

The Holocaust Needs a Continuation

A Curriculum Petition — Companion to “The Holocaust Needs a Beginning”
April 2026

The root cause of antisemitism • How Nazi propaganda crossed continents • The expulsion of Jews from Arab lands • Judaism as a religion and the place of the Land • October 7, 2023 and the educational gap it revealed • The diversity, the contributions, and the education that breaks the cycle

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A Note From the Author

I wrote the first petition after a trip to Rome — to the Jewish ghetto Pope Paul IV built in 1555, and to Venice, where the word “ghetto” began. I came home, I opened a high school Global History textbook, and I saw a single page on Judaism, the chronology inverted, no homeland named. That was the first petition.

I am writing this one because what came after 1945 — including the chapter my own family lived — is missing from the curriculum just as completely.

My grandparents on my father's side left Baghdad on an Operation Ezra and Nehemiah airlift flight to Israel in 1951 — among the 120,000 Iraqi Jews evacuated in eighteen months, after 2,600 years of continuous community. My grandmother on my mother's side was the only survivor of her extensive German Jewish family; she met my grandfather, a Polish soldier in the Soviet-allied forces from a region now in Ukraine, in the wake of liberation. All four reached Israel, helped build a country, raised their children there, and emigrated to New York. They started businesses. Their children went to American colleges. My father served as a dentist in the U.S. Army. I was born on a U.S. Army base in Oklahoma. I have children in the New York public schools.

The chain that produced my family — the post-1945 expulsion of nearly one million Jews from Arab and Muslim-majority countries, the Holocaust survivor and the Soviet-allied soldier finding each other after liberation, the convergence in Israel and then in America — is in the federal historical record but is not in the curriculum my children are being taught. The first petition documented what came before the Holocaust. This petition documents what came after — and the deeper omission of Jewish civilization itself.

The standard American Holocaust unit ends in 1945 with liberation. The implicit message of that ending is that the story is over. The mechanisms ended with the camps. The world said never again, and that was the lesson. Students close the textbook and the chapter is closed.

The historical record is different. Within five years of liberation, antisemitic state campaigns had begun again in the Soviet Union. Within six years, the Jewish community of Iraq — 2,600 years old, the community that wrote the Babylonian Talmud — had been expelled from its homeland. Within a generation, similar expulsions had emptied the Jewish communities of Egypt, Yemen, Libya, Syria, and most of North Africa. Nearly one million Jews were displaced, in a wave directly traceable to the Nazi propaganda campaign that had penetrated the Arab world in the 1930s and 1940s. None of this is in the curriculum. Students who learn the Holocaust as a closed chapter graduate without any awareness that the same propaganda machine that produced the camps continued to operate — in new vocabulary, in new geographies — well after 1945.

There is also a second silence the curriculum maintains, and it is the more important one. Jewish history, as it appears in American textbooks, is overwhelmingly a history of persecution. The Israelites in antiquity. The victims at Auschwitz. The two appearances are essentially the entire encounter most

American students have with the Jewish people in twelve years of education. What is missing is the civilization itself. What Judaism is as a religion. What Jewish culture has produced, where Jewish communities have built, what Jewish thinkers, scientists, doctors, writers, and artists have contributed. The diversity of the Jewish people — Ashkenazi, Sephardic, Mizrahi, Ethiopian, Yemenite — each its own language, its own liturgy, its own culinary and intellectual tradition, all preserved through millennia of dispersion. The fact that a population of approximately fifteen million people — 0.2 percent of the world — has produced 22 percent of all individual Nobel laureates. The fact that the same civilization that was nearly destroyed in 1945 was, fifty years later, leading global research in vaccines, in technology, in literature, in human rights. None of this appears in the textbook. A student who passes through the standard American curriculum encounters Judaism only as a people who suffered — never as a civilization that thinks, builds, and continues.

This petition asks for both gaps to be filled. The chapter that runs during and after the Holocaust — the Nazi-influenced Arab expulsions, the Soviet anti-Jewish campaigns, the continuity of antisemitic propaganda into the present — needs to be taught because the historical record demonstrates that 1945 was not the end of the mechanism. And the civilization itself — its religion, its diversity, its contributions — needs to be taught because the antidote to antisemitism is not only learning what antisemitism does, but learning what Jewish life actually is. Students who graduate having encountered Jews only as victims have been given half a fact. The other half — the living, contributing, diverse civilization — is the part that ends the cycle.

That is the petition’s civic case, and it is the case that makes it appropriate for every public-school classroom: the antidote to inherited prejudice is documented knowledge. Antisemitism is the most thoroughly documented case study available of how a religious-institutional propaganda mechanism can operate continuously for two thousand years. Teaching students how that mechanism was constructed — and teaching them what the population it targeted has actually built — is the methodology that protects every group, because the same propaganda templates, in adapted vocabulary, are used against every group that has ever been targeted. Education is not a complement to ending antisemitism. It is the only sustainable instrument for ending it.

I am bringing this forward in the same spirit as the first petition: as a partner. Not as an attack on what schools are doing, but as an alert to what the curriculum currently leaves out. The first petition documented the omission before 1933. This one documents the omission after 1945 — and the deeper omission of Jewish civilization itself.

In the course of developing this companion document, the framing of what existing curriculum partners cover has sharpened: the institutional and scholarly foundation referenced in both petitions is real but distributed, and the work of curriculum integration into a NYS-aligned module is real work that state-level direction would set in motion.

A related refinement: where Petition 1 illustrated its ask in concrete class-period terms — two to three additional periods of pre-1933 historical context, integrated into existing Holocaust instruction — this petition treats period structure as appropriately the work of NYS curriculum specialists and partner institutions. The petition documents the content; the implementation specifics are professional decisions, made by the educators with the expertise to design within the existing Regents framework. Together they describe a single curricular gap with two ends — and a generation of students who are graduating into a national conversation about Jewish history without the history.

This petition is submitted simultaneously to the President and First Lady of the United States, the U.S. Secretary of Education, members of the United States Congress, the Governor of New York, the New York State Education Department, the Board of Regents, the NYS Assembly and Senate Education Committees, our local state legislators, and the local School District. It is submitted as a companion to "The Holocaust Needs a Beginning" (April 2026) and shares its distribution list.

What This Document Contains

This petition makes a case to New York State and the federal government that existing high-school education on Jewish history, however expanded by Petition 1, ends prematurely — at 1945, with liberation — and that two further bodies of material belong in any complete civics or world-history education: the documented post-1945 continuation of antisemitism (including the Nazi-influenced Arab expulsions), and the equally absent body of material on Jewish civilization itself — its religion, its diversity, its contributions, its continuing life. The ask is not new infrastructure. It is curricular direction: that the during-and-after-Holocaust record, and the civilization itself, be taught with the same seriousness as the rest of the 20th and 21st centuries.

The document covers the following, in order:

Section	Contents
1. The Curriculum Stops Where the Story Continues	Why ending Holocaust instruction at liberation produces students who cannot recognize what came after — and what they are seeing now
2. The Root Cause — How Antisemitism Was Manufactured	The religious-institutional origin of antisemitism: the template constructed by the early Christian Church, used for institutional expansion across two millennia, and the parallel mechanisms in other contexts
3. The Propaganda Bridge — How Nazi Ideology Crossed Continents	The documented Nazi propaganda campaign aimed at the Arab world (1933–1945): the Mufti of Jerusalem in Berlin, the Arabic-language radio broadcasts, the translated antisemitic literature, the Farhud of 1941
4. The Expulsion of Jews from Arab Lands (1945–1972)	Nearly one million Jews displaced from communities thousands of years old, in the wake of imported Nazi ideology — a refugee history almost entirely absent from American classrooms
5. Judaism and the Land of Israel — The Religious and Historical Foundation	Why Judaism cannot be taught as geographically neutral: the Land’s place in Jewish liturgy, religious calendar, and continuous practice across 3,500 years — parallel to Mecca in Islam or Rome in Catholicism
6. The Land Before and During the Return (1500–1948)	What the territory was under Ottoman rule, the continuous Jewish presence that never left, the documented First and Second Aliyot, the institutions and infrastructure built between 1880 and 1948, the 1936–39 Arab Revolt, the 1939 White Paper that closed the door during the Holocaust, the Declaration of Independence, and the documented multiple causes of 1948 displacement
7. The Civilization That Survived — Jewish Life Today	Israel as the absorber of multiple simultaneous refugee waves; American Jewish renewal; Soviet Jewish liberation; French and global Jewry; the population that survived, where it lives, and how

8. The Diversity of Jewish Culture — A Result of Survival	Ashkenazi, Sephardic, Mizrahi, Ethiopian, Yemenite, Bukharan, Persian, Italian — distinct languages, liturgies, and cultures, each a survival story, almost entirely absent from American education
9. The Contributions That Continued	What 0.2 percent of the world’s population has built: the Nobel record, the medical breakthroughs, the philosophical and literary contribution, the civil rights involvement
10. Recognize the Propaganda Template — The Universal Civic Lesson	How the same mechanisms that produced the Holocaust, the Farhud, and the expulsions are now redeployed in updated vocabulary against many groups
11. October 7, 2023 — and What October 8 Revealed	The deadliest single day for Jews since the Holocaust; the campus environment that followed; the vocabulary students could not decode; Holocaust inversion as a propaganda template; the Title VI federal mechanism applied; the IHRA Working Definition of Antisemitism
12. Why Education Is the Antidote	The documented case that historical literacy is the only sustainable instrument for ending the propaganda mechanism, and the existing infrastructure to deliver it
13. Curriculum Recommendations for New York High Schools	The seven content areas an integrated during-and-after-Holocaust and Jewish-civilization module should cover, aligned to existing NYS standards, with operational design appropriately determined by curriculum specialists and partners
14. Addressing Common Objections Directly	Why this is not political, why it is not zero-sum with other communities, and why silence is itself a position
15. Sources	Federal, institutional, and academic sourcing — every claim documented

Section 1: The Curriculum Stops Where the Story Continues

In nearly every American Holocaust unit, the chronology runs from approximately 1933 to 1945. The unit ends with liberation. Students close the textbook. Whatever the next chapter contains — if there is a next chapter — belongs to a different course, a different unit, or no curriculum at all. The implicit message of that ending, reinforced by the structure of every standard textbook, is that the mechanisms that produced the Holocaust ended with it. That is not what the documented record shows.

Within three years of liberation, the Soviet Union under Stalin had launched what historians call the anti-cosmopolitan campaign — a state purge directed at Soviet Jews using updated vocabulary for the same dual-loyalty charge that had targeted Alfred Dreyfus in 1894 (documented in Petition 1). Yiddish cultural institutions were closed. Jewish writers, artists, and intellectuals were arrested. The Yiddish Anti-Fascist Committee was dissolved and most of its members executed in 1952. In January 1953, Stalin announced the so-called Doctors’ Plot, an alleged conspiracy by predominantly Jewish Soviet doctors to murder Soviet leaders, with mass deportation of Soviet Jewry reportedly prepared. Stalin’s death in March 1953 ended the operation. Within five years of the liberation of Auschwitz, in language that explicitly reused the conspiracy and dual-loyalty templates of Petition 1, antisemitic state campaigns were operating again — conducted by an Allied power that had helped defeat the Nazis.

More importantly for this petition: within six years of liberation, the Jewish community of Iraq — the community that had written the Babylonian Talmud, that had survived the destruction of the First Temple, the Persian Empire, the Mongol invasion, the Arab conquest, and Ottoman rule — had been displaced. Operation Ezra and Nehemiah, in 1951–1952, airlifted between 120,000 and 130,000 Iraqi Jews to Israel. They left with nothing; the state had stripped them of citizenship and required surrender of property as the price of departure. By 1972, roughly one million Jews had been displaced from Arab and Muslim-majority countries through a combination of pogrom, legal exclusion, and outright expulsion. This was the largest displacement of Jewish communities since 1492.

And it did not happen in a vacuum. It happened in the wake of the most extensive antisemitic propaganda campaign the Arab world had ever experienced — a campaign conducted by Nazi Germany, in Arabic, on Berlin radio, with the active participation of the Grand Mufti of Jerusalem, who spent the war years in Hitler’s Berlin. The expulsions cannot be understood without the propaganda campaign that preceded them. The propaganda campaign cannot be understood without its source in the Nazi ideology that Petition 1 documented. And the Holocaust itself cannot be understood as a closed chapter when its propaganda apparatus continued to produce victims for another quarter-century after the camps were liberated.

What the Curriculum Currently Teaches:

Pre-1933: Israelites in antiquity, Babylonian exile, then nothing for 2,500 years.

1933–1945: The Holocaust, with no historical prologue.

Post-1945: Effectively nothing — the chapter ends.

1945–1953: Soviet anti-Jewish state campaigns, Doctors’ Plot, Yiddish institutions destroyed.

1947–1972: Nearly one million Jews displaced from Arab and Muslim-majority countries.

1968: Polish state campaign expels approximately 13,000–15,000 Jews — the surviving remnant of Polish Jewry, twenty-three years after the Holocaust.

1979–2026: Continuous antisemitic propaganda evolution, online amplification, federal hate-crime record at 46-year highs.

Closing the Holocaust unit at 1945 is not historically neutral. It is a curatorial choice. It produces graduates who believe a problem ended when the documentary record shows it continued. The first petition argued that the Holocaust needs a beginning. This petition argues that it equally needs a continuation — because the actual historical record contains one.

Section 2: The Root Cause — How Antisemitism Was Manufactured

Before turning to how Nazi propaganda crossed into the Arab world, it is essential to identify what was crossing. Antisemitism is not a natural or universal prejudice. It is a manufactured ideology with a documented institutional history — originating not in popular feeling but in religious-political institutions that found systematic uses for it. Identifying the manufacturing process is the necessary first step to dismantling it. If antisemitism were simply a feeling that arose in different places independently, education could not address it. Because it is a propaganda template constructed by specific institutions for specific purposes, education can address it. This is the petition’s deepest claim.

2.1 The Christian Origin

The mechanism documented in Petition 1 is the founding case. Christianity emerged from within Judaism. Its earliest figures, including Jesus and the apostles, were Jews. As Christianity separated from Judaism in the first three centuries CE, its religious leadership faced an existential institutional question: how to define itself against the religion from which it had emerged. The deicide charge — the doctrine holding the Jewish people collectively responsible for the death of Jesus — was the answer that ultimately took hold. It is the foundational antisemitic theological construct, and it served a specific institutional purpose: it differentiated Christianity from Judaism in the strongest possible terms, it provided a theological motive for Christians not to convert to Judaism (a real concern in the early centuries), and it framed Jewish religious survival as an affront requiring response. The doctrine was operative in Christian teaching for approximately 1,800 years before the Catholic Church formally repudiated it in *Nostra Aetate* (1965), the Second Vatican Council declaration that Holocaust survivor Jules Isaac persuaded Pope John XXIII to authorize.

The deicide charge produced a cascade of subsequent institutional uses, each documented in Petition 1. The Crusades, beginning in 1096, used antisemitic mobilization as a recruitment tool: the Rhineland massacres, conducted by Crusader armies en route to Jerusalem, killed thousands of Jews in cities like Mainz, Worms, and Speyer. The blood libel, beginning in Norwich in 1144, was a local clerical innovation that spread across Europe as a tool for justifying expulsions, seizures of Jewish property, and consolidation of Church authority over towns where Jewish communities resided. The Fourth Lateran Council’s 1215 decree requiring Jews to wear distinguishing clothing was a Church regulatory act consolidating ecclesiastical authority over civic life. The Spanish Inquisition (established 1478) used the antisemitism mechanism for the consolidation of Iberian Catholicism and the creation of the modern Spanish state. The Counter-Reformation ghetto decree of Pope Paul IV (1555) used it for the consolidation of papal authority in the face of the Protestant Reformation. In each case, antisemitism was not the goal. It was the instrument. The goal was institutional power, recruitment, expansion, or consolidation. Antisemitism was the propaganda tool that achieved it.

This is the manufacturing process. It is documented across centuries in ecclesiastical archives, papal decrees, conciliar records, civic ordinances, and the historical archives of every European state. None of it is teachable as opinion. All of it is teachable as institutional history.

Sources: Nirenberg, David. Anti-Judaism: The Western Tradition. W. W. Norton, 2013; Wistrich, Robert S. A Lethal Obsession. Random House, 2010; Catholic Church, Nostra Aetate, 1965.

2.2 Religious-Political Institutional Patterns More Broadly

The Christian case is the most extensively documented and the most consequential historically, but the mechanism it represents — a religious-political institution using antisemitic ideology for purposes of differentiation, consolidation, or mobilization — is not exclusive to it. Other religious-political institutions, in other periods, have used analogous templates. This is part of why pattern-recognition transfers as civic literacy: the underlying structure is institutional rather than denominational.

Within the Islamic tradition, Jewish communities lived under what was called the dhimmi system — a legal framework that recognized Jews and Christians as protected peoples but established their permanent legal subordination. Dhimmi populations paid a special tax (the *jizya*), faced restrictions on building or repairing houses of worship, were required in some periods and places to wear distinctive clothing, and were barred from certain forms of public office or weapons-ownership. The system varied dramatically by ruler, era, and region. Periods of relatively tolerant coexistence — the Golden Age of Spain under the Caliphate of Córdoba being the most famous — produced extraordinary intellectual collaboration: Maimonides, born in Córdoba in 1138, wrote in Arabic, drew on Aristotle through Islamic philosophical commentary, and produced the most influential synthesis of Jewish law in history. The Babylonian Talmud was written in Iraq by a Jewish community that lived there continuously for 2,600 years. These periods were real, and they distinguish the Islamic-world Jewish history sharply from the European: there was no Islamic-world equivalent of the Crusades, the Inquisition, or the systematic medieval expulsions.

Other periods, however, produced documented persecutions. The Almohad dynasty in 12th-century North Africa and Spain forced conversion or expulsion of Jewish communities. The 1840 Damascus blood libel — a direct import of the European Christian template — produced an attack on the Jewish community of Damascus that drew international diplomatic intervention. The 1934 Constantine pogrom in French Algeria killed 25 Jews. These are exceptions, not the rule, in the long Islamic-world history; but they establish that the dhimmi system, like any system that legally subordinates a population, was vulnerable to escalation when religious-political actors found uses for it.

What changed in the 20th century, and what produced the catastrophe documented in Section 4, was not a sudden Arab or Muslim turn against centuries of coexistence. It was the documented import of European antisemitic ideology — the deicide-charge-derived blood libel template, the Protocols conspiracy template, the Nazi racial template — into a region where it reframed centuries of complex coexistence into eliminationist hatred. This process, the Nazi propaganda bridge to the Arab world, is the subject of Section 3.

2.3 The Achievement Accusation

Alongside the deicide charge, the blood libel, and the Protocols of the Elders of Zion, the propaganda inventory includes another durable template that warrants explicit naming: the framing of Jewish achievement itself as illegitimate — the accusation that whatever Jews have, they have through cheating, conspiracy, hidden control, or unfair advantage. The template's structural feature is that it reframes existence as evidence of wrongdoing. The more visible Jewish achievement becomes, the more "evidence" the propaganda harvests. A successful merchant becomes proof of Jewish cunning. A doctor becomes proof of Jewish infiltration of professions. A scholarly accomplishment becomes proof of secret coordination. The accusation is unfalsifiable by design: any documented achievement reinforces it; any documented failure does not falsify it.

The historical record of this template is dense. In medieval Christian Europe, Jews were channeled into moneylending by exclusion from guilds and most professions, and the moneylending was then cited as proof of Jewish exploitation. In the 1903 Protocols of the Elders of Zion, Jewish presence in finance, journalism, and public life was reframed as evidence of an organized global conspiracy. In Nazi

Germany, "Jewish capital" rhetoric reframed Jewish success in Weimar Germany as a parasitic hold on the German economy that justified expropriation. In the Soviet anti-cosmopolitan campaign of 1948–1953, Jewish prominence in Soviet science, medicine, and arts was reframed as "rootless cosmopolitanism." The vocabulary updates across centuries; the template does not. This is the mechanism most likely to operate without being recognized today, because, unlike the deicide charge or the blood libel, it does not present as superstition. It presents as accounting. Section 9 of this petition documents what the Jewish population has actually produced — not as a defensive rebuttal to the accusation, which is a propaganda mechanism not a factual claim, but as the record students should encounter alongside the mechanism that has continuously tried to delegitimize it.

Sources: Stillman, Norman A. The Jews of Arab Lands. Jewish Publication Society, 1979; Lewis, Bernard. The Jews of Islam. Princeton University Press, 1984; Cohen, Mark R. Under Crescent and Cross. Princeton University Press, 1994; Aly, Götz. Hitler's Beneficiaries. Metropolitan Books, 2007; Pinkus, Benjamin. The Jews of the Soviet Union. Cambridge University Press, 1990

The civic point: Antisemitism is not a feeling that arises naturally in different places. It is a propaganda template constructed by specific institutions for specific purposes — originating in the early Christian Church, refined across two millennia of European history, and exported to other regions in the 20th century. Because it is manufactured, it can be unmanufactured. Because the manufacturing process is documented, the unmanufacturing process can be taught. That is the case for putting this material in the curriculum.

Section 3: The Propaganda Bridge — How Nazi Ideology Crossed Continents

Between approximately 1933 and 1945, Nazi Germany conducted one of the most extensive foreign propaganda campaigns in history, directed at the Arab world. The campaign is comprehensively documented in academic scholarship, particularly in Jeffrey Herf's *Nazi Propaganda for the Arab World* (Yale University Press, 2009), which draws on declassified U.S. and German archives. It is also documented by the U.S. Holocaust Memorial Museum, by the German Bundesarchiv, and by scholars including Klaus-Michael Mallmann, Martin Cüppers, and Matthias Küntzel. None of it is theoretical. All of it is taught in graduate-level history courses. None of it is taught in American high schools. This is the curriculum gap this section identifies.

3.1 The Mufti of Jerusalem in Berlin

Haj Amin al-Husseini, the Grand Mufti of Jerusalem, was the most prominent Muslim religious authority in British Mandate Palestine and one of the most politically influential Arab figures of the period. In 1937, fleeing British arrest, he relocated to Lebanon and subsequently to Iraq, where he supported the pro-Nazi Rashid Ali al-Gaylani coup of April 1941. After the British defeated that coup, al-Husseini fled to Berlin, where he met Adolf Hitler in person on November 28, 1941. The transcript of that meeting is preserved in the Bundesarchiv. He spent the remaining war years in Berlin, where he received funding and support from the Nazi government. He broadcast antisemitic propaganda in Arabic from Nazi radio stations — the principal program was titled “The Voice of Free Arabism” — calling for the killing of Jews wherever they were found. He played a documented role in the recruitment of the Bosnian Muslim 13th Waffen Mountain Division of the SS (Handschar), which carried out atrocities in the Balkans. He intervened, on documentary record, to block proposals that would have allowed the rescue of Jewish children from Nazi-occupied Europe to British Mandate Palestine.

After the war, al-Husseini was wanted by the Yugoslav government for war crimes. He escaped to Egypt in 1946 with French and Egyptian assistance. He was never tried. He continued for the next several decades to be a politically influential figure in Arab nationalist movements, and his propaganda from the war years — transcribed, printed, and circulated long after the radio broadcasts ended — served as foundational material for postwar Arab antisemitism. He is the single most direct individual link between Nazi ideology and the postwar Arab world.

Sources: Bundesarchiv, transcript of Hitler–al-Husseini meeting, November 28, 1941; Herf, Jeffrey. Nazi Propaganda for the Arab World. Yale University Press, 2009; USHMM Holocaust Encyclopedia, Hajj Amin al-Husayni; Mallmann and Cüppers, Nazi Palestine. Enigma Books, 2010.

3.2 The Radio Campaign

Beginning in 1939, Nazi Germany operated Arabic-language shortwave radio broadcasts targeting the Middle East and North Africa. The principal broadcaster was the Berlin-based Arabic service, supplemented by transmitters at Bari (in fascist Italy) and at Athens (after the German occupation of Greece). The broadcasts ran daily, in Arabic, with content adapted to local political conditions in each target country: Iraq, Egypt, Palestine, Syria, North Africa. The substantive content blended classical European antisemitism (the Protocols, the blood libel, conspiracy theories of Jewish global control) with local political grievances against British colonial rule, framed in religious terms. Reach estimates vary, but the broadcasts were monitored continuously by British intelligence services, which considered them a serious propaganda threat. By 1942, captured German documents indicated that Arabic broadcasts had become the largest single category of Nazi foreign-language radio production after Spanish.

The broadcasts did not end with German defeat. The transcripts, themes, and rhetorical templates were preserved, translated, and reprinted. Many continued to circulate in Arab political and religious literature throughout the postwar period. The 20th-century Arab antisemitic discourse that emerged after 1948 — in published material, in school textbooks in some countries, in religious sermons — drew structurally and often verbatim on the templates established in the Nazi Arabic broadcasts.

Source: Herf, Jeffrey. Nazi Propaganda for the Arab World. Yale University Press, 2009 — the definitive academic source, drawing on declassified U.S. and German archives.

3.3 The Translated Literature

The Protocols of the Elders of Zion — the fabricated 1903 Russian document documented in Petition 1 — was first translated into Arabic in 1925, with subsequent printings throughout the 1930s and 1940s. Mein Kampf was translated into Arabic in the 1930s. Excerpts from both circulated in pan-Arab nationalist publications and, after its founding in 1928, in the literature of the Muslim Brotherhood, which absorbed and adapted European antisemitic frameworks for use in Egyptian and broader Arab political mobilization. By the late 1940s, the documentary apparatus of European antisemitism had been comprehensively translated, distributed, and integrated into Arabic-language political discourse. Many of these translations remain in print. The Protocols is currently available for purchase in Arabic in many countries; it is cited in Article 32 of the Hamas charter of 1988 (replaced by a revised charter in 2017).

Sources: Küntzel, Matthias. Jihad and Jew-Hatred. Telos Press, 2007; Webman, Esther, ed. The Global Impact of the Protocols of the Elders of Zion. Routledge, 2011.

3.4 The Farhud, Baghdad, June 1–2, 1941 — The First Direct Outcome

The Farhud — an Arabic word meaning “violent dispossession” or “breakdown of order,” used in Iraqi history to refer specifically to the two-day pogrom of June 1–2, 1941 in Baghdad — is the clearest documented case of the Nazi propaganda campaign producing direct violent outcome in the Arab world during the war itself. In April 1941, the pro-Nazi Iraqi politician Rashid Ali al-Gaylani staged a coup against the British-backed Iraqi monarchy. He was assisted by a circle of officers known as the “Golden Square,” and by direct German diplomatic and propaganda support — al-Husseini, then in Iraq, played a documented role. The coup lasted approximately one month before British forces restored the monarchy. In the brief interregnum between the British defeat of the coup and the restoration of order, on June 1–2, 1941 — the eve of Shavuot, the Jewish harvest festival — mobs in Baghdad attacked the Jewish community.

The Farhud — What Happened:

Between 150 and 180 Jews were murdered in two days; approximately 600 were injured; an undetermined number of Jewish women were raped.

Approximately 1,500 Jewish stores and homes were looted and burned.

Synagogues were desecrated; Torah scrolls were burned.

The night before, rioters had reportedly marked Jewish houses in red so they could be identified the next morning — the same identification mechanism Petition 1 traces from the Fourth Lateran Council of 1215 to the Nazi yellow star.

The Farhud is recognized by the U.S. Holocaust Memorial Museum as a Holocaust-era persecution — meaning the U.S. federal institution most authoritative on Holocaust history has formally adjudicated that this episode is part of the Holocaust era’s historical record.

Within a decade, 124,000 of Iraq’s 135,000 Jews had emigrated. The 2,600-year Jewish presence in Mesopotamia ended.

The Farhud occurred seven years before the founding of Israel. It cannot be explained as a response to that founding. What it can be explained as — and what the documentary record demonstrates it was — is the violent culmination of approximately a decade of Nazi propaganda penetration of Iraqi political and religious life, combined with the brief political vacuum produced by the failed pro-Nazi coup. It is, in the most direct sense, an outcome of the propaganda bridge documented in this section.

Sources: USHMM Holocaust Encyclopedia, The Farhud; World Jewish Congress, The Farhud, June 2020; Bashkin, Orit. New Babylonians. Stanford University Press, 2012.

Section 4: The Expulsion of Jews from Arab Lands (1945–1972)

Between 1945 and 1972, nearly one million Jews were displaced from communities across the Arab and Muslim-majority world — communities in which, in many cases, they had lived continuously for over two thousand years. This was the largest displacement of Jewish communities since the Spanish expulsion of 1492. It happened in the wake of the Nazi propaganda campaign documented in Section 3, in the political turbulence surrounding the founding of Israel, and through specific state actions in each affected country. It is almost entirely absent from American classrooms. This is one of the principal omissions this petition addresses.

The aim of this section is not political. It is documentary. The numbers, the country-by-country chronology, and the institutional record are drawn from the U.S. Holocaust Memorial Museum, the UK Parliament Hansard (which formally debated the topic in June 2019), the World Jewish Congress, and the foundational academic sources cited at the end of the section. None of it is contested as historical fact. The contestation is entirely about whether the material belongs in the classroom — and the petition’s answer is that it does, on the same grounds as every other documented 20th-century population displacement.

4.1 The Jewish Communities of the Arab World, 1948

In 1948, the Jewish populations living in Arab and Muslim-majority countries were the following:

Country	Jewish Population, c. 1948
Morocco	Approximately 265,000
Algeria	Approximately 140,000
Tunisia	Approximately 105,000
Libya	Approximately 38,000
Egypt	Approximately 100,000
Iraq	Approximately 135,000
Syria	Approximately 30,000
Lebanon	Approximately 7,000
Yemen	Approximately 60,000
Iran (Persian, not Arab; expelled after the 1979 Revolution)	Approximately 100,000
TOTAL	Approximately 980,000

The age of these communities cannot be overstated. The Iraqi Jewish community traced continuously to 586 BCE, predating Islam by roughly 1,200 years. The Yemenite Jewish community is among the oldest continuously documented in the world. The Egyptian Jewish community of Alexandria predates the Common Era and is documented by Greek and Roman historical sources. The Tunisian community at Djerba traces to the Babylonian exile. These were not recent settlements. They were among the oldest organized Jewish populations on Earth.

By the early 21st century, fewer than 5,000 Jews remained in all Arab countries combined. Egypt: under 10. Iraq: under 10. Yemen: under 50 (and after the 2015 conflict, effectively zero). Libya: zero. Syria: under 100. The communities of Morocco and Tunisia, the largest survivors, retain remnant populations of a few thousand each. The civilization documented in Section 7 of this petition — the Mizrahi and Sephardic civilization that produced the Babylonian Talmud and Maimonides and millennia of liturgy and culture — was, as a continuous geographic presence in its lands of origin, ended within a single generation.

Source: UK Parliament Hansard, Jewish Refugees from the Middle East and North Africa, debate of June 19, 2019 (formal parliamentary record).

4.2 Iraq — Operation Ezra and Nehemiah, 1951–1952

After the Farhud, the Iraqi state methodically tightened its restrictions on the Jewish population. In 1948, immediately after the founding of Israel, Zionism was declared a capital crime in Iraq, punishable by death. Shafiq Adas, a successful Iraqi Jewish businessman often described as the wealthiest Jew in Iraq, was publicly hanged in Basra in 1948 on charges of selling military scrap to Israel; the charges were widely understood at the time to be pretextual. Jewish bank accounts were frozen. Jewish public-sector employment was prohibited. In 1950, the Iraqi parliament passed a law permitting Jews to leave the country — but only on condition of formal renunciation of Iraqi citizenship and surrender of all property to the state. Operation Ezra and Nehemiah, the airlift conducted in 1951–1952, transported between 120,000 and 130,000 Iraqi Jews to Israel. They left with what they could carry. The community that had produced the Babylonian Talmud was gone in less than a decade.

The operation’s name was drawn from the biblical figures who led the Jewish return to Jerusalem from the original Babylonian exile in the 6th century BCE. The historical symmetry was intentional: the same community, returning from the same land, twenty-five centuries later, under the same name. This naming alone is a class period’s worth of teaching.

Sources: USHMM Holocaust Encyclopedia, Jews in Arab Countries; Bashkin, Orit. New Babylonians, 2012; UK Parliament Hansard, June 19, 2019.

4.3 Yemen — Operation Magic Carpet, 1949–1950

The Yemenite Jewish community was one of the oldest in the world. Tradition traced its origin to the time of King Solomon. Among the laws governing Yemenite Jewish life under the dhimmi system, one of the cruellest was the Orphans’ Decree: Jewish children who lost both parents were to be forcibly converted to Islam. Parents lived knowing that if they died before their children came of age, their children would be taken from their faith. After 1947, anti-Jewish riots broke out in Aden (then a British protectorate); 82 Jews were killed in three days in December 1947.

When news of Operation Magic Carpet reached communities across Yemen, people simply began walking. They walked hundreds of miles through desert terrain, carrying Torah scrolls, to reach a transit camp at Aden. Some walked for three weeks. Approximately 850 Yemenite Jews died en route. When the airplanes came, many had never seen one before. To reassure the community, the rabbis drew on a verse from the prophet Isaiah: a passage about being lifted up on eagles’ wings. For a people who had maintained their identity through centuries of isolation, the reference carried the full weight of their history. Nearly 50,000 people were airlifted to Israel on roughly 380 flights.

Operation Magic Carpet is one of the most extraordinary humanitarian operations of the 20th century. It is also a story of cultural transposition: a 2,500-year-old community that had preserved its own dialects of Hebrew and Aramaic, its own liturgical music, and its own distinctive religious traditions, was relocated in its entirety to a country built largely by Ashkenazi Europeans. The cultural negotiation that followed is part of what made modern Israel demographically and culturally what it is. American students who never hear of Operation Magic Carpet have no way to know that any of this happened.

Sources: USHMM Holocaust Encyclopedia, Jews in Yemen; Tobi, Yosef. The Jews of Yemen. Brill, 1999.

4.4 Egypt, Libya, Syria, North Africa

In Egypt, anti-Jewish riots broke out in Cairo and Alexandria in November 1945. After the 1948 war, hundreds of Jews were arrested, Jewish properties were sequestered, and emigration accelerated. After the Suez Crisis of 1956, the Egyptian state expelled approximately 25,000 Jews; an additional wave was expelled after the 1967 war. The Egyptian Jewish community — documented by Greek and Roman sources, present continuously since at least the Ptolemaic period — was ended by 1972.

In Libya, the Tripoli pogrom of November 1945 killed 140 Jews, destroyed five synagogues, and burned hundreds of homes — three years before the founding of Israel. A second pogrom in 1948 killed an additional 12 to 14 Jews. After the 1967 war, mob violence forced the remaining Libyan Jews to flee with one suitcase and the equivalent of approximately twenty dollars. The community that traced to Roman antiquity was ended.

In Syria, Jews were prohibited from leaving the country after 1948. Those who attempted to escape were imprisoned or killed. The Damascus Jewish quarter became, in effect, a contemporary ghetto. Only after sustained international pressure in the early 1990s were the remaining Syrian Jews allowed to emigrate. The community was approximately 30,000 in 1948 and is now under 100.

In Algeria, Tunisia, and Morocco — each with French colonial dimensions complicating the chronology — sustained pressure produced the emigration of the overwhelming majority of Jewish populations between 1948 and 1972. Algeria saw the most concentrated departure: nearly 130,000 of the 140,000 Algerian Jews left in 1962 with the end of French rule. Morocco and Tunisia saw their populations decline by over 90 percent.

Sources: World Jewish Congress, The Expulsion of Jews from Arab Countries and Iran, February 2021; Stillman, Norman A. The Jews of Arab Lands in Modern Times. Jewish Publication Society, 1991.

4.5 The Property Confiscation

Across all of these expulsions, the Jewish populations who left were almost universally required to surrender their property to the state of departure. Bank accounts were frozen. Real estate was confiscated. Businesses were nationalized or seized. The total assets confiscated have been estimated, in current values, at hundreds of billions of dollars. There has been no compensation, no international tribunal, no truth commission. The UK Parliament’s 2019 debate documented this history formally; it has received almost no comparable international attention. This is, by scale, one of the largest uncompensated property confiscations in modern history. It is essentially absent from the international human-rights conversation about the Middle East. It is also — and this is the petition’s curricular point — essentially absent from the American history classroom.

The Mizrahi and Sephardic Jews who today form the majority of Israel’s population are not Europeans. They are the displaced communities of Baghdad, Cairo, Sana’a, Tripoli, Algiers, Tehran, Aleppo. Their families’ roots in their countries of origin predate Islam by over a thousand years. They were not transplanted to the Middle East. They are the Middle East. Any framework that describes the modern State of Israel as a foreign or European implant in the region has to account for the demographic fact that the majority of its Jewish citizens descend from Middle Eastern Jewish communities older than Islam. They were not implanted. They were expelled to it.

Section 5: Judaism and the Land of Israel — The Religious and Historical Foundation

The civilization documented in the previous sections did not survive in a vacuum. It survived oriented toward, organized around, and continuously returning to a specific geography. Judaism without the Land of Israel is not Judaism as it has actually been practiced anywhere in the world for the past 3,500 years. The Land’s place in Jewish religious life is not a political claim — it is a documented religious and historical fact, observable in continuous liturgical practice across two millennia and four continents, parallel to the religious centrality of Mecca in Islam or Rome in Catholicism. Teaching Judaism as a civilization while omitting its religious geography would produce the same incompleteness as teaching Islam without Mecca or Catholicism without the Vatican. The omission is not religious neutrality. It is religious illiteracy.

This section documents the place of the Land of Israel in Judaism along three dimensions: the religious dimension (liturgy, ritual, calendar), the historical dimension (continuous Jewish presence), and the civilizational dimension (the Land as the geography in which Judaism’s foundational texts and practices were produced). Each dimension is documented in primary religious texts, archaeological evidence, and the historical record. None is contested as religious or historical fact. The petition takes no position on the modern State of Israel’s contemporary political questions — those exist, are debated, and are appropriately discussed in current-events and political-science contexts. What this section asks is simply that students learn what Judaism is, geographically anchored, as it has actually been practiced for three and a half millennia.

5.1 The Religious Dimension — How Judaism Is Practiced

For approximately the last 1,900 years, the daily, weekly, and annual practice of Judaism has been continuously oriented toward the Land of Israel and specifically toward Jerusalem. The orientation is not symbolic. It is built into the architecture of Jewish religious life:

- Daily prayer. Three times a day — morning, afternoon, and evening — observant Jews face toward Jerusalem when reciting the Amidah, the central prayer of Jewish liturgy. From Yemen and India they face north. From Europe and the Americas they face east. From Egypt they face northeast. The convergence point is the same: the Temple Mount in Jerusalem. This practice has been continuous since the destruction of the Second Temple in 70 CE.
- The Passover Seder. For approximately 1,900 years, the annual Passover Seder — practiced in every Jewish community on every continent — has ended with the same five Hebrew words: L’shana ha-ba’ah b’Yerushalayim. Next year in Jerusalem. The phrase is recited identically in Ashkenazi homes in Lithuania, Sephardic homes in Morocco, Mizrahi homes in Iraq, and American homes today.
- Yom Kippur. The most solemn day in the Jewish religious year ends with the same five words, recited identically across every Jewish community.
- Tisha B’Av. An annual day of mourning, observed each summer, commemorates the destruction of both the First Temple (586 BCE) and the Second Temple (70 CE). Observant Jews fast for approximately 25 hours, sit on the floor or low stools, and read the Book of Lamentations. The destruction of Jerusalem is mourned each year, 1,956 years after the second event. There is no parallel in any other religious tradition for the continuous, formalized mourning of a geographic loss across two millennia.
- The wedding ceremony. Every traditional Jewish wedding — Ashkenazi, Sephardic, Mizrahi — ends with the breaking of a glass. The custom commemorates the destruction of the Temple. At the moment of greatest joy, the tradition embeds the memory of the Land’s loss.
- Grace after meals (Birkat Hamazon). Recited after every meal containing bread, the prayer includes specific blessings for the rebuilding of Jerusalem and the restoration of the Temple. Observant Jews have recited this prayer, with this content, multiple times daily for approximately 1,900 years.

- The pilgrimage festivals. Three of the major Jewish holidays — Passover, Shavuot, and Sukkot — are explicitly designated in the Hebrew Bible as pilgrimage festivals (Shalosh Regalim) on which Jews were to travel to Jerusalem. After the destruction of the Temple, the festivals continued to be observed worldwide, with their liturgy preserving the pilgrimage structure and its specific orientation toward the Land.
- The Hebrew calendar. The Jewish calendar’s agricultural references — when to begin praying for rain, when to begin reciting the prayer for dew, the timing of the harvest festivals — are tied to the climate and agricultural cycle of the Land of Israel. A Jewish community in Argentina, where the seasons are reversed, prays for rain on the schedule of the Land of Israel.

This is not a complete inventory. It is the architecture of normative Jewish practice. A student who learns about Judaism without learning that its prayers, holidays, life-cycle events, and calendar are built around a specific geography has been taught a Judaism that does not exist anywhere it is actually practiced.

5.2 The Historical Dimension — Continuous Presence

The standard narrative most American students absorb is that Jews left the Land in 70 CE and returned in 1948. This is incorrect. Jews never fully left the Land. The continuous Jewish presence in the Land of Israel from antiquity to the present is documented in:

- Roman historical sources after 70 CE.
- The compilation of the Mishnah — the foundational rabbinic legal code — in the Galilee around 200 CE, by Jews living in the Land.
- The Jerusalem Talmud, compiled in the Land of Israel in the 4th–5th centuries CE.
- Byzantine-era synagogues at Capernaum, Sepphoris, Beit Alpha, and Hammat Tiberias — each an archaeological site.
- Medieval Jewish communities in Tiberias, Safed, Jerusalem, and Hebron, documented continuously through the Crusader, Mamluk, and Ottoman periods.
- The 16th-century Safed kabbalistic community — Joseph Caro (author of the Shulchan Aruch), Isaac Luria, Moses Cordovero — which produced foundational Jewish texts in the Land.
- Hasidic and Lithuanian rabbinic immigration of the late 18th and 19th centuries (the Old Yishuv).
- 19th-century census records documenting Jewish populations of Jerusalem, Safed, Hebron, and Tiberias — in the case of Jerusalem, a Jewish demographic majority by approximately 1880.

The population fluctuated. It was reduced by the Crusader massacre of 1099 (in which Crusaders killed essentially all of Jerusalem’s Jewish population), by Mongol invasions, by Ottoman taxation, and by general Mediterranean instability. But it was never zero. From 70 CE to the present, there has always been a Jewish community living in the Land of Israel. The connection that 1,900 years of liturgy preserved was never purely abstract: there was always a physical Jewish presence in the geography being prayed toward.

The Roman renaming of the province in 135 CE — from Judaea to Syria Palaestina, derived from the Philistines — was a specific administrative attempt to sever the Jewish connection to the Land. The fact that 1,900 years later the connection remained operative — in liturgy, in continuous physical presence, in the Hebrew language preserved in religious life — is itself a documented historical phenomenon. Names imposed by power can persist in administration. The relationship of a people to a land, when continuously practiced, can persist longer than the administration.

Sources: Mishnah, c. 200 CE — primary source; Jerusalem Talmud, c. 350–400 CE — primary source; Israel Antiquities Authority, archaeological documentation; Ben-Sasson, ed., A History of the Jewish People. Harvard University Press, 1985; Parfitt, Tudor. The Jews in Palestine, 1800–1882. Royal Historical Society, 1987.

5.3 The Civilizational Dimension — Where Judaism Was Produced

The foundational texts and institutions of Judaism were produced in the Land of Israel:

- The Hebrew Bible, composed across approximately a millennium ending in roughly the 4th–2nd centuries BCE.
- The Mishnah, compiled in the Galilee around 200 CE.
- The Jerusalem Talmud, in the 4th–5th centuries CE.
- Major works of Jewish mysticism in the 16th-century Safed school — Lurianic Kabbalah, foundational for subsequent Jewish thought.
- Modern Hebrew literature beginning in the late 19th century, in a revival of the language unique in linguistic history.

The Babylonian Talmud, documented earlier in this petition, was produced in Iraq. But its composition was an exception that proves the rule: Babylonian rabbis explicitly viewed themselves as preserving traditions originating in the Land, and the Babylonian Talmud itself privileges the religious authority of the Land of Israel in cases of dispute. The Land was the civilizational center even when the population was largely diasporic. This is why the post-1945 demographic recomposition documented in this petition is historically significant: when the Land became inhabitable again at scale for Jewish refugee populations — first European Holocaust survivors, then Mizrahi refugees expelled from Arab countries, then Soviet, Ethiopian, and other waves — what occurred was not the founding of a new civilization. It was the regathering of a dispersed civilization in its civilizational center.

5.4 Why This Belongs in the Curriculum

The pedagogical case for including this material is not that students should believe in Judaism’s claims about the Land. The case is that students cannot understand Judaism — what it is, how it is practiced, what its texts contain, what its diaspora communities have been praying for two millennia — without knowing that the religion is geographically anchored. This is parallel to teaching Islam without explaining the centrality of Mecca, or teaching Catholicism without explaining the place of Rome. It is not religious advocacy. It is religious literacy. A curriculum that teaches Judaism as if it were geographically neutral is teaching something other than Judaism as it actually exists.

The curriculum is not being asked to take a position on the modern State of Israel’s contemporary political questions. Those questions exist. They are debated. They are appropriately discussed in current-events and political-science courses. What the curriculum is being asked to do is teach the religious-civilizational fact that the Land of Israel is to Judaism what Mecca is to Islam and what Rome is to Catholicism — a fact documented across 3,500 years of continuous religious practice, in primary religious texts, in continuous physical presence, and in archaeological record. Teaching this fact is religious literacy. Avoiding it produces a Judaism that does not match the Judaism actually practiced anywhere in the world.

What is being asked: that students learn what Judaism is. That includes its religious geography, the same way teaching Islam includes Mecca and teaching Catholicism includes Rome. The petition takes no position on the modern State of Israel’s contemporary borders, policies, or political conflicts. Those are subjects for current-events and political-science courses. What is being asked here is religious literacy: that the Land’s place in Jewish liturgy, life-cycle practice, calendar, and 1,900 years of continuous physical presence be taught as a fact, in the same way other religions’ sacred geographies are taught as facts.

Section 6: The Land Before and During the Return (1500–1948)

Before turning to the surviving Jewish civilization in its present form, this section addresses a piece of historical context that is consistently absent from American classrooms and consistently present, in distorted form, in the political discourse students encounter at college: what the Land of Israel actually was in the centuries leading up to 1948, who lived there, what was built and by whom, and what happened in the year of independence itself. This is documented history, drawn from Ottoman and British archival records, from census data, and from peer-reviewed scholarship on both sides of the contemporary debate. The petition takes no position on the contemporary political conflict. It documents the historical record, which is itself often more complex — and more honest — than either of the simple narratives commonly presented.

Two specific misimpressions are common among American students. The first is that the Land was empty when Jews began arriving in numbers in the late 19th century — a framing sometimes summarized as “a land without a people for a people without a land.” This is incorrect. The Land had a population, predominantly Arab Muslim, with substantial Christian and Druze minorities and a continuous Jewish presence. The second misimpression is the inverse: that the Land had no Jewish presence between 70 CE and 1948, and that Jewish arrival in the late 19th and 20th centuries amounted to insertion of a foreign population into someone else’s country. This is also incorrect. The continuous Jewish presence is documented (Section 5.2 of this petition); Jewish land acquisition was conducted through legal purchase under Ottoman and British Mandate law; and the demographic transformation of the Land between 1880 and 1948 included substantial parallel growth of both Jewish and Arab populations, with most land legally transferred through documented sale rather than seizure. The accurate picture is more textured than either simple narrative, and the textured picture is what students should be taught.

6.1 The Land Under Ottoman Rule (1517–1917)

The territory that would become British Mandate Palestine, and subsequently Israel and the Palestinian territories, was administered by the Ottoman Empire for four centuries, from the Ottoman conquest of 1517 to the British military victory of 1917. During this period it was not a single province but was administered as parts of several Ottoman administrative units, principally the sanjaks (districts) of Jerusalem, Nablus, and Acre, attached to larger provinces governed from Damascus or, later, directly from Istanbul. The Ottoman state was not particularly interested in the territory: it was a remote, lightly populated, agriculturally marginal corner of the empire, important primarily for its religious sites (the Holy Sepulchre, the Western Wall, the Dome of the Rock).

The population of the territory under Ottoman rule was small and varied substantially over time. In 1800, estimates place the total population at approximately 250,000 to 300,000 — predominantly Arab Muslim, with substantial Christian (Greek Orthodox, Greek Catholic, Maronite, Armenian) and Druze minorities, and a continuous Jewish population concentrated in Jerusalem, Hebron, Safed, and Tiberias. By 1880, the total population had grown to approximately 450,000, of which approximately 25,000 were Jews. The Arab population of the late Ottoman period itself included substantial demographic complexity: indigenous Arab families with deep roots in the region, more recent migration from Egypt (particularly during the Egyptian occupation of 1831–1840 under Muhammad Ali) and from the broader Arab world, Bedouin populations, and small communities of Circassians, Bosnians, and others settled by Ottoman policy after the 1877–78 Russo-Turkish War.

Land tenure under late Ottoman law followed the framework codified in the Tanzimat reforms of the mid-19th century, particularly the Ottoman Land Code of 1858. Most land was classified as *miri* — state-owned land cultivated by tenants or registered to nominal owners. A small portion was *mulk* (privately owned freehold) or *waqf* (Islamic religious endowment). The 1858 Land Code required

registration of land in named individuals’ names, but in practice many cultivators avoided registration to evade taxation and conscription. The result was that, by the late 19th century, large tracts of the most productive agricultural land had been legally registered to absentee landlords, particularly wealthy families in Beirut, Damascus, and Istanbul, while the actual cultivators (the fellahin) worked the land as tenants without legal title to it. This land tenure pattern is essential to understanding what happened next, because it shaped what was bought, sold, and contested in the decades that followed.

Economically, the late Ottoman Land was poor. Significant portions of the territory were malarial swamp (the Hula Valley, the Jezreel Valley, parts of the coastal plain) or eroded hill country. Jaffa and Haifa were small ports. Jerusalem, Nablus, Hebron, and Acre were the principal towns, with combined urban populations under 100,000. There was no significant industry. Agricultural productivity was low. Mark Twain’s 1869 travel memoir *The Innocents Abroad* — not an authoritative source but a representative impression of educated Western visitors of the period — described the territory as desolate and largely uninhabited; modern scholarship has corrected that impression, but it captured a real characteristic of the late Ottoman Land: substantial regions were sparsely populated and economically depressed.

Sources: McCarthy, Justin. The Population of Palestine: Population History and Statistics of the Late Ottoman Period and the Mandate. Columbia University Press, 1990; Doumani, Beshara. Rediscovering Palestine: Merchants and Peasants in Jabal Nablus, 1700–1900. University of California Press, 1995; Kark, Ruth, and Michal Oren-Nordheim. Jerusalem and Its Environs: Quarters, Neighborhoods, Villages, 1800–1948. Wayne State University Press, 2001.

6.2 The Continuous Jewish Presence Throughout

Throughout the four centuries of Ottoman rule and the centuries of Crusader, Mamluk, and earlier Islamic rule that preceded it, there was always a Jewish community living in the Land of Israel. This is the documented historical record (Section 5.2 of this petition lists the specific communities and archaeological sites). The point is reiterated here because it directly contradicts a misimpression that is widespread among American students: that the Jewish people left the Land in 70 CE and only began returning in the 20th century. They did not.

Jewish communities were continuously present in Jerusalem, Hebron, Safed, and Tiberias — the four “holy cities” of post-biblical Jewish tradition — throughout the Ottoman period and before. The 16th-century Safed of Joseph Caro and Isaac Luria was a Jewish intellectual capital. Hebron’s Jewish community traced continuously to ancient times until its near-destruction in the Hebron massacre of 1929 (when Arab rioters killed 67 Jews and wounded scores more, ending the continuous Jewish presence in the city until after 1967). Jerusalem had a Jewish demographic majority by approximately 1880, according to Ottoman and consular records. The Old Yishuv — the term for the pre-Zionist Jewish population of the Land — numbered approximately 25,000 in 1880, concentrated in those four cities.

What this means for the question of who has lived in the Land: the documented record shows continuous, multi-confessional habitation. The Land was home to Arab Muslims, Christians, Druze, Bedouin, and Jews, in varying proportions, for the entirety of recorded history. The proposition that anyone is a recent arrival — Arabs or Jews — is not supported by the historical record on either side. Both populations have ancient claims to continuous presence, and both populations have undergone substantial demographic change over the centuries. This is the textured picture students should be taught, and it is the picture that allows them to evaluate political claims about the region critically rather than accepting either simple narrative on faith.

6.3 The Return Begins — The First and Second Aliyot (1882–1914)

Beginning in 1881–82, in direct response to the Russian pogroms documented in Petition 1, the first organized waves of Jewish immigration to the Land of Israel began. They are conventionally numbered. The First Aliyah (Hebrew: literally “ascent,” the term for Jewish immigration to the Land) ran from 1882 to 1903 and brought approximately 25,000 to 35,000 Jews, predominantly from the Russian Empire. The Second Aliyah, from 1904 to 1914, brought approximately 35,000 to 40,000 more, again predominantly from Russia and Eastern Europe, this time also including refugees from the Kishinev pogrom of 1903.

These immigrants were not invading. They were arriving as legal residents under Ottoman law, purchasing land through documented transactions, and building agricultural settlements on land they had legally bought. The first agricultural settlements of the modern period were Petah Tikva (1878, founded by members of the Old Yishuv themselves before the First Aliyah technically began), Rishon LeZion (1882), Zikhron Ya’akov (1882), Rosh Pinna (1882), and Rehovot (1890). They were built on land purchased, often at substantial prices, from Ottoman-era landlords. Much of the purchased land was malarial swamp or eroded hill country that the previous owners had been unable to cultivate productively. The Jezreel Valley — today one of Israel’s most productive agricultural regions — was purchased in 1921 by the Jewish National Fund from the Surssock family of Beirut, who had owned it as an absentee tract since the late Ottoman period. The valley was then drained of its malarial swamps, a process that took decades and cost the lives of many of the early settlers to disease.

The land purchases were legal under Ottoman law. They were also, in some cases, accompanied by displacement of the fellahin tenants who had cultivated the land for generations without holding legal title to it. This is part of the documented record: when an absentee landlord legally sold land that had legal title to him, the cultivators with no legal title were displaced. The number of fellahin displaced through Jewish land purchase before 1948 is estimated by various scholars at between several thousand and several tens of thousands. This is a meaningful historical fact, and it is part of why the relationship between the arriving Jewish population and the existing Arab population developed the tensions it did. It is also a fact that does not constitute theft, expulsion, or colonization in any legal sense, because the transactions were conducted lawfully under the operative legal framework of the time. Both things are true. American students should learn both.

What the early settlers built on the land they purchased is a substantial historical achievement. The Hebrew language, which had not been spoken as a daily vernacular for nearly 1,800 years, was revived as a living language largely through the work of Eliezer Ben-Yehuda, who arrived in Jerusalem in 1881 and devoted his life to the project. By the 1920s, Hebrew was the daily language of the new agricultural settlements. The first all-Hebrew city, Tel Aviv, was founded in 1909 on sand dunes north of Jaffa by 66 Jewish families. By 1925, it had a population of approximately 34,000. Today it is a metropolitan area of approximately 4 million.

Sources: Ben-Sasson, ed., A History of the Jewish People. Harvard University Press, 1985; Sachar, Howard M. A History of Israel: From the Rise of Zionism to Our Time. Knopf, 2007; Stein, Kenneth W. The Land Question in Palestine, 1917–1939. University of North Carolina Press, 1984.

6.4 The British Mandate Era (1917–1948)

British forces under General Edmund Allenby took the territory from the Ottoman Empire in 1917. In November of that year, the British government issued the Balfour Declaration, a public letter from Foreign Secretary Arthur Balfour to Lord Walter Rothschild stating that His Majesty’s Government “view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine.” After the war, the territory was assigned to Britain as a Mandate by the League of Nations, with the Balfour Declaration’s text incorporated into the Mandate document. From 1922 to 1948, Britain administered the territory as Mandatory Palestine.

During this period, both the Jewish and Arab populations of the territory grew substantially. The Jewish population grew from approximately 84,000 in 1922 (the first British census) to approximately 630,000 by 1947 — primarily through immigration. The Arab population grew from approximately 670,000 in 1922 to approximately 1,300,000 by 1947 — primarily through natural increase and some immigration from neighboring Arab countries attracted by the economic activity the Jewish development had generated. Both populations roughly doubled. This parallel growth is one of the most important and least-taught facts about the Mandate period: the proposition that Jewish immigration displaced an existing Arab population is contradicted by the documented census data. The Arab population grew during the Mandate, in absolute numbers, faster than at any prior period of recorded Ottoman or pre-Ottoman history.

What was built during this period is the foundation of modern Israel. The Technion (Israel Institute of Technology, Haifa) was founded in 1912, opened in 1924, and became one of the leading engineering institutions in the Middle East. The Hebrew University of Jerusalem opened on Mount Scopus in 1925; by the 1940s its faculty included Albert Einstein, Sigmund Freud (as a board member), and Martin Buber. The Hadassah Medical Organization, founded by Henrietta Szold in 1912, opened the first modern hospital in Jerusalem in 1934 and treated patients of all faiths and ethnicities — a policy maintained without exception to the present. The Tel Aviv Stock Exchange was founded in 1935. The Israel Philharmonic Orchestra was founded in 1936 by Polish-Jewish violinist Bronisław Huberman, who recruited Jewish musicians fleeing Nazi Europe and provided them with employment that often saved their lives. The kibbutz movement — collective agricultural settlements — produced communities that drained swamps, irrigated deserts, and developed agricultural techniques exported globally. The first kibbutz, Degania Alef, was founded in 1909; by 1948 there were approximately 200 kibbutzim, and they had collectively become one of the most productive agricultural systems in the Middle East.

Industry developed as well. The Palestine Electric Corporation, founded in 1923 by Pinhas Rutenberg under a British concession, electrified the Mandate. The Palestine Potash Company, founded in 1929 (later Dead Sea Works), began industrial extraction of Dead Sea minerals; it remains a major Israeli industry today. The textile, food processing, and construction industries developed substantially during the Mandate, primarily in the Jewish sector but with substantial Arab participation as suppliers, employees, and partners. Mandate-era Tel Aviv, Haifa, and Jerusalem became modern cities with electricity, sewage systems, paved roads, and public transportation that had not existed under Ottoman rule. Much of this infrastructure was built by Jewish institutions on land legally purchased and developed; some was built by the British Mandate government; some was built by Arab municipal and private development.

The Mandate period was also characterized by rising tensions between the Jewish and Arab populations, which the British administration was unable or unwilling to manage. Major incidents included the Nebi Musa riots (1920), the Jaffa riots (1921), the Hebron massacre (1929, when Arab rioters killed 67 Jews and ended the continuous Jewish community in the city), the Safed attack (1929), and the Arab Revolt of 1936–1939.

6.5 The 1936–39 Arab Revolt and the 1939 White Paper — The Door Closes

Between April 1936 and 1939, the Arab population of Mandate Palestine, led by the Arab Higher Committee under the chairmanship of Hajj Amin al-Husseini (the same Mufti documented in Section 3), conducted a sustained revolt against British rule and against Jewish immigration. The revolt included a six-month general strike, attacks on Jewish settlements, attacks on British military and civilian targets, and intra-Arab violence directed at Arabs perceived as collaborating with British or Jewish authorities. The British response, including the deployment of approximately 25,000 troops, ultimately suppressed the revolt at substantial cost. The revolt’s consequences were profound. It substantially weakened the Arab leadership of Mandate Palestine — al-Husseini fled to Lebanon and then to Iraq, ultimately to Berlin, as documented in Section 3. It also produced the British policy response that, more than any other single document, determined the fate of European Jewry in the years that followed.

In May 1939, in response to the Arab Revolt and in the explicit intent of placating Arab opposition to Jewish immigration, the British government issued the MacDonald White Paper. The document’s provisions included: a cap on Jewish immigration to Mandatory Palestine of 75,000 persons over the subsequent five years (15,000 per year), with all further immigration after 1944 to be subject to Arab consent; severe restrictions on Jewish land purchase; and a planned transition to a single Arab-majority state in Mandatory Palestine within ten years. The White Paper effectively closed the principal destination available for Jewish refugees from Nazi Europe at the precise moment those refugees most needed somewhere to go.

The consequences are documented and direct. The Évian Conference of July 1938, attended by representatives of 32 nations to address the Jewish refugee crisis, had concluded with almost universal refusal to admit refugees. By 1939, no significant country was open to Jewish refugees in numbers — and the British White Paper closed the only one that nominally was. Through the war years, ships carrying Jewish refugees fleeing Europe were turned away at the coast of Mandate Palestine by the British Royal Navy. The most famous case is the Exodus 1947, but it was one of many. The St. Louis, the Struma (sunk in the Black Sea with the loss of 768 lives in 1942), and dozens of others were turned away during the years of the Holocaust. The 1939 White Paper, in effect, denied the European Jewish population the principal escape route at the moment it became the difference between life and death. This is one of the most consequential — and least-taught — pieces of 20th-century history. It is essential context for understanding both the urgency of the post-war Jewish demand for a state and the moral weight that the Mandate population, the Yishuv, attached to ending British administration of the territory.

Sources: USHMM Holocaust Encyclopedia, The White Paper of 1939; Wasserstein, Bernard. Britain and the Jews of Europe, 1939–1945. Oxford University Press, 1979; Morris, Benny. Righteous Victims: A History of the Zionist-Arab Conflict, 1881–2001. Knopf, 2001.

6.6 1947–1948 — The UN Partition, the Declaration of Independence, and the War

On November 29, 1947, the United Nations General Assembly adopted Resolution 181, the Partition Plan for Palestine, by a vote of 33 to 13 with 10 abstentions. The plan divided the territory into a Jewish state (approximately 56 percent of the land, including the Negev desert), an Arab state (approximately 43 percent), and an international zone for Jerusalem and Bethlehem. The Jewish leadership of the Yishuv accepted the plan. The Arab Higher Committee and the surrounding Arab states rejected it.

On May 14, 1948, the day before the British Mandate was scheduled to expire, the Jewish leadership of the Yishuv, led by David Ben-Gurion, declared the establishment of the State of Israel. The Declaration of Independence — a document that should be read in any unit on Israel — explicitly addresses the existing Arab population of the territory: “In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.” The same document calls for peace with all neighboring Arab states. The text is

unambiguous: the State of Israel, at its founding, formally invited its Arab inhabitants to remain as full and equal citizens.

Within hours of the declaration, the armies of Egypt, Jordan, Syria, Iraq, and Lebanon invaded the territory, with smaller contingents from Saudi Arabia and Yemen, and an Arab Liberation Army of irregulars under Fawzi al-Qawuqji that had already been operating during the preceding months. The 1948 war (the War of Independence in Israeli historiography; the Nakba in Palestinian historiography) lasted approximately fifteen months and ended with armistice agreements in 1949.

Two principal demographic outcomes of the war are documented. First: approximately 700,000 to 750,000 Palestinian Arabs were displaced from the territory that became Israel. The causes of this displacement, according to modern scholarship — including the work of Israeli historian Benny Morris drawing on declassified IDF archives — were multiple and operated simultaneously. They included: direct expulsion by Israeli forces in specific operations (most prominently at Lydda and Ramle in July 1948, where between 50,000 and 70,000 Arabs were expelled by IDF order); flight in fear after specific events (most prominently the Deir Yassin massacre of April 9, 1948, in which between 100 and 130 Arab villagers were killed by Irgun and Lehi forces — the killings were condemned at the time by mainstream Jewish leadership and have been the subject of extensive subsequent investigation); broadcasts by some Arab leaders advising civilians to leave temporarily so that Arab armies could fight without civilian interference, with the expectation that they would return after Arab victory; and general flight in the chaos of war. The Israeli military operations occurred in the context of an active multi-front war launched by the surrounding Arab states; they were not peacetime expulsions, and they followed eight years of organized Arab attacks on the Jewish population (1936–1939, 1947–1948) and decades of intermittent violence. The same scholarship documents that the multiple causes operated simultaneously and that no single cause explains the displacement on its own. This is the textured picture students should be taught, and it is consistent with the documented record from both Israeli and Arab sources.

Second: as documented in Section 4 of this petition, approximately 850,000 Jews were displaced from Arab and Muslim-majority countries between 1945 and 1972, in a wave directly traceable to the Nazi propaganda campaign of Section 3 and accelerated by the founding of Israel. The two displacements — approximately 700,000 Palestinian Arabs from Israel, approximately 850,000 Jews from Arab countries — are roughly comparable in scale, occurred in roughly the same period, and produced roughly equivalent refugee flows. They are not equivalent in every respect: the Palestinian Arab refugees and their descendants have remained classified as refugees by UNRWA (the only refugee population in the world with a dedicated UN agency and inheritable refugee status), while the Jewish refugees from Arab countries were absorbed by Israel and other receiving countries within a generation. Both displacements are part of the documented historical record. Both should be taught.

The State of Israel that emerged from the 1948 war was demographically transformed within a single generation. Its initial Jewish population of approximately 600,000 grew to over 1.5 million within a decade, primarily through absorption of the Mizrahi and Sephardic refugees expelled from Arab countries (Section 4) and Holocaust survivors from Europe. The country that had been planned as a Jewish state for the Yishuv became, within a single generation, the principal receiving state for displaced Jewish populations from across the world. By the 1970s, the demographic composition documented in the next section of this petition was established: a state with a Mizrahi-Sephardic majority, an Ashkenazi minority, and a substantial Arab citizen population (approximately 20 percent of the total) who had remained after 1948 and become full Israeli citizens. This is the demographic and historical foundation of the modern State of Israel.

Sources: Morris, Benny. The Birth of the Palestinian Refugee Problem Revisited. Cambridge University Press, 2004 (drawing on declassified IDF archives); Morris, Benny. 1948: A History of the First Arab-Israeli War. Yale University Press, 2008; Israel Declaration of Independence, May 14, 1948 — primary document; United Nations General Assembly Resolution 181, November 29, 1947 — primary document; UK National Archives, British Mandate administrative records.

What students should leave the classroom knowing:

The Land of Israel was inhabited continuously, by multiple populations, throughout recorded history. It was never empty, and it was never exclusively the home of any one population. The Jewish people maintained a continuous presence there from antiquity to the present.

Beginning in the 1880s, in flight from European pogroms, Jewish immigrants began purchasing land legally under Ottoman law and building agricultural settlements, urban centers, universities, hospitals, and industrial infrastructure. The Arab population grew substantially during the same period, both through natural increase and through migration attracted by the economic activity. The 1939 White Paper closed a principal escape route for European Jewish refugees during the Holocaust.

The State of Israel was founded in 1948 following the United Nations General Assembly's partition vote (Resolution 181, November 1947), and was declared by its founders with explicit invitation to its Arab inhabitants to remain as equal citizens and was attacked within hours by the surrounding Arab states. The 1948 war produced the displacement of approximately 700,000 Palestinian Arabs through multiple documented causes operating simultaneously, and approximately 850,000 Jews from Arab countries through the documented expulsions of Section 4.

Both displacements are part of the historical record. Both should be taught.

Section 7: The Civilization That Survived — Jewish Life Today

This is the section that, in standard American curricula, does not exist. The Jewish people did not end at Auschwitz, and they did not end at the Arab expulsions. The civilization that survived has continued, has built, and has produced — globally — in ways that students who graduate having encountered Jews only as victims have no way to know about. This section restores the part of the historical record that is currently missing: the living civilization.

7.1 The Demographic Reality, 2026

As of 2026, the global Jewish population is approximately 15.7 million — still below the pre-Holocaust population of approximately 16.6 million. The Jewish people are the only major world population that has not, in eighty-one years, recovered numerically from a single historical event. Of those 15.7 million:

- Approximately 7.2 million live in Israel — a state that absorbed two simultaneous refugee waves between 1945 and 1972 (European Holocaust survivors and Mizrahi/Sephardic Jews expelled from Arab countries) and has since absorbed Soviet Jewry, Ethiopian Jewry, and other waves.
- Approximately 6 million live in the United States — the largest Jewish community outside Israel and the largest Jewish community in the history of the world outside the Land of Israel itself.
- Approximately 440,000 live in France — historically the largest Jewish community in continental Europe, currently undergoing significant emigration in response to a documented surge in antisemitic violence.
- Smaller communities of approximately 290,000 in Canada, 290,000 in the United Kingdom, 175,000 in Argentina, 100,000 in Russia, 90,000 in Germany, 70,000 in Australia, and additional populations across Latin America, Eastern Europe, and South Africa.

Source: Jewish People Policy Institute and the American Jewish Year Book, 2024 demographic estimates.

7.2 American Jewish Renewal

The American Jewish community of the late 19th and 20th century was built primarily by two waves of immigration: the German-Jewish immigration of the 1840s–1880s, and the Eastern European immigration of 1881–1924, the latter driven principally by the Russian pogroms (documented in Petition 1). After 1945, the community absorbed approximately 250,000 Holocaust survivors. After 1965, the community absorbed waves of Mizrahi, Sephardic, Iranian, Soviet, and Ethiopian Jews. Today’s American Jewish community is therefore demographically one of the most diverse in the world: it includes descendants of every significant Jewish community of the past five centuries.

The post-1945 American Jewish community has been a primary site of Jewish religious, intellectual, and cultural production. The Conservative, Reform, and Reconstructionist movements developed and flourished in the United States. The Orthodox community rebuilt itself, particularly in New York, after the destruction of European yeshiva life. American Jewish writing produced Saul Bellow (Nobel Prize for Literature, 1976), Bernard Malamud, Philip Roth, Cynthia Ozick, Grace Paley. American Jewish music produced Aaron Copland, Leonard Bernstein, Bob Dylan, Carole King. American Jewish film and theater produced an enormous proportion of the 20th-century American cultural canon. American Jewish science produced Jonas Salk (the polio vaccine), Albert Sabin (the oral polio vaccine), Richard Feynman, Murray Gell-Mann, and an extraordinary continuing list documented in Section 9 of this petition. American Jewish civic life produced disproportionate involvement in the civil rights movement: of the approximately 1,000 white volunteers who joined the 1964 Mississippi Freedom Summer, approximately half were Jewish; Andrew Goodman and Michael Schwerner, two of the three young men murdered in Mississippi that summer, were Jewish; Rabbi Abraham Joshua Heschel marched at Selma alongside Dr. Martin Luther King Jr.

Sources: Sarna, Jonathan D. American Judaism: A History. Yale University Press, 2004; Howe, Irving. World of Our Fathers, 1976.

7.3 The Soviet Jewish Liberation Movement

Between 1945 and 1990, approximately 2.5 million Jews lived in the Soviet Union under conditions of state-enforced cultural and religious suppression. Hebrew was effectively banned. Jewish religious instruction was prohibited. Emigration was permitted only sporadically. Beginning in the late 1960s, the American Jewish community organized one of the largest sustained civil-rights advocacy campaigns of the late 20th century — the Soviet Jewry movement — which culminated in the Jackson-Vanik amendment to U.S. trade law (1974) and, eventually, the mass emigration of approximately 1.5 million Soviet Jews after the collapse of the USSR in 1990–1991. Approximately one million emigrated to Israel; approximately 350,000 to the United States. The Soviet Jewish liberation — alongside the simultaneous airlift of Ethiopian Jewry, Operation Moses (1984) and Operation Solomon (1991) — represents one of the largest peaceful Jewish migrations in history. None of it is in the curriculum.

Sources: Beckerman, Gal. When They Come for Us, We’ll Be Gone. Houghton Mifflin Harcourt, 2010.

7.4 Israel as the Receiving State

The State of Israel, founded in 1948, has been the principal absorbing destination for Jewish refugee populations of the post-1945 era. The first wave was European Holocaust survivors. The second wave, simultaneous and approximately equal in size, was the Mizrahi and Sephardic Jews expelled from Arab countries. Subsequent waves included Soviet Jewry (approximately 1 million arrivals), Ethiopian Jewry (approximately 90,000 arrivals across multiple operations), and continuing migration from France, Argentina, the former USSR, and other countries. By 2026, Israel’s Jewish population of 7.2 million is demographically:

- Approximately 45 percent Mizrahi or Sephardic in origin (the largest demographic group).
- Approximately 32 percent Ashkenazi in origin.
- Approximately 20 percent of mixed origin.
- Approximately 3 percent Ethiopian, Indian, and other origins.

The cultural and religious traditions of all of these communities — Yemenite music, Iraqi liturgy, Moroccan cuisine, Ethiopian religious practice, Eastern European yeshiva learning, Russian-Jewish intellectual tradition — have been preserved in Israel and have shaped its development. This is the demographic and cultural texture that the standard American curriculum, which presents Israel as a primarily European phenomenon, fails to communicate.

Source: Israel Central Bureau of Statistics, 2024 demographic data; Jewish People Policy Institute, 2024 annual report.

Section 8: The Diversity of Jewish Culture — A Result of Survival

One of the most important pieces of Jewish history that the American curriculum entirely misses is that the Jewish people are not a single homogeneous group. They are a spectrum of distinct communities, each with its own language, liturgy, cuisine, music, and intellectual tradition — each shaped by the specific country and culture in which it lived for centuries or millennia after the Roman dispersion of 70 CE. The Jewish people are diverse precisely because they were dispersed. The diversity is the survival.

Students who learn about Jewish history only through the Holocaust unit — which focuses overwhelmingly on Eastern European Ashkenazi Jewry — graduate believing the Jewish people are essentially a European population. This is incorrect demographically (the majority of Israeli Jews are not European) and incorrect culturally (the Jewish religious and cultural canon was produced by communities across multiple continents and language families). This section identifies the principal Jewish communities whose existence the curriculum does not currently teach.

8.1 Ashkenazi Jews — The Jews of Northern and Eastern Europe

The Ashkenazi tradition emerged in the Rhineland (modern Germany) in the early medieval period, expanded eastward into Poland and Russia after the medieval expulsions documented in Petition 1, and developed Yiddish as its distinctive vernacular. Ashkenazi Jewry produced the yeshiva tradition of Lithuania (the great academies of Volozhin, Mir, Telshe, and Slabodka beginning in the early 19th century), the Hasidic movement of 18th-century Ukraine and Poland, the Haskalah (Jewish Enlightenment) of 19th-century Germany, and the modern Yiddish literary tradition of Sholem Aleichem, I. L. Peretz, and Isaac Bashevis Singer. The Holocaust destroyed approximately 90 percent of European Ashkenazi Jewry. The community survives today primarily in the United States, Israel, and the United Kingdom.

Two specific features of Ashkenazi civilization warrant direct attention because students currently encounter them — or their visible remnants — without any framework for understanding what they are.

The first is **Yiddish**, the daily language of approximately 11 million Jews on the eve of the Holocaust. Yiddish is a fusion language combining medieval German with Hebrew, Aramaic, and Slavic elements, written in Hebrew letters, and developed across approximately one thousand years of Ashkenazi life in Central and Eastern Europe. By 1900 it was the principal vernacular of the world's largest Jewish population. It produced a literary tradition (the Nobel Prize-winning Isaac Bashevis Singer wrote in Yiddish), a theatrical tradition, a press of hundreds of newspapers across multiple continents, and a scholarly institute (YIVO, founded in Vilna in 1925, now in New York) dedicated to its study.

It was, with its speakers, the principal cultural target of the Nazi extermination program in Eastern Europe. Today Yiddish has fewer than one million speakers worldwide, almost entirely in Hasidic communities and a small academic and revivalist sector. Yiddish is not extinct, but its near-destruction

as a daily language across one generation is itself documented record of what the Holocaust did at a civilizational level. Students who graduate without ever encountering Yiddish are missing a language that, eighty years ago, was spoken by more Jews than any other in history.

The second is the **visibly Hasidic and Haredi communities** that students may encounter on streets in New York, in Israel, and in a small number of other cities — men in black coats and hats with beards and side-curls, women in long skirts and head coverings. These are not curiosities. They are continuous communities of Ashkenazi religious tradition, organized in a specific way with a documented history. Hasidism is a spiritual movement founded by the Baal Shem Tov (Israel ben Eliezer, c. 1700–1760) in 18th-century Ukraine and Poland; it emphasized joyful religious devotion, mystical engagement, and the leadership of charismatic spiritual masters called *rebbe*s.

Hasidim today are organized in distinct dynasties — Lubavitch (Chabad), Satmar, Bobov, Belz, Ger, Vizhnitz, Skver, and others — each tracing to a specific 18th- or 19th-century founder, each with its own customs, each with its own dynastic leadership. The Lithuanian Orthodox tradition (the Litvish or Yeshivish stream), historically the *mitnagdim* who opposed the early Hasidic movement, came to share with it a commitment to traditional religious practice; the great American yeshivot, particularly Lakewood (Beth Medrash Govoha, founded 1943), continue the Lithuanian tradition.

The umbrella term *Haredi* (from a Hebrew word meaning “those who tremble,” referring to a Biblical verse on awe before God) covers both Hasidic and Yeshivish streams. The distinctive dress is largely 18th-century Eastern European nobility attire, preserved in the community as Eastern Europe modernized; today it functions as a continuous link to the religious and cultural world that produced the movement, and different Hasidic groups wear distinct hats — the *shtreimel* fur hat for Shabbat, the *spodik* in some dynasties, the regular black fedora on weekdays — identifying which dynasty they belong to.

The major Hasidic dynasties were geographically concentrated in Poland, Hungary, Romania, and Ukraine — almost the entire territory of the Nazi extermination program — and were nearly destroyed in the Holocaust. The communities visible today in Crown Heights (Lubavitch), Williamsburg (Satmar), Borough Park (Bobov and others), Kiryas Joel and New Square (Satmar and Skver), and across Jerusalem and Bnei Brak in Israel exist because of post-war reconstruction by surviving *rebbe*s and small remnants of pre-war communities. The visibly Hasidic neighborhoods of Brooklyn are themselves a documented Holocaust-survival story.

Sources: Heilman, Samuel C. Defenders of the Faith: Inside Ultra-Orthodox Jewry. Schocken Books, 1992; Weinreich, Max. History of the Yiddish Language. Yale University Press, 2008 (English edition, translated by Shlomo Noble with Joshua A. Fishman); YIVO Institute for Jewish Research, YIVO Encyclopedia of Jews in Eastern Europe, online at yivoencyclopedia.org.

8.2 Sephardic Jews — The Jews of Iberia and Their Descendants

The Sephardic tradition is the Jewish tradition that flourished in medieval Spain (Sefarad in Hebrew) and Portugal under both Islamic and Christian rule, until the Spanish expulsion of 1492 and the Portuguese expulsion of 1496. After 1492, Sephardic Jews dispersed across the Mediterranean basin (Ottoman Empire, North Africa), the Netherlands, and the Americas — including Recife in Dutch Brazil, and from there, in 1654, to New Amsterdam, where the first Jewish community in what became the United States was founded when twenty-three Sephardic refugees arrived from Recife after the Portuguese reconquest. Sephardic Jewry produced the great Spanish-Jewish poets and philosophers of the Golden Age (Solomon Ibn Gabirol, Yehuda Halevi, Maimonides) and contributed the Shulchan Aruch — the foundational code of Jewish law — in 16th-century Safed (Joseph Caro, 1565).

Sephardic Jewry also developed **Ladino** (also called Judeo-Spanish or Judezmo), a fusion language combining medieval Spanish with Hebrew, Turkish, Greek, Arabic, and other elements absorbed across the Mediterranean diaspora. Like Yiddish in the Ashkenazi world, Ladino was the daily vernacular of

millions of Jews and produced its own literary, journalistic, and musical tradition. The largest Ladino-speaking community in the world was Salonika (Thessaloniki, in modern Greece), which had a Jewish demographic majority for much of its Ottoman history and was sometimes called the "Jerusalem of the Balkans." Approximately 96 percent of Salonika's Jews were murdered at Auschwitz in 1943, ending the largest concentration of Ladino speakers in the world in a single year. Ladino is today a critically endangered language with fewer than 100,000 speakers, almost entirely elderly. Its preservation, like Yiddish's, is the subject of dedicated scholarly and revivalist work. Like Yiddish, its near-destruction is part of the documented civilizational cost of the Holocaust — a cost rarely conveyed to American students through the Eastern-European-Ashkenazi-only frame in which the Holocaust is typically taught.

Sources: Benbassa, Esther, and Aron Rodrigue. Sephardi Jewry: A History of the Judeo-Spanish Community, 14th–20th Centuries. University of California Press, 2000; Mazower, Mark. Salonica, City of Ghosts: Christians, Muslims and Jews, 1430–1950. Knopf, 2004; Sarna, Jonathan D. American Judaism: A History. Yale University Press, 2004 (for the 1654 New Amsterdam founding).

8.3 Mizrahi Jews — The Jews of the Middle East and North Africa

The Mizrahi communities (Mizrahi means "Eastern" in Hebrew) are the Jewish communities of the Middle East and North Africa whose presence predates Islam. They include the Iraqi (Babylonian) Jewish community traceable to 586 BCE; the Egyptian Jewish community traceable to the Greco-Roman period; the Yemenite Jewish community possibly traceable to King Solomon; the Persian (Iranian) Jewish community traceable to the 6th century BCE Babylonian exile; the Syrian Jewish community of Aleppo and Damascus; and the Moroccan, Tunisian, Libyan, and Algerian Jewish communities of North Africa. The Mizrahi communities produced the Babylonian Talmud (3rd–6th centuries CE in Iraq), the Geonic responsa (7th–11th centuries), Maimonides's foundational legal and philosophical works (written in Egypt, in Arabic, drawing on Aristotle through Islamic philosophical commentary, while serving as physician to Saladin's vizier), and continuous distinctive liturgical and musical traditions in each country. After the expulsions of 1945–1972, the Mizrahi communities re-established themselves primarily in Israel, where they form the demographic majority documented in Section 7.4. Their language traditions — Judeo-Arabic (with regional variants), Judeo-Persian, Judeo-Tajik — are largely endangered today, but their religious and culinary traditions are preserved and studied.

One specific Mizrahi institution warrants direct mention because it is among the most important documentary discoveries in Jewish history and is almost entirely absent from American education. The **Cairo Genizah** was a storeroom in the Ben Ezra Synagogue in Fustat (Old Cairo) where, for approximately one thousand years (10th to 19th centuries), the Jewish community of Cairo deposited every document containing Hebrew letters — on the religious principle that any text bearing the divine name should not be destroyed. When Solomon Schechter retrieved the contents in 1896 and transferred them to Cambridge University Library, the Genizah contained approximately 400,000 manuscript fragments. The collection includes letters, marriage contracts, business records, divorce decrees, school exercises, religious texts, scientific writings, medical prescriptions, and merchant correspondence — the documentary record of Mediterranean Jewish life across one millennium. It includes a previously lost Hebrew text of Ben Sira (Ecclesiasticus) and previously unknown writings of Maimonides in his own hand. The Genizah is now distributed across more than seventy libraries worldwide. S. D. Goitein's six-volume *A Mediterranean Society* (University of California Press, 1967–1993), drawn from Genizah documents, is the definitive scholarly portrait of medieval Mediterranean Jewish civilization. The Cairo Genizah is to medieval Jewish life what the Dead Sea Scrolls are to ancient Jewish life: an unparalleled archive of how a civilization actually lived, preserved by religious obligation across a millennium. Students currently encounter neither.

Sources: Goitein, S. D. A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza. 6 volumes. University of California Press, 1967–1993; Hoffman, Adina, and Peter Cole. Sacred Trash: The Lost and Found World of the Cairo Geniza. Schocken / Nextbook, 2011.

8.4 Beta Israel — The Jews of Ethiopia

The Ethiopian Jewish community, known as Beta Israel ("House of Israel"), is one of the most distinct in the Jewish world. Community tradition traces its origins to the meeting of King Solomon and the Queen of Sheba in the 10th century BCE; modern scholarship variously dates the community's separation from the broader Jewish world to the period of the First Temple, the Babylonian exile, or shortly after. What is documented is that the Beta Israel preserved a form of Judaism for more than two millennia in geographic isolation from the rest of the Jewish people.

The religious practice the Beta Israel preserved is itself part of why the community is significant: it predates the codification of the Talmud, which was compiled between approximately 200 and 500 CE. The community followed the written Torah and observed the biblical festivals — Passover, Shavuot, Sukkot, Yom Kippur, Rosh Hashanah — but did not observe Hanukkah (which commemorates the Maccabean revolt of 167 BCE), Purim (which derives from the Book of Esther and was integrated into normative practice through the rabbinic tradition), or other post-biblical holidays whose origins came either after the community's separation or through the rabbinic tradition the Beta Israel did not share. Religious leadership was provided not by rabbis but by *kessim* — a hereditary priestly tradition with practices in some ways closer to the Temple-era priesthood than to rabbinic Judaism, including ritual purity practices, animal sacrifice (suspended only in the modern period), and a liturgy in Ge'ez rather than Hebrew. The Beta Israel's religious life is therefore a living window into a form of Judaism that branched from the broader tradition before the rabbinic period — preserved across more than two thousand years.

After Israeli rabbinic recognition of their Jewishness in 1973, the community was airlifted to Israel in two principal operations: Operation Moses (1984, approximately 8,000 evacuees who walked through Sudan to evacuation points), and Operation Solomon (1991, approximately 14,000 evacuees in 36 hours during the collapse of the Ethiopian government, in what remains one of the largest civilian airlifts in history). The Ethiopian Jewish community in Israel today numbers approximately 160,000. Since the airlifts, the community has gradually integrated the broader Jewish religious calendar — Hanukkah and Purim are now observed by most Beta Israel families in Israel — but the older practices are still preserved by the *kessim* and within the community's religious life. The reunification of a community that had been separated from the broader Jewish world for over two millennia, with its religious tradition intact, is one of the more extraordinary survival stories in Jewish religious history. None of it is in the American curriculum.

Sources: Kaplan, Steven. The Beta Israel (Falasha) in Ethiopia: From Earliest Times to the Twentieth Century. New York University Press, 1995; Quirin, James. The Evolution of the Ethiopian Jews: A History of the Beta Israel (Falasha) to 1920. University of Pennsylvania Press, 1992; Israel Central Bureau of Statistics, demographic data on Ethiopian-Israeli population.

8.5 Other Communities

Italian Jewry is the oldest continuous Jewish community in Europe, traceable to the 2nd century BCE in Rome — a continuous presence of more than two thousand two hundred years. The Great Synagogue of Rome maintains its own Italian Jewish rite (Italki), distinct from both Ashkenazi and Sephardic. Italian Jews were never expelled from Italy as a group as Jews were from England (1290), France (1394), or Spain (1492). The community survived the Roman Empire, the medieval papacy (including the 1555 Counter-Reformation ghetto decree of Pope Paul IV documented in Petition 1), the Renaissance, and substantially survived World War II — Italy's Jewish death rate during the Holocaust, approximately 20 percent, was substantially lower than in Eastern Europe (where the figure was approximately 90 percent), reflecting both the late entry of Italy into the deportation program and the documented protective actions of Italian civil society. The community today numbers approximately 30,000.

Bene Israel of Maharashtra preserves a parallel survival story to Beta Israel in a different geography. Community tradition holds that the Bene Israel descend from a shipwreck of seven Jewish families fleeing persecution in ancient times; modern scholarship dates their arrival in India variously, but the community's continuous Jewish identity across approximately two thousand years is documented. Like Beta Israel, the Bene Israel maintained Jewish identity in geographic isolation across centuries; they observed Shabbat, dietary laws, and circumcision but had lost most of the Hebrew liturgy by the time travelers from the Cochin Jewish community reached them in the 18th century. Re-integration into broader Jewish religious practice occurred gradually across the 19th and 20th centuries. Most Bene Israel emigrated to Israel after 1948; the community in India today is small but maintains the Bene Israel synagogues of Maharashtra.

Cochin Jewry of the Malabar Coast (Kerala) traces continuously to at least the 12th century CE, when Joseph Rabban received a copper-plate grant from the Hindu ruler of Cranganore documenting Jewish settlement rights. The Cochin community developed its own liturgy, music, and customs through a thousand years of continuous interaction with Hindu civilization. Most emigrated to Israel after 1948.

Baghdadi Jewry of Calcutta and Mumbai are not Indian-origin Jews but Iraqi Jews who migrated to Indian port cities under British imperial trade routes in the 18th and 19th centuries — among them the Sassoon family, whose commercial empire stretched from Baghdad to Bombay to Shanghai to London. They maintained distinctive Iraqi-rite synagogues in their adopted cities and substantially relocated to Britain, Israel, and Australia after Indian independence.

Bukharan Jewry, traceable to Central Asia (modern Uzbekistan), has a continuous history of approximately two thousand years and developed Judeo-Tajik, a distinct Jewish language combining Tajik (a Persian dialect) with Hebrew elements. After the dissolution of the Soviet Union, most Bukharan Jews emigrated to Israel and the United States; the largest Bukharan diaspora community in the world today is in Queens, New York.

Each of these communities, like the principal communities documented above, preserves distinctive linguistic, liturgical, and cultural traditions. Each is its own survival story.

Sources: Katz, Nathan. Who Are the Jews of India?. University of California Press, 2000; Stille, Alexander. Benevolence and Betrayal: Five Italian Jewish Families Under Fascism. Penguin, 1991; Cooper, Alanna E. Bukharan Jews and the Dynamics of Global Judaism. Indiana University Press, 2012.

What students need to know: There is no single “Jewish look,” no single Jewish language, no single Jewish cuisine, no single Jewish musical tradition.

The Jewish people are an enormous, intricately diverse spectrum — the result of two thousand years of dispersion across the known world, in which each diasporic community absorbed and was absorbed by its surrounding civilization while preserving its distinctive religious and communal identity.

The diversity is not incidental to Jewish history. It is the central fact of it. A curriculum that treats Jewish history as Eastern European Holocaust history alone misses approximately three-quarters of the Jewish people who currently exist.

Section 9: The Contributions That Continued

The Jewish population of the world is approximately 15.7 million. The world population is approximately 8.1 billion. The Jewish people therefore constitute approximately 0.2 percent of the human race. By any measure of intellectual, scientific, medical, cultural, or civic contribution, the disproportion between this percentage and the contribution record is extraordinary. This is not a claim of innate superiority — it is a documented statistical fact about what a 0.2 percent population has produced, drawn from public Nobel Prize records, peer-reviewed academic citation analyses, and historical documentation.

It is the part of Jewish history that, alongside the persecution record, the curriculum should teach.

A student who graduates knowing what was done to the Jewish people but not what the Jewish people have built has been given half the picture, and the half they have been given is the half that produces pity rather than respect.

9.1 The Nobel Record

Of the approximately 970 individual Nobel Prizes awarded between 1901 and 2024, approximately 22 percent have been awarded to people of Jewish descent — against a population share of 0.2 percent. The disproportion is most pronounced in the sciences:

- Approximately 27 percent of Nobel Prizes in Physics.
- Approximately 26 percent of Nobel Prizes in Physiology or Medicine.
- Approximately 21 percent of Nobel Prizes in Chemistry.
- Approximately 41 percent of Nobel Prizes in Economics.
- Approximately 13 percent of Nobel Prizes in Literature.
- Approximately 9 percent of Nobel Peace Prizes.

Source: Jewish Virtual Library, comprehensive Nobel Prize database, derived from public records of the Nobel Foundation.

9.2 Medical and Scientific Contributions

The list of individual scientific and medical contributions is too long to be representative in a petition; the following are illustrative.

- Albert Einstein produced the theory of relativity (Nobel 1921 for the photoelectric effect).
- Niels Bohr (Jewish on his mother’s side) produced the foundational model of atomic structure (Nobel 1922).
- Jonas Salk developed the inactivated polio vaccine in 1955 — ending an epidemic that had killed and paralyzed children worldwide — and refused to patent it, declaring that “there is no patent. Could you patent the sun?”
- Albert Sabin developed the oral polio vaccine that ultimately replaced Salk’s in mass campaigns.
- Selman Waksman discovered streptomycin, the first effective treatment for tuberculosis (Nobel 1952).
- Rosalind Franklin’s X-ray crystallography work was foundational to the discovery of the structure of DNA.
- Gertrude Elion developed the first effective leukemia treatment and the first antiviral drug (Nobel 1988).
- Paul Berg’s recombinant DNA work founded the field of genetic engineering (Nobel 1980).

- Stanley Prusiner identified prions (Nobel 1997).
- Kati Kariko’s mRNA work, conducted across decades of institutional skepticism, was the foundation of the COVID-19 vaccines that saved millions of lives during the 2020–2022 pandemic (Nobel 2023, jointly with Drew Weissman).

The list runs to thousands of names.

9.3 Philosophical, Literary, and Cultural Contribution

In philosophy: Spinoza, Maimonides, Mendelssohn, Marx (Jewish by birth and ancestry), Husserl, Buber, Levinas, Arendt, Berlin, Wittgenstein.

In literature: Kafka, Proust (Jewish on his mother’s side), Bellow, Roth, Singer, Levi (Primo Levi, Holocaust survivor and chemist), Oz, Grossman, Ozick.

In music: Mahler, Schoenberg, Gershwin, Bernstein, Copland, Mendelssohn, Bob Dylan (Nobel for Literature 2016), Leonard Cohen, Carole King.

In film: Spielberg, Kubrick, Allen, Coen brothers, Polanski, Lumet, Wilder.

In civil rights: Heschel marching with King; Goodman and Schwerner murdered in Mississippi; the founding of the NAACP (Henry Moskowitz and Lillian Wald among the founders).

In law: Brandeis, Cardozo, Frankfurter, Ginsburg.

In economics: Friedman, Samuelson, Arrow, Stiglitz, Krugman, Solow.

In psychology: Freud, Adler, Frankl, Kahneman, Tversky.

9.4 The Statistical Reality

This concentration of contribution in a population of 0.2 percent is the historical record of what survived the persecution. It is also — and this is the petition’s educational point — the part of Jewish history that demonstrates why the persecution was a global loss and not only a Jewish one.

Every population the curriculum teaches has its share of contributions; the Jewish case study is distinctive both because the contribution density is statistically extraordinary and because the population that produced it was repeatedly targeted for elimination.

Students who learn the persecution without the contribution learn pity. Students who learn both learn respect, and they learn what propaganda-driven elimination of a population would actually cost the human species.

The pedagogical reframe: The Jewish people are not a museum exhibit. They are a living civilization. They have a religion (Judaism), a homeland (Israel), a global diaspora, multiple distinct ethnic and cultural traditions, a continuing literary and intellectual production, and a documented historical record of contribution to human knowledge that is statistically extraordinary.

Teaching only the persecution and skipping the civilization is not religiously neutral. It is incomplete. The students who pass through such a curriculum encounter a diminished, victimized image of a people — and that diminished image is itself a residue of the propaganda Petition 1 and this petition together document.

The cure is the full picture. The full picture is the antidote.

Section 10: Recognize the Propaganda Template — The Universal Civic Lesson

The case made in this petition is not that Jewish history deserves more curricular attention than other histories. It is that the documented mechanisms of antisemitism, taught with their continuity intact, constitute the most thoroughly evidenced case study available for teaching the recognition of propaganda-driven prejudice in general. The mechanisms identified in Petition 1 and Section 2 of this petition — collective guilt, the conspiracy of hidden control, the well-poisoning accusation, the disloyalty charge, the impulse to mark and isolate — are not exclusive to antisemitism. They are the deep structures of group prejudice. They have been deployed against many groups across history. They are deployed against many groups today.

10.1 The Christchurch Example

On March 15, 2019, an attacker in Christchurch, New Zealand, killed 51 worshippers at two mosques during Friday prayers. He published a manifesto before the attack. The manifesto’s central organizing concept was the so-called “great replacement” theory — the claim that a hidden elite is orchestrating mass demographic change to displace native populations. The replacement theory has its modern roots in 1970s French ethno-nationalist writing, but its underlying structure — a hidden cabal manipulating populations and policy — is the direct lineal descendant of the conspiracy-theory mechanism documented in Petition 1 and the Protocols of the Elders of Zion. The same structure that produced the 2018 Pittsburgh synagogue attack on Jews produced the Christchurch attack on Muslims. The targets were different. The mechanism was the same.

This is the universal civic case in its clearest form. A student who learns to identify the conspiracy-theory mechanism through the antisemitism case study is equipped to identify it when it is deployed against Muslims, against Asian Americans (as during the COVID-19 period, when the well-poisoning template of 1348 was redeployed), against immigrants, and against any group cast in the conspiracy theorist’s role of secret manipulator. The teaching does not protect Jews specifically. It teaches the architecture of the prejudice that targets everyone.

The Methodology Is Transferable:

Students who learn to recognize the well-poisoning accusation against Jews in 1348 also recognize it when it is deployed against Asian Americans during the COVID-19 pandemic.

Students who learn to recognize the conspiracy-theory mechanism in The Protocols of the Elders of Zion also recognize it in the “replacement” theory that drove the Christchurch attack on Muslims.

Students who learn to recognize the dual-loyalty charge against Dreyfus also recognize it when it is deployed against any minority population accused of foreign allegiance.

Students who learn to recognize the blood-libel structure of accusation also recognize the structure of QAnon and similar conspiracy ecosystems whose targets extend well beyond any single community.

This is the foundation of pattern recognition for prejudice. It protects every group taught to recognize it. It is the answer to the question of why this material belongs in a public-school classroom.

10.2 Why Antisemitism Specifically Is the Right Case Study

Three features make antisemitism the right case study for teaching this methodology. First, the historical record is uniquely long and uniquely continuous: nearly two thousand years from the Roman expulsion to the present, documented across multiple continents, in primary sources spanning ecclesiastical archives, state records, court documents, and federal hate-crime statistics. No comparable case study offers this length of record. Second, the mechanism record is uniquely specific: the deicide charge, the blood libel, the badge, the ghetto, the conspiracy fabrication — each is a discrete, datable, documentable instance of the underlying structure of group prejudice, and each can be traced from origin to present manifestation. Third, the federal and academic foundation for teaching this material is established. The U.S. Holocaust Memorial Museum, the FBI hate-crime tracking system, the ADL, Yad Vashem's educational division, the Institute for Curriculum Services, JIMENA (Jews Indigenous to the Middle East and North Africa), and Echoes & Reflections each produce free, peer-reviewed material that contributes to one or more of the topics this petition documents.

No single existing partner has produced an integrated module covering the full arc of pre-1933 history, the post-1945 continuation, Judaism as religion, and the contemporary framework for antisemitism that the petitions argue for. That integration — drawing on existing partners' contributions and developing what is not yet covered — is the work of the curricular direction this petition asks the state and federal education systems to provide. The case study is unique in its evidentiary base and unique in its pedagogical infrastructure. That is what makes it the right vehicle for teaching the methodology.

Teaching this methodology does not displace the teaching of other prejudices. It builds the analytic foundation that makes the teaching of those other prejudices more effective. A unit on Asian American history that identifies the well-poisoning template behind COVID-era anti-Asian violence is more pedagogically powerful when students have already encountered the template in its 1348 form. A unit on the Tulsa massacre that identifies the conspiracy-theory mechanism behind the white mob's reasoning is more pedagogically powerful when students have already studied the Protocols template. The argument is not that this case study should crowd out others. It is that this case study, properly taught, is the foundation that makes the others land.

Section 11: October 7, 2023 — and What October 8 Revealed

On October 7, 2023, the Hamas terrorist organization launched a coordinated attack from Gaza into southern Israel, killing approximately 1,200 people and taking approximately 250 hostage. By death toll alone, it was the largest mass-casualty antisemitic event since the Holocaust, and the deadliest single day for the Jewish people in the 75 years of the State of Israel's existence. This is a documented fact, recorded by the U.S. State Department, the Israeli government, the United Nations, and a body of video footage — much of it released by the perpetrators themselves — that documented many of the killings in real time.

What happened in the days and weeks that followed — what came to be referred to in Jewish communities globally as “October 8” — is the subject of this section. October 8 is not a literal calendar date. It is shorthand for the discovery, in real time across global media, that decades of educational silence on Jewish history had produced a generation in the United States, Europe, and elsewhere that could not, in significant numbers, place what had just happened in any historical context. October 7 was an event. October 8 was a revelation: about what students had and had not been taught.

This section addresses October 7 and its aftermath because the petition's case for curriculum reform is most clearly demonstrated by the events of the past two and a half years. It is not the petition's purpose to take any position on the political or military questions that have followed October 7 — those are the

subject of public debate and political-science instruction, not curriculum on Jewish history. The petition’s case here is narrower and educational: students who graduated from American high schools in the years before October 7, 2023 were almost universally unprepared, by their own curriculum, to make sense of the events that followed. The cost of that unpreparedness was paid not only by Jewish students who were targeted on campuses, but by the broader student population who participated in conversations they did not have the historical knowledge to evaluate. The educational gap is not Jewish-specific. It is universal, and so are its costs.

11.1 October 7 — The Documented Record

Approximately 1,200 people were killed in the October 7 attack. Of these, approximately 800 were civilians; the remainder were members of Israeli security forces. Of the civilians, approximately 364 were attendees at the Nova music festival, an electronic dance music event held in the Negev desert near the Gaza border. The attack also targeted civilians in Israeli kibbutzim near the Gaza border — Be’eri, Kfar Aza, Nir Oz, Re’im, and others — where entire families were killed in their homes. The victims included 36 children. Approximately 250 individuals were taken hostage and removed to Gaza. As of mid-2024, approximately half of the original hostages had been released through negotiation, military rescue, or confirmed deceased; remaining hostages have continued to be the subject of negotiation and recovery efforts.

The attack was livestreamed by participants. Hamas members carried body cameras and, in many cases, used victims’ own phones to broadcast killings to the victims’ family members in real time. This video documentation has been preserved by the Israeli government, by independent forensic investigators, and by international human rights organizations. The videos are not contested as historical fact. They are sometimes contested as appropriate to display in public — a separate question from their evidentiary status.

By population proportion, the death toll on October 7 was equivalent to approximately 38,000 Americans being killed in a single day — more than the total American military deaths of the entire Vietnam War, in 24 hours. The deadliest single day for Jewish people since the Holocaust occurred 78 years after the Holocaust ended, conducted by an organization whose founding charter cites the Protocols of the Elders of Zion (Article 32 of the 1988 charter) and is documented to have used the propaganda templates traced through this petition.

Sources: U.S. Department of State, statements October 7–15, 2023; Israeli Ministry of Foreign Affairs; UN Office of the High Commissioner for Human Rights, Detailed findings of the Independent International Commission of Inquiry, June 2024; Tel Aviv University, Antisemitism Worldwide Report, April 2026.

11.2 October 8 — The Educational Gap, Made Visible

What followed in the days and weeks after October 7 was a global response that, on Western university campuses in particular, produced sustained protest activity, social-media discourse, and institutional statements. A representative early instance: at Harvard University, within hours of the October 7 attack and before any Israeli military response had begun, more than 30 student groups co-signed a public letter holding “the Israeli regime entirely responsible for all unfolding violence.” Similar statements were issued by student organizations at Columbia, Yale, NYU, Stanford, MIT, and dozens of other universities in the days that followed. By the end of October, sustained protest activity had begun on most major U.S. campuses. By the spring of 2024, organized protest encampments had been established at over 130 U.S. universities.

This was, by federal documentation and university records, the largest sustained protest movement on American campuses since the Vietnam War era. It was also accompanied by the largest documented spike in antisemitic incidents in the recorded history of U.S. hate-crime statistics. The Anti-Defamation League recorded 8,873 antisemitic incidents in 2023 — the highest in its 46 years of tracking, with the

post-October 7 period accounting for a documented surge of approximately 360 percent over the equivalent prior-year period. The 2024 total of 9,354 surpassed 2023 again. The Federal Bureau of Investigation’s hate-crime data confirmed that Jews remained, by a wide margin, the most-targeted religious minority in the United States. In December 2023, the U.S. Department of Education announced Title VI investigations into approximately 60 colleges and universities for failing to protect Jewish students from harassment.

The Title VI mechanism itself is worth a brief civic explanation, because it is the same federal instrument that has been used since 1964 to enforce non-discrimination at federally-funded institutions — most famously in the desegregation of American public schools after *Brown v. Board of Education*. Title VI of the Civil Rights Act of 1964 prohibits discrimination on the basis of race, color, or national origin in any program or activity receiving federal financial assistance. The U.S. Department of Education’s Office for Civil Rights (OCR) is the agency authorized to investigate complaints, and the federal government may pause or terminate federal funding to institutions found in violation. In the period from December 2023 through 2025, the federal government opened Title VI investigations at over 100 colleges and universities, paused or threatened to pause federal research funding at multiple institutions — including approximately \$400 million at Columbia University announced in March 2025 — and similar funding-conditioning actions at Harvard, the University of Pennsylvania, Princeton, Cornell, and Northwestern, among others. Universities subsequently announced changes to protest policies, codes of conduct, antisemitism task forces, and in some cases formal adoption of the IHRA Working Definition. Each of these actions — the investigations, the funding actions, the institutional responses — is documented in the public record of the U.S. Department of Education, the U.S. Department of Health and Human Services, and the universities’ own published statements.

The civic teaching point is not whether any particular funding action was appropriate — that is contested and is appropriately addressed in current-events and constitutional-law discussions, not in this petition. The civic teaching point is that Title VI is the federal mechanism that has, since 1964, conditioned federal funding on non-discrimination compliance, and that the same mechanism that integrated public schools in the 1960s was applied in the post-October 7 environment to address antisemitic discrimination at federally-funded universities. This is documented federal civics. It is the same statute, applied across different decades, to different protected classes, by federal administrations of both parties. Teaching it is teaching how American federal anti-discrimination law operates in practice.

The post-October 7 protest environment did not emerge from nothing. It was the cumulative result of decades during which academic and political discourse had developed and disseminated specific historical narratives about the Jewish people, the State of Israel, and the broader Middle East — frequently in college and university settings, and frequently without primary-source documentation of the kind cited throughout this petition. The educational vacuum at the K–12 level meant that students arrived at college without the historical literacy to evaluate the narratives they encountered there. October 8 was the moment when that long-running educational gap became operationally visible, on hundreds of campuses, simultaneously, in front of the country.

What October 8 revealed was therefore not principally a sudden surge of new antisemitism. It was an exposure of how thinly the historical knowledge ran among the protest movement’s participants — and how predictably the propaganda templates documented in earlier sections of this petition could resurface in updated vocabulary when the underlying historical literacy was absent.

The Documented Spike, October 7, 2023 – Today:

8,873 antisemitic incidents in the U.S. in 2023 – the highest in 46 years of ADL tracking, surpassed by 9,354 in 2024.

Approximately 360 percent increase in U.S. antisemitic incidents in the period immediately following October 7, 2023, compared with the equivalent prior-year period.

Title VI federal investigations launched at over 100 colleges and universities; federal research funding paused or threatened at multiple major institutions; universities adopted policy changes including, in some cases, formal adoption of the IHRA Working Definition.

73 percent of Jewish college students reported antisemitism on their campus is worse than the year before; 41 percent felt the need to hide their Jewish identity (ADL/Hillel survey of 135 universities, 2024).

2025 was the deadliest year for Jews globally in over thirty years – 20 killed in 4 attacks across 3 continents (Tel Aviv University, April 2026).

Documented harassment of Jewish students sufficient to interfere with class attendance, library use, and dining-hall access at multiple universities.

11.3 The Vocabulary Students Could Not Decode

A specific feature of the post-October 7 environment, documented by university administrators, student journalists, and independent observers, was the proliferation of slogans whose historical meaning was unfamiliar to the majority of those chanting them. Three are illustrative.

“From the river to the sea, Palestine will be free.” This phrase, appearing on protest signs at every major U.S. university campus protest, refers geographically to the territory between the Jordan River and the Mediterranean Sea – that is, all of the territory currently encompassing both the State of Israel and the Palestinian territories. The slogan’s call for that territory to be “free” has been used, in its origin, to call for the elimination of the Israeli state and, in some uses, for the elimination of its Jewish population. It is included in the founding charter of Hamas (1988) in substantively similar form. Surveys of university students chanting this slogan, conducted by polling organizations after October 7, found that significant portions of those chanting could not identify the river or the sea referenced. They were, in the most literal sense, chanting a phrase whose meaning they had not been taught and could not decode.

“Globalize the intifada.” The intifada (Arabic for “uprising”) refers to two specific historical periods of organized violence (1987–1993 and 2000–2005) which, particularly in their second instance, were characterized by suicide bombings of buses, restaurants, hotels, and Passover seders that killed approximately 1,100 Israeli civilians and wounded approximately 8,000 more. To “globalize” such activity is, in the literal meaning of the words, to call for similar attacks on Jews outside Israel. Significant portions of those chanting this phrase on American campuses were unfamiliar with the historical events the word “intifada” referenced.

“By any means necessary.” This phrase, often appearing alongside the others, has been used in some contexts to justify the methods of October 7 specifically – including the killing of civilians, sexual assault of women, and the taking of hostages. Its application to the events of October 7 is documented in protest signage and statements that explicitly defended those actions.

The educational point is not that everyone chanting these phrases agreed with their literal historical content. Many did not – and did not know the literal historical content. The educational point is that they were unable to evaluate what they were saying because the historical material that would have made evaluation possible had never been part of their curriculum. They were filling an educational vacuum with whatever vocabulary reached them first. This is the documented operational consequence of the curricular gaps these petitions identify.

11.4 “Genocide” — The Accusation and the Documented Record

Among the most prominent accusations made against Israel in the post-October 7 environment is the charge of “genocide.” The accusation is consequential because the term has a precise legal meaning, established in the 1948 Convention on the Prevention and Punishment of the Crime of Genocide, drafted by Polish-Jewish lawyer Raphael Lemkin in direct response to the Holocaust. Genocide, under the Convention, is defined as acts “committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such.” The intent element is foundational. The acts include killing, causing serious bodily harm, deliberately inflicting conditions of life calculated to destroy the group, preventing births, and forcibly transferring children. The standard of proof for genocide is documented intent — not the existence of casualties in war, however tragic.

Applied to the documented record on Israel, the accusation does not align with the legal definition or the empirical record. The Palestinian Arab population, in the territory between the Mediterranean and the Jordan River, has grown from approximately 1.3 million in 1947 to approximately 7.4 million today — an approximately fivefold increase over 78 years. This is the opposite of what genocide produces. The documented genocides of the 20th century — the Holocaust (approximately 67 percent of European Jewry murdered in six years), the Cambodian genocide (approximately 25 percent of the population killed in four years), the Rwandan genocide (approximately 70 percent of Tutsi killed in 100 days), the Srebrenica massacre (over 8,000 Bosniak men and boys killed in days) — produced mass demographic collapse. None of the genocides on record produced population growth in the targeted group. Israel’s policies, whatever their critics legitimately or illegitimately argue about them, have not produced demographic collapse. They have produced, alongside whatever else they have produced, a Palestinian Arab population that is several times larger today than it was at the founding of the state.

Operationally, Israeli hospitals continue to provide medical treatment to Gaza residents, including in the period during and after October 7. Israeli humanitarian organizations operate in the West Bank. Humanitarian aid corridors have been opened, often under specific operational protocols, throughout the post-October 7 conflict period. Israel has facilitated the entry of millions of tons of humanitarian aid into Gaza during the war, including food, fuel, and medical supplies — UN Office for the Coordination of Humanitarian Affairs records document the volume. Whether the humanitarian response has been adequate is a contested policy question that this petition does not adjudicate. What this petition documents is that the operational record — population growth, medical access, aid corridors — does not match the legal definition of genocide.

The accusation is currently the subject of proceedings before the International Court of Justice, brought by South Africa in December 2023. The Court has not adjudicated the case. The fact that the case exists is documentary; the outcome is not yet documentary. The petition takes no position on what the Court will rule. It documents only that the genocide accusation, applied to Israel, does not match the legal definition established by the Convention drafted in response to the Holocaust, does not match the demographic record, and does not match the operational record of medical and humanitarian access. When deployed without these qualifications, the accusation functions as the rhetorical template documented in Section 11.10 of this petition: Holocaust inversion, the specific propaganda technique of accusing Jews of being the new Nazis. That is why this vocabulary belongs in this section.

Sources: Convention on the Prevention and Punishment of the Crime of Genocide, December 9, 1948 — primary document; Palestinian Central Bureau of Statistics and Israel Central Bureau of Statistics demographic data; UN Office for the Coordination of Humanitarian Affairs, Gaza humanitarian access records, 2023–2026; International Court of Justice, Application of South Africa, December 2023 — case in proceedings.

11.5 “Apartheid” — The Accusation and the Documented Record

The second most prominent accusation made against Israel in the post-October 7 environment is the charge of “apartheid.” Like “genocide,” the term has a specific historical and legal meaning. Apartheid was the South African legal system in force from 1948 to 1994, in which the majority Black African population was denied citizenship, denied the vote, denied freedom of movement (the pass laws), denied access to facilities reserved for white South Africans (the Group Areas Act, the Reservation of Separate Amenities Act), and subjected to a separate and unequal legal system. Apartheid was a comprehensive structural arrangement of racial subordination operating over a population the state itself governed.

Applied to the documented record on Israel, the accusation does not match the structural arrangement it invokes. Inside the State of Israel, Arab citizens — approximately 21 percent of the population, approximately 2.1 million people — have full voting rights, which they have exercised continuously since the first Israeli election in 1949. They sit in the Knesset (the Israeli parliament), where they have held seats in every Knesset since 1949. Arab parties have participated in governing coalitions; the United Arab List joined the governing coalition in 2021. Arab citizens sit on the Israeli Supreme Court — Salim Joubran, an Arab Israeli, served as a Supreme Court justice from 2003 to 2017. Arab citizens attend Israeli universities (approximately 17 percent of the student body at the Hebrew University, similar percentages at other major universities), serve as physicians in Israeli hospitals (approximately 17 percent of physicians, approximately 24 percent of pharmacists), serve as judges, run businesses, hold professorships, and serve in the Israel Defense Forces (the Druze and Bedouin communities serve through compulsory and voluntary service respectively). They are full citizens with full civil rights. This is not the South African apartheid system. It does not have the structural features that defined that system.

The West Bank and Gaza situations are different and more complex, but they are also not apartheid, because they are not situations in which Israel governs the population while denying it rights. The West Bank has been administered since 1994 by the Palestinian Authority, established under the Oslo Accords. The PA has its own elected leadership, its own Legislative Council, its own legal system, its own security forces, its own currency arrangements, its own diplomatic missions. Gaza has been governed by Hamas since 2007, when Hamas violently took control following its 2006 election victory. Israel withdrew all Israeli civilians and all Israeli military forces from Gaza in 2005. Gaza has been administered exclusively by Hamas for nearly two decades. The Palestinian populations of the West Bank and Gaza are not under Israeli civic governance. They are under Palestinian governance — the Palestinian Authority in the West Bank, Hamas in Gaza. Israel maintains security infrastructure (the border barrier built primarily during the Second Intifada, checkpoints, security cooperation arrangements with the PA) because of the documented historical pattern of attacks on Israeli civilians originating from those territories. The security infrastructure is not a system of racial subordination of a population Israel governs. It is a security perimeter against territories Israel does not govern.

The accusation, when deployed without these distinctions, conflates two structurally different situations: full citizenship for Arab Israelis inside Israel, and the security relationship between Israel and Palestinian-governed territories beyond Israel’s borders. The conflation is what makes the accusation rhetorically powerful and analytically wrong. Students who learn what apartheid actually was in South Africa, and what the documented citizenship and governance arrangements actually are in Israel and the Palestinian territories, are equipped to recognize the conflation. That is the civic-literacy point.

Sources: Israel Central Bureau of Statistics, demographic and citizenship data; Knesset official records of Arab member representation, 1949–present; Israeli Supreme Court records on Justice Salim Joubran; Council on Higher Education (Israel), university enrollment data by population group; Israeli Ministry of Health, healthcare workforce composition data; Oslo Accords, 1993 and 1995 — primary documents; Palestinian Authority Basic Law, 2003 — primary document.

11.6 “Freedom Fighters” — The Documented Record on Hamas

A specific framing prominent in the post-October 7 environment describes the perpetrators of the October 7 attack, and Hamas more broadly, as “freedom fighters” or “resistance.” This framing requires examination against the documented record on the organization itself. Hamas has been designated as a Foreign Terrorist Organization by the United States since October 8, 1997 — twenty-eight years, across five presidential administrations of both parties. The European Union has maintained the designation since 2003. The United Kingdom proscribed the entirety of Hamas (not only its military wing) in November 2021. Australia, Canada, Japan, and other allies maintain the same designation. The designation is the U.S. State Department’s formal classification under Section 219 of the Immigration and Nationality Act, applied to organizations engaged in terrorism that threatens U.S. national interests. The designation is not contested as a matter of U.S. federal law.

The Hamas founding charter, adopted in August 1988, is the organization’s foundational document. Article 7 of the charter cites a hadith calling for the killing of Jews: “The Day of Judgment will not come about until Muslims fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say: ‘O Muslim, O servant of Allah, there is a Jew behind me, come and kill him.’” Article 32 of the charter cites the Protocols of the Elders of Zion as authority on Jewish global conspiracy — the same fabricated document documented in Petition 1 as the foundational antisemitic conspiracy text of the 20th century. The charter was revised in 2017; the revised charter softened some of the explicit theological language but retained the eliminationist core, including the rejection of any permanent Israeli state and the framing of armed struggle as the only legitimate response. The 1988 charter has not been formally repudiated.

The October 7 attack itself, conducted by an organization with this charter content, included the documented killing of unarmed civilians at a music festival, the killing of entire families in their homes including children and the elderly, sexual violence against women that has been documented by UN investigators and by independent forensic and medical investigators, and the taking of approximately 250 hostages including children, elderly, and infants. The attack was livestreamed by participants. None of this is contested as historical fact. The framing of perpetrators of such an attack as “freedom fighters” requires either ignorance of the documented charter content, ignorance of the FTO designation history, ignorance of the October 7 documented record, or rejection of the framework that distinguishes resistance against military targets from terrorism against civilians.

The petition does not adjudicate the broader Israeli-Palestinian political conflict. It documents what Hamas is, in the U.S. federal record and in its own founding documents, because students who use the phrase “freedom fighters” to describe the perpetrators of the October 7 attack should be able to read the relevant primary documents and form their own assessment. The IHRA Working Definition (Section 11.11) explicitly includes “calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion” as an illustrative example of contemporary antisemitism. The application is direct.

Sources: U.S. Department of State, Foreign Terrorist Organizations designation list, October 8, 1997 to present; Hamas Charter, August 18, 1988 (translated and archived in multiple academic sources); Hamas Document of General Principles and Policies, May 2017; UN Special Representative on Sexual Violence in Conflict, Mission Report on October 7, March 2024; Israeli Ministry of Foreign Affairs documentation of October 7.

11.7 Where the Vocabulary Comes From — Documented Curriculum Content

The vocabulary documented in subsections 11.3 through 11.6 above does not arise spontaneously. It is the downstream product of specific documented educational content, in specific documented curricula, distributed by specific documented institutions. The Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-se), founded in 1998, has published continuous peer-reviewed analysis of textbook content used in school systems across the Middle East and North Africa. Its methodology — line-by-line analysis of textbooks against UNESCO standards on tolerance and peace education — has been validated in academic literature and cited in U.S. Government Accountability Office reports and in U.S. Congressional testimony.

IMPACT-se’s sustained findings, across multiple decades and multiple revisions of the relevant curricula, document specific content in Palestinian Authority and Hamas-administered school textbooks: maps that omit the State of Israel and label the entirety of the territory “Palestine,” glorification of perpetrators of attacks on Israeli civilians as “martyrs” deserving emulation, mathematical word problems that use numbers of Jews killed as the arithmetic content, rejection of Israeli legitimacy in any form, and the framing of armed struggle against Israel as religious obligation. These findings are not allegations. They are textbook content, photographed, translated, and archived. The U.S. Congress responded to this documented content with the Taylor Force Act of 2018 (P.L. 115-141), which conditioned U.S. aid to the Palestinian Authority on the cessation of payments to convicted attackers and their families. The Act passed both chambers with bipartisan majorities and was signed into law in March 2018.

The textbooks distributed in UNRWA-administered schools — UNRWA being the United Nations Relief and Works Agency for Palestine Refugees in the Near East, established in 1949 — have included the Palestinian Authority curriculum content described above for the populations under UNRWA administration. UNRWA’s public statements have committed to neutrality in educational materials; documented content reviews by IMPACT-se, by the U.S. State Department, and by donor government commissions have repeatedly found that the content distributed in UNRWA schools has not consistently met that commitment. UNRWA’s educational program serves approximately 540,000 students in approximately 700 schools across the West Bank, Gaza, Lebanon, Jordan, and Syria. These are documented student populations receiving documented curriculum content — content that produces, downstream, the documented vocabulary documented earlier in this section.

An equally important part of the documentation is what other Arab states have done with their own curricula. The United Arab Emirates, particularly since the 2020 Abraham Accords, has comprehensively revised its school curricula to remove antisemitic content and to introduce material on the Holocaust, on Jewish religious tradition, and on the State of Israel as a recognized neighbor; IMPACT-se’s 2022 review of the UAE curriculum found it had become a regional model for tolerance education. Bahrain has implemented similar revisions. Morocco has restored Holocaust education and Jewish heritage content to its national curriculum, particularly since 2020. Saudi Arabia has progressively removed antisemitic content from its textbooks across multiple revisions in the past decade, with measurable change in IMPACT-se’s tracking. Egypt’s curriculum reforms have moved in the same direction. The documented curriculum content described above is therefore not a feature of Arab or Muslim educational systems generally — it is the curriculum specifically of the Palestinian Authority, of Hamas-administered Gaza, and of the UNRWA schools that distribute the PA curriculum. The contrast is itself documented record, and it places the propaganda template precisely where it is: in specific institutions, sustained for specific reasons, against the documented willingness of other Arab states to revise their own curricula in the opposite direction.

Sources: Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-se), peer-reviewed annual reports on PA, Hamas, UNRWA, UAE, Bahrain, Morocco, Saudi Arabia, and Egypt curricula, 1998–2026; U.S. Government Accountability Office, reports on Palestinian Authority and UNRWA educational materials, multiple years; U.S. Public Law 115-141 (Taylor Force Act), March 23, 2018; UNRWA Department of Education, public statements and educational program documentation.

11.8 The Institutional Architecture — UNRWA and Inheritable Refugee Status

Beyond the curriculum content documented above, the institutional architecture sustaining the propaganda template across generations warrants direct examination, because it is itself the most documented and least-taught structural fact about the contemporary Palestinian situation. The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) was established by UN General Assembly Resolution 302 (IV) on December 8, 1949, six months after the establishment of the State of Israel and the simultaneous Arab-state war that produced the displacements documented in Section 6.6 of this petition. UNRWA was conceived as a temporary relief agency. Its mandate has been continuously renewed by the General Assembly since 1950.

Refugee status under UNRWA is structurally different from refugee status under any other UN refugee framework. The UN High Commissioner for Refugees (UNHCR), established in 1950 and serving every other refugee population in the world, defines a refugee as a person who has fled persecution and who loses refugee status upon citizenship in a new country, return, or resettlement; the UNHCR framework does not pass refugee status to descendants born in third countries. UNRWA, by contrast, defines its eligible population as “persons whose normal place of residence was Palestine during the period 1 June 1946 to 15 May 1948, and who lost both home and means of livelihood as a result of the 1948 conflict,” and extends eligibility to the descendants — male-line descendants in the original framework, expanded over time — of the original 1948 displaced population, in perpetuity. The result is a refugee population that grows across generations rather than diminishing through resolution.

The numerical consequence is documented. The 1949 UNRWA-eligible population was approximately 700,000. The 2025 UNRWA-eligible population is approximately 5.9 million. Approximately 40 percent of UNRWA’s registered refugees are Jordanian citizens (Jordan extended citizenship to Palestinian Arab refugees beginning in 1949). Many of the remaining UNRWA refugees were born in the West Bank, Gaza, Lebanon, or Syria; approximately 96 percent have never lived a single day in the territory that became Israel. In contrast, the approximately 850,000 Jewish refugees expelled from Arab countries (Section 4 of this petition) — a population larger than the original 1948 Palestinian Arab refugee population — were resettled within a generation under the UNHCR framework or absorbed directly by Israel and other receiving states. The Jewish refugee population from Arab countries is, today, zero. The Palestinian refugee population from 1948 is, today, approximately 5.9 million. The structural difference between these two outcomes is not the result of the populations’ choices. It is the result of the institutional architecture established for each in 1949 and 1950 respectively.

Whether this institutional architecture should continue, or should be revised, is a contested policy question. The U.S. Congress has held multiple hearings on UNRWA reform; donor governments have, at various points across the past decade, suspended, reduced, or restored funding pending various review processes; UN member states are continuously divided on the question. The petition takes no position on the policy question. It documents only that the institutional structure exists, is unique among the world’s refugee frameworks, has produced a refugee population that grows across generations rather than resolving, and is itself part of the documented record students should know. The contrast with the Jewish refugee outcome from the same 1948 conflict is, on the documented record, the clearest single illustration of how institutional architecture shapes outcomes — and of how the educational and rhetorical templates the petition documents have been sustained by the architecture as much as by the curricula.

Sources: UN General Assembly Resolution 302 (IV), December 8, 1949 — primary document; UNRWA Consolidated Eligibility and Registration Instructions, current version — primary document; UNHCR Statute, December 14, 1950 — primary document; U.S. Congressional Research Service, reports on UNRWA, multiple years; UNRWA registered refugee population statistics, annually reported.

11.9 Anti-Zionism as the Contemporary Form of Antisemitism

The vocabulary documented in 11.3, the accusations documented in 11.4 through 11.6, the curriculum content documented in 11.7, and the institutional architecture documented in 11.8 are not separate phenomena. They are integrated components of a single propaganda template — the contemporary form taken by the documented antisemitic mechanisms traced across this petition’s first nine sections. The deicide charge is no longer the operational framing; the blood libel is no longer the operational framing; the Protocols of the Elders of Zion is no longer the principal operational framing in mainstream Western discourse. The operational framing today is anti-Zionism: a body of vocabulary, accusation, and institutional architecture that targets the Jewish state, and through it the Jewish people, using the same structural mechanisms — collective guilt, the conspiracy of hidden control, the well-poisoning accusation, the disloyalty charge, the impulse to mark and isolate — that operated against Jews in 1144, in 1215, in 1492, in 1894, in 1903, and in 1933. The targets and the vocabulary update across centuries; the templates persist.

This identification — that anti-Zionism, in its dominant 21st-century expression, is the contemporary form antisemitism has taken — is not the petition’s analytic claim. It is the position taken by the IHRA Working Definition (Section 11.11), adopted by approximately 45 countries and over 1,200 institutions, and incorporated into U.S. federal policy by Executive Order 13899 (2019) and Executive Order 14188 (2025). It is the position taken by the academic literature on contemporary antisemitism cited in Section 11.10 (Hirsh, Klaff, Harrison). It is the position taken by Holocaust survivor and Nobel Peace laureate Elie Wiesel, by Holocaust historian Deborah Lipstadt (former U.S. Special Envoy to Monitor and Combat Antisemitism), by U.K. Chief Rabbi Jonathan Sacks, and by an extensive body of international and U.S. federal documentation. The petition restates this established identification because students currently graduate from American high schools without having encountered it, and without it they are unable to evaluate the discourse they will enter at college.

A specific feature of how this template operates today, and one that warrants direct identification, is that the Palestinian Arab population itself is structurally instrumentalized within it. Hamas, the U.S.-designated Foreign Terrorist Organization documented in 11.6, derives its political legitimacy from the unresolved Palestinian situation; a resolution of that situation would end Hamas’s political program. The Islamic Republic of Iran, designated by the U.S. State Department as the world’s foremost state sponsor of terrorism continuously since 1984, provides Hamas with funding documented at approximately \$100 million per year (U.S. Department of State, Country Reports on Terrorism, multiple years), funds and arms Hezbollah, funds Palestinian Islamic Jihad, and funds the Houthi movement in Yemen — all designated FTOs whose operational programs include the destruction of the State of Israel. Iran’s Supreme Leader has publicly described the destruction of Israel as a religious objective. The funding architecture is not a private allegation; it is documented in U.S. Treasury Department designations, in U.S. State Department annual reports, and in court records of multiple successful U.S. Anti-Terrorism Act civil cases.

The structural consequence is that the actors with the greatest political and operational stake in sustaining the unresolved Palestinian situation — Hamas, the Iranian state apparatus, and the network of FTOs Iran funds — benefit from the maintenance of the conditions in which the Palestinian population lives, not from their resolution. The propaganda template documented in this section, deployed in international discourse, sustains the rhetorical conditions for that maintenance. The Palestinian population itself — the ordinary residents of Gaza, the West Bank, and the UNRWA refugee population in surrounding countries — is structurally subordinated within an arrangement that uses their unresolved status as a continuing political instrument against the State of Israel and, through it, against the Jewish people. The petition documents this not as advocacy for any particular policy resolution, but as part of the historical record students should know in order to evaluate the discourse they encounter. The civic literacy point is direct: the propaganda template the petition has documented across two millennia operates today through actors who benefit from its operation. Recognizing this is

what equips students to recognize antisemitism in its contemporary form, regardless of which population is being instrumentalized in its service.

Sources: U.S. Department of State, Country Reports on Terrorism, annual editions; U.S. Department of State, State Sponsors of Terrorism designation list (Iran, designated 1984 to present); U.S. Department of the Treasury, Office of Foreign Assets Control, Specially Designated Nationals list and Hamas/Hezbollah/PIJ/IRGC designations; U.S. court records, Anti-Terrorism Act civil cases against Iran, multiple judgments; Supreme Leader Ali Khamenei, public statements on Israel, archived and translated by Open Source Center / U.S. government translation services; Wiesel, Elie, multiple public statements 1986–2016; Lipstadt, Deborah, Antisemitism: Here and Now, 2019; Sacks, Jonathan, Future Tense: Jews, Judaism, and Israel in the Twenty-First Century, 2009.

11.10 Holocaust Inversion — A Modern Propaganda Template

Among the rhetorical templates deployed in the post-October 7 environment, one warrants specific identification because it is well-documented as an antisemitic propaganda technique with its own academic literature: Holocaust inversion. This is the technique of accusing Jews — typically through accusations against the State of Israel — of being the new Nazis, of conducting a “second Holocaust” against Palestinians, of operating “concentration camps” in Gaza, of committing genocide on the model of the Holocaust. It is documented in the academic literature on antisemitism (notably in the work of David Hirsh, Lesley Klaff, and Bernard Harrison) as a specific propaganda mechanism with its own structural features: it does not merely criticize Israeli policy but assigns to the Jewish state — and by extension to Jews collectively — the symbolic role of the Nazi perpetrator in the Jewish people’s own paradigmatic catastrophe.

Holocaust inversion is not legitimate criticism of Israeli policy. Such criticism exists, is appropriate, and is conducted regularly in the Israeli press, the Israeli political system, and international policy discussions. Holocaust inversion is the specific propaganda technique of using the Holocaust against the Jewish people who survived it. It is included in the IHRA Working Definition of Antisemitism (Section 11.11 below) as an illustrative example of antisemitic discourse. Students who graduate without the curricular tools to recognize this template encounter it on social media — frequently within their first weeks of college — without any framework for what they are seeing.

Sources: Hirsh, David. Contemporary Left Antisemitism. Routledge, 2018; Klaff, Lesley. “Holocaust Inversion.” Israel Affairs, 2014; Harrison, Bernard. Blaming the Jews. Indiana University Press, 2020.

11.11 The IHRA Working Definition of Antisemitism

In 2016, the International Holocaust Remembrance Alliance — an intergovernmental organization with member countries including the United States — adopted a Working Definition of Antisemitism. The definition has subsequently been adopted by approximately 45 countries and over 1,200 institutions globally. In the United States, it was incorporated into federal policy by Executive Order 13899 (December 2019) and reaffirmed by Executive Order 14188 (January 2025). It is the principal tool used by U.S. federal agencies in evaluating Title VI complaints involving antisemitic harassment in education and employment.

The Working Definition states: “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 Working Definition includes 11 illustrative examples of contemporary antisemitism. Several are specifically pertinent to the post-October 7 environment and to the propaganda template education this petition addresses:

- 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.
- Accusing the Jewish people, or Israel as a Jewish collectivity, of inventing or exaggerating the Holocaust.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis. (This is the Holocaust inversion template documented in Section 11.10.)
- Holding Jews collectively responsible for actions of the state of Israel.
- 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.

Critically, the Working Definition explicitly states that “criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.” It draws a clear, federally-adopted distinction between legitimate political criticism of Israeli policy — which is not antisemitism — and propaganda templates that target Jews as Jews using Israel as the proxy. This is the tool students need.

The IHRA Working Definition is the foundational instrument for the curriculum proposed in this petition. It provides students with a documented, federally-adopted framework for distinguishing political disagreement from propaganda templates. It is taught in U.S. federal agency training contexts and in some U.S. universities. It is taught in essentially no U.S. high schools. This is the most readily implementable and most politically defensible curriculum addition the petition proposes — because the framework is not the petition’s invention. It is the framework already adopted by the U.S. federal government for use in evaluating discrimination complaints in education.

Sources: International Holocaust Remembrance Alliance, Working Definition of Antisemitism, May 26, 2016 — holocaustremembrance.com; U.S. Executive Order 13899, December 11, 2019; U.S. Executive Order 14188, January 29, 2025.

11.12 What This Demonstrates

The period from October 7, 2023 through the date of this petition has produced, on the documented record, the most concentrated antisemitic incident environment in the United States since the federal hate-crime tracking system was established. It has also produced sustained, widespread protest activity in which significant portions of participants were chanting slogans, displaying symbols, and citing histories that they had not been taught and could not decode. The two phenomena are connected: the propaganda templates documented across this petition’s eight prior sections found, in October 2023, an audience of unprecedented size that had been left educationally unprepared to recognize them.

The petition’s curricular ask is the operational response. Filling the educational vacuum with documented historical knowledge — what Jewish history is, what the propaganda templates are, how Nazi ideology penetrated multiple cultures, what happened to Jewish communities after 1945, what Judaism is as a religion and where it is religiously anchored, and how to distinguish political disagreement from propaganda using the IHRA framework that the U.S. federal government has already adopted — is the only sustainable response to what October 8 made visible.

The petition’s argument, summarized in light of October 7: Students who graduate from American high schools without knowing why Jews are scattered across continents, what the propaganda templates of antisemitism look like, how Nazi ideology penetrated multiple cultures, what happened to Jewish communities after 1945, what Judaism is as a religion and where it is religiously anchored, what the documented record on the State of Israel and the Palestinian situation actually contains, and how anti-Zionism functions as the contemporary form of antisemitism in the framework adopted by the U.S. federal government — those students arrive at college unable to evaluate the conversation they will be entering. October 8 demonstrated this in real time, on hundreds of campuses, in front of the country. The petition’s curricular ask is the operational response.

Section 12: Why Education Is the Antidote

The deepest claim of this petition, on which everything else rests, is that education is not merely useful in countering antisemitism. It is the only sustainable instrument for ending it. The reasoning is straightforward: antisemitism is a manufactured ideology, constructed by religious-political institutions over the course of two millennia, exported between civilizations, and continuously updated for new vocabularies. Because it is manufactured, it can be unmanufactured. The unmanufacturing process is documented historical knowledge: knowing what the templates are, where they came from, how they have been used, what they produce, and what the populations they target have actually built. A student equipped with this knowledge cannot be re-recruited into the propaganda template by a 21st-century medium that did not exist when the template was constructed. A student denied this knowledge can be.

12.1 The Documented Cost of Educational Absence

The cost of not teaching this material is measurable. Approximately 23 percent of Americans aged 18 to 39 believe the Holocaust is a myth, has been exaggerated, or are not sure (Claims Conference, 2020). Approximately 12 percent of Americans 18 to 39 report they have never heard of the Holocaust. Approximately 58 percent of Americans 18 to 39 in New York State specifically cannot name a single concentration camp or ghetto. The federal hate-crime record shows Jews remaining the most-targeted religious minority in the United States by a large margin, with 9,354 antisemitic incidents recorded by the ADL in 2024 — the highest in 46 years of tracking. The Tel Aviv University Antisemitism Worldwide Report for 2025 documented 20 Jews killed in 4 antisemitic attacks across 3 continents, making 2025 the deadliest year for Jews globally in over thirty years. None of these numbers are speculative. All are drawn from federal data, peer-reviewed surveys, or institutional reporting.

These numbers are the operational consequence of an educational system that ends Holocaust instruction in 1945, that does not teach the religious-institutional origins of antisemitism, that does not teach the post-1945 continuation, and that does not teach the civilization itself. The students producing those numbers are the students the curriculum produced.

12.2 The Documented Effect of Education That Works

There is also a body of research on the effect of structured Holocaust and antisemitism education. The 2020 Claims Conference survey found that respondents who had received structured Holocaust education were significantly more likely to be able to name a concentration camp, to know that approximately six million Jews were murdered, and to recognize antisemitic conspiracy theories. The Yad Vashem International School for Holocaust Studies, the U.S. Holocaust Memorial Museum’s teacher fellowship program, Echoes & Reflections, and the European Union Agency for Fundamental Rights all maintain peer-reviewed research literature documenting that structured education — particularly when it includes the historical templates of antisemitism alongside the events themselves — produces measurable improvements in identification of antisemitic content and in attitudes toward Jewish populations. Education works. The data support the intervention.

The case for the educational ask is therefore straightforward. The cost of not teaching is documented. The effect of teaching is documented. The institutional partners exist. The scholarship exists. The federal and academic foundation exists. What is missing is the curricular direction to integrate this material into a teachable module — and the policy decision to provide that direction. The work of integration is precisely what curriculum partners like the Holocaust & Human Rights Education Center, in coordination with the Institute for Curriculum Services and others, are positioned to do, given state-level direction and support.

Sources: Claims Conference, U.S. Millennials Holocaust Knowledge and Awareness Survey, 2020; ADL, Audit of Antisemitic Incidents 2024; Tel Aviv University, Antisemitism Worldwide Report 2025; Yad Vashem International School for Holocaust Studies, research publications; USHMM Education Division, evaluation studies.

Section 13: Curriculum Recommendations for New York High Schools

These recommendations are designed to integrate with New York State's existing high-school social studies frameworks without displacing existing content. The petition does not specify a class-period count or a fixed module length. Period structure, length, grade-level placement, and integration with existing Regents sequences are appropriately determined by NYS curriculum specialists, the Holocaust & Human Rights Education Center, the Institute for Curriculum Services, and other implementation partners with the professional expertise to design within the existing framework. The petition's role is to document the content that should be taught and the case for teaching it; the operational design is the partners' work.

Petition 1, in April 2026, illustrated its ask in concrete terms — two to three additional class periods of pre-1933 historical context — to make the operational scope visible. That illustration was useful for that document. This petition takes a different approach: rather than specifying a period structure, it identifies the seven content areas that an integrated during-and-after-Holocaust and Jewish-civilization module should cover, and trusts the curriculum specialists to determine how those areas fit best within NYS Regents sequences. The content scope is what follows.

13.1 Content Scope for the Integrated Module

Period	Content
Content Area 1	The root cause: how antisemitism was manufactured. The deicide charge, the institutional uses across Christian Europe, the parallel mechanisms of the dhimmi system. The case that antisemitism is a constructed ideology, not a natural feeling — and that constructed ideologies can be unconstructed.
Content Area 2	The propaganda bridge: how Nazi ideology crossed continents. The Mufti of Jerusalem in Berlin, the Arabic-language radio campaign, the translated literature, the Farhud of June 1941 as documented Holocaust-era persecution preceding the founding of Israel by seven years.
Content Area 3	The expulsions: nearly one million Jews displaced from Arab and Muslim-majority countries between 1945 and 1972. The Iraqi airlift, the Yemenite walk to Aden, the destruction of communities thousands of years old. The uncompensated property confiscation.
Content Area 4	Judaism and the Land of Israel: the religious-civilizational foundation. The continuous liturgical orientation toward Jerusalem; “Next year in Jerusalem”; Tisha B’Av; the Hebrew calendar tied to the Land’s climate; the foundational texts produced in the Land. Religious literacy parallel to teaching Mecca in Islam or Rome in Catholicism, with no position on contemporary politics.
Content Area 5	The Land before and during the return: what the territory was under Ottoman rule, the continuous Jewish presence that never left, the First and Second Aliyot beginning in 1882, the agricultural settlements and institutions built between 1880 and 1948 (Hebrew language revival, Tel Aviv 1909, Technion 1924, Hebrew University 1925, Hadassah 1934), the 1939 White Paper that closed the door during the Holocaust, the 1948 Declaration of Independence and its explicit invitation to Arab inhabitants to remain as full citizens, the 1948 war and its multiple documented displacement causes.

Content Area 6	The civilization that survived: where Jews are today; the diversity of Jewish culture (Ashkenazi, Sephardic, Mizrahi, Ethiopian, others); the documented contributions in science, medicine, philosophy, literature, and civic life; the statistical reality of what 0.2 percent of the world’s population has produced.
Content Area 7	The pattern, recognized in real time: how the same propaganda mechanisms documented in Petition 1 and in this module were redeployed in the post-October 7, 2023 environment; the IHRA Working Definition of Antisemitism as the federally-adopted (Executive Order 13899; reaffirmed by Executive Order 14188) tool for distinguishing political criticism from propaganda; the universal civic literacy of pattern recognition; the case for education as the antidote.

13.2 The Existing Foundation — and the Work that Remains

The petitions do not ask New York State to build a curriculum from scratch. A substantial educational and scholarly foundation already exists, distributed across institutional partners. The U.S. Holocaust Memorial Museum maintains scholarly content on the Farhud, the Mufti's Berlin years, postwar antisemitism, and the Mizrahi and Sephardic communities of the Arab world. The Institute for Curriculum Services (icsresources.org) produces standards-aligned curriculum materials on Jewish history and has documented over 11,000 corrections to existing K-12 textbooks. JIMENA (Jews Indigenous to the Middle East and North Africa, jimena.org) maintains an extensive archive of Mizrahi and Sephardic survivor testimony, primary documents, and educational resources specifically focused on the Arab-world expulsions. Echoes & Reflections — a partnership of the ADL, the USC Shoah Foundation, and Yad Vashem — maintains the most widely-used Holocaust education curriculum in U.S. high schools and provides classroom-ready materials drawing on the world's most extensive Holocaust survivor testimony archive. Unpacked for Educators (unpacked.education) produces video and curricular content on Jewish history, the formation of the State of Israel, the diversity of Jewish communities, and contemporary issues. Facing History and Ourselves provides established pedagogical infrastructure for teaching the Holocaust as a case study in democratic collapse.

The integration work — assembling these pieces, supplementing where existing materials do not yet cover the full arc the petitions document, and developing a NYS-aligned module that fits the existing Regents framework — is the work that needs to happen. Existing institutional partners are positioned to contribute to this work in different ways: the Holocaust & Human Rights Education Center (HHREC), as the NYSED-designated partner for revising New York's Holocaust curricular resources, has scope authority within the Holocaust period itself; the Institute for Curriculum Services is positioned to support textbook-content development across the broader sequence; the Holocaust Memorial & Tolerance Center of Nassau County partners with school districts on Holocaust education; the ConsiderTheSourceNY platform provides standards-aligned materials; and the federal partners — USHMM... — provide the federal framework within which state-level integration occurs. The integration of pre-1933 historical context, the during-and-after-Holocaust record, and Judaism as a continuous civilization across the broader Social Studies sequence does not yet sit fully within any one existing partner's scope. That coordinated integration is the work the curricular direction this petition asks the state to provide would set in motion.

What is needed from New York State is curricular direction: a clear signal to districts that the historical content this petition documents falls within the scope of NYS Education Law §801, that integrated module development is encouraged, and that institutional partners should coordinate to produce the materials. The May 1, 2026 letter from the Office of Standards and Instructional Programs has already affirmed that "school districts also have the flexibility to incorporate instruction on pre-Holocaust historical context into their curriculum when teaching about the Holocaust." The work this petition asks for is to make that flexibility actionable through coordinated curriculum partner support and clear state-level guidance.

Section 14: Addressing Common Objections Directly

14.1 “Why is this curriculum focused on Jewish history specifically? What about Islamophobia, anti-Asian violence, anti-Black racism?”

This is the most important objection to address directly, and the answer is the heart of the petition. The curriculum is focused on the antisemitism case study not because Jewish suffering is more important than other suffering, but because the historical and documentary record on antisemitism is uniquely complete — nearly two thousand years of continuous mechanism, in primary sources spanning multiple civilizations — and because the mechanisms it documents are the same mechanisms that produce other forms of group-targeted prejudice. Section 10 of this petition establishes the case in detail: the well-poisoning template that targeted Jews in 1348 was redeployed against Asian Americans during COVID-19; the conspiracy-theory template that produced the Pittsburgh attack on Jews produced the Christchurch attack on Muslims; the dual-loyalty charge that targeted Dreyfus has been redeployed against many minority populations. Teaching pattern-recognition through the antisemitism case study equips students to recognize all such patterns. The methodology transfers. The teaching protects every group, including the groups not specifically named in this petition.

There is also a structural reason. The Holocaust is already legally mandated content in New York under §801 of NYS Education Law. This petition is not adding a new subject. It is providing the historical context (Petition 1) and the historical continuation (this petition) of a subject that is already mandated and that is currently taught with neither. Asking the existing Holocaust unit to be taught more thoroughly is a different request from asking the curriculum to add new units on other histories — which schools should do, on their own merits, but which is not the subject of this petition.

14.2 “Isn’t bringing in the Arab world political?”

Section 4 documents the Arab expulsions as a matter of historical fact. The numbers are documented by the UK Parliament Hansard. The Farhud is recognized by the U.S. Holocaust Memorial Museum as a Holocaust-era persecution. The Iraqi, Yemenite, and Egyptian operations are documented by federal and academic sources. None of this material is contested as historical fact. The material is sometimes contested as political speech — but the petition is not a political argument. It is a request that the documented historical record be taught.

Critically, the petition does not draw the symmetric refugee comparison that is sometimes used in political contexts. It does not argue that the Arab expulsions cancel any other claim. It argues only that the displacement of nearly one million Jews from countries where they had lived for thousands of years is part of the documented historical record of the 20th century, and that students who graduate without any awareness of it have an incomplete picture. This is the same standard the curriculum applies to every other 20th-century population displacement that it does teach: the Armenian genocide, the partition of India, the Cambodian genocide, the Rwandan genocide. The Jewish expulsions from Arab lands are documented at the same evidentiary standard. They have not received the same curricular treatment. This petition addresses the gap.

14.3 “The curriculum is already full”

The same general answer Petition 1 gave applies here. The question is not whether there is time. The question is whether this material is worth the time. Given the federal hate-crime record, the campus climate data, the post-October 7 environment documented in Section 11, and the Claims Conference Holocaust-denial belief data — all documented in Sections 11 and 12 — the answer is plainly yes. The petition does not specify the number of class periods this content requires; that is a curriculum-specialist determination, made within the existing Regents framework by professionals with the expertise to make it. What the petition argues is that the seven content areas identified above represent

material whose absence is producing identifiable consequences in students' lives now, and that the integration work to fit them into existing instruction is real but achievable work. Curriculum partners — HHREC, ICS, and others positioned to do this work — are already operating within the time constraints districts face. The cost of not teaching is documented. The cost of teaching is the integration work itself, scoped by the partners best positioned to scope it.

14.4 “This sounds one-sided”

It is not. The petition documents Jewish historical experience that is currently absent from the curriculum. It does not deny, minimize, or displace the historical experience of any other people. The Palestinian experience is real, is taught — unevenly but commonly — in American classrooms, and is not the subject of this petition because it is not the gap. The gap this petition addresses is the absence of the Jewish historical record on the same period: the religious-institutional origin of antisemitism, the Nazi propaganda bridge, the expulsions, the lost civilizations, the surviving civilization, the contributions. Teaching one set of facts does not require erasing another. Currently, the curriculum erases this set. That is the asymmetry this petition addresses.

14.5 “Isn’t teaching about the Land of Israel inherently political?”

This is the most important objection to address directly, because it is the one that has produced the silence the curriculum currently maintains. The answer is that there is a clear and well-established distinction between two separate subjects, and the petition addresses only one of them. The first subject is the religious-civilizational place of the Land of Israel in Judaism — documented across 3,500 years of continuous practice, in primary religious texts, in liturgy recited multiple times daily by observant Jews on every continent, and in continuous physical Jewish presence in the Land that never fully ended. This is the subject of Section 5 of this petition. It is not political. It is religious literacy, parallel to teaching Mecca’s place in Islam or Rome’s place in Catholicism. American public schools teach the latter two as a matter of course. They do not currently teach the former. That asymmetry is what this petition addresses.

The second subject is the modern State of Israel’s contemporary political questions — borders, conflicts, policy, governance. These are real subjects, are politically contested, and are appropriately addressed in current-events and political-science courses on their own merits. The petition takes no position on any of them. It does not propose curriculum on the 1948 war, the 1967 war, settlements, governance, or any contemporary political question. It proposes only that students learn what Judaism is as a religion — and that includes its religious geography, in the same way teaching any other major world religion includes its religious geography. A curriculum that teaches Catholicism while omitting the Vatican, or Islam while omitting Mecca, would not be considered religiously neutral. It would be considered religiously incomplete. The same standard applies to Judaism.

14.6 “Isn’t teaching about October 7 too recent and too political?”

It is recent. It is not, in the form this petition proposes, political. The petition proposes teaching October 7 the way the curriculum already teaches other recent atrocities — 9/11, the 1995 Oklahoma City bombing, the 2017 Charlottesville attack, the 2022 Highland Park shooting — as documented historical facts in which what occurred, and the response that followed, can be examined for civic lessons. The death toll of October 7 is documented. The attack was livestreamed by its participants; the documentary record is unusually complete. The post-October 7 protest activity, federal hate-crime spike, and Title VI investigations are all matters of federal record. None of this material requires the curriculum to take a position on the political or military questions that have followed. It requires only that students be taught what occurred, what propaganda templates were redeployed in response, and what tools (including the federally-adopted IHRA Working Definition) they can use to evaluate what they encounter.

The petition’s explicit stance is that students should leave the classroom equipped to evaluate political claims about the Middle East critically and from any direction — not equipped with a particular conclusion. The IHRA Working Definition, as documented in Section 11.5, is precisely that kind of evaluative tool: it explicitly distinguishes legitimate political criticism (which it states cannot be regarded as antisemitic) from propaganda templates that target Jews as Jews. Teaching that distinction is not taking a side in a political debate. It is providing students the tool to participate in political debate as informed citizens rather than as repeaters of slogans they were not taught to decode.

The default position — that the during-and-after-Holocaust continuation of antisemitism, the Nazi-influenced Arab expulsions, the religious-civilizational foundation of Judaism, and the living Jewish civilization are too contested or too complicated to teach — has been tested for decades. The result is in the federal hate-crime data, the campus climate surveys, and the Claims Conference Holocaust-denial belief numbers. Whatever the reasons for the omission have been, they have failed on their own terms. Avoidance has not produced understanding. It has produced a generation that has never been shown the pattern — or the civilization.

Section 15: Sources

The sources listed below represent a curated selection of the institutional, academic, and legislative materials that inform this petition. The fields this petition draws on contain a far richer body of resources than any single document can represent.

Primary and Institutional Sources

Anti-Defamation League. *Audit of Antisemitic Incidents.* Annual reports. adl.org. Cited in Sections 1, 11, and 12 for federal hate-crime trend data.

Anti-Defamation League and Hillel International. *Campus Antisemitism Survey.* 2024. Cited in Sections 11 and 12 for the post-October 7 campus environment.

Bundesarchiv (German Federal Archives). Transcript of the meeting between Adolf Hitler and Hajj Amin al-Husseini, November 28, 1941. Primary archival document. Cited in Section 3.1 for the documented Mufti–Hitler meeting.

Catholic Church. *Nostra Aetate.* Declaration of the Second Vatican Council, October 28, 1965. Cited in Section 2.1 for the Catholic Church’s repudiation of the deicide charge.

Claims Conference. *U.S. Millennials Holocaust Knowledge and Awareness Survey.* 2020. claimscon.org. Cited in Sections 1, 11, and 12 for documented Holocaust-knowledge gaps among younger Americans.

Federal Bureau of Investigation. *Hate Crime Statistics.* Annual reports. fbi.gov. Cited in Section 11 for federal hate-crime designations of Jews as the most-targeted U.S. religious minority.

Hamas. *Charter of the Islamic Resistance Movement (Hamas).* August 18, 1988. Primary document. Cited in Sections 3.3, 10.1, 11.6, and 11.9 for documented antisemitic content (Article 7 — call to kill Jews; Article 32 — citation of the Protocols of the Elders of Zion).

- Hamas.** *Document of General Principles and Policies*. May 2017. Primary document. Cited in Section 11.6 for the 2017 revision retaining eliminationist core.
- Institute for Monitoring Peace and Cultural Tolerance in School Education (IMPACT-se).** Peer-reviewed annual reports on PA, Hamas, UNRWA, UAE, Bahrain, Morocco, Saudi Arabia, and Egypt curricula, 1998–2026. impact-se.org. Cited in Section 11.7 for documented school textbook content across the region.
- International Court of Justice.** *Application of South Africa under the Genocide Convention concerning Israel*. December 2023 — case in proceedings. Cited in Section 11.4 for the ICJ as the appropriate forum for the genocide accusation.
- International Holocaust Remembrance Alliance.** *Working Definition of Antisemitism*. May 26, 2016. holocaustremembrance.com. Cited in Sections 11.5, 11.9, and 11.11 as the federally-adopted framework for evaluating antisemitism.
- Israel Central Bureau of Statistics.** Demographic and citizenship data, multiple years. cbs.gov.il. Cited in Sections 7.4 and 11.5 for Israeli demographic composition and Arab Israeli population data.
- Israel Declaration of Independence.** May 14, 1948. Primary document. Cited in Section 6.6 for the formal invitation to Arab inhabitants to remain as full citizens.
- Israeli Ministry of Foreign Affairs.** Official documentation of the October 7, 2023 attack. Cited in Sections 11.1 and 11.6.
- Jewish People Policy Institute (JPPI).** *Annual Assessment*. 2024. Cited in Section 7.1 for global Jewish demographic data.
- New York State Education Law §801.** Holocaust education mandate. Cited in Section 14.1 as the existing statutory basis for the petition's curricular ask.
- Oslo Accords.** 1993 and 1995. Primary documents. Cited in Section 11.5 for the establishment of Palestinian Authority governance in the West Bank.
- Palestinian Authority Basic Law.** 2003. Primary document. Cited in Section 11.5.
- Tel Aviv University, Center for the Study of Contemporary European Jewry.** *Antisemitism Worldwide Report*. April 2026. Cited in Sections 1 and 12 for global antisemitic incident data.
- United Kingdom National Archives.** British Mandate administrative records. Cited in Section 6 for Mandate-era census and policy documentation.
- United Kingdom Parliament Hansard.** *Jewish Refugees from the Middle East and North Africa*. Westminster Hall debate, June 19, 2019. Cited in Section 4 as the formal parliamentary acknowledgment of the Arab-world Jewish expulsions.
- United Nations General Assembly Resolution 181.** November 29, 1947. Primary document. Cited in Section 6.6 for the UN Partition Plan.
- United Nations General Assembly Resolution 302 (IV).** December 8, 1949. Primary document establishing UNRWA. Cited in Section 11.8.
- United Nations Office for the Coordination of Humanitarian Affairs.** Gaza humanitarian access records, 2023–2026. ochaopt.org. Cited in Section 11.4 for documented humanitarian aid volumes.
- United Nations Office of the High Commissioner for Human Rights.** Detailed findings of the Independent International Commission of Inquiry. June 2024. Cited in Section 11.1 for international documentation of October 7.
- United Nations Special Representative on Sexual Violence in Conflict.** *Mission Report on October 7, 2023*. March 2024. Cited in Section 11.6 for documented sexual violence on October 7.

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Curriculum and Educational Sources

- ConsiderTheSourceNY.** considerthesourcenyc.org and hhrecny.org. A platform of the Holocaust & Human Rights Education Center (HHREC) of White Plains, New York, providing standards-aligned curriculum materials for New York State teachers on Holocaust and human rights education.

HHREC has been selected by the New York State Education Department to revise New York's Holocaust curricular resources, making it the NYSED-designated institutional partner for state-level implementation in this area. Cited in Sections 13 and 14 as the NYSED-designated institutional partner for state-level implementation.

Echoes & Reflections. echoesandreflections.org. A partnership program of the Anti-Defamation League, the USC Shoah Foundation, and Yad Vashem, founded in 2005 to provide Holocaust education professional development and classroom-ready resources for U.S. secondary school educators. Echoes & Reflections has trained more than 72,000 educators across all 50 states, in over 8,000 public and private schools, with materials reaching an estimated seven million students. Resources include a comprehensive Holocaust curriculum, integration with the USC Shoah Foundation Visual History Archive of survivor testimony, and professional development institutes. Free for educators. Cited in Section 13 as a major existing Holocaust-education infrastructure resource.

Facing History and Ourselves. facinghistory.org. Founded in 1976 in Brookline, Massachusetts, Facing History & Ourselves is among the most established Holocaust and genocide-education organizations in the United States, with offices in seven U.S. cities, partner entities in Toronto and London, and a global network of approximately 174,000 educators reaching an estimated seven million students annually. Its signature curriculum *Holocaust and Human Behavior* uses the case study of Weimar Germany's collapse to develop students' capacity to recognize patterns of dehumanization and bystander behavior. Free resources and professional development available. Cited in Section 13 as an existing major Holocaust-education infrastructure resource.

Institute for Curriculum Services. icsresources.org. The Jewish community's K–12 curriculum-review organization, operating since 2005, which works with state education departments and major textbook publishers (McGraw Hill, Pearson, Houghton Mifflin Harcourt, Cengage, and others) to review content on Jews, Judaism, and Israel and to provide free, standards-aligned curriculum materials. ICS has documented over 11,000 corrections to textbooks and standards reaching approximately 9.1 million students annually. Cited in Sections 13 and 14 both as the existing institutional partner for implementation and as documented evidence that the textbook gap is structural rather than anecdotal — corrections at this scale across two decades demonstrate that the underlying curriculum problem is documented, ongoing, and recognized by the publishers themselves.

JIMENA — Jews Indigenous to the Middle East and North Africa. A nonprofit organization founded in 2002 by Mizrahi and Sephardic Jewish refugees from Arab and Muslim-majority countries. JIMENA maintains an extensive archive of survivor testimony, primary documents, and educational resources specifically focused on the 1945–1972 expulsion of approximately 850,000 Jews from communities thousands of years old across the Middle East and North Africa. Resources include curriculum materials, lesson plans, video testimony, and primary-source documentation suitable for secondary-school and university use. Free for educators. jimena.org. Cited in Sections 4 and 13 as the principal educational resource focused specifically on the Mizrahi and Sephardic refugee history that this petition documents.

Unpacked for Educators. unpacked.education. The educational division of OpenDor Media (a 501(c)(3) nonprofit, founded in 2009), which develops video and curricular materials on Jewish history, the formation of the State of Israel, the diversity of Jewish communities, contemporary Jewish life, and current issues including the post-October 7, 2023 educational environment. Materials are produced by named educators with documented academic credentials and reviewed by academic advisors. Content is grounded in primary sources and academic scholarship. Resources are free, accessible online, and have been used by educators across Jewish day schools, supplementary schools, and public-school settings. Particularly relevant to Sections 7 (the civilization that survived), 8 (the diversity of Jewish communities), and 11 (October 7, 2023 and what followed). Cited in Section 13 as a substantive content and video resource on the post-1945 and contemporary material the petitions document.

Closing

The first petition asked the curriculum to begin where the story begins. This petition asks the curriculum to continue where the historical record continues — and to teach the civilization itself.

Antisemitism was manufactured. It was constructed, in the first centuries of the Common Era, by religious-political institutions seeking to define and expand themselves. It was refined across two thousand years of European history. It was exported to the Arab world by Nazi Germany in the 1930s and 1940s. It produced the Holocaust in Europe and the Farhud in Baghdad and the expulsions of nearly one million Jews from countries where they had lived for thousands of years. It survived 1945 in updated vocabulary; it found unprecedented audience size in the online era; and on October 7, 2023, it produced the deadliest single day for Jewish people since the Holocaust. None of this is contested as historical fact. All of it is taught nowhere.

And the civilization the propaganda targeted has continued. Fifteen and a half million people, 0.2 percent of the world, with two thousand years of dispersion behind them, an extraordinary record of contribution to human knowledge, religion, science, medicine, philosophy, art, and civic life, and a religion geographically anchored as it has actually been practiced for 3,500 years. The Jewish people are not a museum exhibit. They are a living, diverse, contributing civilization. The American curriculum currently introduces them as ancient Israelites and as Holocaust victims and stops there. The interval is the gap this petition addresses.

October 8 demonstrated, in real time, what happens when that gap meets a generation that arrives at college without the historical literacy to evaluate the conversation it is being asked to enter. The data are documented. The federal record is documented. The propaganda templates are documented. The civilization is documented. The religion is documented. The vocabulary that students were chanting without being able to decode is documented. The IHRA Working Definition that the U.S. federal government has already adopted is documented. What is not yet in place is the curricular direction to teach any of it.

Seven content areas. The federal record. The court documents. The published manifestos. The expulsion data. The Nobel record. The Ottoman archives, the Mandate-era census, the Declaration of Independence and its invitation to Arab inhabitants to remain as citizens. The pattern, traced from 1144 to the present, in the vocabulary of every century. The religion, geographically anchored as it has actually been practiced for 3,500 years. The civilization, in its diversity and its survival. The IHRA framework that the federal government uses. October 8 as the demonstration of the cost of not having taught any of it. That is the ask.

Education is the antidote because antisemitism is manufactured — and what was manufactured by institutions can be unmanufactured by knowledge. Avoidance has been tested. The result is in the data, on the campuses, in the federal hate-crime record, and in the deadliest single day for Jewish people since the Holocaust. It is time to teach the pattern, to teach the civilization, to teach the religion as it is actually practiced, to teach the framework for distinguishing political criticism from propaganda, and to break the cycle by the only means that has ever durably broken it: by what students learn, before they leave the classroom for what comes next.

Respectfully submitted,

Orit Yakuel