

# The Antisemitism Eruption: What It Means



**JEWISH  
FEDERATION**  
GREATER PITTSBURGH

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1. What are the dimensions of the eruption?
2. What constitutes antisemitism?
3. Why is antisemitism a perennial hatred unlike any other?
4. What does the current eruption signify and what can Jews do about it?

1. What are the dimensions of the eruption?

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### Country Statistics:

- **Argentina:** Since Oct. 7, there have been around 200 reported antisemitic incidents.
- **Australia:** According to the Executive Council of Australian Jewry there has been a 482% increase in antisemitic incidents since Oct. 7.
- **Austria:** According to the Jewish Community of Vienna, from October 7 to October 19, there were 76 antisemitic incidents since Oct. 7, a 300% increase.
- **Brazil:** According to the CONIB, which tracks antisemitism in Brazil, there have been 467 antisemitic incidents since Oct. 7, a 961% in comparison to the previous year.
- **Canada:** The number of incidents approximate to a rise of around 300%
- **France:** According to the Minister of Interior, since October 7 there have been 1518 antisemitic incidents and over 600 arrests.
- **Germany:** According to RIAS, the NGO which records antisemitic incidents in Germany, from October 7 to November 9, there were 994 incidents – an average of 29 per day – a 320% increase, compared to the rate of incidents in 2022.
- **Netherlands:** According to the Dutch NGO antisemitism monitor, CIDI, from October 7- November 6 there has been an increase of 818% compared to the average 1 month period of the prior 3 years.
- **South Africa:** According to the South African Jewish Board of Deputies, there were 41 antisemitic incidents in the month of October, a significant increase compared to prior years.
- **UK:** According to the Jewish community's security organization, CST, from since October 7, there have been 1563 antisemitic incidents across the UK, the highest ever total reported to CST across a 47-day period.
- **US:** ADL reported a rise of 388% between Oct. 7 and Oct. 23

## Schumer delivers landmark Senate speech on rising antisemitism

*The Jewish Senate majority leader denounced anti-Israel protesters, young people, the media, erstwhile allies and others whom he said were helping to propagate antisemitism*

Marc Rod  
November 29, 2023

In a Senate floor speech that lasted for nearly an hour on Wednesday morning, Senate Majority Leader Chuck Schumer (D-NY) called out the wave of antisemitism that has followed the Oct. 7 Hamas terror attacks on Israel, denouncing anti-Israel protesters, young people, the media, erstwhile allies and others whom he said had were helping to propagate antisemitism, and who have abandoned or failed to grasp the scope and severity of the crisis Jewish Americans are experiencing.

“Vitriol against Israel in the wake of Oct. 7 is all too often crossing into brazen and widespread antisemitism, the likes of which we haven’t seen for generations in this country, if ever,” Schumer, who is the highest-ranking Jewish elected official in U.S. history, said. “I want to explain through the lens of history, why this is so dangerous: The normalization and exacerbation of this rise in hate is the danger many Jewish people fear most.”

In the aftermath of the Oct. 7 attacks, Schumer lamented, “the solidarity that Jewish Americans initially received from any of our fellow citizens was quickly drowned out by other voices.” He lambasted anti-Israel demonstrators who have supported, justified, excused or denied the atrocities committed by Hamas on Oct. 7.

Some, he added, “skipped over expressing sympathy” for the victims of the attack, “in their haste to blame the attack on the past actions of the Israeli government.”

The current wave of antisemitism, he emphasized, isn’t coming primarily from the far right, but from “people that most liberal Jewish Americans felt previously were their ideological fellow travelers” — people whom Jewish Americans had joined in protests against other forms of hatred and discrimination — “but apparently... in the eyes of some, this principle does not extend to Jewish people.”

He called out slogans adopted by anti-Israel protesters such as “From the river to the sea” — echoed by a Democratic House member — which he noted is a founding slogan of Hamas, and said efforts to draw equivalencies between Hamas’ attack and Israel’s efforts to defeat Hamas have “alarmed” and “shocked” the Jewish community.

“Can you understand why the Jewish people feel isolated when we hear some praise Hamas and chant its vicious slogan?” Schumer asked. “Can you blame us for feeling vulnerable only 80 years after Hitler wiped out half the Jewish population across the world?”

Schumer’s speech focused in significant part on the long history — both recent and further in the past — of persecution and violence that Jewish people have faced around the world, arguing that framings, adopted by left-wing activists, of Jews and Israel as powerful oppressors play into long-standing antisemitic narratives.

“Antisemitic conspiracy theories throughout the generations often theorize, often weaponize this very dynamic, by pitting what successes the Jewish people have achieved against them and against their fellow countrymen,” Schumer said. “That’s been throughout history and it’s happening now.”

Schumer said he’s confronted anti-Israel marchers about what should be done about Hamas, and he said they don’t have answers or “don’t seem to care.”

“And when we see many people in news organizations remain neutral about the basic absurdity of these claims and actions, we are deeply disappointed,” he said. “More than anything, we’re worried, quite naturally, given the twists and turns of history, about where these actions and sentiments could eventually lead.”

Even outside of those who’ve intentionally or unintentionally supported antisemitism, Schumer said that many outside of the Jewish community have failed to grasp the severity of the current wave of antisemitism and the threat it poses to the Jewish community.

“I have noticed a significant disparity between how Jewish people regard the rise of antisemitism, and how many of my non-Jewish friends regard it,” Schumer said. “To us, Jewish people, the rise of antisemitism is a crisis, a five-alarm fire that must be extinguished. To some of the other people of good will it is merely a problem, a matter of concern.”

The Senate majority leader noted a series of incidents, including attacks on Jewish people and Jewish-owned businesses and harassment of and violence against Jewish college students, as those where anti-Israel activity had crossed into antisemitism.

He highlighted the story of a Queens high school teacher who earlier this month hid in an office for hours as students rioted over her participation in a pro-Israel rally, and said he’d invited that teacher into the Senate chamber to watch his speech.

The New York senator described fighting this current wave of antisemitism as a basic test of the “future of the American experiment.”

▶ Antisemitic attacks soar five-fold ▶ Business, sporting and community leaders join to reject hate

# 'Not the Australia I know'

Phillip Coorey, Patrick Durkin and Aaron Weinman

A five-fold increase in antisemitic incidents following the October 7 terror attacks inside Israel has motivated more than 600 of Australia's business, political, sporting and community leaders to sign a statement rejecting hatred and discrimination.

In an exercise unprecedented in scale, the signatories, Jewish and non-Jewish, rail against all forms of discrimination that have been unleashed, including Islamophobia, but focus on antisemitism, which has been the most pronounced as the war inside Gaza has raged.

"Over the last seven weeks, a 482 per cent rise in antisemitic incidents has swept Australia's shores," says the statement, which will appear in all major newspapers today.

"We have been alarmed at the offensive language, vandalism and harassment occurring on our streets, university campuses and outside public Australian landmarks including the Sydney Opera House, Flinders Street Station and parliament.

"We are unequivocal in our resolve that racism in all its forms is deplorable and abhorrent. Whether directed towards Jewish Australians, Muslim Australians, Asian Australians, Indigenous Australians or any other minority, we will not tolerate such conduct in our workplaces and firmly reject it in our communities.

"To our Jewish employees, business partners, customers and all who are affected, we acknowledge the height-



Top row: Diane Smith-Gander, Ian Narev and Carol Schwartz. Above: David Gorski, Elana Rubin and Matt Berriman. PHOTOS: JAMLA TODERAS, JOSH ROBINSTONE, SIMON SCHLUTER, FLAVIO BRANCALONE, ELKE MEITZEL, LOUIE DOUVIS

coincided with Israel's harsh response to the Hamas terror attacks, is by far the worst they have witnessed in their lifetimes. One signatory to the statement, speaking on the basis of anonymity, said the situation was akin to 1920s Germany.

retrograde step in our national psyche. That gives me the most concern. We all need to speak up and very, very quickly."

Business leader and Reserve Bank board member Carol Schwartz said her friends and colleagues "could not

Ms Schwartz said she was buoyed by strong statements last week by Prime Minister Anthony Albanese and Opposition Leader Peter Dutton when opening the Melbourne Holocaust Museum. Mr Albanese vowed not to let antisemitism take root in Australia and Mr

## Chalmers appoints outsider to RBA post

Treasurer Jim Chalmers has lured a foreigner to become the Reserve Bank of Australia's new deputy governor, appointing British central banker Andrew Hauer as second-in-charge.

The appointment of an external candidate to fill the bank's second most senior role is the latest move by Dr Chalmers to overhaul the RBA, which is undergoing its most significant restructure in decades after the release of an independent review in April.

Dr Chalmers will this week introduce legislation, giving effect to a handful of the review's signature recommendations.

▶ News p10, Chanticleer back page

## Divestment an option in rare earths row

Australia could order the major shareholder in rare earths company Northern Minerals to divest its stake, in an escalation of a row over Chinese attempts to maintain a monopoly on the supply of materials essential in defence and other industries.

A divestment order is an option for Treasurer Jim Chalmers if a Foreign Investment Review Board probe finds Chinese businessman Wu Tao and his Singapore-registered Yuxiao Fund have tried surreptitiously to boost a stake in rare earths play Northern Minerals. ▶ Companies p16

## Healius shuffles board as Butler weighs in

Jenny Macdonald will step down as chairwoman of ailing pathology group Healius after failing to win the support of investors following the share price plunging to a 24-year low last week.

## Business, community leaders join to condemn antisemitism

Phillip Coorey, Patrick Durkin and Aaron Weinman

Nov 28, 2023 – 12.01am

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“We are unequivocal in our resolve that racism in all its forms is deplorable and abhorrent. Whether directed towards Jewish Australians, Muslim Australians, Asian Australians, Indigenous Australians or any other minority, we will not tolerate such conduct in our workplaces and firmly reject it in our communities.

“To our Jewish employees, business partners, customers and all who are affected, we acknowledge the heightened feelings of threat being felt by your community right now and affirm your right to physical and psychological safety.”

Members of the Jewish community say the rise in antisemitism, which coincided with Israel’s harsh response to the Hamas terror attacks, is by far the worst they have witnessed in their lifetimes.

One signatory to the statement, speaking on the basis of anonymity, said the situation was akin to 1920s Germany.

### **‘Retrograde step’**

Company director Diane Smith-Gander said she signed because it was “so obviously the right thing to do to call out this horrific trend towards antisemitism”.

“The fact that people in Australia can’t see how obvious it is, that’s a retrograde step in our national psyche,” she said. “That gives me the most concern. We all need to speak up and very, very quickly.”

Business leader and Reserve Bank board member Carol Schwartz said her friends and colleagues “could not believe the sort of language we are hearing on the streets and the sorts of posters being put up on Jewish shops and in Jewish areas”.

“This is not the Australia that I know,” she said. ...

While more than 600 people have signed the statement, the newspaper ads feature the names of the 402 non-Jewish signatories to drive home the message that it is not just Jewish people who are concerned.

Slater & Gordon chairman James MacKenzie said he had no reservations about signing up. “I was just appalled it was still necessary in 2023. These are the sort of issues I thought were resolved before I was born. There is a chronic need for political, business and community leadership on this.” ...



Published: 11.29.2023



## Executive Summary

To better understand the current state of the campus climate for Jewish students, the ADL Center for Antisemitism Research (CAR), Hillel International, and College Pulse conducted a longitudinal survey of American college students before and after the Hamas terror attacks on October 7, 2023. The topline results, presented in this report, highlight concerning trends that underscore the urgent need to protect Jewish students on campus and foster an inclusive and safe educational environment for all.

**Jewish students are experiencing a wave of antisemitism, and non-Jewish students are much less likely to see it.**

73% of Jewish college students surveyed have experienced or witnessed some form of antisemitism since the beginning of the 2023-2024 school year alone. By comparison, 43.9% of non-Jewish students reported the same during that period. Prior to this school year, 70% of Jewish college students experienced at least some form of antisemitism throughout their entire college experience.

**Of the non-Jewish students erroneously assumed to be Jewish, nearly half (46%) stated that they had been targeted based on their assumed Jewishness.**

26% of students assumed to be Jewish by others reported being on the receiving end of offensive anti-Jewish remarks, compared to 8.7% of those not assumed to be Jewish. Since 10/7, the proportion of non-Jewish students assumed to be Jewish has increased from 7.2% to 12.7%. Of this group, 29.5% reported being the targets of offensive anti-Jewish remarks.

**Since October 7, the percentage of Jewish students who said they feel comfortable with others on campus knowing they are Jewish dropped by nearly half.**

Since October 7th, students who have felt comfortable with others knowing they're Jewish decreased significantly. 63.7% of Jewish students pre-October 7th felt "very" or "extremely" comfortable but now only 38.6% feel the same.

**A majority of all students — Jewish and non-Jewish — feel like their campus administration has not done enough to address anti-Jewish prejudice at their universities, with 70 percent of students saying their university should do more to address the issue.**

When asked who should do more to address the issue, most students (48.2% of Jewish students and 38.5% of non-Jewish students) placed the onus on campus administrators.

**More than a third of Jewish students said they felt uncomfortable speaking about their views of Israel, and roughly the same proportion said they feel uncomfortable speaking out against antisemitism.**

Nearly a third (31.9%) of Jewish students indicated that they have felt unable to speak out about campus antisemitism, while only 17.6% of non-Jewish students felt the same. 29.8% of Jewish students said that they would be uncomfortable with others on campus knowing about their views of Israel, compared to only 13.9% of non-Jewish students. After 10/7, these numbers increased to 38.3% and 18.9%, respectively.

**A plurality of Jewish students do not feel physically safe on campus.**

Prior to 10/7, two-thirds (66.6%) of Jewish students said they felt “very” or “extremely” physically safe on campus, compared to less than half (45.5%) post-10/7. Feelings of emotional safety among Jewish students changed even more dramatically – two-thirds (65.8%) of Jewish students said they felt “very” or “extremely” emotionally safe before 10/7, which fell to a third (32.5%) after 10/7.

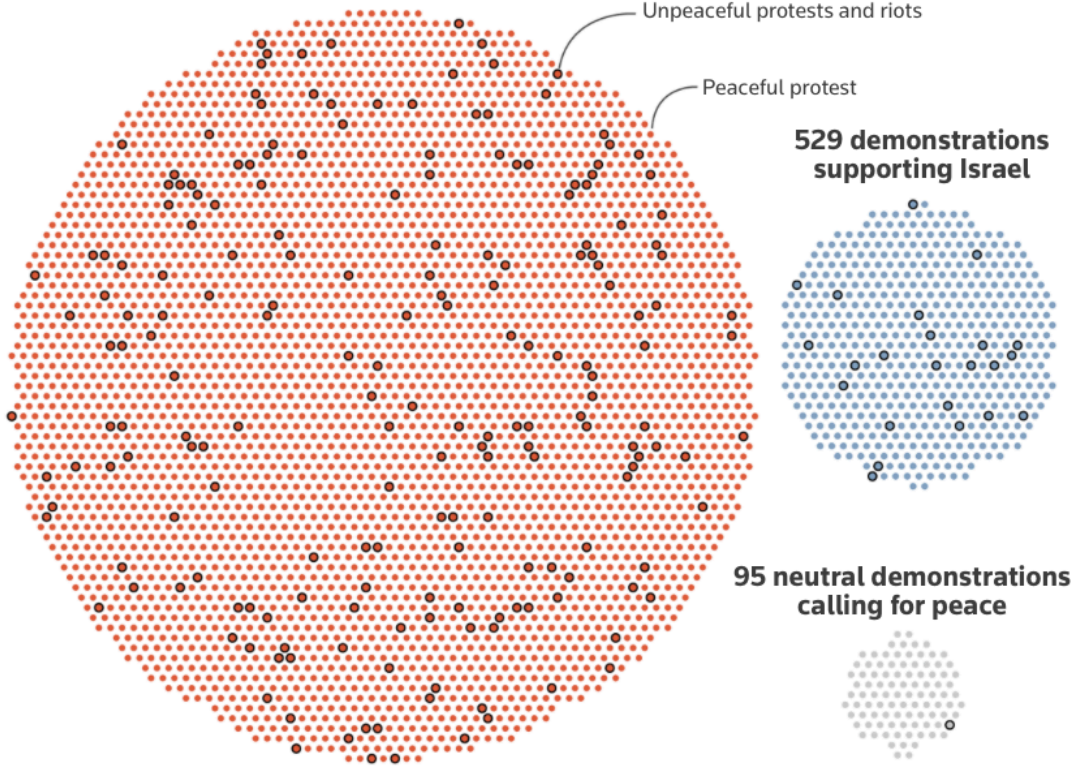
**Not knowing what to do and concern about potential backlash prevents students from reporting anti-Jewish incidents on campus, but even more so for Jewish students.**

Of the 55% of Jewish students who reported doing nothing in response to an antisemitic incident, a large proportion reported fear of backlash as their reason for not responding. Of the Jewish students who had been the target of problematic anti-Jewish comments, for example, 14.8% said they did not respond due to fear that the perpetrator would target them again.

**While a majority of university students have undergone DEI training, only 18% of those students have received any training about antisemitism.**

55.8% of students surveyed said they had previously completed DEI training, but only 18.1% of those who had indicated previous DEI training said that they had completed any training specific to anti-Jewish prejudice. Though DEI programs have become increasingly common on campus, such programs remain limited in scope.

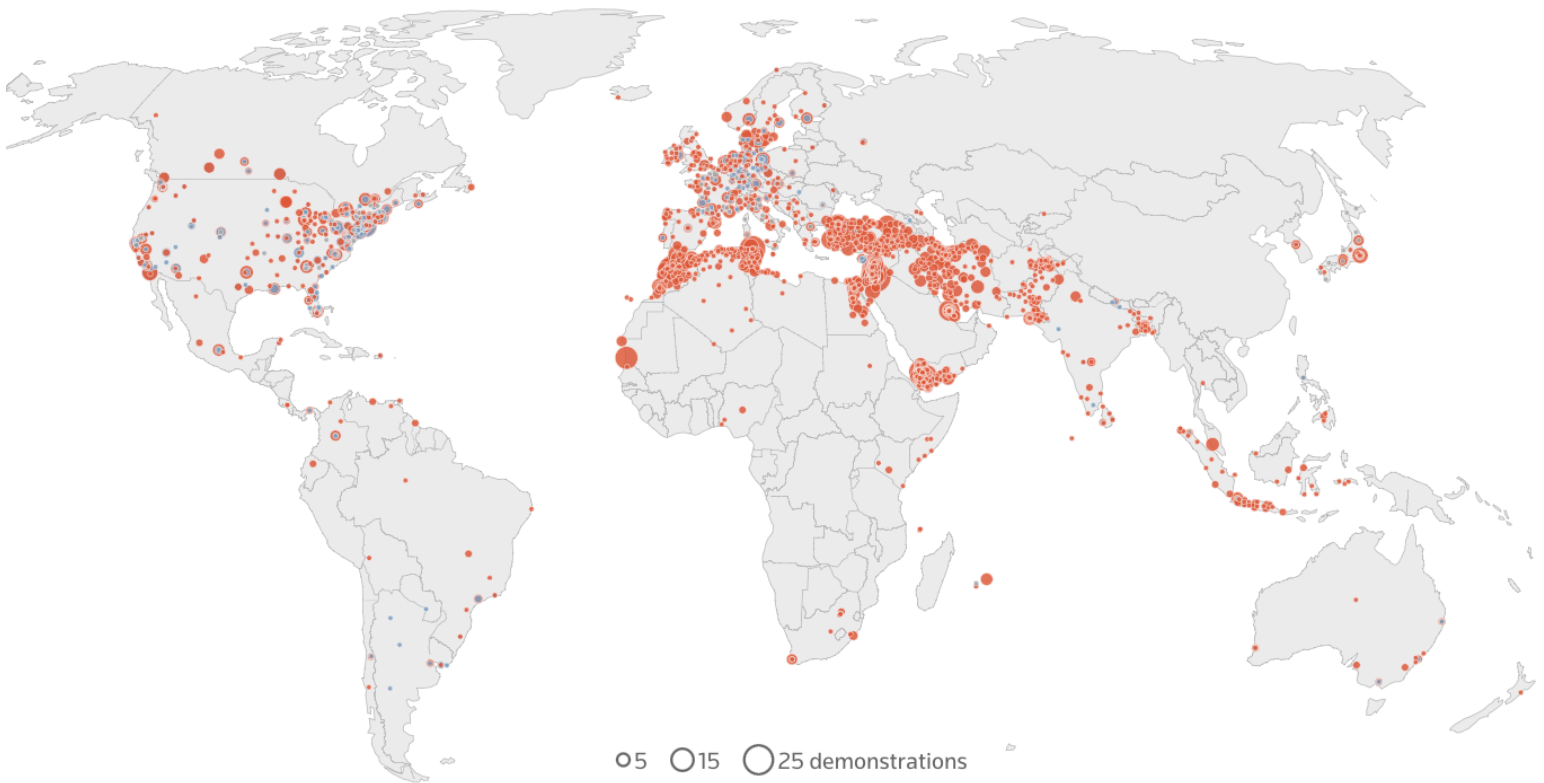
**3,761 demonstrations in solidarity with Palestinians**



Note: Analysis includes peaceful protests, protests with intervention, protests with excessive force used against protesters and violent demonstrations as categorised by ACLED. Data from Oct. 7 to 27.

Source: Armed Conflict Location & Event Data Project (ACLED)

● pro-Palestinian ● pro-Israel ● neutral



Note: Shows protests and riots between Oct. 7 and 27.

Source: Armed Conflict Location & Event Data Project (ACLED)

2. What  
constitutes  
antisemitism?

## About the IHRA non-legally binding working definition of antisemitism

The IHRA is the only intergovernmental organization mandated to focus solely on Holocaust-related issues, so with evidence that the scourge of antisemitism is once again on the rise, we resolved to take a leading role in combating it. But to begin to address the problem of antisemitism, there must be clarity about what antisemitism is.

The experts in the IHRA's Committee on Antisemitism and Holocaust Denial built international consensus around a non-legally binding working definition of antisemitism, which was then adopted by the Plenary. By doing so, the IHRA set an example of responsible conduct for other international fora and provided an important practical tool for its Member Countries.

The working definition has empowered many to address this rise in hate and discrimination at their national levels. Information on endorsement and adoption of the IHRA working definition of antisemitism can be found [here](#).

Countering antisemitism today also means countering Holocaust distortion. Explore the IHRA's **Toolkit Against Holocaust Distortion** to learn more and to find ways to get involved.

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## The working definition of antisemitism

In the spirit of the Stockholm Declaration that states: "With humanity still scarred by ...antisemitism and xenophobia the international community shares a solemn responsibility to fight those evils" the committee on Antisemitism and Holocaust Denial called the IHRA Plenary in Budapest 2015 to adopt the following working definition of antisemitism.

On 26 May 2016, the 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.
- 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.

The IHRA's working definition of antisemitism, adopted in 2016 at the Bucharest Plenary under the Romanian Presidency, has helped guide countless governments, organizations, and individuals in their efforts to identify antisemitism. This practical tool has also been formally adopted or endorsed\* by these groups, both at the national and organizational level.

## National level

The following UN member states have adopted or endorsed the IHRA working definition of antisemitism. Beyond the 43 countries listed below, a wide range of other political entities, including a large number of regional/state and local governments, have done so as well. Depending on their domestic situation, countries may use different terminology, including adopt, endorse, embrace, recognize, support, and so on.

Albania (22 October 2020)

Argentina (4 June 2020)

Australia (13 October 2021)

Austria (25 April 2017)

Belgium (14 December 2018)

Bosnia (22 July 2022)

Bulgaria (18 October 2017)

Canada (27 June 2019)

Colombia (2 June 2022)

Croatia (20 January 2023)

Cyprus (18 December 2019)

Czech Republic (25 January 2019)

Denmark (January 2022)

Estonia (29 April 2021)

Finland (17 February 2022)

France (3 December 2019)

Germany (20 September 2017)

Greece (8 November 2019)

Guatemala (27 January 2021)

Hungary (18 February 2019)

Israel (22 January 2017)



Italy (17 January 2020)  
Latvia (11 April 2023)  
Lithuania (24 January 2018)  
Luxembourg (10 July 2019)  
Moldova (18 January 2019)  
Netherlands (27 November 2018)  
North Macedonia (6 March 2018)  
Panama (10 May 2023)  
Philippines (18 February 2022)  
Poland (13 October 2021)  
Portugal (28 July 2021)  
Romania (25 May 2017)  
Serbia (26 February 2020)  
Slovakia (28 November 2018)  
Slovenia (20 December 2018)  
South Korea (4 August 2021)  
Spain (22 July 2020)  
Sweden (21 January 2020)  
Switzerland (4 June 2021)  
United Kingdom (12 December 2016)  
United States (11 December 2019)  
Uruguay (27 January 2020)

Executive Order 13899 of December 11, 2019

## Combating Anti-Semitism

By the authority vested in me as President by the Constitution and the laws of the United States of America, it is hereby ordered as follows:

**Section 1 . Policy.** My Administration is committed to combating the rise of anti-Semitism and anti-Semitic incidents in the United States and around the world. Anti-Semitic incidents have increased since 2013, and students, in particular, continue to face anti-Semitic harassment in schools and on university and college campuses.

Title VI of the Civil Rights Act of 1964 (Title VI), 42 U.S.C. 2000d *et seq.*, prohibits discrimination on the basis of race, color, and national origin in programs and activities receiving Federal financial assistance. While Title VI does not cover discrimination based on religion, individuals who face discrimination on the basis of race, color, or national origin do not lose protection under Title VI for also being a member of a group that shares common religious practices. Discrimination against Jews may give rise to a Title VI violation when the discrimination is based on an individual's race, color, or national origin.

It shall be the policy of the executive branch to enforce Title VI against prohibited forms of discrimination rooted in anti-Semitism as vigorously as against all other forms of discrimination prohibited by Title VI.

**Sec. 2 . Ensuring Robust Enforcement of Title VI.** (a) In enforcing Title VI, and identifying evidence of discrimination based on race, color, or national origin, all executive departments and agencies (agencies) charged with enforcing Title VI shall consider the following:

(i) the non-legally binding working definition of anti-Semitism adopted on May 26, 2016, by the International Holocaust Remembrance Alliance (IHRA), which states, "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"; and

(ii) the "Contemporary Examples of Anti-Semitism" identified by the IHRA, to the extent that any examples might be useful as evidence of discriminatory intent.

(b) In considering the materials described in subsections (a)(i) and (a)(ii) of this section, agencies shall not diminish or infringe upon any right protected under Federal law or under the First Amendment. As with all other Title VI complaints, the inquiry into whether a particular act constitutes discrimination prohibited by Title VI will require a detailed analysis of the allegations.

**Sec. 3 . *Additional Authorities Prohibiting Anti-Semitic Discrimination.*** Within 120 days of the date of this order, the head of each agency charged with enforcing Title VI shall submit a report to the President, through the Assistant to the President for Domestic Policy, identifying additional nondiscrimination authorities within its enforcement authority with respect to which the IHRA definition of anti-Semitism could be considered.

**Sec. 4 . *Rule of Construction.*** Nothing in this order shall be construed to alter the evidentiary requirements pursuant to which an agency makes a determination that conduct, including harassment, amounts to actionable discrimination, or to diminish or infringe upon the rights protected under any other provision of law.

**Sec. 5 . *General Provisions.*** (a) Nothing in this order shall be construed to impair or otherwise affect:

(i) the authority granted by law to an executive department or agency, or the head thereof; or

(ii) the functions of the Director of the Office of Management and Budget relating to budgetary, administrative, or legislative proposals.

(b) This order shall be implemented consistent with applicable law and subject to the availability of appropriations.

(c) This order is not intended to, and does not, create any right or benefit, substantive or procedural, enforceable at law or in equity by any party against the United States, its departments, agencies, or entities, its officers, employees, or agents, or any other person.

President Donald J. Trump

THE WHITE HOUSE

# The first national strategy for fighting antisemitism is finally here. What's in it?

MAY 25, 2023

Rachel Treisman, NPR

The Biden administration has released the country's first national strategy for combating antisemitism, a landmark plan aimed at addressing a growing problem.

The strategy outlines over 100 steps that federal agencies have committed to completing within a year, and more than 100 specific calls to action aimed at Congress, civil society, state and local governments, academic institutions, businesses and religious communities.

The White House says it was informed by input from more than 1,000 stakeholders from all areas of society. Its four pillars focus on raising awareness, improving security, reversing normalization and building solidarity.

President Biden called the plan the "most ambitious and comprehensive U.S. government-led effort to fight antisemitism in American history" at a virtual launch event on Thursday.

"It sends a clear and forceful message," Biden said. "In America, evil will not win. Hate will not prevail. The venom and violence of antisemitism will not be the story of our time."

This is the administration's latest in a series of efforts to combat antisemitism, as reported incidents continue to shatter records.

The Anti-Defamation League (ADL) tracked 3,697 incidents of harassment, vandalism and assault in 2022, according to a report released in March. That's a 36% jump from the previous year, and the third time in five years that the tally has been the highest number ever recorded.

## Antisemitic incidents are at an all-time high, the ADL reports

American Jews account for 2.4% of the U.S. population but are the victims of 63% of reported religiously motivated hate crimes, according to the Federal Bureau of Investigation.

And while antisemitism most directly affects the Jewish community, the Biden administration stresses that it poses a threat to society as a whole.

"Antisemitic conspiracy theories fuel other forms of hatred, discrimination, and bias — including discrimination against other religious minorities, racism, sexism, and anti-LGBTQI+

hate," said the White House release. "Antisemitism seeks to divide Americans from one another, erodes trust in government and nongovernmental institutions, and undermines our democracy."

Administration officials at Thursday's launch stressed the urgency and historical significance of the 60-page strategy, which they encouraged people to read online for themselves. They pledged to carry out its implementation but emphasized that federal action alone is not enough.

...

### **There are four main pillars of the plan**

The strategy's main objectives are:

- increasing awareness and understanding of both antisemitism and Jewish American heritage;
- improving safety and security for Jewish communities;
- reversing the normalization of antisemitism; and
- building coalitions across communities to fight hate.

"In sum," Emhoff said, "this plan will save lives."

Officials at Thursday's event highlighted some of the issues and action items from each category.

The ADL found that 85% of Americans believe at least one antisemitic trope, while a 2020 study showed that more than 3 in 5 millennials and Gen Z didn't know that six million Jews were killed in the Holocaust, said domestic policy adviser Susan Rice.

As part of an effort to raise awareness, the U.S. Holocaust Memorial Museum will launch the first-ever U.S.-based Holocaust education research center in 2024, while the National Endowment for the Humanities will expand investment in K-12 education on Jewish history.

### **How antisemitic rhetoric is impacting Jewish communities, and what to do about it**

And federal agencies will commit to incorporating information about antisemitic bias and workplace religious accommodations into their training programs, and educating their networks about the contributions of Jewish Americans. For instance, Rice said, the Department of Veterans' Affairs will develop programs highlighting the service of Jewish veterans. When it comes to improving security, the Departments of Justice and Homeland Security will meet with Jewish communities to ensure they're using all the available federal training and resources, continue to help with community-based prevention efforts and increase intelligence-

sharing with state and local partners, said White House Homeland Security Adviser Elizabeth Sherwood-Randall.

She said the third pillar recognizes the "hard reality that antisemitism is becoming mainstream and acts of violence against Jews are becoming normalized."

The strategy acknowledges the role that social media plays, and calls on tech companies to do things like meet with Jewish groups to better understand how antisemitism manifests on their platforms and establish a zero-tolerance policy for hate speech.

And, Sherwood-Randall said, the Departments of Education, Housing and Urban Development and Agriculture issued letters reminding schools, housing programs and feeding programs about their obligations to addressing discrimination.

"Countering discrimination and hate-fueled violence against any race, religion, ethnicity or gender is not a Democratic issue or a Republican issue," she said at one point. "It's an American issue."

...

### **The administration has made antisemitism a priority**

The Biden administration has taken steps to combat antisemitism and other forms of hate, including creating the interagency task force charged with creating this particular strategy back in December.

In recent years, the administration secured the largest-ever increase for the physical security of nonprofits, including synagogues and Jewish community centers. Biden signed a 2021 law that helps state and local law enforcement better respond to hate crimes and hosted a White House summit focused on preventing hate-fueled violence in the fall of 2022.

And he nominated Holocaust expert Deborah Lipstadt to be the country's first ambassador-level special envoy to monitor and combat antisemitism around the world (the Senate confirmed her in 2022).

Lipstadt hailed the plan on Thursday as a historic moment in the fight against the world's oldest hatred.

"We come together to release a plan for combating Jew hatred in a place where just over four decades ago, a form of Jew hatred took shape as official policy, as state department officials erected so-called 'paper walls' around this country to prevent Jews from entering our borders," she said, referring to the White House building that used to house the state and war departments. ...

3. Why is  
antisemitism a  
perennial hatred  
unlike any other?

## Jews:

Represent a threat to national stability,  
Are objectionable just for existing,  
Are loyal only to their own laws,  
Spreaders of sexual immorality,  
Hate all except their own kin,  
Are Christ killers,  
Rejected by God,  
Greedy financial exploiters,  
Ritual murderers,  
Well poisoners,  
Demonic,  
Spreaders of disease,  
Seek control through international capitalism,  
Seek control through international communism,  
Seek to dominate the world,  
Are polluters of racial bloodlines,  
Traitors to the motherland,  
Spread decadence and depravity,  
Control the media,  
Control Hollywood,  
Control Wall Street,  
Weaken nations by supporting immigration,  
Promoters of war,  
Are Infidels,  
Land thieves,  
Manipulators of technology,  
Colonialists,  
Racists,  
Genocidal murderers



# JEWISH POWER

ACTUAL PERIODS OF JEWISH POWER:

1. SOME PARTS OF THE TORAH
2. 1004 BCE – 586 BCE
3. 140 BCE – 37 BCE
4. 1948 CE – TODAY

The entire description of the Jewish odyssey through history is a story of vulnerability. It begins with Abraham leading a tiny, weak clan on an improbable journey to an unknown destination. It continues with God coming to the aid of the most vulnerable, oppressed collective on Earth: the enslaved Hebrews. And after that, Jewish history unfolds as one long litany of insecurity: a traumatized tribe crossing a desert to a promised land filled with opposition; a minute kingdom vanquished time and again by every known empire; a wandering, reviled, isolated group forever treated as the stranger; an unprotected collective targeted for denigration and murder by every tyrant; a scattered network of outsiders, always the “other,” never fully secure, forever exiled, driven, converted; and a nation permanently threatened, never able to sleep with both eyes closed even when at home. “The Jews,” wrote Paul Johnson, “were the emblem of homeless and vulnerable humanity.”

Unending vulnerability has typified Jewish existence. Can it be by chance that the first people linked to the pursuit of monotheism would be characterized not by strength or dominance but by palpable existential vulnerability?

## Yossi Klein HaLevi – Podcast, November 1, 2023

The Jew became the symbol for whatever a given society or civilization regards as its most loathsome qualities. So, going back two thousand years to the origins of Christianity, the Jew as Christ killer – which is the ultimate sin for a religion that venerates Christ. Under Islam, the Jew became the killer of Prophets, which, there again: the ultimate sin for a religion which venerates the Prophet. Under Marxism, the Jew was the ultimate capitalist, under Nazism the Jew was the great race polluter. And so, the pattern that, for me, unites all these different stages of antisemitism – and, of course, what is so remarkable here is the ability of antisemitism to adapt to such different ideologies and world views – is the transformation of Jews into “the Jew.” Antisemitism is the symbolization of the Jews...

And there is something else at play here, which is another theme running through the history of antisemitism, which is the fear and hatred of Jewish power. Now there's an irony here because for two thousand years the Jewish people were the most powerless people on the planet – and yet no people was feared more for its supposed power than the Jews. And the absurdity of fearing the power of this most powerless people came to a head in the Holocaust when the Nazis had demonized Jewish power – it was the Jews who were responsible for World War 1, the Jews were responsible for manipulating nations – and yet when the extermination process began, the Jews were completely powerless. And so, the radical disparity between the fantasy of Jewish power and the reality of Jewish powerlessness is really the story of ... the last two thousand years.

Now something has changed, though, in our time, which is: it's no longer a paranoid fantasy to talk about Jewish power. We are, today, a powerful people, thank God. And, if there was ever any doubt of the necessity for Jewish power, October 7<sup>th</sup> should have laid that to rest. ... And so, when the Jews today are accused of being powerful, my response to that is “that's exactly where we need to be.” ... [But] if you see power as innately evil, and then you turn Jewish power into the symbol of what you most detest, what you get are young people tearing down posters of kidnapped Israeli children...

## Three Falsehoods About Antisemitism—and One Truth

BRET STEPHENS

Sapir Journal

June 27, 2023

The first falsehood we tell ourselves about antisemitism is that it is mysterious: a force that has pursued us from one land and one age to the next for reasons that have no good explanation other than mindless hate or convenient scapegoating.

This is a foundational misunderstanding of the nature of antisemitism. It's an underestimation of the forces, interests, and ideas that undergird and animate it. And it's an injustice to the Jewish people's world-shaping role in history.

Jews have stood for a set of distinctive ideas for thousands of years. *Monotheism. Peoplehood. Freedom-seeking. Moral absolutes. Choseness. An emphasis on literacy (including female literacy) and the written word. Argument for the sake of heaven.* These ideas long ago ceased to be uniquely Jewish. They may not even be originally Jewish. But no people are as fully associated with them as the Jews.

We rightly take pride in these concepts. They are landmarks in the development of Western civilization, in both its religious and secular dimensions. Without a universal morality dictated by a single and all-powerful God, it would be difficult to conceive of the idea of human rights — rights that transcend political boundaries and cultural differences. Without the respect for differences of scriptural interpretation — the House of Hillel, the House of Shammai — we would have had a much dimmer notion of the inherent value of debate and dissent.

But these ideas are also radical, in their time and still in ours. They are a critique of the way things were, or are, done and a threat to the people who benefit from the status quo. And ideas with radical consequences tend to engender indignant and often furious reactions.

Consider it from the point of view of some long-ago king trying to deal with the challenge of a Jewish minority within his borders. If there is only one God, he might reasonably ask, what happens to *my* gods — of the moon and sun, fertility and death, wisdom and war? If Jews can assert a degree of apartness as a people, how can I be sure of their fealty? If Moses could demand that Pharaoh let the Jewish people go, won't the oppressed minorities in my kingdom rally behind their own Moseses? If the morality of the Ten Commandments is absolute, what does that say about those of us with different moral ideals? If the Jews see themselves as chosen, does that mean they think they are better than we are? If Jews can read, does it not also give them power in my largely illiterate society? And won't the Jewish penchant for

doubting, disputing, and second-guessing threaten the religious and ideological conformity that helps secure my rule?

Before we think of antisemitism as mere bigotry, then, it's worth also thinking about it as the expression of its own set of ideas: anti-freedom, anti-particularity, anti-universal morality, anti-nonconformity — in all, the ideas of anti-Judaism. These ideas are wrong and, in the long run, self-defeating: The civilizations that have subscribed to them have either already perished or eventually will. They also have been popularized and weaponized in the form of conspiracy theories about Jews — theories that are themselves profoundly irrational, as we will discuss below. But they are still *ideas*, and, as such, intelligible, coherent, self-interested, and often instrumentally rational. To dismiss them as merely foolish is itself foolish.

It's also shortsighted: The road to wisdom when it comes to antisemitism begins when we stop underestimating its personal, political, and intellectual appeal.

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The second falsehood is that antisemitism belongs in the same class of hatreds as racism and ethnic bigotry.

That's not to say that antisemitism hasn't, historically, contained powerful elements of each. From the *Sentencia* of 15th-century Spain to the Nazi and Fascist race laws of the 1930s, hatred of Jews has often expressed itself in starkly racist terms. And the restrictive covenants that kept Jews out of redlined neighborhoods and suburban country clubs were of a piece with the discriminatory practices that the old WASP establishment also inflicted on those who were Italian, Mexican, Irish, black — anyone who couldn't trace his lineage to Protestant England or at least western Europe.

But antisemitism is a much broader and more varied bigotry than racial or ethnic prejudice. While all prejudices stem from "us"-versus-"them" thinking, antisemitism differs in its emotional basis. Racism and ethnic bigotry emerge from feelings of superiority, contempt, and fear. Antisemites are also driven by feelings of envy and (paradoxically) inferiority. To what other minority group is the word "clever" affixed as an insult? Who else is charged with the crimes of fabulous wealth, control of media and finance, access to mysterious technologies, and secret control of the world's governments? The racist and ethnic bigot thinks the objects of his bigotry are deservedly beneath him. The antisemite thinks the object of his bigotry is undeservedly above him.

This matters because it positions Jew-haters as underdogs, no matter how much power they possess; the victimized party, no matter how much damage they inflict. The antisemite, as historian Deborah Lipstadt has observed, almost always believes he is punching up; that his prejudice and cruelty is an act of courage and defiance. Antisemites speak the language of the oppressed, which is why Karl Marx ("What is the worldly cult of the Jew? Huckstering.") was as much an antisemite as the 19th-century German nationalist historian Heinrich von Treitschke

(“The Jews are our misfortune”). It is why antisemitism can sit as comfortably with the anti-capitalist Left of a Jeremy Corbyn as it can with the xenophobic Right of a Jean-Marie Le Pen.

Antisemitism is also often a religious hatred. It is bound up with ideas about good and evil, salvation and damnation, the wages of sin and the penalties for apostasy. This turns out to be true whether the religion in question is Christianity or Islam, or, in a more secular age, Nazism or Communism. By the very nature of our particularism, our refusal to give up on *our* God and give in to *their* beliefs, the Jews are a rebuke to any creed that seeks dominion over both our outer and inner lives.

To play that role in history — to be the people saying “no” when the societies around us demand that we say “yes” to their deeply cherished beliefs — makes us a target of their fury. There’s a reason religious persecutions are so cruel: Purity is achieved only through the most extreme forms of purgation. For all the horrific cruelties of racism, it generally seeks subjugation, not elimination. It’s the religious dimension of antisemitism that so frequently leads antisemites to seek a “solution” to their Jewish problem through mass expulsions or genocide.

Antisemitism is also a political ideology — because it sees Jews as representing a self-interested political force disingenuously disguised as liberalism, socialism, globalism, or Zionism. That is why the man who popularized the term “antisemitism,” the 19th-century German journalist Wilhelm Marr, turned his hatred into a political movement, the *Antisemiten-Liga*, or League of Antisemites, which was followed by copycat movements such as Édouard Drumont’s *Ligue antisémitique de France*, which was particularly active during the Dreyfus Affair. National Socialism may have been the ultimate expression of antisemitic politics, but it was far from the only one.

The fundamental political argument of the European antisemite is that Jews are imposters and swindlers — imposters for claiming to be fully German, Austrian, French, and so on when they are actually “Semitic” — swindlers for using all their cunning and power to deprive authentic Europeans of their wealth, power, and patrimony. Anti-Zionists make the same claim about Jewish Israelis: that they are imposters for claiming an indigenous connection to the Land of Israel when really, they are latter-day European colonialists, and swindlers for trying to take from Palestinians what, supposedly, is rightfully theirs.

This is why anti-Zionism (never to be mistaken for criticism of Israeli government policy) is a modern-day version of antisemitism: It is an attempt to organize politically and ideologically against Jews by employing the same false charges. The only difference is that, to the European antisemites of the 19th or early 20th century, the Jew is from the Holy Land; to the anti-Zionists of the late 20th and early 21st century, the Jew is from Europe.

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The third falsehood about antisemitism is that education is the answer — particularly, education about the Holocaust.

To read the Biden administration’s well-meaning National Strategy to Counter Antisemitism, published in May and based on “listening sessions with more than 1,000 diverse stakeholders across the Jewish community and beyond,” is to see the extent to which the Jewish community believes this: The word “education” is mentioned 91 times, the word “Holocaust” 69 times. (Islamophobia is mentioned 21 times; Israel 10 times; Zionism not once.) “We need Holocaust education in schools to correct this lack of knowledge and help ensure that future generations learn about antisemitism and the history of the Holocaust, including how and why it happened,” the report suggests.

Knowledge of the Holocaust is obviously a good thing. If more non-Jewish children become familiar with it, it could deepen their understanding of history, sensitize them to a crucial dimension of Jewish consciousness, and make them better aware of the awful places to which unchecked bigotry and demagoguery may lead.

But what does this mean for the student who learns about antisemitism and the history of the Holocaust in high school, and is then told in college by the local chapter of Students for Justice in Palestine that Israel is deliberately killing Palestinian children — just like the Nazis did? Won’t that student conclude that the Jews must *truly* be awful if they came through the Holocaust only to adopt such methods? Might not the student think to himself that Jews must be guilty of *something* to have inspired so much hatred across the ages? Or wonder why there is so much teaching about the Holocaust but so little about other horrors such as the Ukrainian Holodomor or the Rwandan genocide — why do Jews get to “privilege” their trauma? Or might the student conclude that Jews focus on the Holocaust only to play the victim card for their own political advantage, after they have long since ceased being the victim?

Educating students about the harm done to Jews in the Holocaust and other anti-Jewish attacks does not, by itself, explain why it is wrong to harm Jews. Antisemitism is not a problem of education: From Martin Luther to T.S. Eliot to Roald Dahl, there has never been a shortage of literate and even brilliant antisemites. It’s a problem of philosophical orientation and logical reasoning.

Are the ideas of the Jewish people good things or not? And — to borrow a thought from Alvin Rosenfeld’s essay in this issue of *Sapir* — are the Jews presumed guilty or not?

By “presumed guilty,” we mean that antisemitism, as much as it might be founded in specific and intelligible political or religious considerations, almost always takes the form of a conspiracy theory. It is the belief that behind history’s greatest crimes and the world’s greatest ills lies the hidden hand of a Jew: the Jew as killer of Christ, as murderer of children, as bringer of plague, as financier of war, as underminer of morality, as instigator of 9/11, as replacer of

the white working class in the United States, as displacer of native inhabitants in Palestine. It never ends.

The most important element of any conspiracy theory is that it is unfalsifiable — impervious to logical or evidentiary refutation. To the conspiracy theorist, contrary evidence doesn't diminish his argument; it thickens the plot. The antisemite's "reasons" emerge from his worldview and serve his interests. But, in a deeper sense, he has left the realm of reason: His deficiencies are epistemological, not educational. He is a version of Lewis Carroll's Queen of Hearts: Sentencing for presumed guilt — at least insofar as Jews are concerned — comes first. The nature of the crime is determined later.

If the Biden administration really wants to use education in the fight against antisemitism, it would do better to invest much more in the teaching of critical-thinking skills than in the history of the Holocaust. The rise of antisemitism in 21st-century America has many causes; not the least of them is that too many Americans are emerging from high schools and colleges without having learned to weigh the credibility of evidence, make logical arguments, distinguish between reality and fantasy, facts and opinions, and to spot nonsense when they see it. As an antidote to credulity, an education in critical thinking might reach some of those not already predisposed to antisemitism by their philosophical orientation. But it can do only so much.

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Which brings us to one truth about antisemitism: The Jews are not going to solve it. Not just because it is ultimately unsolvable, but because *it is not ours to solve*. Jews stand for a set of ideas that will always have fanatical opponents making fantastical claims against us. We can no more wish antisemitism away than we can wish ourselves away.

The real question, then, isn't how to solve antisemitism. It's how to thrive in the face of it. We could start by getting a good definition of it.

The International Holocaust Remembrance Alliance defines antisemitism as follows: "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."

The IHRA definition has gained wide acceptance, including by the State Department and the British government. Mainstream Jewish organizations have embraced it, too, because among the "manifestations of antisemitism" it lists is "denying the Jewish people their right to self-determination" — a point that is surely correct, even if progressive and anti-Zionist Jews furiously dispute it. At the moment, the IHRA definition is probably the best one on offer. But it remains inadequate: vague, clunky, unmemorable, raising more questions than it answers. We can do better.

Here is a suggestion:



*Antisemitism is a conspiracy theory that holds that Jews are uniquely prone to using devious methods to achieve their malevolent ends, and that they must therefore be opposed by any means necessary.*

What, then, is antisemitism? Not a “certain perception” but a *conspiracy theory* that, by its nature, cannot be answered with appeals to facts and reason. Not a “certain perception” but a worldview that specifically singles out Jews, by their very essence, as *uniquely prone to evil behavior*. Not a “certain perception,” but a very specific indictment about the supposed Jewish penchant for *devious means*, which has been a hallmark of antisemitism for centuries. Not a “certain perception” but a sense of self-righteous indignation from bullies who think of themselves as victims of *malevolent Jewish plots*. Not a “certain perception” but a call for *any means necessary to stop Jews, thereby licensing violence against them*.

If this is right, then the best answer to antisemitism isn't to redouble investments in tolerance efforts or bus more high-school students to the nearest Holocaust exhibit or sponsor another round of “dialogues across differences.” It is certainly not to put antisemitism at the center of any sort of curriculum about what it means to be a Jew: To do so is to give the antisemite the first and last say in defining Jewish identity. “The antisemite makes the Jew,” Jean-Paul Sartre once said. It would be terrible to prove him right.

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## American Christians should lead the fight against anti-Semitism

New York Post

Robert Nicholson

Published Dec. 30, 2019



AP

...

Anti-Semitism is a reliable bellwether of the moral health of a nation, and its spread signals something is very wrong, indeed. America's Christian majority needs to nip it in the bud.

Yet even as everyone talks about fighting anti-Semitism, it isn't clear that anyone knows how. Most of the discussion tends toward superficial clichés.

To fight anti-Semitism, we need to understand its spiritual sources. This isn't just any old hatred or racism. It is a grand anti-myth that turns Jewish chosenness on its head and assigns to the people of Israel responsibility for all the world's ills. ...

4. What does the current eruption signify and what can Jews do about it?

## Nicholson (continued)

The best response to anti-Semitism isn't anti-anti-Semitism. It is philo-Semitism, love of the Jewish people. But a philo-Semitism of words will do nothing; it must be incarnated and turned to action.

...

Every church should appoint a liaison to the local Jewish community whose job is to establish rapport and build friendships for no other purpose than to show solidarity. The message is simple: You aren't alone.

But American Christians can go even further by resolving to protect — physically protect — local Jewish institutions and individuals. It is impossible to ensure the safety of every Jew at every moment, but the massive size of the American Christian community allows more than enough bandwidth to provide the comparatively minuscule Jewish population an extra layer of security.

An all-volunteer, grassroots neighborhood-watch network manned by Christians and deployed to stand guard at local Jewish synagogues and community centers, especially during periods of worship, would do more for Jewish-Christian relations than doctrinal debates ever could. It would showcase what Christian love means in action.

The idea sounds complicated, but it can start small. Even one Christian standing outside the door of a synagogue with cell phone in hand will send a message to people inside and outside that this community has friends. Christian veterans and off-duty police officers can turn a neighborhood-watch program into a coordinated system of neighborhood defense. In the process, valuable relationships will be formed that could lead to new and unexpected outcomes.

It is time to stop talking and start doing. I for one stand ready to act.

## Stephens (continued)

The alternative is simple: Invest in Jewish thriving — which is not the same thing as thriving Jews.

Thriving Jews are what we have now: Jews who are generally doing quite well when it comes to the careers they have chosen, the esteem in which they are held in their professions and communities, the power and influence they enjoy, the lives they lead. It is an individual ideal, in which thriving is central, Jewishness incidental.

Jewish thriving, on the other hand, is a collective ideal. It is a flourishing, secure, and morally self-confident State of Israel. It is a Diaspora that is proud of and knowledgeable about its own heritage. It is robust attendance at synagogue services and Shabbat dinners and Jewish cultural events. It is the desire to marry a fellow Jew (or an eager convert) and to raise children Jewishly. It is the conviction among all Jews, whatever their level of observance, that their Jewishness is the most cherished element of their identity, a precious inheritance from their forebears and a priceless bequest to their posterity.

We are still far from creating this kind of Jewish thriving. And if we ever do, it might well lead to more antisemitism, not less; it would certainly give those who hate us that much more to envy. But it would strengthen our self-confidence, attract friends and admirers, give us positive reasons to endure and flourish, widen our margin of safety, fortify our sense of Jewish pride, and offer the ultimate riposte to those who seek to diminish and destroy us.

“We are still here, better and stronger than ever” is always a fine reply to antisemitism.