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Understanding Antisemitism

A Teaching Guide for Social Work Education

Council on Social Work Education

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This publication is part of the CSWE Academic Resource Library, a growing collection of academic materials supporting innovation in social work education and higher education. The CSWE Academic Resource Library series is edited by Megan Fujita, PhD, MSW.

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Contents

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CSWE Statement

The Council on Social Work Education's (CSWE's) Teaching Guide series provides structured, practical resources to support social work educators in integrating timely and essential topics into their teaching. This guide offers information, sample assignments, in-class activities, and discussion prompts curated by experts in the field. Each section of the Teaching Guide aligns with *2022 Educational Policy and Accreditation Standards* (EPAS) competencies.

The *Teaching Guide on Antisemitism in Social Work Education* focuses on teaching about antisemitism in the social work classroom, offering strategics, context, and classroom resources to help educators address this form of oppression thoughtfully and effectively. CSWE developed this guide in response to the rise in antisemitic rhetoric and incidents on college campuses and nationally. When adopted by social work faculty, this guide will equip students with a clear understanding of antisemitism, its history, its present-day manifestations, and its impact on individuals and communities. Addressing antisemitism is part of our broader commitment to social justice and human rights, and we hope this guide will help faculty compassionately and knowledgeably bring these conversations into social work classrooms.

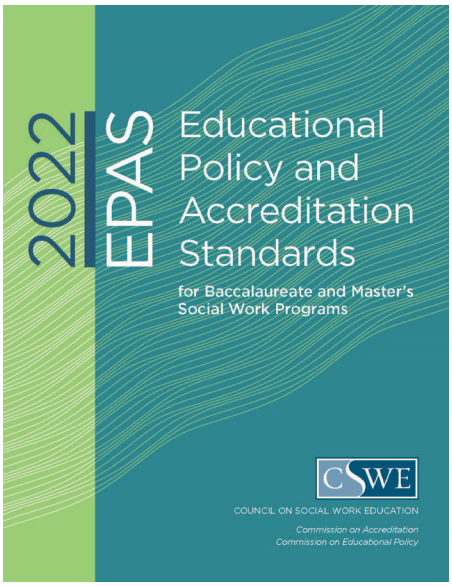
Purpose and Organization

This teaching guide is meant to enable and guide educators in their understanding and teaching of antisemitism. Antisemitism is a serious source of oppression that affects Jewish people, including students and social work professionals, and society as a whole. It contributes to hate and harassment that has a negative impact on psychological well-being and interactions. Given the profession's focus on social justice and ensuring the equality and participation of all groups in society, social work cannot ignore antisemitism and the harm, anguish, and societal damage it engenders. Ignoring it facilitates its proliferation (Cox and Marlowe, 2025).

The purpose of this teaching guide is not to give an overview of how to work with Jewish clients, but rather to provide historical resources and exercises related to antisemitism. Antisemitism can affect students and their clients. However, not every Jewish student or client will be affected by antisemitism in the same way. The suggested exercises will help students understand the nuances of antisemitism and its potential impact on Jewish people. In addition, this guide will suggest how to create spaces in which antisemitism can be discussed. The need for this work within schools of social work is particularly urgent given the rising trajectory of hate crimes and antisemitic incidents in the years following the 2016 election, and the extraordinary surge in antisemitic rhetoric and actions since the Hamas attacks on Israel in October 2023 and Israel's responses to those attacks.

Social work education covers a wide array of social-justice-related topics focused on oppression that impedes this justice, but to date, our schools have tended to ignore antisemitism. However, several of the competencies in CSWE's 2022 EPAS could meaningfully incorporate antisemitism, including the following:

- Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, which directs social workers to advocate for human rights and to engage in practice that advances human rights.
- Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice, which focuses on intersectionality, including religion, and directs social workers to demonstrate anti-racist and anti-oppressive practice and cultural humility.
- Competency 6: Engage with Individuals, Families, Groups, Organizations, and Communities, which stresses the importance of human relationships and how power and privilege affect these relations, and thus is pertinent to understanding the impact of antisemitism on Jewish people.



Note. Image of *2022 Educational Policy and Accreditation Standards* cover

- Competency 7: Assess Individuals, Families, Groups, Organizations, and Communities, which ensures that social workers understand the persons in the environment and the challenges they may face.
- Competency 8: Intervene with Individuals, Families, Groups, Organizations, and Communities, which focuses on social workers identifying, developing, and using appropriate interventions for specific groups.

This teaching guide is organized to enable educators to effectively teach about antisemitism, its manifestations, and its impact on Jewish people and societies. Such education is critical to ensure that social work students and practitioners can understand and be knowledgeable about harm caused by antisemitism. Such knowledge is crucial for counteracting it and sensitizing our students to this specific oppression. Each section of the guide includes exercises and resources that can be used for this purpose.

Understanding 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" (International Holocaust Remembrance Alliance, 2016).

Antisemitism is based on biases and stereotypes that depict Jewish people as inferior, a malicious race, or a group that seeks to dominate societies. All of these characterizations are false and harmful, and there is, of course, no such entity as a Jewish race. "Jewishness" should be understood as a religion and culture and not as a distinct racial identity. In fact, the concept of a singular definition of Jewishness is debatable because of the Jewish population's diversity. In addition, the concept of race itself has been disputed, as race is viewed as a social construct used to distinguish people and social hierarchies and not a biological classification (Simama, 2023).

When societies are threatened or those in power perceive themselves to be threatened, history shows that antisemitism tends to reveal itself. It reflects broad social and political issues and regressive, dangerous tendencies in the fabric of society (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2017). Antisemitic tropes and beliefs continue to be powerful conduits of antisemitism, as Jewish populations remain a traditional target on which to place problems in society. For example, the "Great Replacement Theory" sees people of color, immigrants, and Jews as specific groups that threaten to "pollute the white race" (Clark, 2020). Moreover, it is important to understand the particular role that antisemitism plays in such conspiratorial

Note. Photograph of High Holy Days, Congregation Commandment Keepers in Harlem. By C. Higgins Jr., 1989, the Jewish Museum (https://collections.thejewishmuseum.org/collection/4860-untitled-high-holy-days-congregation-commandment-keepers-harlem-new-york).

Note. Photograph of Keshet staff members at the Freedom to Be Ourselves Rally on December 4, 2025, at the U.S. Supreme Court. By Keshet, 2025. Reprinted with permission from Keshet.

thinking (Cox, 2023). Believers in this theory, who consider non-white populations a threat to maintaining a white, Christian majority, see Jewish people as the classic power brokers pulling strings and providing the funds to strengthen minoritized groups, but only for their own nefarious ends (Ward, 2017). Memes asserting that Jewish people caused the COVID-19 pandemic or that Jewish bankers are using lasers to start forest fires in order to finance railroads also reflect these powerful historical stereotypes (Zipperstein, 2020).

Note. Image of Nazi propaganda racial portraits of a Jewish man and woman with a German caption translated as: "The face of the 'chosen' people." From the United States Holocaust Memorial Museum, courtesy of G. H. Tellier, 1933–1943 (https://collections.ushmm.org/search/catalog/pa1146874). Copyright 2025 United States Holocaust Memorial Museum.

EXERCISE I

Defining Antisemitism

The exercises in this section are associated with EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice. The exercises are designed to increase students' basic understanding of antisemitism.

VIDEO MODULE A

1. Begin by having students watch two videos from the United States Holocaust Memorial Museum, titled *What Is Antisemitism?* and *History of Antisemitism*, located here:

   https://www.ushmm.org/antisemitism/what-is-antisemitism/explained

   These videos discuss the current state of antisemitism and its history. (2:45 minutes, 2:57 minutes)

2. Have students break into small groups of three to five to discuss important takeaways from these videos. Each group will have about 15 minutes for discussion and should assign a speaker who will review their takeaways with the class. (15 minutes)

3. Have each speaker present their group's perspectives and encourage discussion from the class (e.g., "What is the importance of acknowledging antisemitism?"). (20–30 minutes)

VIDEO MODULE B

1. Begin by having students watch the video from the University of California (UC) at Berkeley's Center for Jewish Studies, titled *Antisemitism in Our Midst: Past and Present*, located here:

   https://jewishstudies.berkeley.edu/antisemitism-education/antisemitism-training-film

   This video provides information on the origins of antisemitism, leading to what's happening today. (11 minutes)

2. The UC Berkeley website contains in-depth questions for class discussions related to the video. Choose questions from each part of the video. Have students break into small groups of three to five people to discuss the assigned questions, including important takeaways from this video. Each group will have about 15 minutes for discussion and should assign a speaker who will report the group's responses. (15 minutes)

3. Have each speaker present their group's perspectives and encourage discussion from the class (e.g., "How has antisemitism evolved over time?"). (20–30 minutes)

EXERCISE II

How Antisemitism Has Changed

> **The exercises in this section are associated with EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice.**

This exercise is designed to increase students' understanding of how antisemitism has changed.

1. Begin by watching the video *Rabbi Sacks on the Mutation of Antisemitism*, located here:

   https://www.youtube.com/watch?v=3UAcYn4uUbs.

   This video discusses how antisemitism has changed and will provide students with a more in-depth understanding of antisemitism. (5:05 minutes)

2. Have students break into small groups of three to five to discuss important takeaways from this video. Ask each group to list three ways in which antisemitism has changed based on what was presented in the video. Each group will have about 15 minutes for discussion and will assign a speaker to review their takeaways with the class. (15 minutes)

3. Have each group speaker present their group's perspectives and encourage discussion from the class. (20–30 minutes)

Antisemitism and Anti-Zionism

Antisemitism is the hatred of Jewish people, while anti-Zionism opposes the existence and sovereignty of the state of Israel, and negates Zionism's founding ideal of the importance of a Jewish homeland in securing the safety of Jewish people. Seen through an anti-Zionist lens, Israel is the product of an imperialist and/or racist movement that is illegitimately occupying land that rightfully should be either a secular state or under Arab control (Hey Alma, 2023).

Note. Photograph of Jerusalem skyline at night. By C. Cox on June 17, 2025. Reprinted with permission.

Anti-Zionists range from those who seek self-determination and sovereignty over Palestine to those who believe that Israel can be regained only by God, and thus a secular state should not exist (Joffe, 2017; Poupko, 2021).

Anti-Zionism can become antisemitism when the word or idea of "Jews" substitutes for "Israel" or "Israelis." This conflation holds all Jewish people (who don't reject Zionism) responsible for Israeli policy or actions. Anti-Zionism can also be understood as antisemitic when traditional antisemitic tropes (such as those regarding Jewish money and power or responsibility for all the world's evils) are used to characterize Israel as a state as opposed to Jewish people as individuals or as a group. Anti-Zionism can be used as a tool to ignore or condone Jewish-hatred in general (World Jewish Congress, 2023). It is important to recognize that some Israelis, both Jewish and Arab, do not support the government's policies, but are still supportive of Israel as a country.

When Jewish people are verbally or physically harassed, or Jewish institutions and houses of worship are vandalized, in response to Israel's actions, it is considered antisemitism. When criticisms of Israel use antisemitic ideas about Jewish power or greed, utilize Holocaust denial or inversion (i.e., claims that Israelis are the "new Nazis"), or dabble in age-old xenophobic suspicion of the Jewish religion, otherwise legitimate critiques cross the line into antisemitism.

EXERCISE I

Antisemitism and Anti-Zionism Assignment

The exercises in this section are associated with EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice.

Students should provide a five-to-six-page paper analyzing the differences between antisemitism and anti-Zionism. This paper should be written in APA format with a minimum of five references. This assignment will help students gain a deeper understanding of the definitions, history, and current perceptions of anti-Zionism and antisemitism. Students should include the following in their paper:

1. Describe three ways in which antisemitism differs from anti-Zionism.
2. Explain how anti-Zionist expression and actions can become antisemitic.
3. Explain how anti-Zionism and antisemitism affect Jewish and non-Jewish people.
4. Propose solutions for stopping the conflation of anti-Zionism and antisemitism.

Note. Photograph of Hebrew graffiti on the wall taken by I. Klein in 2025. Graffiti translates to (clockwise from top): "Democracy only for Jews is not democracy," "When the law is illegal - civil disobedience," and "Don't lay your hand on the boy/girl" (in reference to memoir by Yisrael Meir Lau; holocaust survivor, Chief Rabbi of Tel Aviv, and Chairman of Yad Vashem). By I. Klein, 2025, Keshet. Reprinted with permission.

The Holocaust

It is impossible to discuss antisemitism without discussing the Holocaust, the Nazis' attempt to segregate, confine, and persecute Jewish people in an effort to reach the Final Solution, the obliteration of all Jewish people. However, persecution of Jews began long before the Holocaust. European Christendom long defined Judaism as a superseded religion, whose deluded practitioners' existence challenged the true faith.

Twelfth- and 13th-century Crusaders, while traveling to "free" the Holy Land from the Moors, massacred many Jewish populations they encountered along the way. Jewish people throughout Europe often faced expulsions, the most famous of which was during the Inquisition in Spain and Portugal, where native Jewish populations who had long thrived on the Iberian Peninsula faced exile, conversion, and death.

With the rise of the Enlightenment, religious animus against Jewish people was translated into racial conceptions of Jewish difference, inferiority, and pollution. At the turn of the 20th century, pogroms, or violent attacks on Jewish communities, became common in the Russian empire, and led to the migration of one-third of the Russian and Eastern European Jewish population—mostly to the United States (Goldstein, 2011; Notre Dame Law School, 2023).

Note. Image of antisemitic propaganda titled, "The Return Home," showing a Nazi stormtrooper directing stereotypically depicted Jewish men, women, and children fleeing toward a walled city (possibly Jerusalem) far in the distance. From the United States Holocaust Memorial Museum, courtesy of D. Bennett (https://collections.ushmm.org/search/catalog/pa1182397). Copyright 2025 United States Holocaust Memorial Museum.

Adolf Hitler and the Nazis came to power in Germany in 1933 having already developed a program of racialized hatred. During World War II, the Nazis targeted Jewish people not only in Germany but in every country they invaded. Eventually, they formalized this program into a system of extermination—building death camps where, with factory-like efficiency, thousands were killed daily, and those still alive served as a slave-labor force. Six million Jewish people were murdered at the hands of the Nazis—shot to death in mass graves in the Soviet Union; starved and slaughtered on city streets, enforced ghettos, and concentration and death camps (Flaws, 2025). Following the Holocaust, the majority of survivors were displaced, unable to return to their homes. They sought to build new lives in places such as North America and Palestine. The severe trauma carried by survivors was passed on not only to their children, but to the worldwide Jewish community as well—as

many Jews were reminded that some people considered their lives expendable.

"Never again" is a phrase often used in reference to the Holocaust. It was first used by liberated prisoners of the Buchenwald concentration camps; since then, it has been used at Holocaust memorials and remembrance days, and continues to be evoked in documentaries and stories about the Holocaust. Recently, former German Chancellor Olaf Scholz, in a memorial for the Holocaust, stated, "Never again is every day … Stay visible! Stay audible! Against antisemitism, against racism, against hatred—and for our democracy" (Deutsche Welle, 2024).

Educating people about the Holocaust is important, as it sensitizes students to factors that can result in genocide. The Holocaust did not just happen; it progressed from restrictions on individual rights and liberties to policies of extermination. People ignored warning signs because they did not understand their gravity, felt they needed to protect their own welfare, or believed they would be better off without Jewish populations in their midst. While many Jewish people sought to flee Europe and the Nazis, most of them could not believe that they could be so hated or be the target of a determined unified effort to destroy them in civilized Europe.

Note. Photograph of five starving men in German concentration camp at time of liberation by U.S. Army. From the United States Army Signal Corps, 1945, the Library of Congress (https://www.loc.gov/pictures/item/89715812/). In the public domain.

Note. Photograph of a man and woman wearing the yellow badge in liberated Jewish ghetto. By Y. Khaldei, 1945, the Jewish Museum (https://collections.thejewishmuseum.org/collection/5256-liberation-of-the-jewish-ghetto).

Learning about the Holocaust highlights the value of promoting human rights while also illustrating the dangers of unchecked prejudice, discrimination, antisemitism, and dehumanization (UNESCO, 2017). This kind of education is important for understanding the motivations and beliefs that lead people to participate in, ignore, or resist hatred. The Holocaust is important, not simply as a historical event, but as a reminder to pay attention to warning signs and the ways that prejudice, discrimination, and dehumanization can lead to what we would like to believe are unimaginable outcomes.

The United States Holocaust Memorial Museum (n.d.) provides guidelines for teaching about the Holocaust. These guidelines can apply to any educational resource that is used to teach about this topic. While, as with any topic, it is

important to teach about the Holocaust effectively and accurately, Holocaust education must also be approached with compassion and reflection. The museum offers the following guidelines:

- Define the term *Holocaust*.
- Clarify that the Holocaust was not inevitable.
- Avoid simple answers to complex questions.
- Strive for precise language.
- Strive to balance the perspectives that inform your study of the Holocaust.
- Avoid comparisons of pain.
- Avoid romanticizing history.
- Contextualize the history.
- Translate statistics into people.
- Make responsible methodological choices.

EXERCISE 1

Learning From a Holocaust Survivor

> **The exercises in this section are associated with 2022 EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice. Competency 5: Engage in Policy Practice may also apply, because a student could look at international and national policy during class discussions and assignments.**

This exercise is designed to help students gain a deeper understanding of the Holocaust as told by a survivor.

1. Begin by watching the video *One Survivor Remembers*, located here:

   https://www.learningforjustice.org/classroom-resources/film-kits/one-survivor-remembers.

   It discusses how one woman survived the Holocaust. (41:31 minutes)

   You may wish to provide students with a warning for the imagery they may see in the video. Ask that students make notes as they watch in preparation for responding to discussion questions during the next class period.

2. Distribute questions to the class. Lead a class discussion about the film, asking the following questions:

   a. Which images or parts of Gerda Weissmann Klein's story evoked the strongest reaction from you?

b. What did you learn specifically about the Holocaust from hearing Gerda Weissmann Klein's story?

c. What other groups of people were persecuted during the Holocaust?

d. During the film, there were a few instances where there were bystanders to the atrocities. What could they have done differently in these situations?

EXERCISE II

Holocaust Education

The website Echoes & Reflections (https://echoesandreflections.org) is a resource on Holocaust education created by the Anti-Defamation League; USC Shoah Foundation; and Yad Vashem, the World Holocaust Remembrance Center. It provides lesson plans and trainings for teachers on content related to Holocaust education.

Use Echoes & Reflections' Unit I: Studying the Holocaust (https://echoesandreflections.org/unit-1-studying-the-holocaust/?state=open#content) to teach students about the Holocaust. Lead students through this unit, incorporating the videos and student handouts. You can use the entire unit or choose which resources to use for your class.

EXERCISE III

Studying the Holocaust

Use resources from Yad Vashem, the World Holocaust Remembrance Center (https://www.yadvashem.org/education.html), to help students study and learn about the Holocaust.

1. Select five or six of the short educational videos to show to the entire class.
2. Have students break into small groups of three to five people, with each group focusing on one specific video assigned to it. Each group should discuss three things that it learned from the video and be prepared to share these with the class. (15 minutes)
3. Have each group speaker present their group's perspectives and encourage discussion from the class. (20–30 minutes)

EXERCISE IV

Holocaust Denial

Holocaust denial or distortion is any attempt to negate the facts of the Nazi genocide of European Jews (U.S. Holocaust Museum, n.d.). They are specific forms of antisemitism that claim that the Holocaust was invented or exaggerated, with Jewish people as instigators in efforts to advance their self-interests. Holocaust denial and distortion are particularly dangerous, as they misconstrue the cause course of the Holocaust and its toll.

Following World War II, many Europeans expressed doubts about the Holocaust's atrocities (Lipstadt, 1993). Since then, 17 European countries (Bakowski, 2022), as well as Israel (Library of Congress, Global Legal Monitor, 2025) and Canada (Canada Public Incitement of Hatred, 1985), instituted laws that categorize Holocaust denial as a punishable offense. Even so, Holocaust denial continues to increase in parts of Europe and the United States (Lipstadt, 1993).

Hate speech and oppression separating and targeting any group must be recognized, as they are potential triggers for attacks on basic human rights. Following are examples of Holocaust denial and distortion (United States Holocaust Memorial Museum, n.d.):

- Public statements denying or minimizing national and societal responsibility for crimes against Jewish people or collaboration with Nazi Germany.
- Attempts to limit academic and public discourse on Holocaust history by means of legislation and penalties.
- Political interference with the accurate representation of history in museums and exhibitions and at historical sites.
- The rejection of the importance of Holocaust remembrance and memorials by political and societal leaders.
- Efforts to glorify, honor, exonerate, or otherwise rehabilitate Holocaust-era historical figures or entities despite their association with crimes against humanity, collaboration with Nazi Germany, or direct involvement in the persecution and murder of Jewish people.

1. Show the videos on Holocaust denial and distortion from the United States Holocaust Memorial Museum's lesson on Holocaust denial and distortion (https://www.ushmm.org/antisemitism/holocaust-denial-and-distortion).
2. Have students respond to the following questions, either as a class or individually in writing:
    a. What are your reflections on this video?
    b. How do the denial and distortion of the Holocaust contribute to antisemitism?
    c. Why do some people believe that the Holocaust did not happen?
    d. What are some ways you can combat Holocaust denial?

SECTION 4
Contemporary Antisemitism

The exercises in this section fall under EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice. Competency 5: Engage in Policy Practice may also apply, because a student could look at international and national policy during discussions or in assignments.

Contemporary antisemitism can be difficult to recognize because it is not clothed in a Nazi uniform and often does not openly proclaim hatred of Jewish people (Hirsh, 2018). It also differs from other forms of oppression in that, despite ongoing vulnerability, American Jewish populations collectively enjoy high socioeconomic status, and most enjoy the privileges that come with being seen as white in this society (though there is a significant and growing number of Jewish people of color).

Note. Photograph of memorials for the victims of the Pittsburgh synagogue shooting at the Tree of Life Congregation's building on October 27, 2018. By D. Brant, 2018, Wikimedia Commons (https://commons.wikimedia.org/wiki/File:Tree_Of_Life_memorials_2.jpg). CC BY-SA 4.0.

Given these intersectional identities, the status of Jewish people in the United States challenges the assumption that all groups can or should be categorized as either oppressors or oppressed.

For instance, since October 7, 2023, some have perceived all Jewish people as oppressors without any additional consideration. On the other hand, an equally problematic approach presents Jewish people only as victims.

Antisemitism takes many different forms. As a broad coalition of mainstream Jewish groups described in April 2025:

> "At this moment, Jews are being targeted and held collectively accountable for the actions of a foreign government. Jews are being pushed out of certain movements, classrooms, and communities for expressing a connection to their heritage or to the Jewish homeland. And, horrifically, some voices in the public square are justifying or celebrating the murder of Jews. Dangerous antisemitic tropes and conspiracy theories that over the past decade have already fueled a cycle of hate crimes and violence—including the deadliest attack on the Jewish community in U.S. History in Pittsburgh—have been mainstreamed by too many political leaders, civil society influencers, social media platforms, and others" (Jewish Council for Public Affairs, 2025).

Recognizing antisemitism is critical to stopping it. It involves understanding terms and expressions that are used to describe Jewish people. These are commonly

shared through social media. The American Jewish Committee (AJC) has compiled a glossary of antisemitic tropes and stereotypes that can help in recognizing antisemitism. Conspiracy theories have a long connection with antisemitism; Jewish people have historically been viewed as seeking to dominate the world. Such theories are easily spread through social media and are frequently accepted as true, particularly when they are pronounced by celebrities (AJC, 2025).

Other recent false claims include Jewish people causing the COVID-19 pandemic (Zipperstein, 2020), and Jewish bankers using lasers to start forest fires to finance railroads (Chait, 2021). In general, these claims assert that Jewish people remain a threat to society not because they are inferior but because they are too powerful and have too much control of the media and other institutions.

Note. Image of caricature on the front page of the Nazi publication, Der Stuermer, with the German caption translated as: "Let us let the Goyim believe that we can be Americans, Englishman, Germans or Frenchmen, when it is in our interests we have always been Jewish and nothing else." Courtesy of V. Dabney, 1934, United States Holocaust Memorial Museum (https://collections.ushmm.org/search/catalog/pa1120711). Copyright 2025 United States Holocaust Memorial Museum.

Conspiracy theories promulgated via social media can spread without challenge, bolstering negative perceptions of Jewish people and positioning them as a threat to the welfare of "real" Americans. A poll by the Southern Poverty Law Center (Miller, 2022) found that those holding extremist beliefs, which often includes conspiratorial thinking about Jewish people and other "elite" groups, are also likely to have a deep mistrust of the government and its policies. Consequently, such theories are threatening to both specific groups, such as Jewish people, as well as society itself.

EXERCISE 1

Forces That Drive Antisemitism

> **The exercises in this section are associated with EPAS Competency 2: Advance Human Rights and Social, Racial, Economic, and Environmental Justice, and Competency 3: Engage Anti-Racism, Diversity, Equity, and Inclusion (ADEI) in Practice.**

Using Echoes & Reflections' Unit XI: Gringlas Unit on Antisemitism After the Holocaust (https://echoesandreflections.org/unit-11/), including *Lesson II: What is Antisemitism and What are Features of Antisemitism?*, teach students about factors that increase antisemitism today.

Lead students through this unit, incorporating the videos and student handouts.

EXERCISE II

Responding to Antisemitism in the Classroom

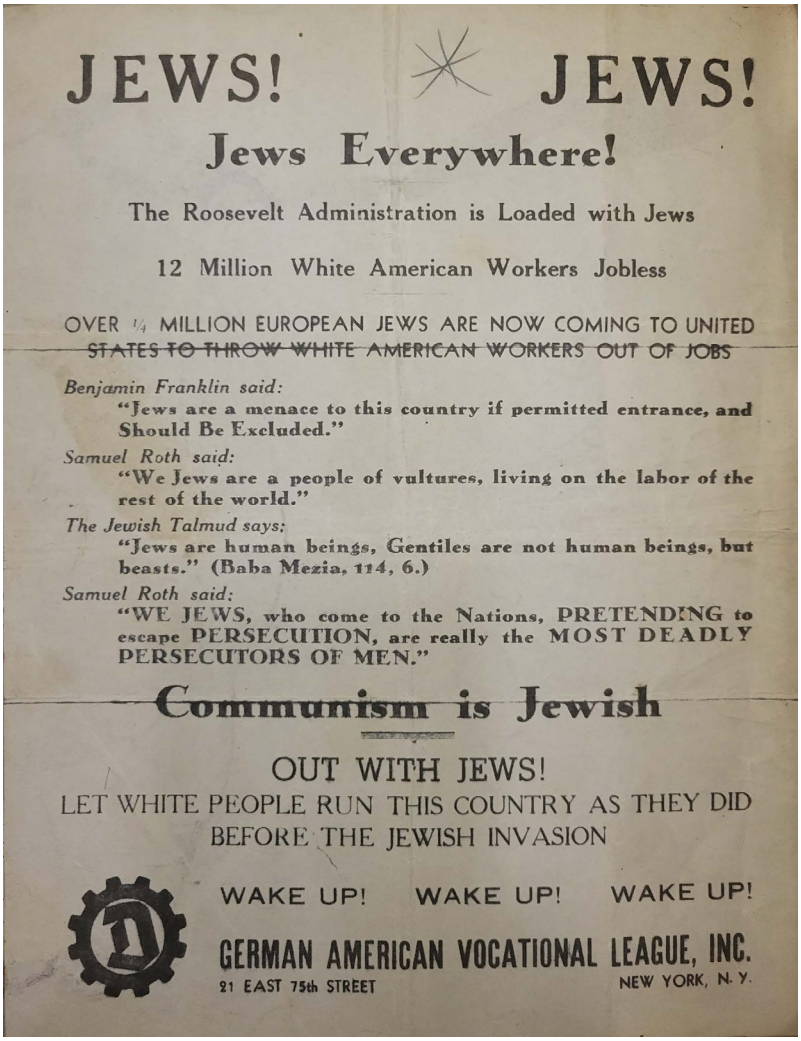
Use resources from Facing History & Ourselves (https://www.facinghistory.org/ideas-week/responding-antisemitism-classroom) to help educate students about contemporary antisemitism.

Use the five lessons from Facing History & Ourselves to make connections between historical and current antisemitism. Also show examples of standing up to hate, and incorporate intersectionality and inclusivity into the discussions.

EXERCISE III

Antisemitism and Society

Antisemitism encourages and condones other forms of hate and discrimination and can contribute to oppression. Although Nazi Germany focused on the Jewish people, it also targeted other marginalized populations, including people with disabilities, LGBTQ people, Roma/Romani people, and Black people.



Note. Image of antisemitic flyer from the German American Vocational League. By M. Schappes, 1938–1942, American Jewish Historical Society Repository (https://archives.cjh.org/repositories/3/archival_objects/25479).

Using Echoes & Reflections' Unit XI: Gringlas Unit on Contemporary Antisemitism (https://echoesandreflections.org/unit-11/) and *Lesson III: What are Some of the Forces that Drive Antisemitism Today?*, lead students through this unit, incorporating the videos and student handouts.

Conclude the unit by leading a class discussion on ways in which social workers can fight discrimination, following the National Association of Social Workers' Code of Ethics (https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English) to fight for social justice.

EXERCISE IV

Community Exercise

This exercise would take place outside the classroom. The goal is to cultivate diverse communities and connections within social work programs, instead of separation across lines of identity and difference.

1. Create a space for possibility. This may be in reference to particular holidays (though best to avoid Christmas, as it holds such a hegemonic position in American culture), such as Sukkot, Thanksgiving, Ramadan, Passover, and Diwali; certain milestones for the university, city, and state could also be used. There could also be a focus on times in which it is appropriate to share gratitude and/or value diverse community.
2. If the time chosen is specific to a particular group, allow them to share the appropriate practices and meaning. Participants should be encouraged to think about the meaning of this event, and observance of it in the context of challenging times for individuals and groups. Share language to start conversations, such as:
    a. How in difficult times do we find ways to move forward and build community—particularly across lines of difference?
    b. How do you let in light?
    c. How do you take care of yourself?
    d. What brings you hope?
    e. What is something you want others to know about you?
    f. What could it look like to build community together?

Additional Teaching Models

One teaching model developed in response to the 2018 Pittsburgh synagogue shooting at the Tree of Life Congregation looks at oppression by exploring Jewish and non-Jewish individuals' responses to bias and hate (Daniel et al., 2019). It specifically focuses on policies that can be associated with antisemitism, showing how the two distinct groups experience prejudice and hatred. These lessons can be integrated into different topics, such as workplace or educational policies. The model has also been used in research classes that focus on collecting data and tracking antisemitic incidents.

UNESCO (2017) also created guidelines for teaching about antisemitism, as it continues to increase globally. A general recommendation is to use a human rights approach: When teaching about society's obligation to protect these rights, include a focus on antisemitism. Additional guidelines are to:

1. Help students develop cognitive, social, and emotional skills that permit critical thinking, which is necessary for counteracting antisemitism.
2. Build self-reflection in students and other educators. Develop their ability to review their actions and beliefs and to identify their biases and prejudices.
3. Teach the complexity of antisemitism, including its history and contemporary manifestations.
4. Teach intersectionality, which illustrates how antisemitism can co-exist with other forms of discrimination and inequality.

One way to teach about antisemitism, as well as racism, is to focus on Anne Frank and Emmett Till. Both were 15-year-old children murdered because of social hatred based on stereotypes and oppression. They vividly illustrate the harm that hatred and social injustice can have on innocent people across cultures (Muller, 2022). The approach encourages students to explore their assumptions and confront their biases, and could be adapted into social work education.

Conclusion

Social work's focus on social justice and the dignity of all, in diverse societies, demands that it work to eradicate antisemitism. Ignoring prejudice only permits it to proliferate. Education about antisemitism is critical to understanding and countering its varied contemporary manifestations. This teaching guide provides a framework for teaching about antisemitism, as well as many resources for educators. It includes key issues that should be covered, but as with other teaching guides, it can be adapted to meet the needs of specific classes. An important part of teaching is discussion. We have included many discussion questions and exercises that can be used to increase student understanding of antisemitism. Finally, social work is a profession of change, and dealing with antisemitism demands changes at many levels, from the micro to the macro. We hope that this guide can be a framework for such efforts.

Suggested Grading Rubric

This is a general grading rubric that can be used or adapted for all the learning exercises in this teaching guide. For this purpose, we created a single-point rubric. This type of rubric can be a way to offer students feedback; alternatively, do the exercises we have included in this teaching guide without grading the assignments.

Areas Where Student Has Exceeded	Description of Proficiency	Areas for Improvement
	Being able to define antisemitism	
	Understand the history of antisemitism	
	Discuss antisemitism in the United States vs. other countries	
	Understand how antisemitism is related to human rights	
	Describe ways that social workers can fight antisemitism and other forms of discrimination	
	Understand how antisemitism intersects with racism and sexism worldwide	

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