

**Testimony of Adriana Camisar
Assistant Director, Center for Human Rights and Public Policy
B'nai B'rith International
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**Before the
Organization of American States**

**Working Group to Prepare a Draft Inter-American Convention
Against Racism and All Forms of Discrimination and Intolerance**

Ladies and Gentlemen:

Before I deliver my remarks on behalf of B'nai B'rith International, I would like to thank Ms. Pereira da Silva, Chair of the Working Group, for convening this important meeting and for allowing me to address the Working Group.

About B'nai B'rith International

B'nai B'rith International is the largest and oldest Jewish humanitarian, human rights and advocacy organization. It was founded 165 years ago by 12 German-Jewish immigrants in the Lower East Side of New York City. B'nai B'rith's mission is twofold: to unite the Jewish people and to serve the world. Since its earliest days, in addition to defending the rights of the global Jewish community, BBI has advocated for the human rights of all peoples, regardless of race, gender or religion.

Our presence in Latin America is very strong. Eighty three years ago, B'nai B'rith established its first branch in Argentina, the nation with the largest Jewish population in Latin America. Today, we have active members in Units and Districts in over 20 nations in the Western Hemisphere, including in Chile, Colombia, Uruguay, and Venezuela. Our work in the region consists of regular communication with government officials, dialogue with religious leaders, and humanitarian relief to the various countries' neediest populations. In the last few years, we –

along with our partner, humanitarian assistance organization Brother's Brother – have helped facilitate the donation of over \$40 million worth of medical supplies and medicines to numerous countries in the region, including Paraguay, Argentina, Uruguay, Venezuela, Peru and Cuba.

About our participation in this Forum

We feel deeply honored to be able to contribute to the important work of this Working Group. We believe that it is extremely important for a convention against racism and discrimination to specifically address anti-Semitism, as it is one of the oldest forms of malicious intolerance and violates the basic principles of human dignity and equality that are essential to a free and fully democratic society.

We applaud the Working Group for including in the text of the preamble a specific reference to anti-Semitism. We strongly believe that it is imperative for this language to remain in the text.

We also believe that a reference to anti-Semitism, Christianophobia, Islamophobia, and other forms of religious and racial hatred should be included in the text of the convention itself. In the specific case of anti-Semitism, we think that a general reference to "religious intolerance" does not expose forcefully enough the dangerous nature of anti-Semitism, which in the lives of many saw six million people as its victims. Anti-Semitism is a uniquely resilient social illness and we all should struggle to defeat it in all of its forms.

About anti-Semitism in the Americas - Examples

The origin of Jewish life in the Americas dates back hundreds of years. Today, the Jewish population in North America numbers about six million; South America has roughly 360,000 Jews, and Mexico and Central America combined have more than 50,000. For these past few

centuries, Jews in the Western Hemisphere generally have lived a life of relative prosperity and freedom under the various governments of the region.

In recent years, however, we have seen the overall number of attacks against Jewish communities increase in Europe, the Middle East, and Latin America alike. Even though there have been more than a few incidents of anti-Semitism in our part of the world, I want to mention just several examples in the largest Jewish communities in Latin America.

On July 18, 1994, a van loaded with a powerful bomb exploded through the front of the Argentine Israelite Mutual Association (AMIA) building – the central location for Jewish communal activities – killing 85 people and wounding more than 300. This was the second terrorist attack on a Jewish target in Argentina in two years. In 1992, terrorists struck the Israeli Embassy in Buenos Aires, killing 29 people. The international Jewish community will not rest until the perpetrators of these heinous anti-Semitic crimes are found and brought to justice. What happened to AMIA was an attack on Argentina, as much as an attack on the Jewish community.

In 2000, plans were announced for a “congress” of neo-Nazis, to be held in Chile. These racists have shown their continued ability to infiltrate and undermine democratic societies, which they do through the spreading of their vile materials across the region. Such dangerous extremist groups need to be met with society’s outrage and the full force of the law.

In Brazil, in the last few years, we have seen the number of people joining organizations of *carecas*, or skinheads, increase at an alarming rate. Today, there are over 30 *carecas* groups in the larger cities of Brazil; each group includes neo-Nazi, anti-Semitic, and xenophobic ideas in its core messages. In September 2003, a swastika and the words “Hitler is alive, Die punks” were found near the Porto Alegre Jewish Community Center. The next month, large swastikas were

spray-painted on the Beit Yaakov Synagogue in Campinas with “Kill all Jews” written in English nearby. More recently, in May 2007, a synagogue and dozens of Jewish homes were defaced with anti-Semitic graffiti.

In Venezuela, graffiti, often bearing the signature of the Communist party and its youth organization, have appeared on synagogues and Jewish buildings, with messages like “mata niños” (“child killers”), “judios afuera” (“Jews get out”), “judios perros” (“Jews are dogs”), and swastikas linked to stars of David by an equals sign.

Additionally, we can not forget about another form of anti-Semitism manifesting itself throughout the region. Incitement against Israel by the media, public officials, or by elements within the public, contributes to an atmosphere of intolerance toward Jews. We recognize that the sources of much of the hatred are not homegrown, but rather imported from the Middle East. But whatever the origin, this vilification of the State of Israel has become the new face anti-Semitism. No political position, cause or grievance can ever justify anti-Semitism. In our view, the delegitimization and demonization of Israel is often none other than anti-Semitism in disguise. All nations experience criticism in one way or another. But the depiction of Israelis as child-killers or as Nazis is where political criticism dangerously crosses the line into hatred, intolerance, and anti-Semitism.

Finally, the current global financial crisis has unleashed a fresh round of anti-Semitism. Anti-Jewish propaganda and conspiracy theories are spreading not only in Europe and the Middle East but also in Latin America. Anti-Semitism, alike other forms of intolerance, tends to grow during difficult times.

Ladies and gentlemen, the fight against hatred is an ethical obligation, and this obligation remains as strong now as ever before, in light of the dramatic surge in anti-Semitism in recent years.

About the Role of the Organization of American States

Although anti-Semitism in the Americas is not at the level it is at in Europe, it exists and needs to be exposed. It is for this reason that we believe that the word anti-Semitism must remain in the Convention's preamble. We also believe that Chapter III of the draft Convention should mention anti-Semitism, Christianophobia , Islamophobia and other forms of religious or racial hatred as specific examples of acts and manifestations of racism, discrimination and intolerance.

Finally, and this is a suggestion for the future, we believe that a major resolution with specific goals should be issued on anti-Semitism. The Berlin Declaration, issued by the Organization for Security and Cooperation in Europe (OSCE) in 2004, can be used as a model for such a resolution.

The goals of the Berlin Declaration are universal and can easily be applied to Latin America. The Declaration:

- Condemns all forms of anti-Semitism, racism and intolerance;
- Promotes educational programs that combat anti-Semitism and other forms of hate;
- Urges the combating of hate crimes;
- Institutes the monitoring of hate crimes; and
- Encourages dialogue exchanges between experts and governments.

Other suggestions that should be considered by the OAS come under the framework of best practices. Governments, civil society members, and various experts could be assembled at an international conference to discuss concrete, effective actions that are being taken by various countries and groups against discrimination.

Law enforcement and intelligence officials – at the local, state, and national levels – need to be educated about hate crimes. Crimes based on religion, nationality, race, or sexual orientation cannot be ignored by police or others in the law enforcement community. Officers need to be able to recognize hate crimes, target incendiary materials issued by extremist groups, and be prepared to counter attacks targeting minorities. There are organizations with expertise in training police that can help develop additional course materials specifically on hate crimes.

Another best-practices method relates to anti-discrimination laws. OAS member-states need to follow the lead of Argentina, Brazil, Colombia, and Uruguay and enact such legislation.

Governments need to be more transparent. Ministries of the Interior and Justice, which maintain data on attacks, need to institute regulations and standards for statistics on hate crimes. The OSCE has an agency called the Office for Democratic Institutions and Human Rights – ODIHR – based in Warsaw; it observes elections, democratic development, human rights, tolerance and non-discrimination, and the rule of law. This body monitors, collects, and analyzes not only anti-Semitic activity in the OSCE nations, but also other forms of hate crimes. The ODIHR model could easily be applied to the OAS's highly respected Inter-American Commission on Human Rights, which is empowered to monitor and collect data on hate crimes.

I attached to my testimony a copy of the Berlin Declaration as well as a copy of the working definition of anti-Semitism, adopted in 2005 by the European Union Monitoring Centre on

Racism and Xenophobia (EUMC), now called European Union Agency for Fundamental Rights (FRA). This definition employs plain language and is available in all of the official OAS languages. We believe that the use of this definition could be an excellent tool for governments, NGOs and international organizations like the OAS to monitor and combat manifestations of anti-Semitism.

Conclusion

As Gregg Rickman, the State Department Special Envoy to Monitor and Combat Anti-Semitism, stated in his latest report: "...History has shown that wherever anti-Semitism has gone unchecked, the persecution of others has been present or not far behind.

Defeating anti-Semitism must be a cause of great importance not only for Jews, but for all people who value humanity and justice and want to live in a more tolerant, peaceful world..."

On behalf of the Jewish community, we pledge to you our partnership and resolve in creating a hemisphere rid of anti-Semitism and all forms of hatred.

Thank you.

Appendix 1: The Berlin Declaration

Bulgarian Chairmanship

The Chairman-in-Office

Distinguished delegates,

Let me sum up the proceedings of this Conference in what I would like to call

“Berlin Declaration”.

Based on consultations I conclude that OSCE participating States,

Reaffirming the Universal Declaration on Human Rights, which proclaims that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, religion or other status,

Recalling that Article 18 of the Universal Declaration on Human Rights and Article 18 of the International Covenant on Civil and Political Rights state that everyone has the right to freedom of thought, conscience and religion,

Recalling also the decisions of the OSCE Ministerial Councils at Porto and Maastricht, as well as previous decisions and documents, and committing ourselves to intensify efforts to combat anti-Semitism in all its manifestations and to promote and strengthen tolerance and non-discrimination,

Recognizing that anti-Semitism, following its most devastating manifestation during the Holocaust, has assumed new forms and expressions, which, along with other forms of intolerance, pose a threat to democracy, the values of civilization and, therefore, to overall security in the OSCE region and beyond,

Concerned in particular that this hostility toward Jews -- as individuals or collectively – on racial, social, and/or religious grounds, has manifested itself in verbal and physical attacks and in the desecration of synagogues and cemeteries,

1. Condemn without reserve all manifestations of anti-Semitism, and all other acts of intolerance, incitement, harassment or violence against persons or communities based on ethnic origin or religious belief, wherever they occur;
2. Also condemn all attacks motivated by anti-Semitism or by any other forms of religious or racial hatred or intolerance, including attacks against synagogues and other religious places, sites and shrines;
3. Declare unambiguously that international developments or political issues, including those in Israel or elsewhere in the Middle East, never justify anti-Semitism;

In addition, I note that the Maastricht Ministerial Council in its Decision on Tolerance and Non-Discrimination, tasked the Permanent Council “to further discuss ways and means of increasing the efforts of the OSCE and the participating States for the promotion of tolerance and non-discrimination in all fields.” In light of this Ministerial Decision, I welcome the April 22 Permanent Council Decision on Combating Anti-Semitism and, in accordance with that Decision, incorporate it into this Declaration.

1. The OSCE participating States commit to:

- Strive to ensure that their legal systems foster a safe environment free from anti-Semitic harassment, violence or discrimination in all fields of life;

- Promote, as appropriate, educational programmes for combating anti-Semitism;
- Promote remembrance of and, as appropriate, education about the tragedy of the Holocaust, and the importance of respect for all ethnic and religious groups;
- Combat hate crimes, which can be fuelled by racist, xenophobic and anti-Semitic propaganda in the media and on the Internet;
- Encourage and support international organization and NGO efforts in these areas;
- Collect and maintain reliable information and statistics about anti-Semitic crimes, and other hate crimes, committed within their territory, report such information periodically to the OSCE Office for Democratic Institutions and Human Rights (ODIHR), and make this information available to the public;
- Endeavour to provide the ODIHR with the appropriate resources to accomplish the tasks agreed upon in the Maastricht Ministerial Decision on Tolerance and Non-Discrimination;
- Work with the OSCE Parliamentary Assembly to determine appropriate ways to review periodically the problem of anti-Semitism;
- Encourage development of informal exchanges among experts in appropriate fora on best practices and experiences in law enforcement and education;

2. To task the ODIHR to:

- Follow closely, in full co-operation with other OSCE institutions as well as the United Nations Committee on the Elimination of Racial Discrimination (UNCERD), the European Commission against Racism and Intolerance (ECRI), the European Monitoring Centre on Racism and Xenophobia (EUMC) and other relevant international institutions and NGOs, anti-Semitic incidents in the OSCE area making use of all reliable information available;
- Report its findings to the Permanent Council and to the Human Dimension Implementation Meeting and make these findings public. These reports should also be taken into account in deciding on priorities for the work of the OSCE in the area of intolerance; and
- Systematically collect and disseminate information throughout the OSCE area on best practices for preventing and responding to anti-Semitism and, if requested, offer advice to participating States in their efforts to fight anti-Semitism;

This Decision will be forwarded to the Ministerial Council for endorsement at its Twelfth Meeting.

<http://www.auswaertiges-amt.de/www/en/infoservice/download/pdf/friedenspolitik/berlin.pdf>

Appendix 2: Working Definition of anti-Semitism

(Original version: EUMC)

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ENGLISH VERSION

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

Working definition: “**Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.**”

In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong.” It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.

- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Examples of the ways in which antisemitism manifests itself with regard to the State of Israel taking into account the overall context could include:
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor.
 - Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation.
 - Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis.
 - Drawing comparisons of contemporary Israeli policy to that of the Nazis.
 - Holding Jews collectively responsible for actions of the state of Israel.

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

Antisemitic acts are criminal when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

Criminal acts are antisemitic when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

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

SPANISH VERSION

El objetivo de este documento es proporcionar una guía práctica para identificar incidentes, recoger información y apoyar la implementación y el cumplimiento de la legislación sobre antisemitismo.

Definición: “*antisemitismo es una determinada percepción sobre los judíos que puede expresarse como odio hacia los judíos. Las manifestaciones verbales y físicas de antisemitismo se dirigen tanto contra personas judías o no judías como contra sus bienes, instituciones comunitarias judías o lugares de culto.*

Estas manifestaciones también pueden tener como objeto al Estado de Israel, concebido como una entidad colectiva judía. El antisemitismo acusa frecuentemente a los judíos de conspirar en perjuicio de la humanidad y generalmente es usado para culpar a los judíos de que “las cosas van mal”. El antisemitismo se expresa en el habla, de forma escrita, visual o en acciones y emplea estereotipos siniestros y características negativas de la personalidad.

Algunos ejemplos contemporáneos de antisemitismo en la vida cotidiana, en los medios, escuelas, lugares de trabajo y en círculos religiosos son:

- Incitar, prestar apoyo o justificar el asesinato o el daño a judíos en nombre de una ideología radical o una visión extremista de la religión.
- Hacer acusaciones falsas, deshumanizadoras, demonizadoras o estereotipadas sobre judíos como tales, o sobre el poder de los judíos como colectivo, tales como el mito de una conspiración judía mundial, o el control de los judíos sobre los medios, la economía, el gobierno u otras instituciones de la sociedad.
- Acusar a los judíos como pueblo de ser responsables de males reales o imaginarios cometidos por una persona judía individual o un grupo, o incluso por actos cometidos por no-judíos.
- Negar los hechos, alcance, mecanismos (por ejemplo, las cámaras de gas) o intencionalidad del genocidio del pueblo judío cometido por la Alemania nacionalsocialista, sus apoyos y cómplices durante la segunda Guerra Mundial (el Holocausto).
- Acusar a los judíos como pueblo, o a Israel como Estado, de inventar o exagerar el Holocausto.
- Acusar a ciudadanos judíos de ser más leales a Israel, o a supuestas prioridades judías mundiales, que a los intereses de sus propios países.

Ejemplos de las formas en que el antisemitismo se manifiesta en relación al Estado de Israel son:

- Negar al pueblo judío el derecho de autodeterminación, por ejemplo afirmando que la existencia del Estado de Israel es un proyecto racista.
- Aplicar una doble moral exigiendo al Estado de Israel un comportamiento que no se espera y demanda de ningún otro Estado democrático.
- Usar símbolos e imágenes asociadas con el antisemitismo clásico (por ejemplo, la acusación de que los judíos asesinaron a Jesús o el libelo de la sangre) para caracterizar a Israel o a los israelíes.
- Realizar comparaciones entre la política israelí actual y la de los nazis.
- Responsabilizar colectivamente a los judíos por acciones del Estado de Israel.

Sin embargo, críticas a Israel comparables a las que se hacen a cualquier otro país no pueden ser consideradas antisemitas.

Los **actos antisemitas son criminales** cuando así los define la ley (por ejemplo, la negación del Holocausto o la distribución de materiales antisemitas en algunos países).

Los **actos criminales son antisemitas** cuando los objetivos de los ataques, ya sean personas o bienes –tales como edificios, escuelas, lugares de culto y cementerios–, son seleccionados porque son judíos, vinculados a judíos, o porque se perciben como tales.

La discriminación antisemita es la negación a judíos de oportunidades o servicios accesibles para otros y es ilegal en muchos países.

FRENCH VERSION

Ce document a pour but de fournir un guide pratique permettant d'identifier les incidents à caractère antisémite, de rassembler des données et d'encourager la mise en oeuvre et le renforcement de la législation contre l'antisémitisme.

Définition de travail: "**L'antisémitisme est une certaine perception des juifs, pouvant s'exprimer par de la haine à leur égard. Les manifestations rhétoriques et physiques de l'antisémitisme sont dirigées contre des individus juifs ou non-juifs et/ou leurs biens, contre les institutions de la communauté juive et contre les institutions religieuses juives.**"

En outre, l'Etat d'Israël, perçu comme une collectivité juive, peut aussi être la cible de ces attaques. Dans les affirmations antisémites, il est fréquent que les juifs soient accusés de conspiration contre l'humanité. Ce type d'accusation est souvent utilisé pour rendre responsables les juifs de "tout ce qui va mal". L'antisémitisme peut être exprimé par le biais de discours, d'écrits, de formes visuelles et d'actions, et fait appel à des stéréotypes sinistres et des traits de caractère négatifs.

Exemples actuels non exhaustifs d'attitudes antisémites dans la vie publique, les médias, les écoles, au travail et dans la sphère religieuse:

- Appeler à tuer et à faire souffrir les juifs, de même que soutenir ou justifier ces exhortations, au nom d'une idéologie radicale ou d'une vision religieuse extrémiste.
- Faire des allégations mensongères, déshumanisantes, diabolisantes ou stéréotypées sur les juifs en tant que tels ou sur le pouvoir des juifs en tant que collectivité --par exemple les mythes sur une conspiration mondiale juive ou sur les juifs contrôlant les médias, l'économie, le gouvernement ou les autres institutions de la société--.
- Accuser les juifs en tant que peuple d'être responsables des méfaits réels ou imaginaires commis par une seule personne juive ou un seul groupe juif, ou même d'actes commis par des non-juifs.
- Nier le fait, l'objectif, les mécanismes (par ex: les chambres à gaz) ou l'intention du génocide à l'encontre du peuple juif par l'Allemagne national-socialiste, ses défenseurs et ses complices au cours de la Seconde Guerre Mondiale (l'Holocauste).
- Accuser les juifs en tant que peuple, ou Israël en tant qu'Etat, d'inventer ou d'exagérer l'Holocauste.
- Accuser les citoyens juifs d'être plus loyaux à l'égard d'Israël, ou de priorités juives supposées dans le monde, au détriment des intérêts de leurs propres nations.

Exemples non exhaustifs de réflexions antisémites en rapport avec l'Etat d'Israël:

- Nier au peuple juif le droit à l'autodétermination, en prétendant par exemple que l'existence de l'Etat d'Israël est une entreprise raciste.
- Faire preuve d'une double morale en exigeant d'Israël un comportement qui n'est attendu ni requis d'aucun autre pays démocratique.
- Utiliser des symboles et images associés à l'antisémitisme classique (par ex: l'affirmation que les Juifs ont tué Jésus ou les meurtres rituels) pour caractériser Israël et les Israéliens.
- Faire des comparaisons entre la politique actuelle israélienne et celle des nazis.
- Tenir les juifs de manière collective pour responsables des actions de l'Etat d'Israël.

Toutefois, les critiques à l'égard d'Israël comparables à celles exprimées à l'encontre d'autres pays ne peuvent être qualifiée d'antisémites.

Les actes antisémites sont criminels lorsqu'ils sont définis comme tels par la loi (par exemple, la négation de l'Holocauste ou la propagation de documents antisémites dans certains pays).

Les actes criminels sont antisémites quand les cibles des attaques, que ce soient des individus ou des biens -comme des bâtiments, des écoles, des lieux de culte ou des cimetières- sont choisis car ils sont juifs, ou perçus et assimilés comme tels.

La discrimination antisémite est le fait de refuser aux juifs les opportunités ou services disponibles aux autres. Elle est illégale dans de nombreux pays.

PORtUGUESE VERSION

O objectivo deste documento é o de providenciar um guia prático para identificar incidentes, coligir dados e apoiar a implementação e o cumprimento da legislação relativa ao anti-semitismo.

Definição de trabalho: “*O anti-semitismo é uma determinada percepção dos judeus, que pode exprimir-se pelo ódio dos judeus. As manifestações retóricas e físicas do anti-semitismo dirigem-se a indivíduos e/ou à propriedade de judeus e não judeus, às instituições comunitárias judaicas e às suas instalações religiosas.*”

Adicionalmente, tais manifestações podem também ter como alvo o estado de Israel, considerado como uma colectividade judaica. O anti-semitismo acusa frequentemente os judeus de conspirarem para lesar a humanidade e é muitas vezes usado para culpar os judeus de “porque é que as coisas correm mal.” Exprime-se no discurso, em escritos, em formas visuais e na acção, e usa estereótipos perversos e traços de carácter negativos.

Os exemplos contemporâneos de anti-semitismo na vida pública, nos media, nas escolas, nos locais de trabalho e na esfera religiosa, considerando o contexto global, incluem, mas não se limitam a:

- Apelar, ajudar ou justificar a morte ou os danos a judeus em nome de uma ideologia radical ou de uma visão religiosa extremista;

- Fazer acusações falsas, desumanizadoras, demoníacas, ou estereotipadas sobre os judeus em si ou sobre o poder dos judeus como colectivo – tais como, em particular, embora não exclusivamente, o mito acerca de um mundo de conspiração judaica ou de controle dos media, da economia, do governo ou de outras instituições sociais pelos judeus.
- Acusar os judeus enquanto povo de serem responsáveis por delitos reais ou imaginários cometidos por um único judeu ou grupo, ou até por actos cometidos por não judeus.
- Negar o facto, a amplitude, os mecanismos (por exemplo as câmaras de gás) ou a intencionalidade do genocídio do povo judeu às mãos da Alemanha nacional-socialista e dos seus apoiantes e cúmplices durante a Segunda Guerra Mundial (o Holocausto).
- Acusar os judeus enquanto povo, ou Israel enquanto estado, de inventar ou exagerar o Holocausto.
- Acusar os cidadãos judeus de serem mais leais para com Israel, ou às supostas prioridades dos judeus por todo o mundo, do que aos interesses das suas próprias nações.

Os exemplos das formas como o anti-semitismo se manifesta relativamente ao Estado de Israel, considerando o contexto global, podem incluir:

- Negar ao povo judeu o direito à auto-determinação, advogando, por exemplo, que a existência do Estado de Israel é um empreendimento racista.
- Aplicar dois padrões exigindo dele um comportamento que não é esperado ou exigido de qualquer outra nação democrática.
- Usar símbolos e imagens associadas ao anti-semitismo clássico assassinio ritual (por exemplo, afirmações de que os judeus mataram Jesus ou de assassinio ritual) para caracterizar Israel ou os israelitas.
- Estabelecer comparações entre a política israelita contemporânea e a dos Nazis.
- Responsabilizar colectivamente os judeus pelos actos do Estado de Israel.

No entanto, não podem ser consideradas anti-semitas as críticas a Israel semelhantes às dirigidas a qualquer outro país.

Os actos anti-semitas são criminosos quando assim forem definidos por lei (por exemplo, a negação do Holocausto ou a distribuição de material anti-semita em certos países).

Os actos criminosos são anti-semitas quando os alvos dos ataques, quer sejam pessoas ou propriedade – tais como edifícios, escolas, lugares de culto e cemitérios – são seleccionados por serem, ou serem tomados por judeus ou relacionados com judeus.

A discriminação anti-semita é negar aos judeus as oportunidades e serviços disponíveis para outros e é ilegal em muitos países.

<http://www.european-forum-on-antisemitism.org/working-definition-of-antisemitism/>