

Adoption of the International Holocaust Remembrance Alliance's (IHRA) working definition of antisemitism

Date: June 2021;

'Owned' by: HE Administration; Director of Teaching & Learning

Amendments: new position paper

Applies to: Students and staff at T&PC sites of delivery and embraces the International Holocaust Remembrance Alliance (IHRA) definition

Related T&PC documents: Should be applied in conjunction with the Truro and Penwith College EDI Policy 2019-21 and T&PC HE Freedom of Speech and Academic Freedom Policy 2018

1.0 Introduction

Truro and Penwith College (T&PC) has a commitment to meet the general and specific duties contained in The Equality Act 2010. The College recognises the educational and business benefits of having a diverse community of staff and learners who value inclusion, diversity, one another and contribute to the achievement of the College's mission: 'to provide the best possible learning experience leading to the highest possible level of achievement by our students'

The College was re accredited with the Investors in Diversity Quality Mark in 2017 and ranked within the top 20 of the 600+ organisations involved nationally with the scheme. This demonstrates the College's commitment to an all-encompassing approach to equality, diversity and inclusion. The College culture seeks to be inclusive and as appropriate providing support to remove barriers to the educational achievement, personal progression and participation of individual learners. The College aims to provide a learning and working environment which values individuals equally and does not disadvantage individuals by discriminating on any grounds including age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex (gender), and sexual orientation.

In the College's earlier individual equality schemes detail was given both on the legislative framework and on the general and specific statutory duties which apply to all public bodies, including tertiary colleges. This policy remains compliant with these duties, which cover race, disability, age and gender, and also encompasses the broader single equality duty covering the protected characteristics.

2.0 The International Holocaust Remembrance Alliance's (IHRA) working definition

The UK Government adopted the IHRA working definition of antisemitism on 12th December 2016. T&PC Board has agreed that the University Centre Truro & Penwith has adopted the International Holocaust Remembrance Alliance's (IHRA) working definition on antisemitism along with two clarifications. The adoption of

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this definition does not affect the Colleges commitment to freedom of thought and expression as defined in the colleges Freedom of Speech and Academic Freedom Policy 2018.

The definition is as identified below and includes two additional clarifications recommended by the Home Affairs Select Committee in 2016 to ensure that that freedom of speech is maintained in the context of discourse about Israel and Palestine, without allowing antisemitism to permeate any debate.

The adoption of the definition was agreed at a meeting of the Board of Governors on 29th September 2021.

3.0 The working definition of antisemitism as defined by IHRA

“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 levelled 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*

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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 endeavour.*
- *Applying double standards by requiring of it a behaviour 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 Home Affairs Select Committee in 2016 included the following clarifications “to ensure that freedom of speech is maintained in the context of discourse about Israel and Palestine, without allowing antisemitism to permeate any debate”, and these are adopted by the college.

- *It is not antisemitic to criticise the Government of Israel, without additional evidence to suggest antisemitic intent.*
- *It is not antisemitic to hold the Israeli Government to the same standards as other liberal democracies, or to take a particular interest in the Israeli Government’s policies or actions, without additional evidence to suggest antisemitic intent.*