example in forbidding the depiction of man in churches, as in Judaism, or in recognising only the Holy Scriptures as divine revelation (sola Scriptura), the Christological controversy of whether Christ is the Son of God or not continued, of course. They considered the only solution for Jews to convert to Christianity, otherwise Jews would face the same

persecution in Protestant areas as in the German principalities. Anti-Jewish tropes lived on in popular beliefs as well as in theological writings: towards the end of his life, Martin Luther's hatred of the Jews became even more extreme. Initially, he was ready to accept that the much-condemned usury had ultimately been imposed on the Jews by Christian society, squeezing them out of all other areas, but eventually his angry impulses got the better of him, so much so that in his 1534 work he practically recommended the killing of the Jews. Given Luther's great influence on German thought, especially in the northern regions, we must consider his role in the development of German antisemitism.

2.3.2.   The emergence of antisemitism

The 17th and 18th centuries can be seen as the epochal boundary in the history of human ideas: the writings of the great Enlightenment thinkers appeared and fundamentally changed the religiously centered medieval thinking of the time. Authoritarianism gives way to skepticism, putting tolerance and the importance of human rights in focus. We see an emergence of the notion of the secular state and it comes together with nationalism, which set the ultimate goal of establishing homogeneous nation states.

One would think that the denunciation of religious superstitions (although not religions per se) and the proclamation of equality for all people would bring a positive turn of events for the Jewish minorities. But they do not, and it shows that prejudice against Jews, anti-Judaism or judeophobia, cannot be attributed simply to religious or medieval thinking. Obviously, one should also consider to what extent the ideas of the Enlightenment could influence human thinking. Contrary to expectations, the Age of Enlightenment had just laid the foundations for a new kind of political antisemitism. Great thinkers such as Diderot and Voltaire had a strong aversion to Jews, seeing the obsolete thinking of a period gone by in the Jewish religious traditions. Others, denied Jews the right to emancipation in the spirit of nationalism, saying the Jews had 'foreign hearts', who did not want to be part of a nation, be it French, German or any other nation.

We are no longer dealing with a question of discrimination between Christians and Jews, and the cause of the aversion is no longer a difference in faith or the rejection of Judaism. This is also manifested in the fact that if someone happened to leave the Jewish religion and converted, the prejudices against them would not disappear. They would not become accepted members of the majority society in the eyes of antisemites.

There are several contradictions in the phenomenon of antisemitism of the time. Firstly, while proclaiming universal human rights, freedom, equality and tolerance, its representatives would deny the same to the Jews. Additionally, they collectively lump the Jews together as one group, ignoring the individual. In fact, by the 18th century, the Jews were not united into one group in any respect. In Western Europe the modern or reformist tendency of Judaism was more prevalent, which would not only relax the strict religious regulations, but saw assimilation as the way forward for Judaism. In the territory of Germany this was represented by Moses Mendelssohn, a pioneer of Haskalah, the Jewish Enlightenment, who believed that the several hundred years of persecution of the Jews would end if they assimilated into the majority society. This idea was particularly popular with the Jews of the middle class and in higher social strata, who could in no way be accused of not wanting the good of their state. On the contrary, they made a significant contribution to the economic, social, and cultural development of their nation. In the eastern territories, the Orthodox Jewish communities were more prevalent, which shut themselves off from assimilation. However, the smaller numbers of bourgeois Jews wishing to assimilate in these geographies, made even greater efforts to promote the civil modernisation of their less developed nations. Nevertheless, antisemitic accusations and prejudice affected everyone equally.

In fact, the roots of racism can be observed at this point, as Jews, who were seen as a moral obstacle to integration because of their origin, were not allowed into the body of the ethnically homogeneous nation-states. So, according to some, belonging to a nation was not determined by religion, not by one's habitus, beliefs, mother tongue or identity, but by one's blood only.

Can we assume a direct continuity between ancient and medieval anti-Judaism and more recent antisemitism? The answer is no in the sense that according to more recent antisemitism, it no longer matters whether one is of Jewish faith and belongs to the Jewish community. From that point on, one's origin and blood line will define if they are considered Jewish or not. This judgment will be exacerbated by ideas which will anticipate racism, and which say that one's ethnicity determines one's ethical and other characteristics. However, antisemitism remains connected to anti-Judaism in the sense that centuries-old tropes are deeply ingrained in people's minds, many of whom are unaware that their stereotypes and prejudices are based on misconceptions going back hundreds of years. Hatred of the Jews could already rely on the tools, the well-oiled tropes, the superstitious fears, and it was easy to invoke them or simply to hint at them.

The other reason is found in social change. As European societies increasingly shifted towards capitalism, the value of the economic and intellectual, i.e. bourgeois activities increased, where people belonging to the Jewish communities were represented in greater numbers, as a result of them having been excluded from other activities during the Middle Ages. Social transformation always leaves losers, who look at the more successful, up-and-coming classes with envy. It was easy to accuse the Jews of greed and profiteering. Profiteering was the basis of the capitalist economy and can describe all of its participants, but it was easier to direct hatred at a well-defined group than at a whole society, which is of course quite diverse. Some members of the Jewish community had risen to prominence, becoming court advisers or creditors, and thus easily the objects of hatred and jealousy. We have found quite a strong history of Judeophobia in German territories, exacerbated by the fact that the ideals of the French Revolution, the principles of human freedom and equality, including Jewish emancipation, arrived with the conquering Napoleon's troops, and these quickly led to disillusionment and scapegoating.

During the 19th century, nation-states were formed in Western and Central Europe, and Jewish emancipation completed in most countries. Yet the failure of the liberal assimilation policy was already becoming apparent at the end of the century, as political antisemitism was becoming increasingly prevalent: meetings and congresses were arranged and political parties were formed, which claimed that the Jews were alien, unable to assimilate. The crisis of 1873 also revealed the crisis of civilisation and capitalism, while many identified political and economic modernisation with the Jews. Left-wing antisemitism had emerged, which blamed the Jews for the sins of capitalism; Proudhon and Marx, for example, expressed stark anti-Jewish opinions.

In German-speaking countries, certain authors, such as Wilhelm Marr, allegedly credited with coining the word antisemitism, identified the struggle between Germans and Jews as one between good and evil. In France, the famous Dreyfus trial (1895) was a matter of public concern: the French army officer of Jewish origin was falsely accused of treason, exposed to a show trial, and exiled for years. The case caused a stir in the French press, with many, such as Émile Zola, defending the captain, but the Catholic press and many army officers made harsh antisemitic remarks against Dreyfus.

All this had reinforced the view in several Jews that assimilation is ultimately a dead end, that they would always be seen as foreigners in their homeland. The Dreyfus trial inspired the Hungarian-born Theodore Herzl to write his piece Der Judenstaat, in which he argued for the establishment of a Jewish state in Palestine (a previously Roman province then belonging to the Turkish Empire). His thoughts gave birth to Zionism, the

movement of Jewish nationalism. However, this did not dampen antisemitic passions: some thought it was a good idea for Jews to emigrate to their own country, but the majority saw this plan as a means of strengthening Jewish international influence and their ambition for world domination.

In addition, political antisemitism was increasingly permeated with the ideology of racism, then on the rise. The contempt for peoples belonging to other civilisations had already supported the interests of colonialists at the time of the great discoveries of the 16th century, who could then act as civilisers and thus explain why they committed mass atrocities and murder or exploited other peoples they considered barbaric. But in the 19th century these views were given a pseudo-scientific basis. The theory of racism says that human behavior is determined by intrinsic, inherited traits, and that an individual's value is determined by a racially based, collective nationhood, and that the national and ethnic identity is determined by origin.

Politicians, especially those, who knew nothing about biology and anthropology and thus confused the concepts of race and breed, people and nation, wished to establish a scientific basis for the ideology of racism. One pioneer of racism was the French count Arthur de Gobineau, who published his book An Essay on the Inequality of the Human Races in 1853. He attributed social and economic differences between peoples to the fact that the disparity between 'races' appeared not only in external features but also inequalities in internal qualities and mental abilities. He considered 'whites' to be the superior race followed by the 'yellows' and then the "blacks" at the bottom. Within 'whites', he also distinguished the 'Aryans' from the other groups, declaring them to be of the highest order. Gobineau argued that humanity declines because races mix, which must be prevented.

The theory of racism was associated with the movement of social Darwinism, which applied Charles Darwin's theories of nature, such as natural selection or the survival of the fittest, to human societies. One may ask whether antisemitism can be considered a manifestation of racism. Considering the view prevalent from the 19th century onwards claiming that Jewish origin determines the inner and outer qualities, and for this reason antisemites considered assimilation unacceptable, since by their belief it does not change the individual in any essential way, then the answer is yes.

Consequently, antisemitism in this form can definitely be considered a racist theory, since it views Jews as a separate race, and an inferior one at that. This does not exclude the possibility of the existence of not racist but anti-Jewish misconceptions and prejudices, or that one might attack the social position of Jews, claiming for example that the over-representation of Jews in the bourgeoisie would stand in the way of a strengthened national citizenship. It still remains a question why someone would want to distinguish between Jews and non-Jews among the citizens of a country who have the same rights and obligations, but the explanation may not always be a racist idea.

2.3.3.   Nazi antisemitism

As it is clear from the above, the antisemitic ideology of the Nazis relied on a long historical tradition. Hitler and his Nazi comrades did not create something completely new with their ideas, the novelty they brought was turning the ideology of antisemitism into political action. First, they raised the antisemitic propaganda in the streets, in the media, and in school education to a national level, then legal discrimination was created to pave the way to the physical implementation of the 'final solution'. Although they failed to accomplish their plans to murder more than 11 million European Jews, the 6 million Jewish victims of the Holocaust show the horrors that an ideology based on hatred can lead to when it becomes a tool of politics.

However, these views were not only held by the National Socialists in Germany; Prejudice and hatred against Jews had existed in German society for hundreds of years, and were intensified when Germany lost the First World War. The post-war economic crisis (and later the Great Depression), the shame of defeat of the war, the Versailles peace treaty imposing heavy conditions on Germany plunged the Weimar democracy into an existential, political, and economic crisis, where a great number of people lost their jobs and income. Extremist views, blaming others for the situation, scapegoating was inevitable in such a situation. The so-called 'stab-in-the-back' myth was popular, which explained that Germany didn't lose the war primarily because of a poor army at the front, but because of the betrayal of the hinterland. These ideas very soon focused on the Jews in Germany, building on the notion of the previous century about the 'foreign-hearted' Jewish inhabitants. Nobody was bothered by the fact that German citizens of Jewish descent had fought at the front in the same way and may have even sacrificed their lives for their country.

The Nazis, or the National Socialist German Workers' Party (NSDAP), built on these existing prejudices and hatred, and used antisemitism as a central element of their ideology, making the Jews the main culprits for all the ills of the German people. Of course, Adolf Hitler's personality, his perceived or real oratory skills made a substantial contribution to the success the party had in spreading antisemitism. Hitler was able to soberly assess the situation and realize, that a significant part of German society was receptive to antisemitic messages. Never mind his oratory skills, or Goebbels' propaganda, they could not have had such an impact had the people not been receptive to these views. In fact, antisemitism was not only rife in the German society, but a large part of the European states as well as the politicians and societies of the USA were infected with antisemitic ideas. This explains why they did not reject the Nazi antisemitism and did not speak out in defense of the Jews in the 1930s or later. Hitler's ideological theories can quite easily be gleaned from his main work, Mein Kampf (My Struggle), from his speeches, memoirs, and other sources. These are usually incoherent, often contradictory, and illogical ideas. However, propaganda does not require logical views: Nazi slogans built on people's fundamental, visceral fears.

In addition to the 'stab-in-the-back' theory, Hitler also claimed that Jews aspired for world domination to achieve destruction of Germany and even the Aryan race. The economic crises, he claimed, were caused by none other than Jewish capitalists. However, he also saw Jewish international conspiracy behind the Bolsheviks. The contradiction of the Jews being capitalists and Bolsheviks at the same time did not spring from Hitler's mind; it was a view often expressed in the late 19th century.

The Nazis' antisemitism was definitely a racist theory: in addition to the above, its central element was that it regarded Jews as an inferior race that destroyed German culture and must therefore be annihilated. Initially, the aim was to plunder the wealth and expel the Jews (not only from Germany), which is why Madagascar came up as a destination for the expulsion of Jews. But as the war started, the plan for the final annihilation of the Jews was created. A lot of people have wondered how such an ideology could spread in enlightened Europe. How could they deny basic human rights to their fellow citizens? The answer probably lies in human nature and the well-timed propaganda, and in the fact that the state itself, whose main task is supposed to be to protect its citizens, was the institution that had gradually made life impossible for its citizens, and which plundered them.

In their antisemitic propaganda, the Nazis built on pre-existing Judeophobic tropes and basic human fears. They started to dehumanize Jews by portraying them as parasites and worms, claiming that they were not human beings, and therefore not subject to human rights and they not deserving human treatment. Jews were accused of an international conspiracy to destroy and exploit the German people as capitalists, in alliance with other large powers. The Protocols of the Elders of Zion, a forged document compiled by the secret police of

Tsarist Russia at the end of the 19th century was used as 'evidence' of Jewish international conspiracy for world domination. A large part of German society was particularly susceptible to such statements after the war, and in the midst of economic crises and high unemployment. At the same time, Jews were also described as subversive elements wishing to abolish the existing social order as Bolshevik revolutionaries. The posters in the streets accused the Jews of miscegenation, wanting to corrupt the 'pure Aryan' blood; this itself was a peculiar interpretation of the blood libel.

One reason for the success of Nazi propaganda lay in the fact that they were able to appeal to almost every social group, striking chords that resonated with most of them. All this was complemented by very simple messages, powerful imagery, and the fact that they infused every aspect of life with their ideology. At the same time, the Jews were completely excluded from German society: their businesses were boycotted, and they were banned from higher education, intellectual or business careers. The Nuremberg Race Laws of 1935 stripped them of their German citizenship, along with their basic political rights. The laws also declared a distinction between 'Aryans' and 'non-Aryans'. The discriminatory laws banned them from public spaces, such as parks, cafes, sports clubs, etc., creating a vacuum around them, making them seen as pariahs, and eliminating interaction between Jews and non-Jews. By the night of the pogrom on 9 November 1938, known also as "Kristallnacht", antisemitism had become so deeply ingrained in mainstream society that its members viewed the events with complete indifference, many of them going so far as to join the atrocities themselves.

The antisemitic propaganda had built on thousands of years of prejudice, and its impact culminated in the events of the Holocaust. It is particularly frightening to understand that all this happened in the 20th century, in the post-Enlightenment, democratic Europe.

2.3.4. The emergence of the "new antisemitism" after the Holocaust

The Holocaust was a trauma not only for the survivors, but also for the whole of human civilization and yet it failed to eradicate antisemitism. In the wake of the emerging Cold War and the bipolarization of the world, Holocaust survivors were often met with disbelief or indifference when they spoke – if at all - of their suffering.

In the countries of Western Europe and in the United States, antisemitic ideas were generally condemned, and only extreme right-wing groups voiced them. The importance of defending human rights was once again in the spotlight. The Holocaust showed how easy it was to deprive people of their basic rights and human dignity through discriminatory laws. The right to equality and freedom of stigmatized groups, most notably the Jews, who had already been emancipated in the previous century, was clearly violated. In 1948, the newly formed United Nations (UN) issued the Universal Declaration of Human Rights, which set out the fundamental rights of all human beings. The State of Israel was established in the same year. It had become clear very soon that the Western world supported the creation of a Jewish state, while the surrounding Arab countries did not. Because of the Cold War situation, this also meant that the Soviet Union and the other countries of the Eastern Bloc did not accept Israel's right to exist.

It would seem logical that left-wing Bolshevik ideology opposing far-right antisemitic Nazi ideology would denounce antisemitism. However, the situation is not that simple. On the one hand, as we have seen, left-wing antisemitism existed in the 19th century too. The essence of it was the rejection of capitalism identified with the Jews. Antisemitism was therefore a part of the communist and Bolshevik ideas from the very beginning. This ideology was taken over by the Leninist trend: in Soviet Russia, a large part of the 'revolutionary masses' were susceptible to hatred against the exploiting capitalists, which was most often mixed with antisemitic propaganda. Moreover, antisemitism had a long history in Tsarist Russia. Jews had been subjected

to severe discrimination from the Middle Ages onwards. They were designated a settlement zone from the end of the 18th century and had to endure numerous pogroms. In the 19th century they were seen as communist subversive elements, but this was now reversed, and now the communist revolutionaries saw them as the main enemy.

Stalin had built up total power for himself by the 1930s. His antisemitism was well known, despite openly condemning racial and religious discrimination, including antisemitism. Ethnic and religious groups were persecuted by default in the Soviet Union, and the Jews fell into both categories. Stalin, fuelled by his own, antisemitic hatred, often side-lined his political opponents or even their family members. Upon the conclusion of the Molotov-Ribbentrop Pact (1939), the ideological opposition between the two systems did not prevent him from reaching an agreement with Nazi Germany.

The extent of the deeply rooted antisemitism in Soviet society is shown by the fact that when Germany betrayed its ally and attacked the Soviet Union (1941), the local population often willingly assisted the German execution squads in rounding up and killing the Jewish population. Meanwhile, the official Soviet propaganda sought to distance itself from its former ally in all areas, with Stalin setting up the Jewish Anti-Fascist Committee in 1942. The aim of the organization was to mobilize Jewry in the fight against the Nazis and to make the Soviet Union look good. The Commission quickly became unwanted when it began to document the events of the Holocaust in the Soviet Union and to represent the Jewish people against the totalitarian regime. Stalin's antisemitism resurfaced immediately after the end of World War II. The Holocaust was not allowed to be discussed because it was considered an act of nationalism. The "Great Patriotic War" had to be seen as the united struggle of the Soviet people against National Socialism, and the catastrophe of the Jews was not to be mentioned separately.

The creation of Israel was a convenient opportunity for Stalin, as he could disguise his hatred of the Jews as anti-Zionism. The Jewish Anti-Fascist Committee was dissolved in 1952, its members were condemned in show trials as servants of foreign powers (America and Israel) and were executed. Preparations began for the 'trial of the Jewish doctors' in 1953, who were accused of terrorist conspiracy and American and British espionage. The victims of these trumped-up charges were finally saved by Stalin's death on 5 March.

The countries of the Eastern bloc almost all followed the political course of the Soviet Union. After the war, none of these countries talked much about the Jewish victims of the Holocaust but emphasized instead that the fascist Germany persecuted communists. Anti-Zionism was used to disguise prevailing antisemitism, claiming that Jews were despicable not because they were Jews, but because they were agents of America and Israel. Stalin's death finally put an end to serious persecution, but it did not help antisemitism disappear from these countries.

It is thus clear that antisemitism manifested itself in two main ways in the decades after World War II. One was the relationship to the Holocaust. This was done in the form of either outright denial of the Holocaust or its relativisation. The intention behind this was usually to trivialize the suffering of the Jews, to question sufferings, and to deny the survivors' and the majority society's right to remember.

This was particularly the case in Germany and its wartime allies, or in the countries it had occupied, where many members of the majority society had become perpetrators or collaborators. It is often termed as 'secondary' antisemitism: originating from the shame. It is actually a refusal of the former perpetrators and their accomplices to face up to their past actions. In the context of the accomplices, bystanders should be mentioned, as well. These are people, who did not actively participate (for example, in the looting or deportation of Jews), but failed to speak out and stand up against the atrocities. Most of these people were

never held accountable. They could not atone for their sins if they regretted what they had done, did not face their former deeds and repressed guilt. Several survivors reported that when they returned home from the deportations, they were not at all welcomed by their neighbors. Many of these neighbors had previously moved into the houses of the Jews where they had been taken from even though they claimed they had done so with the state's permission. Many had been unable to account for valuables and furniture they had received from Jews for safekeeping – they spent the money or refused to give back the valuables. The returning survivors reminded them of what they had done or not done: that they had been involved in some way in the suffering of these people and sometimes even in the plundering and murder of their families. It was easier for them to blame the victims than to face their actions or inactions and the consequences. Some even agreed with the antisemitic ideology anyway; they still believed that the Jews had deserved their fate. All of this led to tensions, physical atrocities, and more pogroms against Jews in some places. For many survivors who returned to their homeland, this was the last drop: they thought they could not stay in their original homeland but emigrated instead.

The situation in the Eastern Bloc countries was further exacerbated by the emergence of left-wing dictatorships within a few years, where talking about the Jewish victims of the Holocaust was almost taboo, despite the fact that many Jewish survivors joined the leading communist parties, as they agreed with the anti-fascist ideology. In addition, several former perpetrators, usually at lower levels, had also joined the party or its armed organizations.

Facing up to the sins of the past, or addressing the issue of responsibility, is not only important for individuals, but also for the society as a whole. National identity is important for most people, and it is preferred to see the nation in a positive light. It is not easy to look at the national past and acknowledge participation in crimes against humanity, or aid to the perpetrators, benefits from the plundering of the victims, or simply allowing these things to happen. Cognitive dissonance can affect the wider community, it can affect how the national past is viewed. It took West Germany decades until they started to confront the Nazi past, in remembrance and through education. In Eastern European countries, this only happened after the fall of communism. For some people, it encourages confrontation and reparation, and for others it encourages rejection and denial, which can lead to antisemitic views.

Anti-Israelism is the other phenomenon in which antisemitism is evident. Stalin's attitude towards Israel has been discussed above; his death did not bring it to an end, and his successors such as Khrushchev considered it a tactical issue. The Soviet Union considered the Arab states of the region as brethren, and provided them with military support against Israel, then seen as a US-satellite. Similar support was extended by the Soviet Union to the far-left anti-Zionist organizations in Western countries. The idea of anti-Zionism also appeared in the left-wing movements of the Western states as well as on the right, where the old antisemitic codes were very quickly revived. The (far-)left and (far-)right positions converged at a certain point.

2.3.5. Antisemitism today

Antisemitism is a persistent problem in our time, which is rearing its head more and more. It doesn't bring many novelties: it contains the same anti-Jewish stereotypes, political and racist prejudices, anti-Zionism, and Holocaust denial as before. In far-right movements, all of these elements can be found. They continue to portray Jews as aliens in modern societies. No matter which country they live in, what national identity they have, whether they are observant or not, whether they are patriots or not. These views claim that Jews are

inherently incapable of cooperation and morally prioritize only the interests of their own group. This is undoubtedly a racist approach that revives the views of racial theories from between the two world wars.

Today, there are many conspiracy theories circulating, many of which are based on antisemitic tropes and date back to earlier periods. Conspiracy theories are generally popular because they allow us to portray ourselves or our communities in a more positive light: we are the good ones, and others are the villains who conspire against us. They provide a comfortable response to our fears from the unknown: we feel in control by „finding simple explanations" for phenomena that are too complex and seem inexplicable. Conspiracy theories, however, lack any basis in reality.

One of the most significant recent events was the Covid-19 pandemic, which almost immediately became associated with antisemitic views claiming that the pandemic was a Jewish conspiracy. As vaccine production began, anti-vaccine groups spread the notion that there was a Jewish conspiracy behind the vaccines. While Covid is a new pandemic, the phenomenon of blaming Jews for the outbreak of diseases is not new. In the Middle Ages, for example, during the Great Plague, Jews were accused of poisoning wells. In 1874, when mandatory vaccination against smallpox was introduced in the German Empire, anti-vaccine groups of the time demanded the removal of Jewish doctors, seeing only global domination efforts behind the compulsory vaccinations.

The COVID pandemic brought about the emergence of another phenomenon as well. The lockdowns, quarantines, and attempts for compulsory vaccinations or at least to restrict the movement of the unvaccinated to some extent, sparked outrage among many people. Protests and demonstrations took place in numerous cities, with demonstrators often wearing a yellow star, or similar symbols, to show that they are being discriminated against and persecuted in the same way as the Jews were during the Holocaust. This phenomenon falls into the category of distorting the Holocaust. Those persecuted during the Holocaust had no other choice, as they could not change their origins. Unlike the unvaccinated, they experienced systematic persecution, from confiscation of property and deprivation of rights to deportation and murder.

Similarly, we encounter antisemitic conspiracy theories related to the topic of migration. According to these theories, migration, specifically the arrival of ethnic groups mainly fleeing from Africa, the Middle and the Far East, is part of a secret plan aiming to repopulate Europe with the alleged goal to "replace the whites". Jewish businessmen are often claimed to be masterminds behind this migration. Behind many conspiracy theories, the publication of The Protocols of the Elders of Zion resurfaces repeatedly. This document is a fraudulent text fabricated in Czarist Russia, claiming that Jews conspired to control the media, banks, and ultimately the entire world. The Nazis revived this pseudo-protocol, so those who reference it today are perpetuating Nazi propaganda. Surveys indicate a significant proportion of the population in both the United States and European countries hold antisemitic attitudes and many among them believe in the Jewish world domination conspiracy.

The spread of conspiracy theories and antisemitic ideas in general is facilitated and amplified by the existence of social media, where misconceptions can spread almost uncontrollably. Extreme groups form, and their cohesion is reinforced by the use of secret antisemitic codes and signals. Anyone from anywhere in the world can anonymously share anything, including pseudo-scientific views, hate speech, or even calls to violence. This largely contributes to the dissemination of harmful ideologies.

One manifestation of antisemitism is Holocaust denial or distortion, which while not new, seems to be gaining even more strength in contemporary times. Amplified by the widespread use of social media, it reaches much larger audiences. Holocaust denial, or at least concealment and distortion began during the Nazi era: they

often employed secret codes and euphemisms (e.g."final solution") to describe the committed crimes. As the end of the war drew closer, evidence was attempted to be destroyed.

Today Holocaust denial is criminalized in several countries, so we more often see Holocaust distortion, attempting to downplay the events and crimes of the Holocaust. Holocaust denial and distortion are unequivocally motivated by antisemitic reasons. Views that distort the Holocaust typically minimize the number of victims or the extent of their suffering, seek excuses for the perpetrators and collaborators, shift responsibility, and falsify historical facts.

In the context of the above, the anti-Israel sentiment that has emerged over the past decades is often found on the far right and far left, but also on the center-right and the left. It is crucial to distinguish antisemitically motivated anti-Zionism or the rejection of the State of Israel, from legitimate criticism of the policies of the state of Israel. The latter does not necessarily involve antisemitism, as the policies of any state can be subject to criticism, and if specific domestic and foreign policy measures are under scrutiny, it is legitimate. Similarly, anti-Zionism theoretically does not necessarily have antisemitic motives if it is about the general rejection of nationalism in general and if its proponent generally rejects the legitimacy of nation-states. However, if the accusations, most commonly formulated from the political left, are exclusively related to Israel, while similar policies of other states are not criticized, then it is antisemitism disguised as anti-Zionism. The anti-Zionism that appears in the far-right is almost certainly antisemitic, as nationalism is typically part of right-wing ideology.

Many who criticize the policies of the state of Israel go beyond mere criticism. They apply double standards, not condemning similar actions by other states in the same way. Likewise, If the criticism of the Jewish state is based on prejudices, claiming that certain actions result from the "characteristics of Jews," and if they generalize these actions to every Jewish person in the world, blaming every Jew and holding them responsible for Israel's policies, or if they assume a global Jewish conspiracy behind the actions, then this is antisemitism.

In the Middle East, the hostility against Israel and the Jews represented by Islamism, most importantly radical Islam, is religiously based or nationalistically based or a combination of the two. It is essentially a mixture of pagan (pre-Christianity) Judeophobia and modern antisemitism and it is often manifested in Holocaust denial. Israel is often accused of imperialism and colonialism, and its existence is often considered an occupation. It is essential to note that Israel is the only democracy in the Middle East, and the Arab population living in its territory hold Israeli citizenship with the accompanying civic rights.

The State of Israel was legitimately established in May 1948, following a UN resolution (Resolution 181) of 29 November 1947, which allowed for the establishment of the Jewish state on the land of Israel. While Israel took this resolution and accepted its offered two-state solution as the foundation for the formation of the State of Israel, Arab states immediately rejected it. While the situation between Israel and many of the Arab states has pacified, the emergence of militant organizations and terror groups claiming to represent the Palestinian Arabs resulted in continued hostility and terror.

Israel is often accused of oppressing the Palestinian Arabs, and Israel's mere existence is seen as occupation. While the situation between Israel and the Palestinian minority is complex, given all the information above, it is clear that any attitude or behavior that questions the legitimacy of the State of Israel, or that supports or encourages terrorist acts, whether in Israel or elsewhere in the world, is a clear manifestation of antisemitism. In addition, conduct or actions that threaten the security and free practice of religion of Jewish communities or individuals, or restrict the free expression of their identity anywhere in the world are also considered antisemitic.

Recent years have seen an increase in antisemitic atrocities in Europe and around the world. These phenomena take various forms, ranging from verbal aggression and vandalism (e.g. graveyard vandalism) to acts of terrorism that claim lives. Often this form of contemporary antisemitism emerges in Arab migrant communities. In multi-ethnic and multi-cultural European societies, physical atrocities against Jewish communities have increased, even if antisemitic attitudes themselves have not significantly risen in society.

The most recent manifestation of antisemitism resulted in the terror attack and mass killing, rape and brutality on October 7, 2023 when thousands of terrorists of Hamas (a Palestinian terror group in charge in Gaza) attacked Jewish civilians near the Gaza strip murdering and torturing babies, women, elderly and families. They violently killed about 1400 people and kidnapped over 200, of whom more than 100 are still in captivity 3 months after the event.

The attack and the war in Gaza the Israeli Army started in response resulted in an unprecedented increase in antisemitism globally. Antisemitic incidents rose by 350 to 800 percent in Western European countries or Great Britain, the USA and Canada all over the society but significantly at university campuses. Experts and educators seem to agree about the need to better understand the underpinnings that have fostered so much of the antisemitism on campuses and generally. However, it is crystal clear that targeted programs and training addressing antisemitism are necessary.

3. Research Findings from the BOND project

The research conducted in Hungary, Italy, Romania and Poland provides a comprehensive picture of the current situation of antisemitism in the region. Four national reports and one compiled report were published 15 January 2024. All phases of the data collection were completed before 7 October 2023, thus the events after this day and their effects are not part of the research report.

3.1. General description of the research and its results

The research includes findings based on a comprehensive literature review and extensive qualitative field research conducted from March through September 2023. Firstly, the consortium collected, processed, and summarized the available literature and data on antisemitism in their respective countries over the last ten years. Secondly, in-depth interviews and focus group interviews were conducted with representatives of the following groups in all countries: key experts, first-line-practitioners (FLPs), Jewish community leaders and members, non-Jewish religious and minority community leaders, Jewish and non-Jewish youth.

The research addressed the following topics in each country:

- Situation of the Jewish population
- Forms, level and trends of antisemitism
- Antisemitic stereotypes, prejudices, conspiracy theories
- Antisemitic hate speech and hate crime
- Antisemitism in politics
- Antisemitism in the sporting sphere
- Antisemitism and education

The compiled and national research reports is available on https://bond-project.eu

4. Education - guidelines, methodology, pedagogy

4.1. Educational guidelines and recommendations

The alarming rise in antisemitism globally calls for a response to counter it. It is a challenge everybody needs to face in different segments of society. It is also a special responsibility in education. How do we educate students to become immune to prejudices in general including antisemitic prejudices? How do we help them be able to counter these phenomena in their contexts? What is the knowledge students need to receive, what are the competences they need to develop and what are the methods educators can use to support that? While there is not one single answer to these questions, a number of recommendations and initiatives exist for educators to use if they want to be prepared to teach about antisemitism.

This document, as stated above, does not mean to duplicate these efforts. Rather, complementing existing efforts, it offers specific tools and materials that might help answer the questions above. However, before getting into practical tools, some reference to the most important existing materials is made below. To effectively counter antisemitism in education, the European Council's butterfly model of competence including values, attitudes, knowledge and skills can be applied[5].
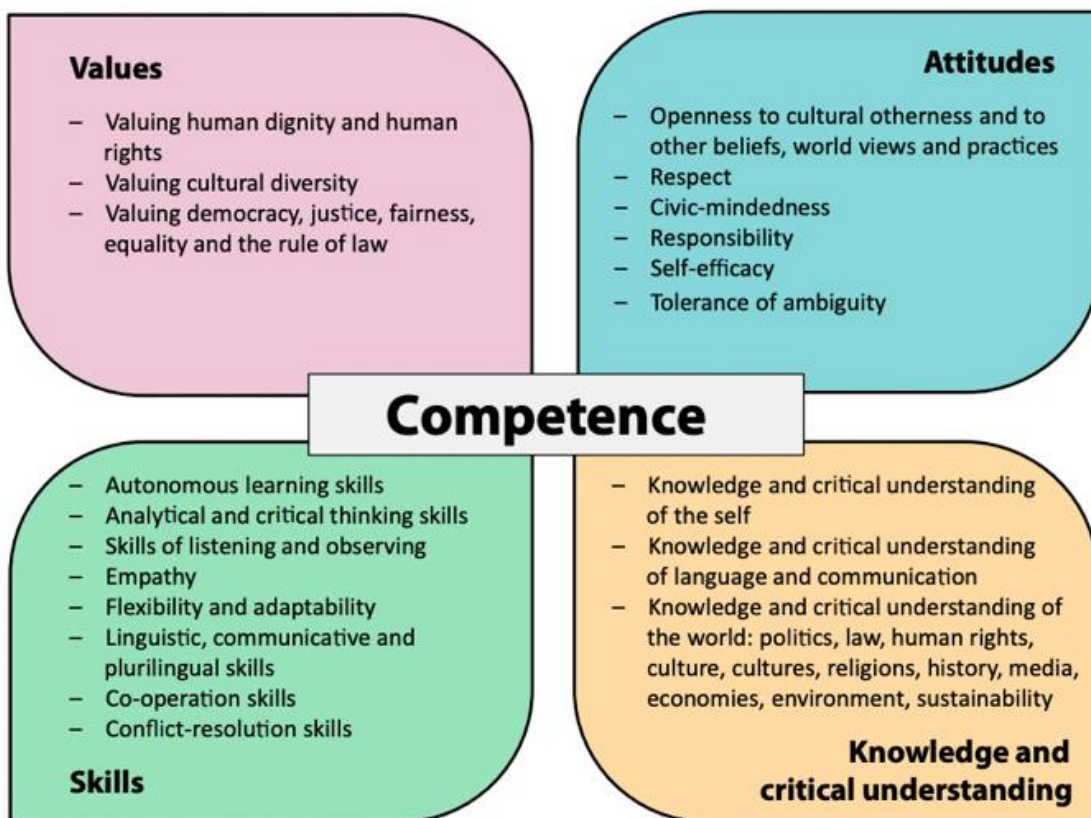
This model is applied for competence-based learning in general, but if applied for our subject (antisemitism), the general guidelines become clear.

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[5] https://www.researchgate.net/figure/The-butterfly-model-of-the-RFCDC-Barrett-et-al-2018a_fig1_353346541

1. Development of Knowledge and Critical Understanding of the subject matter.
2. Development of Attitudes, e.g. openness to cultural otherness and to other beliefs, world vows and practices; respect; civic-mindedness; responsibility and others;
3. Development of Values including valuing human rights and human dignity, cultural diversity, democracy, etc.
4. Development of Skills, like analytical and critical thinking skills, empathy, and others.

The methodology and pedagogy follows the above model and it is represented in the developed teaching materials (see below) and recommended in this curriculum.

Besides the created teaching materials, there exist best practices and guidelines recommended by trusted institutions. In the following, we will provide a summary and accessibility of these existing materials.

In 2019, OSCE/ODIHR and UNESCO authored teaching aids consisting of 10 booklets, each of which discusses one particular topic and approach in teaching and learning about and countering antisemitism. The individual materials are available from here[6]. As the booklet titles suggest, addressing antisemitism through education is possible via several topics but each one has particular guidelines. For example, it is possible to approach the topic of antisemitism through Holocaust education (see below), but it does not mean that simply by teaching about the Holocaust in itself will be a fix for the issue of antisemitism. Programs need to be targeted with a focus on antisemitism, approached through different directions and from various perspectives. The ten booklets are organized accordingly, arranged in a targeted way, around the following topics.

4.2.   Addressing antisemitism through education: Recommended materials

- **Teaching Aid 1: Increasing knowledge about Jews and Judaism[7]**

Available in Hungarian, Italian, Polish, Romanian

The first booklet contains relevant information about the Jewish people, considering religion and culture. It also provides learning strategies for classroom use in order to increase knowledge about Jews and Judaism as well as resources and materials for further reading.

- **Teaching Aid 2: Overcoming Unconscious Biases[8]**

Available in Hungarian, Italian, Polish, Romanian

The second booklet addresses antisemitism from the aspect of unconscious biases and provides strategies for recognizing and reducing unconscious biases. It also contains activities that help in uncovering, mitigating and countering biases as well as resources and materials for further reading.

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[6] https://www.osce.org/odihr/441146
[7] https://www.osce.org/odihr/441077
[8] https://www.osce.org/odihr/441083

- **Teaching Aid 3: Antisemitic Stereotypes and Prejudices[9]**

Available in Hungarian, Italian, Polish, Romanian

The third booklet focuses on antisemitic stereotypes and prejudices. It gives an overview of the most common antisemitic stereotypes and provides strategies for identifying and debunking antisemitic stereotypes in the classroom. It supports educators by giving examples of exercises that they can use to challenge and prevent these stereotypes and it contains resources and materials for further reading.

- **Teaching Aid 4: Challenging Conspiracy Theories[10]**

Available in Hungarian, Italian, Polish, Romanian

The fourth booklet discusses the phenomenon of conspiracy theories and how to challenge them. After providing a definition and background, the publication offers strategies for addressing these conspiracy theories in a school setting. It also contains resources and materials for further reading.

- **Teaching Aid 5: Teaching about Antisemitism through Holocaust Education[11]**

Available in Hungarian, Italian, Polish, Romanian

The fifth volume addresses antisemitism approaching it from teaching and learning about the Holocaust. While it cannot be overemphasized that Holocaust education is not a solution for antisemitism, a statement backed by countless research globally, there is definitely a space for discussing the Holocaust as the most extreme form of genocidal antisemitism. The publication contains background information about the history of antisemitism before the Holocaust and it offers strategies for educators to conduct conversations in the classroom about antisemitism and the Holocaust. It draws attention to the dangers of using stereotypical images and references some good examples. The booklet also contains resources and materials for further reading.

- **Teaching Aid 6: Addressing Holocaust Denial, Distortion and Trivialization[12]**

Available in Hungarian, Italian, Polish, Romanian

The sixth volume discusses another form of antisemitism: Holocaust denial and distortion. After providing definitions, if continues to discuss strategies educators can use to discuss Holocaust denial. It also offers resources and materials for further reading. More information about how to address this form of antisemitism, most importantly the rising phenomenon of Holocaust distortion in more detail is discussed below.

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[9] https://www.osce.org/odihr/441098

[10] https://www.osce.org/odihr/441101

[11] https://www.osce.org/odihr/441104

[12] https://www.osce.org/odihr/441122

- **Teaching Aid 7: Antisemitism and National Memory Discourse[13]**

Available in Hungarian, Italian, Polish, Romanian

The seventh publication in the series focuses on national memory discourse and its relationship to antisemitism and its role in its rise. Providing background and a brief analysis of how national discourse is formed, the booklet offers various national examples and classroom strategies for educators to address heroization of national past and conflicting discourse within national memory. The booklet offers resources and materials for further reading.

- **Teaching Aid 8: Dealing with Antisemitic Incidents[14]**

Available in Hungarian, Italian, Polish, Romanian

The focus of the eighth volume is on antisemitic incidents and how to deal with them. The publication provides a description of what incidents can be - from verbal expression through vandalism to physical actions. After listing some examples, the booklet draws attention to some important facts educators need to remember when dealing with antisemitic incidents in school and offers strategies for dealing with such incidents in the classroom. The booklet concludes with a list of resources and materials for further reading.

- **Teaching Aid 9: Dealing with Online Antisemitism[15]**

Available in Hungarian, Italian, Polish, Romanian

The ninth volume offers guidance about how to deal with antisemitism appearing online. The online space is the least controllable area where antisemitism, as well as other forms of hate can spread unchecked. The publication discusses this phenomenon and mentions others, like cyber-bullying and hate speech and offers strategies to address online hate speech in the classroom as well as a list of resources and materials for further reading.

- **Teaching Aid 10: Antisemitism and the Situation in Middle East[16]**

Available in Hungarian, Italian, Polish, Romanian

The tenth and final publication in the series brings forward the difficult question of addressing antisemitism through discussing the situation in the Middle-East. The booklet gives brief background information about the phenomenon of new antisemitism. It also provides an explanation of what Zionism is and helps educators with classroom strategies for discussions that relate to the situation in the Middle East. The booklet concludes with a list of resources and materials for further reading.

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[13] https://www.osce.org/odihr/441128

[14] https://www.osce.org/odihr/441131

[15] https://www.osce.org/odihr/441134

[16] https://www.osce.org/odihr/441137

Note: this series was developed in 2019. The situation in the Middle-East resulted in an unprecedented rise in antisemitism globally after the terror attack in Israel on October 7, 2023.

4.3. Additional recommended materials

A collection of materials created or recommended by UNESCO, including other important content developed also in partnership with OSCE/ODIHR, are available here. The UNESCO dedicated page offers access to the following materials:

Addressing anti-Semitism through education: guidelines for policymakers[17]

This booklet published in 2018, has been developed for policymakers and not directly for practitioners. Policymakers are an important audience as they are the ones deciding on curricula, textbooks and professional development. Their informed decisions are great support for practicing and pre-service educators as they can help set up frameworks in which countering antisemitism and other forms of prejudice and discrimination is in the focus . The guidelines in the publication suggest concrete ways to address antisemitism, counter prejudice and promote tolerance through education. The recommended programs provide policymakers, government officials, educational leaders and administrators with tools to build education systems that strengthen young people's knowledge, skills, competences and attitudes to counter antisemitic ideologies as well as all forms of racism and discrimination.

Addressing anti-Semitism in schools: training curricula[18]

The training curricula for various audiences include:

- Primary education teachers: Addressing anti-semitism in schools: training curriculum for primary education teachers[19]
- Secondary education teachers: Addressing anti-semitism in schools: training curriculum for secondary education teachers[20]
- Vocational education teachers: Addressing anti-semitism in schools: training curriculum for vocational education teachers[21]
- School directors: Addressing anti-semitism in schools: training curriculum for school directors[22]

Online anti-Semitism: a toolkit for civil society[23]

The booklet was published in 2022 as a response for the growing antisemitism online. Although a publication not targeting educators directly, it is important to include it in this document. The topic of antisemitism online and efforts to counter it must be on the radar of educators, policy-makers and civil society organizations. It

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[17] https://unesdoc.unesco.org/ark:/48223/pf0000263702

[18] https://unesdoc.unesco.org/ark:/48223/pf0000374864?posInSet=6&queryId=bcfbb2d2-a341-4e22-aaf3-9d0ccbeb8272

[19] https://unesdoc.unesco.org/ark:/48223/pf0000374865?posInSet=5&queryId=bcfbb2d2-a341-4e22-aaf3-9d0ccbeb8272

[20] https://unesdoc.unesco.org/ark:/48223/pf0000374866?posInSet=4&queryId=bcfbb2d2-a341-4e22-aaf3-9d0ccbeb8272

[21] https://unesdoc.unesco.org/ark:/48223/pf0000374868?posInSet=3&queryId=bcfbb2d2-a341-4e22-aaf3-9d0ccbeb8272

[22] https://unesdoc.unesco.org/ark:/48223/pf0000374869?posInSet=2&queryId=bcfbb2d2-a341-4e22-aaf3-9d0ccbeb8272

[23] https://unesdoc.unesco.org/ark:/48223/pf0000381856

cannot be dealt with separately from the spread of online hate and disinformation as all these phenomena undermine European values and are a threat to our democracies. The authors and experts developing the publication intended to build literacy to tackle antisemitism online by providing a landscape analysis, an overview of existing policy responses on an international and national level, and recommendations for engagement with governments, platforms and within communities to address these issues.

Other relevant materials

Further materials include a dedicated page[24] on the USC Shoah Foundation's IWitness platform developed in partnership with UNESCO and containing:

- UNESCO's teacher training curricula combined with testimony-based digital or downloadable educational activities;

- a handbook specifically focusing on Holocaust denial and distortion on social media[25];

- materials as a result of the cooperation of Shine a Light on Antisemitism and the USC Shoah Foundation[26] for educators.

Another related site is UNESCO's page on Countering Hate Speech[27] through education.

Among the relevant resources It is important to list the homepage of Shine a Light on Antisemitism[28]; the relevant page of Facing History and Ourselves[29].

Another targeted program that addresses antisemitism appearing in the form of Holocaust distortion was developed by the International Holocaust Remembrance Alliance[30]. This material contains full training programs for trainers, accessible online with the aim to train various target groups: policy makers and government officials, educators and civil society organizations.

To understand the overarching methodology, it is recommended that educators read the International Holocaust Remembrance Alliance's Recommendations on Teaching and Learning about the Holocaust, which provides an educational framework for educators and policy makers, and explains how targeted educational materials, methods and learning aims are important when teaching about countering antisemitism.

4.4.   Methodology and pedagogy - teaching with testimony

The development of this curriculum (and the consequent training programs) has been triggered by the phenomenon of rising antisemitism globally. To respond to that need, a series of digital multimedia educational materials have been developed through the BOND project, and made available for educators on

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[24] https://iwitness.usc.edu/sites/unesco

[25] https://unesdoc.unesco.org/ark:/48223/pf0000382159

[26] https://iwitness.usc.edu/sites/shinealight

[27] https://www.unesco.org/en/countering-hate-speech

[28] https://shinealighton.com/

[29] https://www.facinghistory.org/resource-library/responding-rising-antisemitism

[30] https://training.againstholocaustdistortion.org/

the international IWitness platform and the project website. Before the educational materials are presented in detail, a short summary of the underlying pedagogy and methodology is provided.

4.4.1. Methodology and pedagogy

The developed educational modules offer a firm methodology rooted in democratic values that can be adapted to the various local contexts. The modules have been built around multimedia sources – video testimonies - in multiple languages. Each one of these modules are outcomes-based and while addressing the topic of antisemitism from various perspectives and provide content knowledge, they contribute to the development of key competences and civic engagement as well. The methodology of testimony-based education offers a pathway to developing students' content knowledge, empathy and critical thinking skills. It can support educators in developing their methodological versatility and pedagogical culture.

Survivor and witness testimonies hold immense significance in various fields, including and beyond history, human rights, and education. These personal narratives provide invaluable insights into historical events and human experiences, fostering empathy and understanding. If chosen carefully, these primary sources offer an opportunity to address the topic of antisemitism as well. Integrating survivor and witness testimonies into educational methodologies offers a unique opportunity to engage students on a deep and personal level, enhancing their learning experiences and promoting critical thinking skills and other key competences. By engaging with survivor testimony in a pedagogical context educators create an authentic connection to history – past and present, making the connections between historical events and contemporary issues. Survivor and witness testimonies serve as primary sources that connect students and the contemporary situations they experience directly to historical events.

These personal accounts provide real-life perspectives, offering an authentic understanding of the emotions, struggles, decisions and triumphs of individuals who experienced the events firsthand. The testimonies help students build empathy and resilience, and thus are important tools in social-emotional learning. Engaging with personal stories cultivates empathy in students as they connect emotionally with the lived experiences of survivors and witnesses. This emotional connection humanizes historical narratives and promotes a deeper appreciation of the complexities of history, which contribute to the development of critical thinking and analytical skills.

Analyzing and interpreting survivor and witness testimonies encourage students to critically evaluate these sources, and consider biases. This process nurtures critical thinking skills and prompts students to interpret, and evaluate historical information and assess the relation of historical information to present issues.The medium of video testimonies itself and the surrounding other sources enhance multidisciplinary learning and develop media literacy, besides focusing on the subject matter of antisemitism.

The integration of survivor and witness testimonies in education can span various subjects, such as history, literature, psychology, literature, arts and language arts, civics, ethics, citizenship, religion, etc. This interdisciplinary approach enriches students' understanding of the historical context and how that is related to the present.Antisemitism is a phenomenon that spans across time periods. It is important to study its manifestations – historical and/or current. Teaching about antisemitism with survivor and/or witness testimony is innovative, engaging and can broaden knowledge across multiple disciplines as well as transversal skills and critical thinking, an ultimate goal in addressing and countering antisemitism and other forms of discrimination.

When working with survivor and witness testimonies in education for whatever purpose and with whatever learning aim, there are a few points educators should always consider. One important thing to consider is the fact that survivor and witness testimonies are sensitive materials – often told on that one and only occasion by the interviewee. Another point to consider is that survivor testimonies involve the recollection of traumatic experiences, which requires educators to approach the topic with sensitivity. Proper guidance and support is crucial in creating a safe and respectful learning environment for students. The traumatic events experienced and explained from a personal perspective can have a traumatizing effect on the students as well. Testimonies are built on constructing personal memories at the time of the interview mostly about an antisemitic or discriminative experience in the past – far or near.

The nature of personal memory and the phenomenon of constructing personal narratives about past events in the present can be discussed and clarified in the classroom as they are defined by many factors including:

- the experiences between the time of the event and the time of the narration,
- the given moment,
- the current socio-political and/or personal context of the interviewee
- the relation with the interviewer, just to list a few.

With the use of testimonies educators can provide multiple and diverse perspectives, which offers an important teaching and learning opportunity. The nature of memory has to be discussed and understood by the students in order to achieve these learning opportunities. Witness and survivor testimonies might present different perspectives on the same events, and educators should be prepared to present a balanced array of narratives, promoting critical thinking and encouraging students to explore the complexities of historical interpretation.

Testimony-based teaching comes with important ethical responsibilities. Educators must navigate ethical concerns surrounding the use of personal narratives about discriminative experiences including antisemitic incidents and attitudes, ensuring that survivors' and witnesses' rights and dignity are respected. Considering the impact of sharing sensitive stories are essential aspects of ethical teaching.

A few further methodological guidelines, recommendations and implementation strategies are also to be considered by educators who want to implement the method of testimony-based education effectively. Educators should always be well prepared and contextualize the discriminative episode in the use of personal narratives. Before introducing testimonies, teachers should provide some historical context to help students better understand the events being discussed. This background information enhances comprehension and ensures that the narratives are placed within a broader historical or current framework. They should allow students to interpret a diverse range of voices by incorporating testimonies in the materials from different interviewees, perspectives, backgrounds, and experiences. This diversity enriches discussions and challenges students to consider varying viewpoints. All the above should be subject to the pre-defined learning aims and learning outcomes – as these will have to define the lesson module or material.

It is also important to engage students in guided discussion, creative expression and allow them to reflect on their learning and on each other's thoughts and opinions. Testimonies (including ones on the topic of antisemitism) should be interpreted through guided discussions that encourage students to reflect on the emotional and cognitive impact of the phenomenon appearing in the narratives. The reason for these discussions, besides the fact that learning occurs in a more sustainable way when done in a dialogue, is that they foster empathy and help students connect the personal experiences to broader themes like antisemitism that occur around them day by day. Students should be encouraged to express their understanding through

various forms of creative expression, such as constructing an essay or other pieces of writing, or a discussion, or else. This will allow them to process their thoughts and emotions while engaging deeply with the material.

The above strategies are all addressed by the methodology used in the developed and recommended educational materials below. They are all embedded in the Constructivist Theory of Learning and are structured around the 4 C's: Consider, Collect, Construct and Communicate. At the beginning of the materials students prepare by considering the subject and they mobilize their pre-existing knowledge. They collect information and knowledge from a variety of sources, then they construct knowledge and reflect on their and their peers' learning. Depending on the learning aims of the materials, they can develop a variety of skills and competences.

The methodology of teaching and addressing antisemitism and other forms of discrimination with survivor and witness testimonies offers a powerful means to connect history to the present, to foster empathy, and develop critical thinking and other skills and key competences. Through careful consideration of ethical concerns, diverse perspectives, and effective implementation strategies, educators can create meaningful and transformative learning experiences around a difficult and hardly approachable topic. By incorporating personal narratives, educators empower students to become compassionate and informed global citizens who actively engage in addressing a critical topic in our past and present.

5. Testimony-based educational materials addressing antisemitism

5.1. About the Witness platform

IWitness is the international educational platform of the University of Southern California's (USC) Shoah Foundation. Currently it contains almost 4500 full-length testimonies of survivors and witnesses of the Holocaust and other genocides and survivors and witnesses of antisemitism in 31 languages. It also contains topically curated clips of testimonies in 12 languages and multimedia, digital learning modules - activities in 19 languages and the number is growing. The number of testimonies added to IWitness increases every year.

The educational materials are testimony-based and develop students' critical thinking and multi-literacies (including media literacy, digital literacy, and other 21st century skills). The platform is free of charge and educators and students can use it after a simple registration. The multimedia materials can be used in various subjects (e.g. History, Literature, Language Arts, Foreign language, Media, Ethics, Civics, Social Studies, etc.) and about various topics (Holocaust, antisemitism, discrimination, gender, racism, equality, values, local history, resilience and many many others). In every multimedia activity accessible on the IWitness platform, students work by the Constructivist Theory of Learning according to the 4C model (Consider - Collect - Construct - Communicate - see above). Activities develop cognitive skills and competencies like: analytical skills, skills to synthesize, argumentative skills, media and digital literacies, comprehension and creative and reflective writing skills.

IWitness global pages: https://iwitness.usc.edu/global

5.2. Resources: Typically curated clips (Watch Page[31])

The Watch Page on IWitness gives educators and students the access to clips selected topically. Visitors can filter for language and topic, and find clips that are available to watch without registration. In order to download the clips, visitors need to register. 57 testimony clips about the topic of antisemitism are available on the IWitness Watch Page (25 clips are available in English, 4 in Croatia, 4 in Czech, 10 in Hungarian, 8 in Polish, 3 in Portuguese, 3 in Ukrainian).
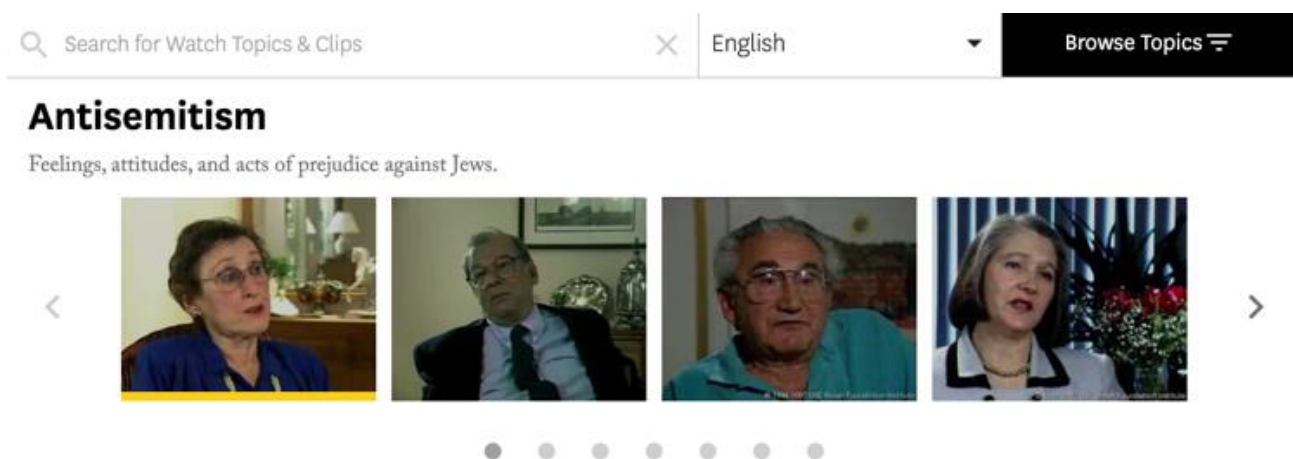
5.3. Resources: Activities on the platform

MiniQuest: This type of activity allows a variety of end products (e.g. written accounts, art pieces, creative presentations). It is a downloadable activity type that - if downloaded - can be completed without internet connection.

InfoQuest: This type of activity concludes in the development of a word cloud created by students after having interpreted and reflected on the testimony clips.

VideoActivity: In this activity students do research in the IWitness full-length testimony archive and then create a video essay using the method of digital storytelling. To edit their film they use the video editor built in on the IWitness platform.

Lesson: Shorter, downloadable materials, containing video clips PDFs with the lesson plan and the student activity handouts. Most of the Lessons contain one clip with tasks around this clip that can be done as part of a 45-minute class. Some other Lessons are longer, containing multiple clips.

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[31] https://iwitness.usc.edu/watch?searching=false&theme=34&clip=957&entry=0_94z2xf7p

5.4. Resources: Educational materials developed on the topic of antisemitism

Note: Activities have been developed in Hungarian, Italian, Polish and Romanian. The activities and detailed descriptions of them are available in the national language versions of the curriculum.

5.4.1. Educational activities in Hungarian

Antiszemitizmus a mai Európában

Miben különbözik a mai antiszemitizmus a történeti antiszemitizmus különböző megjelenési formáitól? Hogyan alakították a történelmi események a ma társadalmait?…

Activity: **Mini Quest**

Grades	Time
9 - 12	1.5 Hours

Az antiszemitizmusról

Ebben a feladatban a diákok az antiszemitizmus fogalmáról, megjelenési formáiról gondolkodnak. A feladat segítségével megértik, hogy az…

Activity: **Info Quest**

Grades	Time
10 - 12	1.5 Hours

Mi az antiszemitizmus?

A diákok a tevékenység során megismerkednek az antiszemitizmus szó jelentésével, különböző megnyilvánulási formáival. A jelenkorban tapasztalható…

Activity: **Video Activity**

Grades	Time
9 - 12	2 Hours

Antiszemitizmus és a szemlélő-hatás

Ebben a feladatban a tanulók azt értelmezik, mit jelent szemlélőnek lenni és milyen lehetséges következményei vannak ennek a magatartásnak. A tanulók az…

Activity: **Mini Quest**

Grades	Time
8 - 12	0.75 Hours

5.4.2. Educational activities in Italian

L'Antisemitismo e l'effetto spettatore

In questa attività, gli studenti svilupperanno una comprensione di cosa significhi essere uno spettatore e dell'impatto degli astanti. Gli studenti guarderanno le testimonianz…

Activity: **Mini Quest**

Grades	Time
7 - 10	1 Hours

L'Antisemitismo contemporaneo

Che cos'è l'antisemitismo e come si differenzia dall'antisemitismo contemporaneo? In che modo gli eventi storici plasmano le società contemporanee…

Activity: **Mini Quest**

Grades	Time
9 - 12	1.5 Hours

Perché l'antisemitismo non è finito dopo l'Olocausto?

Questa attività si concentra sulla definizione dell'antisemitismo dal punto di vista storico e sull'esplorazione delle caratteristiche contemporanee di quest'odio. Gli studenti…

Activity: **Mini Quest**

Grades	Time
7 - 12	1.5 Hours

Cos'è l'antisemitismo?

Concepita per costruire una comprensione di base sull'argomento, questa attività consente agli studenti di analizzare le basi dell'ebraismo e di intendere l'antisemitis…

Activity: **Info Quest**

Grades	Time
7 - 12	1.5 Hours

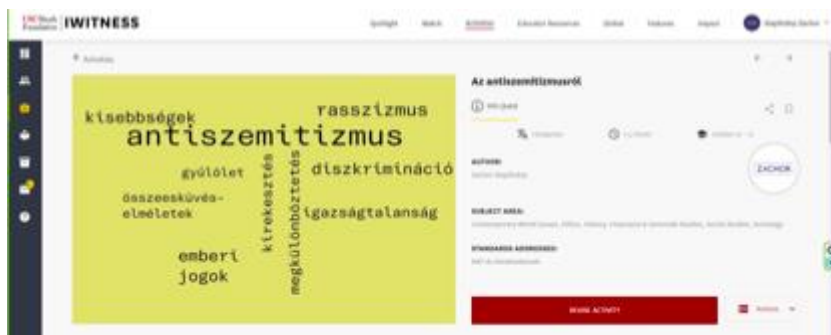### 5.4.3. Educational activities in Polish

Współczesny antysemityzm w Europie

Czym dzisiejszy antysemityzm różni się od różnych form antysemityzmu historycznego? Jak wydarzenia historyczne ukształtowały dzisiejsze społeczeństwa?...

Activity: **Mini Quest**

Grades	Time
9 - 12	1.5 Hours

Czym jest antysemityzm?

Osoby uczące się zapoznają się ze znaczeniem słowa antysemityzm i różnymi formami jego wyrażania na przestrzeni czasu. Zaczną od wysłuchania fragmentó...

Activity: **Video Activity**

Grades	Time
8 - 12	2.5 Hours

O antysemityzmie

Podczas tych zajęć osoby uczestniczące zastanawiają się nad pojęciem antysemityzmu i jego przejawami. Pomoże im to zrozumieć, w jaki sposób zjawisko...

Activity: **Info Quest**

Grades	Time
10 - 12	1.5 Hours

IWalk Oświęcim - Historia w sześciu słowach

Celem aktywności jest pogłębienie refleksji nad spacerem iWalk po miejscach dziedzictwa żydowskiego w Oświęcimiu przygotowanym przez USC Shoah...

Activity: **Info Quest**

Grades	Time
5 - 8	1 Hours

5.4.4. Educational activities in Romanian

Antisemitismul contemporan

Cum diferă antisemitismul contemporan de antisemitismul istoric? Cum au modelat evenimentele istorice societățile de astăzi? În această activitate este analizat sentimentul...

Activity: **Mini Quest**

Grades	Time
9 - 10	1.5 Hours

Antisemitismul

Elevii se vor familiariza cu înțelesul termenului de antisemitism și cu diferitele sale forme de manifestare de-a lungul timpului. Vor urmări mărturii despre...

Activity: **Video Activity**

Grades	Time
9 - 11	2.5 Hours

Antisemitismul și efectul martorului indiferent

În această activitate, elevii vor înțelege ce înseamnă să fii un martor indiferent și ce consecințe are neimplicarea însituații în care cineva are nevoie de ajutor. Elevii vor urm...

Activity: **Mini Quest**

Grades	Time
7 - 12	1.5 Hours

Ce este Antisemitismul?

În această activitate, elevii sunt sprijiniți să înțeleagă conceptul de antisemitism și manifestările sale. Elevii vor înțelege că antisemitismul este un fenomen istoric și ...

Activity: **Info Quest**

Grades	Time
9 - 12	1.5 Hours

5.5. About antisemitism (InfoQuest)
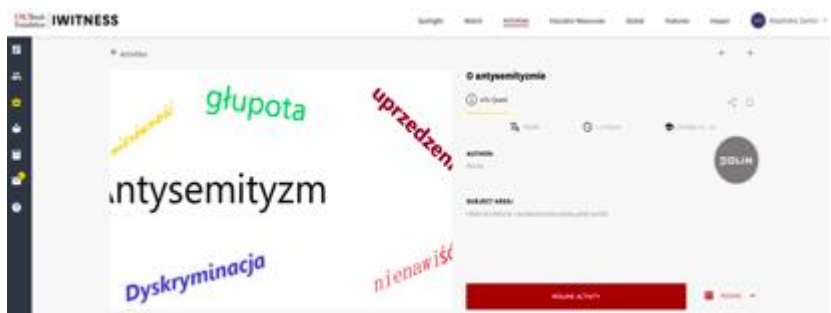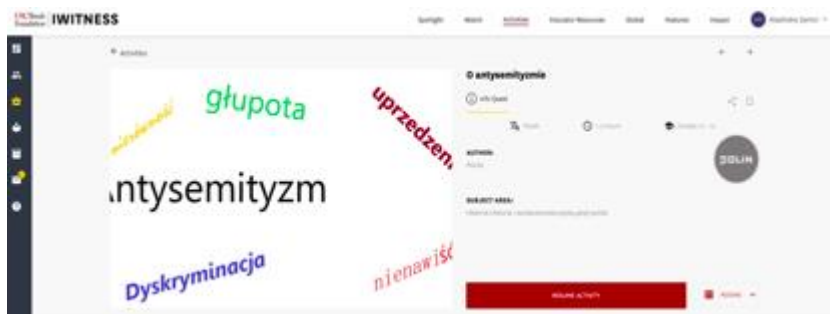
Hungarian: Az antiszemitizmusról

Italian: Cos'è l'antisemitismo?

Polish: O antysemityzmie

Romanian: Ce este antisemitismul?

ACTIVITY DESCRIPTION

In this activity students consider and learn about the notion of antisemitism and its manifestations. The activity helps them understand the fact that antisemitism is rooted in history, as well as the stereotypes and prejudices it mobilized to make its way to the present. Students watch testimony clips from survivors of the Holocaust and from experts on antisemitism to learn about the manifestations, types and consequences of antisemitism. Utilizing the learning, they then create a word cloud and think about potential ways to counter antisemitism. Then they share their work with their peers.

LEARNING AIMS

As a result of completing the activity students will:

- develop a better understanding of the notion of antisemitism
- develop knowledge about the manifestations and various layers of antisemitism and their consequences
- consider the possible ways to counter anti-Semitism

STRUCTURE OF THE ACTIVITY

- Consider: students watch testimony clips of Holocaust survivors and consider the presence of antisemitism in the 20th century. They also familiarize themselves with the definition of antisemitism.
- Collect: students watch clips of testimony that help them deepen their understanding about the topic of antisemitism. These clips feature three Hungarian experts (a researcher of social sciences, a researcher of minority studies and a historian) who discuss the types, layers and manifestations of antisemitism.
- Construct: students create a word cloud and reflect on their learning. With the help of another clip they think about ways to counter antisemitism.
- Communicate: students look at each other's works and reflect on them.

The activities are available online on the **IWitness** platform[32].

5.6.   Antisemitism and the Bystander Effect (MiniQuest)

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[32] https://iwitness.usc.edu/home

Hungarian: [Antiszemitizmus és a szemlélő-hatás](#)

Italian: [Antisemitismo e Effeto Spettatore](#)

Polish: [Konsekwencje bierności świadków](#)

Romanian: [Antisemitismul și efectul martorului indiferent](#)

ACTIVITY DESCRIPTION

In this activity students interpret what it means to be a bystander and what are the possible consequences of this behavior. Students watch and interpret testimony clips of survivors and witnesses of antisemitic violence in the past and present. They explore the impact of bystander behavior on their lives. As part of the activity, students formulate a message about what bystander effect means for them and what they do to avoid bystander behavior. Students can publish their messages on social media.

LEARNING AIMS

As a result of completing the activity students will:

- interpret the phenomena of historical and contemporary antisemitism via examples,
- learn and understand what the bystander effect and its impact is,
- develop their digital literacy,
- develop their civic competency,
- understand the need for actively countering the bystander effect

STRUCTURE OF THE ACTIVITY

- Consider: students with the help of primary sources interpret the notion of antisemitism through various periods in time and they learn to recognize manifestations of antisemitism. They learn what the concept of bystander effect means.
- Collect: students collect examples for the potential responses to avoid the bystander effect.
- Construct: students construct a message (and can publish it on social media).
- Communicate: students reflect on each other's messages and discuss their strategies about how the bystander effect can be avoided.

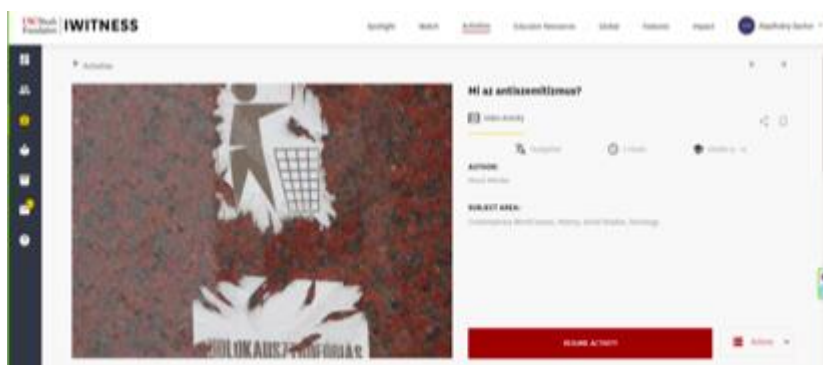The activity is available online on the **IWitness** platform.

5.7. Why didn't Antisemitism Disappear after the Holocaust (MiniQuest)

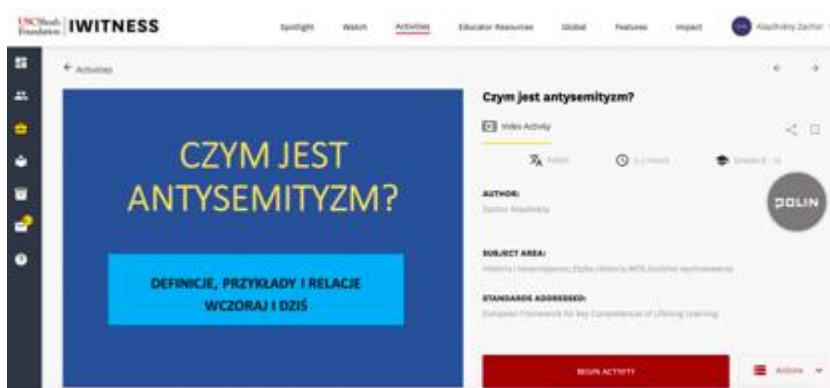Italian: Perchè l'Antisemitismo non è finito dopo l'Olocausto?
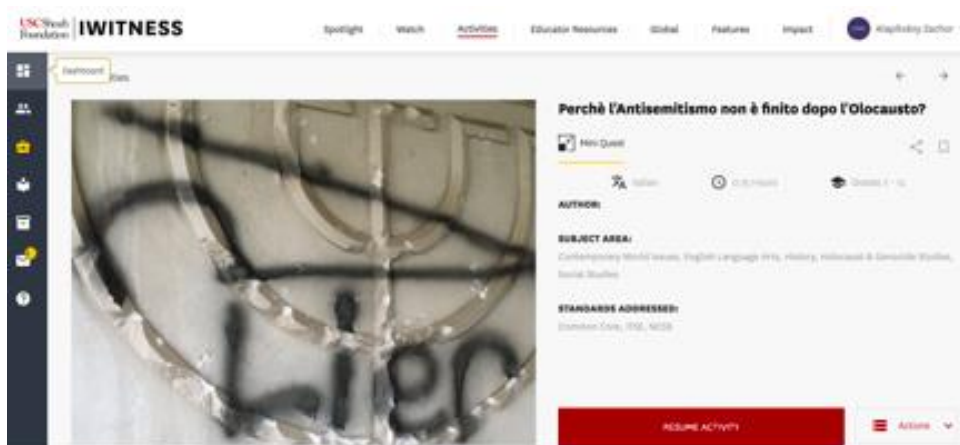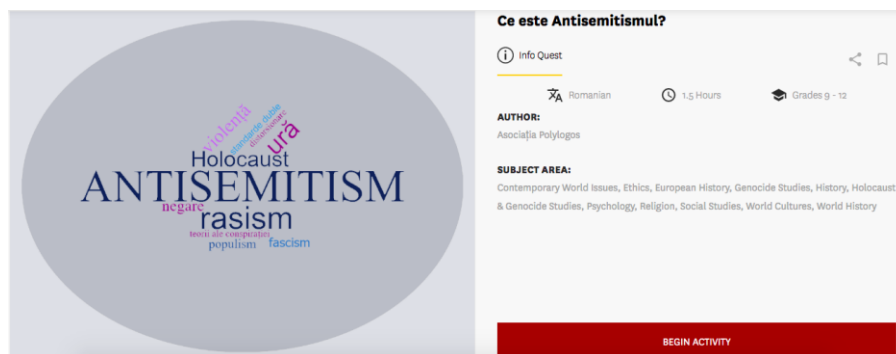

5.8. What is anti-Semitism? (Video-Activity)

Hungarian: Mi az antiszemitizmus?

Polish: Czym jest antysemityzm?

Romanian: Ce este antisemitismul?

ACTIVITY DESCRIPTION

In this activity students learn about the meaning and definition of the term antisemitism and its different manifestations. Starting from contemporary antisemitism, they explore and compare it with its manifestations in the past. The activity concludes with expressing their thoughts and opinion by constructing a video essay (using the built-in video editor in IWitness).

LEARNING AIMS

As a result of completing the activity students will:

● understand how antisemitism in the past connects to antisemitic manifestations in the present
● develop their critical thinking skills by evaluating information around them
● the activity provides an opportunity for students to develop their media literacy and express their opinion with the help of primary sources (video testimonies) by developing a video essay.

STRUCTURE OF THE ACTIVITY

● Consider: students interpret primary sources (video testimonies and archival and contemporary posters)
● Collect: students search for, evaluate and collect testimony clips that help them express their thoughts and opinion
● Construct: by juxtaposing the clips and other sources they found, students develop a video essay along given guidelines
● Communicate: students reflect on what their peers expressed in their video essays

The activities are available online on the **IWitness** platform.
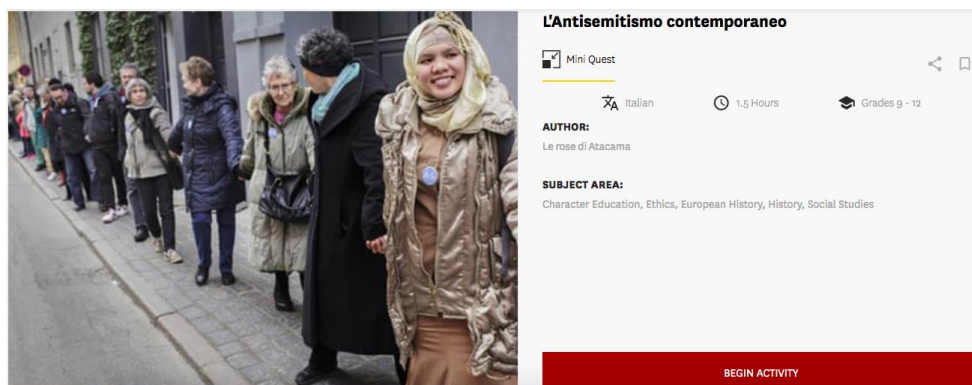
5.9.   Antisemitism in Europe today (MiniQuest)

Hungarian: Antiszemitizmus a mai Európában
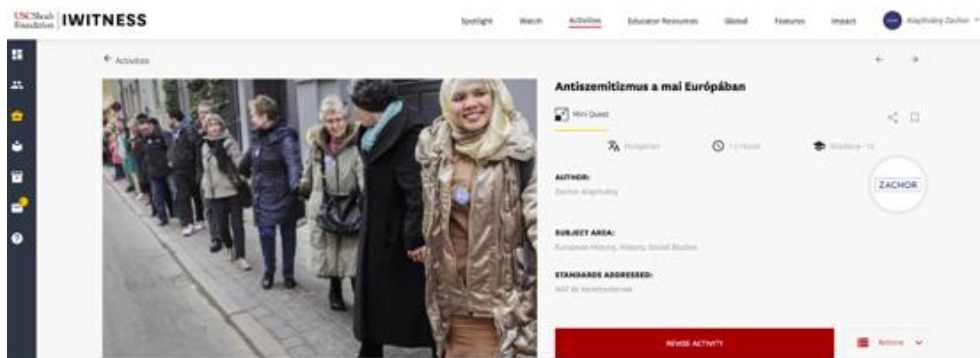
Polish: Współczesny antysemityzm w Europie

Italian: Antisemitismo in Europa Oggi

Romanian: Antisemitismul contemporan

BOND

Antisemitismul contemporan

Mini Quest

Romanian   1.5 Hours   Grades 9 - 10

AUTHOR:
Asociația Polylogos

SUBJECT AREA:
Civics & Government, Contemporary World Issues, Ethics, European History, Genocide Studies, History, Holocaust & Genocide Studies, Psychology, Religion, Social Studies, World Cultures, World History

BEGIN ACTIVITY

ACTIVITY DESCRIPTION

What is the difference between contemporary antisemitism and the various manifestations of its forms throughout history? How did historical events shape today's societies? This activity centers around the collective pride of the Danish people for saving their Jewish citizens during the Holocaust and how this pride strengthened after the antisemitic attack against the synagogue in Copenhagen in 2015.

LEARNING AIMS

As a result of completing the activity students will:

- deepen their understanding about the forms of antisemitism past and present
- develop an understanding of antisemitism in various historical periods
- become familiar with the 2015 antisemitic attack in Denmark and its consequences
- consider the possibilities to counter antisemitism

STRUCTURE OF THE ACTIVITY

- Consider: students learn about the definition of antisemitism and consider the connection between historical and contemporary antisemitism
- Collect: students familiarize themselves with the testimonies of people whose lives were impacted by the Holocaust and the antisemitic attack in Denmark in February 2015.
- Construct: students think about potential ways to counter contemporary antisemitism
- Communicate: students share their thought with their peers

The activity is available online on the **IWitness** platform.

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