



**University Task Force on Antisemitism
Final Report**

For Interim President J. Larry Jameson
May 20, 2024

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PREAMBLE

Antisemitism is ancient, and it is alive. It is bigotry in the form of hostility, fear, and suspicion toward Jewish people. It is distinguished by its millennia-long ubiquity and punctuated by violence, killing and an attempted extermination of Jews. Like Islamophobia, racism, misogyny, and other forms of prejudice, antisemitism can also motivate subtler forms of discrimination, stigmatization, and exclusion that eat at society like a cancer.

The University Task Force on Antisemitism took up its charge following violent acts of war and terror in Israel and amidst a surge in antisemitism in the United States and worldwide that predates October 7, 2023. Those realities profoundly affect Jews and other members of our University community, and lay bare vulnerability, pain, as well as divisions and isolation that many have experienced on campus.

This rupture in the sense of belonging for Jewish students, staff and faculty at Penn is all the more painful given our University's history and pride as a welcoming educational institution, particularly as one of special meaning and choice for Jewish students. Jewish students and their families have long chosen Penn because of its culture of openness and inclusion. Maintaining this tradition has been part of our identity for generations and we cherish it. Our sense of pride has been part of our identity for generations and has celebrated many milestones since. Indeed, when many peer colleges and universities observed restrictive Jewish admission quotas in the 1920s and beyond, Penn warmly embraced Jewish students and their families.

Although the pain of recent months is not exclusive to Penn or our Jewish community alone, antisemitism is core to our Task Force's charge. We center our recommendations on combatting antisemitism, even as we acknowledge our connection across the mosaic of identities and experience that compose our University. We do not attempt the impossible task of eradicating antisemitism, but set out to make Penn a place where antisemitism has no home, by making it antithetical to our culture and norms, curtailed by policies and through commitment to Jewish life and scholarship on campus.

Our goal is clear and firm. ***We seek to restore a sense of safety and belonging at Penn to our Jewish community by cultivating a culture that welcomes, supports, retains, and engages Jewish students, faculty, staff and alumni and helps them thrive.*** Given recent events on campus, this is a goal that must be a University priority and will require clear leadership and tangible action. Penn aspires to be one of the most welcoming institutions of higher education in the country, for Jewish and all communities. Our recommendations represent concrete pathways to realize and support this culture, both individually and collectively.

Toward these aims, we offer recommendations in the following ten areas that harness the collective strengths and core missions of the University of Pennsylvania, while also countering antisemitism:

1. Define and Assert Penn's Values
2. Commit to Leading in Jewish Studies and Education
3. Enhance Existing Programmatic Structures to Promote Cross-Cultural Understanding
4. Promote a Healthy Environment that Supports Jewish Student Life on Campus
5. Encourage and Embrace Global Collaboration
6. Amplify Research Collaboration and Resources in Social Media Literacy
7. Clarify Guidelines on Open Expression
8. Enhance and Promote Cross-Cultural Understanding
9. Enhance Incident Reporting and Transparency
10. Assess Campus Climate

We advocate for bold, action-oriented, and accountable leadership that drives both immediate actions as well as enduring educational initiatives and scholarly pursuits with the potential to spark meaningful societal change. By prioritizing teaching and learning, scholarship, dialogue, and outreach, we aim to address the complex factors contributing to the rise of antisemitism, both locally and globally.

CHARGE

The University Task Force on Antisemitism was convened and charged on November 16, 2023 with four key expectations:

- **Engage broadly and deeply** to better understand how members of the Penn community—especially including, but not limited to, students—experience antisemitism on campus.
- **Identify best practices for countering antisemitism**. In performing this work, the Task Force should consult with campus leaders and local, regional, and national subject matter experts.
- Come to consensus on and recommend to the President **programmatic strategies to prevent and counter antisemitism** on campus.
- **Serve as a resource for other campus leaders** who are advancing key tenets of Penn's *Action Plan to Combat Antisemitism*.

As Task Force members, we are a diverse group of Jewish and non-Jewish faculty, staff, students, alumni and campus and volunteer leaders, with a variety of academic disciplines

and other credentials and experiences represented (see Appendix for membership). Over the past six months we have consulted broadly; engaged in respectful, meaningful, and substantive dialogue; and strived for common ground and consensus in the face of differing views and experiences. Each member endorses this report in its entirety, which is a reflection of deep and engaged work as a group, our respect for one another, and our hopes for Penn to continue to lead by example. We are proud that we have lived up to these expectations and ideals, even and especially when we have been challenged by ongoing global and local events.

To meet our charge, the Task Force undertook a multifaceted and broad-reaching engagement process (Figure 1), conducting comprehensive outreach internally and externally to Penn in order to gather insights and feedback.

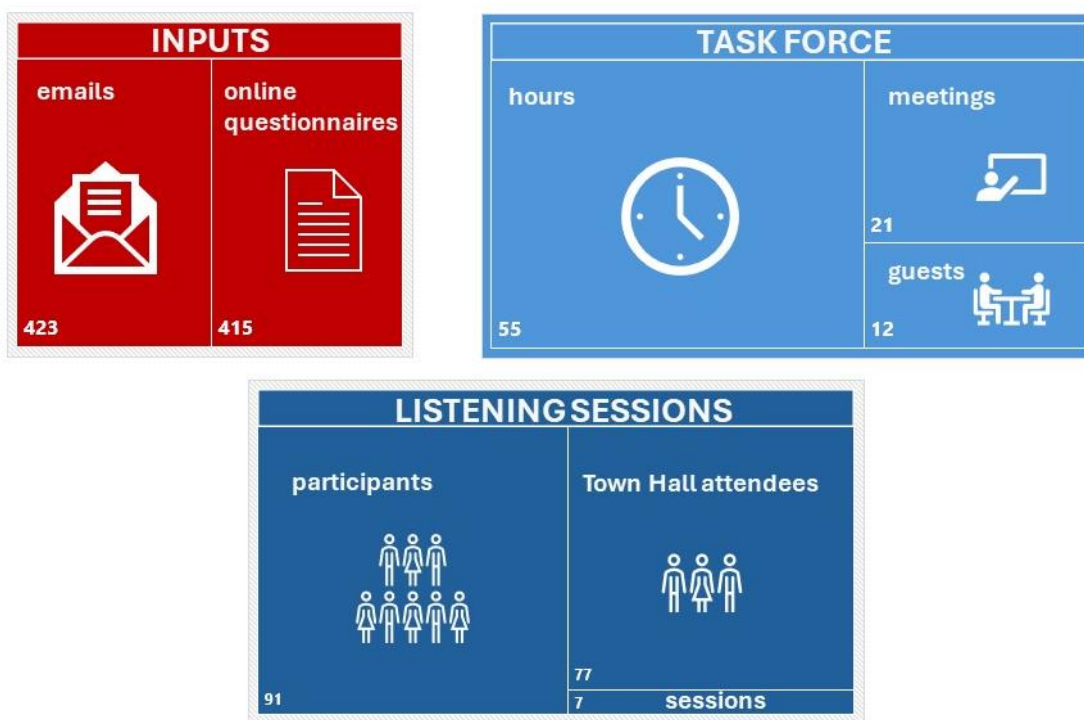


Figure 1. The Task Force solicited inputs from the community via emails and online questionnaires, listening sessions and a Town Hall, and invited 12 guests to the many Task Force meetings.

During and between our 21 full Task Force meetings in over 55 hours of meeting time, we consulted with 12 campus leaders, scholars, and experts, and reviewed 423 email communications to our dedicated inbox from faculty, students, parents, alumni and staff across all twelve schools (Figure 1). Interim President Jameson and Provost Jackson hosted a community Town Hall in April 2024 with 77 attendees, during which students, faculty and staff delivered powerful testimonies with Task Force members in attendance and taking notes. We also conducted seven in-person listening sessions, gathering

valuable feedback from over 91 faculty, students, and staff members and received messages sent from 415 individuals in response to an online questionnaire that asked the same questions that were discussed in the listening sessions.

At the listening sessions and in response to the online survey, participants described a modest number of serious antisemitic incidents; however, most felt that the protests, chants, posters and graffiti caused fear, anxiety, distress, and discomfort for Jewish members of the Penn community. Participants represented that they feel that antisemitism needs to be clearly defined and that antisemitic behavior should be distinguished from free speech and open expression. Many community members emphasized that policies against hate speech and threats need to be communicated clearly and enforced promptly. Several underscored that Jewish people ought to be treated in the same manner as other marginalized groups in education and diversity, equity, inclusion and belonging initiatives. Of special importance, participants stressed that it is vital to encourage open and peaceful conversations among people with different religious or political views, in order to ease tensions on campus. The summary of the listening sessions and survey analysis can be found at the end of this document, and the report in its entirety is provided in the Appendix.

Thorough outreach across a diverse range of stakeholder perspectives was foundational to our approach and has informed the recommendations presented in this report.

Task Force members helped organize, participate in, and promote educational opportunities for the Penn community and beyond to further enrich our understanding of the issues at hand, including, but not limited to (Figure 2):

- *Confronting Antisemitism: A Symposium on Its Past and Present*, Organized by Penn Jewish Studies Program
- Faculty Senate Roundtables:
 - *Are Academic Freedom and Open Expression Under Siege? Campus Unrest and the Future of the University*
 - *Free Speech on Campus: Questions for Challenging Times*
- *The Conflict Over the Conflict: The Israel/Palestine Campus Debate While Finding Common Ground*
Organized by Penn Jewish Studies Program with SNF Paideia and Penn Libraries
- Office of the Chaplain events and programming:
 - *MAJIC: A Muslim and Jewish Dialogue and Service Program*
 - The Annual Martin Luther King Jr. Interfaith Commemoration, *Allyship of Black and Jewish Communities*, feat. Keynote Speakers Rabbi David Wolpe and Jonah Platt
 - Pro-Israel and Pro-Palestinian Dinner Conversations (in conjunction with VPUL)
 - Campus Ministers Visit to the Katz Center for Advanced Judaic Studies

- Herbert D. Katz Center for Advanced Judaic Studies Lecture Series: Jews and the University: Antisemitism, Admissions, Academic Freedom
 - *On Antisemitism and Education*
 - *Past and Present: The Impact of Antisemitism on the Study of American Jewish History*
 - *Antisemitism and Admissions at Stanford University*
 - *Fun, But Free? Jewish Sororities and Acculturation*
 - *Campus Free Speech after October 7th*
 - *Antisemitism in Elite College Admission: A Brief History*

The Katz Center has begun an initiative to promote antisemitism research that includes the piloting of a three-year post-doctoral position that will help create public programs, offer courses, and serve as a source of expert advice to the university community. The position is expected to be filled by the fall of 2025.

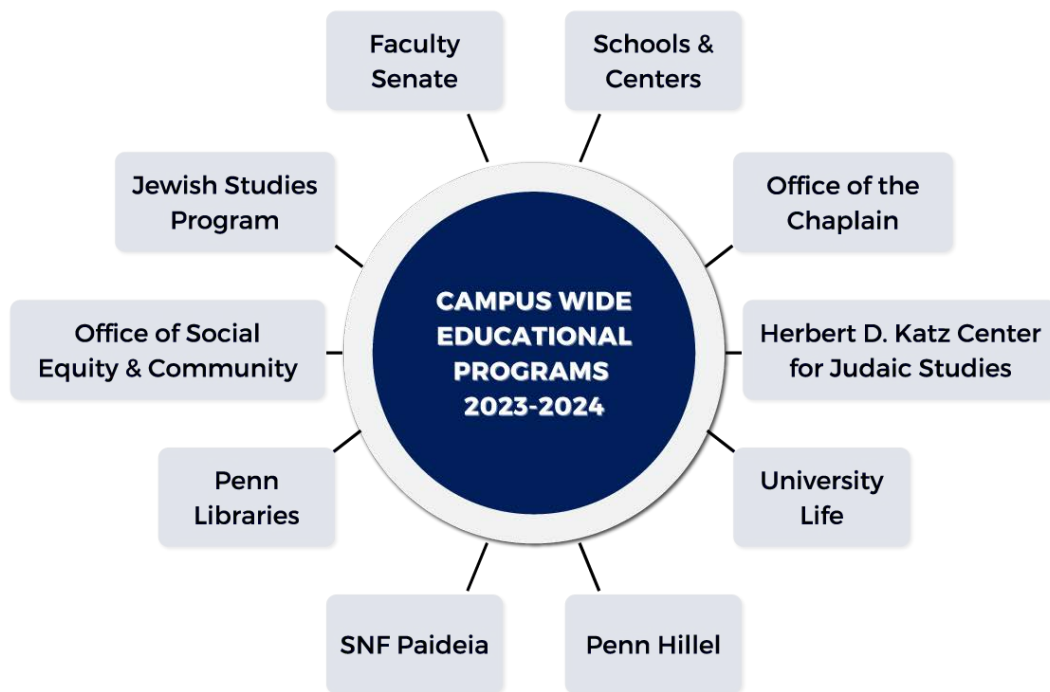


Figure 2. There have been many campus-wide educational programs hosted by campus leaders, academic offices, campus offices and others throughout the 2023-2024 academic year.

Our process has been independent of the Presidential Commission on Countering Hate and Building Community, whose engagement has unfolded in parallel with our own. The chairs of the Task Force and the Commission sat as ex-officio members on the other group, as a means of learning from and about the complementary scope of work taking

place. However, the Task Force has been singularly focused on its charge **to develop programmatic strategies to prevent and combat antisemitism.**

OUTCOMES OF INTERIM REPORT AND RAPID RESPONSE RECOMMENDATIONS

In addition to the various engagements (Figure 1), throughout our process we also released an interim report and made several rapid response recommendations to the Interim President outside of our reporting, which led to immediate and ongoing changes and efforts.

INTERIM REPORT

On December 19, 2023, the Task Force issued an Interim Report to Interim President Jameson that previewed several recommendations and detailed the ongoing work of our group. Among those interim recommendations were the review and clarification of Penn's Open Expression Guidelines and a call for more transparency in the reporting of incidents of bias and/or violations of our guidelines and codes of conduct.

RAPID RESPONSE RECOMMENDATIONS

The first rapid response recommendation was issued on December 6, 2023, urging the University to **launch a clear informational campaign covering several areas, including: the resources through which members of the Penn community can report incidents of alleged bias and/or violations of its Guidelines on Open Expression and codes of conduct.** In January, 2024 the categories on the bias reporting form on the [Diversity at Penn webpage](#) were expanded to explicitly include 'antisemitism.'

A second rapid response recommendation was issued February 20, 2024 and called for a **review and clarification of Open Expression guidelines and policies.** During the spring 2024 semester, the University began the process of reviewing and updating its policies on time, place, and manner for events and demonstrations, which included seeking input from our Task Force.

As recently as the end of April, 2024, the Center for Community Standards and Accountability published a [dashboard](#) that included violations of the student codes of conduct, sanctions, and open cases. **We recommend Penn expand its reporting to also include incidents from the Division of Public Safety intakes and the bias incident form as well.**

UNDERSTANDING AND CONFRONTING ANTISEMITISM

The University of Pennsylvania is a community of teaching, learning, scholarship and research; its core mission can be achieved only by providing an environment in which all its members can flourish. Antisemitism is antithetical to that goal, as are racism, Islamophobia, xenophobia, misogyny and other forms of bigotry and hate.

DEFINING ANTISEMITISM

The Task Force has spent considerable time discussing whether and how to define antisemitism. We carefully examined the scholarly literature on antisemitism, debated the pros and cons of different definitions, and met with an architect of the most commonly referenced definition (see Appendix for list of meeting guests). Our deliberations led us to appreciate that scholars, teachers, and policymakers remain divided not only about the accuracy and utility of any single definition of antisemitism, but about whether it is necessary and/or possible to settle on a single, shared definition.

Rather than embrace a controversial definition and appreciating that doing so might inhibit rather than advance our commitment to combating it, the Task Force agrees that antisemitism can be defined as **‘the expression or manifestation of hatred, violence, hostility, or discrimination against Jews because they are Jews.’** We have come to that conclusion after studying three influential definitions of antisemitism and recognizing how they differ, particularly on the emphasis they place on examples involving the State of Israel.

The earliest definition of antisemitism was adopted as a non-legally binding working definition in 2016 by the International Holocaust Remembrance Alliance (IHRA): “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.”¹

In 2020, scholars with expertise in antisemitism, Jewish Studies, the Holocaust, Middle Eastern Studies, and other related fields came together and penned what is commonly known as The Jerusalem Declaration, which reads in part: “Antisemitism is discrimination, prejudice, hostility or violence against Jews as Jews (or Jewish institutions as Jewish).”²

Also in 2020, a group of scholars, community leaders, and others drafted the Nexus Document, which declares: “Antisemitism consists of anti-Jewish beliefs, attitudes, actions or systemic conditions. It includes negative beliefs and feelings about Jews, hostile

¹ <https://holocaustremembrance.com/resources/working-definition-antisemitism>

² <https://jerusalemdeclaration.org>

behavior directed against Jews (because they are Jews), and conditions that discriminate against Jews and significantly impede their ability to participate as equals in political, religious, cultural, economic, or social life.”³

The Task Force appreciates that there are many strongly held views about the utility and accuracy of these definitions. Familiarizing ourselves with all three definitions has enabled us to fully engage the work before us—to look carefully at what is expressed and actions that are taken on our campus; think deeply about the impact of antisemitic words and deeds on scholarship, teaching, study, and employment; and work tirelessly to find ways of reducing discrimination at Penn and beyond.

INTENTION AND IMPACT

The Task Force respects the principle of open expression as a core value of academic life, and we will not prescribe a catalogue of forbidden words and phrases. Nonetheless, we have extensively discussed the question of whether specific chants are inherently antisemitic, including “from the river to the sea Palestine will be free” and “there is only one solution, intifada revolution,” which have become common rallying cries at protests on our campus.

While people may disagree as to whether particular terms or expressions are antisemitic, we implore members of our community to recognize the damaging impact of language. Protests are designed to provoke discomfort and disagreement, but must never include threats, intimidation, or harassment. While opposition to Zionism, or any other political idea or entity, is within the bounds of acceptable discourse, ***it is hateful to target Jews or Zionists, individually or as a group.*** The right to protest and express one’s deeply held views must not come at the expense of the rights of other community members or detract from a safe and productive learning and working environment for all.

Even as we recognize that words matter, so too do actions and behaviors. Penn’s policies clearly prohibit overt acts of aggression, including violence and vandalism. But it is equally critical that we are vigilant in ensuring that seemingly simple acts do not become opportunities for unconscious bias against Jewish students, faculty, or staff. Membership in clubs, positions of leadership, and other campus activities must never discriminate on the basis of political leanings, religious beliefs, or cultural affiliations. Likewise, the awarding of grades and honors, providing letters of recommendation or mentorship, or assessing promotion must not be based on considerations that are extrinsic to an individual’s capabilities and qualifications. Such acts, conscious or otherwise, are discriminatory and antithetical to Penn’s values.

³ <https://israelandantisemitism.com/the-nexus-document/>

As an educational institution, our mission must be to educate, inform, and teach. By living up to our purpose as members of a university community, we can help to combat hate and prejudice in ways that have a lasting impact. It is in that spirit that we focus substantially on fostering understanding, civil discourse, and respectful disagreement. By devoting attention to these principles, we not only underscore Penn's values but also seek to prepare members of our community to act as engaged, global citizens in an increasingly complex world.

RECOMMENDATIONS

The Task Force's recommendations are designed to be actionable, with many proposed to start immediately. To urge action and ensure accountability, we have also proposed a timeframe for implementation with each recommendation. It is important to note that the full strength of the recommendations resides in their complementary approach and collective impact. The tactical recommendations are grouped in three categories that together drive cultural change: Institutional Programs & Initiatives, Community Expectations & Behaviors, and Institutional Transparency & Accountability.

With Penn's values at the core of our recommendations (Figure 3), they form the foundation upon which the recommended Programs & Initiatives are developed. Our two recommendations related to Community Expectations & Behaviors are informed by those values, help ensure a campus environment in which community members are free to express themselves and engage in appropriate and contemporary training, while also leaving open that in the future such policies and practices may evolve over time as more is learned through such programmatic initiatives. Lastly, we must commit as an institution to transparency around reporting out about incidents and also to assess our campus climate, in order to continue to provide feedback to our campus work and programs.

We present our recommendations beginning with the foundation of defining and asserting our values, with all other recommendations flowing from that (Figure 3).

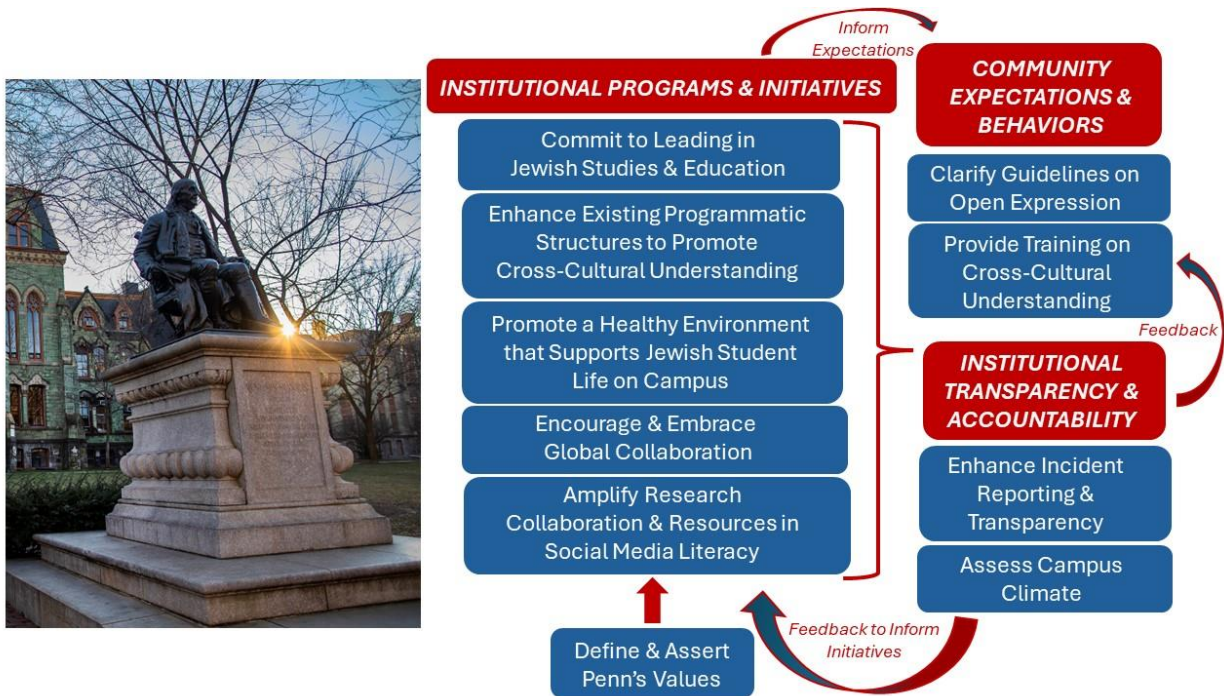


Figure 3. Our recommendations build from Penn’s foundational values, with programmatic initiatives positioning Penn to lead, bolstered by and informing recommendations related to community expectations, and an institutional commitment to transparency and accountability.

1. DEFINE AND ASSERT PENN’S VALUES

The most successful long-term solution to combatting antisemitism at Penn relies on cultivating a **culture of shared values that emphatically rejects antisemitism** and hate in all its forms. Our core values should serve as a social compact among all stakeholders to create a community of empathy, civil discourse, and critical thinking. To effectively foster this shared institutional identity, Penn must have a clear set of shared values that are instilled early as faculty, students, and staff join our community and then are constantly reinforced throughout one’s time in the Penn community, as a student, faculty or staff member, as part of the alumni community, or as members of our boards of advisors and boards of trustees.

While we often refer to Penn’s values in the abstract and likely share a general understanding of what those might be, our University does not currently articulate or communicate them. As such, during times of crisis and during conflict, it is difficult to find a common core. Only by clearly stating our shared principles and beliefs as a community can we hope to foster genuine understanding on campus, including defining our responsibilities to one another even and especially in difficult times.

We call on Penn to articulate, assert, and communicate our core institutional values. We understand that the Presidential Commission on Countering Hate and Building Community is delving deeper into this area, and we are supportive of their effort in this space.

Within the scope of the Task Force's charge, we **recommend that Penn create a concise values statement explicitly articulating the tenets that guide our University.** Any antisemitic acts and speech are antithetical to Penn's values.

Once defined, Penn should ensure that our values are **widely and regularly communicated, easily accessible, and well-known to everyone** within our University community. While not a policy or a code of conduct, these shared principles should be acknowledged by everyone entering the Penn community in the appropriate format; they should be included in letters to new hires, undergraduate and graduate applications, and offers of admission.

To share these ideas broadly, Penn should consider integrating the values statement into high visibility spaces, employee training programs, instructor and teaching assistant training, in the College Houses and other campus residential settings, and orientation sessions for new students, faculty and staff. We **recommend incorporating our values statement into all existing codes of conduct for students, faculty, and staff.** This practice will ensure that everyone is introduced to Penn's core values early and understands their significance in shaping the institution's culture and decision-making processes.

Additionally, Penn can leverage its communications channels to highlight and reinforce its values on a regular basis. This includes featuring the values statement prominently on its website, in newsletters, on campus banners and signage, and through social media posts. By consistently communicating our values, Penn reaffirms its commitment and creates shared understanding and alignment.

Further, it is worth considering if, and how, community members can reaffirm such values regularly in an active way. Shared principles will be more readily adopted and taken to heart the more Penn consciously works to build a cohesive community that celebrates its diversity. Penn is fortunate that its twelve schools are located in close proximity on one fully adjacent campus. It also has many shared customs and traditions that have endured over time, instilling connection. Even as Penn encourages diversity and the flourishing of distinct groups across campus, we should examine ways that we can build bridges and create a unified sense of Penn culture. We recommend that Penn should investigate whether the culture, for any multitude of reasons, including policies around housing, dining, social activities, extracurricular activities, athletics and others contribute positively or negatively toward creating a united community that can more easily embrace the articulated shared values.

It is vitally important that a shared understanding of our values informs Penn's decision-making, policies, programming, and investments. All forthcoming recommendations within our report are designed with this alignment in mind.

Timing for Implementation: As soon as possible

2. COMMIT TO LEADING IN JEWISH STUDIES AND EDUCATION

Education and scholarship are at the core of our University's identity, empowering us to cultivate knowledge within Penn and carry its impact into the broader world to positive effect. Amplifying our commitments to education fortifies our ability to realize our greatest aspirations as creators and seekers of knowledge, and as University and global citizens.

We urge the University to incentivize growth and strength in the broad area of Jewish scholarship and education through investing in several areas (1) related to Jewish Studies, its faculty and its programs and (2) education more broadly as part of a deep commitment to engaging constructively across differences, to building community, and to underscoring the importance of empathy, humility, and respect as fundamental to the spirit of Penn.

1. The Task Force recommends that University leadership strengthen faculty expertise and expand learning opportunities for students by:

- a. **hiring faculty in areas of need in Jewish Studies**, including but not limited to scholars who specialize in aspects of Israeli society. Incentivize such hiring by providing financial resources to support additional faculty lines to be proposed at the departmental level.
- b. **augmenting staffing in the Jewish Studies program to allow for more robust programming.**
- c. **creating course development grants for courses that focus on wrestling with difficult problems and/or address the intersections of ethnic, religious, racial, gender and minoritized group experiences.**

This should be a coordinated effort, supported by the University. The goal is not simply to provide funding for programming and hiring additional faculty and staff, but **to further strengthen Penn's reputation as a leader in education and scholarship in Jewish culture and civilization.** Amplifying our commitments will require significant funding and coordination, as well as time. Penn, given its rich history and commitment to the Jewish community, is uniquely positioned to lead.

2. To further support our students in their growth and awareness, **we strongly recommend that the University mandates academic experiences offered during the first year, and/or undergraduate and graduate orientations that incorporates antisemitism into a broader primer on inclusion and unconscious bias.** Curricula across Penn's schools should be harmonized to support this University-wide effort.

This should be grounded in our clearly articulated University values, which offer a throughline to promote knowledge and understanding of our shared ideals and responsibilities in community together. As students enter the Penn community, there is an opportunity to promote and impart awareness of Penn’s values, culture and conduct that unite our vibrant and diverse population, and to promote knowledge and understanding of one another and our campus home. We **recommend that as part of that experience students engage in a writing or experiential assignment related to civil dialogue and debate**, with a focus on constructive conversations around difficult issues; this will ensure that students have truly experienced and affirmed the core values that unite us.

Timing for Implementation: As soon as possible

3. ENHANCE EXISTING PROGRAMMATIC STRUCTURES TO PROMOTE CROSS-CULTURAL UNDERSTANDING

We recommend that the University foster community and conversation grounded in respect and care. To achieve this goal, Penn should **direct additional funds to amplify its existing campus-wide initiatives**, such as Campaign for Community, Conversations With Community, Dinners Across Differences, and Projects for Progress, in order to strengthen a culture of community responsibility, civil discourse, and respect for all members. These programs have proven effective and can significantly benefit from increased resources to broaden their impact. In addition to these long-standing and pre-existing initiatives, we recommend that the University **fund and support innovative educational initiatives outside the classroom devised by students, faculty, staff and/or alumni to promote cross-cultural understanding and coexistence across racial, ethnic, religious and other dimensions of difference**.

We further recommend **committing additional resources to Restorative Practices @ Penn (RP@P)**, to enable expanding its reach, supports and impact. By investing in RP@P, Penn can continue to foster a culture of community building, enriching the University's approach to conflict resolution and interpersonal relationships, and offering process-oriented accountability. This will augment our commitment to creating a supportive and inclusive campus environment.

Timing for Implementation: As soon as possible

4. PROMOTE A HEALTHY ENVIRONMENT THAT SUPPORTS JEWISH STUDENT LIFE ON CAMPUS

Penn proudly upholds its history as a University that has welcomed Jewish students and families for generations. To build on this history and ensure that a robust Jewish life at Penn continues, the Task Force strongly **recommends a multi-faceted approach that invests in and focuses on four elements that will strengthen the Jewish experience at Penn: institutional support, admissions, religious needs, safety and security.**

- **Institutional Support.** We urge Penn to invest in Jewish cultural life on campus. With human and/or capital resources, we **recommend the University commit to supporting Hillel and other existing Jewish institutions on campus** so they can continue to offer and expand their role in helping Jewish cultural life to flourish.
- **Admissions.** Fostering a diverse community is an important and celebrated aspect of our Penn identity, and recruiting and retaining a vibrant and diverse Jewish community should remain paramount as well. Therefore, we **recommend the University actively continue and strengthen outreach and recruiting efforts towards prospective students, faculty and staff who are Jewish (alongside efforts at recruiting other historically marginalized and minoritized populations).** This must include Jewish students who identify as religiously observant and Orthodox, so as to maintain a vibrant observant community for those who wish to participate. It should also encompass the range of cultural, religious, and other forms of Jewish identity.
- **Religious needs.** The University should pledge to commit **resources for the enhanced and on-going support of the religious needs of the Jewish population on campus.** This includes, but is not limited to:
 - Reaffirming avenues for students to be excused from classes or tests on religious holidays, prohibiting penalties for make-up dates, etc.
 - Guaranteeing that housing is made available for students who have particular Sabbath-related religious needs.
 - Ensure the availability of kosher food to Jewish students, in such a fashion that they are not penalized - socially or financially - for opting into kosher food options.
- **Security.** The University can and should provide **increased security to ensure the safety of all religious institutions on its campus, especially Jewish institutions that have experienced antisemitism.** Security assessments of buildings, systems, and infrastructure should be ongoing, specific, and strategic in responding to campus vulnerabilities and the needs of the moment.

Timing for Implementation: Immediately/Academic Year 2024-2025

5. ENCOURAGE AND EMBRACE GLOBAL COLLABORATION

The Task Force strongly endorses the value of academic collaboration with scholars from all parts of the world, regardless of their nation of origin or the site of their professional home.

Free and open academic inquiry is a signature value of the University of Pennsylvania, and such inquiry is crucial to countering divides in scholarship that are caused by global economic and political pressures. Indeed, we are convinced that better communication across borders will enhance our understanding not only of antisemitism but of the many areas of study—history, politics, economics, religion, and more—that could help to address the rise of antisemitism in many parts of the world.

To facilitate scholarly collaboration on issues related to antisemitism, the University of Pennsylvania should **create a fund to incentivize faculty and students to develop research projects, conferences, workshops, educational initiatives and other opportunities that will bring together scholars, policy makers, and other thought leaders from different regions of the world.** For example, conferences on the topic of national sovereignty, featuring invited scholars from Israel, Saudi Arabia, Tunisia, and France present a diversity of views and learning opportunities. Likewise, a student might seek funding to spend a summer in India studying the Jewish diaspora. These are but two examples of how academic collaboration across national borders can enhance cross-cultural understanding and contribute to scholarship and understanding of antisemitism.

We **recommend that the University re-issue a clear statement on its opposition to divestment, sanctions or boycotts against Israel, the most recent of which was made by then President Gutmann in 2011.** Our University champions academic freedom and values the open exchange of ideas as vital to our educational mission. We believe in building bridges through dialogue, engagement, and collaboration rather than isolation and division. Penn has important and successful scholarly collaborations with Israeli institutions that touch on many areas of our academic enterprise and these should continue to grow unfettered and unabated.

The Task Force is aware that the University issued the following statement to the media via its spokesperson on May 2, 2024:

“The University of Pennsylvania strongly opposes sanctions, boycotts, or divestment targeted against Israel. Divestment focused on Israel is also against the law in the Commonwealth of Pennsylvania.”

Nevertheless, we recommend doing so more formally and publicly as well. The Task Force recognizes that, as a matter of academic freedom, individuals and individual groups have the right to support divestment and boycotts. However, the University's own position should recognize the discriminatory and anti-intellectual impact of any policy that stigmatizes Israeli scholars and scholarship, impedes partnerships with Israeli academic

institutions, or that denies students the opportunity to learn about Israel. The Task Force recommends that the University reaffirm its opposition to such discrimination and its commitment to open intellectual and cultural exchange across political differences.

Timing for Implementation: Immediately/As soon as possible

6. AMPLIFY RESEARCH COLLABORATION AND RESOURCES IN SOCIAL MEDIA LITERACY

In recent years, the proliferation of online misinformation and hate speech has become a potent force fueling the propagation of antisemitism. Amidst this challenge is an extraordinary opportunity to leverage Penn's formidable strengths in a transformative capacity in this complex, dynamic and consequential sphere.

The Task Force recommends that Penn lead on this great challenge of our time by further **incentivizing and integrating education and research on the nexus of disinformation, digital media, and artificial intelligence, channeling our institutional strength while cultivating additional expertise on how society can deploy powerful technologies beneficially and justly.**

This work takes a holistic internal approach with a commitment to broad societal impact:

Channel Expertise and Resources: Capitalize on the University's existing resources -- including renowned faculty members, research centers, and institutional partnerships among Penn's Schools and Centers -- to establish a comprehensive educational and research agenda. Offer grants and support through creation of a Presidential Fund to incentivize interdisciplinary research and course development on combatting hate in its digital forms.

Champion Public Awareness and Education: Penn should leverage its expertise to guide policy and empower citizens to assess information discerningly and navigate the digital realm responsibly, offering critical tools necessary to analyze media across diverse domains such as politics, health, diplomacy, science, and education.

Penn should put the force of its institutional prowess into this area, utilizing programming, research, teaching and engagement to ensure we are and will continue to be a **leader in combatting online disinformation and hate.** This work can inform not only policies at Penn but could help us set a positive example for other institutions and as a guide for policymakers in many areas.

Timing for Implementation: As soon as possible

7. CLARIFY GUIDELINES ON OPEN EXPRESSION

The motto of the University of Pennsylvania is *Leges sine moribus vanae*, “Laws without morals are useless.” Penn must ensure that our policies align with and uphold our institutional ideals.

Recognizing its important and urgency, The Task Force issued the following rapid response recommendation to Interim President Jameson on February 20, 2024:

“The Task Force recommends that Interim President Jameson and Provost Jackson convene and charge a faculty-led group to review and clarify the [University’s Guidelines on Open Expression](#).”

The Task Force underscores our **recommendation that the University review existing policies governing student, faculty, and staff expression and conduct to ensure that all policies are consistent, clear, transparent, reflective of Penn’s values, and equitably applied – especially in incidents of antisemitism.**

The Task Force affirms its commitment to the free expression and the free exchange of ideas. Both are essential elements of a great university and are central to enabling criticism and civil protest, even when the content of the speech is contentious or complicated. When such expression leads to harassment, intimidation, and/or threats, however, it has no place on Penn’s campus. Our academic community flourishes when our members communicate; when speech becomes a weapon used to demean and diminish other students, faculty, and staff, it degrades the educational experience at the core of this university.

Penn already has a wide range of policies focused on open expression, particularly as it involves the regulation of time, place and manner. University Council approved the Guidelines on Open Expression in 1969. They have been revised five times, the last in 1993. Interpretive guidance was issued in 2015 and 2023.

Like all efforts to protect and/or regulate expression, Penn’s Guidelines have multiple gaps and ambiguities; they can be interpreted in different ways, and their enforcement is uneven. The Task Force appreciates that we are not charged with rewriting the University’s open expression policies, and we understand that other groups on campus are currently involved in that and related efforts. Nevertheless, there are a number of issues involving Penn’s open expression policy that we believe deserve immediate attention.

The Task Force has agreement and consensus across a range of the recommendations in this report, including our **recommendation that the University review existing policies governing student, faculty, and staff expression and conduct to ensure that all policies are consistent, clear, transparent, reflective of Penn’s values, and equitably applied – especially in incidents of antisemitism.**

However, on the important topic related to specific policies on Time, Place and Manner, the Task Force spent a great deal of time deliberating and engaging in robust, thoughtful and respectful debate and is divided on issues regarding (1) whether to make specific recommendations and (2) if so, what to include and how prescriptive to be.

Some members of the Task Force hold the opinion that there is a lack of clarity in existing **policies on Time, Place and Manner and that the areas below should be highlighted as areas for the University to address in order to ensure that they are thoughtful, thorough, contemporary, and clear:**

- whether our Guidelines apply to **virtual spaces** and if so, how;
- what our policy is regarding **face coverings**;
- what our policy is regarding the **verification of identification**; and
- **how Penn's logo and/or sponsorship can be used**, both in person and online.

There are other members of the Task Force who feel strongly that the points above should be addressed and they further support the following recommendations:

- **affirm existing policies regarding sound amplification and building occupation**;
- **encampments should be prohibited**;
- strict **regulation of the presence of individuals unaffiliated with Penn participating in protests**; and
- **prohibition on masking for the purpose of concealing one's identity**.

Finally, there is a third group of Task Force members who feel equally strongly that making recommendations on these policies is outside the purview of this Task Force; they support the recommendation that the University review and clarify such policies using existing processes and channels without this group's prescribing what to address.

Importantly, there is a sense both within and outside of Penn that the enforcement of our open expression policies is uneven. The Task Force appreciates that the application of rules always involves discretion. Even so, we are united in urging the University to **develop a set of procedures that will better ensure the fair and consistent application of our rules** and ensure there are meaningful and appropriate consequences to violations of these policies.

Timing for Implementation: Immediately

8. ENHANCE AND PROMOTE CROSS-CULTURAL UNDERSTANDING

At all entry points into Penn, the Task Force **strongly recommends integrating cross-cultural awareness training into required inclusive training programs, including those for classroom instruction and other University-related activities.** The aim is to heighten awareness and identification of antisemitism as an issue on equal footing with other forms of discrimination and bias, as well as to improve understanding of the reporting mechanisms for bias and the adjudication process.

This comprehensive training should equip participants with the knowledge and tools to effectively recognize, understand, and address acts of antisemitism. It should occur as part of new student orientation at all levels and should be repeated regularly for students, faculty, staff, senior leadership, and public safety partners.

Student-Facing Roles: We recommend providing cultural awareness training for all individuals who interface directly with students in an educational or advisory capacity, including Teaching Assistants, Residential Advisors, faculty and staff in residence in the College House system, undergraduate and graduate student orientation leaders, University Life staff, advisors, and others. This ensures that people in such roles are well-equipped to support and guide students in fostering an inclusive and respectful campus environment.

Department Chairs, Deans, and Senior Leadership: It is essential for department chairs, deans, and senior leadership to be well-versed in cross-cultural awareness. We recommend specialized training sessions tailored to the unique responsibilities and challenges faced by academic leaders in these roles.

Student Group Leaders: Student group leaders play a pivotal role in shaping campus culture. We recommend providing student group leadership training including antisemitism training specifically designed to empower them to foster inclusive and welcoming communities within their respective groups.

Division of Public Safety: All members of the Division of Public Safety should receive training in the identification of acts of antisemitism, and how to deal with those acts with sensitivity and clarity to protect the Jewish community and promote a healthy environment. We strongly encourage advocacy with our security partners at Allied and University City District to avail their employees of inclusive training programs, as well.

Special Events: Through special events on campus, we can celebrate Jewish cultural and religious traditions that allow and encourage learning outside of more formal educational or training settings.

Train-the-Trainer: To ensure the sustainability and scalability of training programs, we recommend implementing a "train-the-trainer" model for the development of all training

curricula and platforms. This approach will equip selected individuals with the expertise and resources needed to develop and conduct antisemitism training sessions independently, thereby ensuring quality and consistency, and expanding the reach and impact of training initiatives. The Task Force **recommends the formation of an advisory body** with representatives from spaces across campus, such as Religious Life, Jewish Studies and experts on diversity and inclusion, to consider and advise on training programs and approaches in an ongoing capacity.

Training must be calibrated to address distinct groups and must often be shaped by the need to respond to specific issues or concerns. Points of emphasis in training might include:

- Sensitizing participants to different kinds of antisemitic discourse, including blatant exterminationist rhetoric (e.g., calling for Israel's destruction) but also rhetoric that may not directly threaten violence but implies Jews are a menace and do not belong ("Jews will not replace us" or "hey, hey, ho, ho, Zionists have got to go").
- Providing context that addresses the role of Zionism as a core part of identity for many but not all Jews and offering perspective on the diverse viewpoints held by those who consider themselves Zionists. Jews who identify with Zionism see within it an expression of collective self-determination or cultural creativity, much as other affinity groups and collectives derive great meaning and important physical security from forms of organization and autonomy. But this need not imply agreement with or support of particular actions or policies of the State of Israel. For example, a person who identifies as a Zionist might condemn the Israeli government and its policies, might be a passionate advocate for Palestinian rights, or support the creation of a Palestinian state.
- Explaining how opposition to Israel can become antisemitism when it is invoked as a reason to exclude, discriminate against, or stigmatize Jews or others who identify as Zionists.
- Helping people recognize that excluding, marginalizing, or discriminating against Israelis on the basis of national identity is not simply a form of protest but its own form of prejudice. It assumes that all Israelis think and behave alike because they were born in or live in Israel.
- Considering the ways that antisemitism in the United States has been intertwined with other forms of hatred directed at those who have been seen as 'others,' including immigrants and people of color.

The ways in which Jewish people have been oppressed or disadvantaged, and the language used to communicate this bigotry, is ever-changing. The acts and language of antisemitism

change not just because of broad societal changes, but also because the most prevalent forms of antisemitism are insidious and indirect.

For the purposes of training in cultural awareness, it is possible to identify some key examples of antisemitism that include but are not limited to:

- Claims that Jews are malicious ‘others,’ constitute a distinct racial group, act as a collective, and/or share collective traits and motives, such as greed, manipulateness, or miserliness.
- Invoking historic stereotypes that hold Jews responsible for the death of Christ, describe Jews as child killers who drink the blood of non-Jewish children (accusations known as “blood libels”), or depict them as subhuman or demonic.
- Suggestions that Jews conspire to control the economy, government, media, or other institutions. These include centuries-old characterizations about Jews as well as contemporary claims, for example, that Jews created Covid to control non-Jews.
- Calling for Israel’s destruction, claiming Jews should be expelled from Israel, or demanding their return to Europe.
- Claiming that Jews are imposters or have usurped their identity from others.
- Calling for genocide of Jews, endorsing the Holocaust, or claiming it did not go far enough.
- Denying or minimizing the Holocaust or wielding the Holocaust against Jews (e.g. by accusing Jews of being Nazis); using Nazi imagery to describe Jews or Israel.
- Describing Jews as having dual loyalty, i.e., being more loyal to Israel, or to the alleged priorities of Jews worldwide than to the United States
- Assertions that Jews seek to undermine and corrupt the societies in which they live, whether religiously, culturally, economically, politically, or otherwise.
- Attempts to denigrate or deny the legitimacy of Jewish historical experiences, religious beliefs, practices, or communal expressions.
- Accusations that every Jew and every Jewish organization is implicated in the political decisions and policies pursued by the State of Israel.
- Discriminating against, excluding, or denigrating a person simply for identifying as a Zionist. Criticizing Zionism as a movement or ideology is protected as a matter of political critique, but mistreating a person because they identify as a Zionist is discrimination on the basis of creed.
- Discriminating against, excluding, or denigrating a person simply because they are Israeli, live in Israel, visit Israel, support Israel or refuse to denounce Israel.
- Mobilizing any of the stereotypes or tropes above as part of critiques or protests leveled against the Israeli state or its government or against individual Jews or Jewish organizations.

Timing for Implementation: Initiate During Academic Year 2024-2025

9. ENHANCE INCIDENT REPORTING AND TRANSPARENCY

The Task Force strongly **recommends a two-fold enhancement of our incident reporting: (1) refining the reporting mechanisms to ensure clarity and ease in reporting incidents at our institution, and (2) a responsive dashboard that conveys information to the community on the nature of the reports, findings of responsibility, and the kinds of sanctions imposed.**

The Task Force has previously highlighted this area as an action item in our Interim Report and rapid response recommendation in December.

1. Transparent and accessible reporting is vital to fostering a culture of accountability and awareness. To achieve this, we recommend not only streamlining data collection but also providing transparency in how to file an incident report.

Currently, the community can report incidents of bias, harassment, and conduct violations through a variety of offices and divisions, across several distinct platforms and channels, including the Division of Public Safety, Open Expression, Bias Incident Reporting Form, Report Online Harassment Form, and the Center for Community Standards and Accountability. This can be confusing and does not enable a full picture of trends and/or the climate on campus. We **recommend centralizing the data from reporting and frequent, and clear communication about our many reporting opportunities.**

2. Furthermore, to keep the Penn community informed and engaged, we **recommend providing regular updates and statistics on reports, investigations and outcomes derived from these reporting channels** and that there are commensurate repercussions when appropriate. This transparency not only promotes accountability but fosters trust and understanding within our community that there are commensurate repercussions when appropriate. As mentioned earlier this report, as of May 1, the Center for Community Standards and Accountability began reporting such data for the cases through their office and has committed to doing so at least twice each year.

Lastly, we recognize that these proposed processes must adhere strictly to privacy laws, including FERPA and our employment policies. We must uphold the integrity of our reporting systems while safeguarding the rights and privacy of all involved.

Timing for Implementation: Immediately

10. ASSESS CAMPUS CLIMATE

Regular assessment of our campus climate is crucial to achieving the goals set forth in this report.

As an immediate action, we recommend **integrating specific questions about the experiences of the Jewish community into existing campus surveys**; as a longer-term commitment, we **recommend establishing a consistent assessment plan that will gather comprehensive feedback and track trends over time**. This data-driven approach will provide valuable insights into the prevalence, perceptions, and experiences of antisemitism among students, faculty, and staff.

Performing the assessment often may require a third-party entity with specific expertise and objectivity to make determinations and implement corrective action. This should be explored as is carried out for other such surveys on our campus (like the sexual misconduct survey Penn has launched several times).

Data and trends from assessment inform our decision-making processes, measure progress, and evaluate the effectiveness of our initiatives in combating antisemitism. This continuous evaluation ensures that our strategies are evidence-based and adaptable to evolving needs.

Assessment also serves as a tool for transparency and accountability. Accordingly, as with other surveys of our community, responses should be published. Findings allow us to identify areas needing attention, address concerns proactively and implement concrete actions.

Timing for Implementation: Immediately/As soon as possible

CONCLUSION

Our Task Force has undertaken a comprehensive and thoughtful approach to understanding and addressing the complex issue of antisemitism and its manifestations on our campus. The work has challenged us to think beyond our personal perspectives and experiences; we have learned from and about one another, and from the many deeply held points of view that coexist in our Penn community. What drew us together at the outset of our work continues to unite us: our shared commitment to creating an environment where Jewish students, faculty, staff, and alumni not only feel safe and supported but also succeed academically, professionally, and personally. Even where we have carefully highlighted our divergences of opinion within one recommendation, we are united in consensus on this report and its value.

As stated at the outset of this report, our goal is clear and firm: ***we seek to affirm a sense of safety and belonging at Penn to our Jewish community by cultivating a culture that welcomes, supports, retains, and engages Jewish students, faculty, staff and alumni and helps them thrive.***

Guided by our membership and the insights gathered through extensive outreach and dialogue, we came together to develop a set of recommendations aimed at promoting a culture of respect, inclusion, and understanding.

The Task Force never lost sight of the magnitude of its charge. Antisemitism, like all bigotry and hatred, derives from pervasive tendencies toward xenophobia, and the active demagoguery that captures, inflames, and exploits it for secondary purpose. Against such seemingly relentless forces, the commonly reached for tactics can seem so facile as to appear dismissive to the size of the problem of antisemitism or the importance of addressing it. It is easy to develop a checklist of solutions optically designed to *look* responsive, but with profound and enduring problems it is harder to develop approaches that *are* responsive.

Antisemitism is once again on the rise, but it has always been with us. Rather than concede its intractability, we have doggedly approached this body of work with decisive, early actions and longer-term commitments that refine and expand our efforts with time. We do so with the recognition that no comprehensive solution to antisemitism is currently at hand, but that we, as a University, have never shied away from steadily working toward solutions to great societal problems. At Penn, this is who we are, and what we do.

While we have made significant strides, we recognize that this is hard, incremental work that requires ongoing commitment and collaboration from all members of the Penn community. As we move forward, additional questions and areas of exploration will warrant further attention, such as the evolving nature of antisemitic rhetoric and the role of social media in perpetuating stereotypes and misinformation.

We also acknowledge the importance of ongoing assessment to track progress and adapt our strategies as needed. It is vital that we continue to engage with the Penn community, fostering dialogue and understanding, to ensure that our efforts are effective and responsive to the needs of our diverse community. We celebrate this diversity in all its forms.

This Task Force denounces expressions of hate against Jews and emphatically declares that they ought to have no place on our campus. We hope this report will serve as a valuable resource and reference point for current and future University leaders to uphold and uplift Penn's commitment to the Jewish community.

To the entire Penn community - we extend our deep and abiding thanks for your robust engagement and contributions to this important effort, even and especially when the

conversations were at their most difficult. Your insights, perspectives, and commitment have been invaluable in shaping our recommendations and guiding our work. Together, we can continue to build a Penn community where every person feels safe, valued, supported, and able to thrive.

University of Pennsylvania
Task Force on Antisemitism
Analysis of Qualitative Survey and Listening Sessions

Summary

Introduction

The University of Pennsylvania (UPenn) Task Force on Antisemitism (TFAS) was convened and charged on November 16, 2023. TFAS is an ad hoc group of faculty, staff, students, alumni, and volunteer leadership that is advisory to the Interim President.

Two key components of the charge of the University Task Force on Antisemitism are:

- to listen—to engage broadly and deeply to understand how members of the Penn community experience antisemitism on campus.
- to identify best practices for addressing antisemitism.

A series of Listening Sessions and an Online open-ended Survey were key strategies to address these aspects of the TFAS charge. They were conducted in February to April 2024. Data analysis was completed by two experts in qualitative data analysis in consultation with a Task Force member. This document presents a high-level summary of the Listening Sessions and the Online Survey; a companion document provides more in-depth analysis and examples of comments/quotes from the participants.

Listening Sessions

Members of the UPenn community were invited to participate in in-person Listening Sessions by an email invitation. Seven listening sessions were conducted in March of 2024. A total number of 88 individuals participated in the listening sessions: 34 students (13 undergraduates, 12 non-PhD graduate and professional students, 6 PhD students, and 3 postdocs); 29 staff members; and 25 faculty members (15 standing faculty and 10 non-standing). Participants were both Jewish and non-Jewish.

Each Listening Session was introduced by a Task Force member and led by an experienced facilitator. Participants were asked three questions: 1) what are their experiences with antisemitism at UPenn? 2) what can be done to make Penn a more welcoming, affirming place for Jewish students, faculty, and staff? and (time permitting) 3) how do you understand and interpret “what is *antisemitism*?” The sessions lasted 60-90 minutes and a note-taker recorded the discussion. Analysis was completed by two experts in qualitative data analysis to identify themes and illustrative quotes. This section of the report summarizes key themes.

Summary of Results

What are your experiences with antisemitism at Penn or in relation to your role/activities as part of the Penn community?

Antisemitism and Anti-Israel Sentiment

A few participants mentioned that they experienced serious antisemitic incidents, such as assault and threats. The majority of participants said they have never experienced any form of direct antisemitism, nor any type of physical violence or attacks on campus. Most expressed feeling antisemitism via the protests and offensive chants, posters, and graffiti. Participants also mentioned that they feel there is an anti-Israel sentiment now, and that can be conflated with antisemitism. Others reported instances of microaggressions and assumptions of stereotypes.

Negative Feelings and Fear

Most participants mentioned that the latest events on campus – namely, the protests, the chants, the posters and graffiti have caused a lot of fear, anxiety, distress, discomfort, isolation, and a negative sentiment amongst the Jewish community. This has led them to currently feel less safe and less comfortable in identifying themselves as Jews on campus.

Microaggressions and Exclusion

Some participants mentioned experiencing serious antisemitic incidents, such as assault and threats. Others shared experiences of microaggressions when offensive comments, stereotypes, and assumptions were made by supervisors, co-workers, faculty, and other students. Many students referred being excluded from clubs, social networks, or friend groups because of their religion or political views. Faculty described situations where students dropped their classes when they learned they were Jewish.

Lack of action and support

Some participants felt supported by their supervisor(s) and co-workers during the protests. However, many also mentioned that there was, and still is, a lack of action and support from the university administration, faculty, and supervisors. Participants indicated that they (leaders/faculty/supervisors) have allowed antisemitism to persist with no sanctions. This impacts the ability of Jewish people to feel safe and welcomed on campus. Participants also mentioned that there were special events being scheduled without consideration for Jewish holidays.

Conflation of Zionism and Judaism

Participants feel that Zionism and Judaism have been conflated. Jews and non-Jews who disagree with Israeli policy feel that they cannot express their opinion, feeling excluded and marginalized by Jewish and non-Jewish communities.

Concern that marginalized groups on campus are not treated equitably.

Participants feel they do not have the same support as other marginalized groups on campus, and that more attention is paid to the needs of other groups.

What can be done to make Penn a more welcoming, affirming, safer place for Jewish students, faculty, and staff?

Define Antisemitism and Clarify Freedom of Speech/Expression

Participants feel there is a lack of understanding regarding what constitutes antisemitism. They mentioned the need to clearly define what is considered to be antisemitic and what is not, suggesting that a proper definition would help UPenn to create policies and measures to fight antisemitic behaviors. Participants are in favor of free speech and believe that faculty, staff, and students should be able to safely express their opinions and political and religious beliefs. However, participants argued that whenever this freedom of speech becomes offensive or turns into hate speech or threats of violence, it should not be allowed and must be considered antisemitic. Some participants also mentioned the need to differentiate antisemitism from antizionism and anti-Israel policies. They feel that antisemitism is being conflated with Zionism and that, while the two are not necessarily the same, they are often used interchangeably.

Clearly Communicate Policies and Consequences for Breaking Them

Participants mentioned that Penn should have clear policies, measures, or codes of conduct in place to fight antisemitic behaviors. They again expressed that any type of offensive/hate speech and threats of

violence should not be allowed. Participants argued that anyone who does not comply with these policies or commits antisemitic behaviors should face consequences. In addition, participants mentioned that these violations of code of conduct, as well as the disciplinary actions applied, should be made public and shared with the Penn community.

Participants, particularly staff, also mentioned that there should be guidance from the university on how to deal with microaggressions in the workplace, that come from colleagues or supervisors. They feel they have no safe place or person to go to. In sum, the majority agreed that there is a greater need to encourage better behavior, understanding, and respect for one another. Participants highlighted that Penn should have policies that protect everyone, especially all marginalized groups, from any type of offensive speech and behaviors.

Education and Diversity, Equity, and Inclusion Trainings and Programs

Participants feel that the university does not pay the same level of attention to Jews and antisemitism, as they do to other marginalized groups or to other forms of racism and hatred. Some feel Jews should be considered a minority, and that antisemitism should be included in diversity, equity, and inclusion training. The majority agree that there is a lack of understanding regarding Jewish people, antisemitism, the conflict in the Middle East, and Zionism. They mentioned that there is a lot of misinformation being spread and that it is very important to educate the Penn community.

Build Community

According to participants, there is a great need to have more open and peaceful conversations, that would include more interfaith events and discussions between Israelis and Palestinians; more listening sessions with faculty, staff, and students; and more safe places where Jewish and non-Jewish people can meet and share their views and concerns. Participants also suggested more communication between the university and other outside institutions or entities. In sum, participants all agreed that it is extremely important to create a sense of community, where everyone can have open discussions and safely express their different political/religious views. Participants highlighted that this is crucial to better understand opposition views and concerns, as well as to reach resolutions and ease tensions on campus.

Reduce Outside Influences on Policy

Some participants expressed their dissatisfaction with outside influence and pressure. They mentioned that the University Board of Trustees, donors, and alumni have too much influence and control over the university, its policies, and personnel.

How do you understand and interpret what is “antisemitism”?

Antisemitism VS Antizionism

Only one listening session, with standing faculty and PhD students, had time to answer this question. When asked how they would define antisemitism, participants replied with opposing opinions and feelings. The definition of antisemitism was shaped by their own personal, political, and religious views. While some expressed that antisemitism is the same as antizionism, others disagreed by saying it is not related. Some participants also argued that the IHRA definition is not helpful in distinguishing antisemitism from antizionism.

Online Open-Ended Survey

The Task Force on Antisemitism sent out an online Qualtrics survey to the UPenn community. The survey was presented as an opportunity to give input for people who would not be participating in a Listening Session or preferred to provide input in writing. The surveys included three open ended questions, similar to the key questions asked in the Listening Sessions. Four hundred fifteen (n=415) people responded to at least one question on the survey. There were 1,136 surveys submitted that were incomplete; i.e., they did not include any responses to the questions.

Faculty and staff were most represented in the survey data, with 141 and 154 respondents respectively. Seventy-eight graduate students, 14 postdocs, 17 undergraduates, and 11 “others” submitted responses to the survey. Some respondents only answered one or two of the three questions, but all data from answered questions were analyzed. The responses are summarized below.

Summary of Results

Have you had personal experiences with antisemitism in relation to your time as a member of the Penn community?

Many respondents had not experienced incidents of antisemitism; however, among those who had personally experienced it or heard from others who had, six themes emerged.

Antisemitism is common, with minimal consequences for perpetrators

Respondents shared fears about their physical safety on campus due to protests, seeing physical signs of antisemitism such as taking down posters of Israeli hostages, antisemitic graffiti, and other overt forms of antisemitism. Some respondents were afraid to publicly show indications of their Judaism and feared being on campus. Many respondents felt that perpetrators of antisemitism faced minimal, if any, consequences.

Microaggressions

While some respondents experienced overt experiences of antisemitism and were concerned for their physical safety. Others shared experiences of microaggressions in which antisemitic comments were made or the needs of Jews on campus were ignored. There were multiple examples of special events being scheduled without consideration for Jewish holidays, and many respondents felt frustrated that Christian holidays are part of the academic calendar, while other religious holidays are ignored.

Supervisor/Faculty Bias

Faculty, students, and staff shared experiences of antisemitism from supervisors or others in positions of power, including administrators and faculty. Students were particularly concerned about instructors sharing their personal political views with their classes, leaving some students to feel uncomfortable about sharing, or holding, their own points of view.

Administration Response

Respondents felt that the university administration has acted in ways that either ignore antisemitism or allow it to persist. Some faculty shared experiences in which their supervisors overlooked comments that were anti-Semitic, including disparaging comments made about fasting for Yom Kippur, or wearing a Star of David. Respondents shared that some administrators showed a lack of empathy for emotions that Jews may have been feeling after recent global events. Some staff felt that antisemitism and Islamophobia have been conflated improperly. Additionally, some respondents felt that former President Magill’s testimony

in Congress was antisemitic, and students were concerned about the lack of consideration from University Administration.

Conflation of Zionism and Judaism

Many respondents felt that Zionism and Judaism have been improperly conflated. Jews who disagree with Israeli government policies have felt marginalized by Jewish and non-Jewish communities. Many respondents highlighted their frustration with a campus culture that has become adversarial and bifurcated. They would prefer a more nuanced discussion of the current Middle East crisis on campus.

Concern that marginalized groups on campus are not treated equitably

Some respondents, many of whom self-identified as non-Jewish, felt marginalized and were concerned that more attention is paid to the needs of some groups on campus than others. One respondent felt strongly that diversity, equity, and inclusion (DEI) activities were the cause of bias.

What can be done to make Penn a more welcoming, affirming, safer place for Jewish students, faculty, and staff?

Define Antisemitism and Clarify Freedom of Speech/Expression

Many respondents felt that the university has a responsibility to clearly define antisemitism and clarify when, and under what circumstances, certain speech is acceptable, and when it crosses a line into hate speech. Several respondents specifically called out phrases they have heard during campus demonstrations and view as antisemitic. Others felt that antisemitism is being conflated with anti-Zionism, and that the two are not necessarily the same. Some respondents specified events that were held on campus that concerned them, such as the Palestinian Literature Festival being held during the week of Yom Kippur – a major Jewish holiday. This theme represented varied opinions, and there was no consensus on how to define antisemitism.

Clearly Communicate Policies and Consequences for Breaking Them

In addition to clearly defining antisemitism, many respondents want the administration to clearly communicate what will and will not be tolerated on campus. Some respondents had concerns about the way the University has communicated about the Israeli/Hamas conflict. While some would prefer the University take a clear stance, others felt that the University should not have an opinion on political matters. Numerous respondents shared their desire to see consequences for people on campus who violate University policies. There was not clear consensus on what the rules should be; however, most respondents agreed that enforcing rules consistently was important.

Education and Diversity, Equity, and Inclusion Trainings and Programs

Many respondents suggested including antisemitism in DEI programming – with some feeling that DEI has overlooked antisemitism. A few respondents questioned the benefits of DEI or actively called for its elimination. Content of widely used training for Penn students, staff, and faculty should focus on the history of the Middle East, Jewish people, antisemitism, and Zionism. Others suggested broader education about the Middle East including an Arab perspective and consideration for varying points of view.

Build Community

In addition to increasing education about antisemitism, respondents suggested ways to increase the feeling of community across campus including holding affinity groups, holding cross-cultural conversations and events, and acknowledging Jewish holidays as part of the academic calendar. Some respondents also wanted to see the University support Hillel directly. Other respondents felt that Muslim members of the Penn Community are being marginalized.

Reduce Outside Influences on Policy

Some respondents shared concerns about the University Board of Trustees, alumni, and donors having too much influence over University personnel and policies. Respondents felt that academic freedom, plurality, and curiosity should serve as the basis for policy making at the University, rather than kowtowing to donors.

What, if any, additional resources and supports are needed to address concerns about antisemitism at Penn?

Responses to this question aligned closely with responses to the preceding question.

Clear Communication and Policies

Respondents felt that the University has a responsibility to clearly define antisemitism. They also would like policies around acceptable and unacceptable behaviors with clearly defined consequences for violating those policies. Many respondents stated they would like a zero-tolerance policy when it comes to antisemitism. Similarly, some respondents noted that Penn should have policies protecting all marginalized groups and that the University should not tolerate any kind of racist, homophobic, antisemitic, or Islamophobic behaviors.

Education and Diversity, Equity, and Inclusion Trainings and Programs

Respondents felt that the University community would benefit from education about antisemitism, the history of the Middle East, and the formation of Israel. Additionally, respondents highlighted the need to include antisemitism in diversity, equity, and inclusion programming.

Build Community

Building a community that allows for open dialogue between people with varying viewpoints in a safe way should be a university priority, according to respondents. Many felt that in a university environment, more resources need to be spent on education about history and religion to help foster understanding across campus. Other suggestions included: holding moderated panels, open discussions, and having guest speakers. Many respondents were also concerned that there is not space for Jews who disagree with Israeli policies to speak openly. A few respondents felt that the university should increase admission for Jews and hire more Jewish faculty and staff. Others suggested creating affinity groups so that people could be connected to each other.

Strengths and Limitations

Over 500 members of the Penn community (n=518 in total) participated in the two types of opportunities to be engaged in identifying experiences of antisemitism at UPenn and suggesting strategies for addressing and ameliorating antisemitism. They represent a variety of constituencies including students, staff, faculty and alumni (of note, some staff and faculty also self-identified as alumni). The majority of survey respondents were faculty and staff.

Participants in both the Listening Sessions and the Online Survey were not a representative sample but were people who responded to open invitations and took the time to participate. Although there were no questions asked about participants'/respondents' religious identity, a number of people who self-identified as non-Jews provided input [based on their disclosures at Listening Sessions]. This included people with Jewish relatives, "allies" of Jewish friends and colleagues, and people with other reasons for being interested in or concerned about antisemitism at UPenn (e.g., people of color, Muslims and Arabs, etc.).

Data analysis was conducted by two experienced qualitative researchers, using established methods, which adds confidence regarding the findings from the Listening Sessions and Surveys.



**University Task Force on Antisemitism
Final Report - Appendix**

Appendices

Appendix A: Charge

Appendix B: Task Force membership

Appendix C: Definitions of Antisemitism

Appendix D: Internal and external guests to the Task Force

Appendix E: Antisemitism-related programming on campus

Appendix F: Existing channels that collect and record data on incidents of antisemitism

Appendix G: Existing channels of institutional reporting out on incidents of antisemitism

Appendix H: Existing antisemitism trainings

Appendix A: Charge

University Task Force on Antisemitism Charge to the Task Force

November 16, 2023

Reporting directly to President Liz Magill and chaired by Mark Wolff, the Morton Amsterdam Dean of the School of Dental Medicine, the University Task Force on Antisemitism represents a key pillar of Penn’s Action Plan to Combat Antisemitism. As set forth in the Action Plan, the University commits to engaging deeply and meaningfully with the Penn community to develop solutions to counter and combat antisemitism.

The Task Force will provide critical feedback that will shape Penn’s ongoing efforts. The charge for the Task Force is fourfold:

- First, the Task Force will be expected to **engage broadly and deeply** to better understand how members of the Penn community—especially including, but not limited to, students—experience antisemitism on campus.
- Second, the Task Force should **identify best practices for countering antisemitism**. In performing this work, the Task Force should consult with campus leaders and local, regional, and national subject matter experts.
- Third, the Task Force should come to consensus on and recommend to the President **programmatic strategies to prevent and counter antisemitism** on campus.
- Fourth, the Task Force will be expected **to serve as a resource for other campus leaders** who are advancing key tenets of Penn’s Action Plan to Combat Antisemitism.

In beginning its work, the Task Force should develop a workplan that operationalizes the above charge. The Task Force will be expected to move expeditiously to fulfill its charge: an interim status report with preliminary findings and recommendations should be submitted as soon as they are available but no later than **February 15, 2024**, and the final report should be submitted no later than **May 17, 2024**. Rapid response recommendations on issues or items assessed to be urgent may be made through the Task Force Chair to the President.

Task Force members can and should consult widely, making robust use of personal and professional networks. However, internal discussions and deliberations should be kept confidential among Task Force members, as should preliminary Task Force recommendations until such a time that they are finalized and communicated publicly by the Chair, in consultation with the President. Only the Task Force Chair is authorized to speak to the press regarding the work of the Task Force.

Finally, members of the Task Force are expected to serve as University citizens—to consult broadly; to engage in respectful, meaningful, and substantive dialogue; and to strive for common ground and consensus in the face of disagreement.

Appendix B: Task Force Membership

University Task Force on Antisemitism Membership

Chair

Mark S. Wolff, Morton Amsterdam Dean of the School of Dental Medicine

Vice Chair

Beth A. Winkelstein, Deputy Provost; Eduardo D. Glandt President's Distinguished Professor, School of Engineering and Applied Science

Faculty Representatives

Eric A. Feldman, Heimbold Chair in International Law and Professor of Law; Professor of Health Policy and Medical Ethics; Tri-Chair, University Faculty Senate

Karen Glanz, George A. Weiss University Professor, School of Nursing and Perelman School of Medicine

Joshua Teplitzky, Joseph Meyerhoff Associate Professor of Modern Jewish History; Director of the Jewish Studies Program

Steven Weitzman, Abraham M. Ellis Professor of Hebrew and Semitic Languages and Literatures; Ella Darivoff Director of the Katz Center of Advanced Judaic Studies

Beth S. Wenger, Moritz and Josephine Berg Professor of History; Associate Dean of Graduate Studies, School of Arts and Sciences

Abraham J. Wyner, Professor of Statistics and Data Science, The Wharton School

Student Representatives

Maya Harpaz, C'25

Michael Krone, C'19, L'24, WG'24

Staff, Alumni, and Trustee Representatives

Brett H. Barth, W'93, Alumni Trustee

Rabbi Gabe Greenberg, Executive Director of Penn Hillel

Rev. Charles (Chaz) Lattimore Howard, University Chaplain and University Vice President for Social Equity and Community

Susanna Lachs, C'74, ASC'76, Former Trustee

Rev. Marshall H. Mitchell, Commonwealth Trustee

Joann Mitchell, Senior Vice President for Institutional Affairs and Chief Diversity Officer

Ex-Officio

Robert Fox, C'82

Vijay Kumar, Professor and Nemirovsky Family Dean, School of Engineering and Applied Science

Katharine O. Strunk, Dean of the Graduate School of Education and the George and Diane Weiss Professor of Education

Wendy S. White, Senior Vice President and General Counsel

Appendix C: Definitions of Antisemitism

As referenced in the Task Force Report

26 May 2016

IHRA non-legally binding working definition of antisemitism

Adopted by the IHRA Plenary in Bucharest

In the spirit of the Stockholm Declaration that states: “With humanity still scarred by ...antisemitism and xenophobia the international community shares a solemn responsibility to fight those evils” the committee on Antisemitism and Holocaust Denial called the IHRA Plenary in Budapest 2015 to adopt the following working definition of antisemitism.

On 26 May 2016, the Plenary in Bucharest decided to:

Adopt the following non-legally binding working definition of antisemitism:

“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.”

To guide IHRA in its work, the following examples may serve as illustrations:

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic. 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.
- 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.

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.

THE JERUSALEM DECLARATION ON ANTISEMITISM

March 25 2021

Preamble

We, the undersigned, present the Jerusalem Declaration on Antisemitism, the product of an initiative that originated in Jerusalem. We include in our number international scholars working in Antisemitism Studies and related fields, including Jewish, Holocaust, Israel, Palestine, and Middle East Studies. The text of the Declaration has benefited from consultation with legal scholars and members of civil society.

Inspired by the 1948 Universal Declaration of Human Rights, the 1969 Convention on the Elimination of all Forms of Racial Discrimination, the 2000 Declaration of the Stockholm International Forum on the Holocaust, and the 2005 United Nations Resolution on Holocaust Remembrance, we hold that while antisemitism has certain distinctive features, the fight against it is inseparable from the overall fight against all forms of racial, ethnic, cultural, religious, and gender discrimination.

Conscious of the historical persecution of Jews throughout history and of the universal lessons of the Holocaust, and viewing with alarm the reassertion of antisemitism by groups that mobilize hatred and violence in politics, society, and on the internet, we seek to provide a usable, concise, and historically-informed core definition of antisemitism with a set of guidelines.

The Jerusalem Declaration on Antisemitism responds to “the IHRA Definition,” the document that was adopted by the International Holocaust Remembrance Alliance (IHRA) in 2016. Because the IHRA Definition is unclear in key respects and widely open to different interpretations, it has caused confusion and generated controversy, hence weakening the fight against antisemitism. Noting that it calls itself “a working definition,” we have sought to improve on it by offering (a) a clearer core definition and (b) a coherent set of guidelines. We hope this will be helpful for monitoring and combating antisemitism, as well as for educational purposes. We propose our non-legally binding Declaration as an alternative to the IHRA Definition. Institutions that have already adopted the IHRA Definition can use our text as a tool for interpreting it.

The IHRA Definition includes 11 “examples” of antisemitism, 7 of which focus on the State of Israel. While this puts undue emphasis on one arena, there is a widely-felt need for clarity on the limits of legitimate political speech and action concerning Zionism, Israel, and Palestine. Our aim is twofold: (1) to strengthen the fight against antisemitism by clarifying what it is and how it is manifested, (2) to protect a space for an open debate about the vexed question of the future of Israel/Palestine. We do not all share the same political views and we are not seeking to promote a partisan political agenda. Determining that a controversial view or action is not antisemitic implies neither that we endorse it nor that we do not.

The guidelines that focus on Israel-Palestine (numbers 6 to 15) should be taken together. In general, when applying the guidelines each should be read in the light of the others and always with a view to context. Context can include the intention behind an utterance, or a pattern of speech over time, or even the identity of the speaker, especially when the subject is Israel or Zionism. So, for example, hostility to Israel could be an expression of an antisemitic animus, or it could be a reaction to a human rights violation, or it could be the emotion that a Palestinian person feels on account of their experience at the hands of the State. In short, judgement and sensitivity are needed in applying these guidelines to concrete situations.

Definition

Antisemitism is discrimination, prejudice, hostility or violence against Jews as Jews (or Jewish institutions as Jewish).

Guidelines

A.

General

1. It is racist to essentialize (treat a character trait as inherent) or to make sweeping negative generalizations about a given population. What is true of racism in general is true of antisemitism in particular.
2. What is particular in classic antisemitism is the idea that Jews are linked to the forces of evil. This stands at the core of many anti-Jewish fantasies, such as the idea of a Jewish conspiracy in which “the Jews” possess hidden power that they use to promote their own collective agenda at the expense of other people. This linkage between Jews and evil continues in the present: in the fantasy that “the Jews” control governments with a “hidden hand,” that they own the banks, control the media, act as “a state within a state,” and are responsible for spreading disease (such as Covid-19). All these features can be instrumentalized by different (and even antagonistic) political causes.
3. Antisemitism can be manifested in words, visual images, and deeds. Examples of antisemitic words include utterances that all Jews are wealthy, inherently stingy, or unpatriotic. In antisemitic caricatures, Jews are often depicted as grotesque, with big noses and associated with wealth. Examples of antisemitic deeds are: assaulting someone because she or he is Jewish, attacking a synagogue, daubing swastikas on Jewish graves, or refusing to hire or promote people because they are Jewish.
4. Antisemitism can be direct or indirect, explicit or coded. For example, “The Rothschilds control the world” is a coded statement about the alleged power of “the Jews” over banks and international finance. Similarly, portraying Israel as the ultimate evil or grossly exaggerating its actual influence can be a coded way of racializing and stigmatizing Jews. In many cases, identifying coded speech is a matter of context and judgement, taking account of these guidelines.
5. Denying or minimizing the Holocaust by claiming that the deliberate Nazi genocide of the Jews did not take place, or that there were no extermination camps or gas chambers, or that the number of victims was a fraction of the actual total, is antisemitic.

B.

Israel and Palestine: examples that, on the face of it, are antisemitic

6. Applying the symbols, images, and negative stereotypes of classical antisemitism (see guidelines 2 and 3) to the State of Israel.
7. Holding Jews collectively responsible for Israel’s conduct or treating Jews, simply because they are Jewish, as agents of Israel.

8. Requiring people, because they are Jewish, publicly to condemn Israel or Zionism (for example, at a political meeting).
9. Assuming that non-Israeli Jews, simply because they are, Jews are necessarily more loyal to Israel than to their own countries.
10. Denying the right of Jews in the State of Israel to exist and flourish, collectively and individually, as Jews, in accordance with the principle of equality.

C.

Israel and Palestine: examples that, on the face of it, are not antisemitic

(whether or not one approves of the view or action)

11. Supporting the Palestinian demand for justice and the full grant of their political, national, civil, and human rights, as encapsulated in international law.
12. Criticizing or opposing Zionism as a form of nationalism, or arguing for a variety of constitutional arrangements for Jews and Palestinians in the area between the Jordan River and the Mediterranean. It is not antisemitic to support arrangements that accord full equality to all inhabitants “between the river and the sea,” whether in two states, a binational state, unitary democratic state, federal state, or in whatever form.
13. Evidence-based criticism of Israel as a state. This includes its institutions and founding principles. It also includes its policies and practices, domestic and abroad, such as the conduct of Israel in the West Bank and Gaza, the role Israel plays in the region, or any other way in which, as a state, it influences events in the world. It is not antisemitic to point out systematic racial discrimination. In general, the same norms of debate that apply to other states and to other conflicts over national self-determination apply in the case of Israel and Palestine. Thus, even if contentious, it is not antisemitic, in and of itself, to compare Israel with other historical cases, including settler-colonialism or apartheid.
14. Boycott, divestment, and sanctions are commonplace, non-violent forms of political protest against states. In the Israeli case they are not, in and of themselves, antisemitic.
15. Political speech does not have to be measured, proportional, tempered, or reasonable to be protected under article 19 of the Universal Declaration of Human Rights or article 10 of the European Convention on Human Rights and other human rights instruments. Criticism that some may see as excessive or contentious, or as reflecting a “double standard,” is not, in and of itself, antisemitic. In general, the line between antisemitic and non-antisemitic speech is different from the line between unreasonable and reasonable speech.

The Nexus Document

Understanding Antisemitism At Its Nexus With Israel And Zionism

This definition of antisemitism, and the examples that follow, derive from a White Paper drafted by the Nexus Task Force, which examines the issues at the nexus of antisemitism and Israel in American politics.¹ The definition is designed as a guide for policymakers and community leaders as they grapple with the complexities at the intersection of Israel and antisemitism.²

Antisemitism consists of anti-Jewish beliefs, attitudes, actions or systemic conditions. It includes negative beliefs and feelings about Jews, hostile behavior directed against Jews (because they are Jews), and conditions that discriminate against Jews and significantly impede their ability to participate as equals in political, religious, cultural, economic, or social life.

As an embodiment of collective Jewish organization and action, Israel is a magnet for and a target of antisemitic behavior. Thus, it is important for Jews and their allies to understand what is and what is not antisemitic in relation to Israel.

What Is Antisemitic?

1. All claims of antisemitism made by Jews, like all claims of discrimination and oppression in general, should be given serious attention.
2. Whether speech or conduct about Zionism and Israel is antisemitic should be based on the standards for speech or conduct that apply to antisemitic behavior in general.
3. It is antisemitic to promote myths, stereotypes or attitudes about Zionism and/or Israel that derive from and/or reinforce antisemitic accusations and tropes. These include:

- a. Characterizing Israel as being part of a sinister world conspiracy of Jewish control of the media, economy, government or other financial, cultural or societal institutions.
 - b. Indiscriminately blaming suffering and injustices around the world on a hidden Jewish conspiracy or of being the maligning hand of Israel or Zionism.
 - c. Holding individuals or institutions, because they are Jewish, a priori culpable of real or imagined wrongdoing committed by Israel.
 - d. Considering Jews to be a priori incapable of setting aside their loyalty to the Jewish people and/or Israel.
 - e. Denigrating or denying the Jewish identity of certain Jews because they are perceived as holding the “wrong” position (whether too critical or too favorable) on Israel.
4. It is antisemitic to use symbols and images that present all Jews as collectively guilty for the actions of the State of Israel.
 5. It is antisemitic to attack and/or physically harm a Jew because of her/his relationship to Israel.
 6. It is antisemitic to convey intense hostility toward Jews who are connected to Israel in a way that intentionally or irresponsibly (acting with disregard to potential violent consequences) provokes antisemitic violence.
 7. It is antisemitic to treat Israel in a negative manner based on a claim that Jews alone should be denied the right to define themselves as a people and to exercise any form of self-determination.
 8. It is antisemitic to advocate a political solution that denies Jews the right to define themselves as a people, thereby denying them – because they are Jews – the right to self-determination.
 9. It is antisemitic to treat Israel differently solely because it is a Jewish state, using standards different than those applied to other countries.

What Is Not Antisemitic?

1. As a general rule, criticism of Zionism and Israel, opposition to Israel's policies, or nonviolent political action directed at the State of Israel and/or its policies should not, as such, be deemed antisemitic.
2. Even contentious, strident, or harsh criticism of Israel for its policies and actions, including those that led to the creation of Israel, is not per se illegitimate or antisemitic.
3. Opposition to Zionism and/or Israel does not necessarily reflect specific anti-Jewish animus nor purposefully lead to antisemitic behaviors and conditions. (For example, someone might oppose the principle of nationalism or ethnonationalist ideology. Similarly, someone's personal or national experience may have been adversely affected by the creation of the State of Israel. These motivations or attitudes towards Israel and/or Zionism do not necessarily constitute antisemitic behavior.)
4. Paying disproportionate attention to Israel and treating Israel differently than other countries is not prima facie proof of antisemitism. (There are numerous reasons for devoting special attention to Israel and treating Israel differently, e.g., some people care about Israel more; others may pay more attention because Israel has a special relationship with the United States and receives \$4 billion in American aid).

¹ The Nexus Task Force, initially hosted by the Knight Program on Media and Religion at the Annenberg School for Communication and Journalism at USC, is now affiliated with the [Center for the Study of Hate](#) at Bard College.

² For more information and additional materials go to www.israelandantisemitism.com

Appendix D: Internal and external guests to the Task Force

Internal and External Guests to the Task Force

- Kathleen Shields Anderson, Vice President for Public Safety
- Lisa Bellini, Chair of the Committee on Open Expression; Senior Vice Dean for Academic Affairs and Professor of Medicine, PSOM
- Sigal Ben-Porath, MRMJJ Presidential Professor (GSE); faculty director of the Stavros Niarchos Foundation Paideia Program; past Chair of the Committee on Open Expression; author of *Free Speech on Campus* (University of Pennsylvania Press, 2017)
- Karen Detlefsen, Vice Provost for Education and Professor of Philosophy and Education (part of Penn's delegation to the Brandeis leadership symposium on antisemitism in higher education)
- Rabbi Gabe Greenberg, Executive Director, Penn Hillel
- Karu Kozuma, Vice Provost for University Life (part of Penn's delegation to the Brandeis leadership symposium on antisemitism in higher education)
- Julie Lyzinski Nettleton, Executive Director of the Center for Community Standards and Accountability
- Joann Mitchell, Senior Vice President for Institutional Affairs and Chief Diversity Officer (Task Force member)
- Laura Perna, Vice Provost for Faculty and Centennial Presidential Professor of Education (part of Penn's delegation to the Brandeis leadership symposium on antisemitism in higher education)
- Wendy White, Senior Vice President and General Counsel (Task Force member, exofficio)
- Michael Karayanni, Bruce W. Wayne Professor of International Law at the Hebrew University of Jerusalem
- Kenneth S. Stern, Director of the Bard Center for the Study of Hate, Bard College

Appendix E: Antisemitism-related programming on campus

Antisemitism-related programming on campus

- *Confronting Antisemitism: A Symposium on Its Past and Present*, Organized by Penn Jewish Studies Program
- Faculty Senate Roundtables:
 - *Are Academic Freedom and Open Expression Under Siege? Campus Unrest and the Future of the University*
 - *Free Speech on Campus: Questions for Challenging Times*
- *The Conflict Over the Conflict: The Israel/Palestine Campus Debate While Finding Common Ground*
Organized by Penn Jewish Studies Program with Paideia and Penn Libraries
- Office of the Chaplain events and programming:
 - *MAJIC: A Muslim and Jewish Dialogue and Service Program*
 - The Annual Martin Luther King Jr. Interfaith Commemoration, *Allyship of Black and Jewish Communities*, feat. Keynote Speakers Rabbi David Wolpe and Jonah Platt
 - Pro-Israel and Pro-Palestinian Dinner Conversations (in conjunction with VPUL)
 - Campus Ministers Visit to the Katz Center for Advanced Judaic Studies
- Herbert D. Katz Center for Advanced Judaic Studies Lecture Series: *Jews and the University: Antisemitism, Admissions, Academic Freedom*
 - *On Antisemitism and Education*
 - *Past and Present: The Impact of Antisemitism on the Study of American Jewish History*
 - *Antisemitism and Admissions at Stanford University*
 - *Fun, But Free? Jewish Sororities and Acculturation*
 - *Campus Free Speech after October 7th*
 - *Antisemitism in Elite College Admission: A Brief History*

Appendix F:

Existing channels that collect and record data on incidents of antisemitism

Existing Channels that Collect and Record Data on Incidents of Antisemitism

- **Bias Incident Reporting Form:** The University of Pennsylvania is an inclusive community in which we learn from the research, ideas, and experiences of other people on campus and around the world. We value open expression and the learning that comes from civil and rigorous debate. We also value and respect the dignity and worth of all members of our community. At times individuals or groups may believe they have experienced discrimination or bias or were negatively impacted by the actions of another member of the Penn community.
 - Individuals may report their concerns about having been treated in a biased or discriminatory manner by completing a Bias Incident Reporting form. In addition, the University has resource offices available to respond to complaints and concerns, including the [Office of Affirmative Action and Equal Opportunity Programs](#), the [Office of Community Standards and Accountability](#) (formerly the Office of Student Conduct), the [Office of Staff and Labor Relations](#) in the Division of Human Resources, and the [Office of the Vice Provost for Faculty](#).
 - **BIAS INCIDENT REPORTING FORM**
- **Inclusive Best Practice Form:** Many members of the Penn community contribute to making the University a more inclusive and welcoming university. Their efforts aid Penn in realizing its vision of inclusive excellence, foster innovation, and propel us forward. Often individuals and organizations are not recognized for helping to make Penn a place in which everyone can thrive. Many of the initiatives and programs being undertaken could be replicated elsewhere at the University. Please tell us about a person, organization, or initiative that you believe contributes to Penn's aspirations for inclusive excellence.
 - **INCLUSIVE BEST PRACTICE FORM**
- **University Resources:** Anyone who believes that they have been treated inappropriately is encouraged to use one of the University's resources, including the **confidential resources** listed below, to address their concerns:
 - [African-American Resource Center](#) (resource for students, staff or faculty)
 - [Office of the Chaplain](#) (resource for students, staff, faculty or visitors)
 - [Counseling](#) (resource for students)
 - [Employee Assistance Program](#) (resource for staff or faculty)
 - [Lesbian Gay Bisexual Transgender Center](#) (resource for students, staff or faculty)
 - [Office of the Ombuds](#) (resource for students, staff or faculty)
 - [Penn Women's Center](#) (resource for students, staff or faculty)
 - [Penn Violence Prevention](#) (resource for students)
 - [Special Services Department](#) and [Cleary Act and Crime Reporting](#), Division of Public Safety (resource for students, staff, faculty or visitors)
 - [Student Health and Counseling](#) (resource for students)

- Individuals may report their concerns about having been treated in a biased or discriminatory manner by completing a Bias Incident Reporting form. In addition, the University has resource offices available to respond to complaints and concerns, including the [Office of Affirmative Action and Equal Opportunity Programs](#) , the [Office of Community Standards and Accountability](#), the [Office of Staff and Labor Relations](#) , in the Division of Human Resources, and the [Office of the Vice Provost for Faculty](#), and [Penn Audit, Compliance and Privacy](#).

Appendix G:
**Existing channels of institutional reporting out on incidents
of antisemitism**

Existing Channels of Institutional Reporting Out on Incidents (Not Exclusively Antisemitism)

- Action Plan for Faculty Diversity and Excellence
 - [Plan](#) (PDF)
 - [2014 Progress Report](#) (PDF)
 - [2017 Progress Report](#) (PDF)
 - [2019 Progress Report](#) (PDF)
- AAU Campus Climate Survey
 - [2019 Campus Climate Survey on Sexual Assault and Sexual Misconduct](#)
 - [2015 Campus Climate Survey on Sexual Assault and Sexual Misconduct](#)
- Faculty Inclusion Report (PDF)
 - [Faculty Inclusion Report](#) (PDF)
- Gender Equity
 - [2001 First Report](#)
 - [Response to 2001 Report](#)
 - [2003 Second Report](#)
 - [Response to 2003 Report](#)
 - [2005 Third Report](#) (PDF)
 - [2006 Fourth Report](#)
 - [2009 Report](#) (PDF)
 - [2013 Report](#)
 - [2017+ Reports](#) - See Faculty Inclusion Report (PDF)
- Minority Equity
 - [2005 Report](#) (PDF)
 - [2007 Report](#) (PDF)
 - [2010 Report](#) (PDF)
 - [2013 Report](#) (PDF)
 - [2017+ Reports](#) - See Faculty Inclusion Report above (PDF)
- Ombuds Office Reports
 - [2000-2009](#)
 - [2010-2019](#)
 - [2020s](#)
- Penn Compact 2022
 - [Penn Compact 2022](#)
- Report of the Task Force on Student Psychological Health and Welfare
 - [Report of the Task Force on Student Psychological Health and Welfare](#) (PDF)
- Strategic Framework for Penn's Global Initiatives
 - [2012-2017](#) (PDF)
 - [2018-2023](#)

Appendix H:

Existing antisemitism trainings, required and available

Existing Trainings, Required and Available

University of Pennsylvania Summary of Antisemitism Training Efforts by School

Penn's 12 schools self-reported on trainings offered:

SAS: School of Arts & Sciences	SEAS: School of Engineering and Applied Science
Wharton: The Wharton School	Law: Penn Carey Law
ASC: Annenberg School for Communication	Med: Perelman School of Medicine
PMD: School of Dental Medicine	Nursing: School of Nursing
Design: Stuart Weitzman School of Design	SP2: School of Social Policy & Practice
GSE: Graduate School of Education	Vet: School of Veterinary Medicine

- I. All 12 of Penn's schools were polled and asked to report on training efforts (awareness, response, prevention) related to antisemitism, islamophobia, bias, civil discourse and/or talk across differences.
- II. This summary is specific to antisemitism training for faculty, staff, and students. School specific examples include:
 - a. SAS: "The Conflict Over the Conflict: The Israel/Palestine Debate on Campus" with Kenneth Stern along with Penn Student post-dialogue sessions on March 27, 2024. The Jewish Studies Program held a day-long scholars' symposium on confronting antisemitism with leading scholars in the field from the United States, the UK, and Israel on April 7, 2024.
 - b. Wharton: Offered Antisemitism Workshops - Bystander Intervention to Stop Antisemitic Harassment, December 11, 2023: For Students; Economic Antisemitism, February 26, 2024: For Students, Faculty, and Staff; Exploring Jewish Identity and Building Inclusive Communities, March 21, 2024: For Faculty and Staff.
 - c. Law: The Equity and Inclusion office is offering a three-part series on Antisemitism, Islamophobia, and the interconnections among them and religious bias more generally.
 - d. Med: Is adding religion to their diversity training.
 - e. Vet: Partnered with Wharton School of Business to provide a virtual workshop on Antisemitism to faculty and students. The workshop for antisemitism was delivered to students last December and faculty workshop is being scheduled.
- III. Penn Experience Modules: 10-module video series focuses on a range of topics including implicit bias and restorative justice, racism and other forms of oppression (including a module on antisemitism), and re-examining gender identity developed in 2020 by PMD and SP2. The Penn Experience is used by 7 of the 12 schools at the graduate level. It is available for all. Some uses include:
 - a. PMD: Course requirement for grade.

- b. Design: Since the fall semester, integrated the “Penn Experience” anti-racism/implicit bias training into our curriculum and programming throughout the year.
 - c. GSE: The Penn Experience Modules 1-5 are required for all incoming students to Penn GSE. staff and faculty have an open invitation to also participate.
 - d. SP2: Requirement for all incoming Masters students.
 - e. Vet: Offered to all of Penn Vet upon request and 1st year students are encouraged to take some modules as part of their 1st year orientation.
- IV. Since 2012, Penn has hosted the Shoah Foundation Institute’s Visual History Archive, a collection of more than 50,000 video testimonials of Holocaust survivors and other witnesses.