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The Lester and Sally Entin Faculty of Humanities



For the Study of Contemporary European Jewry | לחקר יהדות אירופה בימינו

Moshe Kantor Database for the Study of Contemporary
Antisemitism and Racism

Antisemitism Worldwide 2016

General Analysis
Draft



European Jewish Congress

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Worldwide Tendencies and Developments in Antisemitism, 2016

The report is based on the ongoing Kantor Center for the study of Contemporary European Jewry and the Moshe Kantor Database team's work, and on the various reports and data sent to us by contact persons in about 40 countries – a network we established during more than 20 years of activity. It should be noted that The Kantor Center and database is the only center, in Israel and abroad, that monitors and analyzes the events and expressions worldwide, according to the same criteria, over such a long period of time that make a multi-year comparison possible. Despite the work of the team and the network we cannot say that all the relevant data on antisemitic manifestations has reached us, because in many countries monitoring is not consistent or systematic, and because – as all monitoring agencies agree – only a fraction of all manifestations is reported to authorities.

The data and numbers presented herein on violent antisemitic cases are the result of a specific monitoring and analysis system developed by the Kantor Center team, using specific criteria: proven antisemitic motivation; counting a multi-event as one case; and no exaggeration or diminishing the severity of the situation. As a result, differences might occur between our numbers and those released by other monitoring communities and institutes. Most of the other various monitoring communities and agencies present numbers of all types of antisemitic manifestations put together, violent, verbal and visual.

We are aware of the necessity to exercise proportion: antisemitism cannot be separated from the general picture. In the U.K. for instance, tens of thousands incidences of hate speech and hate crime cases were monitored, as compared to a few hundred against the Jewish community: the extremist anti-minorities groups target all those considered by them as "outsiders", not each of them separately, a phenomenon termed by researchers as "Group-based Hostility". Therefore there is no understanding of antisemitism without a solid background knowledge of the political, economic and social developments in any given country and in the international arena.

The following are a number of main tendencies and developments:

- Antisemitic Incidents and Manifestations.
- Immigration and the Extreme Right.
- Reactions of Jewish Communities.

Achievements in the Struggle against Antisemitism:

- The Working Definition of Antisemitism
- BDS movements.
- Declarations of leaders and their impact.

- 1) Antisemitic incidents and manifestations in 2016 reflect two parallel yet contradicting trends: one is the continuance of a notable decrease in the number of incidents, especially the violent ones, in most countries, mainly in several central ones, in which a large Jewish population resides. The other trend is the continuation of the widespread increase, sometimes dramatic, in verbal and visual antisemitism on social media and during demonstrations, in insults, harassments and threats hurled at people, that cannot be quantified: the internet constitutes originally a virtual reality, but has become today's reality and the main platform for the distribution of bigotry and hate, in abusive unleashed language.

Therefore, even if the number of violent cases decreased, the prevalent feeling among Jews - individuals as well as communities - is an ominous one, and constitutes the most worrisome finding.

In the year 2016 the numbers of antisemitic violence dropped by 12%, from 410 in 2015 to 361, according to the data and criteria of the Kantor Center.

The decrease in the number of antisemitic incidents of all types put together, violent and non-violent alike, as monitored and published by communities and governmental agencies, is mostly evident in France, where the minister of the interior, Bernard Cazeneuve, recently announced a decrease in all form of antisemitism of 61%, and of 52% of anti-Muslim incidents. The CNCDH (the National consultative Commission of Human Rights) in France found that despite the fear of Islamist terrorism, there is an improvement in the attitudes to Moslems, and hence the decrease in cases against Moslems; in Belgium a decrease of 60% of all forms of antisemitic manifestations was registered; in the U.K. an increase of 11% in general was noted, yet it included a 13% decrease of the violent cases, and 11% decrease in vandalism.; in Germany official sources pointed to a decrease from 740 cases in 2015 to 644 in 2016, yet a non-governmental monitoring agency reached higher numbers, especially in Berlin, where a rise of 16% was monitored. In the Ukraine the numbers were the lowest in a long while, and in most other countries worldwide the numbers vary from 1 to 10. The only exception is Australia, with a 10% general rise, which includes 36% rise in vandalism and 33% of ace-to-face attacks. The campuses across the U.S. continued to be a hotbed for antisemitism: 45% increase in antisemitism of all forms, especially harassments and insults.

Among the reasons for the decrease in the number of violent cases, one should first mention the improved security measures to protect the population in general, and the heavy presence of soldiers and police. In France, a total of 10,000 soldiers are surveying the streets, mostly in Paris, and 800 Jewish installations are under permanent protection. Also, there is a change in the *modus operandi* of the intelligence services, that increased the level of their surveillance of extremist groups and at border crossings, are trying harder to limit the freedom of preaching violence, and strengthened the international cooperation among them. This *modus operandi* has become more central following the Brexit, the U.K.'s decision to leave the EU, and the closer inspection it exercises in its borders. Substantial budgets are allocated specifically for the security of the Jewish communities (1.3 million pounds in the UK, for instance). In addition, more and more Jews avoid appearing in public spaces with identifying attributes such as Yarmulke, Star of David, etc. It is possible that as a result of all these measures, the decrease is evident in the following numbers, analyzed by the Kantor Center team: the use of weapons (10 cases in 2016, 24 in 2015) and arson (1, and 10 in 2015), attacks on Jewish private and public property decreased, while cemeteries and memorials, that do not enjoy such security, continue to be targets: close to 100 cemeteries and memorial sites were attacked, same as in 2015, in comparison to 27 community centers and schools (34 in 2015). There were 107 attacks on Jewish individuals, still a disturbingly high number (though 157 in 2015, 306 in 2014). Despite all the efforts and measures, Lone Wolf sporadic knifing, hiring of trucks and the production of homemade Molotov cocktails is almost unpredictable, and hence cannot be prevented.

In addition, the wave of more than a million and a quarter of refugees that reached Europe in 2015, most of whom are Muslims from the Middle East, Africa and Afghanistan, diverted the attention of the extreme-right from the Jewish communities to this, in their opinion, dangerous wave, both in reality and on the social networks. In 2016 the number of the

newcomers was just a bit lower than in 2015 – and so altogether, according to the European Union, more than two and a half million refugees entered Europe during 2015-2016, most of whom, a 1.7 million landed in Germany, and the fear of the impact of the newcomers is still lingering, and the term "Immigration Resistance" caught ground.

Another possible reason for the decrease is the growing fear in Europe of terror cells originating in extremist Islamist circles that have been present - active or dormant - in Europe before the current immigrants' wave, or of those trained by ISIS and sent back to their countries of origin, or are inspired by it. Among those who resort to terrorist means are second and third generation of immigrants, who were already born in Europe and are well integrated, yet wish to avenge the wrong done, as they feel, to the first generation. Improved surveillance of radical groups and movement has also contributed to the decrease in violence against Jews.

2016, similarly to 2015, was also a year that witnessed a sharp decrease in the number of violent incidents; there was no military confrontation between Israel and her neighbors from the north and south. Still, it should be strongly emphasized that more and more anti-Zionist manifestations, slanders and accusations are being expressed in abusive antisemitic motifs and tones. A Bielefeld university survey concluded that about a quarter of the German population express their criticism of Israel in antisemitic language.

This fear that more terror is impending opened perhaps an opportunity to sympathize with, or at least express sympathy for the Jewish communities and for Israel, and, one can perhaps hope for a different attitude to terror experienced by Jews and Israelis during the last decades. Indeed it seems that during the last two years the relations between Jews and Christians have strengthened on both the communal-social level and the religious-theological level, and that the number of related encounters and activities has grown. The relations between Muslims and Christians are now at center stage, and there were already many cases of attacks on Muslims, centers for immigrants were set on fire and cemeteries and even mosques were desecrated.

Another survey found that the number of attacks on Muslim sites in Germany has grown three fold, about 3000 compared to a 1000 last year, and an increase in the number of such cases has been monitored in other countries as well. A comprehensive Pew survey that analyzed 11,500 questionnaires in 10 European countries in the summer of 2016, found that negative attitudes towards Roma and Muslims amount to around an average of 50%, compared to a median of 16% towards Jews, and concluded: "Negative attitudes towards Jews are much less common". Of course, there are differences: in Hungary, Poland and especially in Greece, attitudes towards Jews are worse, while in the UK, France and Germany – less than 10% of the population hold negative views.

To summarize this point: in 2016, while there was no case of murder motivated by antisemitism, and Jews were killed together with non-Jewish victims, in multi-cases such as in the French theatre Bataclan or the trucks that stormed into the festive audience in Nice and Berlin. Recently violent incidents have decreased significantly yet they became more brutal, killing and injuring many, especially those defined as terrorist attacks, as was witnessed in Paris, Brussels, Copenhagen, Nice and Berlin. Cruelty and violence have always had a certain appeal, as they offer a taste of danger and anti-establishment activity, which the social networks foster and disseminate. Even though the networks are, as said, but a tool and a virtual reality, they have become the major means for an easy and swift transfer of messages and an actual reality, first and foremost for youngsters. Indeed, some of the perpetrators caught by the authorities on the ground turn out to be hooligan teenagers, inspired by the nets,

void of any ideology or direction and deeply bored. A survey of Europol found a high percentage of such teenagers with criminal background, imbued with the feeling they are marginalized and discriminated against.

The discourse on the internet has become more and more threatening, cruel and violent; it escalates the real situation on the ground and inflates it a hundred times in no time at all. Consequently, a growing part of the monitoring work is conducted in the networks that reflect hate towards Jews as well as other minorities, and the importance of this difficult work is increasing; moreover, there is no contradiction between the Pew survey and the harsh findings on the internet: the Pew survey was conducted among the ideologically non-identified population at large, while the nets reflect the activists, from the extreme right and left and the radical Muslims, and from individual extremists, of every hue. A World Jewish Congress research found that an antisemitic message was posted every 83 seconds in the world at large in 2016, most of the in Twitter. The messages were defined according to the Working Definition of Antisemitism as adopted by the IHRA, the International Holocaust Remembrance Alliance, in May 2016.

2) The immigration waves and the strengthening of the extreme right.

It seems that the new immigrants have not increased the level of antisemitism by acts they initiated, even if they came from countries in which intensive anti-Jewish propaganda could have become part of their worldview. The new immigrants are busy surviving, finding ways to make a living, acquiring languages and orientation in a new environment and culture. The perpetrators continue to be the radical circles of the previous Muslim immigrants as well as the extreme right. The increase of 16% in antisemitic manifestations in Berlin, for instance, was not attributed to the newcomers, despite the fact that most of the physical attacks of Jews are perpetrated by Muslims, and the desecrations of cemeteries and monuments are most probably done by the far right and hooligans. Violence perpetrated by the extreme left remained low. However, the presence of the immigrants has an indirect influence: the strengthening of the extreme right is not necessarily accompanied by stronger public antisemitic statements, yet they are part of the generally growing atmosphere of xenophobia and populism, which has a constant potential of becoming antisemitic. The concern expressed in liberal circles is that such an atmosphere is endangering democratic values in Europe, alongside concern about the strengthening of extreme right-wing parties (that tend to cooperate when antisemitism is at stake.) The more the refugee crisis mounts, or at least continues, the more violent the discourse towards the immigrants becomes as well as the actual damage to them, and to other minority groups in general.

Important political changes, such as the Brexit and the election of Donald Trump as the President of the U.S., are also not connected directly to antisemitism, yet they publicly exposed former groups and individuals with nationalistic, separatist and xenophobic views, who were waiting for the opportunity. Still, it is not yet clear what their actual impact will be, and analysts assume that the very fear of Brexit and the "Trump effect" may bring about a certain mitigation in the public support of the extreme right.

Can it be said that Europe is moving to the right? Is the fear of globalization and of losing economic advantages the main reason for voting for the right-wing populist parties, or is it the personal attitude towards immigration and the distrust of existing administrations? In Germany, the spokesperson of a monitoring organization clarified that the immigrants are not responsible for the increase in public antisemitism in the country, but rather the right-wing

movements, such as Pegida. The leaders of these movements, even while being more engaged in issues concerning the refugees, continue to make antisemitic statements, including claims that the Jews caused the increase in the growing number of immigrants and that they control the economy and media and use them for their own purposes. The Alternative for Germany (AfD) party gained a quarter of the votes in the general elections immediately after its establishment just a few years ago, and a number of scholars who surveyed contemporary antisemitism in Germany concluded that antisemitism had been deeply rooted, well before these movements came into being, not only in the margins of society, but among large segments of the middle classes.

In France (National Front), in the Netherlands (the Freedom Party), in Greece (the Golden Dawn), in Hungary (Jobbik), the Swedish democrats, the Freedom Party in Austria (even though it lost in the presidential elections), the Slovak People's Party (anti-Rome), and Poland's Law and Justice Party (the largest party in the parliament) – all strengthened their influence recently and are striving to gain power and political achievements in their countries. Representatives of rightist movements from Bulgaria, the Czech Republic, Finland, Ireland, Switzerland and the U.K. established what they call Fortress Europe Coalition, a nationalist net that opposes both Islam and the current administrations. Some of the leaders, such as Marine Le Pen, are trying to renounce antisemitic statements or to distinguish between the attitude towards Israel and those towards the Jewish citizens, and see Israel as a potential ally against a common enemy – Islam – but are not really concerned about the wellbeing of Jews or of Israel: there are declarations of leaders on the one hand, and on the other there is intensive antisemitic activity, popular among these parties' supporters.

3) The Reaction of the Jewish Communities.

The decrease in the number of violent incidents is not reflected by a feeling of security among the Jewish communities. On the contrary: the presence of the police and soldiers and the strengthening of various means of protection is of course welcome as an urgent necessity, and as an essential means against terror in general, however it also contributes to the prevailing anxiety: if those measures are necessary then there is a reason to worry.

Even though the wave of immigrants, most of whom come from countries with traditional antisemitic and anti-Israeli ideology is not the source (at least for now) of an increase in antisemitism, it does bring the Jews, both individuals and communities, to rethink the possibility of Jewish existence in the continent, that is turning gradually into a stormy environment. In addition, the decrease in the number of violent incidents does not compensate for the ongoing increase in verbal and visual antisemitism and the hostile atmosphere. In parallel, as descendants of a nation that knows what it is to be a refugee, the Jewish communities feel they must reach out to them. And so the Jewish communities found themselves between the hammer and the anvil.

4) Achievements in the Struggle against Antisemitism.

Despite the generally bleak picture, of abuses, threats and insults within social media, and disseminated by extremist groups, progress is being made, and a number of achievements during 2016 might be a source for hope.

The Working Definition of Antisemitism

The WDA, a joint effort of scholars and organizations initiated by the EUMC (European Union Monitoring Center) and adopted in 2005, as a practical tool for identifying antisemitism and antisemitism disguised as anti-Zionism, was included in the FRA's website (Fundamental Rights Agency, that replaced the EUMC) and deleted abruptly in 2013. Since then, individuals and institutes have done their best to reinstate it, and this year a number of achievements changed the situation. In May 2016, the IHRA, the International Holocaust Remembrance Alliance, an independent organization encompassing 31 states, adopted the WDA unanimously. Prof. Dina Porat actively participated in the deliberations in Bucharest, and in the final wording. Since then the adoption of the WDA was recommended in a UNESCO conference in Paris, in November; was debated a week later in the OSCE and was almost adopted – 56 state members were in favor, yet Russia objected, and the necessary consensus was not reached; it was adopted publicly in December by Ms. Theresa May, the UK prime minister, as a national measure against antisemitism and it already became a platform for action: a number of universities cancelled the Apartheid Week, claiming it contradicts the WDA. The US senate approved the "Antisemitism Awareness Act", as a tool against the rampant antisemitism on campuses, based on a WDA adopted earlier by the State Department. The Senate's decision started a heated controversy, since the WDA has always been non-legally binding, and turning it into a legislation would arguably violate the freedom of speech. The Israeli government adopted the WDA in its special session on International Holocaust Memorial Day this January.

The BDS movements faced a number of setbacks, that already began in 2015: In Germany, Angela Merkel's party declared it antisemitic; in Spain, half of the almost 50 municipalities that supported the BDS reversed their decision; in the US, 14 states passed laws against BDS; in Italy, universities cancelled Israel Apartheid Week claiming it contradicts laws against discrimination, and financing for BDS activities was cancelled in Switzerland, France and Germany. Still, in campuses across the U.S. and Canada the BDS movements, coupled by human-rights NGOs and committed pro-Palestinian activists, have a destructive potential.

The efforts to regulate and limit hate speech on social media, via the central internet intermediaries - Google, Twitter, Youtube, Microsoft and Facebook, have begun to bear fruit.

Katharina von Schnurbein, the EC coordinator on combating antisemitism, reached a number of agreements with internet intermediaries regarding the means to identify antisemitic expressions and take them off the internet as swiftly as possible, within 24 hours. The EU commissioner Vera Jourova went a step further and managed to have the main internet intermediaries agree on a "Community Code of Conduct", according to which they are committed to indeed identify and delete hateful messages as soon as possible. So far, few of them have managed to carry out half of this mission, and there is still a long way to go.

The Kantor Center issued two brochures, written by Adv. Talia Naamat and Elena Pesina, one that pin points the present legal measures against the BDS, and the other that explores the means to limit and regulate online hate speech, and both became a tool in these fields. And finally, a number of major world leaders, from the Pope to Angela Merkel, from Theresa May to Antonio Guterres, made unequivocal statements regarding the need to eradicate antisemitism, fully understanding that antisemitism is a reflection of social and political problems, and that bigotry and xenophobia are not even the other side of the same coin.

Prof. Dina Porat, and the Kantor Center team

WORKING DEFINITION OF ANTISEMITISM

The purpose of this document is to provide a practical guide for identifying incidents, collecting data, and supporting the implementation and enforcement of legislation dealing with antisemitism.

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.”*

In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. 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.

Examples of the ways in which antisemitism manifests itself with regard to the state of Israel taking into account the overall context could include:

- 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.

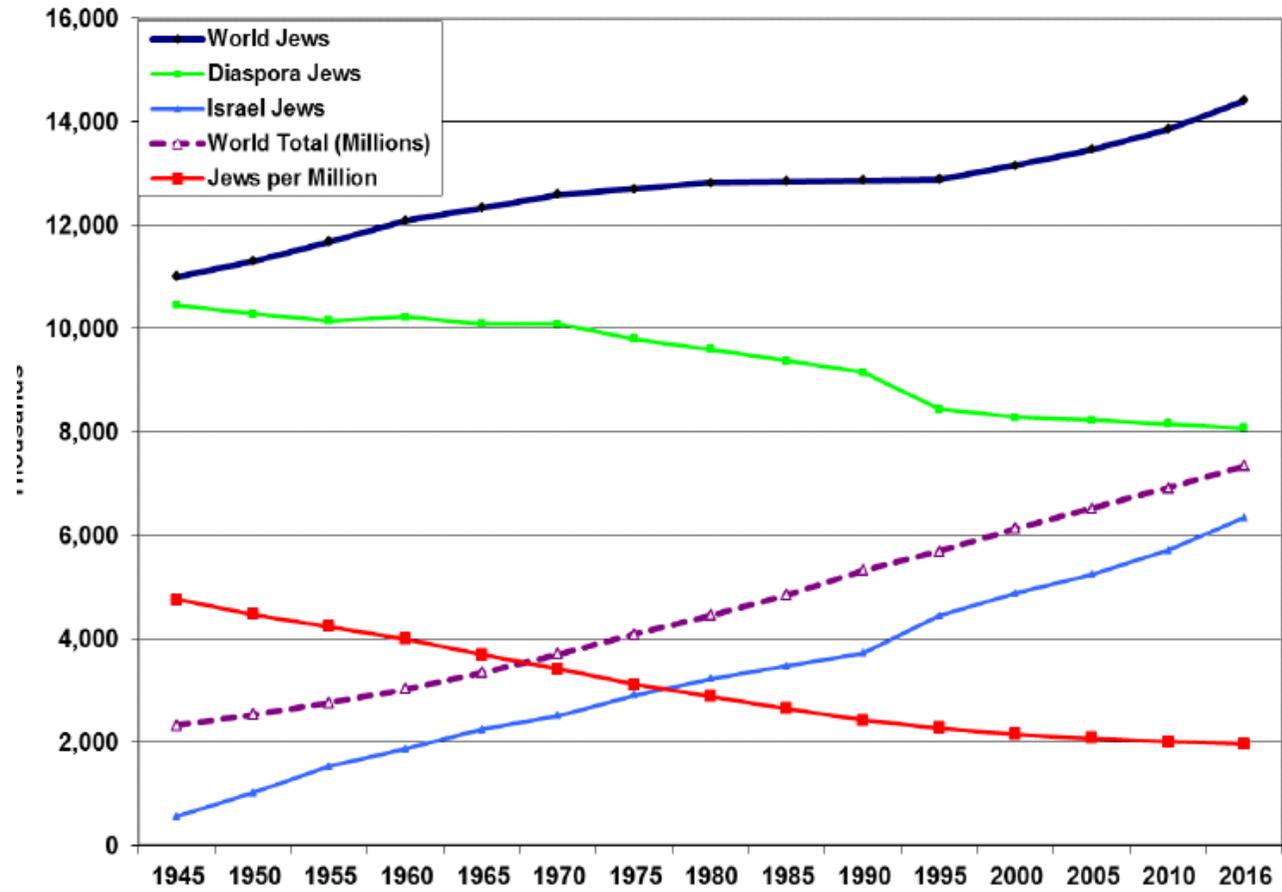
However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.

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.

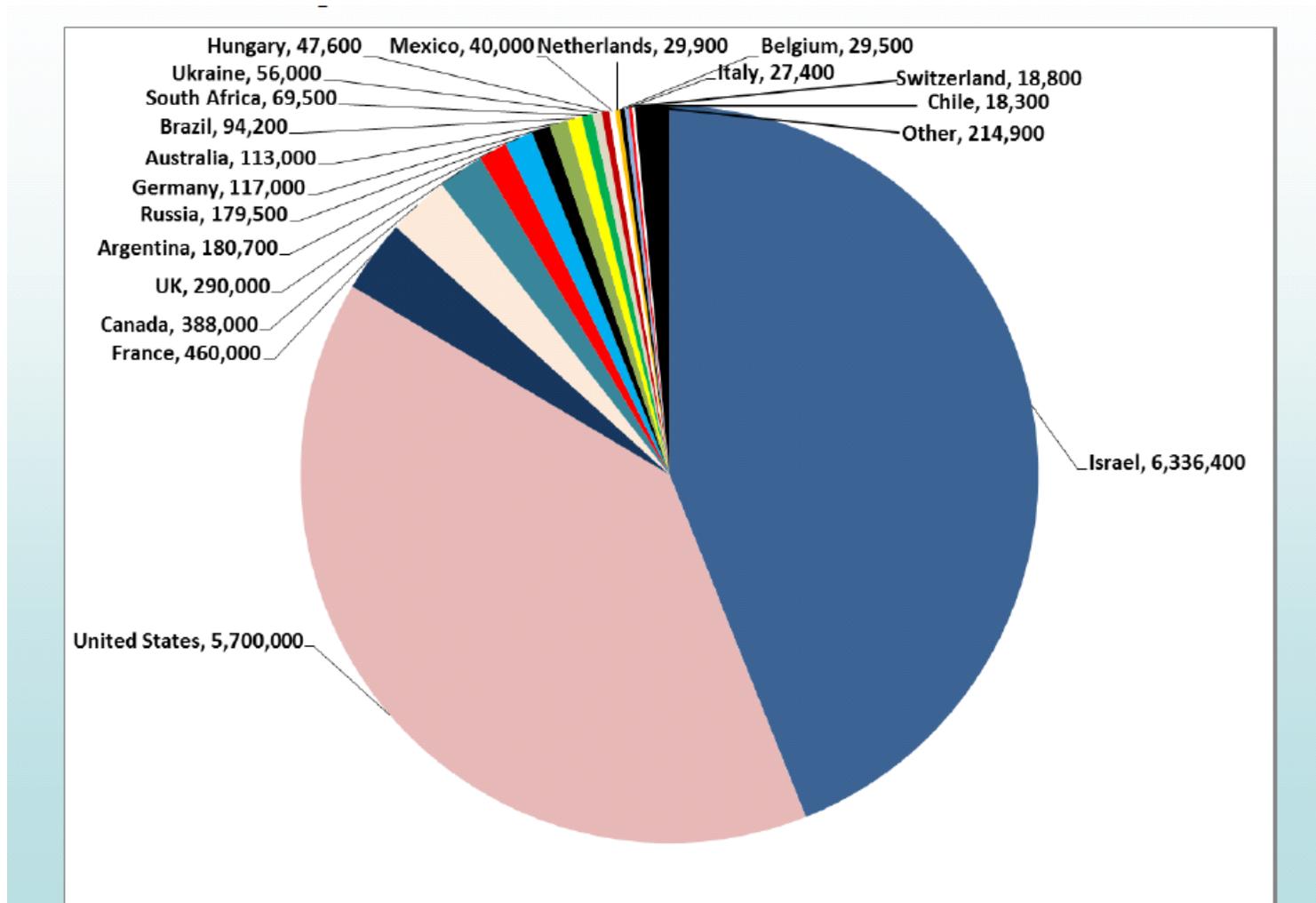
Antisemitic discrimination is the denial to Jews of opportunities or services available to others and is illegal in many countries.

Appendix B– Core Jewish Population in the World, 1945-2016 / Prof. Sergio DellaPergola¹



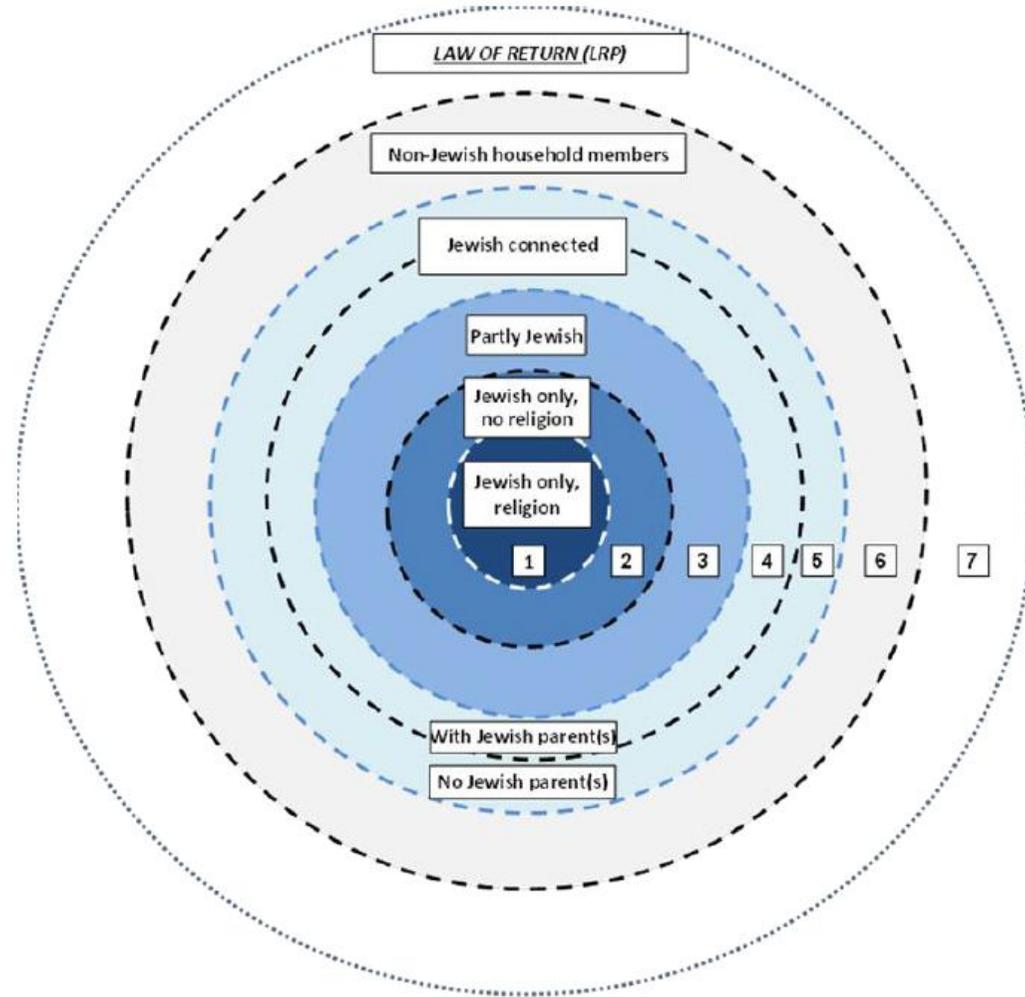
¹ Sergio DellaPergola, "World Jewish Population 2016". In A. Dashefsky and I. Sheskin (eds.) American Jewish Year Book, 116. Dordrecht: Springer, 2017, 253-332.

Appendix C – Core Jewish Populations in Main Countries²



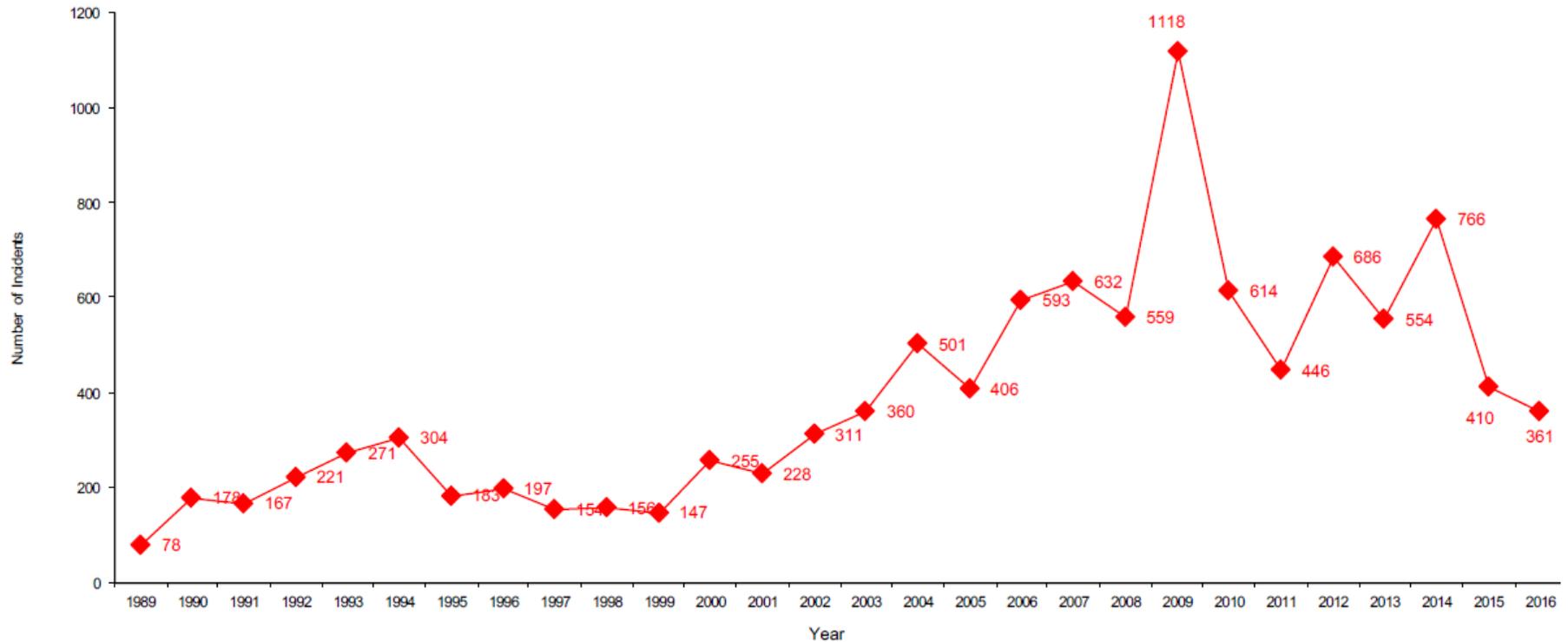
² Ibid.

CONTEMPORARY JEWISH IDENTIFICATION CONFIGURATIONS



Appendix E – Major Violent Incidents Worldwide, 1989-2016

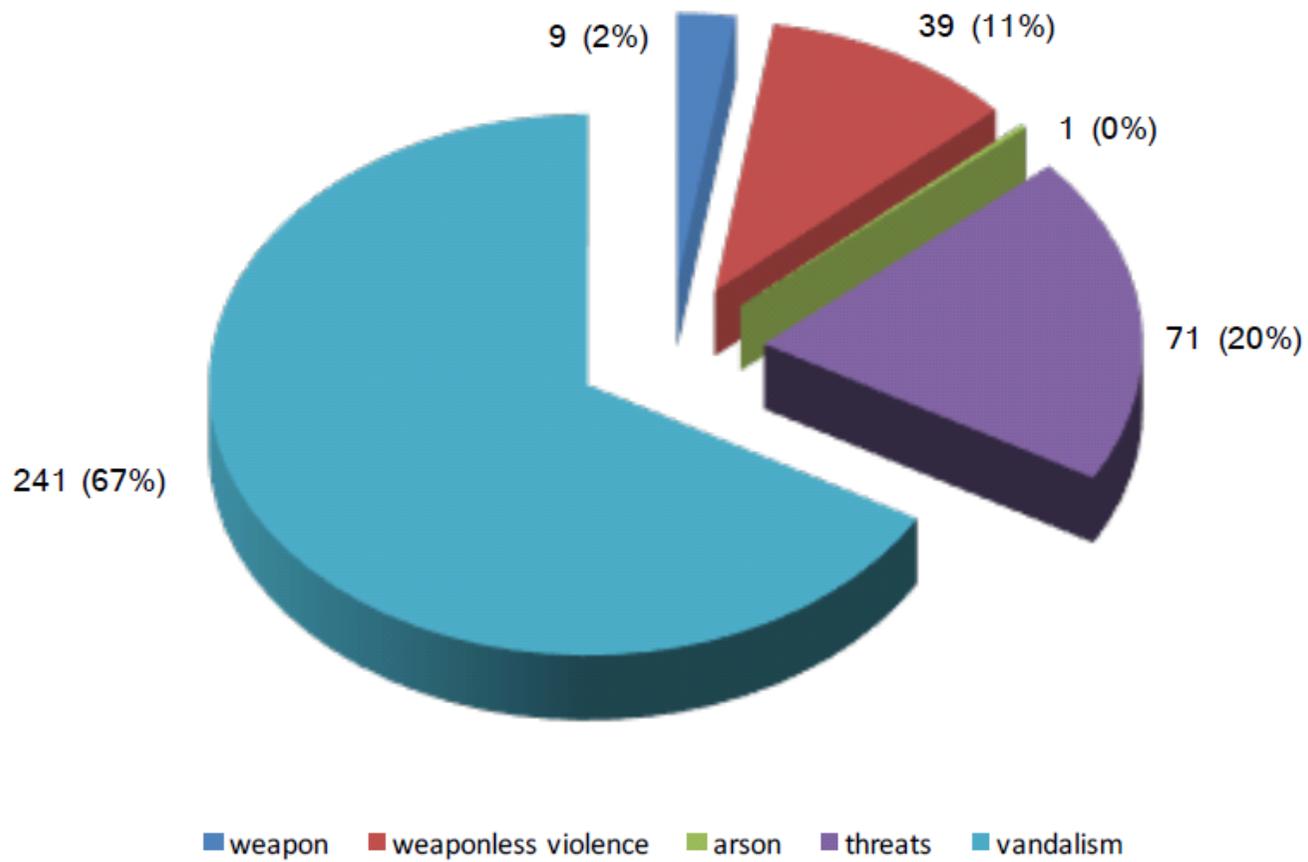
Antisemitism - Violent Incidents Worldwide 1989-2016



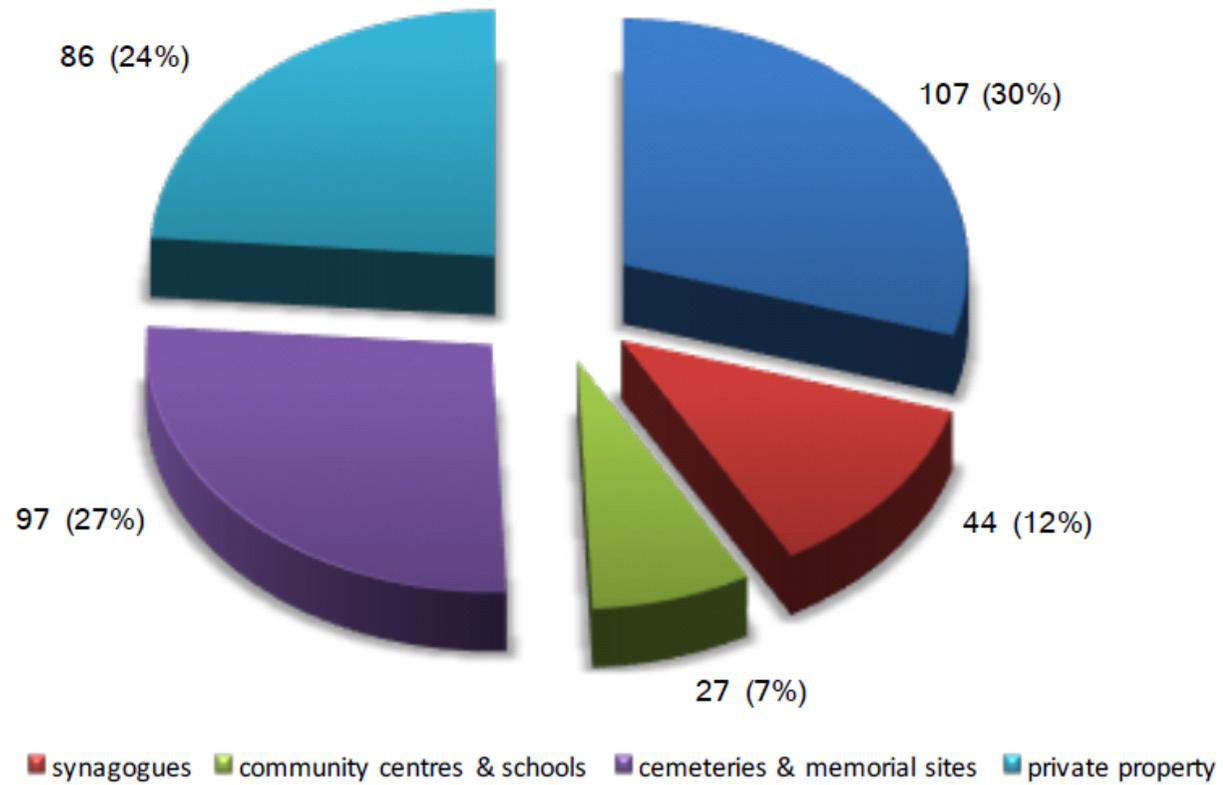
³ Statistics – **Dr. Haim Fireberg (2016)**. The graphs in this section refer to acts of violence and vandalism perpetrated against Jewish individuals and Jewish private and community property worldwide during 2014. The figures are based on the Kantor Database for the Study of Contemporary Antisemitism and Racism and reports of the Coordination Forum for Countering Antisemitism. It should be stressed that the graphs reflect only major violent incidents (such as arson, weapon attacks, weaponless attacks, serious harassment, and vandalism or desecration).

Appendix f – Major violent incidents worldwide in 2016 – breakdown by modus operandi

Violent Incidents Worldwide in 2016 Breakdown by Modus Operandi

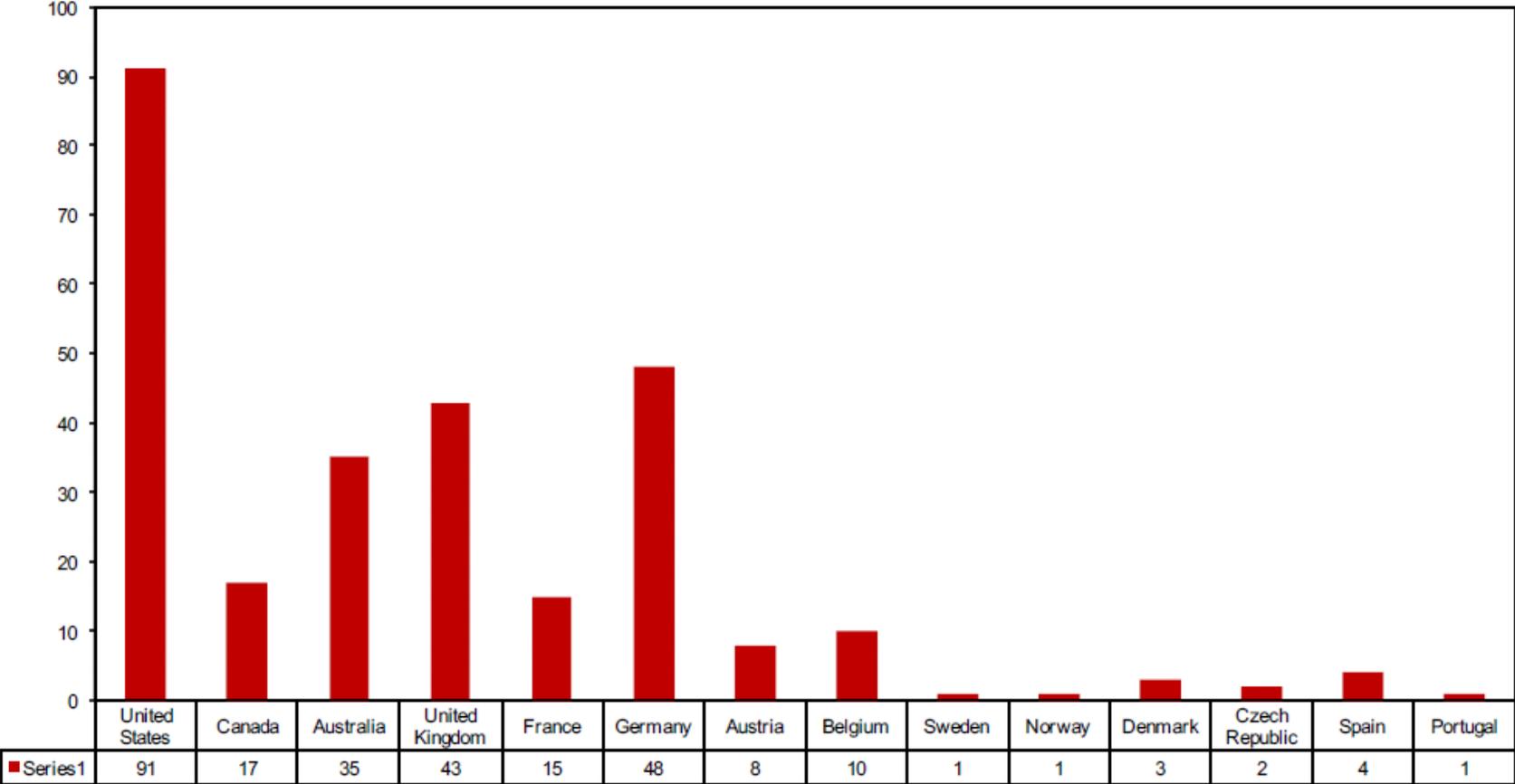


Violent Incidents Worldwide in 2016 Breakdown by Target



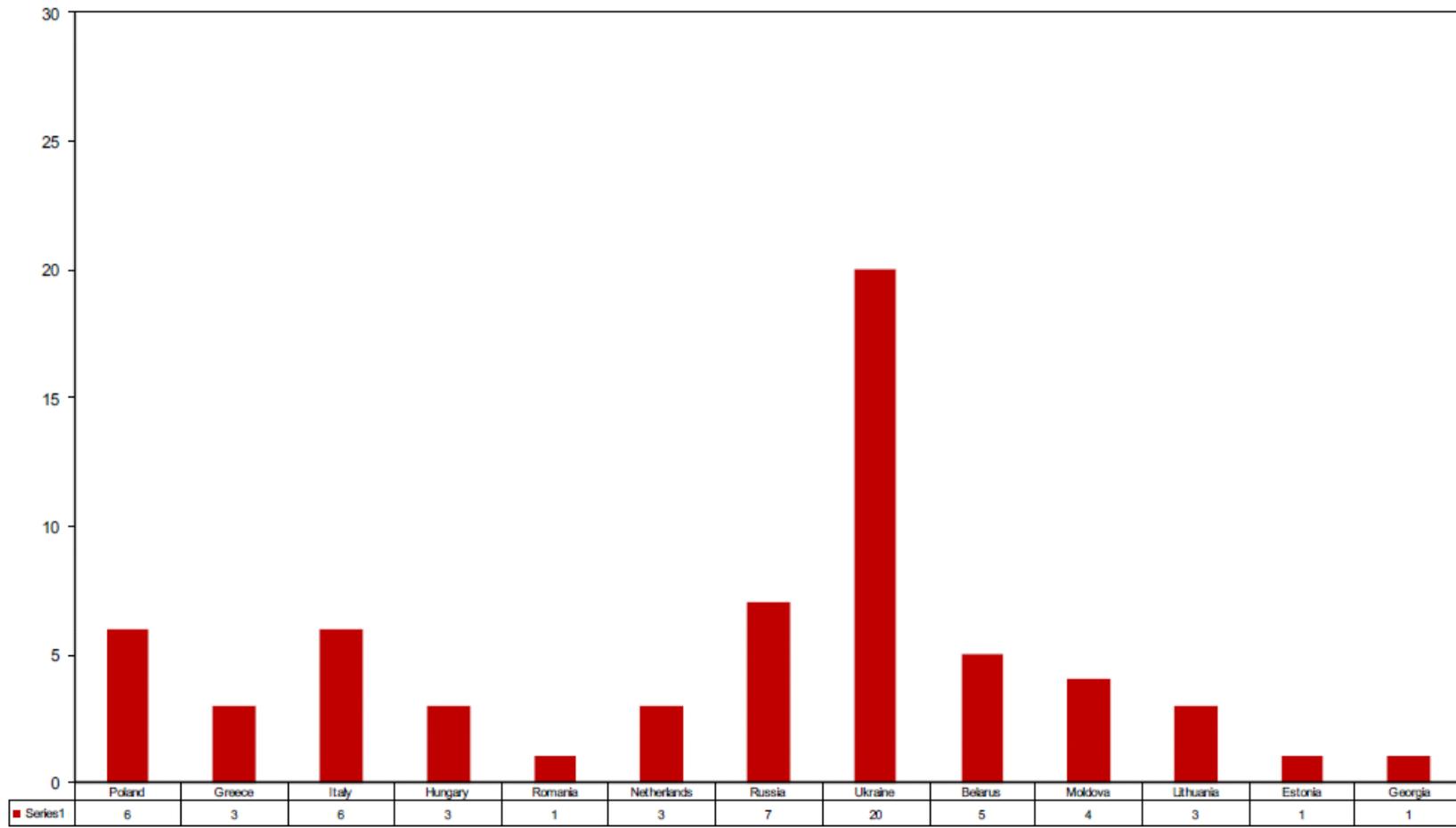
Appendix H

Violent Incidents in 2016 - Breakdown by Country (1)



Appendix I

Violent Incidents in 2016 - Breakdown by Country (2)



Appendix J

Violent Incidents in 2016 - Breakdown by Country (3)

