



United Nations  
Educational, Scientific and  
Cultural Organization



# Addressing Anti-Semitism in Schools

*Training Curriculum  
for Vocational  
Education Teachers*



This publication is part of a set titled: *Addressing Anti-Semitism in Schools: Training Curricula*

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# Methodological Guidance

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This publication is part of the four-volume set *Addressing Anti-Semitism in Schools: Training Curricula*. Each volume has been designed for a specific professional group, namely: (1) primary school teachers, (2) secondary school teachers, (3) vocational school teachers and (4) school directors.. This introduction provides an overview of the architecture embodied in the training curriculum for vocational education teachers and makes key recommendations for implementing the curriculum documents.

## I. General Introduction

Anti-Semitism, also referred to as the “longest hatred”,<sup>1</sup> is far from being a new challenge. For centuries, it has endangered Jewish livelihoods, culture and security. Today, anti-Semitism continues to be “a pernicious problem that knows no national, religious, social or economic boundaries”, and proliferates in many different variations in all regions of the world.<sup>2</sup> Recent studies have outlined a global rise in anti-Semitism, which exists regardless of the presence of significant Jewish communities.<sup>3</sup> It is resurging in both real space and in cyberspace,<sup>4</sup> while anti-Semitic discourse has increasingly moved into the mainstream. No longer confined to extremist circles, anti-Semitic narratives take the shape of stereotypes, prejudice and conspiracy theories present in public discourse and everyday conversations. They infringe on the rights of Jewish communities and individuals, expose them to hate speech and discrimination and, increasingly, threaten their physical security. Like any form of discrimination, anti-Semitism is not a problem facing Jewish communities alone. By cultivating ideologies anchored in hate and discrimination, anti-Semitism jeopardizes the realization of the human rights of everyone.

This publication is part of a four-volume set of training curricula to address anti-Semitism in schools. Each volume in this set aims to assist trainers in the field of education globally to work effectively towards strengthening the capacity of teachers to prevent and respond to anti-Semitism, this specific and highly dangerous type of prejudice directed at Jewish people. In this sense, the curriculum addresses anti-Semitic prejudice and perceptions of Jews, phenomena which often also fulfil a social and political function in societies around the world; it is not material aimed at preparing teachers for intercultural dialogue. Given its scope, this training curriculum is also addressed at policymakers working in the field of education. The training curriculum does not

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<sup>1</sup> Wistrich, R., *Antisemitism: The Longest Hatred* (New York: Pantheon, 1992).

<sup>2</sup> Anti-Defamation League (ADL), ADL Global 100: An Index of Anti-Semitism, <<https://global100.adl.org/map>>.

<sup>3</sup> For example, in 2017 the largest single-year increase in anti-Semitic incidents since 1979 was reported in the United States (Anti-Defamation League, Annual Audit 2017, <<https://www.adl.org/resources/reports/2017-audit-of-anti-semitic-incidents>>). Similar trends have been reported in the United Kingdom (Government Response to Home Affairs Committee (2016) Report: “Anti-Semitism in the UK” <[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/576792/CM9386\\_-\\_Select\\_Committee\\_Response\\_-\\_Antisemitism\\_in\\_UK.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/576792/CM9386_-_Select_Committee_Response_-_Antisemitism_in_UK.pdf)>), in Canada (Toronto Police, 2017 Annual Hate Crime Statistical Report, <<https://www.toronto.ca/legdocs/mmis/2018/ex/bgrd/backgroundfile-115202.pdf>>) and in France (Jewish Community Security Service (2016) Report on Antisemitism in France, <<https://www.antisemitisme.fr/dl/2016-EN.pdf>>). In 2014, ADL conducted a global survey which tested attitudes towards Jews and anti-Jewish stereotypes in 101 countries worldwide. The survey indicated that anti-Semitic feelings were expressed equally by people who have met a Jewish person and people who have never met a Jewish person.

<sup>4</sup> Rosenfeld, A. H., *Resurgent Antisemitism: Global Perspectives*. (Bloomington Indiana: Indiana University Press, 2013).



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necessarily provide the final word on the important matters it addresses. In this view, the curriculum was designed to be at once comprehensive and robust, but also practical and adaptable. A key goal while creating the curriculum was to ensure it would be highly flexible in permitting many different approaches to delivery. Individuals and institutions choosing to adopt this curriculum may hence make alterations and amendments to suit their own particular circumstances and specific national and local contexts. The process of implementation will allow this curriculum and accompanying materials to be further refined and developed by those who choose to adopt them.

Although this training curriculum is intended primarily for use in initial vocational teachers' education, it will be of value also in teachers' continuing professional development. Addressing anti-Semitism is an ongoing challenge for all those involved in education throughout their careers.

### **I.I. Defining Anti-Semitism**

While there is no universally agreed definition, anti-Semitism can be defined in many ways, ranging, for example, from "Jew-hatred";<sup>5</sup> which is a synthesizing definition of anti-Semitism seen as hatred towards Jews, to the following:

Antisemitism is a categorical impugning of Jews as collectively embodying distasteful and/or destructive traits. In other words, the belief that Jews have common repellent and/or ruinous qualities that set them apart from non-Jews.<sup>6</sup>

The International Holocaust Remembrance Alliance (IHRA)<sup>7</sup> has adopted the following working 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.<sup>8</sup>

In ODIHR and UNESCO's publication *Addressing Anti-Semitism through Education: Guidelines for Policymakers*<sup>9</sup> and contemporary scholarship,<sup>10</sup> it is recognized that anti-Semitism is a complex

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<sup>5</sup> Bauer, Y., *The Jews: A Contrary People* (Zurich and Munich: Lit Verlag, 2014), p. 101.

<sup>6</sup> Hayes, P., *Why? Explaining the Holocaust* (New York: W.W. Norton and Company, 2017).

<sup>7</sup> The IHRA is an intergovernmental structure that unites governments and experts to strengthen, advance and promote Holocaust education, research and remembrance and to uphold the commitments to the 2000 Declaration of the Stockholm International Forum on the Holocaust. As of September 2019, it numbered 33 member states. See more at <<https://www.holocaustremembrance.com/>>.

<sup>8</sup> IHRA Plenary in Bucharest, "Decision to Adopt a Non-legally Binding Working Definition of Antisemitism". Information provided by the IHRA Romanian Chairmanship, 26 May 2016. The full definition can be found in Annex 1 of this training curriculum. For the web link to the IHRA's "Working Definition of Antisemitism", see <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>>. Translations of this definition into European Union languages can be found at <<https://ep-wgas.eu/ihra-definition/#translations>>.

<sup>9</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (Warsaw, Paris: ODIHR & UNESCO, 2018), pp. 12-14, <<https://www.osce.org/odihr/383089>>.

<sup>10</sup> Feldman, D., Toward a History of the Term 'Anti-Semitism', *The American Historical Review*, Vol. 123, No. 4, 2018, pp. 1139-1150.

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concept that can take many different forms and have variable meanings and references over time. Some of these forms are discussed in the training curriculum in Section 3.4 below. For practical purposes, this material defines anti-Semitism as “a negative perception of the Jewish people [and] actions [towards them] motivated by bias or hatred and ideologies that sustain it”<sup>11</sup> Anti-Semitism is a distinctive form of intolerance, in the fact that it often models the targets of hatred as powerful and influentially malign, and in the enormity of its consequences in the twentieth century, in the Holocaust. Anti-Semitism is characterized by recurrent myths, tropes and narratives about Jews. These are mobilized by different political tendencies at different moments when Jews are made the subject of political debate. The political and other manifestations of anti-Semitism discussed in the training curriculum should be seen as illustrative examples of the ways in which the underlying cultural forms of anti-Semitism are manifested in modern times. A central purpose of education that addresses anti-Semitism must be to make people aware of these underlying forms so they can be recognized when they arise in both predictable and unpredictable ways.<sup>12</sup>

## II. The Structure of the Training Curriculum

### II.I. Remit

The training curriculum and accompanying guidance materials are explained below from a methodological perspective. These materials can be adopted by teacher training institutes to develop or adapt their own course programme(s) to prepare pre-service teachers to be able to address intolerance, including anti-Semitism specifically, in an informed and competent manner, using innovative pedagogical tools as part of a school programme.

### II.II. Principles and Approach

Underpinning the curriculum design is an educational approach founded upon a set of core principles that have been developed and introduced in practice at the UCL Centre for Holocaust Education (<<https://www.holocausteducation.org.uk/>>) and that are shared by both UNESCO<sup>13</sup> and ODIHR. Foremost among these is that education is a fundamental human right to which everyone, regardless of gender, age, ethnicity or background, is entitled. This approach is founded upon a firm belief in the transformative potential of education and in its capacity to liberate, to empower and to inspire. It is also based on the belief that education has the ability to change attitudes; it can open minds, transcend real and imagined boundaries, and compel us to confront our own preconceptions. Finally, it conveys the belief that education is more critically important

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<sup>11</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, p. 14.

<sup>12</sup> *Addressing Anti-Semitism through Education* itemizes key characteristics of anti-Semitism and tropes and memes associated with forms of anti-Semitism (ODIHR & UNESCO, 2018, pp. 21-25 and pp. 80-83).

<sup>13</sup> As outlined, for example, in the UNESCO 1974 Declaration concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, Paris, 1974, <[http://portal.unesco.org/en/ev.php-URL\\_ID=13088&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13088&URL_DO=DO_TOPIC&URL_SECTION=201.html)> and *Education 2030: Incheon Declaration and Framework for Action for the implementation of Sustainable Development Goal 4*, UNESCO, 2015, <<https://unesdoc.unesco.org/ark:/48223/pf0000245656>>.

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today than ever. It is imperative to develop a better understanding of ourselves, of each other and of the challenges and opportunities we face in a so-called post-truth, post-information age.<sup>14</sup> What is needed is a distinctive, research-informed pedagogy that runs through all such educational work. This places a premium on secure and detailed knowledge and understanding, adopts an inquiry-based and social constructivist approach to teaching and learning, and accents the development of independent thinking and criticality. While the ambition is for these dispositions to be adopted by all young people, the focus of this training curriculum is not on students, but on teachers. This means looking to develop this pedagogy within teachers themselves and, in the process, further their professional competencies and the effectiveness of their practice.

### II.III. Curriculum Design

Following the lead of ODIHR & UNESCO's *Addressing Anti-Semitism through Education: Guidelines for Policymakers*,<sup>15</sup> and in order to facilitate alignment with human rights education,<sup>16</sup> the architecture of the curriculum design closely follows the model of UNESCO's *Global Citizenship Education: Topics and Learning Objectives*.<sup>17</sup>

Learning to teach in ways that address anti-Semitism, intolerance, bias and prejudice is a complex process that entails developing knowledge and understanding in three **curriculum domains** – self-knowledge, content knowledge and pedagogic knowledge.

- **Self-knowledge**, in a professional context, relates both to the *personal* and the *professional self*. Knowledge of the *personal self* refers to teachers' tacit and explicit values, beliefs and motivations, and to their ability to be reflective and self-aware of these in their practice. Knowledge of the *professional self* refers to the public persona and practices that teachers profess, express and embody in and through their work as educators, and to their reflexive awareness of these and of their roles and responsibilities.
- **Content knowledge** refers to knowledge and understanding of the matters at hand, namely, anti-Semitism, intolerance, bias and prejudice. This is not simply knowledge of content in a conventional academic sense, since it includes knowledge of a range of ways in which these phenomena can be manifested in educational settings, in society at large and in public debate.
- **Pedagogic knowledge** refers to knowledge and understanding of how to act as a teacher to address anti-Semitism, intolerance, bias and prejudice – to knowledge of learning and learners, of direct and indirect teaching strategies, of a range of teaching methods and approaches, of proactive and responsive approaches, and so on.

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<sup>14</sup> Wineburg, S., *Why Learn History (When It's Already on Your Phone)* (Chicago and London: University of Chicago Press, 2018).

<sup>15</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 35-38.

<sup>16</sup> Osler, A. & Starkey, H., *Teachers and Human Rights Education* (Stoke on Trent: Trentham Books, 2010).

<sup>17</sup> UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (Paris: UNESCO, 2015).

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The learning outcomes, key learner attributes, topics and learning objectives (LOs) suggested in this resource are based on these three curriculum domains. These domains are analytically distinct, but mutually implicated in practice, as Lee Shulman has argued in elaborating the concept “pedagogical content knowledge”, with reference to the overlap between content and pedagogic knowledge.<sup>18</sup> The focus here on reflexive self-knowledge draws upon Shulman’s contention that a key aspect of teacher knowledge is “knowledge of educational ends, purposes, and values”,<sup>19</sup> along with wider work, beyond curriculum studies, that stresses the central importance of teacher identities to the development of teachers’ knowledge and practices.<sup>20</sup>

**Learning outcomes** for vocational teachers are what these education professionals need to come to understand to be knowledgeable in the three curriculum domains and to be able to do to address anti-Semitism, intolerance, bias and prejudice as a result of training.

It is to be hoped that vocational teachers who achieve the learning outcomes will, as a result, develop **key attributes** that will inform their professional identities and practices.

Learning outcomes will be secured through the exploration of a series of **key topics, questions and themes** nested under the curriculum domains. Learning outcomes, key attributes, and key topics, questions and themes are detailed in Sections 2 and 3 of this training curriculum.

The training curriculum is designed to be flexible and adaptable to its context. For example, depending on contextual priorities and other variables, it is possible to address the three curriculum domains, as well as the questions within each domain, in different orders.

The key topics, questions and themes are explored through a series of **topic questions and learning objectives** that elaborate and break down the issues raised by the key topics, questions and themes, enabling them to be managed and addressed. Each of the key topics, questions and themes has a corresponding learning objective, or set of objectives, providing benchmark statements around which learning can be planned and assessed. Sub-questions and learning objectives are not specified further here but are stated in full in Section 3 of the training curriculum.

In summary, this training curriculum, like the ones for primary and secondary education teachers respectively has the structure presented in Figure 1, below.

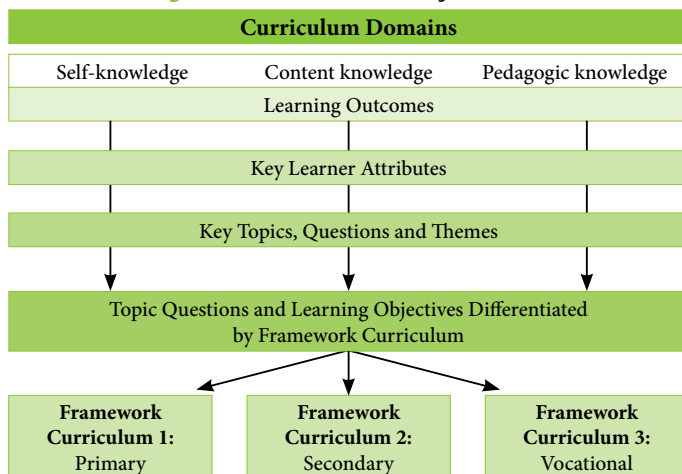
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<sup>18</sup> Shulman, L. S., “Knowledge and Teaching: Foundations of the New Reform”, in *Harvard Educational Review*, Vol. 57, No. 1, pp. 1-23.

<sup>19</sup> *Ibid.*, p. 8.

<sup>20</sup> Woods. P., *Teacher Skills and Strategies* (Lewes: The Falmer Press, 1990).

**Figure 1:** The Architecture of Training Curricula 1-3



### III. Implementing the Curriculum

The guidance for implementation is based on two assumptions: 1) that the curricula materials will need to be adapted to the particular context; and 2) that the teacher trainers who implement the curriculum will be best placed to make decisions about how to adopt and adapt these documents.

#### III.I. Guidance Materials

All of the training curriculum documents contain detailed guidance materials adapted to their age phase or focus. Guidance materials are provided for each of the key topics, questions and themes in each curriculum. The materials aim to provide guidance rather than route maps, reflecting the fact that content will have to be adapted to its context by teacher trainers implementing these materials.

#### III.II. Sequencing: Routes through the Curriculum

Specific content relating to anti-Semitism, bias, prejudice and intolerance will vary greatly by country and context, as well as in relation to factors such as age. What is most relevant to trainee teachers of primary children, for example, will not be equally relevant for trainee teachers of vocational students. The training curriculum is designed, therefore, with the expectation that teacher trainers implementing them will make their own decisions about where to start and how to sequence content. For example, teacher trainers will feel it most appropriate to take either:

- a) A deductive approach to sequencing material, starting with general concepts, such as prejudice and discrimination, and then moving on to address anti-Semitism specifically; or
- b) An inductive approach, treating anti-Semitism as a particular case through which to reflect on forms of prejudice and discrimination more generally.

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Therefore, a teacher who follows an inductive approach would first address questions such as “What are the forms, functions and consequences of anti-Semitism?” before addressing questions such as “What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?” Conversely, a teacher trainer who follows a deductive order would start by exploring the questions “What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?” before the question “What are the forms, functions and consequences of anti-Semitism?”

### **III.III. Prioritization: Foundation and Advanced Courses**

There are a number of distinct educational contexts in which the training curriculum can be adopted, including, for example, federal states, where education and teacher education are not centralized at the national level. As such, the training curriculum has been designed to be highly adaptable to the particular context.

Teacher trainers in different contexts will have their own suggestions for adapting the curriculum to their own contexts, as well as different amounts of time available to address these issues. There are many ways in which routes through the content can be planned, prioritizing different content at different times. One possible approach is described below.

A clear learning progression can be mapped through the curriculum domains, beginning with materials focused on self-knowledge. This domain can be seen as providing a foundation, in the sense that a learner who has first had an opportunity to reflect on their personal biases and on the nature of prejudice is more likely to assimilate and use materials on the complex prejudices embedded in anti-Semitism than a learner who has not had such an opportunity. It makes sense, then, to focus on the first curriculum domain (self-knowledge) before the second and, for similar reasons, to focus on the first and second domains before the third. Paths of progression can also be suggested within domains, with some based on cognitive grounds and others on ethical grounds. It is helpful, for example, to address anti-Semitism broadly before examining the Holocaust, since the latter follows from the former in chronological and other senses. There are also ethical grounds for arguing that pre-service teachers should be asked to reflect on Judaism and Jewishness before exploring the Holocaust. Otherwise, there is a danger that Judaism and Jewishness will come to be defined in terms of the Holocaust. On both logical and developmental grounds, there is reason to prioritize some aspects of curriculum content over others, addressing certain elements as part of foundational courses that can be taught first and form a base on which subsequent advanced courses can build. Foundational content could be the initial focus of curriculum time, particularly where time is limited, and other aspects of the content can subsequently be delivered in other ways, such as through self-study packages. In general, if teachers have not had such pre-service training – either foundational or in-depth – it should form part of their continuing professional development.

### **III.IV. Critical Incidents and Scenario-Based Learning**

Section 4.2 of the present curriculum presents a set of critical incidents and scenarios. The scenarios help to adopt a critical, incident-based approach to addressing anti-Semitism, bias, intolerance and prejudice in order to help dramatize the complexity of the issues involved as they can arise in practice.

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Dealing with scenarios will often require trainees to consider all three of the curriculum domains together in practical ways, so as to integrate their knowledge and understanding in holistic ways.

Because scenarios are close to practice, they are difficult to script in plausible ways for multiple contexts. The examples provided in Section 4.2 are intended as examples only, and not as models to be followed. Teacher trainers are encouraged to adapt these to their particular contexts by substituting situations and issues most relevant to their trainees.

### III.V. Taking Gendered Perspectives

These materials follow the guidance provided in ODIHR & UNESCO's *Addressing Anti-Semitism Through Education: Guidelines for Policymakers*, specifically that:

Educating with a gender perspective is essential for students to begin to understand the dynamics of identity in general but taking this approach can also be helpful because it highlights to educators tested pedagogical approaches that can be adapted for unmasking other prejudices or discrimination. It is important for both policymakers and educators to consider the importance of intersections, commonalities and differences between gender, race and other axes of inequality or bias, including anti-Semitism.<sup>21</sup>

In this regard, intersectionality is a familiar concept in contemporary discussions of equality, and of barriers to equality:<sup>22</sup>

Intersectionality is a way of looking at the overlap and intersections of people's social group identities (e.g., race, gender, class, gender identity, religion, sexual orientation, disability, etc.) and addresses the related and intersecting systems of bias, discrimination and oppression.<sup>23</sup>

Taking a gender perspective enables the intersections between gender and other factors of inequality to be explored. It can also function in a defamiliarizing sense. Asking students to consider the difference that gender might make in examining issues they usually consider solely under some other description (such as ethnicity) can help them take a fresh look at issues they may take for granted and at any associated stereotypes. Trainers should make explicit use of different gender perspectives in their work with students, frequently asking them to consider the difference gender makes in relation to the issues of anti-Semitism, bias, prejudice and intolerance. They can, for example, change the gender of key participants in scenarios after pre-service teachers have had an opportunity to consider them. This will allow trainees to see whether doing so alters their response to, or understanding of, the dynamics of the situations

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<sup>21</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 34-35.

<sup>22</sup> Phoenix, A., "What is intersectionality?", British Academy website, 8 March 2018, <<https://www.thebritishacademy.ac.uk/blog/what-is-intersectionality>>.

<sup>23</sup> "What the Women's March Teaches Us about Intersectionality", ADL website, 24 January 2017, <<https://www.adl.org/blog/what-the-womens-march-teaches-us-about-intersectionality>>.

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they are examining. The degree of difference made by shifting gender perspectives will likely vary greatly according to country and region, as well as depending on which elements of the scenario are changed (for example, the gender of the teacher or the gender of the student).

### III.VI. Assessment, Portfolio-Based Approaches and Progression

As the expectation is that the curriculum will be customized and adapted to its particular context in a range of ways, it would be inappropriate to be overly prescriptive in the comments on how it might be implemented. This is particularly true with respect to assessment, where alignment with contextual norms is likely to be a key driver of practice and of what is possible when implementing the curriculum. Nevertheless, some recommendation as to how the training curriculum might be organized for assessment purposes is appropriate, particularly given the role accreditation and related assessment mechanisms can play in contemporary contexts.

#### III.VI.I Portfolio-Based Approaches

A common approach to the assessment and accreditation of professional learning is a portfolio-based assessment,<sup>24</sup> which is frequently used in professional contexts, such as initial teacher education, in which collating evidence of practice is often a highly effective way of assessing competencies and practice through which knowledge is mobilized and put to work.

A portfolio-based approach aligns well with the structure of the training curriculum, as the three curriculum domains provide clear organizing principles under which pre-service teachers can collect evidence of learning, and the detailed learning objectives listed in the training curriculum provide statements against which evidence can be evaluated. There is also extensive opportunity for reflection on practice when learning about bias, prejudice, intolerance and anti-Semitism (as noted, for example, in Section 4.2 of the training curriculum with respect to scenario-based learning). These approaches can also be very easily adapted to foundational and advanced courses. For example, a portfolio used to assess progress through a foundational course focusing principally on self-knowledge might track the achievement of objectives relating to key topics, questions and themes related to self-knowledge only. A more advanced course, however, might also track the achievement of objectives related to content knowledge.

#### III.VI.II Assessing Progression

A key consideration when thinking about assessment is progression, which might be best defined in terms of increases in the *power* of students' ideas.<sup>25</sup> Progression in learning enables students to address greater numbers of tasks and problems (a quantitative increase in the power of their ideas) and to address tasks and problems of increasing complexity (a qualitative increase in the power of their ideas).

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<sup>24</sup> Tang, C. & Biggs, J., "Assessment by Portfolio", in Watkins, D., Tang, C., Biggs, J. & Kuisma, R. (Eds.), *Assessment of University Students in Hong Kong: How and Why, Assessment Portfolio, Students' Grading* (Hong Kong: City University of Hong Kong, 1998), pp. 29-78.

<sup>25</sup> Lee, P. & Shemilt, D., "A Scaffold, Not a Cage: Progression and Progression Models in History", *Teaching History*, Vol. 113, 2003, pp. 13-23.



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Tracking progression towards some objectives is cumulative in nature and involves building new understandings on the basis of existing ones. Thus, for example, LO 18, which tracks teachers' abilities to differentiate bias, prejudice and intolerance in general, is foundational for the learning in LO 19, which tracks teachers' abilities to differentiate between anti-Semitism and other types of bias, prejudice and intolerance. In cases such as these, assessing progression cannot be separated from sequencing content. Progression and the assessment of progression, in these cases, is path-dependent and involves sequencing learning in a cumulative way. There are many cases, however, where progression involves building mastery of ideas that do not demonstrate logical dependence on each other. Topic 11, for example, involves building "critical competencies and resilience to anti-Semitism and prejudice" by exploring ideas that are qualitatively distinct and that do not depend on each other in a cumulative way, such as understandings of human rights and of critical media literacy. Here, the sequence in which ideas are addressed is not critical, and progression and the assessment of progression are not path-dependent.

The nature of the learning objectives also has consequences for how progression in achieving them can be measured. Some objectives identify actions or the performance of cognitive activities or tasks, and thus must be assessed through performance – through the completion of actions or tasks demonstrating that the competence has been gained. One such example is LO 31, which calls on trainee teachers to demonstrate that they can "plan to develop learners' knowledge, understanding and appreciation of human rights issues". Clearly, the only way to demonstrate this is through carrying out such planning. An appropriate portfolio-building approach for assessing this objective might involve asking trainee teachers to do some planning that demonstrates the acquired competence and to include this planning in their assessment portfolios. Other objectives, for example LO 18, which asks student teachers to differentiate between bias, prejudice and intolerance, can be assessed in much simpler ways, such as through classwork exercises designed to test conceptual understandings.

Classroom assessment exercise
Trainee teachers sort various scenario cases that demonstrate <i>bias</i> , <i>prejudice</i> and <i>intolerance</i> , into different segments of a Venn diagram, and map the relationships between these three concepts.

Finally, there are many objectives in these curricula that require the integration of knowledge and understanding and that, therefore, are best assessed through tasks that require both action and reflection. LO 16, for example, requires teachers both to "know what happened to the Jews of Europe during the Holocaust" and to "acquire insight into the connections that their country has with this history". The former can be assessed in relatively simple ways, through factual questions (e.g., "Were all concentration camps death camps?") and through questions that assess mastery of relevant concepts (e.g., "What differentiates genocide from persecution?"). The latter, however, requires both the narrative of the events of the Holocaust and the narrative of developments in a particular country to be considered together, allowing for an examination of the various links between them. This is an objective that is more appropriately assessed through a reflection task, for example, an online or class discussion observed by the teacher trainer.

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## IV. Adapting the Training Curriculum to Address Other Forms of Intolerance, Bias and Prejudice

As argued above and in the guidance materials accompanying the four training curricula, addressing anti-Semitism, intolerance, bias and prejudice requires thinking about at least three distinct domains of knowledge and understanding. Much of the first and some of the third of these domains have many generic features of equal applicability to many different forms of intolerance, bias and prejudice. For example:

- In the **first domain**, considering the self-awareness of teachers is likely to involve the same key issues, regardless of the specific type of prejudice being addressed – the knowledge and understanding needed to consider the role played by stereotyping in much social interaction apply in all contexts; and
- In the **third knowledge domain**, pedagogies focused on building critical thinking and media literacy are context-independent in many respects, particularly given the global reach of particular media forms and formats.

The **second domain**, relating to knowledge specific to the form of intolerance, bias and/or prejudice being addressed, will vary, however, in almost every respect, depending on the specific form of these being addressed. This is true intrinsically, as different forms of racist intolerance have their own specific histories. For example, addressing prejudice against Roma and Sinti communities means addressing issues that do not arise in the same way when addressing prejudice against people of African descent. This is also true contextually, so addressing prejudice against Roma and Sinti communities in Southern, Western, Central and Eastern European contexts requires knowledge of differing histories, tropes and stereotypes, and so on.

Adapting the training curriculum to address different forms of intolerance, bias and prejudice is possible, but would require modification to the questions in the third domain, such as questions related to Topic 9, for example, “How can I plan to address anti-Semitism, intolerance, bias and prejudice through education in age-appropriate ways?” This would involve comprehensive modifications to Topics 4-6.<sup>26</sup> As the guidance materials related to content knowledge indicate, addressing each specific form of intolerance, bias and prejudice entails engaging with each form’s specific history and context. Although intolerance, bias and prejudice are universal in human history, they have always been manifested in specific historical and cultural contexts, so they cannot be addressed effectively in isolation from their time and place.

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<sup>26</sup> For example, were one to adapt the curricula to address prejudice and discrimination against Afro-Caribbean-heritage communities in Western Europe, substituting a question about the slave trade for the existing question 6 (“What happened to Jewish people during the Holocaust?”).

**1.**  
**Introduction**  
**to the Curriculum**  
**for Vocational Education**

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Pre-university vocational education has distinctive features in different countries.<sup>27</sup> In the United Kingdom, for example, vocational education tends to be specialized and organized in particular sites (“further education” colleges) focused, in large part, on learners 16 years of age and older preparing to work in particular sectors (for example, animal care, art design and photography, engineering and motor vehicle, and uniformed public services).<sup>28</sup> In the Netherlands, by contrast, students are divided at 12 years of age into pre-vocational (VMBO) and academic (HAVO and VVO) routes, often within the same institutions. This is prior to continuing, in the case of vocational students, to study, once they have turned 16, in specialized colleges focused on one of four main learning pathways: 1) health, welfare, culture and sport; 2) engineering and construction; 3) environmental studies and food; and 4) economics, business, ICT and hospitality.<sup>29</sup> In Poland, again by contrast, students attend different institutions from upper secondary education (15 and 16 years of age), including general upper secondary schools, technical schools and basic vocational schools. In the case of the latter two routes, they study towards technical vocational qualifications at higher and lower levels, respectively.<sup>30</sup>

It is crucial to address anti-Semitism, bias, prejudice and intolerance in all forms and at all levels of education, as the discussion in this curriculum will show. It is, perhaps, particularly important to address these issues in the context of vocational education, given the ways in which they can be manifest in everyday social interactions and in institutions and practices, all of which, from public services to consumer services, are profoundly shaped by the values and working cultures of those who work in them.<sup>31</sup>

Opportunities to address anti-Semitism, bias, prejudice and intolerance arise in vocational education:

- In **subject areas**, where they provide scope for focus on inclusive practices and challenging exclusion;
- In **cross-curricular** ways, where there are opportunities to develop explicit and formal learning across curriculum areas, or where there are opportunities for informal learning, for example, through the design of learning environments; and

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<sup>27</sup> We refer to institutions where vocational education takes place in upper secondary education as “colleges” throughout this document, following British usage. We do not intend “college” to refer to university-level education, as it often does in the United States. Our focus in this curriculum is on 16- to 18-year-old pupils.

<sup>28</sup> See, this typical example of a curriculum offer, from Peterborough Regional College, in the United Kingdom, <<https://www.peterborough.ac.uk/courses/subjects/>>.

<sup>29</sup> NUFFIC (Dutch Organization for Internationalism in Education), “Education in the Netherlands”, Nuffix website, <<https://www.nuffic.nl/en/subjects/education-in-the-netherlands/#vocational-education-and-training-vet>>.

<sup>30</sup> Eurydice & Fundacja Rozwoju Systemu Edukacji, *The Polish Education System in Brief 2017/18*, Eurydice website, <[http://eurydice.org.pl/wp-content/uploads/2017/10/Education-System-in-Poland\\_2017\\_2018\\_EN.pdf](http://eurydice.org.pl/wp-content/uploads/2017/10/Education-System-in-Poland_2017_2018_EN.pdf)>.

<sup>31</sup> United States Holocaust Memorial Museum, “Resources for Professionals and Student Leaders”, United States Holocaust Memorial Museum website, <<https://www.ushmm.org/professionals-and-student-leaders>>.

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- Through **citizenship education**,<sup>32</sup> where this is formally provided in the curriculum (for example, in the United Kingdom, where there is an explicit requirement that “all staff and volunteers are expected to uphold the values embedded within the Equality Act 2010 at all times. All staff and volunteers should use any relevant opportunities to promote the values of: democracy, rule of law, individual liberty, tolerance and mutual respect for different faiths and beliefs.”<sup>33</sup>).

It is probable that the scope for addressing anti-Semitism, bias, prejudice and intolerance in these three ways will vary significantly by country context, as well as by vocational subject context. There is more scope, for example, for the explicit discussion of rights and equalities in the context of legal training or education about policing than there is in the context of engineering education. A focus in the teacher training of all vocational teachers on cross-curricular learning and on citizenship education is likely to be important in most contexts, and this provides opportunities to consider both the explicit curriculum – what is taught about these issues through subject content in different subject areas – and also what is taught through the implicit or hidden curriculum, as defined by college cultures and routines. These implicit or hidden messages also play a role in establishing expectations about behaviour and interaction, and enable inclusive and respectful learning environments and institutions to be created. Opportunities for addressing anti-Semitism and related issues through explicit education in citizenship will vary by the specific context of that education, as the amount of time explicitly devoted to education beyond subject areas varies. While provision of explicit citizenship education will be mandated in some contexts as part of the vocational curriculum, in others an explicit focus may be absent. Where it is mandated, there is clear scope for addressing these issues through the discussion of equality principles and how these are embodied in everyday interactions, across a range of vocational contexts. Even in contexts where there may be only limited opportunities for explicit education about citizenship, it is possible for all vocational teachers in training to make a very great difference to education in citizenship for all their students through the kinds and norms of action and interaction they encourage in the learning environments and the college cultures they contribute to building through their practice.

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<sup>32</sup> Various forms of citizenship education are provided in different countries. The content of such education typically has to do with the institutions of the specific country, its constitution and the rule of law that applies. “Citizenship education can be defined as educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society.” See UNESCO, “Citizenship education for the 21st century. What is meant by citizenship education?”, UNESCO website, <[http://www.unesco.org/education/tlsf/mods/theme\\_b/interact/mod07task03/appendix.htm#text](http://www.unesco.org/education/tlsf/mods/theme_b/interact/mod07task03/appendix.htm#text)>.

<sup>33</sup> Education and Training Foundation, “Practitioners – Prevent for Further Education and Training”, <<https://preventforfeandtraining.org.uk/home/practitioners/>>.



2.

## **Vocational Curriculum:**

Domains, Outcomes,  
Attributes, Key Topics,  
Questions and Themes

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Pedagogic Knowledge</i>
<b>KEY LEARNING OUTCOMES</b>		
Pre-service vocational teachers champion human rights and effectively address anti-Semitism, intolerance, bias and prejudice in their classrooms, school communities and wider contexts.	Pre-service vocational teachers know and understand what historical and contemporary anti-Semitism are, as well as what intolerance, bias and prejudice are. They are aware of the forms they each take, their origins and their functions.	Pre-service vocational teachers possess strategies that can help build students' understanding of the meaning of anti-Semitism, intolerance, bias and prejudice in age-appropriate ways.
Pre-service vocational teachers reflect on their own biases and assumptions, and their nature as emotional beings. They develop enhanced self-awareness of their personal and professional values, identities and responsibilities.	Pre-service vocational teachers recognize anti-Semitism, intolerance, bias and prejudice as human rights issues and understand anti-Semitism as a global problem that can be present even where it is not noticed or understood.	Pre-service vocational teachers acquire knowledge and understanding of strategies that can help build learners' critical competencies and resilience to anti-Semitism and intolerance, their awareness of bias and prejudice, and their ability to challenge these phenomena when they arise.
Pre-service vocational teachers are sensitive to the human impact of anti-Semitism, intolerance, bias and prejudice.	Pre-service vocational teachers understand how anti-Semitism and other prejudices are communicated, disseminated and promoted in today's world.	Pre-service vocational teachers are willing and able to work within and across teams in their educational settings, as well as in their local communities, to address anti-Semitism, intolerance, bias and prejudice.



<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Pedagogic Knowledge</i>
<b>KEY LEARNING OUTCOMES</b>		
Pre-service vocational teachers are conscious and cognizant of the overlapping contexts they are positioned within. They can identify the challenges and opportunities these contexts provide to address anti-Semitism, bias, intolerance, and prejudice.	Pre-service vocational teachers have knowledge and understanding of Judaism and the diversity of Jewish life, today and throughout history, and of Israel, enabling them to challenge misconceptions prevalent in wider society.	Pre-service vocational teachers know and understand how proactive curriculum planning and reactive responses to critical incidents work to build resilience to and challenge anti-Semitism, intolerance, bias and prejudice.
	Pre-service vocational teachers develop an understanding of laws in regard to discrimination, hate crime, anti-Semitism and racism in their country context.	

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Pedagogic Knowledge</i>
<b>KEY LEARNER ATTRIBUTES</b>		
<p><b>Reflective, committed and ethically engaged</b></p> <p>Pre-service vocational teachers demonstrate self-reflection and exhibit informed awareness of their professional role and their personal sense of mission in teaching. They are confident and purposeful in their commitment to teaching to address anti-Semitism, intolerance, bias and prejudice.</p>	<p><b>Knowledgeable and well-informed</b></p> <p>Pre-service vocational teachers have a secure and detailed knowledge and conceptual understanding of anti-Semitism, intolerance, bias and prejudice. They have a clear sense of the consequences these phenomena have for education and human rights. Pre-service vocational teachers can identify how to apply their knowledge to their educational practice.</p>	<p><b>Skilful, agile and reflective</b></p> <p>Pre-service vocational teachers are confident and competent in their use of pedagogic strategies that address anti-Semitism, intolerance, bias and prejudice. They are flexible and agile practitioners who can respond appropriately to their given context. They understand how education can build learners' resilience to these phenomena.</p>

<i>Curriculum Domains</i>		
<i>Self-Knowledge</i>	<i>Content Knowledge</i>	<i>Pedagogic Knowledge</i>
<b>KEY TOPICS, QUESTIONS AND THEMES</b>		
<p><b>1.</b> How self-aware am I? What are my biases and prejudices?</p> <p><b>2.</b> What are my responsibilities and duties as a vocational teacher to address anti-Semitism, bias and prejudice?</p> <p><b>3.</b> What are the wider contexts I am positioned within, and how do they impact my learners?</p>	<p><b>4.</b> What are the forms, functions, and consequences of anti-Semitism?</p> <p><b>5.</b> What are the diverse ways Jews express their Jewishness, Judaism and Jewish identity? Are there common beliefs and customs? What are the connections with Israel?</p> <p><b>6.</b> What happened to Jewish people during the Holocaust?</p> <p><b>7.</b> What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?</p> <p><b>8.</b> What are the foundations of my teaching specialism? What specific contribution(s) can it make to addressing bias, prejudice, intolerance and anti-Semitism?</p>	<p><b>9.</b> How do I address anti-Semitism, intolerance, bias and prejudice through the planned curriculum in age-appropriate ways?</p> <p><b>10.</b> How can I prepare to respond effectively to critical incidents of anti-Semitism, intolerance, bias and prejudice in classrooms and educational environments?</p> <p><b>11.</b> How can I build learners' critical competencies and resilience to anti-Semitism and prejudice?</p> <p><b>12.</b> How can I work collaboratively with partners within and outside my institutional setting to challenge anti-Semitism and prejudice?</p>



3.

## **Vocational Curriculum:**

Topic Questions,  
Learning Objectives  
and Guidance Materials

### 3.1 Topic 1.

#### How self-aware am I? What are my biases and prejudices?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are my core values and principles?</li><li>• What are my biases?</li><li>• Do I have prejudices?</li><li>• What are they?</li><li>• Do I stereotype?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 1:</b> Pre-service vocational teachers identify and articulate their core personal values and principles and, in particular, how these influence their approach to teaching.</li><li>• <b>LO 2:</b> Pre-service vocational teachers explore the nature of bias and the extent to which they as individuals may rely on biases and stereotyping, and how this might impact their teaching.</li></ul>

If teachers are to be able to educate young people about anti-Semitism, intolerance, bias and prejudice, they need to develop a clear sense of mission – of why it is important to address these issues – and a precise understanding of what these issues are. Anti-Semitism, intolerance, bias and prejudice are sensitive issues to explore. Manifesting bias and prejudice carry social stigma and, therefore, social risk. In general, people may feel that their views about other groups are private and not matters for public discussion.

Bias, prejudice and stereotyping need, therefore, to be explored with sensitivity, and also in ways that have potential to open up discussion of the role of preconception, assumption and categorization in ways that recognize that these are, at root, normal – albeit complex – aspects of cognitive functioning that only become pathological if allowed to operate without constraint.

**Bias** “refers to the systematic tendency to evaluate one’s own membership group (the ingroup) or its members more favorably than a non-membership group (the outgroup) or its members”.<sup>34</sup> Biases are fostered and maintained by normal psychological processes and by social processes and structures. Stereotypes, prejudice and discrimination are seen as forms of social bias.

**Stereotypes** are “associations and beliefs about the characteristics and attributes of a group and its members that shape how people think about and respond to the group”.<sup>35</sup> Recent psychological literature suggests two fundamental dimensions of stereotypes: warmth and competence. Warmth is associated with co-operative groups and denied

<sup>34</sup> Dovidio, J. F., Hewstone, M., Glick, P. & Esses, V. M. (Eds.), *The Sage Handbook of Prejudice, Stereotyping and Discrimination* (London: SAGE Publications Ltd, 2010), p. 3.

<sup>35</sup> *Ibid.*, p. 8.

to competitive groups. Competence is associated with high-status groups and denied to low-status groups.<sup>36</sup> The evaluation of a group on these two dimensions determines the emotional reaction to that group. Groups stereotyped as warm and competent (e.g., the ingroup or allies) elicit pride and admiration. Groups stereotyped as warm but incompetent (e.g., the elderly) elicit pity and sympathy. Groups stereotyped as cold but competent (e.g. Jews in the case of anti-Semitic bias) elicit envy and jealousy, and groups stereotyped as cold and incompetent (e.g. welfare recipients in the case of class-based prejudice) create feelings of anger, resentment and disgust.<sup>37</sup> When groups are evaluated as high on one dimension but low on the other dimension, the general attitude towards them is ambivalence. Research on gender equality, for example, has identified two types of ambivalent stereotypes: the paternalistic kind and the envious kind.<sup>38</sup> Jews, if seen through the lenses of prejudice as cold but competent (low on warmth, high on competence), elicit envious stereotypes. Stereotypes, no matter the type, can lead to prejudice.

**Prejudice** is typically understood as an attitude with a cognitive, affective and conative component (for example, holding certain beliefs about a target group, disliking the particular group, and having a predisposition to behave negatively towards that group).<sup>39</sup> Prejudice can serve psychological functions, such as enhancing self-esteem,<sup>40</sup> but it also serves social functions, such as maintaining status and role differences between groups.<sup>41</sup> Stereotypes and prejudice are intrapsychic phenomena – they occur within the individual and vary in the level of transparency to others and the level of awareness on the part of the individual who holds them. They can be explicit responses – beliefs and attitudes people know they hold and are subject to deliberate control in their expression. They can also be implicit – activated automatically and without the perceiver noticing.<sup>42</sup>

Whether explicit or implicit, the way biases and stereotypes influence our behaviour has important implications for us and society at large. Consciously or unconsciously acting on our preferences (biases) and prejudices may lead to *discrimination*.

**Discrimination** can take the form of unfair treatment of perceived outgroups or favourable treatment of perceived ingroups. For example, there can be discrimination

<sup>36</sup> Fiske, S. T., Cuddy, A. J. C., Glick, P. & Xu, J., "A Model of (Often Mixed) Stereotype Content: Competence and Warmth Respectively Follow from Perceived Status and Competition", *Journal of Personality and Social Psychology*, Vol. 82, No. 6, 2002, pp. 878–902.

<sup>37</sup> *Ibid.*

<sup>38</sup> Glick, P. & Fiske, S. T., "Ambivalent Stereotypes as Legitimizing Ideologies: Differentiating Paternalistic and Envious Prejudice", in J. T. Jost & B. Major (Eds.), *The Psychology of Legitimacy: Emerging Perspectives on Ideology, Justice, and Intergroup Relations* (New York: Cambridge University Press, 2001), pp. 278–306.

<sup>39</sup> Dovidio, J. F. et al., *The Sage Handbook of Prejudice, Stereotyping and Discrimination*, p. 5.

<sup>40</sup> Fein, S. & Spencer, S. J., "Prejudice as Self-Image Maintenance: Affirming the Self Through Derogating Others", *Journal of Personality and Social Psychology*, Vol. 73, No. 1, 1997, pp. 31–44.

<sup>41</sup> Eagly, A. H. & Diekmann, A. B., "What Is the Problem? Prejudice as an Attitude-in-Context", in J. F. Dovidio, P. Glick & L. A. Rudman (Eds.), *On the Nature of Prejudice: Fifty Years after Allport* (Malden, Massachusetts & Oxford: Blackwell Publishers, 2005), pp. 19–35.

<sup>42</sup> Dovidio, J. F. et al., *The Sage Handbook of Prejudice, Stereotyping and Discrimination*.

in the allocation of resources, giving more to members of our own group and increasing an existing social advantage.<sup>43</sup> Intergroup bias is usually limited to ingroup favouritism unless outgroups are associated with strong emotions. Strong emotions, such as contempt or anger, can be aroused when an outgroup is perceived as threatening, and these emotions may elicit hostile actions and outgroup harm.<sup>44</sup>

**Intolerance** denotes an “absence of tolerance for difference of opinion or practice”, especially “in religious matters; denial of the right to differ; narrow-minded or bigoted opposition to dissent”.<sup>45</sup> It also means a lack of “respect, acceptance and appreciation of the rich diversity of our world’s cultures ... forms of expression and ways of being human” and a lack of “recognition of the universal human rights and fundamental freedoms of others”.<sup>46</sup>

Intolerance is closely linked to discrimination and can “manifest [itself] ... in a variety of forms, ranging from the systemic to the individual level” including “disparaging remarks and hatred in public discourse, and direct or indirect discrimination and hostile behaviour, such as physical assaults and verbal aggression”.<sup>47</sup>

Research suggests that successful interventions to address biases need first to increase *awareness* of the problem, such as awareness of the links between unacknowledged implicit preferences or conscious, explicit preferences and discriminatory behaviour. They then have to *motivate* individuals to act to change. *Awareness* of implicit biases can be raised in a range of ways, for example, through the use of Implicit Association Tests. In the case of explicit prejudices, *awareness* can refer to a consideration of how one’s biases conflict with social norms, what the effects of bias may be on other people, and how acting on biases may contradict one’s professional role and mission as an educator. *Motivation* is a complex matter, and studies have shown that interventions that emphasized the societal requirement to control prejudice increased, rather than diminished, prejudice.<sup>48</sup> The authors of one such study wrote:

We advise teachers and managers to steer away from the antiprejudice strategy, to be aware of controlling tactics, to reduce use of pressuring language, and to refrain from pressuring

<sup>43</sup> Banaji, M. R. & Greenwald, A. G., *Blind Spot: Hidden Biases of Good People* (New York: Bantam Books, 2016).

<sup>44</sup> Brewer, M. B., “A Dual-Process Model of Impression Formation”, In T. K. Srull & R. S. Wyer (Eds.), *Advances in Social Cognition* (Hillsdale, NJ: Laurence Erlbaum Associates Publishers, 1988), pp. 1-36; Mackie, D. M., Devos, T. & Smith, E. R., “Intergroup Emotions: Explaining Offensive Action Tendencies in an Intergroup Context”, *Journal of Personality and Social Psychology*, Vol. 79, No. 4, 2000, pp. 602-616.

<sup>45</sup> “Intolerance”, Oxford English Dictionary Online, Oxford University Press, 2019.

<sup>46</sup> “Declaration of Principles on Tolerance”, UNESCO website, <[http://portal.unesco.org/en/ev.php-URL\\_ID=13175&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/en/ev.php-URL_ID=13175&URL_DO=DO_TOPIC&URL_SECTION=201.html)>.

<sup>47</sup> ODIHR, UNESCO, & the Council of Europe, *Guidelines for Educators on Countering Intolerance and Discrimination against Muslims: Addressing Islamophobia through Education* (OSCE/ODIHR: Warsaw, 2011), p. 17.

<sup>48</sup> Legault, L., Gutsell, J. & Inzlicht, M., “Ironic Effects of Antiprejudice Messages: How Motivational Interventions Can Reduce (but Also Increase) Prejudice” (research article), 28 November 2011, <<https://journals.sagepub.com/doi/abs/10.1177/0956797611427918>>.



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people toward strictly prescribed outcomes. Instead, it is important to encourage personal valuing of diversity and equality. This can be done by offering informative rationales, by discussing the importance and enjoyment of non-prejudice, and by examining the benefits of diverse and fair classrooms and workplaces.<sup>49</sup>

Celebrating fairness, inclusivity and equality while stressing common group memberships is likely, then, to be important in developing willingness and motivation to challenge bias. Furthermore, since the regulation of both implicit and explicit stereotyping and prejudice requires the detection of discrepancies between goals and actions,<sup>50</sup> actively asking pre-service teachers to articulate their visions and sense of mission in the career that they are embarking on is likely to be helpful. What are the values they aim to embody through their practice? What do they wish to stand for as teachers? Learning is about change – in knowledge and thinking – and teaching is, therefore, about bringing about change. Asking pre-service vocational teachers to identify the changes they personally wish to bring about through their practice as teachers and asking them to share and compare their personal visions with those of their peers is likely to be helpful in these respects.

Strategies that can be used as tools to diminish biases, stereotypes and prejudices include the following:

- **Counter-stereotypic imaging:** Using representations of groups that conflict with stereotypical assumptions about these groups and making positive exemplars salient and accessible;<sup>51</sup>
- **Individuation:** Learning about members of stereotyped groups as individuals, thus focusing on personal rather than group-based attributes, can weaken stereotypes;<sup>52</sup>

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<sup>49</sup> *Ibid.*, p. 1476.

<sup>50</sup> Burns, M. D., Parker, L. R. M. & Monteith, M. J., "Self-regulation Strategies for Combatting Prejudice", in C. G. Sibley & F.K. Barlow (Eds.), *The Cambridge Handbook of the Psychology of Prejudice* (Cambridge: Cambridge University Press, 2016).

<sup>51</sup> Blair, I. V. & Banaji, M. R., "Automatic and Controlled Processes in Stereotype Priming", *Journal of Personality and Social Psychology*, Vol. 70, No. 6, 1996, pp. 1142–1163; Blair, I. V., Ma, J. E. & Lenton, A. P., "Imagining Stereotypes Away: The Moderation of Implicit Stereotypes Through Mental Imagery", *Journal of Personality and Social Psychology*, Vol. 81, No. 5, 2001, pp. 828–841; Carnes, M., Devine, P. G., Baier Manwell, L., Byars-Winston, A., Fine, E., Ford, C. E. & Sheridan, J., "The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution: A Cluster Randomized, Controlled Trial", *Academic Medicine*, Vol. 90, No. 2, 2015, pp. 221–230; Devine, P. G., Forscher, P. S., Austin, A. J. & Cox, W. T. L., "Long-Term Reduction in Implicit Race Bias: A Prejudice Habit-Breaking Intervention", *Journal of Experimental Social Psychology*, Vol. 48, No. 6, 2012, pp. 1267–1278; Devine, P. G. & Sharp, L. B., "Automaticity and Control in Stereotyping and Prejudice", in T. D. Nelson (Ed.), *Handbook of Prejudice, Stereotyping, and Discrimination* (London: Routledge, 2009), pp. 61–88; Lai, C. K., Marini, M., Lehr, S. A., Cerruti, C., Shin, J.-E. L., Joy-Gaba, J. A. & Nosek, B., "Reducing Implicit Racial Preferences: A Comparative Investigation of 17 Interventions", *Journal of Experimental Psychology*, Vol. 143, No. 4, 2014, pp. 1765–1785.

<sup>52</sup> Carnes et al., "The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution"; Devine et al., "Long-Term Reduction in Implicit Race Bias". See also Brewer, M. B., "A Dual-Process Model of Impression Formation"; Fiske, S. T., "Stereotyping, Prejudice and Discrimination", in D. T. Gilbert, S. T. Fiske & G. Lindzey (Eds.), *The Handbook of Social Psychology* (Vol. 2) (New York: McGraw-Hill, 1998), pp. 357–411; Fiske, S. T. & Neuberg, S. L., "A Continuum of Impression Formation, from Category-Based to Individuating Processes: Influences of Information and motivation on Attention and Interpretation", in M. P. Zanna (Ed.), *Advances in Experimental Social Psychology* (Vol. 23) (San Diego, CA: Academic Press, 1990), pp. 1–74.

- **Recategorization:** Along with individuation, recategorization of individuals by calling on a more inclusive or superordinate category, and thus increasing the salience of a shared identity among members of different groups, can lead to more favourable intergroup judgements and interactions;<sup>53</sup>
- **Perspective taking:** Considering a situation from the perspective of another or imagining the thoughts, feelings and experiences of a social target has been suggested by a number of social psychologists as an effective strategy in reducing bias towards stigmatized groups;<sup>54</sup>
- **Increasing opportunities for contact:** Increasing opportunities for positive interaction with minority groups can create positive associations to break down negative stereotypes;<sup>55</sup>
- **Priming creativity:** Priming individuals with creative mindsets has been shown to reduce automatic stereotype activation by encouraging alternatives to conventional and typical thoughts and associations.<sup>56</sup>

Valuable materials have been designed to help school learners or adults surface and become aware of their biases, prejudices and the stereotypes. These materials are often equally well-suited to adoption in teacher-training programmes:

- The Anne Frank House’s “Stories that Move” (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) learning path “Seeing and being” provides interactive learning experiences enabling learners to reflect on assumptions and biases, as well as the self and others. The pedagogic rationales provided in the educators’ guides embedded in the site are likely to be highly effective in helping school directors support the development of pedagogic and content knowledge.
- The Facing History and Ourselves lesson plan and materials “Confirmation and Other Biases” (<<https://www.facinghistory.org/resource-library/facing-ferguson-news-literacy-digital-age/confirmation-and-other-biases>>) focus on biases and prejudices in a range of ways that are likely to open up debate in non-threatening ways (including through the use of maths problems that surface prejudgement

<sup>53</sup> Gaertner, S. L. & Dovidio, J. F., *Reducing Intergroup Bias: The Common Ingroup Identity Model* (New York: Psychology Press, 2000).

<sup>54</sup> Devine et al., “Long-Term Reduction in Implicit Race Bias”; Burgess, D., van Ryn, M., Dovidio, J. & Somnath, S., “Reducing Racial Bias Among Health Care Providers: Lessons from Social-Cognitive Psychology”, *Journal of General Internal Medicine*, Vol. 22, No. 6, 2007, pp. 882–887; Carnes et al., “The Effect of an Intervention to Break the Gender Bias Habit for Faculty at One Institution”; Galinsky, A. D. & Moskowitz, G. B., “Perspective-Taking: Decreasing Stereotype Expression, Stereotype Accessibility, and In-Group Favoritism”, *Journal of Personality and Social Psychology*, Vol. 7, No. 4, 2000, pp. 708–724.

<sup>55</sup> Boscardin, C., “Reducing Implicit Bias Through Curricular Interventions”, *Journal of General Internal Medicine*, Vol. 30, No. 12, 2015, pp. 1726–1728; Burgess et al., “Reducing Racial Bias Among Health Care Providers: Lessons from Social-Cognitive Psychology”.

<sup>56</sup> Sassenberg, K. & Moskowitz, G. B., “Don’t Stereotype, Think Different! Overcoming Automatic Stereotypes Activation by Mindset Priming”, *Journal of Experimental Social Psychology*, Vol. 41, No. 5, 2005, pp. 506–514.

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and the “Monkey Business” illusion,<sup>57</sup> which foregrounds the role of priming and assumption in shaping perception). The materials also include links to Project Implicit’s Implicit Association Tests (<<https://implicit.harvard.edu/implicit/takeatest.html>>).

- Further useful materials include the United States’ Public Broadcasting Service’s “Sorting People” resource (<[https://www.pbs.org/race/002\\_SortingPeople/002\\_00-home.htm](https://www.pbs.org/race/002_SortingPeople/002_00-home.htm)>), which opens up dialogue about race as a social construct, and the “Teaching Diverse Students Initiative” (<<https://www.tolerance.org/>>), which includes a number of resources to help create an encounter experience and thus enable stereotypes to be challenged. The American Anthropological Association (AAA) has developed an interactive website linked to its “RACE: Are We So Different?” project (<<http://www.understandingrace.org/>>), which contains materials that can help counteract stereotypes and misunderstanding about race, ethnicity and human variation.
- Both Studio Globo (<<https://www.studioglobo.be>>), in Belgium, and the Stichting School & Veiligheid (School and Safety Foundation, <<https://www.schoolenveiligheid.nl/>>), in the Netherlands, explore the nature of prejudices and how they are formed.
- The use of oral testimony is likely to be helpful in encouraging young learners to build a sense of the diversity in their own communities and history. The “Paměť národa” / “Memory of Nations” project <<http://territoryterror.org.ua/en/projects/international-projects/nation-memory/>>), in the Czech Republic, is an example of this. Similarly, the Musée d’Art et d’Histoire du Judaïsme (<<https://www.mahj.org/>>) highlights the culture and history of Jewish communities in France.

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<sup>57</sup> This was a social psychology experiment, where people were shown a video clip with basketball players and asked to count how many times they passed the ball. Focused on the ball, half of the viewers did not notice when someone dressed in a gorilla suit entered the scene for a few moments. The experiment has been repeated in training settings with largely similar results. Simons, D., “But Did You See the Gorilla? The Problem with Inattentive Blindness”, *Smithsonian Magazine*, September 2012, <<https://www.smithsonianmag.com/science-nature/but-did-you-see-the-gorilla-the-problem-with-inattentive-blindness-17339778/>>.

### 3.2 Topic 2.

#### What are my responsibilities and duties as a vocational teacher to address anti-Semitism, bias and prejudice?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are my duties, obligations and responsibilities?</li><li>• What difference can I make?</li><li>• What are the implications of human rights for my role as a vocational teacher?</li><li>• What are the personal and professional responsibilities and duties of teachers in relation to these issues?</li><li>• What implications do human rights and education for global citizenship<sup>58</sup> have for my wider practice as a teacher?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 3:</b> Pre-service vocational teachers identify and explain their responsibilities and agency as professionals and the implications of human rights for their professional role.</li><li>• <b>LO 4:</b> Pre-service vocational teachers explain what it means to teach in ways that nurture global citizenship and human rights education.</li></ul>

Teacher practices are, of course, bound up with teachers' personal identities. However, although teachers are individual people, to be a teacher is to adopt a public persona and a defined social role. This role is linked to expectations about the values and norms that teachers are expected to adhere to, embody and espouse. Many of these expectations are legally framed and contractual, and many are preconditions for holding teaching roles. In a course aiming to address bias, prejudice and intolerance, it is likely to be helpful to spend time early with pre-service vocational teachers, asking them to reflect on and identify the values and norms that are embedded in the teacher's role through the expectations that pupils, parents, employers and professional registration bodies hold of teachers. Pre-service vocational teachers are likely to benefit from being asked (a) to list or map the various dimensions of expectations held of them by different educational stakeholders (e.g., children, parents, employers and teacher-registration bodies); and (b) to reflect on how well-equipped they are to address these multiple expectations. Which expectations relating to their role are they most confident about fulfilling, and which present challenges they may need help to address?

Expectations draw attention to responsibilities and to duties. They also, however, draw attention to agency – to the capacity that teachers have to act in the world and shape young peoples' experiences and the environments in which they learn. The responsibilities that teachers have will vary by context, and pre-service vocational teachers should be made aware of, and asked

<sup>58</sup> "Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global"; UNESCO, *Global Citizenship Education: Topics and Learning Objectives*, 2015, p. 14.

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to reflect upon, and explore their duties and responsibilities under the applicable laws. A powerful tool for thinking about teachers' responsibilities, and also teacher agency and the difference teachers can make, is the United Nations Convention on the Rights of the Child, which is enshrined in international law.<sup>59</sup> In reviewing this document, pre-service vocational teachers ought to take the time to consider how the various articles of the Convention relate and apply to their daily work. A useful exercise for pre-service vocational teachers to complete is: (a) to look through the articles of the Convention, in order to identify those that have the greatest relevance to education (for example, Article 28 – The Right to Education; Article 14 – Freedom of Thought, Belief and Religion; and Article 17 – Access to Information from the Media); and then (b) to consider the agency that they have as teachers in helping their students to exercise these rights. What kinds of classroom practices are most likely to ensure that students are able to exercise these rights, and what can they do to optimize their practices to this end? The Convention also draws attention to a duty to ensure that all young people have equal access to their rights under the Convention without discrimination, highlighting the importance of teachers being aware of structural features of the classroom environments they construct. They also need to be aware of preconceptions and assumptions that they hold about learners that may lead, if unchecked, to differential and unequal treatment.

Many valuable resources exist to educate teachers about human rights and about the connection between rights and histories of discrimination, for example, the exploration, in Osler and Starkey's *Teachers and Human Rights Education* of connections between the Nazi assault on the rights of European Jews in the 1930s and 1940s and the existence, shape and content of the 1948 Universal Declaration of Human Rights.<sup>60</sup> A number of resources focus on developing teaching strategies to educate children about their rights by enabling them to exercise their rights:

- The Anti-Defamation League's "A Classroom of Difference" training workshops and materials (<<https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom>>) aim to provide educators with the skills necessary to provide anti-bias education and promote respect, inclusiveness and civility. Related classroom materials provide interactive lessons (<<https://www.adl.org/education-and-resources/resources-for-educators-parents-families/lesson-plans>>) exploring the application of ideas related to equality of respect and treatment in contemporary politics.
- The Council of Europe's Manual for Human Rights Education with Young People provides very useful guidance materials and pedagogic materials for exploring human rights with young people in interactive ways, including numerous lesson activities and plans (<<https://www.coe.int/en/web/compass/chapter-2>>) and activities (<<https://www.coe.int/en/web/compass/chapter-2>>).

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<sup>59</sup> A useful summary from UNICEF is available at <[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>.

<sup>60</sup> Osler, A. & Starkey, H., *Teachers and Human Rights Education* (Stoke on Trent: Trentham Books, 2010), pp. 54-55.

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[coe.int/en/web/compass/chapter-3](http://coe.int/en/web/compass/chapter-3)) that encourage and empower young people to exercise their rights.

- The Instituto Padre António Vieira (<<http://www.ipav.pt/index.php/o-ipav>>) provides programmes on human rights education for teachers working with learners from 12 to 25 years of age, such as Justiça Para Tod@s (<<https://gulbenkian.pt/project/justica-para-tods/>>).
- Ireland’s Ombudsman for Children’s Rights provides extensive materials to help teachers plan to realize human rights-focused education with children. The “Making Rights Real” resources (<<https://www.oco.ie/childrens-rights/education-materials/>>) aim to teach children of all ages about rights but they also focus on supporting children and young people to implement and exercise their rights.
- The United Nations publishes an illustrated, child-friendly edition of the Universal Declaration of Human Rights (<<https://www.un.org/en/udhrbook/index.shtml>>) in Arabic, Chinese, English, French, Russian, and Spanish that can be used to educate young learners about rights.

### 3.3 Topic 3.

#### What wider contexts am I positioned within and how do they impact my students?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What is the social, economic, and political context of my school?</li><li>• Who are my local communities, and who are the gatekeepers and stakeholders?</li><li>• What are the national and local histories and traditions, and how do they shape issues in my context?</li><li>• What qualifications are my students working towards?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 5:</b> Pre-service vocational teachers identify and reflect on their institutional, local and wider contexts. They are able to explain how these educational opportunities and constraints relate to education about anti-Semitism and prejudice.</li><li>• <b>LO 6:</b> Pre-service vocational teachers know and understand the public and professional examination systems their students are subject to and appreciate the pressures and demands this exerts upon them.</li></ul>

Education is a social, cultural and political endeavour located within a number of different contexts. These contexts exert varying degrees of influence over teaching practices and learning processes. Sometimes this impact is visible and known by all. On other occasions it is, subtler and less widely recognized outside expert circles. Some contexts are far-reaching, influencing educational activity nationally or even internationally. Other contexts may be more particular and specific, relevant to certain areas, regions or locales.

It would be unrealistic and unreasonable to expect a pre-service teacher to be fully cognizant of each and every context that might be related to their work. That said, the more pre-service teachers are aware of their wider contexts, the better positioned they will be to recognize, comprehend and address anti-Semitism, prejudice, bias and intolerance in and through education. Pre-service vocational teachers could be encouraged to consider the challenges and opportunities that are present in their local communities, their staff and student bodies in their schools, as well as in their school curriculum in relation to enabling anti-Semitism to be challenged and addressed. To this end, pre-service vocational teachers could be encouraged to think of contexts as loosely falling into one of two categories: those internal to a college, and those external to a college.

Like any institutions, colleges function through structures, processes, and procedures. Within vocational colleges, the context with the most immediate proximity to a teacher is their department or faculty. The precise arrangement of these may vary from college to college, but all departments and faculties operate best when their members can work collegially and collaboratively. Accordingly, pre-service vocational teachers need to hone interpersonal skills

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that will allow them to both contribute to and draw support from their departmental or faculty context. This is particularly important in vocational colleges, where an individual teacher will be teaching multiple classes across different year groups. While being aware of how colleagues are delivering the curriculum is necessary to ensure consistency in students' experiences, understanding how the department or faculty approaches student progression is essential if a teacher is to plan lessons and programmes of study that build on prior learning and work towards future learning paths.

Since vocational colleges tend to organize their curriculum into subject departments or faculties of closely related subjects, pre-service vocational teachers intending to teach at this level need to develop an informed awareness of how their own disciplinary specialism relates with other curriculum areas. This means developing an appreciation of where, when and how their subjects align with (and also depart from) other subjects in a student's education so that they can ensure their programmes of study are suitable and appropriate to their discipline and contribute to a rich, multidimensional college curriculum for students. To counter any potential blind spots about how a specific teacher's teaching relates to the holistic education of their students, pre-service vocational teachers should develop an awareness of college curricula generally at the beginning of their careers. At the level of training, they should comprehend what a curriculum is as a concept and as a reality, and how a college curriculum is constructed. Such an understanding is integral to a pre-service teacher being able to appreciate the educational experience that students undertake in a college, and to grasp their role and place within it.

Pre-service teachers should consider the explicit curriculum – what students are taught about their subjects and about anti-Semitism, bias prejudice and intolerance through the explicit content of their learning. They should also consider what students learn through their experiences in class and in college more generally about these things and/or about challenging them. Additionally, pre-service teachers should consider what students learn from the construction of an inclusive environment that values and celebrates diversity and equalities. They should also consider what wall displays and cultures in canteens, as well as representations on college websites and in prospectuses and related documents, say about classroom relationships.

Pre-service vocational teachers will also benefit from extending their knowledge of the ways in which colleges formulate and implement behavioural policies. In the vocational college context this has an added importance, given that teachers will be responsible for more than actual teaching or looking after the well-being of a small number of classes. Vocational teachers' classroom management will need to align with college policies and systems of pastoral care.<sup>61</sup> At the level of training, this will, of course, remain generalized and abstract for the pre-service

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<sup>61</sup> Pastoral care can be understood in a range of ways. It most typically refers to ways in which educational institutions promote "the personal, social, moral, spiritual and cultural development and well-being" of their learners. See Best, R., "Pastoral Care and Personal Social Education. A Review of UK Research Undertaken for the British Educational Research Association", British Educational Research Association website, p. 4, <<https://www.bera.ac.uk/wp-content/uploads/2014/01/best-pastoralcarepse.pdf?noredirect=1>>.



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teacher. Nevertheless, gaining insight into how colleges can approach issues of behaviour and discipline through real-life examples will mean pre-service teachers are better positioned to understand how they themselves might deal with critical incidents of anti-Semitism, prejudice, bias and intolerance which they could encounter. Pre-service vocational teachers who spend part of their training in colleges should take the opportunity to discuss these issues with colleagues. Some understanding can also be generated through scenario-based discussions, utilizing materials such as those found in Section 4 of this document, and through teacher trainers guiding pre-service vocational teachers through the different ways in which colleges approach matters of behaviour and discipline.

As institutions of crucial societal importance, vocational training colleges necessarily traverse an array of external contexts. This is especially important given that these colleges are often hubs within local communities and often interact closely with their contexts through networks of links with local employers, including work experience placements provided for their students. They are also institutions commonly tied to public examinations and professional qualifications, which students will then use to enter the workplace. As with colleagues working at other levels of the education system, pre-service vocational teachers should be aware that a significant external context is the familial context. Being cognizant of learners' personal backgrounds and circumstances can have an acute importance when planning for educating learners about anti-Semitism, prejudice, bias and intolerance. Accordingly, pre-service vocational teachers should be made aware of the ways in which they can build up a more comprehensive picture of their students, by utilizing data available to, and collated by, colleges. They should also be trained in how to approach, handle and develop relationships with learners' parents or carers.

Closely related to learners' personal circumstances is their educational background. For pre-service vocational teachers to construct and deliver programmes of study that build meaningfully upon learners' existing knowledge, understanding and competencies, it is critical they are aware of and understand the relationship between primary and secondary schools and vocational colleges in their particular national context. Where centralized curricula exist, pre-service vocational teachers should be familiar with the content of their subject's curricula at the lower secondary level and understand how this intersects with and diverges from that prescribed for vocational colleges. In educational systems where students sit national tests or public exams while in secondary schools, pre-service vocational teachers need to acquire knowledge of how to interpret these data and identify their implications for how learners are likely to progress through a particular area of study during their vocational education. In the other direction, pre-service vocational teachers training to work in a vocational context ought to be familiar with the public examination frameworks that exist both for their subject and closely affiliated ones. Such accumulated knowledge in these areas will give pre-service vocational teachers a more-informed understanding of how (if at all) their learners have previously been taught about anti-Semitism, prejudice, bias and intolerance, and where opportunities for this exist within their vocational education more generally.

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The position of vocational colleges within local communities has already been noted and is a third external context that pre-service vocational teachers must recognize. This requires developing a pre-service teachers' awareness of colleges as social and cultural places, and extends into providing practical suggestions for how they, themselves, can become acquainted with a given college's local community. This may include highlighting how an understanding of local issues and concerns can be gained by consulting local newspapers, social media or official data and records. Pre-service vocational teachers in vocational colleges can also be supported to see the learning potential that a college's environment can provide. Teacher trainers can highlight to them the ways in which social, cultural and economic institutions within a college's immediate orbit may contain opportunities to draw on expertise or create learning opportunities that extend and develop students' knowledge bases and skill sets. Considering the local employers that vocational courses link to directly, as sources of work experience placements for their students, or indirectly, as sites that vocational students may move on to after their course, is a key part of this thinking. Pre-service vocational teachers need to be aware of the ways in which questions of anti-Semitism, bias, prejudice and intolerance are addressed in relevant workplaces, since discussing these issues with students may be a key way in which these curriculum contents can be addressed meaningfully and explicitly during curriculum time. They should also aim to make students aware, more generally, of the ways in which equality legislation and wider citizenship duties relate to workplace cultures in college and places of employment. They can help students to reflect on what their responsibilities are as students and will be as employees and, perhaps eventually, as employers. They should also consider how best to engage students in discussion and reflection on the differences they can make through the values they display in their actions and practice.

Pre-service teachers who have knowledge and understanding of the contexts they are positioned within are well placed to plan pedagogical activities that are suitable, appropriate and responsive to the needs and circumstances of their learners. However, knowledge and understanding only go so far; for their potential contribution to be realized, application is required. In this regard, contextual knowledge and understanding are related to other matters of self-knowledge as well as to other curriculum domains.

- The Swedish National Agency for Education provides online pedagogical support and training (<[https://larportalen.skolverket.se/#/modul/3-skolansvardegrund/Grundskola/302\\_Framja\\_likabehandling](https://larportalen.skolverket.se/#/modul/3-skolansvardegrund/Grundskola/302_Framja_likabehandling)>) for developing a whole-school approach based on equity, diversity and norms.

### 3.4 Topic 4.

#### What are the forms, functions and consequences of anti-Semitism?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are stereotypical ways in which Jewish people have been represented?</li><li>• What different forms of anti-Semitism are there?</li><li>• How do we recognize/identify anti-Semitism?</li><li>• What are the roots of anti-Semitism?</li><li>• What are the functions of anti-Semitism?</li><li>• What are the consequences of anti-Semitism?</li><li>• What impact does anti-Semitism have on wider society?</li><li>• Why and how is anti-Semitism a human rights issue?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 7:</b> Pre-service vocational teachers, when necessary, can identify and explain anti-Semitic myths and narratives and the role of scapegoating and conspiracy theory in anti-Semitism.</li><li>• <b>LO 8:</b> Pre-service vocational teachers identify and explain differing forms of anti-Semitism, for example, anti-Semitism based on interpretations of religious beliefs (e.g., Christian, Muslim), racist anti-Semitism, secondary anti-Semitism (political and eliminationist),<sup>62</sup> Holocaust denial and anti-Semitic discourses in discussions about the situation in the Middle East.</li><li>• <b>LO 9:</b> Pre-service vocational teachers deconstruct, challenge and explain anti-Semitic tropes and stereotypes.</li><li>• <b>LO 10:</b> Pre-service vocational teachers identify and explain some of the causes of anti-Semitism and some of the functions that anti-Semitism has been used to serve.</li><li>• <b>LO 11:</b> Pre-service vocational teachers identify and reflect on ways in which the presence of anti-Semitism impacts the human rights of Jewish people directly and indirectly, the way that variables like Jewish diversity and gender shape this impact, and the ways in which anti-Semitic incidents and discourses impact societies, thus negatively affecting human rights.</li></ul>

<sup>62</sup> Secondary anti-Semitism refers to certain expressions of anti-Semitism that appeared after World War II in the context of coming to terms with the Holocaust and revolving around blaming Jews themselves for reminding others about the Holocaust and thus evoking feelings of guilt about it. One example is the idea that Jews would be exploiting the feelings of guilt for the Holocaust of Germans and Austrians. In the context where open anti-Semitism was no longer acceptable, secondary anti-Semitism is also explained as a form of expressing anti-Semitism indirectly. See ODIHR & UNESCO, *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (Warsaw, Paris: ODIHR & UNESCO, 2018), pp. 23-24.

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## What different forms of anti-Semitism are there?

Although there have been periods when it has been absent, hatred of and hostility towards Jews has existed for millennia. It has endured the rise and fall of empires, the formation and dissolution of nation-states, and the occurrence of revolutions in the ways humans think and conduct their lives. Over the centuries, dislike, mistrust and outright discrimination against Jews has adapted to these changing contexts and circumstances, meaning that what we call anti-Semitism has taken, and continues to take, different forms.

Anti-Semitism can express itself as religious intolerance when hatred of, and hostility towards, Jews is rationalized by exploiting ideas or beliefs that are core to a particular faith.<sup>63</sup> Here, what is seen to be at issue are the codes and convictions that lie at the heart of Judaism, which certain influential adherents of newer religions that build on Judaism often thought had been “superseded” and “should be cast off as a relic of an earlier era.”<sup>64</sup> Anti-Semitism may also be articulated in racial and/or pseudo-scientific terms. With the growth of race theory in the late nineteenth century, a racial element was brought into anti-Jewish discourse. Race theory commonly divides humanity erroneously into different races and ascribes particular qualities and characteristics to each race, and Jews are seen to be distinguished and defined by their biological genealogy.<sup>65</sup> Political articulations of anti-Semitism include “redemptive” anti-Semitism – the idea that the “nation,” or another political entity, can be restored and renewed by removing Jews and Jewish influences that are alleged to affect it.<sup>66</sup> New or contemporary anti-Semitism may include manifestations of anti-Semitism in the context of discussions relating to the situation in the Middle East, for example, holding all Jews collectively responsible for the Israeli-Palestinian conflict, or arguing that Israel has no right to exist.<sup>67</sup> Other forms of anti-Semitism that appeared after the Holocaust include denying or distorting the Holocaust.<sup>68</sup> Denying the Holocaust is essentially an attempt to erase the historical reality of crimes perpetrated and to provide legitimacy to Nazism, while seeking to demonstrate that Jews invented or exaggerated the Holocaust to obtain political or economic benefits. Distortion of the Holocaust is more common than outright denial, and seeks intentionally to excuse, minimize or misrepresent the known

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<sup>63</sup> Hayes, P., *Why? Explaining the Holocaust*, pp. 6-13; Bauer, Y., *The Jews: A Contrary People*, pp. 121-146; Schroeter, D. J., “Islamic Anti-Semitism’ in Historical Discourse”, *The American Historical Review*, Vol. 123, No. 4, 2018, pp. 1172–1189.

<sup>64</sup> Hayes, P., *Why? Explaining the Holocaust*, p. 6.

<sup>65</sup> Gay, P., *The Cultivation of Hatred: The Bourgeois Experience: Victoria to Freud* (London: Fontana, 1993); Hayes, P., *Why? Explaining the Holocaust*, pp. 15-20.

<sup>66</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1) (New York: Harper Collins, 1997).

<sup>67</sup> Bauer, Y., *The Jews: A Contrary People*.

<sup>68</sup> Lipstadt, D., *Denying the Holocaust: The Growing Assault on Truth and Memory* (London: Penguin Books, 1993). For more information, see ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 22-25.

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historical record of the Holocaust.<sup>69</sup> Anti-Semitism can be manifested in many different ways, ranging from political rhetoric to abuse and discrimination in sport.<sup>70</sup> Anti-Semitic views have been expressed in parts of the world where there is no Jewish community and have increasingly become part of global discourses through social media.<sup>71</sup>

While all of these ideas and beliefs are fundamentally irrational, this does not reduce their potency or make them any less pernicious. Irrespective of the particular form that anti-Semitism takes, the thinking behind it rests on a set of presumptions about Jewish people perceived as a collective, homogeneous mass, with a negative impact for the daily lives of individual Jews. Anti-Semitism ascribes to them unfounded degrees of power and influence and assigns deceitful purposes to their thoughts and deeds and to their very existence. Anti-Semitism is invariably an assault on the identities and interests of Jewish people and it frequently takes physically destructive and sometimes murderous forms.

Understanding the ideas and beliefs that underlie different forms of anti-Semitism is useful for formulating effective responses. It is critical that pre-service vocational teachers understand the way that anti-Semitic ideas can and do appear in many different guises. In order to do this, they first need to acquire knowledge and understanding of the ways in which Jewish people have been stereotyped throughout history and how this feeds into myths about Jews that still endure today.

To these ends, pre-service vocational teachers should become acquainted with, and/or sensitive to, myths and misconceptions that are commonplace within different forms of anti-Semitism. These can include, but are not limited to, the following:

- Jokes about Jews that recycle the old myths of avarice and meanness;
- Arguments that Jews were/are responsible for killing Christ;
- Conspiracy theories that model “the Jews” as a powerful, almost omnipresent group who are in control of the world economy, international relations, domestic politics and the media;
- Accusations of disloyalty and subterfuge that have been used to remove rights, freedoms or citizenship, or to legally permit acts of discrimination or persecution;

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<sup>69</sup> The IHRA issued a Working Definition of Holocaust Denial and Distortion in 2013, which identified five ways in which Holocaust distortion manifests itself: gross minimization of the number of victims; attempts to blame Jews for the Holocaust; using the term to describe related atrocities or by engaging with false comparisons with other mass crimes; casting the Holocaust as a positive historical event; and blurring responsibility for the murders of the Holocaust. See Annex 2 for the full definition. For the web link to the IHRA’s “Working Definition of Holocaust Denial and Distortion”, see IHRA, <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-holocaust-denial-and-distortion>>.

<sup>70</sup> Clavane, A., “We Thought Antisemitism in Football Was Long Gone. How Wrong We Were”, *The Guardian*, 5 December 2016, <<https://www.theguardian.com/commentisfree/2016/dec/05/antisemitism-football-antisemitic-incidents-abuse>>; “Say No to Antisemitism”, Chelsea Football Club website, 31 March 2018, <<https://www.chelseafc.com/en/foundation/say-no-to-antisemitism>>.

<sup>71</sup> Sternberg, E., “The Origin of Globalized Anti-Zionism: A Conjunction of Hatreds Since the Cold War”, *Israel Affairs*, Vol. 21, No. 4, 2015, pp. 585–601; World Jewish Congress, “Anti-Semitic Symbols and Holocaust Denial in Social Media Posts”, World Jewish Congress website, January 2018, <[http://www.worldjewishcongress.org/download/3KVjYg8FN0TxdWd5HeFPw?utm\\_source=PRESS&utm\\_campaign=3d806f4ab8-EMAIL\\_CAMPAIGN\\_2018\\_02\\_08&utm\\_medium=email&utm\\_term=0\\_c3b21e69b1-3d806f4ab8-utm\\_source=WJC+Mailing+Lists&utm\\_campaign=78bfed156d-EMAIL\\_CAMPAIGN\\_2018\\_02\\_08&utm\\_medium=email&utm\\_term=0\\_04292c525e-78bfed156d-318920277](http://www.worldjewishcongress.org/download/3KVjYg8FN0TxdWd5HeFPw?utm_source=PRESS&utm_campaign=3d806f4ab8-EMAIL_CAMPAIGN_2018_02_08&utm_medium=email&utm_term=0_c3b21e69b1-3d806f4ab8-utm_source=WJC+Mailing+Lists&utm_campaign=78bfed156d-EMAIL_CAMPAIGN_2018_02_08&utm_medium=email&utm_term=0_04292c525e-78bfed156d-318920277)>.

- Attempts to deny the Jewish people their right to self-determination and to question Israel's right to exist;
- Holding Jews across the world, collectively or as individuals, responsible for the actions of the State of Israel; and
- Denial and distortion of the Holocaust or arguments that “the Jews” deserved it.

As critical as it is that pre-service vocational teachers be familiar with anti-Semitism, it is important they recognize that anti-Semitic thought and behaviour vary in intensity and take different forms over time and depending on place.<sup>72</sup> Pre-service vocational teachers must be aware that there have been times when anti-Jewish attitudes and policies were weaker, such as in some parts of the Iberian Peninsula in the medieval period, and others where anti-Jewish views have been popular and even virulent. Pre-service vocational teachers must consider the specific social context to explain why there have been periods and places where Jewish people have prospered and others where they have been persecuted.

### What are the roots and functions of anti-Semitism?

As anti-Semitism and anti-Judaism have long histories, it is important that pre-service vocational teachers know and understand the way that different factors have made anti-Semitism popular at different times. Pre-service vocational teachers need to understand how the long-running religion-based discrimination against Jews has left them as a traditional target and group that is easy to stigmatize and subject to a range of jokes, myths and stereotypes that are easily recognized in culture and societies around the world.<sup>73</sup> Pre-service vocational teachers need to appreciate that there is a debate over the degree of continuity between older religious and modern forms of anti-Semitism.

The roots of anti-Semitism, and the forms it can take, are inseparable from the functions it performs for those who adhere to its claims and assertions. Some of these claims and assertions may be specific to a particular form of anti-Semitism. For instance, in the case of Christian anti-Judaism, despite the efforts of the Vatican,<sup>74</sup> anti-Judaism (religiously inspired dislike of Jews) purports to explain how Jesus was killed, or why a particular child disappeared, or even who was responsible for usury – a socially useful but unpopular practice that could be restricted to Jews who were subsequently stigmatized for their involvement.<sup>75</sup> In the case of Nazi Germany, anti-Semitism was used to explain the loss of World War I, the economic collapse in 1929 or the “degenerate” nature of modern culture.<sup>76</sup> Similarly, in certain contemporary forms of radical religious ideology, Jews are often identified as enemies of the

<sup>72</sup> Volkov, S., “Antisemitism as a Cultural Code: Reflections on the History and Historiography of Antisemitism in Imperial Germany”, *The Leo Baeck Institute Year Book*, Vol.23, No. 1, 1978, pp. 25–46.

<sup>73</sup> Annex 2 of ODIHR & UNESCO's policy guide *Addressing Anti-Semitism through Education* provides a comprehensive list of examples of anti-Semitic tropes and memes (ODIHR & UNESCO, *Addressing Anti-Semitism through Education*).

<sup>74</sup> The Declaration on the Relation of the Church with Non-Christian Religions of the Second Ecumenical Council of the Vatican (“*Nostra aetate*”) repudiated the deicide myth in 1965.

<sup>75</sup> Julius, A., *The Trials of the Diaspora: A History of Anti-Semitism in England* (1st ed.) (Oxford: Oxford University Press, 2010).

<sup>76</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1).

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faith and to blame for anything adverse to the faith. In these ways, anti-Semitism has frequently been used to explain complex and threatening developments by blaming a stigmatized “other” or “outgroup”, even where no members of the group were present.

As discriminatory phenomena, all types of anti-Semitism fulfil certain common functions. Accordingly, pre-service vocational teachers need to understand how anti-Semitism can be used as a form of “othering” to provide an outgroup on whom negative developments can be blamed and negative properties projected. This “other” may be recognized in imagined traits or physical characteristics that may lead Jews to be the object of jokes or ridicule or, in extreme cases, portrayed as an existential threat. Pre-service vocational teachers need to be aware that, although anti-Semitism has changed over time, one of its major functions has been to provide a scapegoat upon whom the blame can be transferred for both real and imaginary misfortunes.

Some forms of contemporary anti-Semitism question the legitimacy of the State of Israel. Analogies with genocidal or racist states are used to delegitimize the State of Israel and, for many Jews, this threatens their right to self-determination. It is perfectly legitimate to criticize the *policies* of the State of Israel, just as it is legitimate to criticize the policies of any other state. However, it is important for educators to understand that criticism of Israel may, in some cases, be informed by, or an expression of anti-Semitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict.

### What are the consequences of anti-Semitism?

Pre-service vocational teachers need to be aware of the consequences of anti-Semitism. They need to appreciate that human rights are a universal statement of the rights that a human being is entitled to and they may not be limited because of a person’s identity or assumed characteristics. Policies that limit people’s options according to their religious affiliation or presumed ethnicity clearly contravene human rights standards. Pre-service vocational teachers must realize that anti-Semitic tropes and myths contravene human rights ideals, as they reduce the complexity of a person’s identity to one feature (being Jewish), just as other forms of hatred towards minorities, for example, Muslims or Roma, attempt to stereotype and deny both complexity and diversity. Anti-Semitism is also frequently murderous, which constitutes an assault on life and well-being, which are preconditions for the meaningful exercise of rights of any kind.

Pre-service vocational teachers also need to see that anti-Semitism attempts to delegitimize the place of Jews within a society, whereas a Jewish presence has been integral to communities throughout the world for many centuries. For example, there has been a Jewish diaspora since Babylonian times; Jewish communities in India, Egypt, Morocco and North Africa since antiquity; and a Jewish presence in Europe for over 2,000 years.<sup>77</sup>

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<sup>77</sup> Bauer, Y., *The Jews: A Contrary People*; Zafrani, H., *Two Thousand Years of Jewish Life in Morocco* (New York: KTAV Publishing House, Inc., 2005); Castello, E. R., Romero, E. & Kapó, U. M., *The Jews and Europe: 2,000 Years of History* (Edison, NJ: Chartwell Books, 1994).

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As well as appreciating the antiquity of Jewish communities around the world, pre-service vocational teachers also need to appreciate the diversity of Jewish experiences. Being Jewish in a *shtetl* in Eastern Europe was very different from being a Jewish industrial worker in Amsterdam, a Jew in Japanese-occupied Manchuria, a member of a Cochin Jewish community in Malabar, a newly arrived worker in interwar Belgium, and so on.<sup>78</sup>

The forms, roots and functions of anti-Semitism are intricately interrelated. While anti-Semitism is a complex phenomenon, there are a number of excellent materials that are useful for developing pre-service vocational teachers' knowledge and understanding of it.

- Pre-service vocational teachers could be encouraged to explore the online course developed by Yad Vashem "Antisemitism: From Its Origins to the Present" (<<https://www.yadvashem.org/education/online-courses/antisemitism.html>>). Delivered through a variety of media, this course would significantly deepen pre-service vocational teachers' knowledge and understanding by giving them access to leading experts in the field.
- "Echoes & Reflections" (<<https://echoesandreflections.org/>>) materials on Nazi anti-Semitism (<<https://echoesandreflections.org/unit-2-antisemitism/>>) and on contemporary anti-Semitism (<<https://echoesandreflections.org/unit-11/>>) include lesson plans, resources and practical pedagogical strategies, and are accompanied by valuable videos, for example on the history of anti-Semitism (<<https://www.youtube.com/watch?v=re3kZcrKPmM&feature=youtu.be>>).
- Highly recommended resources have been published by ODIHR and the Anne Frank House. These are Teaching Materials to Combat Anti-Semitism, Parts 1, 2 and 3 (<<https://www.osce.org/odihhr/24567>>; <<https://www.osce.org/odihhr/24568>>; <<https://www.osce.org/odihhr/24569>>). The first of these provides an accessible historical overview, and the second a consideration of the endurance of anti-Semitism in the contemporary world. The third considers prejudice and discrimination more broadly. Pre-service vocational teachers must be aware of the need to humanize Jews in teaching to address anti-Semitism. These materials are translated into a number of different languages and adapted to different contexts (<<https://tandis.odihhr.pl/handle/20.500.12389/22546>>).
- As one of the key features of anti-Semitism is an attempt to present Jews as a homogeneous block of people, the use of diverse personal stories that highlight individual Jews with their own hopes, desires, loves and curiosities is essential. To find an example of these personal narratives, you could use the Anne Frank House "Stories that Move" resource (<<https://www.storiesthatmove.org/en/home/>>) or the University of Southern California Shoah Foundation "IWitness" archive for materials in English; Erinnern.at (<<http://www.erinnern.at/bundeslaender/oesterreich>>) for materials in German; Memoriale della Shoah di Milano (<<http://www.memorialeshoah.it/home-page/>>) for materials in Italian; and Grands entretiens – mémoires de la Shoah (<<https://entretiens.ina.fr/memoires-de-la-shoah>>) for materials in French.

<sup>78</sup> Bauer, Y., *The Jews: A Contrary People*.



### 3.5 Topic 5.

**What are the diverse ways Jews express their Jewishness, Judaism and Jewish identity? Are there common beliefs and customs? What are the connections with Israel?**

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How is Jewish diversity expressed and experienced?</li><li>• What are key Jewish beliefs, traditions and customs?</li><li>• What are the connections between Israel and Jewish history, identity and spirituality?</li><li>• How might the legacies of the Holocaust resonate for Jewish people today?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 12:</b> Pre-service vocational teachers have knowledge and understanding of key Jewish beliefs, traditions and customs.</li><li>• <b>LO 13:</b> Pre-service vocational teachers demonstrate awareness and sensitivity to the diverse ways of being Jewish.</li><li>• <b>LO 14:</b> Pre-service vocational teachers are aware of the various ways Israel is connected to Jewish history, identity and spirituality.</li><li>• <b>LO 15:</b> Pre-service vocational teachers understand not only what happened during the Holocaust but also what its legacies might be for Jewish people today.</li></ul>

When learning about any group different from one's own, it is always important to see the *real* people behind the preconceived ideas we may have about them. We often encounter "the other" through our own narrow lens and it sometimes fails us when it comes to seeing and understanding complex realities. Perceptions are, as we saw in Topic 2, typically based on presuppositions and assumptions and, if stereotyping processes remain unchecked, these can easily become suspicions and negative stereotypes that we may not even be aware we have. They can lie dormant and become entrenched in our subconscious, yet they can influence our attitude toward the other. This concern is especially relevant when insidious and unfounded myths and tropes associated with that group already exist and circulate in popular and media culture as available and, often, influential narratives. Gross misconceptions about Jewish people permeate society and can find their way into classrooms, becoming highly toxic. This is why learning to better understand Jewish people and Jewish life and practice is of critical importance.

Helping pre-service vocational teachers acquire an authentic or personal understanding of Jewish life will involve finding ways to meet Jewish people. As we saw in Topic 1, research has shown that increasing opportunities for contact can be key to breaking down negative stereotypes and creating positive associations. Face-to-face encounters are always best but, if these are not possible, online channels can be used to meet a variety of Jewish people virtually

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and hear them reflect on what their Jewishness means to them. Anti-Semitism works through stereotyping, generalizations and false attribution, so it is important also to ensure that information about Jewish people is accurate and drawn from recommended sources.

In supporting pre-service vocational teachers to address anti-Semitism, it is helpful to begin to understand who the Jewish people are and their origins, religious beliefs, practices, identities and nationalities, as well as the wide range of feelings of connection with Israel that they may have. It is equally important to appreciate the history of the Jewish community in a given country and how Jewish people contributed to their countries in diaspora, fighting wars, participating in national struggles, building businesses and cities, writing novels and poems, healing people as doctors, and living as ordinary citizens. This knowledge will serve to counteract age-old demonizing myths, tropes and negative stereotypes of Jewish people that often persist, many of which have roots in medieval religious texts and still appear today in one form or another.<sup>79</sup> Like any other, the Jewish community is diverse and multifaceted, where most integrate well with the majority and coexist. A teacher confident in their knowledge about Jews, Jewish life and culture can better pre-empt anti-Semitic incidents by helping learners better understand the Jewish community and develop resilience to anti-Semitic ideas they may encounter.

The content for this type of knowledge is not straightforward. The Jewish community is not homogeneous. Jews vary in many ways including social background, culture, ethnicity, religiosity, economic status and political leanings. Throughout time and centuries of living together, many Jews have fully acculturated to their national context and/or majority culture, while others preserve a strong Jewish identity alongside their specific national belonging. Some are religious, while others are secular. Some may not hold religious beliefs at all but recognize their Jewishness in terms of heritage, ethnicity or attachment to Israel. A small minority of Jews operate in more tight-knit communities. Teachers will discover that the reasons for this are usually practical (e.g., living in close proximity to the synagogue to be able to attend service on the Sabbath), rather than deliberate self-isolation. Historically, Jews were often forced to live in confined ghettos.

Teachers need to appreciate the variety of ways in which being Jewish is expressed in ritual and practice. Some Jews ascribe their Jewishness through birth, heritage or conversion, while affiliation to synagogues can usually be divided into broad categories – Orthodox, Reform or Liberal denominations. Jews vary in terms of their world views, degrees of faith and levels of observance.

Central to those who actively engage with Judaism is subscription to a monotheistic belief and to the tenets set out in the *Torah* – the Jewish sacred text – which includes laws and instructions for living one's life. Observing the Sabbath day, the laws concerning kashrut (dietary laws), charity and the sanctity of life are some of the central ideas to an observant Jewish way of life. In helping teachers grasp these key elements of belief, suspicions that some may harbour, consciously or unconsciously, can be challenged.

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<sup>79</sup> Annex 2 of ODHR & UNESCO's policy guide *Addressing Anti-Semitism through Education* provides a comprehensive list of examples of anti-Semitic tropes and memes.

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Despite the level of diversity, a considerable number of Jews, religious or not, feel bound by a common history, rooted in the idea of a biblical covenant and bond with the land of Israel.<sup>80</sup> The link with Israel is significant, particularly as the Jewish diaspora has been dispersed across many different parts of the world, due in most part to a recurrent history of escaping persecution and expulsion.

Teachers may be surprised to discover that the number of Jews worldwide is extremely small. A 2018 poll found that two-thirds of respondents overestimated the percentage of the world's population that is Jewish, as well as the fraction of the population in their own countries.<sup>81</sup> A quarter of Hungarian respondents, for example, guessed that 20 per cent of the world population is Jewish, and one-fifth of British and Polish respondents put it close to that figure. Sixteen per cent of Europeans surveyed thought that Jews make up more than 20 per cent of the world's population when, in fact, the figure is only 0.2 per cent, according to the Pew Research Center's "Global Religious Landscape" study.<sup>82</sup> The size of world Jewry is, therefore, important for teachers and their learners to grasp, as the perception of large numbers resonates with the false anti-Semitic idea of world Jewish dominance.

Pre-service teachers will benefit from learning about Jewish history, including times of Jewish emancipation and flourishing, as well as periods of persecution and expulsion. The Holocaust is, of course, critical to understanding Jews today and to understanding how Jewish communities in Europe and elsewhere have worked to rebuild themselves after this catastrophic event. It is important, however, to emphasize to teachers the importance of avoiding victimization. Jews should not be defined by the Holocaust.<sup>83</sup>

While it is important to learn about Jewish people today, it is also important to recognize that the study of Jews and Judaism will not explain why anti-Semitism exists. To explain prejudices, one must examine those who hold them and the wider social and cultural contexts rather than those on whom prejudices are projected.

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<sup>80</sup> The origins of the Jews are bound up with the land of Israel, and Jewish tradition has maintained physical, cultural, and religious ties with it for centuries. According to the Torah (the Jewish scripture) this bond was sealed in a covenant with Abraham and later Moses. The site where Solomon's temple once stood (c. 1000-586 BCE) in Jerusalem remains the holiest place for Jews to this day. For a large number of secular and religious Jews, both Israelis and those within the diaspora, this connection with Israel and Jerusalem is strong and deeply rooted.

<sup>81</sup> Greene, R. A., "A Shadow Over Europe: CNN Poll Reveals Depth of Anti-Semitism in Europe", CNN Interactive website, <<https://www.cnn.com/interactive/2018/11/europe/antisemitism-poll-2018-intl>>.

<sup>82</sup> Pew Research Center, "The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010", Pew Research Center website, 18 December 2012, <<http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>>.

<sup>83</sup> A study on anti-Semitism conducted by an independent expert group and published by the German Bundestag in 2011 highlighted an emphasis on Jews as victims in textbooks and learning plans in Germany. Throughout history, Jews have been predominantly portrayed as victims, ignoring other aspects of Jewish history, culture and religion. This can send the message that Jews are weak and unable to act. The majority of teachers are not aware of these constructs. See "Bericht des unabhängigen Expertenkreises Antisemitismus, 'Antisemitismus in Deutschland – Erscheinungsformen, Bedingungen, Präventionsansätze', Deutscher Bundestag, Drucksache 17/7700, 10.11.2011, pp. 83-85, <<http://dip21.bundestag.de/dip21/btd/17/077/1707700.pdf>>.

There are numerous ways in which pre-service secondary teachers can make connections with Jewish communities.

- Pre-service teachers may wish to start by finding out if they have a local Jewish community to draw on for support. If so, the community may arrange for a rabbi or other member to give a talk or invite pre-service teachers to visit the synagogue. Organizations exist who support this kind of activity. In Hungary, for example, the Haver Foundation (<<http://haver.hu/>>) aims to build bridges between young people and foster contact and dialogue between Jewish and non-Jewish young people and communities.
  - If there is a museum in a pre-service teacher's national context that explains Jewish life, history and culture, a visit there would also be an excellent starting point. If such a visit is not possible, museum websites could be examined for useful materials. They may have travelling exhibitions, such as the Jewish Living Experience Exhibition (<<https://www.bod.org.uk/issues/education/>>), created by the Board of Deputies of British Jews as a mobile travelling exhibition with an online component. Most Jewish museums offer workshops and/or guided tours for learners and teachers. See the Association of European Jewish Museums (<<https://www.aejm.org/>>), which represents more than 60 Jewish museums across Europe. Examples of museums include:
    - The Jewish Museum Berlin (<<https://www.jmberlin.de/>>);
    - The Jewish Museum London (<<https://jewishmuseum.org.uk/>>);
    - The Jewish Museum and Tolerance Center (<<https://www.jewish-museum.ru/en/>>), in Moscow;
    - The Museum of Jewish Heritage – A Living Memorial to the Holocaust (<<https://mjhny.org/>>), in New York;
    - The musée d'art et d'histoire du Judaïsme (Museum of Jewish Art and History, <<https://www.mahj.org/>>), in Paris;
    - The Jewish Museum in Prague (<<https://www.jewishmuseum.cz/>>);
    - The Jewish Museum of Thessaloniki (<<http://www.jmth.gr/>>);
    - Jewish Museum Vienna (<<http://www.jmw.at/>>);
- and
- POLIN, the Museum of the History of Polish Jews (<<https://www.polin.pl/en/>>), in Warsaw.

An excellent resource for schools where English is the language of instruction is Clive Lawton's Judaism GCSE Religious Studies: The Definitive Resource (<<https://www.bod.org.uk/judaism-gcse-religious-studies-the-definitive-resource-order-your-copy-here/>>). Another excellent, if more academic, resource is Yehuda Bauer's *The Jews: A Contrary People* (Zürich and Berlin: Lit Verlag, 2014).

### 3.6 Topic 6.

#### What happened to Jewish people during the Holocaust?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What happened to the Jews of Europe during the Holocaust?</li><li>• How were Jews in my country affected by the Holocaust?</li><li>• How has my country responded to the legacy and memory of the Holocaust?</li><li>• How does knowledge of this history help with a better understanding of anti-Semitism?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 16:</b> Pre-service vocational teachers will know what happened to the Jews of Europe during the Holocaust and acquire insight into the connections their country has with this history.</li><li>• <b>LO 17:</b> Pre-service vocational teachers will deepen their knowledge and understanding of anti-Semitism.</li></ul>

In the summer of 1939, there were around 9 million Jewish people living in Europe. Across the continent, Jewish communities could be found in every country, with most boasting a heritage that stretched back hundreds of years. The Jewish population of pre-war Europe was characterized by diversity and heterogeneity in virtually all aspects of daily life. In large parts of the continent, many of these communities lived alongside other people; some completely assimilated into non-Jewish society. Just six years later, Europe's Jewish population had been decimated. Two of every three Jews had been murdered, and those who remained were invariably either displaced from their homes or were forced to seek refuge beyond Europe's borders. Such destruction and dislocation wreaked irrevocable change. Life in Europe, for Jews and non-Jews alike, would never be the same.

Today, the events of the Holocaust are among the most studied of any period in history. Yet the Holocaust is not purely a subject of academic interest and scholarly endeavour. The history and memory of the Holocaust has a presence in multiple areas of social, cultural and political life not just in Europe but around the world. Despite this prominence, knowledge and understanding of what actually occurred to the Jews of Europe during the World War II is neither widespread nor secure. Research in recent years by institutions such as UNESCO, the Georg Eckert Institute and University College London has revealed a complex global map of Holocaust education, (<<https://unesdoc.unesco.org/ark:/48223/pf0000228776>>), issues in teaching practices (<[https://www.holocausteducation.org.uk/wp-content/uploads/Final-Report-Master-Document-19-October-2009-\\_HIMONIDES\\_.pdf](https://www.holocausteducation.org.uk/wp-content/uploads/Final-Report-Master-Document-19-October-2009-_HIMONIDES_.pdf)>), and the prevalence of myths and misconceptions in learners' historical knowledge and understanding (<<https://www.holocausteducation.org.uk/wp-content/uploads/What-do-students-know-and-understand-about-the-Holocaust-2nd-Ed.pdf>>).<sup>84</sup>

<sup>84</sup> Similarly, a survey by the German Koerber Stiftung found that four out of ten students do not know what Auschwitz-Birkenau was (<[https://www.koerber-stiftung.de/fileadmin/user\\_upload/koerber-stiftung/redaktion/handlungsfeld\\_internationale-verstaendigung/pdf/2017/Ergebnisse\\_forsa-Umfrage\\_Geschichtsunterricht\\_Koerber-Stiftung.pdf](https://www.koerber-stiftung.de/fileadmin/user_upload/koerber-stiftung/redaktion/handlungsfeld_internationale-verstaendigung/pdf/2017/Ergebnisse_forsa-Umfrage_Geschichtsunterricht_Koerber-Stiftung.pdf)>), while a study on anti-Semitism (<<http://dip21.bundestag.de/dip21/btd/17/077/1707700.pdf>>) conducted by an independent expert group for the German Bundestag in 2014 emphasized the importance of long-term educational formats that raise awareness among educators about various facets of anti-Semitism.

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The death of six million Jews in Europe during the years 1939 to 1945 through such means as starvation, shooting and gassing poses complex and challenging questions to humanity. This genocide was only possible due to the actions and behaviours of hundreds of thousands of Europeans and, as such, raises issues of responsibility, complicity and culpability that extend beyond the men and women directly involved in the perpetration of mass murder. Yet the story of what happened to the Jews of Europe during the Holocaust is not straightforward. In fact, the reverse is true, with few able to legitimately say with confidence and assurance that they have a secure grasp of this vast and complicated history. The same can be said for the task of accounting for the Holocaust, since death and destruction on this scale resist simple explanation.

It is highly recommended that all pre-service vocational teachers develop a level of *general* knowledge and understanding of the Holocaust. One reason for this resides in the historical significance of the Holocaust and what its legacies have wrought for the post-war world. While issues like human rights have deep historical roots, the extermination of European Jewry had a considerable impact in making such matters objects of international concern. In addition to influencing changes in international norms, what happened to the Jews of Europe and other victims during World War II also contributed to the formulation of transnational legislation and agreements that reshaped the post-war world and international relations. Illustrative here are the Universal Declaration of Human Rights (<[https://www.un.org/en/udhrbook/pdf/udhr\\_booklet\\_en\\_web.pdf](https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf)>) and the Convention on the Prevention and Punishment of the Crime of Genocide (<<https://www.un.org/en/genocideprevention/genocide-convention.shtml>>). Introducing pre-service vocational teachers to treaties such as these will help to reinforce the transhistorical relevance of the Holocaust. This can be done as an entry point towards exploring the history of the Holocaust in greater depth or, conversely, to develop a working knowledge of the events.

Knowledge and understanding of the Holocaust can help pre-service vocational teachers to deepen their awareness of their own local histories and contemporary contexts. In a variety of ways, the fate of the Jews touched, directly and indirectly, a host of countries around the world, meaning it is likely that most pre-service vocational teachers will be working in places that have historical connections to these events. Pre-service vocational teachers would do well to develop an overarching sense of how their particular national context was (or was not) impacted by the events of the Holocaust and their aftermath. This journey can be started by developing general knowledge and understanding and can be extended by examining ways in which particular nations have engaged with the Holocaust.

A final reason why it is appropriate for pre-service vocational teachers to become more aware of the history of the Holocaust resides in the insights it can provide into anti-Semitism, bias, intolerance and prejudice. There was no single cause of the Holocaust but, rather, many short- and long-term factors and developments.<sup>85</sup> Of critical importance were historic

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<sup>85</sup> Hayes, P., *Why? Explaining the Holocaust*.

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prejudice, intolerance and hatred towards Jews in Europe and how these attitudes mutated in the late nineteenth and early twentieth centuries.<sup>86</sup> Yet, while the events of the Holocaust are inexplicable without reference to the particularly rabid and annihilatory brand of Nazi anti-Semitism, National Socialist ideology alone cannot account for the murder of Europe's Jews. In this regard, pre-service vocational teachers need to be aware that there were multiple strands of anti-Jewish prejudice in Europe during the 1930s and 1940s, ranging from "traditional", religious-based anti-Judaism to racist anti-Semitism. Along with complex contextual factors, the co-existence of different forms of anti-Semitism and manipulation of them by political extremists, agencies and movements helps explain how it became possible for 6 million Jews to be murdered.<sup>87</sup> Genocide is planned and carried out by states abusing their power; thus the role of human emotions must be understood in conjunction with how states and politics form and enact policies. By broadening and deepening their historical knowledge and understanding of the Holocaust, pre-service vocational teachers can also acquire new perspectives on the nature of anti-Semitism – the forms it can assume, the functions it can serve, and the consequences it can have in certain circumstances.

It is possible to build a working body of knowledge by consulting expert institutions that provide accessible historical overviews from which individuals can also pursue further study, such as:

- The United States Holocaust Memorial Museum (<<https://www.ushmm.org/learn>>);
- The Shoah Memorial (<<http://www.memorialdelashoah.org/>>); and
- Yad Vashem (<<https://www.yadvashem.org/holocaust.html>>).

Irrespective of their existing subject knowledge, all teachers will find Yad Vashem's introductory video "What is the Holocaust?" (<<https://www.youtube.com/watch?v=sB4Nc4AFjMQ&feature=youtu.be&list=PLj1tRCohZq81aYbpsLMKimSXh2TibtwJW>>) particularly informative.

To explore the events of the Holocaust within the context of particular countries, there are a range of institutions one can reference, and work with, such as:

- The National Holocaust Museum (<<https://www.iamsterdam.com/en/see-and-do/things-to-do/museums-and-galleries/museums/national-holocaust-museum>>), Amsterdam; and
- POLIN (the Museum of the History of Polish Jews, <<https://www.polin.pl/en/about-the-museum>>), in Warsaw.

To examine ways in which particular nations have engaged with the Holocaust, pre-service vocational teachers could be directed to the IHRA and the profiles of its various member states (<<http://holocaustremembrance.com/about-us/countries-membership>>).

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<sup>86</sup> Friedländer, S., *Nazi Germany and the Jews: The Years of Persecution, 1933-1939* (Vol. 1).

<sup>87</sup> Marrus, M. R., *Lessons of the Holocaust* (Toronto, Buffalo and London: University of Toronto Press, 2016).

### 3.7 Topic 7.

#### What are the origins of bias, prejudice and intolerance? What functions do they perform, and what forms can they assume?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are bias, prejudice and intolerance?</li><li>• Why and how do bias, prejudice and intolerance occur?</li><li>• What are the consequences of bias, prejudice and intolerance?</li><li>• What are the roots of bias, prejudice and intolerance?</li><li>• What are the functions of bias, prejudice and intolerance?</li><li>• What does anti-Semitism have in common with other types of bias, prejudice and intolerance?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 18:</b> Pre-service vocational teachers can differentiate between bias, prejudice and intolerance, and explain their origins, functions and consequences.</li><li>• <b>LO 19:</b> Pre-service vocational teachers can identify similarities and differences between anti-Semitism and other types of bias, prejudice and intolerance.</li></ul>

As noted in Topic 1, above, bias, prejudice and intolerance are intrinsically social phenomena that have always been part of human existence. As such, their nature, origin and purpose are at once deceptively straightforward and highly complex.

As noted in Topic 2, there are a number of reasons why a pre-service teacher needs to know and understand what bias, prejudice and intolerance are. Foremost among these is to be able to recognize and identify these as they manifest themselves in educational settings in order to address them when they occur. At the same time, knowing and understanding where bias, prejudice and intolerance come from, the forms they take and the functions they can serve is also important for the purposes of curriculum design and pedagogical practice. Finally, developing broad awareness of bias, prejudice and intolerance is crucial if a pre-service teacher is to truly comprehend specific types of these phenomena – notably, anti-Semitism.

To understand what bias, prejudice and intolerance are, why and how they occur, and to appreciate their consequences, a pre-service teacher needs to learn some basic social psychology. In doing so, however, a pre-service teacher must remain aware that any working knowledge of these phenomena is, by virtue of its simplicity, necessarily limited.

There are many valuable materials that pre-service vocational teachers can access to develop their knowledge of these phenomena, as well as a number of highly useful practical pedagogic resources devoted to addressing them. Time may not allow for a pre-service teacher to engage



extensively in the vast scholarship that exists on the subjects of bias, prejudice and intolerance. However, valuable and accessible resources exist (see the box at the end of this section).

Pre-service vocational teachers may find it helpful to examine and then discuss a selection of dictionary definitions of each phenomenon in order to start orienting themselves towards questions of origin, form and function, as in the figure below, for example.

**Figure 2.** Bias, Prejudice, Intolerance

<b>BIAS</b>	NOUN	“Inclination or prejudice for or against one person or group, especially in a way considered to be unfair.
	VERB	“Cause to feel or show inclination or prejudice for or against someone or something.”
	NOUN	“The action of supporting or opposing a particular person or thing in an unfair way, because of allowing personal opinions to influence your judgment.” <sup>88</sup>
<b>PREJUDICE</b>	NOUN	“Preconceived opinion that is not based on reason or actual experience. Dislike, hostility or unjust behaviour deriving from preconceived and unfounded opinions.” <sup>89</sup>
<b>INTOLERANCE</b>	NOUN	“Unwillingness to accept views, beliefs or behaviour that differ from one’s own.” <sup>90</sup>

Pre-service vocational teachers might like to consider how bias, prejudice and intolerance could show themselves in their classrooms, their neighbourhood and in national political discourse. This could be based on what the pre-service teacher has seen and heard, rather than as a hypothetical situation. The scenarios provided in Section 4 of this document are likely to be particularly helpful to focus thinking on these matters, for example, Scenarios 1, 3, 7 and 10. What should start to emerge is that, like anti-Semitism, bias, prejudice and intolerance will manifest themselves in diverse ways. These can range from dismissive comments and jokes intended to belittle, through expressions of dislike or disapproval, to threats and acts of violence intended to do physical harm

<sup>88</sup> “Bias”, Oxford University Press, Lexico.com, 2019, <<https://www.lexico.com/definition/bias>> and “Bias”, Cambridge English Dictionary Online, <<https://dictionary.cambridge.org/dictionary/english/bias>>.

<sup>89</sup> “Prejudice”, Oxford University Press, Lexico.com, 2019, <<https://www.lexico.com/definition/prejudice>>.

<sup>90</sup> “Intolerance”, Oxford University Press, Lexico.com, <<https://www.lexico.com/definition/intolerance>>.

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to people who are already victims of prejudice. It is also crucial for teachers who are training to teach in vocational colleges to be aware that their students, because of their age, are likely to have access to an array of tools and platforms through which bias, prejudice and intolerance can be relayed. Through the Internet and to social media, these attitudes and behaviours have an increased potential to take amorphous forms and to occur in closed communities away from the classroom. Although this can take place outside the college context, it is no less relevant for the teacher. On the contrary, it presents new challenges, since the effects of bias, prejudice and intolerance through the Internet or social media will still be very much felt within the classroom.

As an issue of basic human rights, no learner should be the victim of violent or verbal abuse, or the target of an insulting joke in the classroom or the college more generally. However, merely denying prejudice airspace does not make it go away. Individuals invest a lot of personal identity into their prejudices, which they use as a conceptual framework to make sense of the world. Consequently, they are hard to adjust. Bias and prejudices also serve psychologically powerful functions, for example, in helping to define “self” and “other” (by attributing positive features to one and negative features to the other); in helping to provide explanations of social phenomena, and thus reducing anxiety and increasing a sense of self-efficacy; and by helping to establish shared ideas in, and thus in reinforcing, one’s ingroup of peers. Merely pointing out conflicting evidence will be less effective than modelling and teaching newer, more tolerant conceptual frameworks, thus allowing alternative social relationships some room to breathe and grow. Those entering vocational colleges would do well to take the time to explore these issues, given that the students in their care will be at varying stages of late adolescence and, therefore, deeply engaged in the process of identity formation and exploration.

The Council of Europe produces a range of materials that give practical advice on recognizing and undermining prejudiced views about various groups, such as:

- Migrants (<<https://edoc.coe.int/en/196-migration>>);
  - LGBTI people (<<https://edoc.coe.int/en/222-lgbt>>);
  - People with disabilities (<<https://edoc.coe.int/en/223-people-with-disabilities>>);
- and
- Minorities (<<https://edoc.coe.int/en/218-minority-rights>>).

UNICEF provides a very useful summary of the United Nations Convention on the Rights of the Child <[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>.

Teacher trainers can also have pre-service teachers explore the multimedia exhibits and interactive website linked to the “RACE: Are We So Different?” project (<<http://www.understandingrace.org/>>), developed by the American Anthropological Association to help clarify misconceptions about race.

### 3.8 Topic 8.

#### What are the foundations of subject specialism? What specific contribution(s) can it make to addressing bias, prejudice, intolerance and anti-Semitism?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are the knowledge domains of my subject?</li><li>• What relevant skills and competencies can be developed and honed through my subject specialism?</li><li>• How does my subject relate to other areas of the curriculum?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 20:</b> Pre-service vocational teachers can identify how their subject may develop knowledge and understanding of bias, prejudice, intolerance and anti-Semitism.</li><li>• <b>LO 21:</b> Pre-service vocational teachers are aware of opportunities that exist in the teaching of their subject to extend learners' critical faculties.</li><li>• <b>LO 22:</b> Pre-service vocational teachers appreciate the specific contribution their subject makes to a learner's holistic education.</li></ul>

Pre-service vocational teachers need to appreciate that teaching to reduce bias, intolerance, prejudice and anti-Semitism is an institutional issue, rather than the work of a single teacher defending democratic values. This is related to understanding how various whole-college policies and practices can support or hinder teaching about bias, intolerance, prejudice and anti-Semitism.

To move towards such an outlook, pre-service vocational teachers must understand how ideas that embrace bias, intolerance, prejudice and anti-Semitism operate on several levels. Especially relevant for teachers working with adolescents in a vocational context is the level of personal and group identity, often constructed vis-à-vis “others”. Similarly, these ideas incorporate cultural practices, emotional responses and discourses over the ownership and use of power – all matters that can acquire sharp and abrasive edges in the context of young people who are coming of age and undergoing processes of acute psychological and physiological change. Consequently, a range of approaches and subjects are needed to effectively challenge and undermine views that promote or flirt with anti-Semitism, bias, intolerance and prejudice, as simple admonishment or didactic instructions like “don’t be a racist” will either be insufficient or met with resistance, or both. Teaching to prevent bias, intolerance, prejudice and anti-Semitism must, therefore, run across the whole curriculum, allowing different subjects to contribute different themes and practices to a student’s overall learning.

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While it is essential for pre-service vocational teachers to grasp how they can help students to consider issues of bias, intolerance, prejudice and anti-Semitism within the bounds of their own specialism, there is also a clear need for pre-service teachers in a vocational context to see how their subject can support and enrich learning in other subject areas, and vice versa. This is true in at least two senses. First, there are other subjects in which their students will not engage directly (e.g., engineering courses for horticulture students), but will nevertheless be impacted by indirectly through the contributions these subjects make to the college as an overall learning environment and cultural space. Second, some subjects are directly relevant to their students and their teaching specialism (e.g., a textiles course is relevant for students of an art and design teacher who specializes in photography), so what happens in these other subjects is key to establishing the interpersonal culture and expectations of their own subject domain within the institution. Clearly, then, pre-service vocational teachers need to understand how other subject courses are constructed and how extra-specialism learning can combine to reduce acts that are inspired by bias, intolerance, prejudice and anti-Semitism.

Even more essential is for pre-service vocational teachers to grasp how their own subject can help to explore issues of bias, intolerance, prejudice and anti-Semitism. This places an onus on teacher trainers to ensure that their trainees have the opportunity and support to reflect on their particular subject and what opportunities it presents for learning about issues of equality and inclusivity. A pre-service horticulture teacher, for example, might think that questions of anti-Semitism do not have direct bearing on the key content of the curriculum that they are training to deliver. Most often, perhaps, they would be right to think this. However, there are very clear opportunities for issues of this kind to be addressed in their practice when they are working with students on legal matters, for example, employment law and also when thinking with them about customer relationships and inter-employee relations in places of work. They should, however, be clear about how the form of their practice and the cultures that they create in classrooms have a clear bearing on questions of equality, dignity and respect for the contributions of all. Issues relating to bias and intolerance arise very directly in many vocational subjects, however. For example, in the case of hospitality and catering, some knowledge, and sensitive consideration, of different dietary practices in different communities is required. Another example comes in uniformed public services where frequent consideration of questions of rights and the protection of rights, of institutional racism, and so on is required. Pre-service vocational teachers should be given opportunities to see and to reflect on the wide range of ways in which teaching and learning opportunities to address anti-Semitism, bias, prejudice and intolerance may arise in and between their subject specialisms:

- Opportunities to highlight and to celebrate cultural diversity through art, graphic design, photography, catering, performing arts and a range of other subjects.
- Opportunities to consider how media production, marketing or journalism can, when approached without knowledge or sensitivity, propagate hateful, offensive and inaccurate stereotypes or, conversely, be an extremely effective means to counter stereotyping or prejudice;

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- Opportunities to discuss and explore the ways in which learning and working environments in the early years, kindergarten, pre-school or social work create cultures of interaction with individuals that can last a lifetime and signal values to wider society, as well as how these can be positively shaped to ensure inclusivity and challenge discriminatory practices.
  - Opportunities to make students aware of the significant role police, nurses, biomedical science and manufacturing played in past atrocities, so they are equipped to recognize, resist and reject attempts to co-opt them as professionals into human rights abuses;
  - Opportunities to discuss safeguarding of rights and of cultures respectful of them, through consideration of specific practices, for example, action to address hate crime through policing in public services courses, and also through consideration of equalities legislation and employer and employee responsibilities in workplaces, such as in courses on human resources management.

Education is about helping students to think for themselves and draw conclusions based on evidence and the relevant disciplinary procedures. This means pre-service vocational teachers need to see how their subjects (and the themes and topics that are relevant to them) support students in developing rigorous and critical approaches to the study of bias, intolerance, prejudice and anti-Semitism.

### 3.9 Topic 9.

#### How do I plan to address anti-Semitism, intolerance, bias and prejudice through the planned curriculum in age-appropriate ways?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How do I plan teaching and learning so as to build understanding of key concepts and vocabulary, including anti-Semitism and stereotypes, in age-appropriate ways?</li><li>• What existing knowledge and understanding do my learners have of anti-Semitism, intolerance, bias and prejudice? How have they encountered these phenomena in their primary and secondary education?</li><li>• How do I make anti-Semitism matter to my learners?</li><li>• How can I use gender perspectives (i.e., looking at how events or decisions impact girls and boys, men and women differently) to help illuminate anti-Semitism and prejudice?</li><li>• How can I integrate education about anti-Semitism and prejudice into my planning of teaching and learning?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 23:</b> Pre-service vocational teachers pitch and sequence learning activities so as to build learners' conceptual understanding and vocabulary across the vocational age range.</li><li>• <b>LO 24:</b> Pre-service vocational teachers know how to establish understanding of learners' existing knowledge, understanding and attitudes. They are also suitably informed of how learners may have encountered these phenomena in primary and secondary settings.</li><li>• <b>LO 25:</b> Pre-service vocational teachers make connections between learners' concerns and anti-Semitism and prejudice in ways that help learners to understand their contemporary relevance.</li><li>• <b>LO 26:</b> Pre-service vocational teachers understand how shifting gender perspectives (i.e., seeing how events or decisions impact on girls and boys, men and women differently) can help learners understand prejudices and assumptions.</li><li>• <b>LO 27:</b> Pre-service vocational teachers plan learning so as to address anti-Semitism and prejudice in subject curricula, demonstrating clear understanding of how to address these topics through their subject specialisms in an integrated way.</li><li>• <b>LO 28:</b> Pre-service vocational teachers plan learning so as to integrate teaching about anti-Semitism and prejudice into the vocational curriculum in thematic and in cross-curricular ways.</li></ul>

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Anti-Semitism is a long-standing prejudice and has undergone several major changes in its nature. This has mirrored the way that people's fears and perceived threats have changed over time, and how this has led them to look for new ways to explain their world and to seek scapegoats. Similarly, other biases and prejudices also have deep histories. It is important to acknowledge that individuals and societies invest personal and collective identities into these biases and prejudices.

Various prejudices are used by their holders as a conceptual framework to make sense of the world and set boundaries concerning what they will and will not tolerate. If these ideas are being explored, it is important that this is done in a safe space, where the ideas can be discussed but not advocated. This is especially the case for vocational college students who are undergoing the intense phase of identity exploration and formation associated with adolescence, which makes the task of planning intelligently and appropriately crucial.<sup>91</sup>

It is also critical for educators to be aware of and empower the victims and potential targets of anti-Semitism in their classes and institutions, including staff, students, parents and communities. Prejudices cannot be challenged without dialogue, and the victims of prejudice have particular rights to protection and expression in these contexts. It is important to draw upon, acknowledge and celebrate Jewish resilience and resistance to anti-Semitism when discussing it, using, for example, community resources created to challenge it.<sup>92</sup> It is critical when planning to address anti-Semitism in class that teachers consider the perspective of Jewish students and their parents, as well as of Jewish colleagues. Consultation and dialogue are crucial to ensuring that this issue is addressed in ways that are both sensitive and informed.

Prejudices do not respond to conflicting evidence, so it is not enough to show that the prejudices are built on false premises, as conflicting evidence can easily be mixed with older frameworks and produce a syncretic whole. An example of this could be where a racist holds to their racist ideas but excludes personal acquaintances, looking upon them as exceptions. Rather than relying on confrontation with racist ideas, it is important for pre-service vocational teachers to understand how to model better conceptual frameworks and to build learners' substantive knowledge of other cultures. Combating prejudices takes place over a series of lessons in a range of subjects. Different subjects will bring different ideas and themes to the study of prejudice, which necessitates co-ordination between subjects.

It is important that pre-service vocational teachers ascertain what prior knowledge and understanding learners have of other cultures. They also need to reflect on their own prior knowledge. By doing so, misconceptions and misinformation can be identified and

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<sup>91</sup> Warin, J., *Stories of Self: Tracking Children's Identity and Wellbeing Through the School Years* (London: Trentham Books, 2010).

<sup>92</sup> Anti-Defamation League, "Challenging Anti-Semitism: Debunking the Myths and Responding with Facts", Anti-Defamation League website, <<https://www.adl.org/education/educator-resources/lesson-plans/challenging-anti-semitism-debunking-the-myths-and>>; Union of Jewish Students, "Let Jewish Students Speak for Themselves", 3 November 2016, Union of Jewish Students website, <[https://www.ujts.org.uk/let\\_jewish\\_students\\_speak\\_for\\_themselves](https://www.ujts.org.uk/let_jewish_students_speak_for_themselves)>.

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corrected. This can be done by engaging vocational-level learners in simple brainstorming exercises, such as writing or drawing what they know about the topic and what they would like to learn about the topic.

Pre-service vocational teachers also need to understand how to avoid representing other cultures as exotic objects of study, where things are done in a strange way by unusual people. There needs to be an intercultural dialogue in which ideas are explored and learners develop a sense of a shared humanity.

Pre-service vocational teachers should highlight for learners that there is diversity in any community – age, gender, interest or occupation, class or political affiliation are among the most obvious dimensions of this. A simple starting point is food and where traditional recipes and ingredients originate. Alternatively, pre-service vocational teachers can consider an approach based on art, music, sports, dance or drama.

Pre-service vocational teachers need to see the importance of the nature of diversity across a range of subjects and appreciate how becoming more familiar with previously unknown things can help in undermining prejudices, bias, intolerance and anti-Semitism. They need also to understand how “othering” discourses function. Advocates of anti-Semitism often aim to create perceptions of difference and to generate hostility on the basis of this perception, and it is important to help learners build resilience to the rhetoric of division.

The United States Holocaust Memorial Museum (<<https://www.ushmm.org/>>) provides very valuable resources (<<https://www.ushmm.org/professionals-and-student-leaders>>) to help think about the ways in which vocations and, therefore, the teachers of vocational learners can help address anti-Semitism.

These materials are focused through the Holocaust initially, drawing on the very important and sobering insight that this horrific episode of mass murder depended for its smooth operation on the compliance, and in many cases enthusiasm, of professionals. The materials focus on:

- The judiciary (<<https://www.ushmm.org/professionals-and-student-leaders/judiciary>>)
- The military (<<https://www.ushmm.org/professionals-and-student-leaders/military-professionals>>)
- Law enforcement (<<https://www.ushmm.org/professionals-and-student-leaders/law-enforcement>>)
- Faith and inter-faith communities (<<https://www.ushmm.org/research/about-the-mandel-center/initiatives/ethics-religion-holocaust>>); and
- Student leaders (<<https://www.ushmm.org/professionals-and-student-leaders/student-leaders>>).



### 3.10 Topic 10.

#### How can I prepare to respond effectively to critical incidents of anti-Semitism, intolerance, bias and prejudice in classrooms and educational environments?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• What are critical incidents and how can they best be responded to?</li><li>• How can I respond to critical incidents in the classroom effectively?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 29:</b> Pre-service vocational teachers understand the key features of critical incidents and how to respond to them rapidly;</li><li>• <b>LO 30:</b> Pre-service vocational teachers respond to critical incidents in the classroom so as to turn these challenges into learning opportunities.</li></ul>

Anti-Semitism and other forms of intolerance, bias and prejudice are malignant phenomena that have injurious effects on people's emotional, intellectual and physical well-being. These impacts can be immediate, visible and apparent. They can also be longer-lasting, more subterranean and harder to identify. They can destroy lives and livelihoods, create social tensions and cultural discord, and can lead to, or find expression in, acts of violence, including, at their most extreme, murder. As such, anti-Semitism, intolerance, bias and prejudice threaten more than the individual who is subjected to these attitudes and behaviours; they endanger the fabric of communal living and the social, moral and political health of the wider collective.

These reasons alone provide a compelling case for the fundamental need to respond to critical incidents in classrooms and educational environments. To leave such occurrences unaddressed is, in the first instance, to abdicate the responsibilities that all who work in education have to uphold and protect the safety and security of the children and young people in their care.

Responding effectively, therefore, begins with awareness and recognition. This refers, in one register, to awareness of the rights of the child and the responsibilities of a teacher to uphold and safeguard those rights (see Topic 2, above). It also applies to awareness of what anti-Semitism or other forms of intolerance, bias and prejudice are, in particular, the shapes they can assume, as well as to awareness of the consequences they have for individuals. Being aware and informed in these ways will help the pre-service teacher to recognize a critical incident when it occurs. It will also heighten their appreciation that an incident need not involve physical violence or aggression for it to demand addressing.

Pre-service teachers need opportunities to reflect on at least two dimensions of planning and practical pedagogy in relation to bias and related issues: 1) proactive and intentional action, such as they might engage in when writing teaching plans over a term or a year; and 2) reactive and responsive action, taken in response to unanticipated incidents and events.

**Figure 3.** Two Modes of Pedagogic Action

Proactive practice	Reactive practice
Action expressed through <b>intended</b> and <b>designed</b> learning activities and teaching approaches.	Action responding to <b>unanticipated events and situations</b> and the learning opportunities they present.

When high-stakes issues are involved, the second of these two modes of action is often modelled in professional contexts in terms of **critical incidents**, and reflection on such incidents. In education, a critical incident is frequently understood as an event with learning potential for practitioners, with significance for them in making them stop and think, or “question an aspect of [their] beliefs, values, attitude or behaviour”<sup>93</sup> Critical incidents are often understood in more dramatic ways, and modelled as “any sudden and unexpected incident or sequence of events which causes trauma within a college community and which overwhelms the normal coping mechanisms of that college”<sup>94</sup> or, less dramatically, as “any incident where the effectiveness of the ... response is likely to have a significant impact on the ‘confidence’ of those affected by the incident, their family and/or the community”.<sup>95</sup> Incidents related to anti-Semitism in colleges are likely to combine a number of these features, to present opportunities for institutional and professional learning and, in many cases, to involve trauma or challenges to normative order in a college of a kind that necessitates rapid and restorative responses.

Reflecting on incidents and the extent to which they are or should be “critical” for the individuals, institutions and communities involved can be a highly effective learning tool for educators. This is not least because incidents often dramatize the complexity and multidimensional nature of the issues concerned and of the educational contexts in which they arise.

Determining what constitutes a critical incident is not straightforward. With the exception of clearly unambiguous expressions of anti-Semitism, intolerance, bias and prejudice, a pre-service teacher will need to understand clearly that they will usually have to exercise professional judgement.

Pre-service vocational teachers may find it helpful to employ scenario-based training activities to help develop their capacity to recognize how these phenomena can take shape in real-life

<sup>93</sup> Society for Education and Training, “Critical Incident Analysis for Teachers, Tutors and Trainers”, 2016.

<sup>94</sup> United Kingdom Department of Education, “Every School a Good School: A Guide to Managing Critical Incidents in Schools.” Department of Education website, 2014, <<https://www.education-ni.gov.uk/publications/guide-managing-critical-incidents-schools>>.

<sup>95</sup> College of Policing, “Critical Incident Management”, <<https://www.app.college.police.uk/app-content/critical-incident-management/types-of-critical-incident/>>.

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situations. These activities are also extremely useful for unpacking and exploring the range of action that may be available to a teacher in a given situation, and for drawing up a working list of principles that a pre-service teacher feels it is important to exercise when trying to determine their response to a given situation. A bank of such scenarios is available in Section 4 of this document. In using these materials, the absence of a right answer or course of action should be emphasized; pre-service vocational teachers need to appreciate that their responses to incidents will, necessarily, be context-dependent.

While pre-service vocational teachers must understand that no universal template for responding to critical incidents exists, they should also be aware that there are elements of good practice that transcend the situations they may face. Pre-service vocational teachers ought to be reminded of the need to avoid instinctive behaviour (either in terms of jumping to conclusions or reaching for the most severe form of discipline available to them), and have to appreciate that they must be as informed as possible before making a judgement; they need to have compassion and sensitivity for the person(s) apparently impacted by the incident. Similarly, pre-service vocational teachers also need to be conscious of their own professional integrity and their responsibilities in relation to the law and to other authorities. They must ensure good record-keeping, act in a timely and prompt manner, and ensure that colleagues and parents, where appropriate, are suitably involved as required. Such processes and procedures have added salience in the context of vocational colleges where, in some countries, learners in the latter stages of their vocational education may have, in the eyes of the law, reached the age of legal responsibility and potentially be subject to prosecution. Thus, pre-service vocational teachers also need to be aware of the college, regional and national policies that relate to the reporting of incidents of hate speech and potential violent radicalization.

It is important to help pre-service vocational teachers understand that, as well as responding to critical incidents through disciplinary measures, they will also need to consider – and plan for – how to rebuild and repair relationships afterwards. This applies both to managing the relationship between the students involved and to managing the relationship the pre-service teacher will have with the person who has behaved unacceptably. Not all critical incidents are learning opportunities, but they will all have repercussions and ramifications that will extend beyond the immediate moment.

Pre-service vocational teachers need to be aware that anti-Semitic or otherwise prejudiced statements can and do appear at unpredictable moments in teaching. Equally, they can appear in various ways – as “jokes”, as arguments in a discussion, or just randomly out of the blue. In all cases, the teacher needs to respond to these incidents in a way that simultaneously manages four conflicting demands:

- The response must protect any potential victim(s);
- The response should not belittle or insult the individual for the views they hold. This is both about the rights of the learner and due to the fact that the teacher and learner will, in all probability, need to work together in the future;

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- The response should defuse any conflict that may arise over a comment, while leaving space to revisit the issue at a later date; and
  - The response should not, if at all possible, interfere with the natural flow of the lesson. It should not be allowed to sidetrack the lesson and detract from the other learners' right to an education.

Where a comment is easily rebuffed with a simple factual statement, it should be, but this should follow an initial attempt by the teacher to encourage the learner who expressed the view to engage in self-reflection and attempt to substantiate their assertion(s). With examples like “All Jews are rich”,<sup>96</sup> it is appropriate to point out the inconsistencies and factual errors. Pre-service vocational teachers need to be suitably informed to be able to do this.

Given how all students in a vocational college environment will be at some point on the journey towards public examinations or formal qualifications/accreditation and, in many cases, significant work experience in real-world environments and workplaces, awareness of the short- and long-term disruptive effect that a critical incident may have for all concerned is absolutely necessary.

For practical suggestions on how to address anti-Semitism through pedagogic action, pre-service teachers can consult:

- Guidance produced by the Poorvu Center for Teaching and Learning (<<https://poorvucenter.yale.edu/ImplicitBiasAwareness>>); and
- Teaching Tolerance’s “Critical Practices for Anti-bias Education” (<<https://www.tolerance.org/professional-development/critical-practices-for-antibias-education>>).

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<sup>96</sup> Similar examples of unfounded claims that affect other groups are “Muslims are terrorists” or “Immigrants take all our jobs”.

### 3.11 Topic 11.

#### How can I build learners' critical competencies and resilience to anti-Semitism and prejudice?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"> <li>• How do I act to develop respect for human rights in my context?</li> <li>• How can I construct an inclusive classroom?</li> <li>• How do I develop media literacy in my students?</li> <li>• How can I foster critical thinking and resilience to anti-Semitism, intolerance and prejudice?</li> </ul>	<ul style="list-style-type: none"> <li>• <b>LO 31:</b> Pre-service vocational teachers plan to develop learners' knowledge, understanding and appreciation of human rights issues.</li> <li>• <b>LO 32:</b> Pre-service vocational teachers create classroom climates that enable learning through human rights in inclusive environments.</li> <li>• <b>LO 33:</b> Pre-service vocational teachers empower learners through education for human rights, enabling them to challenge anti-Semitism and prejudice.</li> <li>• <b>LO 34:</b> Pre-service vocational teachers foster critical media literacy in learners, integrating consideration of these issues into their subject teaching and empowering them to critically evaluate media texts, considering their nature, form, origin and purpose.</li> <li>• <b>LO 35:</b> Pre-service vocational teachers foster critical thinking skills in learners, integrating consideration of anti-Semitism, intolerance and prejudice into their subject teaching, empowering learners to evaluate the basis of arguments, narratives and claims in terms of their logic and evidential basis.</li> </ul>

Many excellent materials exist that focus on developing understanding of human rights education and education for global citizenship in colleges, for example, curriculum planning tools such as UNESCO's *Global Citizenship Education: Topics and Learning Objectives*<sup>97</sup> and its *Teaching Respect for All: Implementation Guide*,<sup>98</sup> which provides activities and assessments that

<sup>97</sup> UNESCO, *Global Citizenship Education: Topics and Learning Objectives* (Paris: UNESCO, 2015), <<https://unesdoc.unesco.org/ark:/48223/pf0000232993>>.

<sup>98</sup> UNESCO, *Teaching Respect for All: Implementation Guide* (Paris: UNESCO, 2014), <<https://unesdoc.unesco.org/ark:/48223/pf0000227983>>.

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educators can use to promote respect in the classroom. Pedagogic and reflective resources, such as Osler and Starkey's *Teachers and Human Rights Education*, are also highly useful.<sup>99</sup>

### *What Is Human Rights Education?*

Human rights education can be defined as education, training and information aimed at building a universal culture of human rights. Effective human rights education not only provides knowledge about human rights and the mechanisms that protect them, but also develops the skills needed to promote, defend and apply human rights in daily life. Human rights education also fosters the attitudes and behaviours needed to uphold human rights for all members of society.

Human rights education activities should convey fundamental human rights principles, such as equality and non-discrimination, while affirming their interdependence, indivisibility and universality. At the same time, activities should be practical, relating human rights to learners' real-life experiences and enabling them to build on human rights principles found in their own cultural context. Through such activities, learners are empowered to identify and address their human rights needs and to seek solutions consistent with human rights standards. Moreover, for those who have the responsibility for respecting, protecting and fulfilling the rights of others, human rights education develops their capacity to do so. Both what is learned and the way in which it is learned should reflect human rights values, encourage participation and foster a learning environment free from want and fear.<sup>100</sup>

Engaging pre-service teachers with human rights requires a focus on a number of dimensions of human rights education:

**Education about human rights** teaches learners about their rights, including the right to information (from a diversity of national and international sources), the right to freedom of religion or belief and to freedom of expression, how anti-Semitism infringes upon individuals' rights, and about the shared responsibility to defend rights;

**Education through human rights** ensures that educational settings protect the human rights of all learners without any form of discrimination, including the right for Jewish students to a learning environment free of anti-Semitism; and

**Education for human rights** empowers learners to exercise their rights and defend the rights of others, including standing up to prevent and respond to anti-Semitism.<sup>101</sup>

When discussing teaching and learning with pre-service teachers, it is helpful to devote time not only to exploring how they can integrate explicit teaching about human rights into the curriculum, but also to ask them to reflect on how and to what extent their classrooms and classroom practices enact and protect human rights. This is likely to yield deep learning about classrooms and the potential for

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<sup>99</sup> Osler, A. & Starkey, H., *Teachers and Human Rights Education*.

<sup>100</sup> UN/UNHCHR/UNESCO, *World Programme for Human Rights Education: Plan of Action* (New York and Geneva: United Nations, 2012).

<sup>101</sup> ODHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 28-29.

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classroom relationships and dynamics. In other words, trainee vocational teachers should consider how and to what extent they are designing learning or classroom environments that ensure equal dignity and equality of rights to participation for all learners, and the extent to which their design of teaching and learning provides learners with opportunities to exercise and enact their rights.

It is additionally important to integrate a gender perspective to unmask bias, and for students to understand the dynamics of identity in general. Teaching pedagogical approaches and strategies already tested to untangle gender bias can be used to deconstruct other types of discrimination. At the same time, using a gender perspective is important to understanding intersections, as well as commonalities or differences, between gender and other types of discrimination and inequality, including anti-Semitism.<sup>102</sup>

Resilience to anti-Semitism is best fostered through the design of educational environments that nourish and develop cultures in which rights are enacted and supported as a matter of course. In these contexts, violations of rights stand out, and the need to address them is immediately obvious. Nevertheless, resilience to bias, prejudice and discrimination requires that learners develop specific knowledge and competencies that will enable them to navigate contemporary social environments, including social media environments, in critically aware and critically engaged ways. Succeeding in this requires competence in critical thinking and also specific media literacies and competencies that are not developed through traditional academic education, which is focused around analogue published texts produced by university presses and other gatekeepers.<sup>103</sup>

Pedagogies to develop critical thinking, for example, those developed by Roy van den Brink-Budgen, are well established.<sup>104</sup>

Typically, critical thinking pedagogies focus on clarifying, testing and evaluating claims about the world and, above all else, on forming the habit of viewing the messages that one consumes, through the media, in conversation and through other channels, as claims that should be thought about in these ways. As ODIHR & UNESCO's *Guidelines for Policymakers* argues, "media and information literacy is a useful way of developing critical thinking".<sup>105</sup>

Recent innovative work undertaken by the Stanford History Education Group has demonstrated that even highly literate individuals do not habitually process information in ways that enable them to navigate the "misinformation, fake news and rank propaganda

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<sup>102</sup> ODIHR & UNESCO, *Addressing anti-Semitism through Education*, p. 34.

<sup>103</sup> Wineburg, S., *Why Learn History (When It's Already on Your Phone)* (Chicago and London: University of Chicago Press, 2018).

<sup>104</sup> Van den Brink-Budgen, R., *Critical Thinking for Learners: Learn the Skills of Analysing, Evaluating and Producing Arguments* (London: How to Books, 2010).

<sup>105</sup> ODIHR & UNESCO, *Addressing Anti-Semitism through Education*, pp. 31-32.

<sup>106</sup> Wineburg, S. & McGrew, S., "Lateral Reading: Reading Less and Learning More When Evaluating Digital Information", Stanford History Education Group Working Paper No. 2017-A1, 9 October 2017, <<https://ssrn.com/abstract=3048994>>.

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masquerading as dispassionate analysis” that characterize our present world.<sup>106</sup> The Group has identified specific reading strategies developed by digitally literate fact checkers that contrast with “common approaches to teaching web credibility”.<sup>107</sup>

Valuable critical thinking resources available online include:

- The Foundation for Critical Thinking (<<https://www.criticalthinking.org/>>);
- The P4C Co-operative (<<https://p4c.com/>>);
- The University of Queensland Critical Thinking Project (<<https://critical-thinking.project.uq.edu.au/home>>); and
- The Canadian Critical Thinking Consortium website (<<https://tc2.ca/>>), which provides video material (<<https://www.youtube.com/watch?v=oseRkZcaEIs&feature=youtu.be>>) explaining teacher development of critical thinking.

Many useful materials have been designed to help learners become critical readers of contemporary media. These materials are often equally well-suited to adoption and exploration in vocational teacher-training programmes:

- The “Mastering the media” learning pathway in the Anne Frank House’s “Stories That Move” resource (<<https://www.storiesthatmove.org/en/for-educators/the-learning-paths/mastering-the-media/>>) provides interactive learning experiences for learners, enabling them to reflect on their relationships to the mass media, stereotyping and media manipulation;
- Teaching Tolerance’s “Analyzing How Words Communicate Bias” lesson and accompanying materials (<<https://www.tolerance.org/classroom-resources/tolerance-lessons/analyzing-how-words-communicate-bias>>) are also likely to be effective tools in helping learners develop media literacy.

The Stanford History Education Group (<<https://sheg.stanford.edu/>>) has developed a number of assessment tools and resources that can help vocational teachers educate themselves in **civic online reasoning**.<sup>108</sup> including:

- Materials on evaluating claims on YouTube (<<https://sheg.stanford.edu/civic-online-reasoning/claims-youtube/>>);
- Materials to explore argument analysis in comments on news websites (<<https://sheg.stanford.edu/civic-online-reasoning/argument-analysis/>>);
- Materials on article evaluation (<<https://sheg.stanford.edu/civic-online-reasoning/article-evaluation/>>); and
- Materials on evaluating news on Twitter (<<https://sheg.stanford.edu/civic-online-reasoning/news-twitter/>>).

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<sup>107</sup> *Ibid.*

<sup>108</sup> Wineburg, S., McGrew, S., Breakstone, J. & Ortega, T., “Evaluating Information: The Cornerstone of Civic Online Reasoning”, 22 November 2016, <<http://purl.stanford.edu/fv751yt5934> (2016)>.



### 3.12 Topic 12.

#### How can I use collaborative working in my institutional setting and my wider context to build resilience to and challenge anti-Semitism and prejudice?

TOPIC QUESTIONS	LEARNING OBJECTIVES
<ul style="list-style-type: none"><li>• How can I work within and across curriculum areas and topics to address anti-Semitism and prejudice?</li><li>• How can I engage with and within my local community and context to challenge anti-Semitism and prejudice?</li></ul>	<ul style="list-style-type: none"><li>• <b>LO 36:</b> Pre-service vocational teachers identify ways in which anti-Semitism and prejudice can be addressed across the vocational curriculum thematically, and plan learning to achieve this, for example, through lessons within their subject disciplines exploring inclusive practices or cultural diversity over time, and planning for progression in understanding.</li><li>• <b>LO 37:</b> Pre-service vocational teachers identify ways in which anti-Semitism and prejudice can be addressed across the whole college through citizenship education and can plan learning to achieve this, for example, through initiatives exploring human rights principles.</li><li>• <b>LO 38:</b> Pre-service vocational teachers can identify ways in which to involve the local community in initiatives to challenge anti-Semitism, for example, by collaborating with local employers.</li></ul>

Collaborative learning within college communities, across the subject teams of a college or between learners in a year group and their teachers can be an excellent way of uniting a college behind a common goal and engaging the whole college community in problem solving or in planning for remembrance events. It can provide opportunities for teachers to generate cohesive, creative and collective action to address anti-Semitism. Collaboration allows learning to be reinforced in different subject areas in effective ways. Collaboration that draws on the skills and expertise of different subjects to explore a theme, such as how college policies could be updated to help create safer and more inclusive learning environments, can be very effective. Similar approaches can be developed in a more compact and focused way around a particular event, for example, by developing a suite of activities in college around the International Day

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of Commemoration in Memory of the Holocaust<sup>109</sup> or similar events with local resonance. Marking anniversaries or special dates such as Human Rights Day<sup>110</sup> can be an opportunity for college teams to suspend the regular timetable and create a purposeful workshop day that explores one key issue/question, such as “What are stereotypes, and where do they come from?” The approach can bridge a divide that often exists between subject teams and, in so doing, bring a more cohesive and interdependent approach to college-wide learning. Outside partners, including local employers, can help make such days successful. Speakers can be brought in, such as Holocaust survivors or members of the college community who have experienced anti-Semitic or other prejudice/discrimination and are happy to discuss their experience with students. Students could work in their diverse groups to address the central question. Pre-service teachers should note that bringing a survivor into college is a time-consuming commitment and requires much care and attention. Just as the speaker needs to be conscious of this particular audience, so the learners will need to be suitably prepared for and debriefed on the experience if its learning potential is to be maximized.

Family and community learning opportunities and cross-generational learning/engagement can be effective in bringing people together and embracing whole families in learning activities about the topics outlined in this curriculum. Creating events that invite members of the local faith communities, police officers, shopkeepers, representatives of local government or local employers, for example, to share in learning to address anti-Semitism, and broader civic issues can make a considerable difference to the community at large. Teachers and student councils, with the support and encouragement of the college director, can lead initiatives with local faith communities, museums, NGOs and other colleges and schools to consider joint projects or programmes that get to the heart of what anti-Semitism is, and how to take a stand to prevent it and how to address other examples of intolerance that may be relevant to the local context.<sup>111</sup>

Being proactive can transform relationships within and beyond the college, but it can also carry risks, and initiatives need to be conducted with due care and sensitivity. Managing events that open up difficult conversations takes skill, and success may not come immediately. Small steps in this direction are recommended at first. However, if done well, working in partnership within and outside the college can be a dynamic way of demonstrating to young people that

<sup>109</sup> The International Day of Commemoration in Memory of the Holocaust was established by Resolution 60/7 of 1 November 2005 (“Holocaust Remembrance”) adopted by the General Assembly of the United Nations. The International Day is held every year on 27 January, the liberation date of the German Nazi extermination and concentration camp of Auschwitz-Birkenau by the Soviet Army.

<sup>110</sup> Human Rights Day is observed every year on 10 December – the day the United Nations General Assembly adopted, in 1948, the Universal Declaration of Human Rights.

<sup>111</sup> A college could partner with a recognized civil society organization, museum or individual to adopt an award system for actions carried out by teachers trained under the training curricula who put their learning into practice. For example, in France, the Annie and Charles Corrin Prize (Prix Annie et Charles Corrin) is awarded yearly to a teacher and their students for classroom projects in Holocaust education, or educational initiatives bringing together young people to keep the memory of the Holocaust alive. It was created in 1989 under the auspices of the United Jewish Social Fund (Fonds Social Juif Unifié). The prize is sponsored by the Ministry of Education and judged by a panel of prominent historians, history teachers and education professionals, and professionals engaged in the Jewish community or Jewish cultural institutions. A similar mechanism may be employed for establishing an award for addressing anti-Semitism through education: <<http://prixcorrin-fsju.org/contest/winner/>>.

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building an inclusive and safer society involves individuals reaching out to play their part in making change happen, rather than accepting the status quo.

- The Lessons from Auschwitz Project (<<https://www.het.org.uk/lessons-from-auschwitz-programme>>) is a Holocaust education project open to 16- to 18-year-old students in schools or colleges in the United Kingdom studying any subject and from any ethnic or religious background. The project has run since 1999 and, to date, has involved over 39,000 students and teachers. The course is open to vocational students as well as to students in non-vocational schools and colleges.

Students who take part attend an orientation event at which they hear a Holocaust survivor speak, and then go on an educational visit to Auschwitz and Oświęcim. The visit is followed up with an opportunity to “discuss the visit, their personal responses and the impact it had on them” and “the contemporary relevance of the Holocaust” with other participants, as well as to discuss “how they might go about sharing what they have learnt and experienced on to others in their school or community”.<sup>112</sup>

Participants follow up their visit with the “Next Steps” project, which disseminates what they have learned to peers in their school/college and wider community. Next Steps projects have included a range of activities, as “participants have led assemblies, created public exhibitions and memorials, taught lessons to younger students, organised day-long anti-racism conferences and written articles which have been published in local papers.” After completing the project, “students become Holocaust Educational Trust Ambassadors in their own communities, raising awareness of the Holocaust and challenging prejudice and racism today”.<sup>113</sup>

- Centropa (<<https://www.centropa.org/>>) is a non-profit, Jewish historical institute dedicated to preserving twentieth-century Jewish family stories and photos from Central and Eastern Europe and the Balkans, and to disseminating these stories and photos through films, books and exhibitions. Centropa’s outreach initiatives include a video-making competition (<<https://www.centropa.org/border-jumping/school/jewish-history-sopron-soproni-zsidóság-története>>) for high school learners to create short films on their town’s Jewish history. Another outreach initiative sponsored by Centropa is a travelling exhibition (<<https://www.centropa.org/exhibition/stories-family-album-hungary>>) that tells the story of a Jewish family based on a family album. Learners are trained to be tour guides of this exhibition and, therefore, act as bridges between the story and the public.

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<sup>112</sup> Holocaust Educational Trust, “Lessons from Auschwitz Project”, Holocaust Educational Trust website, <<https://www.het.org.uk/lessons-from-auschwitz-programme>>.

<sup>113</sup> *Ibid.*



# 4. Guidance and Support Materials

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This section comprises two parts. The first (4.1) includes links to examples of good practice that can be helpful to teacher trainers working to develop their learners' understanding of bias, prejudice, intolerance and anti-Semitism, and how to address these. The second (4.2) outlines a scenario- and a critical-incident-based approach to addressing these issues with adult learners. General guidance on the use of these scenarios is provided alongside a bank of illustrative scenarios. These can be adapted to suit their specific context by individual trainers as part of local or national training programmes.

## 4.1 Good-Practice Materials

Examples of good practice have been integrated into the sections on topic questions and learning objectives. These and additional materials are collated below for ease of reference.

### 4.1.I Self-knowledge

- The Anne Frank House's "Stories that Move" (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) learning path "Seeing and Being" provides useful interactive material through which to explore biases, stereotyping and related issues.
- The ODIHR & Anne Frank House *Teaching Materials to Combat Anti-Semitism – Part 3: Prejudices – You too?* (<<https://www.osce.org/odihhr/24569>>) provide valuable pedagogic materials for exploring prejudices. These are available in a number of languages, adapted to a range of contexts.
- The Project Implicit (<<https://implicit.harvard.edu/implicit/takeatest.html>>) website contains a number of Implicit Association Tests (IATs) developed by researchers.<sup>114</sup> A number of IATs are also available as an app (<<https://apps.apple.com/gb/app/implicit-association-test/id775872487>>). These are useful tools for surfacing implicit biases as a stimulus to discussion.
- Studio Globo (<<https://www.studioglobo.be/>>), in Belgium, provides lesson plans and guidance for teachers at the primary and secondary levels focused around development education.
- School and Safety Foundation, (<<https://www.schoolenveiligheid.nl/>>), in the Netherlands, explores the nature of prejudices and how they are formed, and provides valuable advice on creating inclusive school environments. Guidance on teaching about discrimination includes videos (<<https://www.schoolenveiligheid.nl/po-vo/thema/discriminatie-2/>>) explaining everyday prejudices and discrimination, including self-testing and exemplification. There is also guidance and content knowledge.
- The "Confirmation and Other Biases" lesson plan and materials produced by Facing History and Ourselves (<<https://www.facinghistory.org/resource-library/facing-ferguson-news-literacy-digital-age/confirmation-and-other-biases>>) provide practical and interactive tools for exploring various biases and assumptions in engaging ways.
- The McGraw Hill site "Understanding Prejudice" (<<https://secure.understandingprejudice.org/>>) contains a number of practical self-assessment tools to help in the understanding of biases and prejudice.

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<sup>114</sup> Banaji, M. R. & Greenwald, A. G., *Blind Spot: Hidden Biases of Good People*.

- The United States’ Public Broadcasting Service’s “Sorting People” exercise (<[https://www.pbs.org/race/002\\_SortingPeople/002\\_00-home.htm](https://www.pbs.org/race/002_SortingPeople/002_00-home.htm)>) asks participants to categorize individuals into racial groups based solely on their appearance and, in this way, ignites a dialogue about race as a social construct.
- The Irish resource Spotlight on Stereotyping (<<https://developmenteducation.ie/resource/spotlight-on-stereotyping-a-resource-for-teachers-of-civic-social-and-political-education/>>) provides extensive lesson plans and materials to enable young people to explore stereotyping in a systematic range of ways.
- The Teaching Diverse Students Initiative (<<https://www.tolerance.org/>>) includes a number of resources to help create an encounter experience and, thus, enable stereotypes to be challenged.
- The *Teaching Respect for All Implementation Guide* (<<http://www.unesco.org/new/en/archives/education/themes/leading-the-international-agenda/human-rights-education/resources/projects/teaching-respect-for-all/>>), developed by UNESCO, contains activities and assessments that educators can use to promote respect in the classroom.

#### 4.1.II Content Knowledge

- The “Facing Discrimination” learning path of Anne Frank House’s “Stories that Move” resource (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) contains three lessons. Of particular relevance for exploring anti-Semitism are the “Machinery of Discrimination” and “Zooming in and “out” pathways. The “Life Stories” learning path is also relevant.
- The ODIHR & Anne Frank House *Teaching Materials to Combat Anti-Semitism – Part 1: Anti-Semitism in Europe up to 1945* (<<https://www.osce.org/odihr/24567>>) and *Part 2: Anti-Semitism – A Never-Ending Struggle?* (<<https://www.osce.org/odihr/24568>>) provide valuable tools for exploring and developing content knowledge about anti-Semitism in various forms. These are available in a number of languages and adapted to a range of contexts (<<https://tandis.odihr.pl/handle/20.500.12389/22546>>).
- Academic resources for the study of anti-Semitism can be found in many places, for example, the website of the Pears Institute for the Study of Antisemitism (<<http://www.pearsinstitute.bbk.ac.uk/research/>>) at Birkbeck, University of London.
- Yad Vashem’s online course “Antisemitism: From Its Origins to the Present” (<<https://www.yadvashem.org/education/online-courses/antisemitism.html>>) is a systematic, detailed and extensive course on all aspects of anti-Semitism – its history and development and its contemporary and historic forms. It is also very useful in exploring its impacts and effects.
- Echoes & Reflections (<<https://echoesandreflections.org/>>) materials on Nazi anti-Semitism (<<https://echoesandreflections.org/unit-2-antisemitism/>>) and on contemporary anti-Semitism (<<https://echoesandreflections.org/unit-11/>>) include lesson plans, resources and examples of practical pedagogical strategies. These can be supplemented with video materials produced by Yad Vashem, including videos on Nazi ideology (<<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-nazi-ideology.html>>), anti-Semitism (<<https://www.yadvashem.org/education/educational->

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- [videos/video-toolbox/hevt-antisemitism.html](https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-what-is.html)), and the Holocaust (<<https://www.yadvashem.org/education/educational-videos/video-toolbox/hevt-what-is.html>>).
- “The Nature of Modern Antisemitism” video lecture (<<https://www.yadvashem.org/holocaust/about/nazi-germany-1933-39/antisemitism.html>>), by David Bankier, is a valuable resource for developing subject knowledge of aspects of this topic.
  - The website *Éduquer contre le racisme et l’antisémitisme* (<<https://www.reseau-canope.fr/eduquer-contre-le-racisme-et-lantisemitisme/comprendre.html>>) contains extensive resources and classroom materials to support activities exploring anti-Semitism and related concepts and forms of racism.
  - The “Memory of Nations” project (<<http://territoryterror.org.ua/en/projects/international-projects/nation-memory/>>), in the Czech Republic, provides resources that can help learners explore the diversity in their own communities’ histories.
  - *Erinnern.at* Nationalsozialismus und Holocaust: Gedachtnis und Gegenwart (<<http://www.erinnern.at/bundeslaender/oesterreich/lernmaterial-unterricht/antisemitismus>>) is an Austrian organization producing study materials and lesson plans for teaching about the Holocaust and the genocide of Roma and Sinti, as well as about contemporary manifestations of anti-Semitism.
  - The Montreal Holocaust Museum (<<https://museeholocauste.ca/en/>>) has a number of educational programmes to help learners develop an understanding of the Holocaust and wider phenomena, such as genocide, including virtual exhibitions for learners, with accompanying teacher guides. See, for example, (<<https://museeholocauste.ca/en/exhibition/united-against-genocide-travelling-exhibition/>>).
  - The Antisemitism Then and Now site (<<https://antisemitismdaochnu.se/>>), developed by the Swedish Committee on Anti-Semitism and the Living History Forum, provides a useful resource in Swedish for developing knowledge of historic and contemporary anti-Semitism. Facing History and Ourselves has a useful resource (<<https://www.facinghistory.org/standing-up-hatred-intolerance/contemporary-antisemitism-youth>>) to explore contemporary anti-Semitism and online abuse.
  - The USC Shoah Foundation’s IWitness website (<<https://iWitness.usc.edu/sfi/>>) contains 2,515 full-length testimonies of survivors and witnesses of genocides. These resources cover contemporary and historical forms of anti-Semitism, and also address a number of other historical episodes of discrimination and prejudice. The Foundation also offers online and offline resources (lesson plans in various languages, online exhibits and documentaries), as well as teacher training workshops and guidelines on how to teach using testimony.
  - Susan T. Fiske’s blog article “Prejudice, Discrimination, and Stereotyping” (<<https://nobaproject.com/modules/prejudice-discrimination-and-stereotyping>>) provides a systematic exploration of a number of aspects of bias and prejudice, and of contemporary forms of racism and stereotypical belief systems.
  - A powerful tool for thinking about teachers’ responsibilities, teacher agency and the difference teachers can make is the United Nations Convention on the Rights of the Child, which is enshrined in international law. UNICEF provides a useful summary, available here: <[http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC\\_summary-1.pdf](http://www.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_summary-1.pdf)>.



- The Council of Europe education pack “Compass: Manual for Human Rights Education with Young People” (<https://www.coe.int/en/web/compass>) provides very useful guidance and pedagogic materials for exploring human rights with young people in interactive ways. The Council of Europe also produces a range of materials that give practical advice on recognizing and undermining prejudiced views about various groups, including migrants (<https://edoc.coe.int/en/196-migration>), LGBTI people (<https://edoc.coe.int/en/222-lgbt>), people with disabilities (<https://edoc.coe.int/en/223-people-with-disabilities>), and also about minority rights (<https://edoc.coe.int/en/218-minority-rights>).
- Ireland’s Ombudsman for Children’s Rights provides extensive materials (<https://www.oco.ie/childrens-rights/education-materials/>) to help teachers plan to realize human rights-focused education with children.
- EachOther (formerly RightsInfo) has produced a series of films focused on the theme fighting hate with rights (<https://eachother.org.uk/fighthatewithrights/>) that can be used for a number of purposes, such as to explore anti-Semitism as a human rights issue. These films (<https://eachother.org.uk/videos/>) relate over 80 stories about human rights issues in different countries.
- The Instituto Padre António Vieira (<http://www.ipav.pt/index.php/o-ipav>) provides programmes on human rights education for teachers working with 12- to 25-year-olds, such as Justiça Para Tod@s (<https://gulbenkian.pt/project/justica-para-tods/>).
- The Bulgarian Sofia Platform (<http://sofiaplatform.org/>) provides pedagogic materials and resources focused on democratic political culture, dialogue and remembrance, as well as materials on the fate of Bulgarian Jews during the Holocaust. See also “The Power of Civil Society in a Time of Genocide: Proceedings of the Holy Synod of the Bulgarian Orthodox Church on the Rescue of the Jews in Bulgaria 1940-1944” ([http://jews.archives.bg/jews/uploaded\\_files/The\\_Power\\_Of\\_Civil\\_Society\\_In\\_A\\_Time\\_Of\\_Genocide.pdf](http://jews.archives.bg/jews/uploaded_files/The_Power_Of_Civil_Society_In_A_Time_Of_Genocide.pdf)).

#### 4.1.III Pedagogic Knowledge

- Amnesty International’s “Right Here Right Now: Teaching Citizenship through Human Rights” (<https://www.amnesty.org/en/documents/sec01/015/2009/en/>) provides an excellent framework and lesson ideas and resources for a series of 12 lessons that cover a range of issues.
- The Swedish National Agency for Education (<https://www.skolverket.se/>) provides online materials to develop the understanding of building inclusive educational environments, and also provides an online tool for staff to review and analyse their school’s situation in relation to racism and xenophobia (<https://www.skolverket.se/skolutveckling/inspiration-och-stod-i-arbetet/stod-i-arbetet/koll-pa-framlingsfientlighet-och-intolerans>).
- The *New York Times*’ “26 Mini-Films for Exploring Race, Bias and Identity With Students” (<https://www.nytimes.com/2017/03/15/learning/lesson-plans/25-mini-films-for-exploring-race-bias-and-identity-with-students.html>) provides a very useful toolkit for exploring aspects of difference in dynamic ways across a range of issues.
- The Czech NGO People in Need (<https://www.jsns.cz/en/home>) runs educational programmes and develops resources to combat prejudice and xenophobia.

- “7 Steps to: Mitigating Unconscious Bias in Teaching and Learning” (<<https://www2.le.ac.uk/departments/physics/people/equality/Documents/7-steps-to-mitigating-unconscious-bias-in-teaching-and-learning/view>>), by R. Muneer, D. Cotton & J. Winter, is a very useful, brief but systematic summary from Plymouth University of key strategies for contesting unconscious bias.
- Expo (<<https://expo.se/what-expo>>) is a Swedish organization dealing with contemporary racism that, among other things, provides lectures for teachers on how to handle conspiracies in the classroom.
- The Irish Yellow Flag programme (<<http://yellowflag.ie/>>) provides online materials and structured schemes of work for primary and secondary learners to explore and develop active appreciation of contemporary diversity.
- The Zentrum Polis Politik Lernen in der Schule (<<https://www.politik-lernen.at/site/praxis/unterrichtsideen>>) is an Austrian organization that provides an online database with lesson ideas for political education topics including human rights, discrimination and racism.
- The Canadian Choose Your Voice programme (<<https://www.chooseyourvoice.ca/>>) provides extensive online teaching resources to help learners speak out against racism, anti-Semitism and intolerance.
- The Anti-Defamation League’s “A Classroom of Difference” (<[https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom?\\_ga=1.152577849.1662775936.1475773635](https://www.adl.org/who-we-are/our-organization/signature-programs/a-world-of-difference-institute/classroom?_ga=1.152577849.1662775936.1475773635)>) provides anti-bias education and promotes respect, inclusiveness and civility.
- The “Facing Discrimination” learning path of Anne Frank House’s “Stories that Move” resource module (<<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>>) module contains three lessons to help learners explore this issue in interactive and dynamic ways. Of particular relevance are the tracks “Zooming in and out” and “Five Scenarios: Over to you”.
- The Living History Forum (<<https://www.levandehistoria.se/english>>), a Swedish national agency, develops resources and materials on teaching tolerance, democracy and human rights, using the Holocaust and other crimes against humanity as a starting point.
- The German Conference of Ministries of Education and the Central Council of Jews have produced teaching materials on Jewish history and anti-Semitism in Europe (<<https://www.kmk-zentralratderjuden.de/>>) that can be used in school education and extra-curricular civic education.
- The EVZ Foundation (<<https://www.stiftung-evz.de/start.html>>), based in Berlin, produces a range of materials focused on the critical examination of history, human rights and the memory of the victims of National Socialism.
- CEJI – A Jewish Contribution to an Inclusive Europe (<<https://ceji.org/>>) provides education and training opportunities to develop respect and diversity, web resources on confronting anti-Semitism (<<https://ceji.org/confronter-lantisemitisme-activite-rites-et-rituels/>>), and a webinar on anti-Semitic hate speech (<<https://ceji.org/webinar-on-antisemitic-hate-speech-with-john-mann-mp/>>).

- Erinnern.at Nationalsozialismus und Holocaust: Gedächtnis und Gegenwart (<<http://www.erinnern.at/bundeslaender/oesterreich>>) is an Austrian organization producing study materials and lesson plans for teaching about the Holocaust, the genocide of Roma and Sinti and contemporary manifestations of anti-Semitism.
- The IHRA has produced educational materials for teaching about the Holocaust (<<https://www.holocaustremembrance.com/resources/educational-materials>>). Useful resources are available in a number of places internationally, for example, via the UCL Centre for Holocaust Education's website (<<https://www.holocausteducation.org.uk/>>).
- The United States Holocaust Memorial Museum's resources for educators (<<https://www.ushmm.org/educators>>) include lesson plans and extensive curricular materials and guidelines (<<https://www.ushmm.org/educators/teaching-about-the-holocaust/general-teaching-guidelines>>) for addressing anti-Semitism (<<https://www.ushmm.org/confront-antisemitism>>) and the Holocaust (<<https://www.ushmm.org/educators/lesson-plans>>).
- The Council of Europe Pestalozzi training programme's "From the remembrance of the Holocaust to the prevention of radicalisation and crimes against humanity" (<<https://www.coe.int/en/web/pestalozzi/prev2-module>>) covers a number of very valuable themes, including how teachers can address prejudice and stereotyping through their practice.
- The Mémorial de la Shoah provides useful guidance (<<http://www.memorialdelashoah.org/en/education-training/pedagogical-notes/secondary-school.html>>) on how to address key aspects of the history of the Holocaust with learners, as well as a range of online materials and practical workshops on all aspects of the Holocaust.
- The Hungarian Haver Foundation (<<http://haver.hu/english>>) works with high schools and universities to combat prejudice and discrimination and to promote social cohesion through dialogue between Jews and non-Jews, training, education and advocacy.
- The Royal Wootton Bassett Academy in the United Kingdom has developed a Holocaust and Genocide Education Programme (<<https://www.rwba.org.uk/information/holocaust-and-genocide/programme/>>), which addresses anti-Semitism and other issues, such as stereotypical uses of language.
- Many museums provide very valuable resources that can be consulted on-site or online by educators and learners to develop knowledge and understanding of Jewish life, traditions and culture, as well as those of other groups. The POLIN Museum of the History of Polish Jews (<<https://www.polin.pl/en/about-the-museum>>), in Warsaw, presents a 1,000-year history of Polish Jews, as well as resources to confront stereotypes and challenge xenophobia and nationalistic prejudices. Other museums include the Museum of Jewish Heritage (<<https://mjhny.org/>>), in New York; the Jewish Museum in Prague (<<https://www.jewishmuseum.cz/>>); the Museum of Romani Culture, (<<https://www.rommuz.cz/>>), in Brno, Czech Republic, and the Jewish Museum London (<<https://jewishmuseum.org.uk/>>). The Board of Deputies of British Jews has created a mobile travelling exhibition called, "The Jewish Living Experience" (<<https://www.bod.org.uk/issues/education/>>).
- Many museums and memorial sites provide excellent on-site and online resources to help educators and learners explore the Holocaust, for example, Yad Vashem (<<https://www.yadvashem.org/holocaust.html>>), the United States Holocaust Memorial Museum

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- (<https://www.ushmm.org/learn>), the National Holocaust Museum Amsterdam (<https://jck.nl/nl/locatie/nationaal-holocaust-museum>) and the Museum of the Occupation of Latvia (<http://okupacijasmuzejs.lv/en/education/>). The Wiener Holocaust Library, London, provides a useful list (<https://www.wienerlibrary.co.uk/holocaust-museums-memorials>) of Holocaust museums and memorial sites.
- The Anne Frank House’s “Stories that Move” (<https://www.annefrank.org/en/education/product/33/stories-that-move-english/>) resources on “Mastering the Media” and “Taking Action” provide very useful interactive strategies to enable young people to build media literacy.
  - Teaching Tolerance’s “Analyzing How Words Communicate Bias” lesson and accompanying materials (<https://www.tolerance.org/classroom-resources/tolerance-lessons/analyzing-how-words-communicate-bias>) provide useful strategies for exploring how language use encodes bias and negatively positions the other.
  - The Stanford History Education Group’s Civic Online Reasoning materials (<https://sheg.stanford.edu/civic-online-reasoning>) and research papers (<https://purl.stanford.edu/fv751yt5934>) can be accessed on the Group’s website. They provide innovative and research-grounded approaches to critical media literacy.
  - There are many excellent websites exploring critical thinking, including the Foundation for Critical Thinking (<https://www.criticalthinking.org/>), P4C Co-operative (<https://p4c.com/>), the University of Queensland Critical Thinking Project (<https://critical-thinking.project.uq.edu.au/home>) and the Canadian Critical Thinking Consortium (<https://tc2.ca/>).
  - ODIHR has created materials that can assist policymakers and teachers in addressing anti-Semitism, such as *Addressing Anti-Semitism: Why and How? A Guide for Educators* (<https://www.osce.org/odihr/29890>).
  - UNESCO has developed various guidelines for policymakers, educators and other stakeholders on how to build the resilience of learners to violent extremist ideologies, prejudice and all forms of discrimination. These include a policymakers’ guide (<https://unesdoc.unesco.org/ark:/48223/pf0000247764>) and teachers’ guide (<https://unesdoc.unesco.org/ark:/48223/pf0000244676>) on preventing violent extremism through education, as well as the publications *Global Citizenship Education: Topics and Learning Objectives* (<https://unesdoc.unesco.org/ark:/48223/pf0000232993>) and *Countering Online Hate Speech* (<http://wayback.archive-it.org/10611/20160803083440/http://unesdoc.unesco.org/images/0023/002332/233231e.pdf>). UNESCO has further published a guide for policymakers on *Education about the Holocaust and preventing genocide* (<https://unesdoc.unesco.org/ark:/48223/pf0000248071>), as well as the brochure *Why Teach about the Holocaust?* (<https://unesdoc.unesco.org/ark:/48223/pf0000248071>).
  - The present training curriculum builds on the ODIHR & UNESCO joint publication *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (<https://www.osce.org/odihr/383089>).

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## 4.2 Scenario- and Critical-Incident-Based Approaches to Addressing Anti-Semitism

The value of critical-incident-based approaches to exploring questions of bias, prejudice, intolerance and anti-Semitism has already been highlighted in the discussion of Topic 10, above. The materials that follow provide (a) methodological suggestions for developing activities using scenarios to discuss and analyse potential critical incidents and (b) 12 example scenarios.

The scenarios listed below, based, in many cases, on real episodes reported in the press and elsewhere, are included in these guidance materials as illustrations. Different scenarios are likely to be more pertinent in particular country contexts. It is recommended that training providers assemble their own bank of scenarios that are suitable for their particular contexts, and use them to stimulate discussion among pre-service teachers. The scenarios represent potential calls to action in complex situations and, thus, require those reflecting on them to analyse the situations and to deliberate on their personal and professional responsibilities in those situations, as well as on the extent to which they require professional action in response. Finally, they must deliberate on the kinds of action that are most appropriate in each case, as these merit detailed reflection and scrutiny. Pre-service teachers should be encouraged to think critically about the situations that the scenarios model and to consider a range of questions, such as the following:

1. Is there bias, prejudice or a related issue to address arising in this case?
2. What is the nature of the problem? Is it, for example, a clear case of overt anti-Semitism or, on the other hand, a matter of unconscious or unreflective stereotyping?
3. How many people's rights and interests are impacted by what is happening in the scenario? What is at stake and for whom?
4. Are there clearly victims of bias and prejudice in this case and whose interests is it most imperative for teachers to act to protect?
5. Whose interests are at stake beyond those people immediately involved? Does this, for example, raise questions of college culture and ethos or threaten to impact these if the right responses are not put in place?
6. What kinds of action does the incident call for – immediate short-term protective action or a delayed, longer-term response, such as a change to the curriculum, or some combination of the two?
7. What are the costs and benefits of both action and inaction, and what kinds of action or inaction are most appropriate in the circumstances?
8. What challenges and what opportunities are presented by the incident? In addition to risks that may need to be addressed urgently, the incident may create opportunities to have positive impacts through longer-term responses.
9. Who is best placed to respond – those in the immediate context of the incident, other colleagues in college, colleagues outside of college, or some combination of all of these?
10. Who else needs to be involved if confidence in the institution is to be established, maintained, restored or enhanced through the response to the incident?

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Addressing scenarios most effectively also requires the use of modal and conditional language – considering what **could**, what **should** and/or what **must** be done or not done in a particular situation. It also involves considering conditional **if/then** chains – “If X is done, then what is likely to happen next?”, and “If X is not done, what are the implications for Y, and Z?”

The scenario examples below are designed to support this sort of reflection and to dramatize the range of the complexity within which anti-Semitism can be present in colleges. They can be used in teacher training classes and seminars in many ways:

- Different groups can be given the same scenarios to respond to from the same perspective and then be asked to share and compare their responses and perceptions.
- Different groups can be given the same scenarios but be asked to reflect on different aspects of them or from different perspectives within them, for example, what is at stake for different participants in the scenario?
- Different groups can be given different scenarios and asked to use them to reflect on general principles, for example, the design of a whole-college policy to address prejudice.
- Different groups can be given the same selection of scenarios and be asked to rank or classify them, for example, in terms of the seriousness of the challenges they raise or in terms of the extent to which they require an immediate or a longer-term response or a disciplinary or non-disciplinary response.
- Having studied some scenarios, groups can be asked to develop their own, drawing on personal experience or research to identify actual scenarios from published accounts in newspapers, the Internet or other sources relating to their context.

In all these cases, as much learning can take place in the small-group deliberation on the task as in whole-group reflection on the approaches that different groups have taken. The debrief that a trainer then provides by attempting, for example, to rise from the discussion of the particular scenarios to the articulation by learners of general principles to inform future practice will be a particularly effective aspect of the learning process.

Number	Scenario
1	<p>A trainee teacher on her first practicum in college is asked to conduct diversity training for her vocational students. These materials include references to a range of different religions, but the materials on Jewish people focus exclusively on Orthodox Judaism, all the images of Jewish people are images of men, and there are references to the ways that Jewish people have been stereotyped over time, but these stereotypes are only mentioned, and not challenged.</p> <p>What course of action should she take to address the problems with the textbook that her colleagues have instructed her to use?</p>
2	<p>A trainee teacher is near the end of his training on placement in a college. He has noticed anti-Semitic graffiti on a perimeter wall of the college including hate symbols (e.g., “88”). He has seen the college principal, and students walk past this a number of times on the way into college. The graffiti has been there for several weeks. The trainee teacher points it out to his teacher mentor, who responds by saying that this sort of thing is quite common, adding, “There is a mosque not far from here, and on Fridays the Muslims walk past the school to get there.”</p> <p>What course of action should the trainee teacher take to address this?</p>
3	<p>Two best friends are messing around at the back of the class. Their “argument” results in one of the students (who has a Jewish father) being told by the other student (who is not Jewish) to “get back in the oven, Jew”. The student to whom the comment was addressed does not display any sign that s/he is upset.</p> <p>How should a trainee teacher respond to this situation?</p>
4	<p>A student persistently draws Nazi symbols on his books. He has been warned several times not to do this, and he has been taught about the Holocaust previously. His classmates are quite amused by it.</p> <p>What action should his teacher take?</p>

Number	Scenario
5	<p>During his annual Easter address to the students of your college, a local member of the clergy recites a piece from the New Testament that includes the Gospel According to Matthew, 27:24–25. Later that day, you hear some of your students talking about Jews being the “Christ killers”.</p> <p>What action, if any, should you take about this?</p>
6	<p>A teacher introduces a new focus to a class. Today they are going to look at bias in the media to develop their media literacy and critical thinking. A hair and beauty student is quite angry and bursts out: “What’s this rubbish for? I want to cut hair!”</p> <p>How should you respond as their teacher? How could you have improved your planning here?</p>
7	<p>Two fellow pre-service teachers in your department (one of whom is Jewish) often make light of Jewish stereotypes, such as “controlling the world” and being “money-grabbing”. This is done in jest and reciprocated by the teacher who is Jewish calling the other teacher a “peasant”.</p> <p>What, if anything, should you do as a trainee teacher?</p>
8	<p>A college lecturer arrives for her weekly class with her students. On arriving in the room, she overhears a group of students discussing the FIFA football game they played against each other at the weekend on their PlayStation console. One student remarks that he won the game by slipping in a crafty “Jew goal”. The students laughed.</p> <p>What course of action should you take as their college lecturer?</p>
9	<p>Television and print media are reporting stories about a local politician who was trolled and physically threatened on social and other media for “being Jewish”. The troll was successfully prosecuted and sent to prison. However, some students have been heard repeating on the college yard some of the abuse that was publicized during the trial.</p> <p>How should you respond as their teacher?</p>



Number	Scenario
10	<p>An elderly Holocaust survivor living alone near your college receives death threats from a right-wing extremist group. One night, a brick is thrown through his downstairs window, narrowly missing him. The extremist group claims responsibility for the attack, stating that it was a warning to stop the “lies” he has been telling about the Holocaust. Following the attack, all his windows were fitted with steel mesh, and his house was protected with security lights and an alarm. He said after the attack: “After saving myself and getting out of the camps, the Nazis still want to kill me.”</p> <p>This story hits the local and national news. Should you respond as a teacher? If yes, how?</p>
11	<p>A trainee teacher is taking part in a training day focused on teaching about the Holocaust. During their lunch break, they overhear another colleague attending the training say the following:</p> <p>“Politicians and leaders play games with definitions and are mostly concerned with power. The Israeli government uses the Holocaust to secure support for Israel from the international community, while treating Palestinians like Germans treated Jews.”</p> <p>What should the trainee teacher do?</p>
12	<p>A trainee teacher has been teaching about anti-Semitism during a cross-subject session on citizenship and human rights education. The lessons have gone well. Visiting a student on placement the next week, the student’s work supervisor asks: “Why did you spend time talking about Jews last week? There are many other minorities in our country who have suffered as much. We ourselves have suffered just as badly in the past.”</p> <p>How should the trainee teacher respond?</p>



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# 6. Annexes

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## **ANNEX 1 – Working Definition of Antisemitism adopted by the International Holocaust Remembrance Alliance<sup>115</sup>**

**“On 26 May 2016, the [IHRA] Plenary in Bucharest decided to:**

Adopt the following non-legally binding working definition of antisemitism:

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

“To guide IHRA in its work, the following examples may serve as illustrations:

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

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

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective – such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

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<sup>115</sup> The definition can be found online at <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>>.

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- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
  - Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
  - Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
  - Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
  - Drawing comparisons of contemporary Israeli policy to that of the Nazis.
  - Holding Jews collectively responsible for actions of the state of Israel.

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

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

“**Antisemitic discrimination** is the denial to Jews of opportunities or services available to others and is illegal in many countries.”

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## **ANNEX 2 – Working Definition of Holocaust Denial and Distortion adopted by the International Holocaust Remembrance Alliance<sup>116</sup>**

“The present definition is an expression of the awareness that Holocaust denial and distortion have to be challenged and denounced nationally and internationally and need examination at a global level. IHRA hereby adopts the following legally non-binding working definition as its working tool.

“Holocaust denial is discourse and propaganda that deny the historical reality and the extent of the extermination of the Jews by the Nazis and their accomplices during World War II, known as the Holocaust or the Shoah. Holocaust denial refers specifically to any attempt to claim that the Holocaust/Shoah did not take place.

“Holocaust denial may include publicly denying or calling into doubt the use of principal mechanisms of destruction (such as gas chambers, mass shooting, starvation and torture) or the intentionality of the genocide of the Jewish people.

“Holocaust denial in its various forms is an expression of antisemitism. The attempt to deny the genocide of the Jews is an effort to exonerate National Socialism and antisemitism from guilt or responsibility in the genocide of the Jewish people. Forms of Holocaust denial also include blaming the Jews for either exaggerating or creating the Shoah for political or financial gain as if the Shoah itself was the result of a conspiracy plotted by the Jews. In this, the goal is to make the Jews culpable and antisemitism once again legitimate.

“The goals of Holocaust denial often are the rehabilitation of an explicit antisemitism and the promotion of political ideologies and conditions suitable for the advent of the very type of event it denies.

“Distortion of the Holocaust refers, *inter alia*, to:

1. Intentional efforts to excuse or minimize the impact of the Holocaust or its principal elements, including collaborators and allies of Nazi Germany;
2. Gross minimization of the number of the victims of the Holocaust in contradiction to reliable sources;
3. Attempts to blame the Jews for causing their own genocide;
4. Statements that cast the Holocaust as a positive historical event. Those statements are not Holocaust denial but are closely connected to it as a radical form of antisemitism. They may suggest that the Holocaust did not go far enough in accomplishing its goal of “the Final Solution of the Jewish Question”;
5. Attempts to blur the responsibility for the establishment of concentration and death camps devised and operated by Nazi Germany by putting blame on other nations or ethnic groups.”

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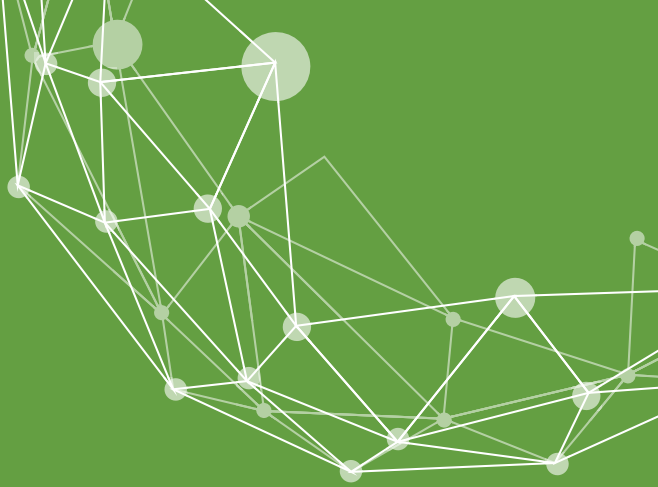
<sup>116</sup> The definition can be found online at <<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-holocaust-denial-and-distortion>>.





United Nations  
Educational, Scientific and  
Cultural Organization

## Education Sector



This OSCE/ODIHR and UNESCO co-publication aims to help vocational school teachers to prevent and respond to anti-Semitism. The curriculum, intended for teacher trainers, is designed to be comprehensive, robust, practical and adaptable. It suggests concrete ways to address anti-Semitism and counter prejudice in and through education, while promoting human rights, global citizenship education, and gender equality.

The co-publication is part of a series of four training curricula, designed for trainers of (1) primary school teachers, (2) secondary school teachers, (3) vocational school teachers, and (4) school directors.

