



A VERY BRIEF GUIDE TO **ANTISEMITISM**

2024 edition

Introduction

WHY THIS GUIDE?

T'ruah first published this guide in 2022 following several years that saw an upsurge in violent antisemitic crimes in the United States, including murders in synagogues, at a kosher grocery store, and at a Chanukah party; as well as physical attacks on Haredi (ultra-Orthodox) and other visible Jews; the desecration of cemeteries; anti-Jewish flags and shirts at the January 6, 2021, Capitol attack; and a hostage-taking in Texas.

Since then, thousands of people have read this guide, distributed it on campuses and at places of worship, and used it as a tool for education on antisemitism.

Since October 7, 2023, antisemitism has surged again, and many Jews are experiencing new fears about our safety in the United States, Canada,

and beyond. Too many of us have experienced antisemitic violence and rhetoric, and too many of our institutions have been targeted with shootings, bomb threats, graffiti, and more.

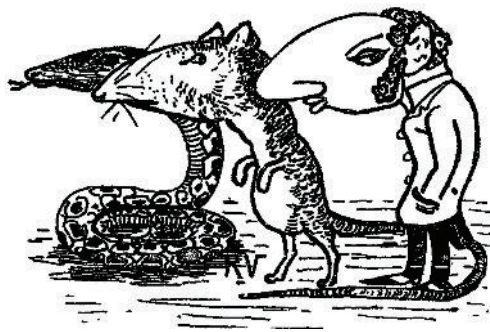
One response to increased antisemitism is to erect barriers around Jewish communities — to separate ourselves from other communities, and to rely on more and more sophisticated security apparatus and personnel to protect us. But true security will come only when we build a country in which people of all ethnicities, races, religions, nationalities, genders, sexual orientations, and abilities are safe. This requires reaching across lines of difference and striving to understand and to fight antisemitism — along with understanding and fighting all bigotries.

The past few years have taught us yet again how many misperceptions persist about Jews and Judaism and how much education is needed about the origins, history, and manifestations of

antisemitism. This guide is one tool for beginning or continuing a journey to understand this long-standing prejudice.

The thorniest questions about antisemitism arise around the question of when criticism of Israel does and does not cross the line into antisemitism. Even within the Jewish community, there is profound disagreement on this question. Some, both within and outside of the Jewish community, have deployed accusations of antisemitism in order to shut down and even criminalize pro-Palestinian activity. Others have knowingly or unknowingly engaged in antisemitic speech or conduct in the process of criticizing Israel. For some, nearly every criticism of Israel is antisemitic. For others, no criticism of Israel can be antisemitic. The truth is somewhere in between. This resource offers guidelines for parsing the difference between criticizing Israel as a country and propagating antisemitism.

We wrote this guide for both Jews and non-Jews who have questions about antisemitism. It is certainly not meant to be comprehensive, but we hope it provides some context, language, and tools to help navigate the difficult terrain around antisemitism and will help us all to fight antisemitism, along with fighting all other forms of racial, cultural, religious, and gender oppression. We invite you to share this with friends and family, distribute it in your place of worship, or share it on your campus or at your workplace.



1900 cartoon by French journalist Raphaël Viau.

What is antisemitism and why is it so hard to understand?

Some of the confusion about antisemitism stems from the fact that Jews don't fit neatly into one category. Though generally considered a religion, Judaism is much more. The classic Hebrew term for Jews — *Am Yisrael*, “the people of Israel” — conveys a sense of peoplehood, that is of belonging to a nation with a history, a belief system, a sacred language, a connection to one another, and a historic homeland. Jews come from many races and ethnicities, with many subcultures, unique traditions, and languages. One who converts to Judaism becomes a member of this people, no less than those born as Jews.

Antisemitism is hostility, prejudice, hatred, or violence against Jews as Jews.

At its core, antisemitism sees Jews as a nefarious and corrupting presence within society. This hatred originated in antiquity as “anti-Judaism” and evolved into a modern political ideology that blurs race

and religion¹, and sometimes takes the form of conspiracy theories. **Antisemitism draws on a pool of stories and tropes about Jews that get pulled to the surface at different times, in different places, by different people, for different reasons, and with different impacts.**

Some of the most common false and destructive antisemitic tropes in this “pool” include:

Power: Claims that Jews are all-powerful secret puppet masters behind the scenes of world events, as popularized by the early 20th century antisemitic forgery, *Protocols of the Elders of Zion*; also conspiracy theories that Jews cause disease, pandemic, war, or other disasters.

Greed/Wealth: Claims that Jews love money, or control the world financial system or the media.

Disloyalty: Claims that Jews are untrustworthy and/or disloyal, or that Jews are more loyal to Israel or to world Jewry than to their country of citizenship.

Evil: Claims that Jews are in league with, or are children of, the Devil; that Jews drink blood or kill babies; and that Jews are a corrupting, inhuman force.

Antisemitism in historical context

While antisemitism is a modern term, hatred of Jews has deep historical roots. Associations connecting Israelites, disloyalty, and plague may have origins in ancient Egypt, as early as the 14th century BCE.² Early Christians, needing to explain why Jews remained Jewish after the coming of Jesus, further developed anti-Jewish ideas, including associations between Jews and the Devil. The Roman Empire's adoption of Christianity in the 4th century CE brought anti-Judaism from the realm of Christian doctrine to the legal, institutional sphere, with severe consequences throughout the medieval era, including outbursts of intense violence.³ European Jews in the Middle Ages faced occupational restrictions and prohibitions on owning land, which pushed them into portable occupations necessary to the European economic

elite, such as moneylending and trade. Elites also set Jews up as “middlemen,” in roles like tax collector, mediating between the peasants and the sovereign. This led to Jews being closely identified with money. Jews were scapegoated for diseases like the Black Death, denied basic political and civil rights in most countries, and accused — often with deadly consequences — of murdering Christian children. During the Middle Ages, Jewish communities, wholly dependent on the sufferance of rulers, were expelled from multiple countries; Crusaders massacred many on their way to the Holy Land.



“Der Kinderfresser”(The child eater), woodcut by Abraham Bach, Sr. 17th century woodcut

Spanish “blood purity” laws of the 15th century marked Jews forced to convert to Catholicism during the Inquisition — and their descendents — as

separate from the rest of the Church. This introduced a racialized understanding of Jews that persisted for generations.

Antisemitism as a modern ideology emerged in German-speaking Central Europe in the late 19th century. As a result of the Enlightenment, Jews had gained new civil and political rights, which allowed for breaking down the barriers that had segregated Jews. For antisemites, this raised the specter of Jews mixing their “nefarious” ways into Christian societies.

German pamphleteer Wilhelm Marr popularized the term “anti-Semitism” in the 1870s, to give his Jew-hatred and rejection of Jewish societal integration a modern, secular veneer (via a pseudo-scientific classification of “Semites”) distinct from religious anti-Judaism.⁴ Antisemitism always refers to Jews, despite Arabic being a Semitic language (like Hebrew).

Throughout history, bursts of violence have cut through long stretches when Jewish communities

thrived in mutually generative relationships with their neighbors. The Holocaust, of course, was the most destructive episode of antisemitism in history. The Nazi Party gave political expression to racialized theories of antisemitism; their ideology, particularly the myth of “Judeo-Bolshevism” (that the Jews were responsible for Communism), took root across Europe, enabling broader public participation in genocide. The Nazis exterminated 6 million Jews, about two-thirds of the European Jewish population.⁵ This ongoing collective trauma lends additional urgency to conversations around contemporary antisemitism.

Antisemitism outside of Christian Europe

Jews lived under Muslim rule in the Middle East and North Africa for centuries as one minority group among many, with a set of rights and restrictions associated with their status as protected non-Muslim monotheists. They paid special taxes and, in some times and places (though not the majority), had to live only in designated areas and/

or wear distinctive clothes. While sporadic acts of violence and forced conversion did occur, Jews generally enjoyed the stability of a legal regime that afforded them the right to live as Jews. Though Islam included beliefs and stories about Jews being inferior or untrustworthy, these never became foundational as they did in Christian Europe.⁶

The situation changed in the 19th century, in large part due to European imperial expansion, which brought with it European antisemitism that combined with existing Islamic traditions. In the 20th century, Zionism — perceived in the Arab world as inextricably linked with Western colonialism — exacerbated tensions. Many Muslim-majority countries began adopting anti-Jewish measures. Most Jews left these homelands — some willingly, some by expulsion, some under duress after their property was confiscated — with many emigrating from the Arab world to Israel, and others to Europe or the Americas.

Antisemitism and Racism in the US

While the Declaration of Independence and Constitution espouse a commitment to equality and justice, these founding documents established a hierarchy that put white Christian* men at the top. As such, antisemitism is woven into the society just like structural racism, though it has looked different at different moments in history.

From America's earliest days, white-appearing Jews were allowed to own property, including slaves, and Jewish men could enjoy full citizenship. At the same time, Jews also faced public

* The tropes themselves have become largely secularized. Non-white, non-Christian groups have often absorbed the tropes as part of their acculturation to America.

discrimination, including legal restrictions in some state constitutions and quotas in higher education.

In 1924, the US restricted immigration from Europe in order to reduce Jewish influx. Restrictive covenants in housing and restrictions on lending in poor neighborhoods targeted both Jews and Black people. The America First Movement of the 1940s and McCarthyism in the 1950s targeted Jews as a dangerous left-wing threat. However, after WWII, Jewish veterans — unlike most Black veterans — were able to access the benefits of the GI Bill, including college tuition and home loans. This bill, one of the most significant wealth creators for white Americans, helped to move Jews with European heritage to a higher rung on the racial ladder. White Jews today benefit from the privileges of whiteness, but this whiteness is conditional. A white Jew may not worry about being shot by police during a traffic stop but can be gunned down in synagogue. Jews who are more recognizable as Jews — including Haredim and kippah wearers — are even more vulnerable.

Today, a significant and growing percentage of US Jews identify as Jews of Color.* Like all other people of color, they are targets of racism — including within the Jewish community — and, as Jews, are also targets of antisemitism.

Varieties of Antisemitism in the Contemporary US

Just as racism, sexism, ableism, and other prejudices exist among people of all political persuasions, antisemitism, too, can flare up from any direction. Certain varieties, however, are worth particular analysis.

In its most extreme forms, white dominant culture spawns far-right ideologies with antisemitism at their core. The Great Replacement Theory

* The 2019 study “Counting Inconsistencies,” commissioned by the Jews of Color Initiative, writes, “...we found grave inconsistencies that likely resulted in a systematic undercounting of Jews of Color. Given these inconsistencies, we can, at best, make only an educated guess about the population of Jews of Color in the United States. We can approximate that Jews of Color represent at least 12-15% of American Jews.” (p. 2)

blames Jews for the migration of people of color to countries that, per white nationalists, rightly belong to white people.* The men who murdered Jews at the Tree of Life Synagogue in Pittsburgh and at the Chabad in Poway, as well as participants in the Unite the Right rally in Charlottesville, all subscribed to this ideology. Elements of The Great Replacement Theory have now entered mainstream discourse and have been cited by



politicians and pundits.⁷

Another variation is Christian Evangelical “philosemitism,” which fetishizes Jews and Jewish practices,

“The God of the Jews is money” (*The Poisonous Mushroom*, Germany, 1938). Geld = Money; Borse = Stock Exchange.

* For deeper learning see Eric Ward’s writing, especially “Skin in the Game.”

and promotes an end times vision in which Jews and Judaism will disappear.

On the other end of the spectrum, “left-wing antisemitism” can refer to several different phenomena. Sometimes, anti-capitalist ideologies draw on negative antisemitic stereotypes about Jews and money in order to equate Jews with the capitalist system, or focus excessively on Jewish CEOs, despite their being a minority in the corporate world.

Other times, criticism of Israel can cross over into antisemitism. Conservative pundits also generally label acts of antisemitism by people of color as “left wing,” regardless of the perpetrator’s actual politics or lack thereof.*

* For example: In December 2019, a kosher grocery store in New Jersey was the target of a deadly antisemitic shooting. The perpetrators, who were members of a Black separatist group, were found to have posted many antisemitic statements online; they were not found to have any connections to left wing political views. But because of their race, conservative leaders named the incident as an example of “left-wing antisemitism.” (JDA Project, 2021)

Antisemitism often does not fit neatly into left/ right political categories, as evident, for instance, in gender stereotypes such as the frigid Jewish woman, the JAP (Jewish American Princess), or the emasculated Jewish man.

Finally, in urban neighborhoods that were heavily Jewish before white flight (such as Harlem or parts of Brooklyn), or where Haredi communities never left, Jews continue to own buildings and businesses, often making Jews the face of whiteness to the Black communities living there. The resulting economic and social pressures have led to antisemitism that is not inherently political.



Criticism of Israel + Antisemitism

Background

The Land of Israel has been the historic Jewish homeland from the time of the Torah. The Roman destruction of the Second Temple in Jerusalem in 70 CE ended Jewish sovereignty there. Since then, the Jewish community — scattered throughout the world — continued to pray daily for a return to Jerusalem and to mourn its destruction.

In the 19th century context of ethnic minorities seeking national rights, and despair about Jews' safety and ability to flourish in Europe, the Zionist movement worked for a Jewish return to Israel.

Following WWI, the region came under British colonial control. After years of negotiations, tensions, and bloodshed by multiple sides, and in the wake of the Holocaust, the UN voted in 1947 to partition the region into a Jewish State and a Palestinian State. The regional war that followed displaced more than 700,000 Palestinians and killed more than 1% of Jewish residents, in an event known by Palestinians as the Nakba (Catastrophe) and by Israelis as the War of Independence.

During the Six-Day War of 1967, Israel captured the West Bank, Gaza, and East Jerusalem.* Today, nearly 5 million Palestinians in these areas live under Israeli military occupation, without many basic human rights.** Palestinians living within the internationally recognized boundary of the

State of Israel (the Green Line), who constitute approximately 20% of Israel's population, are full citizens, though they still face legal discrimination.*,**

Like any other country, Israel is subject to criticism of its human rights record. Confusion between criticism of Israel and antisemitism arises because of Israel's self-identification as a Jewish State, claims by some Israeli leaders to speak on behalf of world Jewry, the fact that 47% of Jews live in Israel, and historical trauma that leads many Jews to hear attacks on Israel as a personal safety threat.

* For instance, the 2018 Nation-State Bill (effectively a Constitutional amendment), which, inter alia, declared “the right to exercise national self-determination” in Israel is “unique to the Jewish people”; see summary at <https://www.vox.com/world/2018/7/31/17623978/israel-jewish-nation-state-law-bill-explained-apartheid-netanyahu-democracy>

** For more on Israel, we recommend Daniel Sokatch's 2021 book, *Can We Talk About Israel?: A Guide for the Curious, Confused, and Conflicted*.

* Israel also captured the Sinai Peninsula, which was returned to Egypt as part of the 1979 peace treaty, as well as the Golan Heights, which Israel and Syria both claim.

** For more detail, see T'ruah's “*Very Brief Introduction to the Occupation*,” www.truah.org/occupation.

Defining Antisemitism

In 2005, in response to rising antisemitism and racism, the European Union's antiracism agency (European Monitoring Centre on Racism and Xenophobia) created a "working definition" of antisemitism for the purpose of monitoring and combating antisemitic discrimination and violence. This definition, adopted in 2016 by the International Holocaust Remembrance Association (IHRA), became known as the IHRA definition.

The IHRA definition includes a series of examples, some of which have been invoked in order to shut down free speech.⁸ These include "applying double standards" to Israel and "claiming that the existence of the State of Israel is a racist endeavor." While criticizing Israel's adherence to international law is not a double standard, and political discourse certainly should be able to include criticism of how countries were established, some legal initiatives have used

these examples to shut down criticism of Israel on college campuses and beyond.

There have been more recent organized attempts to pass the definition as law in state legislatures,⁹ despite the fact that Kenneth Stern, the IHRA's lead drafter, has testified in Congress and elsewhere that this definition was never meant to be codified into law.

From One Definition to Three

In 2020, two groups of scholars created two new definitions of antisemitism, both aimed at explaining the relationships between antisemitism and other hate ideologies, and avoiding conflating criticism of Israel with antisemitism.

These two documents, the Jerusalem Declaration on Antisemitism (JDA)¹⁰ and the Nexus Document — both more precise than IHRA — form the basis for our discussion on the next page.

Israel/Palestine — Examples That Are Inherently Antisemitic

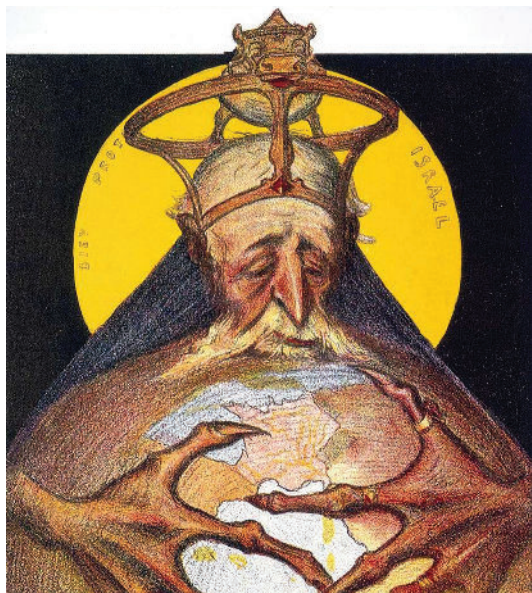
In the context of Israel/Palestine, certain acts and speech are antisemitic if they use a classic antisemitic trope. For instance:

- Using antisemitic imagery or stereotypes to describe Israel or Israelis, for example drawing Israeli leaders with exaggerated noses, accusing Israel of harvesting Palestinian organs or otherwise being “bloodthirsty,” or depicting Israeli leaders with horns, or as consorting with the devil.
- Portraying Israel as the ultimate evil, grossly exaggerating its actual influence, such as by promoting conspiracy theories about “Zionist” control of the U.S. or the world.
- Holding Jews collectively responsible for Israel’s conduct; using “Zionist” to mean “Jew”; equating Israel with Jews; attacking or protesting synagogues or other Jewish

institutions or Jewish-owned businesses simply because they are Jewish institutions.

- Denying Jewish history in the Land of Israel or claiming that today’s Jews are not “real Jews.”
- Requiring people, because they are Jewish, to publicly condemn Israel or Zionism; discriminating against Jews or Israeli nationals because of their perceived political views or ties to the country.
- Calling for the expulsion of Jews from Israel/Palestine, or of Jews or Israeli nationals from the U.S. or other countries.
- Denying the humanity of Israeli Jews, justifying violence toward them, or calling for violence against Jews (such as with calls to “globalize the intifada,” which for many Israelis and Jews elsewhere brings up memories of the suicide bombings of the Second Intifada and of deadly attacks on Jewish institutions throughout the world), including justifying the October 7 attacks or mocking those murdered, sexually assaulted, or kidnapped.

- Minimizing the trauma of the Holocaust, including as a motivator for Jewish attachment to Israel; denying the Holocaust; accusing Israel of being Nazis.



“*Le roi [King] Rothschild*,” by Charles Lucien Léandre, cover illustration for *Le Rire*, April 16th, 1898. Note “Israel” over his left shoulder.

Israel/Palestine – Examples That Are Not Antisemitic

Like every other country, Israel is bound to international law, and may be criticized based on its actions, its policies, and its history. One may agree or disagree, even vehemently, with a particular criticism of Israel, but this does not mean that it is necessarily antisemitic. The following are not, in and of themselves, antisemitic:

- Criticism of Israel based on its human rights record, its policies, and its adherence or failure to adhere to international law, including Israel's conduct in war and its policies toward Palestinians, whether they are citizens of Israel or residents of the occupied Palestinian territories; accusations that Israel is committing apartheid either within the West Bank or beyond.
- Support for arrangements that accord full equality to all Israelis and Palestinians,

whether in two states, one state, a binational state, a confederation, or any other form.

- Calls for non-violent forms of protest against Israel, including boycotts, divestment, and sanctions of the country or of companies based there. (Note that this does not include boycotts of Jews, Israeli nationals, or Jewish or Israeli-owned businesses in the U.S. or another country, per above).
- Activism that focuses exclusively on Israel. It is not a double standard if one holds Israel to international law, any more than taking action only on human rights in China would be creating a double standard.
- Waving the Palestinian flag or wearing a keffiyeh, both of which are symbols of the Palestinian national movement, just as the Israeli flag is a symbol of the State of Israel. The watermelon, a common stand-in for the Palestinian flag following Israel's ban on Palestinian flags at demonstrations, is certainly not antisemitic.

Israel/Palestine — Antisemitism Gray Areas That Require Further Conversation:

These are terms and slogans that hold different meanings for different people, and should provide the opening for dialogue:

▪ Anti-Zionist/Anti-Zionism

- Not antisemitic if you mean: sincere support for a single democratic state that grants equal individual and collective rights to Jews and Palestinians; commitment to building one's Jewish life outside of Israel; criticism of Israeli policy or of the process that led to the creation of the state; opposition to all nationalisms.
- Antisemitic if you mean: Israeli Jews should be expelled from Israel; Jews who do not denounce the State of Israel are not welcome; Israeli Jews are not welcome; opposition only to Zionism and not other nationalisms.

• **“From the River to the Sea,
Palestine will be Free”**

- Not antisemitic if you mean: Palestinians should have human rights including citizenship in a country; Palestinians should not live under occupation.
- Antisemitic if you mean: Israeli Jews should be expelled from Israel or lose their individual or collective rights with the establishment of a new state.

• **Intifada**

- Not antisemitic if you mean: “Shaking off” of oppression (per the original meaning), non-violent uprising.
- Antisemitic if you mean: support for violent acts against Israelis or Jews or Jewish institutions elsewhere in the world.

• **Settler colonialism**

- Not antisemitic if you mean: a criticism

of Zionism and/or of the process by which Israel was created, including the displacement of Palestinians.

- Antisemitic if you mean: Israeli Jews should leave Israel or be forced out; Jews have no historic connection to the Land of Israel; Jews living elsewhere in the world should leave or be forced out of those places.

As in the case of other bigotries, those inclined to use terms in the gray zone should consider not only the intention, but also the impact on listeners — whether Jews who hear the language as a call to violence or others who may take it as permission for violence against Jews. This is especially true in a situation in which conversation is unlikely, such as with protest chants or signs. It is certainly possible to protest the government of Israel without using language that can be perceived as calling for violence against Jews.

BDS

The debate around antisemitism and criticism of Israel becomes particularly contentious around the global movement for Boycott, Divestment, and Sanctions, which for some Jews activates historical trauma around Nazi boycotts of Jewish businesses.

It is important to distinguish between boycotting Israel and boycotting Jews. Boycotts, whether of countries or companies, are constitutionally protected forms of free speech with a long and proud history. Boycotts of individuals are not. Thus, a business owner who chooses not to sell their products in Israel or in the occupied Palestinian territories is exercising freedom of speech. A business owner who refuses to sell to Jews or to Israeli nationals is breaking US law. Attempts to outlaw boycotts of Israel can have dangerous implications for free speech, as evidenced by the use of these laws to restrict

the actions of private contractors,* and as precedent for laws banning divestment from firearms or fossil fuels. BDS campaigns are not inherently antisemitic, as long as they do not cross the lines described above.

How antisemitism shows up in workplace and educational settings

- Mandatory meetings, events, or exams on major holidays with no accommodation for those celebrating the holiday. (While Jews have a variety of religious practices, the major holidays on which many Jews do not work include Rosh Hashanah, Yom Kippur, the first two days of Sukkot, Shemini Atzeret and Simchat Torah, the first two and last two days of Passover, and Shavuot, as well as Shabbat

* See, e.g., the US 8th Circuit Court of Appeals 2021 rejection of Arkansas' anti-BDS law; <https://www.lawfareblog.com/eighth-circuit-strikes-down-arkansas-anti-bds-law>

(Friday night–Saturday night). Note that Jewish holidays begin the previous evening and run through nightfall. Hebcal.com is a useful resource for Jewish holiday dates and times.)

- Jokes, slurs, and repetition of stereotypes about Jews, such as those described in this booklet.
- Dismissal of Jewish pain or fear, minimizing the deaths of Jews, and discounting antisemitism as an ongoing threat.
- Attempts to convert Jews to Christianity or another religion, comments about Jews not going to heaven/going to hell.

Guidelines for Responding to Antisemitism

Antisemitic tropes — like all stereotypes — have a deep and ingrained history. As with every form of prejudice, antisemitism can appear in a wide range of forms, from offhand remarks to genocide, and can be interpersonal or structural. Our response should be proportionate and appropriate to the context, with the goal of educating and building relationships when possible.

1. EXERCISE EMOTIONAL INTELLIGENCE

Antisemitism and charges of antisemitism raise intense emotion that we ignore at our own peril. Leaders should tend to the emotional needs of affected Jews, as well as of non-Jewish communal partners, as one component of an overall response.

2. EDUCATE

Mistakes happen. Non-Jewish allies may not understand that a casual comment is

actually rooted in antisemitism. Apologies and restorative conversations can lead to repaired, even strengthened, relationships.

3. BUILD TRUSTING RELATIONSHIPS

Mutually accountable relationships are crucial to situating the fight against antisemitism within the fight against all oppression. It takes time to build relationships, so connections should be formed before there is a crisis.

4. CONSIDER LEGAL RECOURSE

In some instances, there may be legal recourse in response to discrimination or hate-speech. Approach this option strategically and with a clear head, having considered the prior three recommendations.¹¹

5. DON'T IGNORE ANTISEMITISM

Activist April Rosenblum chronicles how Jews in progressive spaces often shy away from calling out antisemitism, minimizing the problem or not wanting to draw attention away

from perceived weightier issues.¹² This is harmful to our movements in the long run because *all* work for justice is harmed when antisemitism is used to distract us from the economic systems that are the real source of injustice.

Conclusion

Like all forms of oppression, antisemitism keeps structures of power in place. Fighting antisemitism must be part of our struggle for freedom and justice for all people. That means always responding to antisemitism in a way that builds bridges between the Jewish community and other communities, rather than simply retreating to a protective stance — or worse, giving up free speech in exchange for perceived safety. That also means pushing our movements for justice to take up the fight against antisemitism as connected with other struggles.

The first step in confronting antisemitism is to understand it. We hope that this booklet offers some tools for understanding and addressing antisemitism within our own communities, and for doing so in a way that both keeps Jews safe and helps build a liberated world for all of us.

Acknowledgements

We're grateful to Profs. Jessica Marglin, Yair Wallach, and the four other historians who offered comments and advice on part or all of this booklet. Any errors are, of course, T'ruah's responsibility alone. Rabbi Ian Chesir-Teran, Rabbi Rebecca Hornstein, and Rabbi Lev Meirowitz Nelson contributed to the text; Shira Danan consulted; Rachel Lerner and Rabbi Jill Jacobs edited and provided key leadership and guidance. Published January 2022; revised September 2024. Graphic design by Monk Group.

Cover photo: A woman in Palo Alto, CA, protests for the rights of immigrants on Tisha B'Av, August 2019. (Credit: Jack Owicki, ProBonoPhoto.org)

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About T'ruah

Since 2002, T'ruah has brought the Torah's ideals of human dignity, equality, and justice to life by empowering our network of over 2,300 rabbis and cantors to be moral voices and to lead Jewish communities in advancing democracy and human rights for all people in the United States, Israel, and the occupied Palestinian territories.



the rabbinic call for human rights

266 W. 37th St. Suite 803

New York, NY 10018

212-845-5201

office@truah.org

[Facebook/Twitter/Instagram @truahrabbis](#)