

# ACTIVIST GUIDE



# WITH CLARITY AND COURAGE

The Companion to *Unmasked Judeophobia*

Anna Kolodner, PhD

DOC **EMET** PRODUCTIONS®  
*Truth in film*

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*“We will not prevail by stretching our necks to the outermost reaches and convincing the inveterate Jew-hater to change his ways, but by reaching inside ourselves and forging the utmost conviction of our right to live and prosper, forging it with such fire and light that it gradually ignites those closest to us and in an ever-widening circle reaches the misguided.”*

Nidra Poller, “Attacking Israel with genocidal intentions,” *Israel Affairs*

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## FOREWORD

After the release of *The Case for Israel – Democracy’s Outpost* in October 2008, I traveled extensively throughout North America engaging audiences in post-screening discussions. I made several alarming observations: too many good and decent people were unaware of the resurgence of lethal Jew-hatred in regions around the world. Many were also unaware of the history of complicity of the Islamist leaders with the Nazi regime during the Holocaust, as well as the Islamists’ stated intent after the fall of the Nazi regime to continue Hitler’s work.

Without that context, people mistakenly believed that the virulent hatred expressed towards the nation-state of the Jewish people related to policies and/or territory held by Israel. They thought that the hatred was Israel’s fault and if only Israel would make itself smaller and weaker, the hatred would dissipate.

In offering an examination of the contemporary manifestations of lethal Jew-hatred against the backdrop of history, the viewer gains better insight into the driving forces and ideologies behind the calls to wipe the nation-state of the Jewish people off the face of the earth and to murder Jews wherever we can be found.

Wilhelm Barr, a German whom Bernard Lewis describes as “a minor Jew-baiting journalist with no other claim to memory,” coined the term “anti-Semitism” in 1879. Three years later, the Zionist pioneer and activist Leon Pinsker introduced the term “Judeophobia” in his booklet *Auto-Emancipation*. Many scholars and activists with expertise in racism against Jews believe, as I do, that “Judeophobia” is a more suitable term to convey the intellectualized and ideologized hatred of Jews that is encompassed in the anti-Jewish phenomenon flourishing in many parts of the world today.

Judeophobia is a complicated, heterogeneous phenomenon and I invested a significant amount of time in researching current analyses by leading experts in the field. I interviewed 70 experts — who happened to be Jewish, Christian, Hindu, and Muslim — from Australia, Austria, Belgium, Canada, England, France, Germany, India, Israel, Italy, Romania, Russia, Slovakia, South Africa, Spain, Switzerland, Syria, United States, and Venezuela in the fields of history, law, literature, media, philosophy, political science, psychology, and sociology. The caliber of expertise and analyses of the commentators in *Unmasked Judeophobia* is outstanding, and the overall experience of making this film was personally transformative.

*Unmasked Judeophobia* is meant as a clarion call, as a *tekiah gedolah* blast. In Biblical times, *tekiah* was sounded on the shofar to raise awareness, to sound the alarm, to assemble all good people to action. We live in historic times, a time of inversion and a time when state-sanctioned calls for killing Jews and wiping the Jewish state off the map is regarded as unremarkable; when Jew-haters at anti-Israel demonstrations on the streets of North America, Latin America, Europe, Asia, and Africa can chant “Send the Jews back to the ovens” and “Hitler was right” without repercussion.

My hope is that viewers of *Unmasked Judeophobia* will have their individual and collective consciousness raised. To remain in the dark, to hold on to the delusion that “it’s not as bad as some think,” is frighteningly dangerous. There have been people — too many people — who clung to denial at other times in history while Jewish blood flowed in the streets.

We may never totally eradicate racism against the Jewish people, but at the barest minimum, Jew-hatred must be diminished to non-lethal levels. Genocidal Jew-hatred — whether manifesting against individual Jews, the Jewish collective, or both — must be scorned, prosecuted, and eradicated.

Gloria Z. Greenfield  
Lexington, Massachusetts  
10 Tishri 5773



## PREFACE

*“Classical or traditional antisemitism is the discrimination against, denial of, or assault upon the rights of Jews to live as equal members of whatever host society they inhabit. The new antisemitism involves the discrimination against the right of the Jewish people to live as an equal member of the family of nations – the denial of, and assault upon, the Jewish people’s right even to live – with Israel as the ‘collective Jew among the nations.’”*

Irwin Cotler, *Global Antisemitism: Assault on Human Rights*

Throughout history, Jews have often been the canary in the coalmine: the first to be targeted by hate and totalitarianism, but never the last. We are once again at a point in time where Jews are being threatened by genocidal hatred. Contemporary Judeophobia is a lethal strain of loathing, which combines historical motifs of antisemitism with new racist charges and anti-Israel animus.

Fueled by Islamic Jew-hatred and radiating throughout the international community, there exists a climate of opinion where it has again become fashionable and comfortable to express racist hatred of Jews openly. As the poison of Jew-hatred spreads throughout the mass media as well as educational, judicial, religious, and governing institutions, the ideological obsession with the Jewish people and the Jewish state also threatens the very core of the values of democracy and freedom. As Charles Small, the director of the Institute for the Study of Global Antisemitism and Policy reminds us in *Unmasked Judeophobia*, “The message needs to get out, because it’s not just antisemitism as an attack against Jewish people and the State of Israel. Antisemitism we know from history basically is an attack against human rights, against democratic principles, against basic notions of citizenship and human dignity, which is a threat to civilized people and societies.”

Driven by the urgency of this threat, Gloria Greenfield has produced and directed the chilling new documentary film *Unmasked Judeophobia*, which examines the resurgence of lethal Jew-hatred and exposes the beliefs and behaviors that animate the culture of hatred that is driving the global campaign to destroy the State of Israel. The film's distinguished and articulate experts eloquently survey the landscape of contemporary antisemitism and implore good and decent people of all beliefs and creed to fight Jew-hatred along with all forms of racism. *Unmasked Judeophobia* is an inspired call for action. How we respond will define how we are judged and remembered by future generations.

The rising tide of global Jew-hatred in sentiment and behavior can be daunting to many, who may feel uncertain about what to do and how to do it. This guide is a multi-dimensional resource for fair-minded people who are interested in engaging in campaigns and actions to fight the virulent racism against the Jewish people and the nation-state of the Jewish people. It is meant to bolster our understanding of the scope and substance of international Jew-hatred and provide practical approaches for individuals and groups at various stages of their involvement. It proposes entrepreneurial and value-oriented strategic initiatives that galvanize individuals and communities to take coordinated action. The imperative to participate is the responsibility of each individual who values democracy, freedom, and justice.

Anna Kolodner  
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## INTRODUCTION

*“Despite the centrality of Jew-hatred in all aspects of public life in the Arab and Muslim world, our neighbors’ unrelenting and irrational abhorrence for Israel and the Jewish people remains a dirty secret that you aren’t supposed to mention in polite company. From Washington to Brussels, talk of the policy implications of Arab and Muslim Jew-hatred is prohibited.”*

Caroline Glick, *JewishWorldReview.com*

We are facing a volatile external environment where the animus and tactics against us shift daily. A disparate array of haters are joining forces across the globe in coordinated efforts to vilify and destroy the nation-state of the Jewish people, and with increasing frequency, to murder Jews. Today, this existential threat emanates from Islamist ideologues and their followers, who are empowered and supported by the anti-Western ideologues of the hard Left and in some regions, the extreme Right as well. Together, they demonize Jews and Israel as the consummate evil forces in the world while they provide cover and support for the despots throughout the Islamic world for whom extreme human-rights abuses are standard practice.

Israel and the United States are portrayed as the “white” imperialistic and capitalist powers, which dominate and exploit disempowered communities, particularly the “indigenous” Palestinian Arabs. The hard Left thrives on the trope of Palestinian suffering and humiliation, which is promoted by the media and flourishes on university campuses, international bodies, non-governmental organizations (NGOs), and in the living rooms of self-professed progressives. As Professor Gerald Steinberg, head of NGO Monitor explains in *Unmasked Judeophobia*, “There is an ideology that grants special victimhood status in general to non-Western society, to Arabs and Muslims and particularly to Palestinians. If you are a victim, then it’s like a child – you cannot be held responsible for your actions. So they are not condemned for massacres, for mass-murder, for suicide bombings, for violations of human rights.”

Unprecedented and widespread, contemporary Judeophobia poses threats that morph like viruses; emerge from multiple, distinct sources (some of which are networked like a web, cooperate behind the scenes and operate with immunity from criticism). They embrace an “anything goes and should be tried” mentality, which operates to attack Israel and the Jewish people: lies; bombs; hate education; flotillas; international marches; boycott, divestment and sanction campaigns. Nothing is off-limits.

The environment that breeds Jew-hatred is complex, confusing and irrational. Politics and emotion have replaced logic and facts. We are faced with moral confusion wherein authority is vested in the subjectivity of the offended and indoctrination has supplanted information. The perpetrators will not be convinced that their actions are driven by irrational hate. They are not interested in facts, reconciliation, compromise or peace. Their goal is simple: the destruction of the Jewish state and the Jewish people. Our goal is two-fold: to end the lethal hatred against the Jewish people and the Jewish state; and to strengthen the values of democracy, freedom and justice. To accomplish our goals, we need to revamp many of our current strategies and fight back with clarity, courage, dedication, and creativity.

## RISING GLOBAL JUDEOPHOBIA AND THE NECESSITY FOR MORAL COURAGE

*“In the world in which we live, there are too few people who are prepared to stand up, let alone to be counted. And I think that what we need in the world in which we live is not only a semblance of moral clarity, but also a greater expression of moral courage.”*

Irwin Cotler, *Unmasked Judeophobia*

During the Holocaust, as most citizens either stood by or actively collaborated in the destruction of European Jewry, certain individuals stood out as remarkable exceptions. Many remained silent while they saw, heard and smelled the horrific truth that was taking place around them. However, there were non-Jewish rescuers who chose to act. These individuals exhibited moral courage in an environment where such bravery was rare and the risks were great.

While rescuers came from diverse backgrounds, they seem to have shared certain traits. All possessed a strong sense of moral clarity about right and wrong, which included a belief in the importance of individual action. They saw their acts as normal and self-evident, rather than extraordinary. When asked about their good deeds, they rejected the notion that their acts were heroic. From their perspective, they were simply doing the right thing.

For these rescuers, the transition from observer to participant began with the awareness and recognition that something was amiss. It may have been overhearing a racist comment in town, or noticing that some Jewish students were no longer in school. Others, who were not necessarily strident Nazi supporters, heard and observed the same information, but interpreted it as inconsequential. Their refusal to intervene made them complicit in the genocide of millions.

For those who chose to act, the decision to take responsibility and participate in helping their Jewish neighbors was inspired by moral clarity and led to moral courage. They became people who would take enormous risks to do the right thing.

## IDENTIFYING CONTEMPORARY JUDEOPHOBIA

Today, the evidence that something is amiss is visible far and wide. Irwin Cotler, Canadian Member of Parliament and Professor of Law at McGill University, has created a useful analytical framework for identifying and combating the current upsurge of worldwide antisemitism. Cotler's eight indices of identification for the state of global antisemitism are:

- State-sanctioned genocidal antisemitism
- Political antisemitism (denial of fundamental rights)
- Ideological antisemitism (antisemitism under the cover of anti-racism)
- Legalized antisemitism (discriminatory treatment in the international arena)
- European antisemitism on the rise (including the far Right)
- Cultural antisemitism
- Discrimination and exclusion (globalizing the boycott)
- The old/new *Protocols of the Elders of Zion*

Cotler cites three manifestations of **state-sanctioned genocidal antisemitism**:

- Iran's state-orchestrated calls for the destruction of the Jewish state: Israel and the Jewish people are characterized in government propaganda as a "cancerous tumor to be excised" and "evil incarnate," as missiles draped with "Wipe Israel off the Map" are paraded down the streets of Teheran.
- The covenants and charters, platforms and policies of terrorist movements and militias including Hamas, Islamic Jihad, Hezbollah and al-Qaeda: These groups not only call for the destruction of Israel and the killing of Jews wherever they may be found, but also for the perpetration of acts of terror in furtherance of that objective.
- Religious *fatwas* or execution writs, in which genocidal calls in mosques and media are held out as religious obligations, and where Jews and Judaism are characterized as the perfidious enemy of Islam.

Four specific manifestations of **political antisemitism** are:

- The denial of the Jewish people's right to self-determination
- The denial of the legitimacy of the State of Israel
- The denial of any historical connection between the Jewish people and Israel
- The attribution to Israel of all the evils of the world

Three manifestations of **ideological antisemitism** are:

- The 1975 “Zionism is Racism” resolution of the United Nations, which continues to reverberate in the global arena, particularly on university campuses in Europe and North America
- The indictment of Israel as an apartheid state
- The characterizations of Israel as not only an apartheid state, but also as a Nazi state.

**Legalized antisemitism** masks itself under the banner of human rights to invoke the authority of international law, and to manifest itself under the protective cover of the United Nations. Therefore, Cotler explains, “the singling-out of Israel and the Jewish people for differential and discriminatory treatment in the international arena is legalized.”

The **rise of antisemitism in Europe** is alarming. The 2012 Jihadist murder of three young French children and their teacher at a Jewish day school in Toulouse was widely reported. Less publicized was the brutal attack later that month on a 12-year-old boy near his Jewish school in southeastern Paris. Not a month later, an attack on three teenage Jewish boys who were brutally beaten outside of Lyon received little media attention. Since the murder in Toulouse, violent attacks on Jews in France have increased dramatically and Mohamed Merah, the self-identified al-Qaeda terrorist who perpetrated the killings, is viewed as a hero.

**Cultural antisemitism** refers to the creeping influx of anti-Jewish feeling into mainstream discourse in the West – often from the mouths of those who do not consider themselves to be antisemitic or prejudiced at all. Cotler describes this phenomenon as “the mélange of attitudes, sentiments, innuendo and the like in academia, in parliaments, among the literati, public intellectuals, and the human rights movement.”

**Discrimination and exclusion** refers to the singling out of Israel, Israeli Jews, and supporters of Israel for selective condemnation and exclusion from the international community and public life through boycotts and divestment. Universities, trade unions, and other organizations have enacted boycotts and bans of Israeli people, goods, and services in an attempt to delegitimize and ultimately destroy the nation-state of the Jewish people. What began as a local phenomenon in the United Kingdom has grown into a global effort to demonize Israel and its people.

Cotler’s final index refers to the resurgence and evolution of the *Protocols of the Elders of Zion*, which since its creation as anti-Jewish propaganda in Tzarist Russia has been cited by those claiming a “world Jewish conspiracy”. The *Protocols* has found a captive audience in the Muslim world, where it is taught as fact in mosques and schools, distributed by governments, and propagated through the media. Even beyond the Muslim world, the language of the *Protocols* has once again entered mainstream Western discourse, repurposed to demonize the nation-state of the Jewish people. Instead of a “Jewish conspiracy”, it is now a “Zionist” cabal hell-bent on world domination.

## EUROPE TODAY

While Judeophobia is on the rise across the globe, the situation in Europe warrants particular concern. A 2012 Simon Wiesenthal special report on Europe and the Jews came to an alarming conclusion. Author Dr. Harold Brackman reports that “roughly a third of Europeans stereotype Jews as a dangerous people with too much power—particularly in the financial system—and with an unhealthy loyalty to Israel, which a majority of Europeans view as ‘the greatest threat to world peace.’” Reports by numerous government agencies and NGO’s all confirm that the number of worldwide antisemitic incidents exploded during the first decade of the twenty-first century, more than doubling during the single year of 2009.

Islamists are not alone in perpetrating Jew-hatred in Europe. According to Brackman’s report, European countries in which right-wing extremists as well as Islamists are engaging in antisemitic attacks include Austria, Belgium, France, Germany, Greece, Hungary, Italy, Lithuania, Netherlands, Russia, and Ukraine.

Brackman wrote:

“Vitriol, vandalism, and violence were everyday realities across Europe. The Federation of Jewish Communities in Spain (FCJE) warned of a ‘dangerous’ and ‘extraordinary’ rise in antisemitism. Belgium saw ‘numerous instances of anti-Semitic and Holocaust denial statements on the radio and Internet, and in books and newspapers.’ In France, a French Jewish girl was assaulted after thugs noticed she was carrying Hebrew books. In Norway, Jewish children were taunted by antisemitic slurs in school. An Italian teacher threatened on his Facebook page to commit a synagogue massacre, while in Greece graffiti reading ‘Happy Holocaust’ and ‘I’ll turn you into a bar of soap’ were spray-painted on synagogues. In Poland, fascist symbols and slogans were displayed 56 times in and around football games during an 18-month period. In the Ukraine, there was a Molotov cocktail attack on a synagogue, while in Russia local authorities removed the mention of Jewish victims from a Holocaust memorial.”

The evidence of an alarming global situation abounds. Nonetheless, there are those who claim otherwise. Such individuals argue that the situation is temporary and will pass, that Jews continue to have enormous success and influence, that the United States will protect Israel, and that there is no need to intervene or over-react. These individuals are blinded by wishful thinking and denial. Genocidal Jew-hatred is on the rise, and its agenda includes the destruction of the nation-state of the Jewish people and the murder of Jews wherever they can be found.

The time to act is now. The existential threats facing the Jewish people demand that we do more than our best – we must do what is required.



## BECOMING AN ACTIVIST

*“We cannot be cowards. We must take the lead. We must show chutzpah. We must not be afraid of those who criticize us for having too much power; we need more power. We should not be afraid of those who say we have too much influence. We need more influence. We are using our power and influence in the interest of justice and at a just cause.*

Alan Dershowitz, *Unmasked Judeophobia*

Fighting global antisemitism may seem like a daunting task, but in fact one person can make a difference. Sharing awareness and analyses of the resurgence of lethal Jew-hatred pushes information and insights into the public domain and educates others. One-on-one conversations with friends, family, colleagues, and neighbors are among the most effective means of educating and raising awareness. Discussing individual efforts in combating hatred of Jews and the State of Israel is a powerful means of inspiring and motivating others to action.

There is a great need for research, writing (letters to the editor and articles), monitoring, educating, and pursuing legal and political action. With access to web-based communication to disseminate information (including forums, videos, photos, websites, blogs, social networking, and even advertising), becoming an individual activist is easier now than ever.

You are not alone. Many like-minded individuals are similarly concerned and will be eager to connect and help. Consider finding individuals or organizations that are focused on actions that interest you. Whether you partner with others or work independently, every effort — no matter how small — can lead to positive results. This is not about finding the silver bullet; it is about participating in the fight against Jew-hatred, which is the first step to success.

## CORE PRINCIPLES OF FIGHTING JUDEOPHOBIA

The number of global attacks on Jews and Jewish institutions is increasing dramatically. Between these attacks and the rabid demonization of the nation-state of the Jewish people, we find ourselves caught in a perfect storm of hatred: a disturbed and delusional environment wherein annihilation of the Jewish people resonates among some otherwise “respectable” citizens as a reasonable option. The impulse to ignore or minimize this murderous climate must be resisted and fought. The core of our human and democratic values demands that we fight the evil of global antisemitism with courage and tenacity.

Don’t assume that people you know or meet are aware of the current level of anti-Jewish aggression. Help educate and engage them in this struggle. On the other hand, do not waste time on those who express hatred towards Jews and Israel. Hatred is irrational and haters are not open to facts or rational thinking. Focus your efforts on good and decent individuals who may be lacking in information and background but are open to discussion.

Effective action is dependent upon recognizing allies as well as enemies, developing a realistic and practical understanding of the threats we face, and the willingness to fight for the rights and survival of the Jewish people. The following principles comprise a valuable framework for awareness and action:

- Silence validates the accusations against the Jewish people and the State of Israel.
- This is a fight about what is right, what is wrong, and what is true. It is not about issues.
- Think for yourself. Act because it is the right thing to do, rather than because it may be popular.
- Understand reality. See the world as it is, not as we would like it to be. Recognize that we have enemies. It is hard to win the battle when you refuse to acknowledge that you are in a war.
- Freedom from racism is a basic human right.
- Antisemitism is driven by irrational hatred and resentment.
- Keep learning. Successful activism stems from awareness and knowledge.
- Being Jewish is not a credential for extremist criticism against Jews or the State of Israel.
- Invest your time and resources in strategies and/or organizations that effectively fight hatred against Jews.
- Neutrality and indifference in the face of evil is unacceptable.
- Don’t give up. This is going to be a long struggle.

### ROADBLOCKS: BEWARE

- Silencing truth for fear of offending our enemies
- Arguing about issues, points of view, or competing narratives rather than about what is right and wrong
- Failing to recognize that not all conflicts can be resolved through conflict resolution
- Assuming protection will come from others (or asking others to grant us permission to protect ourselves)
- Inadequate communal awareness, determination and thought-leadership in the fight against multi-faceted Jew-hatred

## WORKING TOGETHER TO BUILD A GRASSROOTS MOVEMENT

*“Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has.”*

Margaret Mead

Fighting Jew-hatred is a complex and difficult task that requires multiple skills and a broad range of resources. There is strength in numbers, and individuals working together on a shared mission multiply their opportunities for effective impact. Group action is a valuable approach to leveraging the strengths, talents, and passion of committed activists.

Grassroots activism consists of like-minded people coming together for a cause they believe in. There is growing evidence that grassroots activists have unique characteristics that make them particularly effective in these unpredictable and uncertain times. These activists are often independent and free of bureaucratic or partisan issues and policies. This autonomy offers them flexibility and freedom to meet goals in unique and creative ways.

### ACTION TEAMS

Action teams are small groups that can coalesce for specific actions or can work toward building long-term strategies and more permanent operational structures. In successful action teams, members share compatible views of the targeted problem, as well as the determination and capability to act. These teams assess the core competencies and interests of their members, which enable them to leverage collective strengths and assets. Well-designed action teams have the ability to engage in relentless, concentrated efforts with minimal distraction from bureaucratic tasks.

Effective action teams operate with an entrepreneurial mindset and structure that can quickly confront new challenges. They are versatile, agile, and prepared to engage in unconventional approaches. Devoted to action, they can be creative, discreet, and efficient, maximizing their time, energy, and imagination. Successful teams recognize that they are operating in uncharted waters and as a result will have a high tolerance for mistakes. They become increasingly innovative and view all efforts as learning opportunities upon which to build future strategies.

It is important to articulate team goals and prioritize the challenges that you can do something about. For example, if your goal is to end the disbursement of public funds to support antisemitic campus programs, there will be a plethora of effective actions to consider. These options range from engaging in research to planning political action and media campaigns. If your goal is to educate your religious institution about the threat of genocidal antisemitism from radical Islam, you might develop a multi-faceted program that utilizes film, experts (scholars and analysts), and publications to examine the problem.

Be creative, flexible, and unpredictable. Keep your educational programming and outreach fresh and stimulating. A wonderful model of such programming is Latma, a media criticism website that produces the weekly satirical new show “The Tribal Update”. Latma was launched in 2008 by a group of Israeli writers and journalists with the intention of using comedy to improve the public discourse in Israel by exposing the rampant political bias in Israeli journalism. In its third year, Latma was honored with the “Israel Media Watch 2011” prize, a prestigious award that is presented to organizations that make courageous, meaningful, and quality contributions towards the criticism of the media in Israel.

#### **BUILDING AN ACTION TEAM:**

- Schedule a parlor meeting and invite a small group of prospective activists to your home.
- Design an agenda and define the challenge.
- Prepare handouts with key information, evidence, and data.
- As your group forms, spend time assessing the core competencies/strengths and interests of the members. Examples of competencies include writing, speaking, teaching, blogging, research, organizing, lobbying, fundraising, networking, public relations, law, graphic design, music, cartooning, social media, film, photography, and expertise in relevant areas.
- Identify leadership skills among members.
- Brainstorm opportunities for action. Develop a preliminary plan of strategies and tactics. Define success.
- Assess prospective groups, organizations, and institutions with similar goals for short and/or long-term collaboration.
- Never miss an opportunity to collect and maintain contact information from interested individuals so that you can utilize email communications and build a social presence online.
- Assign tasks (ask for volunteers, focus on competencies and interests and be specific).

Continually work towards expanding your base of fellow activists and connecting with like-minded individuals. Most people get involved because someone in their everyday social network encouraged them to do so. Reach out and invite individuals to become involved. Activism lives and dies by how many people are touched. Determine what you're good at, and do it everywhere you can.

## COALITIONS

Different groups and organizations working together in a common effort can leverage opportunities for effective and efficient use of resources and skills. Some groups and organizations excel at investigation and analyses, but might not have strong strategies for generating informed activism. Others have built web-based platforms that regularly disseminate information about the current threats to their constituents, but might need to expand their audience and engage potential activists. When investigative and educational groups work in concert with activists and activist organizations, there is tremendous potential to enhance the scope and influence of all parties.

## BUILDING COALITIONS

- Define the mission of the collaboration.
- Identify the core competencies of each group.
- Determine the challenges to be addressed.
- Determine goals, strategies, tactics, and measures for success.
- Maintain communication with all groups and keep members informed.
- Ensure that participation is convenient and relevant.
- Develop opportunities to participate (this can range from lending one's organizational name as a program sponsor, to active involvement in leadership, planning, and execution of events).
- Leverage the work of other organizations. If you find that the work of a specific organization or group is particularly effective or compelling, discuss ways that you can help them further their mission.
- Recognize the involvement and contribution of participating organizations and groups.



## TAKING ACTION

*“Silence is not an option. The time has come not only to sound the alarm – but also to act. For as history has taught us only too well: while it may begin with Jews, it does not end with Jews. Antisemitism is the canary in the mineshaft of evil, and it threatens us all.”*

Irwin Cotler, *Global Antisemitism: Assault on Human Rights*

The current unprecedented intensity of Judeophobia is driven by Islamist clerics, heads of state, and ideologues that call for the annihilation of Jews and the destruction of Israel. On October 19, 2012 Egyptian President Morsi was shown praying intensely as cleric Futouh Abd Al-Nabi Mansour declared, “Oh Allah, destroy the Jews and their supporters. Oh Allah, disperse them, rend them asunder. Oh Allah, demonstrate Your might and greatness upon them. Show us Your omnipotence, oh Lord.” The service took place in Matrouh governorate’s el-Tenaim Mosque and was screened on Egyptian state television. In the footage, Morsi is seen mouthing “Amen”.

Joshua Teitelbaum and Michael Segall documented such genocidal calls in their publication *The Iranian Leadership’s Continuing Declarations of Intent to Destroy Israel*, published by JCPA in 2012. Some examples include:

- On June 4, 2012 in a speech honoring the anniversary of Khomeini’s death, Khamenei referred to the former Iranian leader’s declaration that “Israel is a cancerous tumor.” Khamenei went on to say: “Well, what is done with a cancerous tumor? Besides cutting out the tumor, what remedy is there?...Imam [Khomeini] did not consider [the opinion] of anyone else. This was his logic. This statement is not just a slogan!”
- On October 22, 2002, Hizbullah’s Secretary-General Hassan Nasrallah declared “Gathering Jews in Israel makes it easier to kill them.”

These calls for the annihilation of Jews and the destruction of Israel would not be tolerated without the complicity and empowerment of racist activists, groups, organizations, and institutions throughout the world, pave the way for genocidal despots, clerics, and ideologues to be welcomed into societies supposedly founded in values of freedom and democracy.

These racist organizations and activists work under the umbrella of the “progressive Left” to organize flotillas and BDS campaigns, call for non-defensible borders for Israel, and utilize grotesque sub-human caricatures in the public square to defame and demonize Jews and Israel.

Gathering and disseminating accurate information about Jew-haters and their activities is fundamental to minimizing their impact. One must think like an investigative reporter and employ a wide variety of research and data gathering approaches. Begin by building a profile of anti-Jewish activists, professors, politicians, and religious leaders. Collect data about their respective backgrounds, associations, credentials, and sources of funding – it will prove to be enormously useful. Compile their writings and speeches so that you can quote from them.

The Internet (including social media) and government records (many of which can be obtained through Freedom of Information Act requests) are good places to begin searching for data regarding their activities. Video and audio documentation of antisemitic events will be very useful. Activists should consider attending antisemitic events held locally for the purpose of documenting Jew-haters in action using video or audio recordings.

Comprehensive research is the underpinning of effective action – the specific data of each case will help determine which combination of strategies to pursue. For example, in some cases, widely distributing evidence of an individual or organization’s antisemitic behavior can be the fulcrum for building a public campaign. In situations where antisemites use publicly funded venues (state universities, for example) to promote their hatred, it may be possible to pursue legal recourse that results in the loss of funding to participating schools and associated programs.

### **BRINGING IT HOME: ACTIVATING AND EDUCATING YOUR FAMILY**

Become a positive role model for your family and community. It is vitally important that children as well as adult relatives have the opportunity to observe your personal efforts to fight antisemitism. Take responsibility for educating yourself and your family. Do not assume that your religious institutions, social clubs, schools, or summer camps will do it for you.

## ACTIONS

- Become a local watchdog. Assess how hatred towards Jews and the State of Israel is being addressed in your community.
- Ask your children (and their friends) how Israel is discussed in their classes, particularly in history class.
- Review your children's history textbooks. If they are biased against Israel and the West, or portray distorted versions of history, you should speak with teachers and school administrators (see the section below on Distortions and Propaganda in Textbooks).
- Help educate your extended family about the current situation. Introduce them to publications, DVDs, programs, courses, organizations, and experts that offer background and analysis of contemporary hatred of Jews and the State of Israel. Many of these resources can provide opportunities for involvement and action.
- Invite friends and family to your home to watch *Unmasked Judeophobia*. Engage them in a discussion about the issues presented in the film and about what effective actions they can undertake.
- Invite friends and family to join you in a study group to read and discuss relevant publications.
- Encourage children to become politically active in school. Encourage them to join or start an Israel advocacy group or Jewish culture club.
- Engage in activities that build Jewish pride and a connection to the land and people of Israel.
- If you are participating in an activist program, include your children.
- Examine your local library's resources on historic and contemporary antisemitism, Israel, the Arab-Israeli conflict. Identify publications on reading list at the end of this guide and recommend that your library purchase what they do not already have.

## DEALING WITH DISTORTIONS AND PROPAGANDA IN TEXTBOOKS

In recent years, social studies and history curricula have been significantly revised to reflect the experiences of a more diverse society and to take into account varied perspectives. While the intent is to prepare students to live in a more culturally diverse nation and global economy, the impulse to give voice to diverse cultures is being subverted to advance anti-Israel bias and to promote an uncritical, exaggerated, and often whitewashed view of Islamist ideology.

There is a growing body of evidence that shows a troubling pattern of historical revisionism, bias, sanitation, and omission regarding the Middle East and Islamist ideology in children's textbooks. Many history teachers, lacking background in these areas, seek to bolster their knowledge with supplemental materials. Unfortunately, many of these professional development materials are produced and disseminated by interest groups. When educational resources are developed with the intent to foster distorted views of Judaism and Christianity, we can no longer be assured that our students are receiving historically accurate materials.

Take an interest in the textbooks used in your local middle and high schools. Curricular materials need to be reviewed and vetted for historical accuracy and omissions. Distorted materials need to be replaced. Teacher workshops, courses, and professional development programs that seek to educate rather than indoctrinate must be developed.

Many parents, teachers, principals, and school superintendents may not be aware of the growing problem and will need to be educated. Although most school systems promote a learning environment that welcomes parental input, it is very possible that efforts to review and change core curricular materials will be met with resistance. Building an action team that engages local parents can be particularly effective in launching political, media, and legal actions.

### ACTIONS:

- Learn more about the problem. Refer to resources such as:  
Stotsky, Sandra. "The Stealth Curriculum," *Saudi Arabia and the Global Islamic Terrorist Network*. New York: Palgrave Macmillan, 2011, 65-80.  
*Propaganda, Proselytizing, and Public Education, A critique of the Arab World Studies Notebook*, The American Jewish Committee, February 2005.
- Start with teachers in your requests for curricular materials. Review materials for bias, historical omissions, misrepresentations, false historical narratives, chronological revisionism, and partial truths.

- Bring problematic materials to the attention of the teachers, school administrators, and committees that select textbooks. If you find they are not receptive, you may need to escalate your concerns to the local school committee, department of education, and appropriate politicians for review and action.
- Work with schools to identify unbiased curricular materials to replace problematic texts.
- Many states have a textbook adoption process that is open to public input. Check with your state's board of education website to learn more about the timetable and process for textbook review.

## CAMPAIGNS

In the United States, highly effective proactive media and marketing campaigns have successfully changed seemingly intractable behaviors such as smoking. From educational campaigns that expose the health risks of smoking, to stronger laws regulating the legal smoking age, to highly effective media campaigns that portray smokers as unappealing, the once glamorous image of the smoker has been permanently tarnished. Smoking in public places has been almost entirely eliminated. We must use the lessons from such campaigns to inform our battle against Judeophobia.

Anti-Jewish racists are actively engaged in spreading their hatred through subversive and creative means. It is extremely challenging for fair-minded and reasonable people to grasp the magnitude and obsessive passion of the relentless campaigns to obliterate the history, experience, and existence of the Jewish people. Such animus cannot be stopped with defensive actions that seek to deflect the hatred with facts and logic. Attempting to explain to the world that Jews are not as bad as anti-Jewish racists claim is a futile strategy.

We must go on the offensive to develop penetrating campaigns that expose the sources as well as the genocidal nature of the hatred being directed against the Jewish people. Campaigns must be multifaceted. They must be waged in the public square as well as in private. And they must continue to evolve until victory has been achieved.

## BUILDING CAMPAIGNS

- Identify the goals of your campaign and define the key issues.
- Do your homework: investigate and document.
- Determine how to make your campaign unique and effective. Find a creative approach or insight that encapsulates it. Turn that insight into a metaphor, a slogan, a graphic or a memorable phrase with a creative bent that people will be able to remember.

- Craft an angle for your campaign that motivates, engages, and enrages the target audience. Amuse, amaze and confound.
- Make an inventory of your campaign resources. Identify the availability, expertise and skills of your campaign team and supporters.

If your campaign is an exposé of racist activists or organizations:

- Gather intelligence on anti-Jewish organizations. Search their websites for strategies and tactics, attend meetings and events, and join their respective listserv.
- Determine their vulnerabilities: expose, name, and shame their leaders/decision makers along with their collaborators.
- Follow the money and determine their funding sources.
- If they receive support from public funding, alert taxpayers
- Utilize political and media action to publicly expose their racist behaviors and intent. Submit opinion pieces and letters to the editor. Produce short videos to post on YouTube, disseminate information virally, and inform elected officials, as well as civic and professional organizations.
- Call for public accountability.
- Keep the pressure on.

The Soviet Jewry campaign is an excellent example of a grassroots campaign that not only grew into an international campaign, but achieved its goal: to open up the gates of the Soviet Union for Jews to emigrate to freedom.

The protest movement to free Soviet Jewry, which spread throughout North America and across the world during the 1960's and 70s became one of the most powerful advocacy movements of our time. This grassroots campaign was in response to the Soviet government's systematic efforts to extinguish the spiritual, communal, and religious life of the Jewish community in the Soviet Union. Fueled by antisemitism, synagogues were closed down, Jews were executed on spurious charges, Judaism was accused of being a Nazi-like religion, and Jews were forbidden to emigrate.

In 1964 the Student Struggle for Soviet Jewry (SSSJ), founded by Yakov (Jacob) Birnbaum, began a relentless, multi-faceted campaign to force the Soviet Union to either let Jews live freely as Jews within the Soviet Union, or to allow them to leave. The campaign was defined by relentless and creative actions that informed and inspired activism among grassroots groups.



Birnbaum began reaching out to campuses to mobilize students and protests. He initiated a series of public events that significantly raised public consciousness and pressured the Jewish establishment to become more active. The tactics used to engage potential activists included an interfaith fast, a massive rally which included New York senators and a representative of President Lyndon Johnson, national distribution of information kits to student summer camps, rapid response demonstrations, press releases, and the use of the powerful “Let My People Go” campaign slogan.

He was also able to mobilize Christian groups and brought together Orthodox, Conservative, and Reform rabbis for the cause. Birnbaum intensified his activities in coordination with Passover and the themes of liberation and exodus. He organized marches and garnered significant media attention. He engaged in intensive street activity and distributed educational materials widely. When Soviet performers arrived on tour in the United States, Jewish activists confronted them with demands for freedom for Soviet Jews.

With the increased involvement of more activist groups, the Jewish establishment was pressured to increase their efforts and eventually the grassroots movement and the establishment came together. They initiated large protests and linked their activity to diplomatic efforts. Soviet Jewry groups lobbied actively in Washington and eventually Congress sponsored an amendment that linked trade with Russia to freedom of emigration for Soviet Jews.

Activists were encouraged to visit the Soviet Union and meet with Jewish dissidents. Eventually, Jewish organizations joined these efforts and “The Exodus March of Passover” in 1979 had over 20,000 participants. In the 1970s, establishment-sponsored marches in New York City drew more than 100,000 people.

While the Soviet Jewry movement had begun with a handful of activists, it grew to become a central focus of the American Jewish community and ultimately united both the Jewish Left and Right in common cause. The success of the Free Soviet Jewry movement was realized as hundreds of thousands of Soviet Jews fled the Soviet Union and arrived in Israel and North America.

## POLITICAL ACTIVISM

Citizen activists who meet with elected officials, policymakers, and opinion leaders to educate them on issues related to racism against the Jewish people can make a positive impact. Effectiveness depends on staying informed about the political landscape and developing relationships with those in the political sphere. While there is much to accomplish in national and international arenas, it is also important to work locally to ensure that taxes paid by citizens are allocated for the public good. Public officials who stand up against Jew-hatred and anti-Israel animus should be supported. Public officials who pander to anti-Jewish and anti-Israel lobbies should be helped to understand how anti-Jewish racism and threats to Israel's existence weakens the interests of the free world.

- Successful political action is often a function of how many people are reached. Continue to build your base of activists as you work to affect change.
- Stay informed about political issues that impact the Jewish people and the State of Israel, as well as incidents of anti-Jewish racism and violence. Having current, accurate, and comprehensive information is central to winning allies.
- Identify and stay connected with other local people who are concerned about the resurgence of anti-Jewish animus and the global campaign against Israel. They are often a good source of advance information about important developments.
- Subscribe to daily alerts from international, national, regional and local sources. (See Appendix B.)
- Search the web to find government directories for contacting elected officials in your country and state/province.
- Build a relationship with your local representatives and show them the evidence to support your concerns.
- Seek opportunities to lobby elected officials. Lobby in coordination with existing initiatives in your country.
- Search the web for non-partisan research and reporting sites that provide up-to-date information on current bills and hearings in your country. In addition, search for public resources offered by your country's congressional/parliamentary library.
- Many major news web sites allow individuals to subscribe to breaking news or daily news alerts.
- Visit [news.google.com](https://news.google.com) and subscribe to personalized keyword specific news alerts.

## BALLOT INITIATIVES

Ballot initiatives are a practical way to bring issues to every voter in a town, city, or province/state. Learn the regional or national laws, as well as the legislative, administrative and judicial processes required to place an initiative on the ballot. Ballot initiatives often require obtaining signatures, as well as extensive outreach and publicity.

Chart out every step needed in order to reach your goal. If you are trying to get a local resolution passed, find out how many signatures are needed to get it on the ballot, how many signatures you can get in one day outside a shopping center, and how many volunteers you would need to collect the required number of signatures.

## RALLIES AND MARCHES

Rallies and marches can be exciting and uplifting venues for group action. They are effective in yielding a number of results:

- Building and energizing your base of supporters and activists.
- Building motivation.
- Disseminating information and analyses with participants and pedestrian traffic.
- Publicly demonstrating to the community, public officials, and media that large numbers of constituents and voters will not tolerate anti-Jewish racism and anti-Israel animus.
- Providing an appropriate opportunity for family members of all ages to engage in standing up and speaking out against anti-Jewish animus.

## PLANNING A RALLY AND/OR MARCH

- Define a clear purpose.
- Select the date of the rally and/or march in coordination with local community calendars to minimize conflicts.
- Select a location that can accommodate many people.
- Check with local police to inform them of your plans, discuss any necessary security, and determine if you need a permit.
- Contact media prior to the event.
- Engage articulate, inspiring, powerful speakers.
- Prepare rally and march paraphernalia, including picket signs, banners, t-shirts, fliers, and slogans.

- Spread the word. The Internet is an easy and cost-free resource.
- Create a group email list, including officials, community and organizational leaders, clergy, activists, friends, family, and colleagues. Keep them updated and ask them to forward the announcements to their networks.
- Post flyers around neighborhoods, community centers, religious institutions, and retail bulletin boards.

## PETITIONS

In addition to being an effective tool for educating the public about specific issues, petitions get the attention of elected officials..

- Before you draft your petition, clarify your goal and your target. Identify the party (individual, organization, elected official, or company) that will have the authority and responsibility for taking whatever action is demanded in the petition.
- Make sure the petition is compelling – briefly and clearly state the situation being addressed. Conclude the petition with a specific request. For example: “We, the undersigned residents of California, demand that the University of California establishes immediate policies and procedures to ensure the safety of Jewish students on campus.”
- If you are planning to do a paper petition, provide pens and clipboards for the signatures you plan to collect. Paginate the sheets of paper and make adequate photocopies.
- Signature pages should include columns for name, address, phone number, email and the signature.
- Create an implementation plan for petitioning that includes a listing of high pedestrian traffic areas, as well as assignments for volunteers (dates, times, and locations for each volunteer).
- Whether you use paper or online petitions, the petition should clearly state that personal information would not be shared with third parties.
- Online petitions are easier to disseminate and have the potential for reaching wider audiences.

Resources for starting an online petition can be found at:

- [www.petitionspot.com](http://www.petitionspot.com)
- [www.ipetitions.com](http://www.ipetitions.com)

## LEGAL ACTIVISM

Legal actions are legitimate responses to persistent and intentional acts of anti-Jewish racism such as defamation, intimidation, harassment, hostility, and violence against Jewish individuals and organizations. Legitimate legal activism should not be confused with “lawfare” – a tactic often used against Jews and free societies by Islamists and anti-Western ideologues. “Lawfare” is the practice of threatening or initiating legal action for the purpose of intimidating critics. The intention of “lawfare” is to instill fear, deplete resources, and silence the truth.

Contrary to prevalent tactics of “lawfare”, legal remedies should not be used to intimidate but rather to uphold our constitutional rights as a free and civil society. What we need are bold responses to challenge the very roots of false accusations against us, and the will, fortitude, and finances to prevail.

Legal battles are often played out ruthlessly in the media, and in some communal environments this can create intense pressures against legal action. The potential for bad press or involvement in public controversy is perceived as radioactive. Communal pressure to not proceed with legal action is often driven by fear of losing key donors, fear of offending community members, concerns about being labeled racist or Islamophobic, and anxiety that open conflict might deplete political capital with certain parties. Unfortunately, this shortsightedness leads to inaction and appeasement.

Effective legal action has been accomplished by international, national, and regional initiatives and organizations throughout the world (see Appendix B). As one recent example, Twitter agreed to pull antisemitic tweets under a pair of French hash tags after the French Union of Jewish Students threatened to sue the social network for running afoul of national laws against hate speech.

The hatred of Jews will not be stopped by weakness. Individuals and organizations with the moral courage to stand up for freedom, truth, justice and democratic values must be encouraged to speak out and they must be supported when they do.

**ACTIONS:**

- Investigative research is the backbone of effective legal action. Research needs to be comprehensive and professionalized. Once efforts to engage legal counsel and build resources to initiate legal action have begun, the need to expand these efforts becomes pressing.
- Build legal teams who are willing to advise, defend, and litigate cases of antisemitism, including legal entities that are able to provide pro-bono legal support.
- Raise funds to support the effort.
- Review existing efforts.
- Seek funding for legal action.

## WORKING WITH ESTABLISHED ORGANIZATIONS AND INSTITUTIONS

*“Western civilization is not lost, it is staggering. As Jews we have a responsibility to defend ourselves so that free people everywhere can rediscover the courage to defend their freedom and highest values. That is the upright humanitarian position that reaches out to all decent human beings.”*

Nidra Poller, “Attacking Israel with genocidal intentions,” *Israel Affairs*

### ACTIVISM IN COMMUNAL ORGANIZATIONS

There are many ways to engage in activism. For some, engaging at the grassroots level is the way to go. For others, joining efforts with an existing organization may seem to be a more compelling option. Fortunately, there is an array of existing organizations that in varying degrees engage in fighting Judeophobia, ranging from large communal organizations, to political advocacy groups, to religious institutions.

Today’s threats against Jews and the Jewish state cannot be met with fear and reluctance. These threats must be met with bold and courageous leadership that communicates openly and honestly about the nature and extent of the situation.

It is important to engage in careful research when selecting organizations and groups to invest your time and/or money. Take responsibility for learning about the capabilities and efforts of the respective organizations. Determine whether they share your concerns and your vision for successful action. Look for the organizations and groups that understand and address the nature and resurgence of global Judeophobia.

Assess whether the organizations under consideration have the will and commitment to fight Judeophobia. Support and engage with organizations that are actively and effectively engaged in this mission.

If your activism will be expressed primarily through financial support, determine where your dollar will have the most impact in fighting Judeophobia. Resources such as [www.guidestar.com](http://www.guidestar.com) provide financial information about non-profits, and can be valuable resources for learning exactly where your money will go. Share the outcome of your research with others.



**ACTIONS:**

Meet with professional and lay leadership to assess the organization's current efforts and future plans to fight Judeophobia. Among the questions to ask are the following:

- What is their understanding of the problem?
- What research or information informs their approach?
- How much time and professional resources are being spent on the problem of Judeophobia?
- What percentage of the budget is devoted to fighting Judeophobia?
- What are their existing initiatives and future plans to educate and activate the community to combat Judeophobia?
- How do they measure success? Do they regularly evaluate the success of their initiatives?
- Who are their organizational partners?

**ACTIVISM IN RELIGIOUS INSTITUTIONS****Synagogues**

Today, the synagogue has broadened beyond its historical role of being a house of prayer. For many, the synagogue has become a vital religious and education institution that brings Jewish faith and history to life for its members. Yet in today's complicated political climate, synagogues endorse a broad range of approaches and perspectives regarding Jewish identity, the nation-state of the Jewish people, and Judeophobia.

Shockingly, there has been a rise in the number of pulpit rabbis, largely within "progressive" denominations, that challenge the belief of Jews as the "chosen people," diminish the centrality of the land of Israel to Jewish identity, and promote the notion of "moral equivalency" when it comes to issues of Judeophobia. In other words, there is a strong tendency among some of these progressive rabbinic leaders to diminish or rationalize human-rights abuses by Israel's enemies, as well as their calls for annihilation of Jews and the Jewish state. These progressives quickly point the finger of blame at the nation-state of the Jewish people and her supporters.

In Daniel Gordis' groundbreaking article "Are Young Rabbis Turing on Israel?" (*Commentary* June 2011), Gordis reflected on the importance of *Yom Ha-Zikaron*, the Remembrance Day for the Fallen of Israel's Wars: "For 24 hours the country's unceasing

sniping gives way to a pervasive sense of national unity not apparent at any other moment; honor and sanctity can be felt everywhere.” Gordis went on to comment on a message that was sent to students at an interdenominational rabbinical school, asking them to prepare themselves for *Yom Ha-Zikaron* by musing on the following paragraph: “For *Yom Ha-Zikaron*, our *kavanah* [intention] is to open up our communal remembrance to include losses on all sides of the conflict in Israel/Palestine. In this spirit, our framing question for *Yom Ha-Zikaron* is this: On this day, what do you remember and for whom do you grieve?”

One of the many important assessments that Gordis brings to light is this: “in the case of these rabbinical students, there is not an instinct that should be innate—the instinct to protect their own people first, or to mourn our losses first. Their instinct, instead, is to ‘engage.’ But ‘engagement’ is a value-free endeavor. It means setting instinctive dispositions utterly aside. And that is precisely what this emerging generation of American Jewish leaders believes it ought to do.”

Fortunately, there are clear-thinking rabbis who do understand that, as Gordis articulates, “to love all humanity equally is ultimately to love no one. To care about one’s enemies as much as one cares about oneself is to be no one.” And there are many synagogues that publicly display banners in support of Israel, incorporate the centrality of the land of Israel to Jewish identity in their sermons and religious school curriculum, and fund programming to educate their members about the genocidal threats facing Israel and the Jewish people. But one should not take this for granted. It is crucial to understand the ideology and educational practices of your synagogue. If you find yourself in a congregation less than ideal, your options are to either work from within the synagogue to affect change, or start looking for another congregation.

## ACTIONS

Meet with your synagogue’s religious and educational leaders and review the following:

- What is the synagogue’s philosophy and approach to fostering Jewish identity?
- How is historical and contemporary Judeophobia addressed in the synagogue’s religious school and adult-learning offerings?
- What are the educational approaches and materials used to teach about Israel?
- At what age/grade is Israel introduced?
- How is the Arab-Israeli conflict taught in the religious school?
- Are synagogue members and their families encouraged to visit Israel?
- Is there an Israel Action committee? If yes, review their agenda and get involved. If not, consider starting one.

- Partner with the Sisterhood, Brotherhood, and adult learning committee to bring educational and advocacy programs to the congregation.
- Bring *Unmasked Judeophobia*, *The Case for Israel – Democracy’s Outpost*, and other educational documentaries (*Israel Inside*, *Crossing the Line*, *Losing Our Sons*, et al.) to your synagogue.

### INTERFAITH ALLIANCES

The number of gentiles and religious-oriented organizations who are steadfast supporters of the Jewish people and Israel continues to grow. These individuals and religious communities recognize that the assaults on Jews and the nation-state of the Jewish people are attacks on our shared values of freedom of religion and democracy. Building alliances between Jews, Christians, Hindus, Buddhists and courageous anti-Islamist Muslims in the fight against radical Islamist ideologues and movements is crucial to protecting the mutual tenets of our faiths. While hostility toward Jews is on the rise, it is very important to recognize that persecution of non-Muslims (Christians, Hindus, Buddhists, et al.) is also increasing throughout the Muslim world. We must work together to end the hatred and intolerance that animates this hostility.

Unfortunately, there are mainline churches that seek to demonize and delegitimize Israel and the Jewish people. They condemn and vilify Jews and the Jewish state through boycott, divestment and sanction campaigns, as well as through inflammatory anti-Jewish proclamations. Churches that single-out and target Jews must be held accountable for a double standard of “human rights” that falsely accuses Jews of human-rights abuses while ignoring Islamist persecution and murder of “infidels” (non-Muslims), homosexuals, and women. Radical Islamist movements are driven by a totalitarian ideology that poses the greatest human rights challenge of our time.

The plight of Christians in Muslim countries may be the fulcrum to working with members of churches currently hostile to Jews. The Christians in Iraq, Coptic Christians in Egypt, and Christians in Nigeria are persecuted, forced into conversion, and murdered by the Islamist ideologues and their followers. Many have been forced to flee their native lands.

While Christian communities in Muslim countries are being decimated, many mainline churches (including the Presbyterian Church, the Methodist Church, and the United Church of Canada) ignore these realities and focus their attention on demonizing and delegitimizing the only country in the Middle East where Christian communities flourish. Members of these churches who possess moral clarity must stand up and demand that their clergy and lay leadership cease empowering, enabling, and collaborating with radical Islamist ideologues who are intent on annihilating Jews and wiping the Jewish state off the face of the map.

## ACTIONS

- Talk openly with friends, colleagues and neighbors of all faiths about your concerns regarding the rise in Judeophobia around the world. Discuss the persecution of non-Muslim peoples throughout the Muslim world and how you might work together to bring this reality to light.
- Build relationships with members and clergy of appropriate local religious institutions, and foster collaboration on issues of concern to all faiths.
- Work with like-minded activists of different faiths to sponsor community-wide educational programs on the growing threat of radical Islamist ideologues and movements as well as on the existential threats that Israel and the Jewish people are currently facing.
- Identify the national agendas of anti-Jewish and anti-Israel churches and hold their local churches accountable: prepare one-page handouts exposing the anti-Jewish and anti-Israel actions on the national level to disseminate to the local parishioners. Hold demonstrations in front of these churches. Both education and shame can be an effective tactics.
- Engage in political and media campaigns to expose church bias.
- Encourage persecuted Christians to seek opportunities to tell their stories to laity and clergy, through lectures, video, and publications.
- Persistence is important. Become a regular presence at problematic churches.

### EXAMPLE OF INTERFAITH ACTION:

In Poughkeepsie, New York, the Jewish Federation of Dutchess County, the Christ Church, and St. Paul's Episcopal Church collectively sponsored a community screening of *Unmasked Judeophobia*. The event was held in Christ Church with participation of the leadership from all three institutions. For many of the several hundred Christians and Jews in the audience, this was their first introduction to the intensity of the resurgence of lethal Judeophobia around the world. A post-screening discussion helped the audience process the information and discuss venues for actions.

## ACTIVISM ON THE CAMPUS

*“There is a corruption of the whole notion of academic freedom and what it is. It’s not the freedom to say anything you want in your classroom; it really is the freedom to pursue truth. And when you stop pursuing truth, when you use your academic position, when you use the podium as a platform to spout your anti-Israel rhetoric, then that doesn’t belong in the university.”*

Tammi Rossman-Benjamin, *Unmasked Judeophobia*

Universities and colleges shape the thinking of future leaders and influence the direction of societies. Therefore, it is particularly troubling that many university and college campuses around the world have become hotbeds for the expression and dissemination of anti-Jewish and anti-Western animus. The values of academic freedom and integrity on these campuses are being subverted as Jews are singled out for harassment and intimidation.

The campus in general and classroom in particular are being used by radical Leftist faculty and extremist student organizations — along with a constellation of outside groups — to impose their political and religious agendas. These professors politicize their curriculum to demonize Israel, glorify radical jihadists, and promote an anti-Western agenda. Counted among the radical faculty are professors who use their Jewish identity to falsely bolster their credentials as expert critics of Israel. The result is a hostile atmosphere where access to a liberal education, constitutional freedoms, and personal safety are threatened. With increased incidences of physical violence and intimidation against Jewish students and supporters of Israel, the university campus is no longer a safe environment.

The domain of the anti-Israel agenda used to be Middle East Studies departments, but the agenda has now spread to the majority of academic fields. Logic and fact are replaced by politics and emotion, which perpetuates moral confusion. While faculty members violate the academic standards of their universities, university administrations yield to intimidation and turn a blind eye to the violations, failing to uphold their universities’ mandates. Consequently, students are denied the opportunity to engage in an open marketplace of ideas. Few students are willing to speak up and challenge their professors’ positions for fear of academic and social reprisals.

On the broader campus, anti-Israel activists hold conferences, screen films, and organize demonstrations against Israel and its supporters, boldly calling for the Jewish homeland to be dismantled. A disturbing pattern has emerged in which students identified as Jewish are singled out for harassment and intimidation, and where pro-Israel students are defamed and marginalized. Legitimate criticism of Israel's policies has been supplanted by a renewed genocidal hatred that calls for the destruction of the Jewish state. In many cases, university funding supports these extra-curricular activities. As such, the university is directly responsible for promoting hatred toward a particular minority: the Jewish people.

Student advocates for Israel often try to counter the efforts to demonize and delegitimize the Jewish state with events that emphasize and celebrate Israel's significant contributions to the world. While there is much to be proud of, focusing on the significant contributions that Israel has made and continues to make to the world is not enough to win the battle being fought on campus. When Israel and its Jewish citizens are defamed as murderers, Nazis, and supporters of an apartheid state, the fact that they are leaders in technology and the first to arrive at disaster sites around the world to save lives is ignored or trivialized. We need multi-faceted strategies that both nurtures pride in Israel and the Jewish people as well as strikes directly at the source of campus Judeophobia.

Campus activists can develop successful strategies for action. Some may seek to mount campaigns that expose the substance and scope of campus Judeophobia to the general public. Others may focus their skills and resources on political or legal actions that target university administrations, individual faculty, and groups that promote anti-Jewish hatred.

The perpetrators and enablers of campus Jew-hatred comprise a large and diverse group. The platforms from which they disseminate their hatred are wide-ranging. Those who engage in this battle must be prepared for a protracted struggle, which can be won with truth, moral courage, and perseverance.

While the problem of campus Judeophobia is widespread, activists should focus on campuses where they have a personal or professional connection: either as student, faculty, staff, trustee, alumnus, or parent.

Each college and university is unique. Fighting campus antisemitism begins with understanding the political climate of the specific campus and engaging in effective research. Investigative research is the foundation of effective action. The specific data of each case will determine which combination of strategies to pursue.

**ACTIONS****Research process guidelines:**

- University rules and guidelines: Most universities post comprehensive information about their governance (by-laws, policies, administrations, academic senate regulations etc.) on their public websites.
- Rules/regulations for reserving space and holding events: This key information allows for quick response when anti-Israel groups violate campus policies.
- Grievance policies: Students are often unaware of how to file grievances with the university. Compile all of the university's rules along with sample letters, so that students can more easily file grievances when their rights are violated.
- Recorded grievances: These should be copied and sent to organizations and authorities that take action against campus antisemitism.
- Public records requests: Find out if your country accepts public records requests which can be filed to gain information regarding the activities of past anti-Jewish/anti-Israel campus events and programs if they received public funding.

**Document anti-Jewish activity on campus:**

- Profile all of the anti-Jewish/anti-Israel speakers who are invited to campus, including their organizational associations, writings and speeches
- Create a profile of all of the activists that are taking part in anti-Jewish/anti-Israel activity on campus. Some may be in violation of their student visas or may be engaged in illegal activity. You will need to file requests for public records engage in Internet research.
- Many professors violate the notion of academic integrity and spew antisemitic, anti-Israel, and anti-Western views in the classroom. It is important to profile problematic professors and document what they are teaching and assigning. It is helpful to get reading lists and assignments, and to research their publications and speeches.



- Often there are outside organizations and individuals that produce or participate in anti-Jewish/anti-Israel events on campus. Gather information regarding these people and groups in order to track their actions, to learn how they operate, and to identify any illegal connections they may have.
- Identify the sources of events sponsored by anti-Jewish/anti-Israel groups and activists. Investigate any linkage with funds received from or provided to terrorist groups.
- Visual and audio recording provides invaluable documentation of anti-Israel/anti-Jewish activities that is easy to disseminate widely. Using actual campus footage makes it impossible to deny that this behavior is really happening.
- Videos capturing positive student involvement in fighting Judeophobia and supporting Israel helps build Jewish pride. Documenting successes, such as a large turnout of pro-Israel students on campus, provides examples of moral courage.
- Many students carry smart phones that allow them to record videos that can be instantly uploaded to the Internet. Make sure students are aware of websites and Facebook groups where they can post and share videos of Judeophobia on their campus.

### THE POWER OF ALUMNI

Universities and colleges rely heavily on alumni donations. Consequently, alumni have the potential to be a very powerful force in fighting anti-Jewish and anti-Israel hatred at their alma mater. Alumni can effectively demand that colleges and universities treat the issue of campus antisemitism seriously by affecting their bottom line.

Create websites and/or listservs, which are accessible to alumni, that monitors anti-Jewish events and incidents on campus. Getting the attention of alumni is vitally important: submit articles and letters to alumni publications and utilize online venues to disseminate the extent of the problem on campus.

Publicity makes the negative treatment of Jews on campus a political liability for the administration. A large and coordinated group of donors, who refuse to be complicit in anti-Jewish behavior through their financial support of the university, can exert significant financial and political pressure on a school to address the situation facing its Jewish students.

### EXAMPLE OF STUDENT ACTION: REFUND PETITION

Create a petition that demands a refund for the portion of student activity fees that is allocated to groups who sponsor anti-Israel hate weeks. Encourage students from all faiths to sign the petition. “No funding for hate” might be a useful slogan for such a campaign. The action can spread quickly via the web and be adopted by students at other university campuses.

## STANDING FOR ISRAEL IN THE PUBLIC SQUARE

*“Anti-Zionism and antisemitism become one when the opposition is to any Jewish state. It’s not opposition to the policies of this or that government. It’s opposition to Israel no matter what it does. It is opposition to Israel no matter what territory it holds.”*

Alex Safian, *Unmasked Judeophobia*

### ISRAEL AS THE JEW AMONG NATIONS

In his pioneering study of the transformation in attitudes of the Left toward the Jews, Zionism, and Israel since the origins of European socialism in the 1840s, Professor Robert Wistrich explains that the systematic and organized character of contemporary Judeophobia and anti-Zionism began after 1967:

“It began with the need for the Soviet Union to explain away the Arab debacle of June 1967. It was decided to politically delegitimise Israel by denouncing its ‘treacherous aggression’ as an assault on all peace-loving forces in the world. Already in the summer of 1967 Soviet media began to denounce Israel’s so-called genocide against the Palestinian people. Within days of the Israeli victory, the Soviet press would brand Israeli Defense Minister Moshe Dayan as a ‘pupil of Hitler’ and execrate world Zionism as a racist, criminal conspiracy. Soviet leader Leonid Brezhnev told military graduates in July 1967: ‘The Israeli aggressors are the worst bandits. In their arrogance against the Arab population, it seems they want to copy the crimes of the Hitler invaders.’ The tone had been set for what would become a veritable tsunami of articles, lectures, broadcasts, and films vilifying Judaism, Zionism, and Israel in the Soviet mass media. The only comparable analogy would be the monstrous specter of *Das Weltjudentum* in Nazi propaganda of the 1930s and 40s – this time with the roles reversed. In place of the relentless Nazi myths about ‘Jewish Bolshevism,’ the Soviet communists began to fabricate the equally mendacious thesis of ‘Jewish Nazism.’”

-Robert S. Wistrich

*From Ambivalence to Betrayal: The Left, the Jews, and Israel*

The 1975 UN resolution equating Zionism with racism can be counted as one of the successful outcomes of Stalin's campaign, despite the fact that the resolution was eventually overturned in December 1991. The official count found 111 nations in favor of repealing the statement and 25 nations, mostly Islamic and hard-line Communists, voting against. Thirteen nations abstained. Seventeen other countries, including Egypt, Kuwait, and China did not take part in the voting.

While contemporary Jew-haters cloak their loathing in the language of human rights, they do not flinch when Islamist despots and ideologues pronounce publicly and repeatedly their intention to wipe Israel off the face of the earth and annihilate Jews wherever we can be found.

The anti-Israel agenda of the "progressive" movements is not about reform or policies. It is not about facts or territories. It is about harnessing their underlying hatred of Jews to lay the groundwork for the destruction of the Jewish state. While they condemn Israel, the self-professed defenders of civil liberties and human rights ignore the rampant human-rights violations, gender apartheid, religious apartheid, terrorism, and anti-democratic ideologies of regimes in regions around the world.

#### **Anti-Israel hatred as manifestations of Judeophobia**

Denying Israel's right to exist as the nation-state of the Jewish people = **Judeophobia**

Demonizing Israel, and subjecting her to double standards = **Judeophobia**

Denying Israel the right to defend herself = **Judeophobia**

Ignoring or diminishing Jewish victims of terrorism = **Judeophobia**

Equating Jews in general and Israeli Jews specifically to Nazis = **Judeophobia**

Promoting hate publications like *The Protocols of the Elders of Zion* = **Judeophobia**

**ACTIONS:**

- Build your knowledge about Jewish history and the rise of Judeophobia around the world.
- Learn about the history, land, and the people of Israel.
- Become acquainted with international law and Israel's rights as a nation-state.
- Speak up about your respect for Israel. Provide a humanistic and positive image of Israel to all who are willing to listen. Research suggests that even one constructive conversation about Israel with a receptive listener, including elected officials, can help foster a positive impression.
- Share key articles and information about Israel with your network of friends, family, and colleagues.
- Challenge anti-Israel voices. Silence validates the accusations against Israel.
- Join forces with advocates for Israel in your community.
- Work with or support Israel advocacy organizations (see Appendix B).
- Visit Israel and encourage others to experience Israel first-hand.
- Tell the truth about Israel over and over and over again.
- Be present: Attend anti-Israel events to provide positive voices for Israel. Participate in Israel advocacy events to show your support.
- Use video and still cameras to document anti-Israel events and speakers as documentation for the hate speeches prevalent at these gatherings.

## THINKING ABOUT SECURITY

In regions around the world harassment, intimidation, verbal assaults, and physical attacks on Jews and the institutions with which they are associated continue to rise. Jewish schools are fortified with gates, fences, razor wire, and other elaborate security measures. Security at synagogues and Jewish community centers has become commonplace. The care and concern, which was once reserved for events where very large numbers of Jews gathered, is rapidly becoming a fact of daily life.

Israel advocacy groups on campus have become sensitized to the need for security when organizing rallies and bringing Zionist leaders, experts, and spokespeople to their campuses; there have been threats of physical violence at universities around the world. What is perhaps equally disturbing is the passivity with which many seem to accept the current situation and the lack of public outrage that is being expressed. One can only imagine the public outcry if threats of physical violence were received by other minority groups on campuses.

In public squares around the world, anti-Israel and anti-Jewish demonstrators openly chant “Back to the gas chambers” and “Hitler was right.” In response to these public calls for violence against Jews, many Jewish groups and organizations work with both local police as well as private security companies and non-profit security organizations to meet their security needs.

In the United Kingdom, the Community Security Trust (CST) advises and represents the Jewish community on matters of Judeophobia, terrorism, policing, and security. This non-profit organization is recognized (by British government and police) as a model for minority community security organization. They provide security advice and training for Jewish schools, synagogues and communal organizations and gives assistance to those bodies that are affected by Judeophobia. CST also assists and supports individual members of the Jewish community who have been targets. CST has recorded anti-Jewish incidents in the United Kingdom since 1984.

In France, the *Bureau National de Vigilance Contre l'Antisemitisme* (BNVCA) protects Jews in neighborhoods known for anti-Jewish violence by ensuring that attacks are reported. Under the direction of Sammy Ghozlan, former commissioner of the police department in Seine-Saint-Denis, Ghozlan applies relentless pressure on the police to investigate Judeophobia as a motive for attacks on Jews. As a result, more attention is drawn to anti-Jewish incitement. Ghozlan has also filed numerous lawsuits against activists for boycott, divestment and sanctions against Israel within French courts.

The Community Security Service (CSS) in the United States is the only nonprofit organization physically protecting the people, synagogues, and events of the North American Jewish community. Its formula is unique: security experts volunteer to train members of the community in professional security techniques, who then volunteer to protect Jewish events during high-risk times, in close cooperation with law enforcement agencies.

Other international and national organizations and federations around the world provide guidelines and plans to the Jewish community for protecting themselves against hate-driven violence and terrorist attacks. The Anti-Defamation League (ADL) publishes the manual *Protecting Your Jewish Institution: Security Strategies for Today's Dangerous World*. The manual focuses on “security for the Jewish community designed to help all types of institutions be safe and secure while maintaining an open and welcoming environment.” The Jewish Federation of North America and the Conference of Presidents of Major Organizations work with the Secure Community Network (SCN), which has two main functions: rapid information sharing in crisis situations, and enhancing security awareness at Jewish organizations and institutions to protect against terrorism and other threats.

As long as hate and terrorism are tolerated and its perpetrators appeased, we need careful, responsible, and rational consideration of security needs.



*“When I look at the Jewish people today, I am awestruck. Here is a people that in 1945 stood eyeball to eyeball with the Angel of Death at Auschwitz. Had they remained traumatized for generations, anyone would have understood. And yet within three years, they stood up and made the greatest collective affirmation in 2,000 years: ‘I will not die, but I will live’ by declaring the State of Israel. Secondly, the State of Israel itself, which has achieved miracles; a country so small, so vulnerable, so surrounded by enemies, with so few natural resources, has achieved great things, and should, I think, be a symbol of hope for every small country, for every persecuted people. And that too is cause for thanksgiving. Somehow or other, Jews having been through as close as you get to ‘hell on earth’, have come through, have not looked back, have looked forward, have not nurtured feelings of resentment and revenge, but have gone out and built the future. And if that is not a testament to the power of faith, I don’t know what is. Judaism remains, and the Jewish people remains a living symbol of hope. Of how, if I can put one way, ‘of the power of faith to let possibility defeat probability.’”*

Chief Rabbi Lord Jonathan Sacks, *Unmasked Judeophobia*

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## ORGANIZATIONS WITH FOCUS ON JUDEOPHOBIA

### ACADEMIC

#### **Canadian Institute for the Study of Antisemitism**

[www.canisa.org](http://www.canisa.org)

The Canadian Institute for the Study of Antisemitism (CISA) is an independent national academic organization committed to the scholarly study of the millennial phenomenon of Antisemitism in its classic and contemporary forms. CISA is a registered Canadian charity committed to the uprooting of hatred and stereotypes through progressive education and by working cooperatively to build a more humane future for all people.

#### **Institute on Human Rights and the Holocaust, Touro College**

[www.touro.edu/ihrh](http://www.touro.edu/ihrh)

The Institute on Human Rights and the Holocaust aims to understand, explore and evaluate contemporary mechanisms for protecting human rights and the rule of law in view of the lessons of the Holocaust and its aftermath. Its purpose is to promote tolerance through educational programs and activities. The Institute aims to improve our understanding of the importance of the promotion of human rights and freedoms. The Institute, therefore, has a dual purpose: to remember the Holocaust and its affect on the Jewish people and to use its lessons to promote human rights for all peoples. Its goals reflect the dual mission of Touro College: to strengthen Jewish life and perpetuate the Judaic tradition on the college campus, and at the same time, to help build a better society for all through educational opportunities.

#### **Institute for the Study of Contemporary Antisemitism, Indiana University**

[www.indiana.edu/~iscaweb](http://www.indiana.edu/~iscaweb)

A significant part of the research effort of ISCA will be to clarify what is new and what has been inherited from the antisemitic lexicons of the past. The repertoire of emotionally-charged accusations against Judaism and the Jews is made up of a familiar series of destructive myths that have been perpetuated over the ages. Given their longevity and tenacity, it is unlikely that these myths can be eradicated, but by analyzing and exposing them as myths, it may be possible to help people recognize this pathology for what

it is and thereby mitigate some of its harmful effects. The Institute for the Study of Contemporary Antisemitism at Indiana University was established in 2009, under the auspices of the Robert A. and Sandra S. Borns Jewish Studies Program. The Institute plans to sponsor regular lectures, colloquia, symposia, and national and international conferences involving scholars from other universities, as well as research by faculty members and current graduate students.

### **Institute for the Study of Global Antisemitism and Policy (ISGAP)**

[www.isgap.org](http://www.isgap.org)

The Institute for the Study of Global Antisemitism and Policy (ISGAP) is dedicated to the scholarly research of the origins, processes and manifestations associated with antisemitism globally, as well as other forms of prejudice, including racisms, as it relates to policy, in the age of globalization. Through the examination of antisemitism and policy, ISGAP disseminates analytical and scholarly material to help combat hatred and promote further understanding. ISGAP encourages, develops and supports inter-disciplinary research. It promotes relations among scholars, the public-at-large, leaders, and government officials. A key goal of ISGAP is to promote excellence in research and to develop accessible social scientific understanding. Attention is placed on policy analysis and consultation, so to contribute to local, national and international contexts.

### **Jerusalem Center for Public Affairs/Institute for Global Jewish Affairs**

[www.jcpa.org/program/institute-for-global-jewish-affairs](http://www.jcpa.org/program/institute-for-global-jewish-affairs)

JCPA's Institute for Global Jewish Affairs was established in 2008. It comprises of several long-running programs of the JCPA that deal with Jewish issues. The 2001 United Nations Anti-racism Conference in Durban, South Africa revealed the global revival of antisemitism. Thereupon the JCPA initiated its *Post-Holocaust and Antisemitism* Project (PHAS), which is directed by Dr. Manfred Gerstenfeld, Chairman of the Board of Fellows. It has become a leading research and information program on worldwide contemporary antisemitism as well as emerging trends in that field. Both the project and its monthly publication *Post-Holocaust and Antisemitism* address issues concerning past and present acts of persecution against world Jewry as well as post-war issues relating to the Holocaust. Specific subjects include antisemitism in specific countries, Jewish and anti-Israel boycotts in particular on campus, Muslim and Christian antisemitism, and the negative portrayal of Israel in the media. Post-Holocaust subjects include matters such as manipulations of Holocaust history, Holocaust education and restitution issues. Many of the world's leading experts in these fields have been published in the series.



**The Journal for the Study of Antisemitism (JSA)**

[www.jsantisemitism.org](http://www.jsantisemitism.org)

JSA is the peer-reviewed work of a select group of independent scholars who examine antisemitism in traditional and emerging forms. This group is not affiliated with any institution or financially dependent on a single source of funding. They have in common an understanding of antisemitism as a social pathology that must be eradicated, and serve as an educationally based concern.

**Observatoire du monde juif**

[obs.monde.juif.free.fr](http://obs.monde.juif.free.fr)

This Paris-based research center is devoted to the analysis of contemporary antisemitism, and publishes many bulletins and monographs.

**Palestinian Media Watch**

[www.palwatch.org](http://www.palwatch.org)

Founded in 1996, Palestinian Media Watch is an Israeli research institute that studies Palestinian society from a broad range of perspectives by monitoring and analyzing the Palestinian Authority through its media and schoolbooks. PMW's major focus is on the messages that the Palestinian leaders, from the Palestinian Authority, Fatah and Hamas, send to the population through the broad range of institutions and infrastructures they control. PMW's many reports and studies on Palestinian summer camps, poetry, schoolbooks, crossword puzzles, religious ideology, women and mothers, children's music videos and the PA's indoctrination of adults and children to seek Shahada (martyrdom), have had significant impact on exposing the incitement to hatred and violence within Palestinian society. PMW has presented its findings before members of US Congress and to members of Parliament in numerous countries, including the European Union, Britain, France, Norway, Sweden, Holland, Switzerland, Canada and Australia, and has lectured at universities and conferences worldwide.

**The Steven Roth Institute for the Study of Contemporary Antisemitism and Racism**

[www.tau.ac.il/Anti-Semitism/](http://www.tau.ac.il/Anti-Semitism/)

The Institute, based at Tel Aviv University, is a resource for information, provides a forum for academic discussion and fosters continuing research on issues linked to antisemitic and racist theories and manifestation. The social and political exploitation of these phenomena in the period since the end of World War II, and the influence of their historical background, constitute the principal focus of the Institute.

### **The Vidal Sassoon International Center for the Study of Antisemitism**

[sicsa.huji.ac.il/](http://sicsa.huji.ac.il/)

The Vidal Sassoon International Center (SICSA) was established in 1982 as an interdisciplinary research center dedicated to an independent, non-political approach to the accumulation and dissemination of knowledge necessary for understanding the phenomenon of antisemitism. The Center, which is based at the Hebrew University of Jerusalem, engages in research on antisemitism throughout the ages, focusing on relations between Jews and non-Jews, particularly in situations of tension and crisis.

### **ADVOCACY**

#### **Amcha Initiative**

[amchainitiative.org](http://amchainitiative.org)

The AMCHA Initiative strives to bring together Jewish people from all over California so that they might speak in one voice in order to express their concern for the safety and well-being of Jewish college and university students. In pursuit of that aim, the AMCHA Initiative endeavors to inform the California Jewish community about manifestations of harassment and intimidation of Jewish students on colleges and university campuses across the state, with a special focus on the University of California. The AMCHA Initiative also sets out to inform the Jewish community about the efforts made by Jewish students and faculty to combat anti-Jewish bigotry on California campuses.

#### **American Jewish Committee (AJC)**

[www.ajc.org](http://www.ajc.org)

AJC states a commitment to playing a leading role in the global effort to combat antisemitism. Securing Jewish communities worldwide and fighting racism and discrimination are critical to its stated mission. Integral to that is AJC's commitment to monitor, analyze and counter antisemitism wherever it appears.

#### **Anti-Defamation League (ADL)**

[www.adl.org](http://www.adl.org)

ADL fights antisemitism and all forms of bigotry, defends democratic ideals and protects civil rights for all. A leader in the development of materials, programs and services, ADL builds bridges of communication, understanding and respect among diverse groups, carrying out its mission through a network of 30 regional and satellite offices in the United States and abroad.

**Bridges for Peace**

[www.bridgeforpeace.com](http://www.bridgeforpeace.com)

Founded in 1976, Bridges for Peace seeks to be a ministry of hope and reconciliation. Through programs both in Israel and worldwide, they give Christians the opportunity to actively express their biblical responsibility before God to be faithful to Israel and the Jewish community. For too long Christians have been silent. For too long the Jewish community has had to fight its battles alone. It is time Christian individuals and congregations speak up for the people who gave us the Bible. Bridges for Peace is committed to encouraging meaningful and supportive relationships between Christians and Jews in Israel and around the world; educating and equipping Christians to identify with Israel, the Jewish people, and the biblical/Hebraic foundations of the Christian faith; blessing Israel and the Jewish people in Israel and worldwide, through practical assistance, volunteer service, and prayer; communicating Christian perspectives to the attention of Israeli leaders and the Jewish community-at-large; and countering antisemitism worldwide and supporting Israel's divine God-given right to exist in her God-given land.

**Bureau National de Vigilance Contre l'Antisemitisme**

[www.sosantisemitisme.org](http://www.sosantisemitisme.org)

The National Bureau of Vigilance Against Antisemitism is a non-profit watchdog organization founded in April 2002 under the direction of Sammy Ghozlan, a retired commissioner of the police department of Seine-Denis. BNVCA protects Jews in neighborhoods known for anti-Jewish violence by ensuring that attacks are reported. Through relentless pressuring of police to investigate Judeophobia as a motive for attacks on Jews, more attention is drawn to anti-Jewish incitement. Ghozlan has filed numerous lawsuits against activists for boycott, divestment and sanctions against Israel within French courts.

**Christians and Jews United for Israel (CJUI)**

[www.cjui.org](http://www.cjui.org)

CJUI is a multi-denominational constituency of people providing factual information to the community in support of Israel and her people. Refusing to ignore the winds of evil, CJUI stands up to defend liberty and the freedom to exercise their faith in America and throughout the world.

### **Christians United for Israel (CUFI)**

[www.cufi.org](http://www.cufi.org)

CUFI is the largest Israel advocacy organization in the United States with over one million members and one of the leading Christian grassroots movements in the world. CUFI believes that the Jewish people have a right to live in their ancient land of Israel, and that the modern State of Israel is the fulfillment of this historic right; CUFI maintains that there is no excuse for act of terrorism against Israel and that Israel has the same right as every other nation to defend her citizens from such violent attacks; and CUFI pledges to stand with their Jewish brothers and sisters in Israel and to speak out on their behalf whenever and wherever necessary until the attacks stop and they are finally living in peace and security with their neighbors.

### **Committee for Accuracy in Middle East Reporting in America (CAMERA)**

[www.camera.org](http://www.camera.org)

Founded in 1982, CAMERA is a media-monitoring, research, and membership organization devoted to promoting accurate and balanced coverage of Israel and the Middle East. CAMERA fosters rigorous reporting, while educating news consumers about Middle East issues and the role of the media. Because public opinion ultimately shapes public policy, distorted news coverage that misleads the public can be detrimental to sound policymaking. A non-partisan organization, CAMERA takes no position with regard to American or Israeli political issues or with regard to ultimate solutions to the Arab-Israeli conflict.

### **Community Security Trust (CST)**

[www.thecst.org.uk](http://www.thecst.org.uk)

CST is proud of Britain's diverse and vibrant Jewish community, and seeks to protect its many achievements from the external threats of bigotry, antisemitism and terrorism. CST provides physical security, training and advice for the protection of British Jews. CST assists victims of antisemitism and monitors antisemitic activities and incidents. CST represents British Jewry to Police, Government and media on antisemitism and security. CST believes that the fight against antisemitism and terrorism is an integral part of safeguarding our wider democratic British society against extremism and hatred.

### **Dreyfus Society**

[www.dreyfus-affair.org](http://www.dreyfus-affair.org)

The Dreyfus Society supports and seeks support for cultural, academic and educational projects relating to the Dreyfus Affair and human rights and the prevention of antisemitism and racism. The Society acts as a catalyst in the cooperation of partners in the pursuance of such projects, particularly in the fields of the performing arts, and in publications relating to them. Such cooperation may take the form of coproductions, joint exhibitions, the exchange and enlargement of collections, information for international archives and libraries and other sources of advanced knowledge, and the dissemination of the above through the Internet and other media.

**FAST (Fighting Antisemitism Together)**

[www.fightingantisemitism.ca](http://www.fightingantisemitism.ca)

FAST (Fighting Antisemitism Together) was established as a coalition of non-Jewish Canadian business and community leaders who came together to speak out against antisemitism and to fund education and other projects that encourage other non-Jews to speak out. Founded by Elizabeth and Tony Comper, the coalition is a response to the documented increase in vicious anti-Jewish incidents in Canada. FAST is dedicated to speaking out against antisemitism, the oldest hatred in human history, and to funding education and other projects to combat antisemitism. FAST believes it is time for non-Jews to take the lead in eradicating antisemitism. Key goals are to teach children that hatred has no place in Canada, and to encourage all children to feel safe and secure to be who they are. FAST invites and challenges other non-Jews of good will to rise up and be counted against antisemitism. And FAST invites all people of good will to found similar organizations to speak out against all forms of bigotry, racism and hatred.

**Fight Hatred**

[www.fighthatred.com](http://www.fighthatred.com)

The Jabotinsky International Center's Fight Hatred project to combat antisemitism aims to foster a proactive approach to combating this age-old illness, by increasing public awareness of antisemitic developments; showcasing and supporting the work of organizations and individuals dedicated to the fight against hatred; providing informational resources to educators, decision makers, journalists and all others seeking insights and facts; and operating a range of educational projects.

**Friends of Israel Initiative**

[www.friendsofisraelinitiative.org](http://www.friendsofisraelinitiative.org)

Under the leadership of former Spanish Prime Minister José María Aznar, a high-level group met in Paris in the middle of 2010 to launch a new project in defense of Israel's right to exist. They have been joined by such notable figures as Nobel Peace Prize Laureate David Trimble, Peru's former president Alejandro Toledo, Italian philosopher Marcello Pera, former United States Ambassador to the United Nations John Bolton, British historian Andrew Roberts, and others. Their key aim is to counter the growing efforts to delegitimize the State of Israel and its right to live in peace within safe and defensible borders. This initiative arises out of a sense of deep concern about the unprecedented campaign of delegitimation against Israel waged by the enemies of the Jewish state and, perversely, supported by numerous international institutions. This initiative differs from previous such ventures primarily in that it is being led by people who are not Jewish and whose motivations are based on the firm conviction that Israel is part of the Western world. Indeed, the sponsors of this initiative are convinced that Israel is of fundamental importance to the future of the West. Although the peace process is important, the members of the Friends of Israel Initiative are even more concerned about the onslaught of radical Islamism as well as the specter of a nuclear Iran, both of which threaten the entire world.

### **Haiti Jewish Refugee Legacy Project**

[haitiholocaustsurvivors.wordpress.com](http://haitiholocaustsurvivors.wordpress.com)

The Haiti Jewish Refugee Legacy Project is embarking on a journey to discover more about the Haiti Jewish refugee experience via connecting with people who fled Europe and found safe haven in Haiti, and/or their descendants. The site also addresses contemporary manifestations of antisemitism and related issues.

### **HonestReporting**

[www.honestreporting.com](http://www.honestreporting.com)

HonestReporting monitors the news for bias, inaccuracy, or other breach of journalistic standards in coverage of the Arab-Israeli conflict. It also facilitates accurate reporting for foreign journalists covering the region. HonestReporting is not aligned with any government or political party or movement. HonestReporting believes that a fully informed public is essential to progress and understanding in conflict resolution. It is not enough to correct inaccurate reporting and expose breaches of journalistic ethics. HonestReporting, through its MediaCentral project, provides support services for journalists based in or visiting Israel, the Palestinian territories, and the region to insure the free flow of information. HonestReporting's work serves the public interest by fighting misinformation, such as computer manipulations of images that give people a false impression of the conflict. At the same time, it provides agenda-free services to reporters, including translation services and access to newsmakers to enable them to provide a fuller picture of the situation. Honestreporting has over 140,000 subscribers and its MediaCentral project handles over 1,000 inquiries from journalists each year.

### **The Institute for Jewish & Community Research (IJCR)**

[www.jewishresearch.org](http://www.jewishresearch.org)

IJCR is an independent think tank devoted to creating a safe, secure, and growing Jewish community. We provide research to the Jewish community and the general society, utilize our information to design and develop innovative initiatives, and educate the general public and opinion leaders. One of three areas that the Institute for Jewish & Community Research conducts on-going research is religious prejudice and the security of the Jewish community. The institute conducts research on religious prejudice using surveys and other tools. We specifically examine antisemitism and anti-Israelism in America's educational systems, assessing how prejudice impacts elementary, secondary, and higher education.

### **Institute for Jewish Policy Research**

[www.jpr.org.uk](http://www.jpr.org.uk)

JPR maintains a database of annual country reports on antisemitic and xenophobic incidents, related phenomena (including hate music), and hate crime. The European extremism section offers commissioned articles and research, and is available in English and French.



**International Fellowship of Christians and Jews (IFCJ)**

[www.ifcj.org](http://www.ifcj.org)

IFCJ was founded in 1983 by Rabbi Yechiel Eckstein to promote understanding between Jews and Christians and build broad support for Israel and other shared concerns. Their ministry's vision is that Jews and Christians will reverse their 2,000-year history of discord and replace it with a relationship marked by dialogue, respect, and cooperation.

**Inter-Parliamentary Coalition for Combating Antisemitism**

[www.antisem.org](http://www.antisem.org)

The Inter-Parliamentary Coalition for Combating Antisemitism (ICCA) brings together parliamentarians from around the world to lead the fight against resurgent global antisemitism. Its principal purpose is to share knowledge, experience, best practice, and recommendations, encouraging their dissemination in an attempt to deal more effectively with contemporary antisemitism. Gatherings are thematically focused and dedicated to sharing the best examples of the initiatives and involvement of its members, through working groups and plenary sessions, as was the case with the inaugural London Conference in February 2009. The Coalition's pronouncements are informed and inspired by the expertise and experience of its members. They reflect the consensus of the Coalition, and invite the attention and respect of national governments and international institutions alike. ICCA objectives are to promote awareness and understanding of the nature and threat of antisemitism; to establish a reliable set of indicators of antisemitism for the purpose of better identifying, monitoring, confronting and combating it; to work with scholars of antisemitism – and the leading scholarly institutions for the study of antisemitism; to utilize the All-Party Parliamentary Inquiry Into Antisemitism in the UK as a model template for other national assemblies to follow; to identify and develop a range of remedies to combat antisemitism; and to organize working groups around the indicators of antisemitism.

**Investigative Taskforce on Campus Antisemitism (ITCA)**

[www.campusantisemitism.org](http://www.campusantisemitism.org)

ITCA is committed to addressing antisemitism at institutions of higher education across the United States. As a non-profit research group, ITCA investigates and documents specific incidents of anti-Jewish bigotry and their effect on Jewish students, faculty and staff. ITCA's investigations rely on the working definition of antisemitism employed by the U.S. Department of State and many other Western democracies. ITCA also works collaboratively with legal and educational organizations to implement corrective actions.

Three university faculty members, who have been active in exposing and combating campus antisemitism throughout their careers, founded ITCA in September 2011. By bringing together their collective knowledge, experience and passion, the founders strive to diminish anti-Jewish bigotry on American college and university campuses.



### **Jewish Agency for Israel**

[www.jewishagency.org](http://www.jewishagency.org)

The Jewish Agency brings Jews from forgotten and often embattled corners of the earth to Israel. New realities also demand that we bring Israel to corners of the earth where Judaism has long been forgotten, and that we stand strong in Israel's corner during troubled times. Featured programs include Aliyah of Rescue Today, The Jewish Agency Fund for Victims of Terror, Summer/Winter Camps and Youth Clubs in the FSU, and bringing the last Falash Mura Jews of Ethiopia to Israel and integrating them into Israeli society.

### **Louis D. Brandeis Center for Human Rights Under Law**

[www.brandeiscenter.com](http://www.brandeiscenter.com)

The Louis D. Brandeis Center (LDB) is an independent, non-partisan institution for public interest advocacy, research and education. The Center's mission is to advance the civil and human rights of the Jewish people and to promote justice for all.

### **The Simon Wiesenthal Center**

[www.wiesenthal.com](http://www.wiesenthal.com)

The Simon Wiesenthal Center is a global Jewish human rights organization that confronts antisemitism, hate and terrorism, promotes human rights and dignity, stands with Israel, defends the safety of Jews worldwide, and teaches the lessons of the Holocaust for future generations. With a constituency of over 400,000 households in the United States, it is accredited as an NGO at international organizations including the United Nations, UNESCO, OSCE, Organization of American States (OAS), the Latin American Parliament (PARLATINO) and the Council of Europe. Headquartered in Los Angeles, the Simon Wiesenthal Center maintains offices in New York, Toronto, Miami, Paris, Buenos Aires, and Jerusalem.

### **StandWithUs**

[www.standwithus.com](http://www.standwithus.com)

StandWithUs is an international, non-profit organization. Founded in 2001, StandWithUs is dedicated to informing the public about Israel and to combating the extremism and antisemitism that often distorts the issues. We work by supporting people around the world who want to stand up for Israel and educate their own local campuses and communities. We believe that knowledge of the facts will correct common prejudices about the Arab-Israeli conflict, and will promote discussions and policies that can help promote peace in the Middle East. Through print materials, speakers, programs, conferences, missions to Israel, campaigns, focus on social media and Internet resources, we ensure that the story of Israel's achievements and ongoing challenges is told on campuses and in communities, the media, libraries, and churches around the world. Based in Los Angeles, StandWithUs has fifteen offices across the U.S., and in Israel, Paris and the UK.

**United States Holocaust Memorial Museum**

[www.ushmm.org](http://www.ushmm.org)

The United States Holocaust Memorial Museum inspires citizens and leaders worldwide to confront hatred, prevent genocide, and promote human dignity.

**Unity Coalition for Israel (UCI)**

[www.unitycoalitionforisrael.org](http://www.unitycoalitionforisrael.org)

Since July 1991, the Unity Coalition for Israel has convened an alliance of Christian and Jewish organizations actively working together to generate support for the State of Israel. With more than 200 autonomous partners, representing more than 40 million Americans, UCI is the largest network of Israel advocacy groups in the world. Through this grassroots coalition, UCI delivers a much-needed message to the media and Congress. Their mission is to focus the efforts of secular and religious organizations and individuals for whom the existence of the State of Israel is central and essential to the future of the free world. They educate these organizations and individuals on security issues and radical ideologies, including global Islamic terrorism, affecting not only Israel, but all of Western civilization.

**World Jewish Congress (WJC)**

[www.worldjewishcongress.org](http://www.worldjewishcongress.org)

The World Jewish Congress is an international organization whose mission is to address the interests and needs of Jews and Jewish communities throughout the world. Founded in Geneva in 1936 to unite the Jewish people and mobilize the world against the Nazi onslaught, the WJC is the representative body of Jewish communities and organizations in nearly 100 countries from Argentina to Zimbabwe, across six continents. It seeks to foster the unity and creative survival of the Jewish people while maintaining its spiritual, cultural and social heritage. The core principle of the WJC is that all Jews are responsible for one another. One of the stated priorities of WJC's stated priorities is combating antisemitism.

**Yad Vashem**

[www.yadvashem.org](http://www.yadvashem.org)

As the Jewish people's living memorial to the Holocaust, Yad Vashem safeguards the memory of the past and imparts its meaning for future generations. Established in 1953, as the world center for documentation, research, education and commemoration of the Holocaust, Yad Vashem is today a dynamic and vital place of intergenerational and international encounter. For over half a century, Yad Vashem has been committed to four pillars of remembrance: commemoration, documentation, research, and education.

### **Zionist Organization of America (ZOA)**

[www.zoa.org](http://www.zoa.org)

Founded in 1897, the Zionist Organization of America (ZOA) is the oldest Israel-advocacy organization in the United States. With offices around the country and in Israel, the ZOA is dedicated to educating the public, elected officials, media, and college/high school students about the truth of the ongoing and relentless Arab war against Israel. ZOA is also committed to promoting strong U.S.-Israel relations. ZOA works to protect Jewish college and high school students from intimidation, harassment and discrimination, and in fighting antisemitism in general.

## ABOUT THE AUTHOR

**Anna Kolodner** (Ph.D. Boston University) is the former Executive Director of the David Project Center for Jewish Leadership. During her tenure, she broadened the organization's mission to focus on Jewish leadership development and launched intensive educational and training workshops for college students and educators across North America, Canada and Israel in response to the growing antisemitism facing students on campus. She has published articles detailing the need for educational curricula which strengthen Jewish identity and foster Israel advocacy. She has lectured widely to diverse audiences about the Arab-Israeli conflict and the sociological implications of the Holocaust on children of survivors. She is on the Board of Directors of Doc Emet Productions, the Advisory Board of Christians and Jews United for Israel (CJUI), and the Board of Directors of The Investigative Task Force on Campus Antisemitism (ITCA).

## ABOUT DOC EMET PRODUCTIONS

Doc Emet Productions was founded in 2007 to produce and disseminate educational resources in a variety of media that contribute to the strengthening of Jewish identity and Jewish peoplehood as well as promoting the values of democracy and freedom.

Doc Emet Productions released its first feature documentary film *The Case for Israel - Democracy's Outpost* in October 2008. The film presents a vigorous case for Israel — for its basic right to exist, to protect its citizens from terrorism, and to defend its borders from hostile neighbors.

Alan Dershowitz, Felix Frankfurter Professor of Law at Harvard Law School, plays a central role in the film, and engages leading political, judicial and academic leaders from Israel and North America in honest and intelligent discourse on the critical challenges facing Israel and the West. Since the film's release at the Haifa International Film Festival, it has been translated into Arabic, French, German, Hebrew, Japanese, Russian, and Spanish. DVD sales, television broadcasts, and public screenings are still going strong around the world. *The Case for Israel - Democracy's Outpost* received the Gold Remi Award for the feature documentary category of Political/International Issues at the 2009 Worldfest Houston International Film Festival.

*Unmasked Judeophobia*, the second feature documentary film presented by Doc Emet Productions, was released on October 24, 2011. Featuring leading experts from around the world—including Alan Dershowitz, Robert Wistrich, Ruth Wisse, Elie Wiesel, Natan Sharansky, Melanie Phillips, Chief Rabbi Lord Jonathan Sachs, Ambassador John Bolton, Alvin Rosenfeld, Pilar Rahola, Fiamma Nirenstein, Kenneth L. Marcus, Caroline Glick, Irwin Cotler and others—*Unmasked Judeophobia* received the Platinum Remi Award in the category of Political/International Issues at the 2012 Worldfest Houston International Film Festival.

For more information on *The Case for Israel - Democracy's Outpost*, visit [www.thecaseforisrael.com](http://www.thecaseforisrael.com)

For more information on *Unmasked Judeophobia*, visit [www.unmaskedthemovie.com](http://www.unmaskedthemovie.com)