Antisemitism Unit Plan

Rationale:

Understanding antisemitism is essential for fostering empathy, critical thinking, and historical awareness among students. This unit plan aims to explore the historical roots and modern manifestations of antisemitism, helping students recognise its impact on individuals and societies. By examining primary sources, survivor testimonies, and contemporary examples, students will develop the skills to identify and challenge prejudice in all its forms. Teaching about antisemitism also aligns with broader goals of Holocaust education, human rights awareness, and social responsibility, ensuring that students can connect past injustices to present-day issues. This unit empowers students to become informed, active citizens who contribute to a more inclusive and respectful society.

We have also developed extension lessons for you to use with your students that delve deeper into how antisemitism spreads but more importantly, the impact antisemitism has on the Jewish and non-Jewish world. These lessons are designed for senior students, but we leave it to your discretion to use them with junior students. Please make sure you analyse each lesson before giving to the students to determine suitability.

By using this unit lesson plan, we are promoting social cohesion, preventing the spread of radicalisation and combating violent extremism in our schools and communities.

Overview:

This unit lesson plan provides teachers and students with a comprehensive understanding of the history, spread, and danger of antisemitism. Using examples from history and today, as well as activities that show students the insidious nature of antisemitism, this unit will explain why the world's oldest hate is so difficult to comprehend and to eradicate.

We recommend completing the full unit lesson plan but if time is an issue the following lessons will be the most impactful:

- Lesson 1 – What is Antisemitism?
- Lesson 2 – Understanding definitions
- Lesson 5 – What is the International Holocaust Remembrance Alliance?
- Lesson 8 – Antisemitism online
- Lesson 9 – Combating antisemitism today (optional)

KIA MĀRAMA/ UNDERSTAND: The Big Ideas	
Which big ideas will be addressed in this unit?	How will this (these) big idea(s) be conveyed within the unit?
Draft Refreshed Te Ao Tangata/Social Sciences Curriculum ● People's lived experiences have been shaped by the use and misuse of power. ● People participate in communities by acting on their beliefs and through the roles they hold ● Interactions change societies and environments **New Zealand Curriculum (2007) Social Science Achievement Objectives:** **Level 4** • Understand that events have causes and effects. • Understand how formal and informal groups make decisions that impact on communities. • Understand how people participate individually and collectively in response to community challenges. **Level 5** • Understand how cultural interaction impacts on cultures and societies. • Understand that people move between places and how this has consequences for the people and the places. • Understand how the ideas and actions of people in the past have had a significant impact on people's lives. • Understand how people define and seek human rights.	• Students will evaluate how people have used and misused power to affect the Jewish communities of Europe and Aotearoa New Zealand. • Students will examine the evolution of antisemitism throughout time as a religious, political, social, and economic force. • Students will understand and describe how antisemitism has shaped European and New Zealand societies from ancient to modern times. • Students will examine and evaluate Jewish communal responses to antisemitism from ancient to modern times.

KIA MŌHIO/ KNOW: Contexts

Local Context/ Horopaki ā-rohe – can aspects of this unit be explored through a local context? Consider where local context and big ideas connect for place-based learning

- Where are the historical Jewish communities in New Zealand?
- Where is the closest Jewish community near where I live?
- How has antisemitism affected the Jewish community in the past and present?
- What impacts have the Jewish community had on New Zealand? On my local community?

- **Ngā ahurea me te tuakiri kiritōpu/ Culture and collective identity** ANZHC / SSC
  - People contest ideas about identity as they challenge injustice and social norms
- **Tino rangatiratanga me te kāwanatanga/ Sovereignty, organisation and government**
  - Together, people assert their human rights and attempt to influence change in a range of ways, with differing impacts.

KIA MAHI/ DO: Inquiry Practices	
From this topic, student can: ● IDENTIFYING AND EXPLORING HISTORICAL RELATIONSHIPS - construct a narrative of cause and effect that shows relationships between events. ● ASKING RICH QUESTIONS TO GUIDE WORTHY INVESTIGATIONS – ask challenging or provocative questions about social issues and ideas that I can investigate with others. ● THINKING CONCEPTUALLY – apply conceptual understandings across contexts and case studies to develop generalisations. Explain that concepts are contested and mean different things to different groups. ● IDENTIFYING VALUES AND PERSPECTIVES – describe the values behind diverse perspectives within and between groups, and explain the implications of missing perspectives ● THINKING CRITICALLY ABOUT THE PAST – construct a narrative of cause and effect that shows relationships. By comparing examples over time, I can identify continuity or changes in the relationships. I can recognise that others might interpret these relationships differently. Make informed ethical judgements about people's actions in the past, basing them on historical evidence and giving careful consideration to the complex predicaments people faced, what they knew and expected, the attitudes and values of the times, and my own attitudes and values. ● ANALYSING DECISIONS AND TAKING SOCIAL ACTION – generate a wide range of solutions for societal problems and use evidence and logic to justify why some courses of action are better than others. Recognise the strengths and limitations of social action campaigns. Evaluate the impact of social actions and their personal and social significance.	How will student demonstrate this skill by the end of the unit? *(Note: Do not need to formally assess all skills)* • Students will analyse and unpack propaganda images • Students will analyse the forces behind the spread of antisemitism throughout history • Students will create a plan of action for their campus or community to create awareness and combat the rise of modern antisemitism in New Zealand

Concepts:	Key Competencies:	Literacy Strategy Opportunities:
Antisemitism Zionism Anti-Judaism Anti-Zionism Change/Continuity Propaganda Cause & Effect Power Bias Reliability Demonisation Delegitimisation Double Standards	**Thinking**: • Consider the historical concepts that are at play within the contexts they are exploring • Weigh conflicting evidence and justify conclusions • Evaluate strengths and weaknesses of sources • Challenge perceptions and assumptions • Identify and analyse different interpretations of the past **Using language, symbols, and texts**: • Analyse historical evidence, and identify what is missing, incomplete, or inconclusive • Organise the past and construct history, using historical concepts • Substantiate their arguments and judgments **Relating to others**: • Develop historical empathy, including the ability to think beyond themselves and their personal, cultural, and linguistic backgrounds • Engage with different historical contexts and perspectives • Grow an understanding of the origins of our diverse society in Aotearoa New Zealand and the wider Pacific region • Appreciate differences in how people understand the world **Managing self**: • Manage their own assumptions, biases, and perceptions • Persevere with difficult sources and processes **Participating and contributing**: • Engage in collaborative and group work, as citizens interpreting and understanding sources • Challenge false narratives of history • Take a position, using evidence to support it	**Reading** Students demonstrate understanding of a written text for example: • Scanning to retrieve specific information using keywords in the question • Identify key ideas • Identify the meaning of vocabulary Students evaluate the reliability and credibility of a text or writer Students compare, contrast, summarise, or link information from a range of texts **Writing** Students select and use appropriate content (ideas, information, examples, and details)

Assessment Opportunities

Assessment Opportunities (informal/formal):

By the end of these lessons, students should be able to answer the following questions (**informal assessment)**:

- How has antisemitism morphed into the contemporary era?
- What are the differences between legitimate criticism of Israel, anti-Zionism, and antisemitism?
- What are my responsibilities in responding to antisemitism?
- How do I respond to antisemitism when I see it?

At the end of the unit, students will be asked to do the following (**formal assessment):**

- Analyse social media posts for how antisemitism is spread online and the impact it has offline
    - Through this assessment, students will show their understanding of the evolution of antisemitism, the impact it has on the Jewish community, and the impact antisemitism has on social cohesion and the spread of mis- and disinformation
- Create a final project that is a campaign to combat antisemitism on the school campus, local community, and nation
    - Through this assessment, students will show their understanding of their rights and responsibilities in combatting the spread of antisemitism and hatred, the use of power to shape people's lives, and interactions within society

URUPOUNAMU/ KEY QUESTIONS

Overarching question (with concepts):

- What is antisemitism?
- How has it changed throughout time?
- What are the connections between traditional and contemporary antisemitism?
- How do I recognise antisemitic bias and hate in my community? Online?
- How do I appropriately confront antisemitic bias and hate?
- How does scapegoating a single group, ie: “the Jews”, offer inaccurate solutions to complex societal problems?

This should be covered in 9 lessons, with each lesson being 45 – 55 minutes long.

Unit Resources:

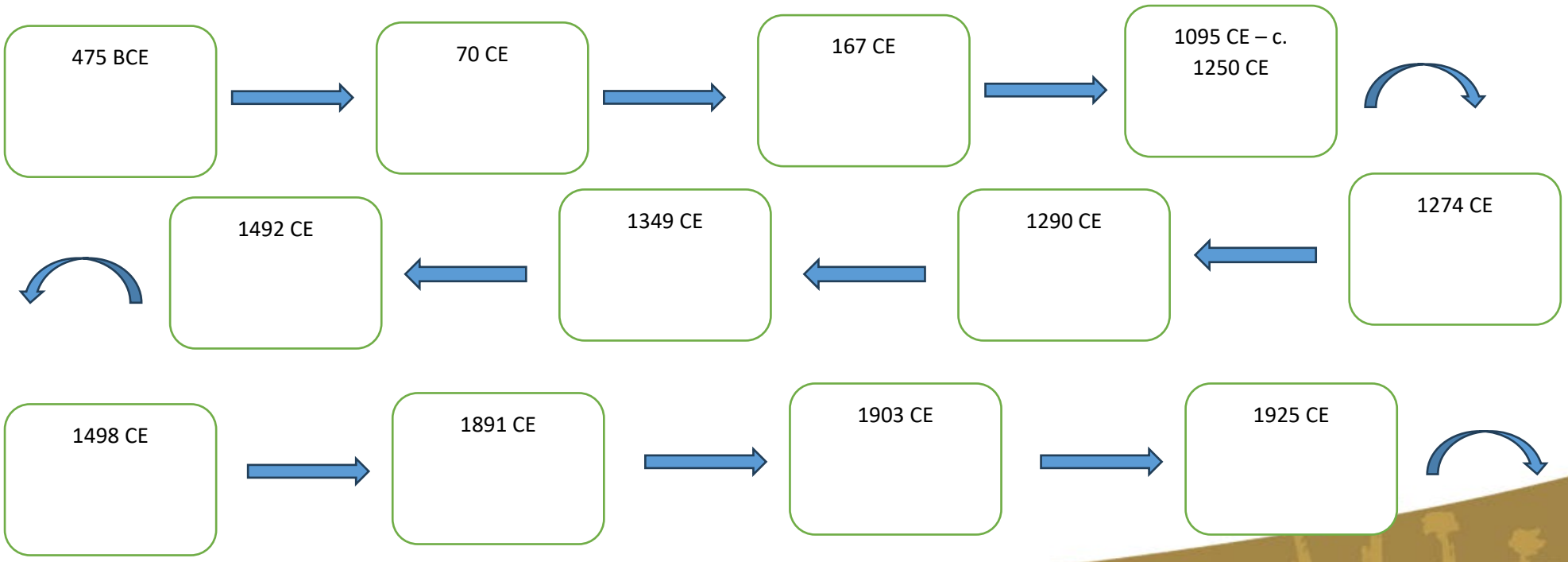
Antisemitism PPT
Antisemitism worksheets
Sources for antisemitism and examples
Sources for propaganda and antisemitism
Videos (linked in PPT)

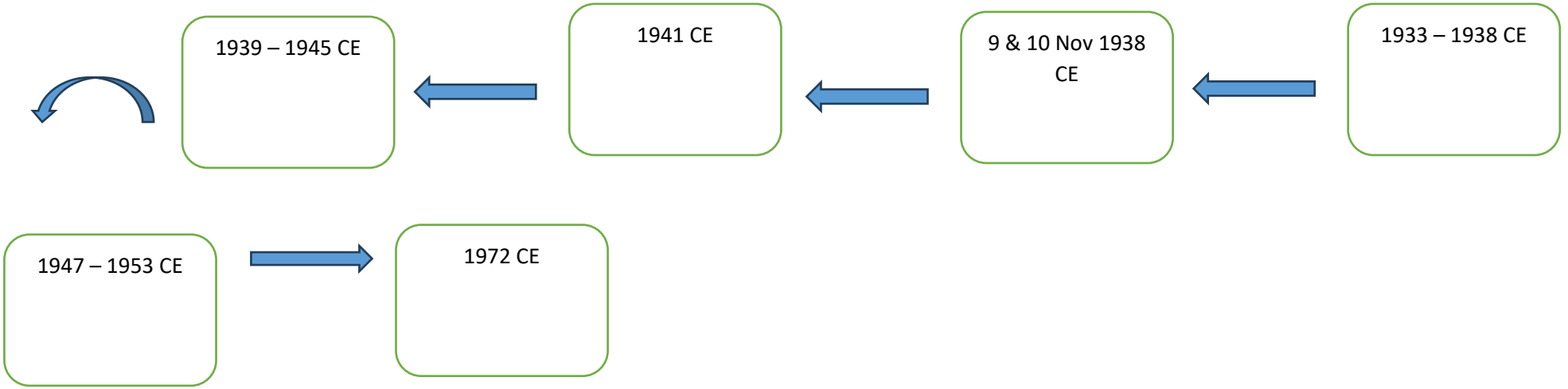
Duration	Big Ideas Guiding Questions (what question is this set of lessons seeking to answer?) Learning Objectives (what is the goal/purpose of this lesson?)	Learning Activities	Resources (what resources are needed for these activities?)
Lesson 1: 45 to 55 minutes	What is Antisemitism? LO: Student will be able to understand the historical background to antisemitism	Antisemitism timeline activity Using the Facing History "Overview" activity, students begin to learn the evolution of antisemitism. Extension Lesson: Going Beyond History (Activity 1)	Antisemitism PPT – "What is Antisemitism" slides Antisemitism: A Historical Timeline worksheet Overview of Anti-Judaism and Antisemitism Activity
Lesson 2 – 3: 45 – 55 minutes each	Understanding definitions: Why does it matter? What types of antisemitism exist? LO: Students will recognise the complexity of antisemitism and why defining it is so difficult	Antisemitism definition activity Extension Lesson: Online Antisemitism (Activity 1)	Antisemitism PPT – "What types of antisemitism exist?" slides. Definitions of Antisemitism handout Evolution of Antisemitism handout Anne Frank House video Antisemitism worksheet
Lesson 4: 45 – 55 minutes	How do we recognise antisemitism? What forms does antisemitism take on social media? LO: Students will be able to recognise the different ways in which antisemitism manifests in society	Propaganda & antisemitism activity Extension Lesson: Online Antisemitism (Activity 2)	Antisemitism PPT – "How to recognise antisemitism" slides ***Please read the teachers notes on the title slide "How to recognize antisemitism" before the lesson.*** Propaganda & antisemitism worksheet and source notes Evolution of Antisemitism handout

Lesson 5 – 6: 45 – 55 minutes	What is the International Remembrance Alliance working definition of antisemitism? LO: Students will recognise how the IHRA definition relates to modern antisemitism	Working in pairs or groups, students research examples of each of the categories of antisemitism presented in IHRA. Class discussion on each example and harms caused to wider society.	Antisemitism PPT – "What is the International Holocaust Remembrance Alliance (IHRA) definition?" slides. IHRA Working Definition Infosheet
Lesson 7: 45 – 55 minutes	What is anti-Zionism and why is it antisemitic? LO: Students will understand the difference between criticism of policies and antisemitic views of Israel.	Echoes & Reflections case studies antisemitism related to Israel. Students analyse each case study to identify why the criticism levelled is, in fact, antisemitic. Extension lesson 4: Activity 2	Antisemitism PPT – "How does anti-Zionism to Antisemitism?" slides Echoes & Reflections Case Studies
Lesson 8: 45 -55	Antisemitism Online	Mini-Assessment: Using the "Evolution of Antisemitism" sheet, give students one of the pre-picked TikTok videos to analyse: What type of antisemitism is shown? How does the video perpetuate antisemitic myths? Why is this form/s of antisemitism dangerous? How can we stop the spread of antisemitic myths on social media? Extension Lesson 2: Defining Antisemitism (Activity 3)	TikTok Videos TikTok Videos Teacher Analysis TikTok Videos Student Analysis Worksheet
Lesson 9: 45 – 55 minutes	Combating antisemitism today, LO: Students will be able to synthesise information to create an awareness campaign.	In pairs or groups, students will create an awareness campaign for their campus and/or community to combat the rise of modern antisemitism in New Zealand ie: through posters, videos, social media, etc. Extension Lesson 3: Modern Antisemitism Data Extension Lesson 4: Activity 3	

Antisemitism: A Historical Timeline

Complete the following timeline of antisemitic events by collecting as much information as possible. This is by no means an exhaustive timeline and only covers some of the more famous antisemitic events throughout the centuries.




1933 – 1938 CE
9 & 10 Nov 1938 CE
1941 CE
1939 – 1945 CE
1947 – 1953 CE
1972 CE

With a partner, write about what antisemitic events you think should be included beyond the end of the timeline or those dates that should have been included before the last date.

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ANTISEMITISM WORKSHEET

1. Read the three definitions of antisemitism in sources 1, 2, and 3. Based on these definitions, what is antisemitism? Why would defining antisemitism be so difficult?

2. Using the HCNZ document, Evolution of Antisemitism, on the different kinds of antisemitism that expand on this general definition. How would does this affect your understanding of antisemitism?

3. In your group, examine the picture from source 5, the medieval time-period. Who is the intended audience? How are Jews presented? Why are they presented in this way? How does this affect your understanding of the change and continuity of antisemitism?

4. Watch the Anne Frank House video, source 4, about antisemitism and answer the following

- How have Jews been viewed and stereotyped throughout history?
- What was the Nazi's antisemitic ideology?
- How did this ideology develop into such a powerful belief during the Holocaust?
- In what way is antisemitism alive today?

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Definitions of Antisemitism

Source 1: International Holocaust Remembrance Alliance Definition

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Source 2: United States Holocaust Memorial Museum

The word antisemitism means prejudice against or hatred of Jews.

Source 3: Kenneth L Marcus, *Global Antisemitism: A Crisis of Modernity* (2013)

Antisemitism is a set of negative attitudes, ideologies, and practices directed at Jews as Jews, individually or collectively, but based upon and sustained by a persisting and potentially self-fulfilling latent structure of hostile erroneous beliefs and assumptions that flow from the application of double standards toward Jews as a collective, manifested culturally in myth, ideology, folklore, and imagery, and urging various forms of restriction, exclusion, and suppression.

Source 4: YouTube Video from Anne Frank House

Anne Frank House: Antisemitism

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Source 5: Medieval Painting

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Evolution of Antisemitism

Classical Antisemitism

- Primarily ethnic in nature, more anti-Judaism than what is commonly known as antisemitism.
- Subjugation of Jews by Greek, Roman, and Persian conquerors caused friction between communities as Emperors were worshipped as gods.
- Jews were charged an extra tax by the Romans to practice their faith and proselytise to others.
- Jews were agitators to Roman dominance, leading to the Jewish-Roman Wars, causing Rome to destroy Jerusalem and create the Diaspora as Jews were taken as slaves and the provinces of Judea & Samaria renamed Syria Palaestina by Emperor Hadrian.

Religious Antisemitism

- Rooted in Jewish rejection of Christ as the Messiah. Jews did not accept the Christian faith nor the divinity of Jesus.
- Jews were blamed for the crucifixion of Christ, known as *deicide*.
- The Church forbade Jews from holding certain positions and jobs, forcing many into the trade and finance sector, reinforcing the stereotype of Jews as being money hungry (coming from Judas betraying Christ for 30 pieces of silver).

Political Antisemitism

- During the Age of Enlightenment, from the 17th-18th centuries, Jews were emancipated from legal religious discrimination.
- Jews were accused by Church officials and conservative politicians of being involved in radical political movements and revolutions around Europe.
- Jews who historically had lived in shtetls in Eastern Europe moved to large cities due to economic and social changes, creating competition for work amongst established businesses.
- Jewish bankers and financiers were seen as a source of power of Jews who helped finance governments and movement of Jews around the continent.

- Jews were accused of radicalism by Conservatives and distrusted due to their attachment to religion and custom.

Racial Antisemitism

- Racial theories, based on Social Darwinism, created the idea of superior and inferior races, leading to conflict between Jews as a "Semitic" race and European "races" (ie: Aryan, Russian, Anglo, Latin, etc.)
- Racial theories from America led to the belief that Jews, regardless of the faith they practiced, were still "Jewish" due to blood relations. Jews who converted to other faiths were still "racially" Jewish and subjugated to anti-Jewish measures.

National Antisemitism

- Prior to the Age of Enlightenment, Jews were not citizens of the respective countries they lived in, they were viewed as foreigners.
- Perceived Jewish failure at assimilation led to contributions of assimilated Jews to be viewed as alien and tainted.
- Even secular, non-practicing Jews were view with suspicion as being agents of foreign governments (ie: Dreyfus Affair).
- Religious movements, such as Reform Judaism in Germany, worked to strike a balance between Jewish religious identity and a national, cultural identity.
- Jewish traditions of charity (*tzedakah*) and mutual help, along with strong familial ties which helped Jews wherever they moved, caused resentment among their non-Jewish neighbours.

Modern Antisemitism

- Developed in late 20th and early 21st centuries
- Manifests as anti-Zionism, Holocaust denial, and acceptance of antisemitism in public discourse
- Found in far-right, far-left, and Islamist discourse
- Use of "dog whistles" or coded words such as globalists, Illuminati, or cabal
- Conflation of Israel and Israeli policies with Jews in the Diaspora

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Propaganda & Antisemitism

You have been given a source text to discuss with your group. Respond to the questions in the boxes below:

- Who is the audience of the source?
- How are Jews presented? Why?
- If there are non-Jews, how are they presented? Why?
- Do you have any other observations to make about the picture?

Source 1: Classical Antisemitism
Source Text 2: Religious Antisemitism

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Source Text 3: Political Antisemitism

Source Text 4: Racial Antisemitism

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Source Text 5: National Antisemitism

Source Text 6: Modern Antisemitism

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PROPAGANDA & ANTISEMITISM

SOURCE NOTES

Source 1: Classical Antisemitism

Close-up relief of the Arch of Titus in Rome, depicting the sack of Jerusalem in 70 CE.

Source 2: Religious Antisemitism

A 1493 woodcut of the story of Simon of Trent (1472-1475), an Italian child whose death was blamed on the leaders of the city's Jewish community (on the Jews)

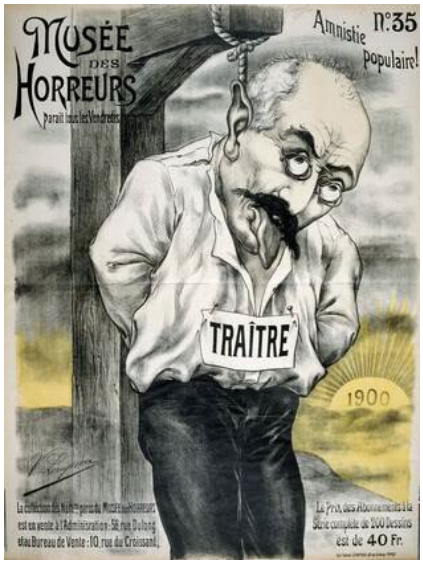
Source 3: Political Antisemitism

An anti-Semitic cartoon by Grant E. Hamilton, published in the American magazine *Judge*, January 23, 1892. Titled "Their New Jerusalem," *Cornell University—PJ Mode Collection of Persuasive Cartography*

Source 4: Racial antisemitism

An example of antisemitic content spread through TikTok. (photo credit: screenshot)

Source 5: National Antisemitism



Alfred DREYFUS, as a traitor hanged from the 1900 Cartoon by V LENEPVEU
19 20 S on the cover of the Museum of Horrors, number 35 Credit Collection KHARBINE TAPABOR KH21729

Source 6: Modern Antisemitism

The image reads: “The modern state of Israel was founded on terrorism”

Reported to the Community Security Group of the New Zealand Jewish Community, 2024.

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IHRA Working Definition

Why do we need to define antisemitism?

A recent study of New Zealanders over the age of 18, canvassed over a thousand Kiwis to find their attitudes towards Jews, finding that 63% of Kiwis agree with at least one antisemitic view and 6% hold nine or more antisemitic views. Having a common, comprehensive definition of antisemitism helps leaders at all levels here and around the world understand this threat and respond appropriately.

What is the IHRA Working Definition?

In 2005, the European Monitoring Centre on Racism and Xenophobia (EUMC) developed "a working definition" of antisemitism to help government and civil societies recognise and address hatred towards Jews. In 2016, the International Holocaust Remembrance Alliance (IHRA), an organisation to which New Zealand is an observer member as of July 2023, adopted the Working Definition of Antisemitism:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

Crucially, the Working Definition offers clear examples of antisemitism in varied forms, including some relating to Israel. Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in religious sphere could, considering the overall context, include, ***but are not limited to:***

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion
- Making mendacious, dehumanising, demonising, or stereotypical allegations about Jews as such or the power of Jews as collective – such as, especially but not exclusively, the myth

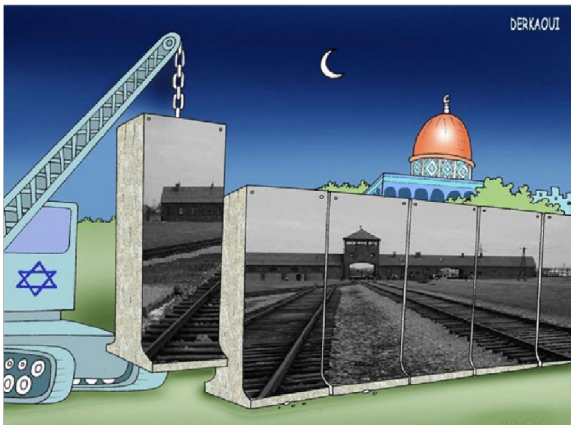
about a world Jewish conspiracy or of Jews controlling the media, economy, government, or other societal institutions.

- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
- Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

CASE STUDY #1

As you review the following, consider how criticism of Israel has crossed the line to antisemitism. Highlight evidence that supports your point of view.

HOLOCAUST CARTOON CONTEST



This drawing was the winner of a 2015 sponsored Holocaust cartoon contest. It shows a being erected around the Dome of the Rock mosque, sacred Muslim place of worship, with an image of the Auschwitz-Birkenau extermination camp. The cartoon equates Jews with Nazis as the Star of David on crane suggests that Israel is oppressing in the same manner as the Nazi genocide against Jews.

In April 2019, The New York Times' international edition published this caricature by Portuguese cartoonist António Moreira Antunes. It shows Israeli Prime Minister Benjamin Netanyahu as a guide dog, wearing a Star of David on his collar and leading a blind U.S. President Donald Trump, who is wearing a skullcap.

Jonathan A. Greenblatt, National Director of the ADL commented: "The offensive image was antisemitic propaganda of the vilest sort…This type of content normalizes antisemitism by reinforcing tropes of Jewish control, and does so at a time when antisemitism is surging."

Antunes defended his cartoon as "a critique of Israeli policy, which has a criminal conduct in Palestine at the expense of the UN, and not the Jews." He explained that "The Star of David is an aid to identify a figure [Prime Minister Netanyahu] that is not very well known in Portugal." Antunes stated that the "Jewish propaganda machine" is responsible for claims of antisemitism: "The Jewish right doesn't want to be criticized, and therefore, when criticized they say, 'We are a persecuted people, we suffered a lot… this is antisemitism.'"

The New York Times, for its part, issued an apology two days after the publication of the cartoon. "We are deeply sorry for the publication of an antisemitic political cartoon," it read. "Such imagery is always dangerous, and at a time when antisemitism is on the rise worldwide, it's all the more unacceptable."

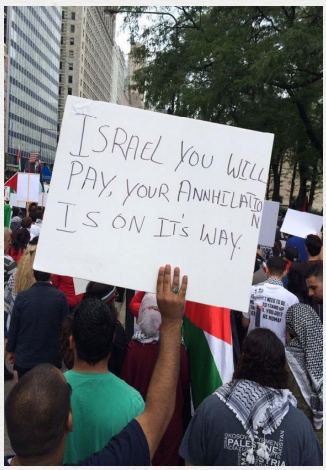
CASE STUDY #2

ANTI-ISRAEL RALLIES

As you review the following, consider how criticism of Israel has crossed the line to antisemitism. Highlight evidence that supports your point of view.

The right to peaceful protest is a human right and a critical component of democracy. However, many people struggle with the line between offensive protest speech and hate speech, which communicates discriminatory or hostile views directed at a group of people. The U.S. limits speech that rises to libel or slander (false and damaging statements), "true threats," or speech that causes violence or law-breaking. Other democracies have outlawed speech considered to be hateful. Hate crimes expert Phyllis B. Gerstenfeld suggests, "One way of thinking about it is, what is the primary intent of the speaker? Is it to affect change or is it to harm someone psychologically or verbally?"[1] Think about these questions as you evaluate the protest speech below from some recent anti-Israel rallies.

In Chicago, these protesters[2] marched in response to the 2014 conflict between Israel and Gaza, the Palestinian territory on the eastern coast of the Mediterranean Sea. They displayed signs with the words "Israel You Will Pay, Your Annihilation is On Its Way" and posters with Holocaust and antisemitic imagery. Protesters also demonized all supporters of Israel by distributing pamphlets declaring, "Zionism is the Enemy of Humanity." Comparisons between Nazism and Israel were frequent. There was a display of an Israeli flag with blood-stained children's handprints, calling the Israelis 'Nazis' and equating the Star of David with the swastika.



1 Borque, Scott (2018, August 13). Free speech or hate speech? Americans struggle to decide when that line is crossed. Tucson Sentinel. Retrieved from tucsonsentinel.com/nationworld/report/081318_hate_speech/free-speech-or-hate-speech-americans-struggledecide-when-that-line-crossed.

2 Source: Photos of protesters and flyer distributed during rally were posted on Twitter by Jonathan Hoenig.

Protesters below rallied in support of the Boycott, Divestment, and Sanctions Movement against Israel.

Unfortunately, the predominant drive of the BDS campaign and its leadership is not legitimate criticism of Israeli policies or a productive process to support Israeli-Palestinian peace efforts, but rather the demonization and delegitimization of Israel, blaming Israel alone for the Arab-Israeli

conflict and the suffering of Arab people, and by calling for the elimination of Israel as a Jewish state.

At a University of California, Irvine demonstration, one sign read “Everything about Israel is illegal.” Such pronouncements demonize Israel by maligning the entire nation. They question Israel’s very right to exist and create an environment in which antisemitism becomes more acceptable.

Similarly, at this San Francisco march, protesters invoked anti-Zionist language, expressing prejudice against the right of the Jewish people to a homeland in the State of Israel. Calls for a boycott of the entire state of Israel as opposed to specific businesses or institutions can be seen as a punishment of all Israeli people by isolating them from commercial or social relations with others. This is a standard that is not applied to any other nation, even those with appalling human rights records.

CASE STUDY #3

ANTI-ISRAEL SENTIMENT ON SOCIAL MEDIA

As you review the following, consider how criticism of Israel has crossed the line to antisemitism. Highlight evidence that supports your point of view.

In a report[1] on the frequent occurrence of destructive antisemitism on social media, the Anti-Defamation League Center on Extremism found that roughly 4.2 million anti-Semitic messages were posted and reposted on just one platform, Twitter, in the one-year period they studied. The report differentiates between antisemitism and criticism of Israel, its actions and policies. One finding of the report is that many posts use the term "Zionist" as a stand-in for "Jew" in ways that are antisemitic. Zionist refers to those who support a Jewish independent state in the land of Israel.

In the first post, "Zionism" is used to advance the classic antisemitic idea that Jews and Israel control global media and financial institutions. In the cartoon, the mainstream media ignores the suffering of Palestinians while focusing their attention on Israel, represented by a crying baby who fakes victimhood to gain U.S. financial support.

In the second post, the term "Zionist" is used again as a stand-in for "Jew," in a context that indicates the tweet was motivated by antisemitism. Claiming the gas chambers were a "hoax" built after the war to extract reparations and justify the creation of Israel is an argument of Holocaust denial, a new expression of antisemitism. The Holocaust as a "Zionist lie" and "a huge financial swindle" of which the state of Israel is the beneficiary represents a common sentiment among deniers who claim the Holocaust has been exaggerated to benefit Jews and Israel financially.

[1] ADL (2018). Quantifying Hate: A Year of Anti-Semitism on Twitter. Retrieved from adl.org/resources/reports/quantifying-hate-ayear-of-anti-semitism-on-twitter#introduction.

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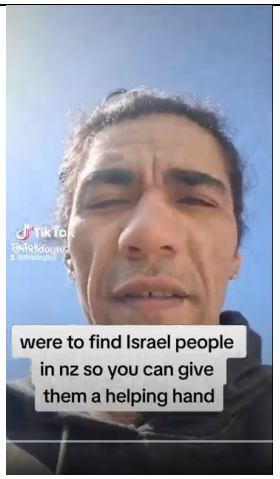
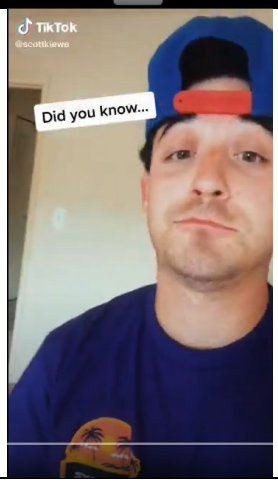
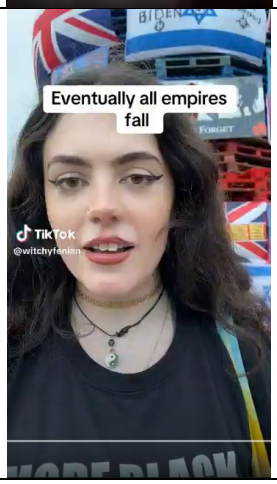
ANTISEMITISM ONLINE – Teacher Resource

TikTok Video	How it is antisemitic
	This is a few different forms of antisemitism together: - Modern antisemitism by requiring New Zealand Jews to be responsible for the actions of the sovereign state of Israel - National antisemitism that is viewing Jews as foreigners and secular Jews as agents of a foreign government - **The actions of this person are also illegal, as this is doxxing, the releasing of information online for the purposes of harassing or harming an individual. His actions led to a synagogue in Auckland being a victim of arson**
	This is a few different forms of antisemitism together, very subtle. We recommend using this as an example to do with the class: - Religious antisemitism, with Christianity and Islam replacing Judaism as a valid faith - Political antisemitism, denying Jews the right to access their holy places - Modern antisemitism, denying Jewish connection to the land of Israel and Jerusalem in particular

		This is a classic form of religious antisemitism: - The trope that Jews are good with money or money-hungry
		This is a classic form of religious antisemitism: - The trope that Jews are good with money or money-hungry

		This is two forms of antisemitism, one obvious and one more subtle: - Racial antisemitism, based on the idea that Jews are a race when we are an ethnoreligious group - Political antisemitism, this is more nuanced by the idea that Jews are secretly in charge or behind controlling people.
		**We would recommend doing this analysis as a class** This is multiple forms of antisemitism: - Political antisemitism, of Jewish control of the media and attacking Kanye West - Modern antisemitism, of Holocaust distortion with the current conflict - Racial antisemitism, with the idea of Jews being a "race" who view themselves as superior to others - Modern antisemitism, requiring Jews to be "good Jews" who denounce Israel or Israeli actions to be accepted **There is no denying the suffering of Palestinians and the need for a just and lasting peace between Israelis and Palestinians. This video though requires of Jews to completely denounce Israel or to answer for the actions of**

	Israel, whether they are Israeli or not, and this is why it leads to becoming antisemitic
	This is a national form of antisemitism: - When the word "Shalom" is sung and the emoji for toilet paper comes up instead of the Israeli flag, this denies the right of Israel to exist and compares Jews to a bodily function
	This is a national form of antisemitism: - Denies the right of Israel to exist

	This is multiple forms of antisemitism: - National antisemitism: Comparing Zionism to theft when Zionism is just the belief in Jewish sovereignty in our ancient land (nothing else) - Religious antisemitism with the trop about Jewish people being money-hungry - Not antisemitism, but making fun of the events of 7 October - Racial antisemitism by denying the diversity within the Jewish people that are from all different racial and ethnic backgrounds (70-75% of Israelis are from non-Ashkenazi backgrounds)
	This is multiple forms of antisemitism: - Racial antisemitism, by comparing Blacks and Jews - Religious antisemitism of the old blood libel from the church - Political antisemitism, of Jews secretly controlling the media - Modern antisemitism of use of dog-whistles (which later she just says Jews!)

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ANTISEMITISM ONLINE – STUDENT ACTIVITY

What type/s of antisemitism is shown in the video? Include specific phrases or imagery that backs up your claim.
How does the video perpetuate antisemitic myths? Are there more than one present in the video?

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Why is this form/s of antisemitism dangerous?

How can we stop the spread of antisemitism on social media?

Extension Lesson 1: Going Beyond History

About this Lesson:
In this extension lesson, students explore connections between the features of historic and contemporary antisemitism. Students consider the impact antisemitism has on different groups of people and discuss responsibility in responding to the spread of antisemitic myths. Students can examine if these antisemitic myths have played a role in their lives.

Keywords:

- Antisemitism
- Included vs excluded
- myths
- racism
- religious prejudice

Activity 1: Exploring the Impact of Myths in Creating Antisemitic Sentiments
In groups or pairs, read copies of 'We Don't Control America and Other Myths' parts 1, 2 and 3. Highlight evidence of antisemitism in the reading. Discuss the following:

1. How did the myth affect the writer? How did they respond?
2. What do you think is the impact on people of these myths?
3. Whose responsibility is it to respond to antisemitism?
4. What do you think can be done to eradicate such false antisemitic beliefs?
5. Have you heard, seen, or witnessed antisemitic myths in school or online?
6. Do they think they have participated in or passively helped to spread antisemitism in school or online?

"We Don't Control America" and Other Myths, Part 1

Miriam observes:

> Last year I tutored at this nursing school. This woman was from Guatemala. I'm sure she's educated, but she didn't speak English. My job was to teach her enough English so she could pass the test to get in. One day she said, "Miriam, are you Jewish?" I said, "Yeah." She said, "You know how I knew? Because you're very smart and you dress modestly." Then she said, "The Jews are the people of God— it says so in the Bible. That's why they're very smart and wealthy."
>
> I didn't know what to say. If you're Jewish, there is definitely an emphasis on being smart and succeeding in school. If people think that, then OK. But it's a problem to think that all Jews are wealthy when they're not. I was in Argentina last quarter. They have this huge economic crisis and a lot of extreme poverty. Synagogues are feeding lots and lots of hungry people who are Jews. No one can pay tuition anymore at the Jewish schools. Anti-Semitism is more of an issue there. A woman from Uruguay told a friend of mine that Jews run everything in Argentina.
>
> People's willingness to believe things like that is weird. That's where I think stereotypes become a problem. It's not OK to say, "All Jews are wealthier," or "The Jews run things," or "There's something about the Jews."

"There's Something About the Jews," in Pearl Gaskins, I Believe In...: Christian, Jewish, and Muslim Young People Speak About Their Faith (Chicago: Cricket Books, 2004), 92.

"We Don't Control America" and Other Myths, Part 2

Darcy notes:

Sometimes it's just innocent questions: people don't know better. A Jewish girlfriend of mine was asked if it's true that Jews freeze the placentas of their babies and then eat them. No. But there are definitely versions of the blood libel still around— [the lie] that Jews use the blood of Christian children to make their matzo for Passover. . . .

I have a classmate who is Egyptian. She came with me to synagogue once and was looking through the prayer book, which is in Hebrew and English. She was looking for the part where it says we should kill all the Arabs, because that's what she was always taught. But there isn't anything in the prayer book or anything else about that because Jews don't believe that. We don't teach our children to hate Arabs or that they or any other non-Jews must die.

She also thinks that Jews rule the U.S., which a lot of people think. We don't control America. In fact, until very recently, in many ways we were similar to blacks. It was fashionable to dislike Jews. We got blackballed from country clubs. If you look at charters for covenant-controlled communities, the old charters will actually list in their rules: "No blacks, no Jews. Mow your lawn once a week." They just put it in like it was a normal thing.

"There's Something About the Jews," in Pearl Gaskins, I Believe In...: Christian, Jewish, and Muslim Young People Speak About Their Faith (Chicago: Cricket Books, 2004), 92.

"We Don't Control America" and Other Myths, Part 3

Olympic gymnast Kerri Strug writes:

I have heard the same question over and over since I received my gold medal in gymnastics on the Olympic podium. "You're Jewish?" people ask in a surprised tone. Perhaps it is my appearance or the stereotype that Jews and sports don't mix that makes my Jewish heritage so unexpected. I think about the attributes that helped me reach that podium: perseverance when faced with pain, years of patience and hope in an uncertain future, and a belief and devotion to something greater than myself. It makes it hard for me to believe that I did not look Jewish up on the podium. In my mind, those are attributes that have defined Jews throughout history.

"There's Something About the Jews," in Pearl Gaskins, I Believe In...: Christian, Jewish, and Muslim Young People Speak About Their Faith (Chicago: Cricket Books, 2004), 92.

Extension Lesson 2: Online Antisemitism

About this Lesson:

After this lesson, recognise the spread of antisemitism online. Students will connect contemporary antisemitic material online to historical antisemitism. Students will deconstruct antisemitic language and imagery and analyse the intended messages, emotional appeal, target audience, and use of tropes and conspiracy narratives. Students will be able to identify ways that they can play a role in creating inclusive, compassionate classrooms and communities, in person and online. **Please note: strong language is used in one of the activities. This is included to allow students to critically analyse the impact such language has on those who have received it, please use your best judgement for your students.**

Keywords:

- Antisemitism
- Awareness
- Tropes
- Memes

Activity 1

For this activity, we will use the handout of Responses to Antisemitism Online. Students will work in pairs and try to discuss and respond to the following questions:

1. What evidence or examples of antisemitism do you see in this story?
2. Which responses do you think were effective and why?
3. What role does social media play in this story? Think about our own classroom, our classroom contract, and other efforts we have made to make the classroom safe, reflective, and civil. How do we extend these practices to create a culture of inclusion and belonging online?
    a. Are there any potential barriers that might prevent you from adopting this response to antisemitism? How can you overcome those barriers?

b. What support do you need?

c. What are the differences between one member standing up to hatred and when we get allies or help in resisting hatred? **(Teacher's note: The last question can be used to open discussion on asking HCNZ for help when schools encounter antisemitic hatred).**

Activity 2

For this activity, follow the link here: Deconstructing Antisemitic Memes to learn about the spread of antisemitism on the internet and how to recognise different ways in which it spreads through the sharing of memes.

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Responses to Antisemitism Online

FACING HISTORY & OURSELVES

Siavosh When Birmingham University student Izzy Lenga found posters plastered around her campus that read "HITLER WAS RIGHT," she tweeted a photograph of one of them with this message: "And for those who dont think anti Semitism is a serious issue, these were plastered over campus on Tues." She included the hashtag of the National Union of Students. Shortly after she sent the message, the antisemitic messages to her began. Lenga decided to speak out and to make the messages visible by reposting them. Her efforts led to both more antisemitic messages and to an online campaign in support of her. The following *Huffington Post* article tells Izzy Lenga's story:

When Jewish student Izzy Lenga saw pro-Hitler posters plastered over her university campus, she decided use a National Union of Students conference to highlight the presence of anti-Semitism.

Using the #NUSzones15 hashtag, the Birmingham University student posted photos of the posters on Twitter to draw attention to the "serious issue."

Birmingham University student Izzy Lenga used Twitter to expose an antisemitic poster that was displayed on her campus.

But shortly after sending the tweet, Lenga was trolled with vile messages of anti-Semitism - which she re-tweeted to expose her harassers.

@pulke1 @izzyjengalenga Question 3: What colour is a corpse dead from cyanide gassing?

— Thomas F. Malone (@ThomasFMalone3) November 2, 2015

The bitch is the problem with the UK. Making everything about the Jews. #HitlerWasRight #FuckAllNonWhites

— Glengoolie Black (@GlengoolieBlack) October 29, 2015

@izzyjengalenga sieg Heil

— Barnabas Reynolds (@OneDegenerate) November 1, 2015

@TimGStevens @izzyjengalenga Nazi propaganda planted by ZIonists

— Smeggypants (@Smeggypants) November 1, 2015

@pulke1 @izzyjengalenga @christinazaba Never trust a Jew - Titus 1:14

— White Fort Myers (@WhiteFortM) November 1, 2015

@noahlevy94 @izzyjengalenga I'm dismayed (not surprised) that #Jews always play the victims and never try to end their parasitism on others.

— Fanfan (@Fanfan1911) October 31, 2015

In a message she posted on Facebook, Lenga described the tweets as a "terrifying read."

"I decided [the NUS conference] was an appropriate time and place to demonstrate how antisemitism is still problematic on our campuses, despite many in the student movement not believing the claims of Jewish students who argue it to be so," she wrote.

"However, the backlash to my tweet has been extremely nasty and deeply upsetting. This sets a worrying precedent. I am worried about the rise of antisemitism across Europe and the world, and at points I am worried for my safety and that of my peers, but I am most concerned for the Jewish

student community.

Many Jewish students will now, and completely understandably, be apprehensive to speak up publicly about the antisemitism they may be facing, for fear of a similar backlash."

Despite the onslaught of abuse, Lenga has resolved to stand strong.

I'll still be continuing to retweet a handful of the tweets I am receiving for everyone to see.

— Izzy Langa (@izzyjengalenga) October 30, 2015

And the student has received numerous messages of support - including from Labour MP Luciana Berger - with some even deploying the hashtag #IStandWithIzzy.

Been off Twitter most of this week, catching up to see the vilest, darkest abuse directed at @jessphillips & @izzyjengalenga ½

— Luciana Berger (@lucianaberger) November 1, 2015

@jack @twitter when will your platform be free of racism, sexism and violence? #IStandWithJessPhillips #IStandWithIzzy 2/2

— Luciana Berger (@lucianaberger) November 1, 2015

Impressed with the way @izzyjengalenga is standing up to some of the vilest antisemitism on Twitter. Worked with her for a number of years

— Michael Freeman (@M_S_Freeman) November 1, 2015

@izzyjengalenga You are a brave, wonderful young woman, and I'm so sorry this is all coming down on you. Be strong, be happy.

— C.G. Griffin (@charlogriffin) November 1, 2015

If anyone thinks that the problem of social media trolling is overstated look at @izzyjengalenga

timeline. Foul stuff. Brave woman. All the best.

— Garry Couts (@GarryCouts) November 1, 2015

Lenga has also received support from the National Union of Students, whose president Megan Dunn blogged on The Huffington Post UK about the incident.

“My Twitter stream has been a stark reminder of the very real and horrific reality of anti-Semitism that Jewish students face in Britain,” Dunn wrote. “This harassment is deplorable.”

She added: “It is time that we all stepped up and played our part in facing down this disgusting abuse - whether online or on the street, once and for all.”

Some of the things I’ve seen on Twitter this morning are barbaric remorseless. No one should face that kind of abuse. #IStandWithIzzy

— Eleanor Keiller (@ellekeiller) November 1, 2015

Deeply grateful and overwhelmed by the outpouring of support by everyone. Anti Semitism has no place on our campuses or in our society.

— Izzy Lenga (@izzyjengalenga) October 30, 2015

A University of Birmingham spokesperson confirmed to HuffPost UK the posters had been reported to West Midlands Police. “We unreservedly condemn racist graffiti on campus. We are working with [police] to identify those responsible.

“Discrimination of any kind will not be tolerated. We are therefore actively working with a range of groups to bring people together and ensure that our University is a place where diversity is celebrated and everyone plays their part in creating a vibrant and welcoming community.”

A spokesperson for the Union of Jewish Students told HuffPost UK: “No one should have to face the torrent of online antisemitic abuse that Izzy Lenga has had to face over the last few days. The tweets have been vile in their nature and show that antisemitism is still alive today.

"Izzy Lenga does an amazing job of not only standing up for Birmingham students but also represents students on a national level on NUS NEC where she will often speak up for issues affecting Jewish students when others won't. It is important that Jewish students follow Izzy's example and continue to seek representative positions both in the student movement and wider society."

[1]Lucy Sherriff, "Jewish Student Izzy Lenga Takes Brave Stand Against Anti-Semitism After Vile Trolling on Twitter" Huffington Post, March 11, 2015, accessed September 12, 2016. Reproduced by permission of PARS International Corp.

Extension Lesson 3: Modern Antisemitism in Numbers

About this Lesson:

After this lesson, students/ teachers will understand that the ramifications of antisemitism started before and go beyond the Holocaust. They will be able to recognise the persistence of antisemitism and the modern forms of antisemitism. After completing these activities, students/ teachers will be able to recognise the levels of examples of contemporary antisemitism and the tools that are used to disseminate this kind of hatred. The activities around this theme will also help them to distinguish between legitimate criticism of Israel and criticism that is antisemitic. Finally, this theme and its activities will help them to respond to and prevent antisemitism actively. This lesson will take two class periods to complete.

Keywords:

- Antisemitism
- Hate speech
- Zionism
- Stereotype
- "New Antisemitism"

Activity 1: Introduction to Contemporary Antisemitism (1 class period)

1. Display the ADL Global 100: An Index of Anti-Semitism. https://www.adl.org/adl-global-100-index-antisemitism.
    - Students should click on Oceania and select New Zealand
    - Read the Key Findings for New Zealand and discuss the following
        1. What does this tell you about the state of antisemitism in New Zealand?
        2. What does a comparison of the world, Australia, and New Zealand say about the state of antisemitism?

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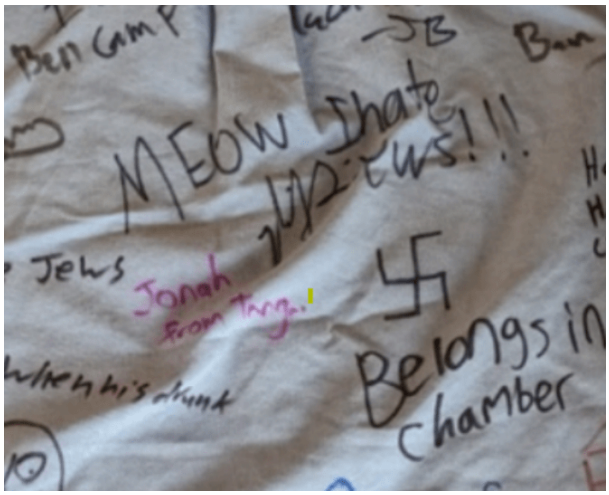
Activity 2: Manifestations of Contemporary Antisemitism

1. "Words are singularly the most powerful force available to humanity."—Yehuda Berg, author. Write this statement and ask the students to share their thoughts on the power of words and give examples of when they have been used with positive and negative results.
2. In addition to words, encourage them to discuss the power of images and how they can influence our perceptions and opinions. Have them share examples of images that they have seen, particularly on social media, that are either positive or negative. With that, have them consider that in a world where words and images can be conveyed to a larger number of people easily and quickly through social media, there is a greater responsibility than before to be cautious with the messages or images that are promoted.
3. Distribute and review the handout Antisemitic Words and Images: Past and Present. Ask them to study the images in pairs and groups and answer the following questions.
    - Working together in groups or as a class, have students provide examples of antisemitism they have seen online or around the school campus.
    - Have students discuss how they have, or have not, responded to these antisemitic incidents and why (it is key that students feel safe to have this discussion and complete this activity, not judged)

Activity 3: Manifestations of Local Antisemitism

1. Distribute and review the handout Antisemitic Images: Past and Present – New Zealand. Ask them to study the images in pairs and groups and answer the following questions.
    - Working together in groups or as a class, have students provide examples of antisemitism they have seen online or around the school campus.
    - Have students discuss how they have, or have not, responded to these antisemitic incidents and why (it is key that students feel safe to have this discussion and complete this activity, not judged)

Antisemitic Images: Past and Present – New Zealand

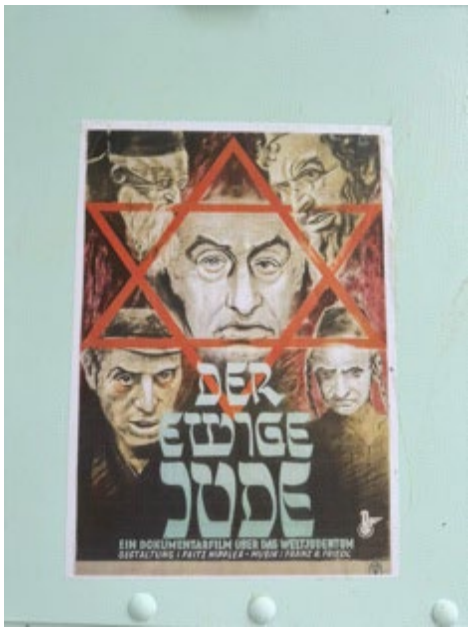


1. Student uniform shirt of a local school in New Zealand, October 2023

2. Former site of a Jewish day school is defaced with graffiti in Auckland, February 2025

3. Threats against the President of the Jewish Council, Feb 2025

4. Online post celebrating the mass murder of Jews, February 202



5. Antisemitic poster of 1940 Nazi movie on a pole in Christchurch, February 2025

6. Hate mail sent to Holocaust Centre of New Zealand with a note that says "How many innocent little children are murdered making matzos for Great Israel? **THERE BLOOD IS ON YOU!!"** January 2025

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Extension Lesson 4: Holocaust Distortion and Denial

About this Lesson:

In this lesson, students/ teachers deepen their understanding about the features of contemporary antisemitism and the ways in which they exploit age-old hatred of Jews. Students/ teachers are introduced to and examine some of the different forces that drive antisemitism in today's world, including white nationalism, Holocaust denial and distortion, and delegitimisation of Israel. The activities for this lesson are taken from Echoes and Reflections.

Keywords:

- Distortion
- Denial
- Revisionism
- Delegitimisation

Activity 1: Holocaust Denial Explained

- Show students the video, Holocaust Denial, Explained, from the United States Holocaust Memorial Museum
- Individually, pairs, or groups, have students answer the following questions:
    - What forms do Holocaust denial and distortion take? What belief systems are behind them?
    - How are Holocaust denial and distortion a form of antisemitism?
    - How does Holocaust denial and distortion attempt to delegitimise the State of Israel?
    - Why might some people be influenced by the ideas of deniers or distorters?
    - Naomi Adler says it is our job to make sure we know what is true. What are some steps we can take to make sure we are educated about important issues?

- Felix Sparks says he will fight the "stupidity and viciousness" of Holocaust denial to his "last breath." What are some ways you can stand up to this form of antisemitism when you encounter it?

Activity 2: Denial and Distortion

In this lesson, students/ teachers will examine the relationship between Holocaust denial, Holocaust distortion, and antisemitism. As a class, discuss with students the definitions of the words *denial* and *distortion*.

- Give students the Holocaust Denial and Distortion and the Holocaust Denial, Distortion, and Inversion readings
- Give students examples from NZ (curated by HCNZ) of antisemitic events throughout the country relating to the 2023 Israel – Hamas War. Using the two documents, have students analyse the type of antisemitism and if there was Holocaust denial, distortion, and/or inversion involved.

Activity 3: How do we fight antisemitism?

Read https://thejewishindependent.com.au/14-ways-to-fight-university-antisemitism

- Read the four concerns raised in the article. Work in pairs or groups and discuss the seriousness of these concerns. What do these concerns tell you about the embedded culture of antisemitism?
- Read the 14-point recommendations groups or pairs and answer the following:
  - What would you add to the list to help fight antisemitism on your school campus?
  - Should schools adopt a no-tolerance policy concerning antisemitism like they have bullying?
  - Should Holocaust education be mandatory in schools to combat the rise in antisemitism in Aotearoa New Zealand?
  - How can we advance combatting antisemitism throughout Aotearoa New Zealand?
  - What else do you think we should do to combat antisemitism in schools and wider society?