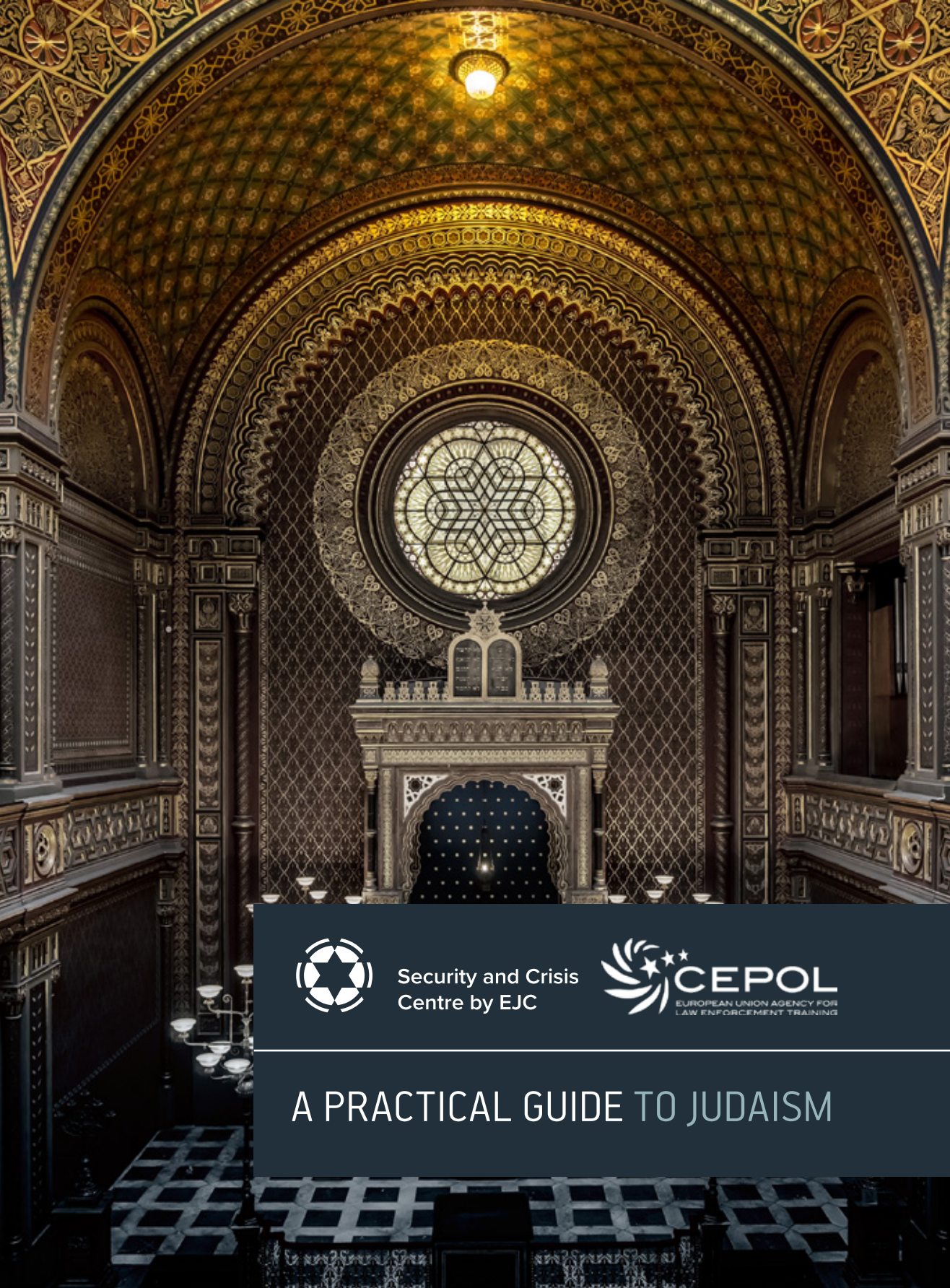


Security and Crisis Centre by EJC

CEPOL
EUROPEAN UNION AGENCY FOR LAW ENFORCEMENT TRAINING

A PRACTICAL GUIDE TO JUDAISM

FOREWORD

The 42 national Jewish communities across Europe represented and federated by the European Jewish Congress, have great respect and admiration for the police and law enforcement authorities, as well as profound appreciation for the courage, dedication and hard work that they show every day to keep European Jews safe in their homes, at their places of worship and in the streets.

Today, Jewish communities face important security challenges.

With antisemitic violence on the rise, strengthening the security of European Jewish citizens is an immediate necessity that requires increased attention, proper means and timely action.

Through the Security and Crisis Center (SACC by EJC), the European Jewish Congress seeks to build security awareness within our community and improve crisis management and resilience. Just as it is vital to build the structures that support a secure Jewish life, so it is equally vital to reach out to our fellow citizens, build bridges and promote mutual understanding.

We believe that sharing our culture and religious traditions through this Guide to Judaism contributes not only to build trust and familiarity, but also to help law enforcement and all relevant actors in the field of security to better understand our needs and address our challenges more efficiently. At the same time, we believe in the importance of contributing to European society, of which we form an integral part. We share our experience and best practices with others, and learn from the experience and ideas that others share with us.

Let us work together for a more peaceful, secure and tolerant Europe.

Dr. Moshe Kantor
President of the European Jewish Congress

PREFACE

The last few years have seen new threats appearing in Europe. The responsibility for the security of European citizens lies primarily with the authorities. Thanks to the essential work of law enforcement and prosecutors many attacks were prevented.

Although the cooperation between civilians and law enforcement has been of crucial importance, it requires to be developed even further. Jewish communities in particular have been facing additional pressure with targeted attacks and threats. With this guide, we aim to facilitate communication between law enforcement and Jewish communities.

SACC by EJC and CEPOL have joined their expertise to offer a guide, which aims to give the necessary knowledge of the traditions, holidays and other cultural aspects of Judaism. These traditions often prescribe some elements of the daily life of individuals in Jewish communities.

We strongly believe that it is essential to equip law enforcement officials with this information in order to have a better understanding of Jewish community life and to be more efficient on the field and ensure the security of their fellow Jewish citizens.

This guide offers answers to many interesting questions - Why do Jewish worshippers walk to the synagogue on Shabbat? What is Rosh Hashana? Why is there something affixed at the doorpost of some buildings? What is antisemitism and how to recognise it?

We invite all law enforcement officials to study this guide, to continue to improve her/his skills and to contribute to the security of our European society.

Ophir Revach
SACC by EJC - CEO

Dr. h. c. Detlef Schröder
CEPOL Executive Director

Contents

JUDAISM

Judaism is the religion of the Jewish people. The Jewish population around the world is estimated at approximately 14.6 – 17.8 million. Judaism is one of the oldest monotheistic religions and is considered the tenth largest religion in the world.

The Torah is the foundation text, which encompasses the philosophy and culture of the Jewish people. The Torah is part of the "Tanach" which is also known as the Hebrew Bible, and contains other texts, practices, theological positions, and forms of organisation.

Judaism was created in the Middle East during the Bronze Age and has had a strong influence on Christianity and Islam to this day.

Jewish religious denominations

Over the years, Judaism has diversified into several branches with different views on various issues and ways of life. The following main denominations can be distinguished: Orthodox (Haredi), Modern Orthodox, Conservative and Reform.

Orthodox and Modern Orthodox

Orthodox Jews regard the Torah as the main source of Jewish law and ethics, as revealed by G-d to Moses on Mount Sinai and faithfully transmitted ever since. They observe Halakha (religious law), which is to be interpreted and determined only according to traditional methods and in adherence to the continuum of received precedent through the ages.

Among Orthodox Jews, **Haredi** Jews adhere more strictly to tradition and are the most easily identifiable due to their distinct traditional clothing. They will keep most of their skin covered and will put on suits for men and dresses for women. Married women will also cover their hair. Haredi men wear a ritual fringe called Tzitzit, and a skullcap (kippah), they tend to grow beards and some of them will wear black hats with a skullcap underneath.

Modern Orthodox Jews adhere less strictly to tradition and tend to dress in a contemporary manner. They are more integrated into secular culture and society and are not identifiable as a distinctive group, though many men will wear a kippah as headwear.

Conservative, Masorti and Reform

Conservative or Masorti Judaism developed in the first half of the 20th century in the United States. It perceives Halakha as binding but always subject to great external influence. Conservatives believe that religion must be continued in accordance with changing circumstances and not necessarily with a precedent from the past.

Reform Judaism, also known as Liberal or progressive Judaism, developed in Germany in the 1930s and 1940s. It emphasises the evolving nature of the faith, the superiority of ethical aspects to ceremonial ones.

More liberal Jewish denominations have a different interpretation of Shabbat observance or kashrut. In addition, women may become rabbis and men and women sit together in the synagogue.

Secular Jews

There are also many Jews who are unaffiliated to any denomination of Judaism, and who do not keep any of the traditional laws, but who still identify as Jews. Secular Jews may celebrate Jewish holidays as cultural celebrations or family traditions, they will often not observe Shabbat and they may mark life-cycle events like births, marriages and deaths in a secular manner. They will likely not dress in a special way or wear a kippah on their heads.

Jewish cultural diversity

In addition to the different Jewish denominations, which largely differ in relation to the level of observance, Jewish life is rich and diverse and there are also cultural, geographic and ethnic differences, the most common being that between Ashkenazi and Sephardic Jews.

Ashkenazi Jews developed from the Jewish diaspora populations from Central and Eastern Europe, and later in Western Europe. Their traditional language was Yiddish. In contrast, Sephardic Jews originated mostly in the Iberian Peninsula, and later settled in the Americas, the Levant and in Southeastern and Southern Europe. A very small minority still speaks 'Ladino', which is a Judeo-Spanish language.

Regardless of their culture or affiliation with any denomination, many Jews will affix a "Mezuzah" to their doorpost. The Mezuzah is a piece of parchment that is inscribed with specific Hebrew verses, contained in a little decorative case. According to religious law, the Mezuzah should be placed on the right upper side of every room in the house that is used for living, and of course on the main door of the house.

Judaism in Europe

Jews first settled in Europe during the Hellenistic period, just before the rise of the Roman Empire. However, the large increase in the number of Jews in Southern Europe occurred after the suppression of the Bar Kokhba revolt (a rebellion in Judea against the Roman Empire in 132–136 CE), when thousands of prisoners were brought from Israel to Italy. From there, Jews traveled to other countries in the Roman Empire and formed communities throughout the Balkans, Spain, France and Germany.

The persecution of Jews in Europe increased in the High Middle Ages in the context of the Christian Crusades and as a result leading many Jewish communities to migrate to Eastern Europe. In addition, the expulsion of Jews from Spain in 1492 resulted in religious persecution and pogroms. Between 40,000 and 100,000 were expelled, caused the migration of many Jews from the Iberian Peninsula to other European countries and to the Ottoman Empire.

From the 17th century, several events led to a reverse migration, from Eastern Europe to the trade centers in the West. The period that followed was one of gradual emancipation, but also mounting antisemitic violence. In 1933, the Jewish population of Europe stood at over nine million.

The Holocaust, the systematic, state-sponsored persecution and murder of Jews by the Nazi regime and its allies and collaborators resulted in the death of six million. The Jewish population in the world has not yet fully recovered from the Holocaust, with Jews representing only 0,2% of the global population.

The Holocaust led to a shift of the demographic center of gravity of European Jewry to Russia. The end of the Soviet Union led to a resurgence of Jewish communities in Austria, Germany and other countries. The current Jewish population of Europe nowadays is estimated to be circa 2.4 million (0.3% of European population).

Today, the daily life of Jews in Europe varies from one community to another. Each community might have its own centers, schools, youth movements, social organisations and other institutions that are crucial for its normal existence.

JEWISH TRADITIONS

The circle of life in Judaism

Birth

One of the most important commandments in Judaism is the circumcision of boys. According to the tradition, the circumcision ceremony ("Brit Milah" in Hebrew) is performed on the eighth day of the baby boy's life, unless there is a medical reason to postpone it, by a mohel (circumciser). The Brit can be held in a synagogue but also at home or any other place.

Bar / Bat Mitzvah

When boys reach the age of 13 and girls reach the age of 12, Jews are considered to be accountable for their actions from a religious perspective and therefore they become a Bar or Bat Mitzvah. Until then, the parents are responsible for their child's actions. Many families will celebrate the Bar Mitzvah with a traditional ceremony called Aliyah to the Torah. On Shabbat, shortly after he has attained the age of thirteen, a boy is called up to read from the weekly portion of the Torah, in the synagogue. Some Reform Jews perform this ceremony also for girls.

Weddings

A Jewish wedding includes several elements. First, it must be held under a "Chuppah" (a wedding canopy), the groom must grant the bride a ring that he owns, a "Ketubah" (a marriage contract) is being signed and read and the groom will break a glass with his foot while the guests shout Mazel Tov! (congratulations!) This ceremony can be held anywhere, in the synagogue or elsewhere, and cannot be performed on Shabbat and several Jewish holidays and special days. In most cases, after the religious ceremony, the family will hold a party and of course a legal marriage ceremony as required by law.

Death and mourning

Judaism dictates a series of observances and practices regarding bereavement, which practiced also by many non-religious Jews. Some of these may vary from one community to another. In almost every Jewish community, there are several organisations that take care of all the necessary arrangements needed to bury the deceased according to Jewish tradition. These organisations will take care of the preparation of the body for burial and of the funeral itself, which will be done with great care and according to clear rules. In Judaism it is customary not to leave the body unattended from the moment of death until the time of its burial. Cremation is prohibited. Post-mortems are forbidden as well, unless required by law. Once the funeral is over, the mourning period of "Shiva" will start for the next seven days, for first-degree relatives of the deceased.

Dietary laws (Kashrut)

The term "Kashrut" refers to a set of rules that determine what types of food are allowed and prohibited from eating according to Judaism.

The Hebrew, the word "kosher" means that a certain product was made and served according to all the necessary criteria of Kashrut. Religious Jews will only eat kosher food, which is marked by a kosher certification. This mark proves that the food was prepared and packed according to all the laws of Kashrut. Many other Jews will only keep some of the Kashrut rules and not necessary all of them.

Meat requires certain characteristics in order to be considered as kosher.

Mammals must have cloven hooves and being ruminants (that is why pork for example is not kosher), fish requires scales and fins (catfish for example is not kosher for that reason) and some types of birds are kosher (any bird that has no continuous tradition of being eaten is not allowed to be eaten). Mammals and birds must be slaughtered in a certain way in order to be considered as kosher. No invertebrates, reptiles or amphibians are kosher. All vegetables and fruits, as well as flour and legumes, must be checked and cleaned before consuming them in order to make sure that they do not contain insects.

Food that originated from animals will be handled in the same way as the animal that produced it. Thus, eggs and milk are only allowed if they came from an animal that can be consumed by the Kashrut laws (an exception to this rule is honey that is allowed although bees are forbidden).

Mixing meat and milk is prohibited. It is not allowed either to cook it together or to eat it together. Religious Jews might wait up to six hours after eating meat before eating dairy products again. A Pareve (or Parve) food is one which is neither meat nor dairy. Fish fall into this category, as is any food which is not animal-derived. Eggs are also considered pareve despite being an animal product. Food prepared in a manner that violates the Shabbat may not be eaten.

The Synagogue

Jewish religious men (over the age of 13) usually pray three times a day - in the morning, afternoon and evening. There are special times in the Jewish calendar where additional prayers are practised.

Although synagogues are open to every Jew, there is still a practical separation according to the cultural tradition (Ashkenazi or Sephardi) and by denominations (Orthodox, Conservative, Reform, Liberal etc.). The word “Synagogue” etymologically means “House of Assembly”. Another name, used mainly by Ashkenazi Jews is Shul, which is the Yiddish word for Synagogue. Women are exempted from praying in a synagogue but many of them will attend the synagogue during Shabbat or on holidays.

Inside the Orthodox synagogue, there is a separation between the sitting areas for men and women. In some synagogues, there is a special section located on a balcony for women. In the synagogue women will cover their hair and men will wear a shawl (also known as “Tallit”) and phylacteries (also known as “tefillin” which are small black leather boxes containing scrolls of parchment inscribed with verses from the Torah) and will cover their heads.

In some cases Synagogue is used also as a community center and include additional facilities such as a catering hall, kosher kitchen, religious school, library, day care center and a smaller chapel for daily services.

Shabbat

Shabbat is a weekly day of rest and worship. Shabbat starts at sundown on Friday evening and lasts approximately 25 hours until the appearance of three stars in the sky on Saturday evening. Shabbat observance is one of the most important commandment in Judaism and its main principle is refraining from work activities. Religious Jews will normally refrain from working, writing, lighting fire, using electronic devices, handling money, driving, cooking and many more activities. Religious Jews who strictly observe Shabbat will not do any of the forbidden activities described above unless it is necessary due to life threatening emergency.

During Shabbat more Jews will attend the synagogue and some of them will make their way there by walking and not by driving.

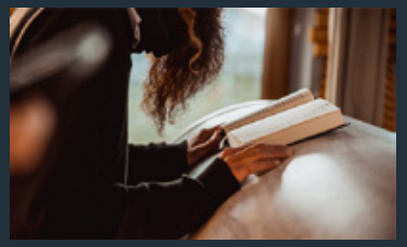
Jewish holidays

HOLIDAY	2020	2021	2022	2023	2024
Tu BiShvat	10 Feb	28 Jan	17 Jan	6 Feb	25 Jan
Purim	9-10 Mar	25-26 Feb	16-17 Mar	6-7 Mar	23-24 Mar
Pesach	8-16 Apr	27 Mar – 4 Apr	15-23 Apr	5-13 Apr	22-30 Apr
Shavuot	28-30 May	16-18 May	4-6 Jun	25-27 May	11-13 Jun
Tisha B'av	29-30 Jul	17-18 Jul	6-7 Aug	26-27 Jul	12-13 Aug
Rosh Hashana	18-20 Sept	6-8 Sept	25-27 Sept	15-17 Sept	2-4 Oct
Yom Kippur	27-28 Sept	15-16 Sept	4-5 Oct	24-25 Sept	11-12 Oct
Sukkot	2-10 Oct	20-28 Sept	9-17 Oct	29 Sept – 7 Oct	16-24 Oct
Simchat Torah	11 Oct	29 Sept	18 Oct	8 Oct	25 Oct
Chanukah	10-18 Dec	28 Nov – 6 Dec	18-26 Dec	7-15 Dec	25 Dec – 2 Jan

Rosh Hashana (Jewish New Year)

Rosh Hashana marks the beginning of the new year, according to Judaism, and is the traditional anniversary of the creation of the world. Etymologically, "Rosh" is the Hebrew word for "Head", "Ha" means "the" and "Shana" means "year". The origin of the Jewish new year is connected to the beginning of the economic year in agricultural societies.

As the Jewish calendar is based on the lunar cycle, Rosh Hashana can fall, on any day between early September and early October. It begins with sundown and lasts two days.



The days that precede Rosh Hashana are traditionally dedicated to repentance. Additional prayers are added and therefore synagogues are normally more busy at this time of the year.

Yom Kippur (Day of Atonement)

Yom Kippur is considered to be the holiest day in the Jewish calendar and it is regarded as the "Shabbat of Shabbats". Yom Kippur marks the end of the period, which starts in Rosh Hashana and is known in Judaism as the High Holy Days. The themes of this day are atonement and repentance and are traditionally accompanied by a 25-hour fast. Etymologically, "Yom" is the Hebrew word for "day", and Kippur comes from a root that means "to atone".

The Yom Kippur prayer service is unique in the sense that unlike the other days of the year, Yom Kippur has five prayer services. Many religious Jews will spend most of Yom Kippur in the synagogue and others may walk to the synagogue and back home several times a day during that time. For many secular Jews Yom Kippur is the only time of the year during which they attend synagogues.

Sukkot (Festival of Tabernacles)

Sukkot is a holiday with a double meaning The first is agricultural – it marks the end of the harvest time in the land of Israel and this is why it also known as "Festival of Ingathering" or "Harvest Festival". The second meaning is remembering the Exodus of the people of Israel. Sukkot is one of the three Pilgrimage Festivals and it lasts eight days in the diaspora. During this holiday, some people may build and spend some time in a "sukkah" – a walled structure, covered with some kind of plant material, palm leaves for example.

Simchat Torah

Simchat Torah comes right after Sukkot and marks the end of the yearly Torah reading cycle and the beginning of a new one. This holiday is celebrated mainly in the synagogue when all the Torah scrolls are taken out of the ark all at once. It is a very festive holiday, and many families attend this celebration in synagogues.

Chanukah (Festival of Lights)

Chanukah is a holiday lasting eight days, which may occur at any time from late November to late December in the Gregorian calendar. It celebrates the victory of the Maccabees in their great revolt against the Seleucid Empire and the re-dedication of the Temple in Jerusalem and the lighting of the Menorah.

During Chanukah people light the candles of a nine-branched candelabrum, called a "Menorah". Each night, an additional candle is added until all the candles are lit together. Other customs of Chanukah are playing with a dreidel and eating oil-based foods. During this holiday, public Menorah lightings take place in open public places.

Tu BiShvat

Tu BiShvat is the Jewish New Year for trees. It is celebrated as an ecological awareness day.

Purim

Purim celebrates the saving of the Jewish people in the Persian Empire in the 4th century BCE. Purim is celebrated among Jews by exchanging gifts of food and drink, donating charity to the poor, dressing up in costumes and wearing masks, eating a celebratory meal, and public recitation of the Scroll of Esther, usually in synagogues. During this holiday we can notice people, especially children, wearing masks and costumes, mainly around Jewish schools and other communal spaces.

Pesach (Passover)

Pesach is a very important Jewish holiday, another of the three Pilgrimage Festivals. It typically falls in March or April and lasts eight days. While nowadays Pesach commemorates the Exodus of Jewish people from slavery in old Egypt, in the past, during the existence of the Temple, it was an agricultural and seasonal celebration. The symbol most associated with Pesach is the Matzah, an unleavened flatbread made solely from flour and water replacing leavened products that are traditionally not allowed during Pesach.

Shavuot (Pentecost)

Shavuot is another holiday with double significance. It commemorates the anniversary of the day when G-d gave the Torah to the nation of Israel and at the same time it also marks the wheat harvest in Israel. It is a two days holiday, one of the less familiar Jewish holidays to secular Jews in the diaspora. Traditionally Jews will eat more dairy products during Shavuot.

Tisha B'av

Tisha B'av is the saddest day in the Jewish calendar. It is a 25 hour day of fasting in commemoration of tragedies that happened during Jewish history, including the destruction of the Second Temple. Tisha B'av usually falls in July or August in the Gregorian calendar. During Tisha B'av many Jews will attend synagogues for longer prayer services.

COOPERATION WITH JEWISH COMMUNITIES

There are several practical security aspects that law enforcement officials should be aware of in order to better protect and improve cooperation with the Jewish community.

Liaison to the Community

A point of contact with the local Jewish community should be established. In case such a liaison does not yet exist and you are not sure who is the right person in the community, please send an email to SACC by EJC (sacc@sacc-ejc.org) and you will be directed to the adequate person.

Interpersonal behavior

- Orthodox Jews do not shake hands with the opposite gender.
- All men are invited to cover their heads with a skullcap while entering a synagogue.

Dietary laws

- Only Kosher food can enter a synagogue, a Jewish school or the house of an Orthodox family.
- Only kosher food should be offered when inviting a religious Jew to a meeting.
- Pre-packaged kosher food can be available in case a detainee or a prisoner requests it. The packaging should not be removed when the food is offered.

Shabbat and Jewish holidays

- During Shabbat services and on Jewish holidays, more people will attend synagogues. Many of them will walk in the area around the synagogue and men may be wearing a kippah (skullcap).
- Many Jews, who do not attend services throughout the year, will go to synagogue on high holidays or festivals. On these occasions, synagogues will be full and the streets surrounding it will often be very busy.
- Orthodox Jews will report an incident or make a statement only after Shabbat or a Jewish holiday end. These restrictions are lifted in “life threatening” situations.
- Orthodox Jews do not use electricity or any other device that requires work at the other end on Shabbat. For instance, they will not switch on lights, open an electric door, use a phone or a computer, drive a car etc. However, they may drive the car to the Synagogue just before Shabbat or Jewish holidays, which may result in traffic and parking issues around the synagogue.
- Jews who do not strictly observe Shabbat or Jewish holidays will be willing to report an incident on these occasions, sign their name or use their phone, etc.
- On Sukkot, many Jews will bring big boxes with palm tree leaves to and from the synagogue. On the premises of the synagogue there will be a sukkah – a hut in which Jews are supposed to dwell during the weeklong festival. Many Jews will build such dwellings in their gardens or communal areas in order to eat their meals or even sleep during that week.
- On Chanukah, Jews usually display a menorah at their front window. During this festival, public candle lighting ceremonies may be organised and this can attract many people and more attention.
- On Yom Kippur, synagogues will be full, welcoming many more worshippers than at any other day of the year. Consequently, the streets around the synagogue will be busy with worshippers. At the end of the service, it is recommended that worshippers do not leave all at once, which would make them an easy target.

ANTISEMITISM

Working definition of antisemitism

On May 26, 2016, The International Holocaust Remembrance Alliance's (IHRA) adopted a working definition of antisemitism, as follows:

"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."

The definition includes 11 illustrative examples, which provide guidance in order to identify antisemitic incidents:

- 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.

Examples of antisemitic crimes:

- On 23 March 2018, two men entered the apartment of 85-year-old Holocaust survivor Mireille Knoll and stabbed her several times before setting her on fire. One of the perpetrators allegedly stated "She's a Jew. She must have money."
- On 9 January 2015, a dual French-Malian citizen attacked a Hypercacher kosher food supermarket in Paris' 20th arrondissement, killing four people and taking several others hostage.
- In May 2019, graffiti which read "F*ck Jude!" was found in on a block of buildings in Rybnik, Poland.
- On 9 December 2017 when individuals in a large gang threw firebombs at the synagogue in Gothenburg, which hosted an event with about 40 youth inside.
- Between July 2018 and January 2019, several Jewish cemeteries and memorial sites across Greece were vandalised, desecrated and destroyed.
- On 3 August 2018, the childhood home of Holocaust survivor and Nobel laureate Elie Wiesel in Romania was vandalised with graffiti that read: "Nazi Jew lying in hell with Hitler."
- On 14 September 2019 a Holocaust denial scribble was found on the walls of the Royal Tennis Hall reading "The Holocaust is a scam" during a Davis Cup match between Sweden and Israel.
- On 9 October 2019, a far right extremist tried to enter a synagogue in Halle, Germany on Yom Kippur, the holiest day in the Jewish calendar. The attacker shot at the synagogue door repeatedly but failed to breach it. He subsequently shot a passer-by and a customer at a nearby kebab shop dead.

Contemporary antisemitism in Europe

Since the year 2000, antisemitic incidents have been on the rise across the continent. Today, Jewish communities in Europe are confronted with antisemitism in ways that were perhaps unthinkable a few years ago.

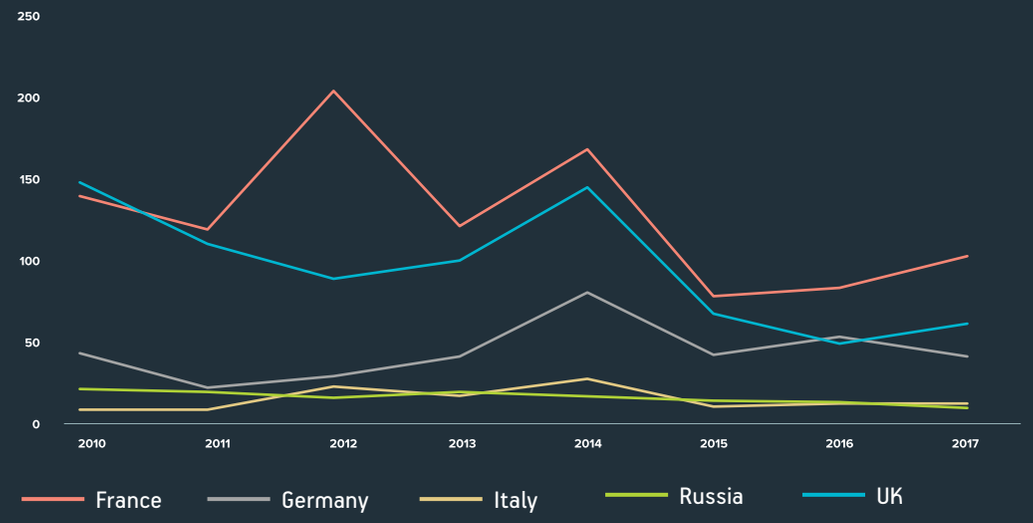
Whether it is demonstrators chanting Nazi slogans, politicians repeating antisemitic slurs, Holocaust denial and revisionism, memes and conspiracy theories spread on the Internet, or violent and occasionally lethal attacks against Jews on European streets. Whether the threat comes from the far right, the far left or radical Islam, antisemitism continues to be a persistent and pernicious danger, recently questioning the feeling of security of the European Jewish citizens.

According to the largest ever survey of experiences and perceptions of antisemitism by the European Union's Fundamental Rights Agency, 85% of European Jews polled responded that antisemitism is the most pressing issue. Almost 30% reported to have been harassed, with those being visibly Jewish most affected. In addition, almost 80% said that they do not report serious incidents to the police or any other body.

Also worrying is the widening gulf that exists between public perceptions of antisemitism and those of the Jewish community. While 89% of Jewish people consider that antisemitism has increased significantly over the past five years, only 36% of Europeans felt that it had.

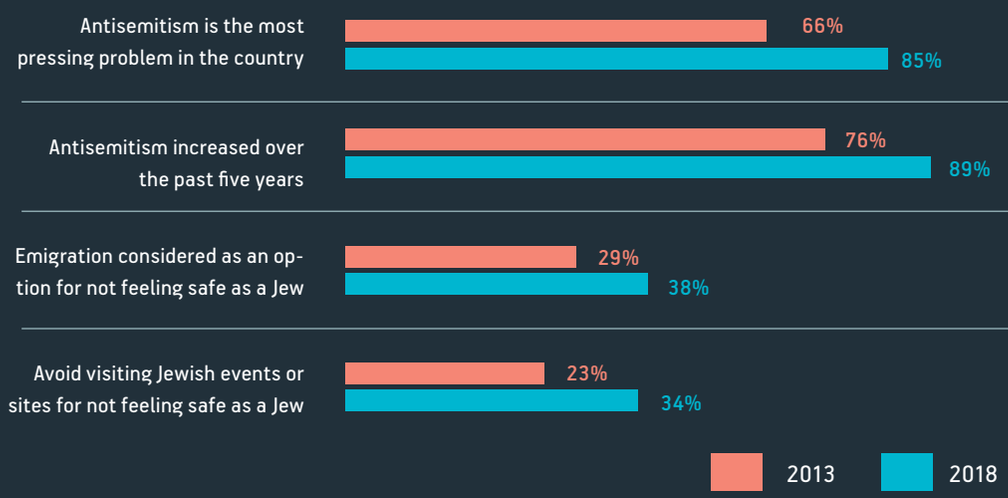
In order to counter the rise of antisemitism, it is essential to increase efforts to identify, investigate and prosecute antisemitic incidents more efficiently and effectively.

VIOLENT ANTISEMITIC INCIDENTS BY COUNTRY 2009-2017



Source: Kantor Center for the Study of Contemporary European Jewry

FRA SURVEY ON DISCRIMINATION AND HATE CRIME AGAINST JEWS IN THE EU 2018
JEWISH PEOPLE EXPERIENCES AND PERCEPTIONS OF ANTISEMITISM



Source: European Union Agency for Fundamental Rights

WHO WE ARE

SACC BY EJC

Security and Crisis Centre (SACC by EJC) was created by Dr. Moshe Kantor, President of the European Jewish Congress, in 2012 to support Jewish communities in Europe. The safety of Jewish communities in Europe is SACC by EJC's primary mission.

The SACC by EJC highly qualified team of professionals shares its expertise in Crisis Management, Security, Analysis, and Communication. The SACC Control Room is equipped with all necessary means for supporting a large-scale community crisis event.

During an ongoing crisis, the SACC by EJC team provides assistance and support and performs trainings, seminars and conferences across Europe to improve the level of preparedness of Jewish communities and strengthens ties with the authorities.

Together with CEPOL and other partners, SACC by EJC has developed the security awareness programme #TogetherWeareSafer to raise awareness among civilians and improve the general level of security and resilience in Europe.

Website: www.sacc-ejc.org
Facebook: www.facebook.com/SACCbyEJC/
Twitter: www.twitter.com/SaccBy
LinkedIn: www.linkedin.com/company/sacc-by-ejc

Security and Crisis Centre by EJC

CEPOL

CEPOL – European Union Agency for Law Enforcement Training is dedicated to develop, implement and coordinate training for law enforcement officials. CEPOL brings together a network of training institutes for law enforcement officials in EU Member States and supports them in providing frontline training on security priorities, law enforcement cooperation and information exchange. CEPOL also works with EU bodies, international organisations, and third countries to ensure that the most serious security threats are tackled with a collective response. CEPOL contributes to law enforcement capacity building efforts in third countries covered by the EU neighbourhood policies by training means, applying its tested-and-tried methodologies. CEPOL's current portfolio encompasses residential activities, online learning (i.e. webinars, online modules, online courses, etc.), exchange programmes, common curricula, research and science. In 2019 CEPOL maintained its ISO 9001:2015 certification and extended the scope of certification to E-learning services. The Agency has also been granted ISO certificate 29993:2017 for providing learning services outside formal education.

2018 key figures:

- 29 000 Law Enforcement Officials received CEPOL training
- 229 CEPOL training activities delivered
- Over 90% of participants were satisfied with CEPOL training
- 21 Thematic categories have been prioritised by Member States in the EU Strategic Training Needs Assessment (EU-STNA) consultations

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