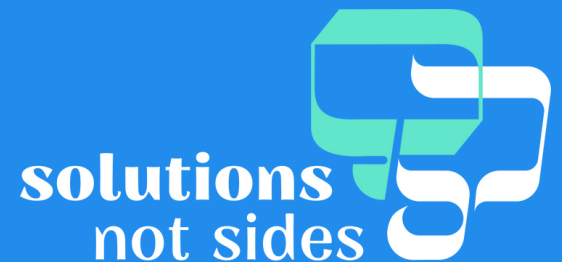


HOW TO TACKLE ANTI-JEWISH & ANTI-MUSLIM BULLYING AROUND THE ISSUE OF ISRAEL-PALESTINE





SHAME VS. EMPATHY

As a school, we care about Israel-Palestine, and each other



Shame is a social mechanism to induce compliance and keep the group together

Empathy is also an emotion that binds communities together, but compliance becomes authentic rather than forced

**Static vs. process language - be careful about labels, e.g.
"He is racist" is a static statement
"He said something racist" is a process statement**

IDENTIFYING RACISM: QUESTIONS TO ASK

Apply the three D's:

- **Demonisation**
- **Delegitimisation**
- **Double-standards**



1. Are negative tropes and stereotypes being used?
2. Is Israel/Palestine being delegitimised in terms of the UN-granted equal right to self determination for nations/peoples?
3. Is Palestine/Israel being held to a different standard than that same person applies to other political issues and causes?

[Click here for our guide to recognising hate speech](#)



SUGGESTED APPROACH TO CONFRONTING THE SITUATION



- Take a deep breath and steady your mind
- Address emotions
- State a need
- Make a request

SUGGESTED SCRIPT FOR CONFRONTING THE SITUATION



"It may not have been your intention and you're not in any trouble, but what you have just said may be hurtful to members of our school community"

"We are a school that cares about Israel-Palestine and it's important that we can talk openly about our opinions, but also in a way that doesn't hurt one another"

"For that reason, I would like us to talk about exactly what you meant when you said that, and also how others may have understood what you said"

(If not already in a suitable setting for an in-depth discussion, arrange for a time for that to happen before proceeding)

SUGGESTED APPROACH FOR DEMONISATION



- If it was a comparison with Nazi Germany or Al Qaeda/ISIS, or contained racist tropes or conspiracy theories, explain that such a comparison is hurtful for many Jewish/Muslim people
- Try bringing a member of staff (if there is one) who can gently explain why it is painful, or have a couple of personal stories ready from Muslim/Jewish people
- Try talking through the jackal/giraffe analogies with them (see appendix 1)
- Tell the students you would like to empower them to express their concern and opinions about Israel/Palestine that will say everything they want to say without causing hurt
- Empower the students by asking them if there is any way they think they could express their view without incorporating tropes, conspiracies or comparisons

SUGGESTED SCRIPT FOR DELEGITIMISATION



- If it was a win-lose opinion against Israel or Palestine, give the students the chance to think through/express why they hold that opinion
- Explain to the students that you would like them to be aware that it is painful for some members of the school community
- Try bringing a member of staff (if there is one) who can gently explain why it is painful to them personally or have some personal stories ready
- Talk through the win-lose approach (see appendix 2) and the dangers of lose-lose, they could also watch 'Rage, Revenge & Repair'
- Using the spectrum of positions (see appendix 3), suggest exploring the full spectrum and considering where they would like to position themselves within that context
- End by asking the students if there is any way they think they could express their view whilst also showing that they have empathy for those who may find their view painful

SUGGESTED SCRIPT FOR DOUBLE STANDARDS



- If it was a call to boycott Israel or protest against what the students view as 'Palestinian terrorism', give the students the chance to think through/express why they hold that opinion, they may have good reason
- Gently ask them to explain or consider why they are particularly targeting Israel or Palestine for this action as part of this discussion, are they also involved in other boycotts or protests against countries that are similarly going against international law, or that are using violence against unarmed civilians? If not, why only Palestine/Israel? They may have good reason
- If reasons given contain double standards, conspiracy theories or antisemitic tropes, refer back to the demonisation script
- Encourage the students to consider the frameworks for discussion and activism (see appendix 4), and discuss the three questions. Use appendix 5/6 to assist the discussion and encourage empathy for those in school who might be affected by the activism

DEALING WITH CONSPIRACY THEORIES



In general, it is best to close down the discussion of conspiracy theories/disinformation — but in an appropriate way. The conversation can be picked up with the student(s) after the class or at a later time by the teacher, if needed. The reasons to close down the conversation (but possibly the teacher picking it up later) include:

- A student may have detailed ‘knowledge’ about a particular event e.g. 9/11, and it can be hard for a teacher to meaningfully counter ideas on the spot
- Repeating disinformation is spreading disinformation (technically it becomes misinformation if the intent is not harmful)
- To entertain serious discussion of conspiracy/disinformation is to give debunked ideas or theories too much credit and actually serves to spread these ideas
- Many conspiracies are either openly or covertly racist. It is important that other students do not feel attacked, so racist ideas, such as antisemitic and Islamophobic conspiracies should be closed down, and the student raising the conspiracy spoken to at a later point by their teacher

SUGGESTED SCRIPT FOR CONSPIRACY THEORIES



1. Acknowledge the idea
2. Give some sort of general counter/or caution (but not overly dismissive)
3. Park the topic

Example 1:

Pupil: Palestinians are just like all the other Muslims, having big families to play their part in the great replacement

Facilitator: Interesting perspective. Is this something you have read online?

Pupil: It's everywhere on Reddit

Facilitator: It's just that there is a lot of misinformation put out there online, often by people with hidden agendas. It's important to look at the overall evidence from many different sources, and anything this specific that is attributed to millions of people in a generalised way is highly unlikely to be true.

Example 2:

Pupil: But ISIS was created by Israel and the CIA

Facilitator: It's good to question events, but there is no credible evidence for this, and we need to follow the evidence.

Pupil: But there is evidence, I've seen videos on YouTube

Facilitator: Yes, there are videos on YouTube, but this is not the same as credible evidence. If there were credible evidence then someone could bring a case to court or a newspaper could run a big story, but 20 years later no one has so it is highly unlikely to be true. It's good to acknowledge that there are conspiracy theories, but now we need to move on with the session we have planned for today.

WHAT TO DO WHEN NARRATIVES CROSS THE LINE - SUMMARY



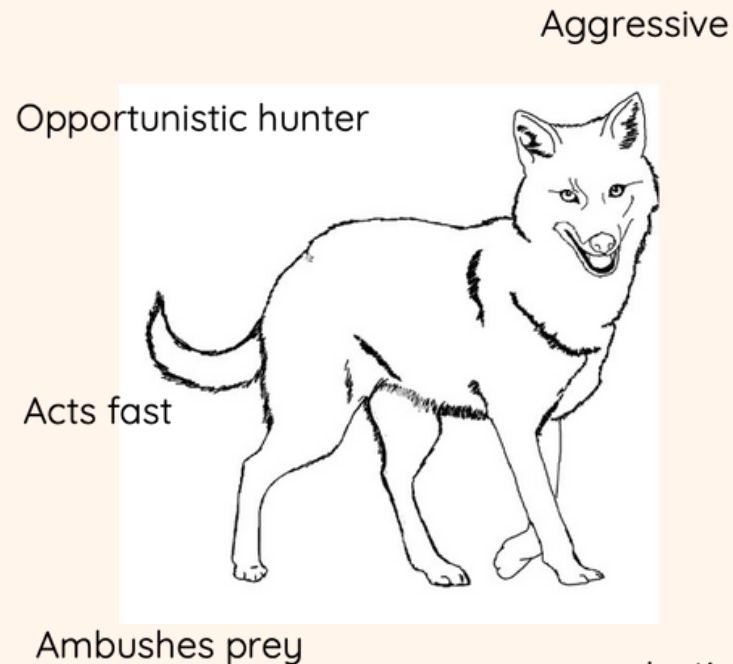
1. **Apply the three D's: Demonisation, Delegitimisation, Double-standards**
2. **Postpone further discussion till in a safe space and ensure everyone understands that this is not being 'shut down' - it will be addressed (and when)**
3. **Once in the safe space, assume best intentions unless obviously vindictive – try using personal stories and the jackal/giraffe for understanding how people feel and the various frameworks for discussion and activism**
4. **If initial education and discussion fail, move to anti-bullying measures**
5. **Use the CST, TellMAMA and True Vision to get further support**
6. **Take wider action on counter-racism education**

EMOTIONAL LITERACY

Try to think of pure 'emotion' words such as: 'anger', 'hurt', 'fear', 'hatred', etc. when talking about your feelings. Words such as 'judged', 'betrayed', 'cheated' are not pure emotion words as they also imply an opinion about the actions of those on the other side of the argument.

A jackal is a good animal to symbolise the natural behaviour we display when we have these negative emotions in conflict situations! However, responding like this usually makes the conflict worse and we are less likely to achieve the outcome we seek...

How is my opponent likely to respond if I behave like a jackal?



Loud and noisy

Sharp bite

Consumes prey

Pack animal

Instinct-driven

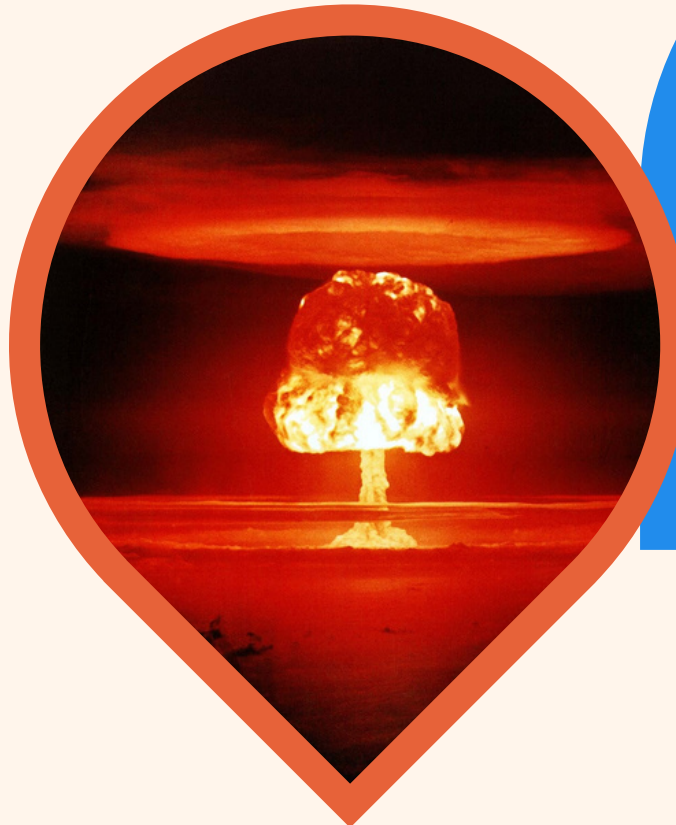


NATURE - HELP OR HIDERANCE?

It's important to remember that we developed these emotions over thousands of years as a survival tactic. Emotions are drivers or motivators. These negative emotions helped bind our social groups together behind a shared position to fight and resist an enemy, it's natural to have these emotions.

Once the 'jackal' emotions take over, how easy or difficult do you think it is to stop the conflict escalating further?

In our highly complex, global communities with modern warfare and communication techniques, what might the ultimate consequences of unchecked 'jackal' behaviour be?



MANAGING EMOTIONS IN CONFLICT

Before positive emotions can begin to find a space in us, we need a way to manage the negative ones. Stepping back, taking time to breathe and trying to view the situation more objectively can help.

Horns – protective action when necessary

Big eyes – observes and notices

Quiet – doesn't speak (too) much

Long neck – sense of perspective

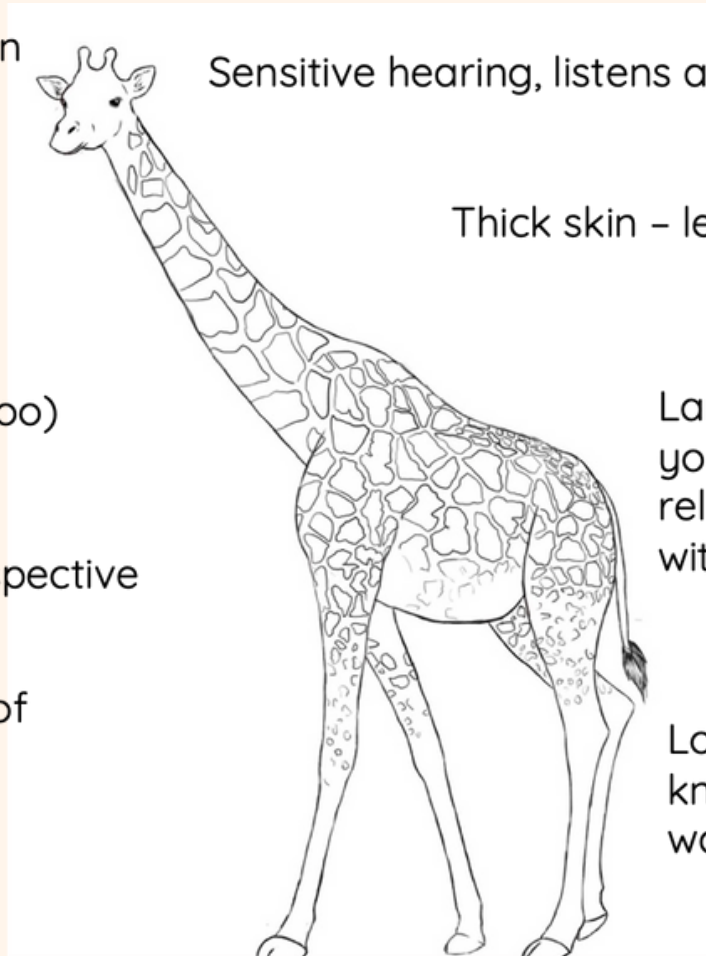
Big heart – the quality of knowing what you feel

Sensitive hearing, listens attentively

Thick skin – lets things go

Large lungs – use your breath to relax and deal with stress

Long legs – knows when to walk away



A giraffe is a good animal to symbolise the approach for managing negative emotions in conflict. Once the cloud of negative emotions has cleared, the rays of positive emotions have a chance to shine in.





Why not?



WIN/LOSE



LOSE/WIN

Because...



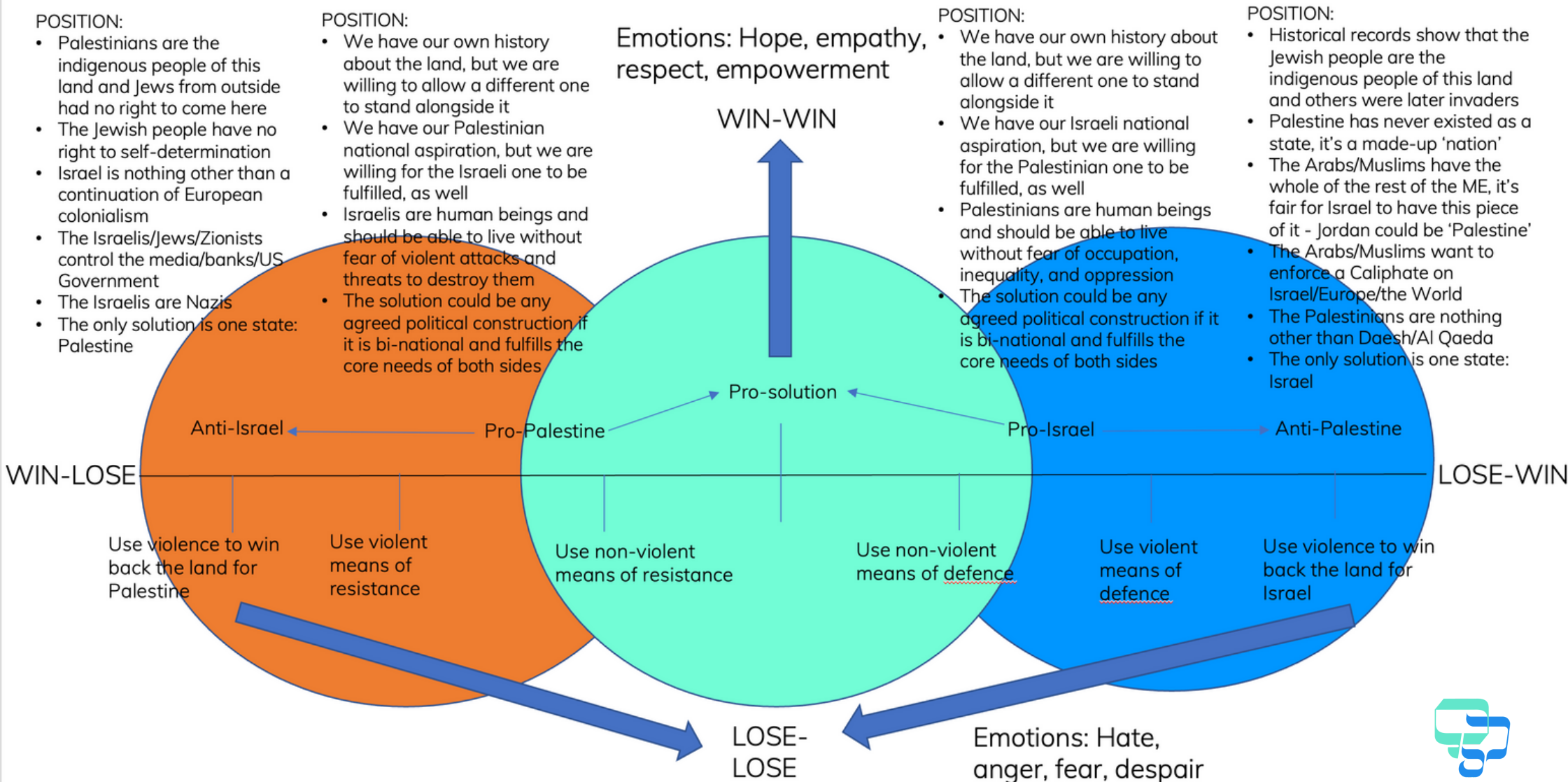
LOSE/LOSE



WIN/WIN

APPENDIX 3

THE ISRAEL-PALESTINE SPECTRUM AND THE DANGERS OF LOSE-LOSE



FRAMEWORKS FOR DISCUSSION AND ACTIVISM

Give students a values framework with which to approach discussions on this issue:

- a) Non-violence
- b) Equality for all
- c) Rejection of hatred

Give students a critical-thinking framework for considering activism:

- a) Is it fair?
- b) Is it constructive?
- c) Is its goal a win-win outcome?



BOYCOTTS AGAINST ISRAEL



Boycott, Divestment and Sanctions (BDS)

Boycotts are a legitimate, non-violent tool for political change. Ask students what they can do to reassure and care for those in the school community that find this triggering.

There are several forms of boycott that we have been seeing in the context of this issue:

- a) Economic boycotts against Israel, particularly targeted at companies that operate in the occupied territories and/or are profiting from the occupation, or products produced in settlements. *This is usually aiming towards ending the occupation of the Palestinian Territories as outlined by the UN. It may be triggering for some who see this violence as necessary for Israeli security and/or who desire a win-lose outcome in favour of Israel.*
- b) Boycotts of everything Israeli, including Israeli academics, artists and civilians in any field. *This is ambiguous. It could be interpreted as prejudice against Israeli people, or delegitimising Israel's existence. It is likely to be very triggering for a large number of people, particularly Jewish communities who feel a connection with Israel, and Israel advocacy groups.*
- c) Boycotts of non-Israeli companies just because they are owned or founded by Jewish people. *Just because a company is somehow connected to Jewish people (such as Starbucks or Marks & Spencer) doesn't mean it must be supporting the Israeli occupation. Making such an assumption is antisemitic and will be hurtful for a large number of people, particularly Jewish communities. Advise students to do careful research. For example, Starbucks' official statement on this can be found [here](#).*
- d) Boycotts of global US corporations such as McDonalds, Pepsi Cola, etc. to help the Palestinians. *Stereotypes of Jewish people being associated with wealth, power and global domination, or having control of the US Government/economy are antisemitic. Assuming that these companies support the Israeli occupation simply because they are American or large corporations will be hurtful for a large number of people, particularly Jewish communities. It's fine to boycott these companies if you are anti-Capitalist or don't like their ethics on tax etc., just keep these issues separate from Israel-Palestine and advise students to do careful research. For example, information about McDonalds' positioning on this issue can be found [here](#).*

PROTESTS AGAINST PALESTINE



Protests about terrorism

Protests are a legitimate, non-violent tool for political change. Ask students what they can do to reassure and care for those in the school community that find this triggering.

There are several types of protests connected with this issue:

- a) Protests against Hamas rocket fire, bombings and stabbings. This is usually criticism of a political organisation that is using violence against unarmed civilians for its aims and calls for the destruction of Israel. It may be triggering for some who see this violence as necessary for achieving freedom for Palestinians and/or who desire a win-lose outcome in favour of Palestine.
- b) Joining protests in solidarity with Hindus and India or the far right just because you are pro-Israel. This is conflating the issue of Kashmir with Israel-Palestine, creating an alliance that has opposition to a majority Muslim country as its common theme in the name of counterterrorism. This is anti-Muslim and deepens tensions between Hindus, Jews and Muslims here in the UK. In addition, supporting far right voices, who often use anti-Muslim rhetoric whilst expressing support for Israel, is also likely to be very hurtful for a large number of people, particularly Muslim communities.
- c) Accusing all activists who are campaigning for Palestinian rights of supporting terrorism or being antisemitic. This is equating the exercise of a democratic right with terrorism and racism and is unjust. It is likely to be triggering for a large number of people, particularly those in Palestine solidarity groups.
- d) Criticising Muslim people for supporting the Palestinian cause. Underlying assumptions that Muslim people are terrorist because they support the Palestinian cause, and making statements such as: "This is why people in this country start to not like Muslims", is Islamophobic and likely to be very hurtful for a large number of people, particularly Muslim communities.