

Understanding and Resisting Antisemitism in Public School Meetings

EquiLearn Virtual Roundtable

Dr. Jeremy F. Price, MAP Center Equity Fellow – Indiana

TRANSCRIPTION

Robin J.: Good afternoon and welcome to today's *EquiLearn Virtual Roundtable* entitled *Understanding and Resisting Antisemitism in Public School Meetings*. As public-school meetings become more heated and contentious along a range of different issues, from disagreements on matters of protecting public health, to maintaining historical accuracy in the curriculum, the incidence of antisemitic statements, connections with tropes, and the enactment of behaviors have risen alongside these increasingly heated events. This *Virtual Roundtable* will help you recognize these antisemitic incidents when they occur, connect them with broader socio-historical contexts, and equip you with strategies for dealing with them.

Robin J.: My name is Robin Jackson, Products Lead and Doctoral Research Assistant with the Midwest and Plains Equity Assistance Center. I'm serving as your Host and Technical Director today. I am joined by my colleague, Ryan Sundeen, who is also a Doctoral Research Assistant at the MAP Center, and will be serving as my Assistant Technical Director.

Ryan S.: Thank you, Robin, and good afternoon and welcome everyone to today's *EquiLearn Virtual Roundtable*. *EquiLearn Virtual Roundtables* are intended to be interactive. Participants are asked to interact in real time via our teleconferencing format. To reduce noise, we ask that all participants mute their microphones when not speaking. Lastly, the video camera function has been turned on, thus if you have a webcam and you'd like to join, please feel free to do so by clicking the camera icon at the lower right of your screen. Additionally, please feel free to send me a chat directly if you're having connectivity difficulties. Again, please don't forget to mute your microphone when not speaking.

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Ryan S.:

And a note about access. Please make yourself comfortable. Move about as needed. Take breaks as needed. And also please note that alt text is used on slide images.

Robin J.:

Thank you, Ryan. One of our goals at the MAP Center is to engage participants in well-defined, content rich technical assistance such that knowledge and expertise are shared in a way that results in transformative systemic change, as well as personal reflection and growth. To this end, we aim to make this unique learning available on our website via recording and transcription. Additionally, we will be sharing photos of today's conversation on our social media platforms. If you would like to not be included in the photos, please disable your video at the time of the group shot. We will cue you before pictures are taken. We encourage participants to consider this disclaimer as they share and engage today.

Robin J.:

During today's *Roundtable*, we align to the Four Commitments when discussing the topic. First, stay engaged. Second, speak your truth. Third experience discomfort. And finally, expect and accept non-closure.

Robin J.:

I'm pleased to introduce today's facilitator. Dr. Price's research and teaching focuses on supporting the development of purposeful practices based in critical reflection with technology, to support good and, to support good and just teaching by pre-service and in-service teachers. This has led him to investigate teaching practices grounded in reflection and social justice through multiple lenses, such as social network theory, communities of practice, and mindful and contemplative practices. In addition, he explores the ways that technology can be used to give marginalized students a voice and a platform for exploring the intersection of place, environment, and community. Prior to taking the position at IUPUI, Dr. Price

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has been involved in teacher education and technology-based curriculum design, research, and evaluation in a range of places and settings, including West Virginia, the San Francisco Bay area, metropolitan Boston, and Los Angeles. Welcome Dr. Price

Jeremy P.:

I appreciate that. So I am going to...hopefully you can see my slide now. If someone can just let me know that that's correct. Yeah. Okay. Great. So what I'd like you to do is just take a minute, and in the chat, please go ahead as I rearrange my screen, please go ahead and what do we think we know about Jews and Judaism? So just say one or two things in the chat. Just like those Commitments that we that we agreed to at the beginning, you know, all of those things hold true. There's no wrong answers, no right answers. I just want to get the conversation started in this way. So just take a minute, one or two things.

Jeremy P.:

Great, those are coming in. Alright, great. So I'm seeing a lot of historical oppression and strength, is a good one. The idea of a religion and a culture. Being Jewish and practicing Judaism are not the same thing. Incorrectly perceived as financially and economically advantaged. As a professor at a state, a state university, I can confirm that. The, let me see. Holidays, observances, culturally resilient and proud. Considered a race, question mark. Conflation of culture and religion. Conflation of race, culture, and religion.

Jeremy P.:

So what I think is really important here is the idea that antisemitism is really shaped, not so much by Jews and Judaism, but by what people think about Jews and Judaism. And so what I mean by that is, so this is actually, I did a search on Adobe Stock and I looked for Jews. This is what came up. So, as you can see that this is actually a collection of images. They're almost

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entirely white, and entirely male, and entire--then pretty much all Orthodox, Orthodox Jews. Judaism is a culture and religion and all that good stuff. I'll get to that in just a second. But they're identifiably Jewish. And so it's not so much that it's, not representative of what Jews and Judaism is about, but it's a very narrow piece of it.

Jeremy P.:

So, you know, as was brought up, you know, there's a lot of things about Jews and Judaism. About one in seven Jews in the US are actually considered a person of Color. There's a lot of, there's a range in that number because of a number of different things including what counts as a person of Color. Also, what's been brought up is it...actually a lot of Jews identify as a people. So it's even sort of broader than a culture, broader than an ethnicity, and definitely broader than just a religion. That being said, that Jews represent a broad range of cultural and religious practices, commitments, and traditions. And there are only 16 million Jews worldwide. And about 7 million of those Jews live in America. The United States actually has, depending on how you count them, either the largest or the second largest Jewish population in the world.

Jeremy P.:

So what I'm going to do through the next time together, and I do want to, so, yes, I am Jewish. And yes, I will say please feel free to interrupt me at any time because that's also a cultural value. So you can raise your hand. But what I'm gonna do is I'm going to go through, and we're going to take a historical perspective and bring us to the current moment. So we're going to start not in North America, and to the Middle East and Europe. We're going to come to America, and North America. And then we're going to talk about what it looks like now, and then what we can do about it. This historical perspective, I think, is really important because it helps you understand where this modern antisemitism comes from.

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Jeremy P.:

So what we're going to do now is talk about some of the historic Christian European roots of antisemitism. So I am going to touch upon some of the Christian texts. I am not necessarily making commentary on the, on the texts themselves, but rather on how those texts are read. And so I just want to make that clear.

Jeremy P.:

So a lot of people who probably, if you've never met somebody who's Jewish before, you, probably if you go to church, you've probably encountered some sort of representation of Jews and Judaism in the New Testament. And often what it is, the way that Jews are portrayed as adherence to the law, they often get mentioned as Pharisees and Sadducees. And so this image of the Pharisees are, is actually from the Passion of the Christ movie, which came out a couple of years ago. So there's this idea that has, that has, you know, that the Jews rejected Jesus as the Messiah, and therefore caused him to be put to death. There's also this story about the Sadducees about exchanging money in the temple. So, you know, there are things that are very, very old that have a bearing on the way that Jews are perceived in a broader Christian culture today.

Jeremy P.:

And so this is really important to understand, that a lot of these ideas are so old that we often don't even realize it. Anytime that you call somebody a Pharisee for being hypocritical, in a way, what you're doing is you're calling the group of people who became the Rabbinic tradition hypocritical. So it's just language like that, that has to, it's important to be aware of.

Jeremy P.:

So I want to jump ahead a little bit. And so we're going to go to the medieval Europe. And so I have to admit, I'm not a historian. However, I have done some research. And so there's, there's some patterns that develop. And again, these are patterns that one can see as we get closer to

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the, to the, to the current day. One of the things that happened to Jews in medieval Europe was they were not allowed to own land, they were not allowed to farm. And there's this injunction against lending for profit in the Bible, which happens to be part of the Bible that's shared by both Jews and Christians. However, Jews can, according to Jewish tradition, saving, you know, keeping people alive is of the highest importance. And so those other laws can be broken in order to stay alive, basically to be able to eat. And so a lot of times Jews were put in the position of being tax collectors and money collectors.

Jeremy P.:

This was really important role for the, the landowners. They would send Jews out to collect money from the people who basically farmed the land, who rented the land. And there was a lot of, so Jews became associated with money. There was a lot of distrust also that came around with this. And so, you know, there's, you know, as we sit here in COVID-19, in a lot, in a lot of places in Europe during the Black Death, in fact, on this past Monday, Saint Valentine's Day is also known as the, the Strasbourg Massacre. So what happened were Jews were blamed for spreading the Black Death because they often didn't get sick. That was often because of ritual handwashing requirements.

Jeremy P.:

Last, but not least...well, actually there's two more things just really quickly. The other thing is this idea of blood and children. And so the, this is called a blood libel. And so what it is is that some Christians believed that Jews needed blood to make their matzah. So the laws of the, the kosher laws require that animals be drained of all blood. There is no requirement that human blood be used in anything. In fact, it's kinda gross. I'm also a vegetarian. So this is something that is important to keep in mind is as historical context. The other thing is that Jews were able, were actually able

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to establish a lot of trade networks. And this is, this is actually something that's, that's a positive thing. But it was also turned into something negative as we move forward. So I would rather claim as a positive thing, but it was turned into something negative, which we'll see in just a couple of minutes.

Jeremy P.:

I'm going to jump forward ahead again in time. And I'm going to talk, I'm going to jump ahead to the late 1400s. So for several 100 years, in fact, Jews thrived in parts of South Western Europe, Spain, and Portugal, North Africa. But at a certain point what happened was the Catholic Church in Spain and Portugal in the Iberian peninsula, decided that everyone there should be Catholic. And so what they did was they, both Jews and Muslims, primarily Jews, what they did was they went through and they forcibly converted or killed Jews and Muslims. Except those that converted to Catholicism. One of the interesting things about this was thinking about what constitutes a Jew.

Jeremy P.:

So it's often said that actually The Inquisition is what, what created race, what invented race. Because what happened was the Catholic Church decided that there was something in the Jewish blood that made Jews different. And so they were always set apart. Even those who converted to Catholicism. There was a certain number of generations back that counted. As we move forward through The Enlightenment, we have this real strong desire to classify things, which is a part of science, which is a wonderful thing. It gives us a lot of wonderful things like vaccines and understanding our natural world. But at the same time, it also gave us this system for classifying human beings.

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Jeremy P.:

And along with all of the races that typically we're familiar with in the United States, there was also another race that called the Semitic race. And so through this classification system, Jews were considered members of the Semitic race. And in France and Germany, there were, there were people who decided that being anti-Semitic was a good thing to do because it was keeping Europeans pure against the Semitic race. And so actually being an anti-Semite at the time was considered a badge of honor. All of these things were pulled forward into the Shoah, the Nazis and the Holocaust. And I know that...so I have children. I know that in my daughter's middle school social studies class, like the day on Judaism is things go up to Jesus Christ. It ends there, and then there's silence, and then it pops up again with the Holocaust.

Jeremy P.:

And so I just want to make sure that people understand that there's a long history in between that point that's actually very rich. And there's a lot of things that happened by Jews and with Jews that's not represented in that history. And so, you know, what it is is that the Nazis were at the height of modernism. They really made use of this racial classification. They had a very specific set of ways to classify human beings. And they're also really, really good at spreading propaganda. And so this is, this is actually from a, from a famous book that was published in Germany, a kid's book actually. And so this, this person, I don't know, I don't know if you can you see my mouse pointer. So this person here is represented as a Jew with a wide nose, a white face. All of those things, There's this young Aryan girl here who's in front of him. You can't see her, but she has blonde hair and it's looking quite scared. So what they did was they really took this, more or less, to an art form.

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Jeremy P.:

So like I said, I just, because we're actually going to leave Europe behind now. Because really what the topic of this is is about understanding antisemitism that's happening right now, and this is helping you get to that point. So like I said, there is a long history of Jews in Europe, where a lot was done and I want to really humanize the Jewish experience, too. So this is a picture, a photo of a man Shmuel Grünspann. So he is the brother of my great grandfather, Alter. This photo was taken in Chernobyl in what is now Ukraine.

Jeremy P.:

And so, you know, he is a real person. He had a real business, and he succeeded his, his son, I should say his son and his, his grandson. His son was, was killed, actually, in a, during World War II. The Nazis came in, in, in Eastern Europe. What they tended to do was not get involved, but they turned the local population on the Jewish communities. And so that's what happened to him. His grandson, Shmuel's grandson, was a, was a fighter in the Ukrainian Forest, and he was killed by the Nazis in the Ukrainian Forest. However, he was no, Shmelke was known as a, as someone who gave freely and really helped the community.

Jeremy P.:

So now we're, we're moving across the Atlantic here. And so, what I wanted to do is I want to sort of situate, bring along these things from Europe, and help us think about it in the American context so we can understand what's going on. And so the history is not quite as long, but it's pretty long here in North America and the Western hemisphere. I had mentioned the, The Inquisition. So actually, basically as soon as Jews were expelled from Spain and Portugal, they started moving west across the ocean. And so there has, there is actually a very long Jewish tradition in the Western hemisphere going back over 500 years.

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Jeremy P.:

And in fact, one of the oldest, still, the synagogues in North America is in Newport, Rhode Island. George, President George Washington wrote a letter, a very famous letter to this Hebrew Congregation in Newport, Rhode Island. And this is actually a quote from this that I think is actually even more important than the famous quote that often gets quoted. Often what gets quoted from this letter is, “Bigotry, no sanction,” et cetera, et cetera. It, but this, I just want to read, “It is now no more toleration that is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights.” And so to me, this is a really profound statement. This is saying that people do not live at the, they do not live at the what's it called, you know, based on how other people feel about them. They live because they are, they are human beings, and they deserve to live a full life and exercise those rights. So to me, this is actually a much more profound statement than that bigotry, no sanction part of it.

Jeremy P.:

So these are the people, who made up this congregation actually were descendants of the people who fled from Spain. And one of those, one of the descendants of these people, wrote a very famous poem that is now on the Statue of Liberty: *The New Colossus*. Also a very famous poem. And sometime in the late 1800s, well in the mid 1800s, Jews from Germany started coming over, in large numbers, to the United States. And then a little bit later, Jews from Eastern Europe started coming over to the United States in pretty large numbers, significant numbers enough to be noticed by everyone else.

Jeremy P.:

And so for example, one of the things that, that is in *The New Colossus*, that poem that's, that's the, the Statue of Liberty, is the line, “the huddled masses.” And so this is actually from a, a political cartoon of the time, the late 1800s. I don't know if you can see, but there's some Hebrew characters

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written. There's a boat with a rather large nose. And a lot of unkempt people on that boat. So what they're talking about here is these are, these are Jews coming from Europe who are overrunning the country. How many times have we heard that? It's something that gets repeated over and over and over again. Along, so not far after that, you know, as this, this, these communities were growing, you know, as they were being resettled by an organization called HIAS, which is the Hebrew Immigrant Aid Society, mostly in New York City. But you know that New York City was often a stopping point.

Jeremy P.:

All over the country, Jews were being resettled. Along with them came some of the, the people who were concerned about Jews in America looked to Europe for guidance. And so the, the Russian Secret Service, actually, their early 1900s, yeah 1900s, wrote a book called *The Protocols of the Elders of Zion*. This book, along with this book called *The International Jew: Volumes I and II*. It was actually brought to the United States by Henry Ford, and published by Henry Ford here in the United States. And it brought a lot of conspiracy theories about Jews, which I'll get to in just a couple of minutes. But this is, this is really how organized anti-Semitism came into the United States.

Jeremy P.:

As this was happening...so, I mentioned my great, great grand uncle. And so I have his brother, so actually he was my great grand uncle. His brother, my great-grandfather, Alter. I have some of his census information. And so, he and his wife, for, in the race column, they are classified as Hebrew. And so, as this migration, this immigration was happening, the United States was sort of struggling to figure out how to classify these people. And so, what they did was they, they created racial categories for people. And so, they created this with this racial category of Hebrews for, for Jews.

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Jeremy P.:

The other thing, I don't know if you can see it. I can barely see it myself. But there are a number of patterns that have emerged. So Jews were on their way to being racialized here in the United States. They were on their way to becoming a race in and of themselves. There are deeds that, for houses, and housing developments, that forbade Jews from living there. There were incidences of Jews being lynched, of being accused of raping non-Jewish girls and women, and then being lynched. There's even, over here in this corner here, it's called *The Jewish Vacation Guide*. And so, what it is is it's a of places that Jews can go without concern. And so, for those of you who have heard of the, I think it's called *The Green Book*. *The Green Book* was actually based on *The Jewish Vacation Guide*.

Jeremy P.:

So, so that was happening, that was happening quite quickly. In fact, I came across a survey that even in the mid to late 1970s, a pretty good number of Americans believed that you can identify a Jewish person by their physical characteristics. So those, that legacy of racialization has really carried through, which is an interesting American phenomenon.

Jeremy P.:

But something happened after World War II. And so, something happened in that Jews who served in the military qualified for the GI Bill, whereas other people did not. And so, what that meant was things like education, things like housing, were available to them in a way that it wasn't for others, particularly Black and Brown people. And so, what that did was that opened up the possibility of homeownership. Those deed requirements were starting to go away because, but for the most part, the new suburbs that were popping up outside of cities, that provided a pathway to the middle-class. This picture over here, it's actually Al Shanker, who was the president of the American Federation of Teachers. Jews entering the teaching

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profession is one of the things that really led the Jewish community as a whole to being more accepted within the American, in American society.

Jeremy P.:

And so, you know, things still happened. Like that's not to say that things still, still didn't happen. But that trend towards racialization is something that, that took a different turn. And so, you know, I, I, I am a white male Jew. And I have no, no problem saying that. You know, and but at the same time, being Jewish has, has, has an impact on the way that I carry myself.

Jeremy P.:

And so, in order to meet this challenge, so like I said, Jews were becoming racialized, and then all of a sudden, they weren't. Antisemitism sort of had to adopt, really quickly, to figure out what to do with this. And so there's, there's a couple of really interesting things that happened. So first of all, people couldn't let go of this idea about genetics and evolution. So there's this guy named Kevin MacDonald. And he wrote a series of books on the Jews trying to make the case that there's something about Jewish genetics that results in Jewish culture, which results in the, which results in white Europeans being at-risk.

Jeremy P.:

This was furthered by William Luther Pierce. And so, this is *The Turner Diaries*. So, *The Turner Diaries* were actually a blueprint for a lot of, they are a blueprint for a lot of white supremacy and white nationalist movements. And so basically what it is is, it's this fantasy about a race war that will happen between Whites and Black people, and Brown people, and Asian people. And the Jews are the ones who are pushing everyone together into this race war. They're manipulating things into this race war. David Duke, who was a former leader of the Ku Klux Klan in Alabama, sorry, Louisiana, has gained some notoriety over the years. He wrote a book called *Jewish Supremacism*. And so he turned the idea of white

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supremacism around. He said that Jews believe they are the superior race. He came up with this term called ZOG, which is the Zionist Occupied Government. And the idea that the Jews control things in a way, that if you know anybody who's Jewish, you know, that's just not possible.

Jeremy P.:

So again, I want to humanize all of this. This is a photo of, actually, my grandparents, Herbert and Francis Greenspan. So notice the change in the name. That didn't happen at Ellis Island. That happened as a way to Americanize the name. And but these are my grandparents. I, I, I knew them. They lived in Brooklyn. I'm pretty sure that my grandfather had connections with the, with the Mafia as a lumber salesman in Brooklyn. But so really wonderful people. They also were very kind, very sweet. And they really wanted the best for their children, their children and their grandchildren.

Jeremy P.:

So actually, that reminds me of another point that I'll bring up really quickly. Their son, my uncle, he actually changed his last name. He was much older than my mother was. He applied for college in the 1950s. He changed his name from Greenspan to Graham in order to eliminate, to reduce the possibility that, that a quota against Jews in, in, in the university that he went to, would kick into, it would go into effect. I can tell you that my grandparents were not entirely happy about that, but that's another story.

Jeremy P.:

For, for those of you who are film buffs, I highly recommend the movie *Game Show*, the film *Game Show*. And there's this really poignant scene with John Turturro and Rob Morrow as the new Jew, the new Jew in America, and the old Jew in America. And it's really, the immigrant Jew, it's really quite amazing. So, what I'm gonna do now is talk a little bit more

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about how Antisemitism operates. Now, now that we've had this, this broad perspective, what it looks like now.

Jeremy P.:

And so, part of my research is looking at information from The Anti-Defamation League, the ADL. And what I do is I look at those incidences that are reported in schools and what, you know, how many, what do they look like? What do they mean? And so, what I can tell you is that there is a clear trend, not only of an increase, but also connection to other kinds of events. So, when things are going poorly for Jews, broadly, either it happens that there's an uptick in anti-Semitic incidences in school or, or Jews are more sensitive and will, are more likely to report anti-Semitic incidences in school. I can't tell you which one, but it's something that's, that's important to keep in mind.

Jeremy P.:

The other thing that I did was I looked at sort of what this looks like. And again, we are going to talk a little bit more about school meetings in particular. But I think that this is something that's important to sort of look at. For the most part, most of the incidences that are reported, and I will say that this is based on reports, not on actual incidences themselves; there's a big difference. Most of it tends to deal with Nazis somehow. And so, we can connect that to a broader sense of white nationalism. And a lot of it has to do with vandalism in some way or another, but also harassment. And then, there's also a lot of general anti-Semitic harassment that happens. So, these are the number of cases between 2017 and 2019. I'm sorry, 2016 and 2019.

Jeremy P.:

So, I'm gonna go over, pretty quickly, three different big trends of Antisemitism. And so, the first one is the idea of conspiracy theories. And can I get a time check? I'm sorry.

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Robin J.:

We have about ten minutes?

Jeremy P.:

Oh, boy. Okay. So, I'm gonna go really quickly. So, what it is. Okay. So, what it is. Like I said, those historic things have come forward in sharp relief. And so, the idea that Jews are operating behind the scenes. So, the Rothschilds, George Soros. Every time that George Soros get named, what, he's a proxy for the Jewish community as a whole. The other thing is that with the rise of QAnon: they have brought together this, this old, old thing about blood and children. And they have made it a centerpiece of their movement. The other thing, this is actually a screenshot from a fairly famous school board meeting in Arizona where a woman stood up and she said, "If you want to see who is pitting the Black people and white people against each other? It's the Jews.?" And then she sat down. So, you know, like, those are, those things are still in effect here.

Jeremy P.:

The other thing is that there's also a strong sense of both white nationalism and Christian nationalism. And so, I think it's important to recognize that, for example, white nationalists, for the most part, white Jews would consider themselves benefiting from white privilege. White nationalists maintain that strict racial hierarchy and they say, they definitely see Jews as a separate race. And they definitely see Jews as controlling things behind the scenes.

Jeremy P.:

Erik Ward, who's done a lot of research about white nationalism, he calls it the, the linchpin of white, white nationalism, Antisemitism is the linchpin of white nationalism. As you can see here at the bottom here. This is a meme of a, of a, the happy merchant, who is a stand-in for a Jew, with a mask of a white person. And so, this is how Jews are seen. The other thing, as we see more and more, the idea of Christian nationalism that's bubbling to the

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top here. Jews are the “other” in Christian nationalism. And so, it's important to recognize that as we think about these things.

Jeremy P.:

The other thing is, so connected with that idea of Christian nationalism and white nationalism, and the shift from, of Jews from a separate race to being more accepted. There's a lot of appropriation that goes on, in terms of the practices and artifacts. I have a feeling that we're gonna see a lot of Jericho Circles, or Jericho Marches, by populists who believe that they can have, they can exert control over even school board meetings. You can see the, you saw this on January 6th. You can see it with the, the truckers in Canada. Basically blowing the shofar, the Jewish shofar to, to knock down the walls of oppression. The idea that the unvaccinated are the new Jews from the Holocaust is also like, it's a form of oppression, of appropriation.

Jeremy P.:

So, what I'm gonna do is, again, just a reminder, Jews are a broad range of people. And they're a broad range of, they bring a lot of different things with them. I speak from my experience. Other people are gonna speak from their experience. So, there's three things that I think are really important to recognize in the moment when something happens. The first is to recognize it. To understand that it did happen. I have had anti-Semitic incidences in my own classroom directed against me. It's been hard to recognize that it did in fact happen. So, you know, like give yourself a little, you know, like, it's okay. Like if you don't recognize it. But it's the, the more you're prepared for things to happen. Recognize it, and don't ignore it. As soon as you recognize what just happened, don't ignore it.

Jeremy P.:

Also, exercise emotional intelligence. And so, what this means is that Jews are gonna be upset when something happens that's anti-Semitic. So, it's not necessarily that you're at fault. But, you know, expect, like Jews are

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expecting something from your leadership. You know, to confront the situation in some way.

Jeremy P.: And then lastly, is to educate. Is to call it out and to say, “Hey, look, I want to make sure that you're aware that what you're saying is anti-Semitic. And here's why.” And again, it's connecting with that, that really long history of Antisemitism.

Jeremy P.: Over time, this is something that happens as a community, whether it's the school-based community or as a, as a broader community, is about, is about building a set of Jewish literacy—even among non-Jews. Like understanding who Jews are, where they come from, how they operate, and building relationships and connections. A second thing, and these are things that happen, that can happen with any community and should happen with every community.

Jeremy P.: The other thing, another thing is allyship. So, if you're not Jewish, become an ally to the Jewish community. Ask them what they, what they want, what they need, how you can help.

Jeremy P.: And then lastly is the idea of identity work. So, understanding if you're not Jewish, understanding your own positionality within this, this broader sense of relationship with Jews and other marginalized communities, other minoritized communities. And really doing the work to examine how you fit into that puzzle.

Jeremy P.: So, with that, I could have gone on for a very long time, but I'm not going to. I see that there are 18 things in the chat. So, with that, um, I wanted to share some really good resources. I think that the good people at the

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Midwest and Plains Equity Center could probably follow up in some way. Because I'm noticing that the actual links are not there. These are, these are the, these are the resources that I drew upon in order to prepare this presentation.

Robin J.: Ryan has, will be posting those links in the chat shortly for you all, but we can also put those together to send out if you'd like, Dr. Price.

Jeremy P.: Okay, perfect. So I'm gonna stop sharing, and lets come back together. And I, again, I see that there are lots of things in the chat, I'm wondering if I can have the...so is there anything, any questions, any comments, anything that you'd like to discuss, in the few minutes we have left? We've got some time, we've got, like, 13 minutes. What am I talking about?

Robin J.: Feel free to either drop some, your comments in the chat, or unmute your microphone if you'd like to speak.

Jeremy P.: Yes. Cooperative overlapping, is what it's called, just the, speaking over one another.

Robin J.: I actually had this one comment. So I will, first of all learned a lot during this. So thank you, Dr. Price, for your expertise and your labor in teaching us about Jewish history. I did not know that *The Green Book* was based on the book that you mentioned earlier. And what I think is interesting about that is that *The Green Book* is not something that is necessarily part of the core curriculum, right?

Jeremy P.: Right.

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Robin J.:

I didn't, I didn't learn about that until I got into college. And I certainly didn't know anything about the book that you mentioned for Jewish folks, which is interesting in itself, how manipulated minoritized peoples, histories are, such that not only do we not know about our own, we don't know about others, and we don't know about the linkages between the two. So, I thought that was super, super interesting, so thank you for sharing that.

Robin J.:

There's a question in the chat for you, Dr. Price.

Jeremy P.:

Yeah. Yeah, I see that. So, I'm just going to just respond very briefly to what you just said before I answer the question. And so, at the United States Holocaust Museum and Memorial in Washington, DC, there's a, there's a really large collection of Nazi propaganda in that museum. And one of the things that really interests me, as much as propaganda interests me. And I should say Art Spiegelman, who is the author of the book *Maus*, the *Maus* books who, which have been recently removed from school district in, or from the curriculum in the school of Tennessee, he said that he actually looked at Nazi propaganda films in order to understand how to create his book, how to, how to move from one frame to another.

Jeremy P.:

But what the Nazis did was they actually looked at Jim Crow representations of Black people, in order to create their representations of Jews. And so, a lot of the same kinds of characteristics, some of, some of them are very, quote unquote Jewish. But, but a lot of times what they did was they, you know, they, they definitely made Jews darker. And that much is very much evident in those, that propaganda. It's, it's actually really quite fascinating.

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Jeremy P.:

So, the question is about ways that Philosemitism can be unintentionally influenced by Antisemitic stereotypes. And yes, thank you for asking that question. There are lots of ways that Philosemitism...so Philosemitism is, if you think about Antisemitism as being against Jews, Philosemitism is being sort of favorable towards Jews, like being favorable towards Jews. That there's not a problem. Where it gets problematic is where it removes agency from, from Jews and the Jewish community. And so, if you're going to like and support Jews in a particular way that removes their ability to act as, as people, and to act as human beings, and to sort of set their own agendas, then that, that's problematic.

Jeremy P.:

If it's in a way that, that appropriates Jewish culture, and Jewish artifacts, and Jewish history, and Jewish suffering, then that's also problematic. And so, I think that as Jews became more accepted into American society, the society at large has felt more comfortable in sort of identifying Jewish suffering with their own suffering. And you know, and that, it's great that Jews have become more accepted in society. It's not so great that they have, that they, you know, they become everybody's favorite way to appropriate things.

Jeremy P.:

Are there ways that less visible Jews can adopt Antisemitic stereotypes directed at more visible Jews? Yes. So again, what we're talking about here is we're talking about differences within the Jewish community. And there are a lot of differences within the Jewish community. I will be honest and transparent and say that my, this presentation focused on the Ashkenazi experience, although I did bring in the early Sephardi experience in North America. Sephardi Jews continue to come into the United States as immigrants, they continue to come into the United States as immigrants.

Even as the, the huddled masses from Eastern Europe came.

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Jeremy P.:

So that being said, you know, as Robin said, we often don't know our own histories. We don't know exactly how it is that we fit in, within a larger society. And we can definitely, Jews can definitely exhibit Antisemitism. And sometimes it's towards the more visible Jews. The Jews who wear sort of the more religious paraphernalia. But it's also towards other kinds of Jews, whoever they are. So I got, I got a little bug in my ear here saying that we have two minutes, and so there's one last question. And so that last question is from, is about Christian Zionism and where it gets Antisemitic.

Jeremy P.:

So hopefully you won't see this in school board meetings, but, but you never know. And so Christian Zionism is a, it's a philosophy that is in support of the state of Israel. And what it seeks to do, is it seeks to sort of build Israel up as a, as a nation, but also as a military power. Some of this stuff is rooted in, I'll, I'll be completely honest. Some of it is rooted in appreciation of Jews. Some of it is rooted in Islamophobia and fear of Israel's Muslim neighbors. And some of it is rooted in sort of the, the apocalyptic basis of certain Christian movements.

Jeremy P.:

And so, Jews have to be, Jews have to convert to Christianity at the end of days, or those who don't are killed. But it all happens in Israel. And so, you know, when, again, when that robs Jews of agency of the ability to set their own agendas, to be their own people, that's really where it becomes Antisemitic. The other thing, however, the other thing to think about is in discussions about things like Israel. Because, so, Israel may come up in conversations about curriculum. And it's a fraught issue with a lot of different people, understandably so. It's important to recognize that the Christian voice about Israel is not a Jewish voice about Israel in making in, in conversations around Israel. And not to confuse those.

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Jeremy P.:

So, if you have no Jewish representation in those conversations, then you really should have Jewish representation in those conversations. The other thing is that, you know, the old saying goes, if you have two Jews, you have three opinions. That is also the case. And so, you just have to understand that there's a, there's a lot going on. I guess, are there any really quick last questions, comments, concerns? These are good questions.

Jeremy P.:

I know that I'll, just on the Israel thing, I actually don't really like to talk about Israel all that much. But the, I will say that I have seen it play out in school districts where there are lots of different opinions about Israel. And it's not always... So, there is a comment and I'll, I'll agree with it. So, so T'ruah and JFREJ, which are some of the resources that I use, "Antisemitism is a manifestation like all oppression." I don't, I don't entirely agree with that, but, but I will agree that Antisemitism predates white supremacy. But the thing is, is that Antisemitism has not stayed static, just like the Jewish people have not stayed the same people. Antisemitism has not stayed the same. And it's something that's always changing and always reacting to social and political contexts. And so, it has shifted over time. And so, there are certain things that, that have, that have formed a common thread throughout, but it's also been very different.

Robin J.:

We want to thank each of you for being with us today. Thank you for your contributions in the chat. And I hope that this presentation was a learning experience for you, and for all of us. In addition, we want to highlight a couple of resources, and Ryan will drop in chat here shortly. The first one is a *Equity Dispatch* newsletter from 2014 entitled *Religious Freedom and Discrimination in Education*. And the second is a resource from the Indianapolis, not the Indianapolis, the United States Department of Education, called *Combating Discrimination against Jewish Students*. So,

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you can get those resources from our website, which Ryan's also dropping in chat. Subscribe to our publications, and also attend to our Calendar Events for other events like this.

Robin J.:

Speaking of other events like this, we have another *Virtual Roundtable* coming up next month called *Faith Without Works is Dead Part II: Exploring the Role of Faith in Equity and Justice Centered Work*. In fall 2021, we had a powerful discussion with five Black women about the intersection of their faith traditions and community engaged and justice-centered work. During this *Virtual Roundtable*, we will continue this critical discussion with returning and newly invited panelists.

Robin J.:

Please, if you have not already seen this, please go ahead and register, I'm sorry, I couldn't find the word, register for this event. It was a great conversation. I believe Ryan, if you haven't already, has dropped the link in the chat to the first conversation that we had. It was powerful and it was phenomenal.

Robin J.:

Finally, if you're not following us on social media, why not? We are on Facebook, Twitter, and we are also on LinkedIn, it's not pictured here, but if you're not following us on social media, please do so. And once again, we ask that you please fill our PSQ link. We are a continuous improvement organization, and we do take your feedback seriously. Thank you all and have a great day.

Jeremy P.:

Thank you, everyone.

[End of Audio]

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