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AN END TO ANTISEMITISM!

A CATALOGUE OF POLICIES TO COMBAT ANTISEMITISM

Based on the contributions of participants to the
international conference “An End to Antisemitism!”, Vienna, February 2018,
organized by the European Jewish Congress, New York University,
Tel Aviv University and the University of Vienna.

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PREFACE AND ACKNOWLEDGEMENTS

Eighty years after the 1938 pogroms and more than seventy years after the liberation of the Nazi concentration and death camps, attacking and killing Jews, regularly slandering and denigrating them have become again a sad reality in Europe and in other parts of the world. This, together with calls to boycott the Jewish state and denying its right even to exist, can have grave implications for both Jews and society in general.

The situation is not new. World history does not lack examples of Jew-hatred and persecution either. Consider Cicero, Tacitus, Tertullian, John Chrysostom, Augustine, Justinian, the expulsion of the Jews from Medina, the Crusades, the Granada massacre, Martin Luther, the expulsion of the Jews from the Iberian Peninsula and the Spanish Inquisition, the pogroms, Paul de Lagarde, Wilhelm Marr, Adolf Stöcker, Henry Ford, the Ku Klux Klan, Haj Amin al-Husseini, the Farhud in Baghdad, Adolf Hitler and the Shoah. These are just a few names and events from only a few parts of the world.

Today, Jew-hatred is no longer restricted to the extreme right and radical Islam, but has spread across parts of the left and center of the political spectrum, as well as mainstream Christian and Muslim groups. Given this unacceptable reality, from February 18th through 22nd of 2018, about 1000 scholars, activists, decision makers and influencers met in Vienna at the conference “An End to Antisemitism!” The conference was jointly organized by the European Jewish Congress, New York University, Tel Aviv University, and the University of Vienna to study antisemitism with an unprecedented interdisciplinary breadth but also with historical depth. Over 150 presentations from all over the world engaged with all forms of antisemitism from antiquity until today from the perspective of numerous fields:

- » Ancient History
- » Medieval History
- » Modern History
- » Contemporary History
- » Bible and Christianity
- » Islam
- » Judaism and Jewish Studies
- » Israel Studies
- » Philosophy and Ethics
- » Sociology and Social Sciences
- » Psychology
- » Pedagogy
- » Media Studies, Journalism and Visual Cultures
- » Expressions on Internet
- » Jurisprudence
- » Political Studies

Beyond the study of antisemitism, each speaker was asked to contribute policy recommendations on how to fight antisemitism. These recommendations form the basis for the policies outlined in this catalogue. While some of these

policies are almost direct quotes of conference-participants, others represent conclusions based on the combined research of the conference. Together, the policy recommendations of this catalogue are an original effort to take the fruits of scholarly research and turn them into a document of practical impact. Those who are interested can find the detailed scholarly arguments underlying this catalogue in the proceedings of the conference “An End to Antisemitism!” We hope that the recommendations of the present catalogue can be applied to help eradicate and suppress antisemitism in all its forms globally.

It is in the nature of research to gain new insights by constructive disagreement. Therefore, the policy recommendations this catalogue makes will contradict the views of some presenters of the conference “An End to Antisemitism!” and will find the support of others. We would like to thank all the participants for their work and their suggestions (for a list of all presenters, see pages 145–48). Even those with whom we disagree were of great help for our work.

Antisemitism has a history of more than 2000 years. Combating antisemitism is complicated and there are no easy solutions to it. The complexity of antisemitism requires complex answers to combat it successfully. Both the sixteen panels of the conference “An End to Antisemitism!” and the present catalogue reflect this complexity and do not attempt to give easy answers. Only a combined approach with policy recommendations in the fields of religion, culture, Internet, academia, education, business, and the various branches of government (including political parties) holds promise of successfully combating this age-old hatred.

Such a combined and complex approach makes for difficult reading. We can only ask that all decision and opinion makers to whom this catalogue is addressed take the time to study it carefully. To help readers to digest our complicated reading matter, each chapter of this catalogue is addressed to a specific set of decision makers and influencers so that, e.g., a religious or political decision maker would only have to read the first introductory chapter of this catalogue and the chapter addressed to religious or political decision makers respectively. An executive summary will hopefully help to guide the reader’s attention to some central points.

This catalogue of measures to combat antisemitism aims at reaching the attention of decision and opinion makers in many fields, worldwide. While its policy recommendations concern only antisemitism, the authors of this catalogue are fully aware that antisemitism as a unique cultural and religious category exists alongside a host of other hatreds and phobias, directed against a long list of minorities and victimized groups. We are well aware

that Jews are not the only target of hatred, but that they are the tip of the iceberg. Therefore, we hope that beyond the fight against antisemitism, this catalogue might serve as a model of how to combat these other forms of hatred or even be a starting point from which the work to eradicate other wrongs will continue.

It is a pleasant obligation for us to express our gratitude to the main sponsor of the conference “An End to Antisemitism!”: Dr. Moshe Kantor, President of the European Jewish Congress, as well as to all other sponsors as listed on page 143–144. Further words of thanks are due for the wonderful support of our staff, Kerstin Mayerhofer, Yael Müller, Maria Hartmann, Marie Pauline Wiebe and of the many people at the European Jewish Congress, New York University, Tel Aviv University, the University of Vienna, and at many other institutions who aided us in our work.

Our work on the present catalogue of policies combating antisemitism was guided by the support and advice of many colleagues and activists to whom we are indebted. For financial support of the conference and of the publication of this catalogue, we are deeply indebted to the European Jewish Congress and its president, Dr. Moshe Kantor, the Federal Chancellery of the Republic of Austria, and the University of Vienna. We would like to express our gratitude to those who facilitated the catalogue, Mehnaz Afridi, Raya Kalenova, Sara Rembiszewski, Johanan Seynave, Marlene Schiffman, Wolfgang Wieshaider, Ariella Woitchik and especially, Kerstin Mayerhofer. We want to mention in particular the good advice and support of Ariel Muzicant, as well as the enormous inspiring work carried out by Armin Lange. Finally, the authors of this catalogue wish to thank each other for the cordial cooperation in its preparation.

New York, Tel Aviv, and Vienna, September 16th 2018

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INTRODUCTION

“AN END TO ANTISEMITISM!”

“No one is born hating another person because of the color of his skin or his background or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love. For love comes more naturally to the human heart than its opposite.”¹

Ending antisemitism?

Antisemitism continues to be a persistent and pernicious danger to Jews. It has recently progressed to the point of calling into question the very continuation of Jewish life in Europe. As Frans Timmermans, the First Vice-President of the European Commission stated in 2015, “In some (EU) states the majority of the Jewish community is not sure they have a future in Europe.”² The threat posed to Europe’s Jews may be the most visible, but it is not the only place where Jewish life is now confronted with issues of antisemitism in ways that were perhaps unthinkable a few years ago. Whether it is demonstrators chanting Nazi slogans in the US, politicians in the United Kingdom repeating antisemitic slurs, violence and murder of Jews in France and other European countries, rewriting and whitewashing the history of the local collaboration in the Holocaust in Poland and Hungary, memes and conspiracy theories spread on the Internet, or stereotypes and accusations used by radical groups, some of which are state sponsored—antisemitism poses a strong threat to the stability and wellbeing of our world. Antisemitism does not even require a strong Jewish presence; it can appear in societies where there is very little visible Jewish life, or even none.

The very existence of the State of Israel has proven to be a catalyst for antisemitism. The refusal to accept the right of the Jewish people to have a state and to accord them the same right of self-determination accorded to other peoples has sparked and inflamed antisemitism throughout the world. Too often antisemitism today is framed in terms of opposition to Israel that is supposed to provide justification and protective cover for both sophisticated and crude versions of antisemitism, a spurious legitimization that can be used by both left and right, Christian and Muslim.

1 N. Mandela, *Long Walk to Freedom: The Autobiography of Nelson Mandela* (Boston et al.: Little, Brown and Company, 1994), 542.

2 “Paris Attacks: Timmermans Warns of Jewish Exodus,” BBC News, January 21, 2015, <https://www.bbc.com/news/world-europe-30924276>.

The first person known to argue against Jew-hatred was the Jewish historian Josephus Flavius. In the late first century C.E., Josephus wrote a defense of Judaism against the notorious Jew-hater Apion entitled *Against Apion*. Since then, attempts to fight antisemitism with rational arguments have proven futile. Generations of anti-Jewish thought and action culminated in the Holocaust, the genocide of Europe's Jewish population, the paradigmatic and ultimate manifestation of antisemitism. After World War II, the world created a network of structures, such as the United Nations and the European Union that were designed to safeguard the rights and lives of Jews and other minorities. Concepts such as human rights, war crimes tribunals, and prosecution of crimes against humanity became institutionalized as responses to atrocities and as preventative measures but had a limited impact on combating antisemitism.

In light of the age-old persistence of antisemitism, many are skeptical if antisemitism indeed can be overcome and are convinced that the endeavor of eradicating antisemitism will continue to fail. Antisemitism is, therefore, often viewed as an ultimate evil that can at best be restrained—as a human condition that cannot be stopped and with which the world must live.

It is important to understand that there is nothing divine about antisemitism. Everything that has a beginning will also have an end—and so will antisemitism! History shows that other forms of hatred have abated. Hatred, and especially specific forms of hatred, are learned attitudes and thus can be unlearned.



We argue that antisemitism can be stopped over several generations. This long-term perspective is important and should be kept in mind. The question should not be if antisemitism will end, but when it will end, and how it can be ended. The need to fight antisemitism creates a categorical imperative that everyone must do everything humanly possible to end antisemitism!

The nature of antisemitism

Antisemitism can only be fought successfully in all its forms and appearances when its nature is understood properly. A major problem in the confrontation with antisemitism is that different people define in various ways what antisemitism is and who are its main carriers. The terminology is frequently confusing (e.g., the misleading term “secondary antisemitism,” meaning post-Holocaust antisemitism).

- » Antisemitism is *not*, primarily, a social prejudice system like xenophobia, homophobia or Islamophobia. It is *not* necessarily connected to racism, since antisemites from the left or the educated middle of society fight racist actions and ideologies, but at the same time reveal a deeply embedded Judeophobia. Antisemitism is *not* necessarily connected with anti-modernism and national thinking, since many people who are open and tolerant towards social changes of all kinds adhere to antisemitic thinking.
- » The Middle East conflict is *not* the cause of the new uprising of antisemitism, although it is too easily related. Antisemitism has adapted to present-day conditions, in the form of anti-Israelism. As the Jewish state, Israel is the most visible expression of contemporary Jewish life and, hence, the "natural" magnet of present-day antisemitism.
- » It is *not* difficult to distinguish between critique of Israel and antisemitism. Israel's policies can (and are) criticized, like the policies of any other country, even in Israel itself. However, using classic antisemitic stereotypes and projecting them onto the Jewish state is verbal antisemitism.
- » Antisemitism is *not* restricted to the radical right of western societies but has a broad basis in the political center as well as in the radical left. It is at home with Islamic fundamentalists as much as with radical Christian groups.

Antisemitism is a heterogeneous phenomenon that expresses itself in a wide variety of different forms. While it is a phenomenon of modern times, it also reaches back into antiquity. Both Christianity and Islam incorporated antisemitic prejudice into their respective cultural and religious memories and were thus key elements in the dispersion of antisemitism throughout the world. In modern times, Christian antisemitism has influenced, and continues to influence, both secular and religious parts of Western societies. In the Muslim world, the Quran, as well as Hadith and Sira, furthered antisemitic prejudice, and, under the influence of modern Islamic hate preachers, the antisemitism of Muslim cultural and religious heritage has been allowed to thrive.

It is precisely because of the huge impact that antisemitism had, and still has, on the cultural and religious heritage of the Western and Muslim worlds that Jew-hatred seems to be unstoppable and occurs in so many different forms and in so many different places around the world. The antisemitic parts of the Western and Muslim cultural memories provided, and persist in providing, interpretative grids that allow for identifying the collective Jew as the source of every evil. Mechanisms of blaming the Jews collectively for any mishap in the world have occurred throughout history and are still prominent today. Antisemitism is prevalent not just in the attitude of many groups and parties

towards the State of Israel but in the attitudes of many parts of Western and Muslim societies towards all Jews.



Antisemitic prejudices communicated by the cultural and religious memories of the Western and Muslim worlds guided, and continue to guide, antisemites not only in how they perceive Jews and Judaism but also in their treatment of Jews. This perception of Jews causes slander, discrimination, persecution, murder, pogroms, and genocide, the most horrendous expression of which was the Shoah. This catalogue, therefore, recommends policies aimed at the forgetting and replacing of antisemitic memory spaces in the world's cultural and religious memories.

Antisemitism can be looked at as the discrepancy between real Jews and the antisemitic imagination of them, that attributes to them imaginary characteristics and objectives. Once this is understood, decision makers and influencers at large may serve as a positive and useful channel to enhance the well-being of Jewish citizens, thus securing social order and stability, and righting a wrong.

An important characteristic of antisemitism is its irrationality: *Antisemitism has a very strong emotional and irrational dimension at its core. Therefore, a rational approach will not be enough to combat it.* In blaming “the Jews,” antisemites do not only construct Judaism as a negative concept but create a positive group identity for themselves as *not* being Jewish. Professing antisemitism becomes a sign of a cultural/religious identity, of one's belonging to a specific cultural or religious camp. In the process of antisemitic identity building, the individual antisemitic stereotypes and canards become *transnational, transcultural, and transreligious*. Associating Jews with the Devil, while common in Christianity since antiquity, is widespread in contemporary Islamic polemics against Jews although it was rare in early Islam.

Antisemites understand themselves as innocent victims engaged in a heroic fight with the ultimate Jewish evil. In an antisemitic world view, both Judaism and the various alternate antisemitic identities are always religiously determined regardless of whether antisemites understand themselves as religious or not. *Antisemitism is thus dualistic in nature and the hatred it churns out is religiously motivated.* Even in its racist expressions, antisemitism comprises a dualistic religion. Antisemites *believe*, for example, in the purity of an Aryan race despite the fact that biological studies demonstrate that no racial differences exist among the people called *homo sapiens*.



Antisemitism is thus both a unique cultural and a unique religious category. It is deeply rooted in the Western and Muslim worlds. In its beginnings it goes back to early Islam, early Christianity and even beyond. Like a chameleon, it has changed and changes colors and expressions over the ages, while remaining essentially the same. It is stored in the cultural and religious memories of the world and has remained a central part of collective consciousness in spite of the trauma of the Holocaust.

The present catalogue emphasizes, therefore, in its recommendations the phenomena of culture and religion and regards them as the key to fighting antisemitism successfully. Exclusively educational, and thus rational, approaches to combat antisemitism such as Holocaust education have been only partially successful largely due to the quasi-religious nature of antisemitism. They need to be accompanied by emotional and religious approaches as detailed in the recommendations to cultural and religious decision makers and influencers.

A long term project that requires strategies extending over generations

Legal persecution of antisemitism and protection of Jews and Jewish institutions can help to restrain Jew-hatred and improve the life of Jews. Both are central to the fight against antisemitism but will do little to eradicate Jew-hatred. As a unique cultural and religious code that is engraved into Western and Muslim societies, antisemitism cannot be overcome in a timespan of mere decades. To change the quasi-religious convictions of antisemites in such a relatively short time is as impossible as changing the cultural and religious memories of the world on short notice. To achieve this ultimate goal is a long-term process that requires long-term strategies effective over generations and that focuses on the cultural and religious nature of antisemitism. Without such a long-term strategy, legal prosecution of antisemitic acts and protective measures for Jews will remain provisional: Jews and Judaism will continue to lead a life under threat.

Given its pluralistic character and its fixed place in the cultural and religious memories of the world, combating antisemitism has to have as many aspects as antisemitism has expressions and has to follow as many policies as there are causes of antisemitism. Thus, any approach to combat antisemitism must be holistic. The present catalogue of policies advocates a *holistic and multidisciplinary* approach. In addition to the general recommendations of the executive summary below, it provides specific recommendations to reli-

gious, cultural, educational, business, judiciary, and governmental decision makers. It does not attempt to replace earlier catalogues such as the OSCE’s “Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities: A Practical Guide”³ or UNESCO’s “Addressing Anti-Semitism through Education: Guidelines for Policy Makers.”⁴ Instead, the present catalogue focuses on which long-term strategies might help to eradicate antisemitism in a time span of several generations without neglecting the present needs of persecuting antisemitic violence and protecting Jews and Jewish institutions.



Antisemitic contents of the world’s cultural and religious memories have to be replaced by positive contents about Judaism and an accurate depiction the history of antisemitism. In addition, the voices of all victims of antisemitism have to become part of the cultural and religious memories of the world.

The long-term eradication of antisemitism will take generations and will only be possible through concerted efforts of cultural and religious institutions worldwide. The short-term combating and restraining of antisemitism is possible in this generation. To achieve both key aims of the fight against antisemitism, we recommend a five-step process that combines both short-term and long-term strategies.

1. *Assessment*: Independent institutions need to assess the level of antisemitism in each country and worldwide at regular intervals. These assessments should include both surveys assessing how many people hold antisemitic prejudices in a given country or society as well as the monitoring of antisemitic hate crimes. Only such regular assessments will allow for qualified conclusions about how widespread antisemitism is and how successful the fight against it has been.
2. *Comprehending the problem*: While general conclusions about the nature of antisemitism are possible and necessary, the antisemitisms of each country have local characteristics that need to be taken into consideration. Analysis of what creates Jew-hatred in each country, each society, each culture and each religion is therefore required.
3. *Awareness-raising*: All members of a country, society, culture, or religion need to be alerted to the antisemitism in their country, society, culture, or religion.

3 Organization for Security and Co-operation in Europe, *Understanding Anti-Semitic Hate Crimes and Addressing the Security Needs of Jewish Communities: A Practical Guide*, May 15, 2017, <https://www.osce.org/odihr/317191?download=true>.

4 Organization for Security and Co-operation in Europe, *Addressing Anti-Semitism through Education: Guidelines for Policy Makers*, May 31, 2018, <http://unesdoc.unesco.org/images/0026/002637/263702e.pdf>.

4. *Application of policies for combating antisemitism:* Concrete short-term and long-term strategies to combat and eradicate antisemitism need to be applied.
5. *Adjusting the general policies to combat antisemitism:* The general policies suggested in this catalogue need to be adjusted to the specific needs of each country, society, culture, and religion. Regardless of legal and constitutional restraints that differ from country to country, the recommendations of this catalogue represent what might be the best way to fight antisemitism. The policies suggested here need always to be adapted to what is possible under the legal and constitutional framework of each country. Furthermore, each decision maker is requested to adjust the general policies recommended in this catalogue to the needs of her/his society, organization, or institution.

The Working Definition of Antisemitism

In order to fight antisemitism, one has to first admit that the problem of antisemitism exists and one has to be able to identify an act, insult or comment as antisemitic. To achieve both, a consensus is needed on how to define antisemitism. The non-binding Working Definition of Antisemitism (WDA) of the International Holocaust Remembrance Alliance (IHRA) represents both a guideline for understanding antisemitism and a practical guide to identify incidents, collect data, and support implementation of the legislation dealing with antisemitism. The recommendations of this catalogue are therefore based on the IHRA's Working Definition of Antisemitism that was officially adopted by the 31 member nations of IHRA under the Romanian Chairmanship at the Bucharest Plenary of May 2016 and is accepted now by many governments and parliaments around the world.⁵ The full text of the definition can be found in Appendix 1 to the present catalogue. Its central statement is as follows:

“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.”

⁵ Until July 2018, the Working Definition of Antisemitism has been adopted and endorsed by the United Kingdom (December 12, 2016), Israel (January 22, 2017), City of London (February 8, 2017), Austria (April 25, 2017), Scotland (April 27, 2017), Romania (May 25, 2017), Germany (September 20, 2017), Bulgaria (October 18, 2017), Lithuania (January 24, 2017), and Republic of Macedonia (March 6, 2018). Cf. “Working Definition of Antisemitism,” International Holocaust Remembrance Alliance, July 19, 2018, <https://www.holocaustremembrance.com/news-archive/working-definition-antisemitism>.

Antisemitism and other forms of hatred

Although a unique cultural and religious category, antisemitism often pairs with other forms of hatred. The intolerance, oppression, and violence never stop with the persecution of Jews. As Martin Niemöller puts it in his famous quote:

“First they came for the socialists, and I did not speak out—because I was not a socialist.

Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist.

Then they came for the Jews, and I did not speak out—because I was not a Jew.

Then they came for me—and there was no one left to speak for me.”⁶

The policies developed in this catalogue are restricted to the fight against antisemitism. Nevertheless, potentially, they can be of great importance in the fight against all other forms of hatred as well. We can only hope that our work might be of help in the fight against intolerance, hatred, and persecution beyond antisemitism.

6 W. Gerlach, *And the Witnesses Were Silent: The Confessing Church and the Persecution of the Jews* (Lincoln: University of Nebraska Press, 2000), 47.

EXECUTIVE SUMMARY

The recommendations in this catalogue represent what we regard as the best ways to fight antisemitism. The policies recommended here need to be placed in the context of the legal and constitutional frameworks of each country. However, the fight against antisemitism should follow a five-step process in each country, society, religious, cultural, internet-related, academic, educational, business, political or governmental group, organization, or institution.

1. The level of antisemitism in these entities needs to be assessed.
2. The causes of antisemitism in these entities need to be understood.
3. Among the members of these entities, awareness of antisemitism needs to be raised.
4. Strategies to fight antisemitism need to be applied.
5. General strategies to fight antisemitism need to be adjusted to the specific needs of each entity.

Fighting antisemitism cannot be restricted to declarations of good will only and cannot depend on efforts of volunteers or professionals in other occupations. Governments, as well as decision makers and influencers of the religious, cultural, academic, educational, media, entertainment, and business worlds need to engage in this fight as well. Aside from increasing efforts to investigate and prosecute violent cases of antisemitism more efficiently, more far-reaching policies are needed. From a short-term perspective, increasing the security of Jewish communities and individuals is the first priority. From a long-term perspective, i.e., in a time-span of several generations, antisemitism needs to be eradicated. Especially with regard to this long-term eradication, it is crucial to consider the singular nature of antisemitism as a unique cultural and religious phenomenon.

Beyond such considerations, it needs to be understood

- » that most manifestations of antisemitism constitute a violation of human rights.
- » that while antisemites target Jews first, their hatred and intolerance is never restricted to Jews and people perceived as being Jewish, but extends to all other democratic groups and minorities within a society as well.

For both the short-term suppression and the long-term eradication of antisemitism, the most important strategies and recommendations of the present catalogue concern the role of governmental entities, the role of the religious and cultural heritage of our world, the work of educational institutions, and the need for exposure to living Judaism.

The fight against antisemitism by governmental and non-governmental entities

- » All countries, societies, religious, cultural, internet-related, academic, educational, media and entertainment, business, political or governmental groups, organizations, and institutions should endorse and apply the Working Definition of Antisemitism (WDA) of the International Holocaust Remembrance Alliance (IHRA).
- » The fight against antisemitism should be embodied in the legislation of each country in an irrevocable way, ideally in the framework of its constitution.
- » Legislatures need to create a legal framework to combat antisemitism effectively. For this purpose, existing laws need to be strengthened and, if necessary, new laws need to be created that further the fight against antisemitism.
- » Given the internationalization of on- and offline media, the fight against antisemitism can only be successful when it becomes a focus of foreign policy and international and transnational political entities such as the European Union and the United Nations.
- » Governments and intergovernmental organizations should condemn the blatant state-sanctioned antisemitism that exists in a number of countries, such as Iran.
- » All countries and international organizations should appoint an envoy for combating antisemitism.
- » Depending on its size, each country needs at least one, if not more, independent institutes for antisemitism studies.
- » Each country should fund the fight against antisemitism with 0.02% of its Gross Domestic Product annually.
- » Each group, organization, and institution should spend 1% of its budget to fight antisemitism inside its own context annually.
- » People who express or hold antisemitic views should not be allowed to occupy positions of power or to become cultural, religious, academic, or educational influencers and multipliers.
- » Elites, decision makers, and influencers need to provide positive role models in the fight against antisemitism.
 - › They should speak out against all manifestations of antisemitism in the most audible and visible way.
 - › They should act immediately against all manifestations of antisemitism.
- » Companies should be advised not to do business with countries or organizations that support antisemitism in any way.
- » Companies should reject selling or marketing antisemitic contents both off- and online.

The fight against antisemitism and the religious and cultural heritage of our world

- » Existing antisemitic stereotypes and symbols need to be eradicated from the cultural and religious memories of the world. They should be identified as antisemitic and not be allowed to generate new antisemitic contents. For this purpose, whenever possible,
 - › antisemitic contents should be taken out of circulation both off- and online.
 - › antisemitic contents in social and other media should be suppressed and/or removed.
 - › antisemitic contents that cannot be removed from the cultural or religious memories of the world should be accompanied by glosses and commentaries warning about their antisemitic nature.
- » Positive contents about Judaism in the cultural and religious memories of the world should be emphasized and/or added both off- and online. For this purpose,
 - › Jewish achievements for a given society or country should be highlighted by memorials celebrating Jewish contributions to the world's heritage.
 - › Existing and new books and documentaries of high quality about Judaism should be translated in as many languages as possible and distributed in an affordable way or free of charge both off- and online.
- » The history of antisemitism should be depicted accurately in the cultural and religious memories of the world, and inaccurate depictions should be corrected whenever possible.
 - › Existing and new books and documentaries of high quality about the history of antisemitism from its ancient beginnings until today should be translated into as many languages as possible and distributed in an affordable way or free of charge both off- and online.
 - › The voices of all victims of antisemitism from antiquity until today need to be heard and made visible both off- and online. To this end, online databases should be created.
 - › In addition to Holocaust memorial days, the victims of antisemitic persecutions should be recognized by special commemorations in the countries where these persecutions took place.
 - › Museums, documentaries, etc. should focus not only on the Shoah but should address other instances of antisemitic violence as well.

The fight against antisemitism in education and the exposure to living Judaism

- » Holocaust education needs to be accompanied by other educational strategies that communicate a wider historical sense of the horrors of antisemitism as well as an understanding of the contribution of the Jewish people to many areas of modern culture and civilization.
 - › Schools need to teach the history, culture, and religion of Judaism on all levels from pre-school to universities and continuing education.
 - › Schools need to teach the history of antisemitism from its ancient beginnings until today from the earliest educational level advisable up to universities and continuing education.
- » In the context of education and elsewhere, the irrational, religious nature of antisemitic hatred makes it impossible to fight antisemitism with rational arguments alone. They need to be accompanied by emotional experiences that can be both religious and secular. Education on all levels should thus include emotional experiences with Judaism and practical encounters with Jewish people.
- » Exposure to living Judaism is crucial beyond education. Especially decision makers and influencers should be exposed to Jewish culture and religion as well as to practical experiences with Judaism both in Israel and abroad. For that purpose, it is recommended that
 - › Religious groups and organizations should participate in interfaith activities ranging from discussion groups and committees to interfaith prayers.
 - › Cooperation with Israeli and other Jewish religious, cultural, academic, educational, business, and political organizations, groups, institutions, and companies should be encouraged.