

# *Anti-Semitism on Campus in Toronto*

Submitted by:  
Hillel of Greater Toronto

To:  
The Canadian Parliamentary Coalition to Combat Anti-Semitism

# Introduction

Hillel of Greater Toronto is the address for Jewish student life in Toronto. Through exciting and creative programming and events, Hillel promotes Jewish identity, student leadership, and religious and political diversity in a dynamic and inclusive environment for all Jewish students. We pursue our mission by creating a pluralistic, welcoming and inclusive environment to include and represent all Jewish students on campus.

Campus life in Canada should feature a learning environment defined by open academic discourse and by respect amongst students. Racism and discrimination have no place on campus. Sadly, anti-Semitism remains a problem. This report will outline and analyze the culture of intolerance that has permeated university life in Toronto, and the nature of the anti-Semitism that Jewish students face. Specific trends and incidents at Ryerson University, York University, and the University of Toronto will be discussed. Recommendations will be made, serving the ultimate goal of creating a safe and inclusive atmosphere on campus.

## Anti-Semitism on Campus

Anti-Semitism has historically shown a propensity to change with the times. Today's new anti-Semitism hides behind the facade of reasonable criticism of Israel, heavily borrowing from the language of human rights and anti-racism activism. Together with traditional anti-Semitism, this poses a severe problem on campus.

There are some who accuse the Jewish community of stifling free speech and academic discourse by labelling all criticism of Israel “anti-Semitism”. On the contrary, there is a clear consensus among mainstream campus and community advocacy groups that criticism of Israeli policy and actions can certainly be legitimate. Healthy and reasonable discourse is seen as an ideal to be pursued. Anti-Israel sentiment on campus often goes far beyond the confines of respectful and open debate. At times there is an attempt to use anti-Zionism as an outlet to condemn and generalize against Jews. It is vital at this point to lay out the factors that distinguish anti-Semitism from simple criticism of Israel.

## Key Factors Defining anti-Semitism on Campus<sup>1</sup>

- 1) Israel's basic right to exist as a Jewish state is denied.
- 2) a) Israel is demonized and likened to the Nazi regime.  
b) The actions of Israel are blamed on the Jewish people.
- 3) Criticism of Israel is applied selectively and out of context, to the exclusion of criticism directed at other countries. Israel is held to a different standard than the rest of the world.
- 4) On campus, Jewish students are singled out because they support Israel. An environment of fear and intimidation is created for Jewish students. During events like “Israel Apartheid Week”, Jewish students are afraid to be visibly Jewish on campus, because they are wary of being harassed. Anti-Israel students make them feel uncomfortable on campus. In this way students viewpoints are delegitimized because they are Zionist.

## Ryerson University

Over the past two years at Ryerson University, there were several issues of note, mainly stemming from the conduct of the student governing body on campus, the Ryerson Students Union (RSU).

The attitude of the RSU to Jewish groups on campus is quite intolerant. The RSU Equity Committee typically schedules meetings on Friday nights (the beginning of the Jewish Sabbath), effectively barring the participation of Hillel. Requests for a scheduling change are always ignored. The conduct of the RSU makes Jewish students feel unwelcome on campus. According to Joel Pearl, the immediate past president of Hillel at Ryerson: *“The RSU no longer represent the vast majority of Ryerson students who are there to learn and have academic discourse. This group of people has brought forth such an uncomfortable presence on a campus that prides itself on innovation, on exploration, and on inclusivity.”*

Campus Caravan is an annual festival of diversity held at Ryerson. A student group called Solidarity for Palestinian Human Rights (SPHR) turned a cultural event into a political one by setting up a cardboard tank, as well as a slideshow of graphic images from Gaza, at this year's event. After students visited Discrimination and Harassment Prevention Services (DHPS) to voice their

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<sup>1</sup> Please see Appendix “A” detailing when anti-Israel activity can be classified as anti-Semitism.

displeasure, SPHR was ordered to turn the slideshow off. The group complied, but turned it back on two hours later. The RSU, whose mandate as a student service organization has nothing to do with international politics, took a clear stance against Israel. Its entire display was devoted to Gaza, and the members of the RSU executive all wore keffiyehs, a scarf symbolic of Palestinian solidarity popularized by Yasser Arafat (see: Appendix “B”). The stance taken on Israel by the RSU manifests itself into an environment on campus that feels inhospitable to many Jews.

Student government should be an inclusive and impartial body nurturing an atmosphere that makes all students feel comfortable and represented. Instead, it has become a polarizing force on campus. The fact that the RSU choose Israel as the sole issue to focus on at a cultural event is indicative that Israel on campus is being held to a higher standard than any other country and is being singled out for criticism without any context. This measurement is then used as the only standard, applied to the Jewish students on campus who support Israel. In this way we see how anti-Israel activity breaches the line into Anti-Semitism on campus.

In November 2008, the RSU's Equity Committee authored a document calling for the creation of a community service group called Students Against Racism. The proposal was quite offensive to Jewish students. Jews were cited as perpetrators of several acts of racism through their support of Zionism, but never listed as the victims of any acts on campus. The paragraph defining apartheid focused solely on Israel with absolutely no mention of what apartheid was in South Africa: “*Apartheid began and is rooted in the very establishment of the colonial Jewish state...*”. Moreover, Zionism was described as a racist ideology though anti-Semitism was not. While several anti-Israel groups were listed as potential partners, no Jewish groups were (see: Appendix “C”). Hillel took issue with the proposal and set up a meeting with several of the authors and DPHS. The concern raised was that the document focused more on a political agenda than real issues of racism on campus. Although most of the particularly offensive elements of the document were eventually ironed out, the saga left the community feeling victimised and intimidated.

## University of Toronto

Many of the pressing issues at the University of Toronto relate to “Israel Apartheid Week” (IAW) and the individuals and organizations that support it. Specific problems include intimidation, distortion of academic discourse, and unfair use of student dollars.

Posters put up in early 2009 to promote “IAW” were especially offensive. They featured an Israeli helicopter bombing a helpless Palestinian child clutching a teddy bear, inside a concentration camp (see: Appendix “D”). The one-dimensional portrayal of Israel the cruel and brutal aggressor, and the implicit Nazi allusion, are quite disturbing for many Jewish students on campus, some of whom are the grandchildren of Holocaust survivors. The demonization of Israel and the concentration camp allusion implying that Palestinians have been victimized in the same way that Jews were victimized during the Holocaust crossed the line into anti-Semitism because of the absence of contextual understanding. Although a complaint was registered at the affiliated Ontario Institute for Studies in Education, the posters were not removed. In contrast, administrators at Carleton University and the University of Ottawa ordered the posters down because they contributed to an environment of harassment and intimidation.

During the weeks surrounding “IAW”, there was graffiti reading “End Israeli Apartheid” found outside Hillel's headquarters (The Wolfond Centre for Jewish Campus Life) and on the university's Robarts Library. Security services painted over the graffiti. Students posted stickers over the paint saying “Stop Propaganda, Start Discussion”. In response, a new slogan was spray painted: “Spray paint and lies do not stop Israeli apartheid”. This message was quite intimidating for Jewish students and for advocates of dialogue.

The events of “IAW” create an intimidating environment and stigmatize students who align themselves with Israel and the Jewish people. For example, 2009 events included a lecture on how to boycott, divest from, and sanction Israel; a talk called “Gaza: Breaking the Siege; and a lecture entitled “From South Africa to Palestine: the Struggle Continues”. Jewish students have been physically and verbally harassed for raising a pro-Israel voice at “IAW” events, from which Hillel staff and students have been excluded.

This year the organizers of “IAW” used their own “security system” involving students keeping order instead of campus police. The university at first acquiesced to this request. When predominantly Jewish, pro-Israel students were obvious to the organizers, they sat them in particular places with a security person standing directly over them monitoring their every move. This was obviously very uncomfortable and intimidating for pro-Israel students who chose to attend the events. The first night during a question and answer period a student asked members of the panel if Israel had a right to exist.

When no one responded to the question and the student demanded an answer, one of the “security” students slapped the questioner in the back. They trampled a second pro-Israel student to get to the first. When the trampled student tried to push the “security” personnel off of him, he was threatened by the “security” marshal with further physical violence. Other pro-Israel students ran outside to alert police. Although on subsequent nights the University of Toronto required plain clothed campus police officers to be at the event, the incident left many Jewish students shaken and intimidated, deterring them from sharing their viewpoints and political leanings on campus.

“IAW” is sponsored and organized by Students Against Israeli Apartheid, a working group of the Ontario Public Interests Research Group (OPIRG). OPIRG is volunteer group with a mandate for “action, education and research on environmental and social justice issues”. However, nearly half of OPIRG's events in 2009 have been somehow related to anti-Israel activism<sup>2</sup>. OPIRG is funded by the students of the university, who each pay a mandatory \$1 fee as part of their tuition. OPIRG, in turn, sponsors “IAW”. It is unreasonable that a week of events that alienates a large segment of the student body should be funded by the students, and endorsed by the University of Toronto Students Union. This sole focus on Israel, to the exclusion of all other countries and all other local, national or international issues, combined with the one-sided manner in which it is presented, represents a serious affront against Jewish students.

## York University

The anti-Semitic situation at York has become quite pronounced in recent years, due to a combination of factors. These include the disregard of academic discourse, harassment and intimidation by individuals and groups, and the conduct of student government and unions.

### Disregard of Academic Discourse and Free Expression

From June 22<sup>nd</sup>-24<sup>th</sup>, 2009, York held a conference at its Glendon campus called “Israel/Palestine: Mapping Models of Statehood and Paths to Peace”. Many speakers lacked academic credibility. Instead of weighing a range of options, the conference focused on the one-state solution to the dispute between Israel and Palestinians as a foregone conclusion. The balance of the conference was overwhelmingly stacked against Israel. In the words of presenter Na'ama Carmi, herself a

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<sup>2</sup> For a full schedule, please see [www.opirguoft.org](http://www.opirguoft.org)

respected academic, “Anyone who challenged the Palestinian perspective was intimidated or even labelled a racist...At times, those presenting a different view were subject to abuse and ridicule”. It is one thing to hold an academic conference with both sides presented. It is entirely another to create an atmosphere where Jewish students and academics are afraid to speak their viewpoint. Academic freedom should not and can not be a guise for bullying, intimidation and harassment.

On March 31<sup>st</sup> 2008, anti-Israel demonstrators at York University attempted to shut down Natan Sharansky, one of the former Soviet Union’s most renowned dissidents, a former Israeli cabinet minister and a vocal human rights activist. The fact that a peaceful presenter like Sharansky was unable to speak without disruption reflects quite poorly on the state of academic freedom at York. Sharansky's presentation was disrupted simply because he was a Jew and an Israeli, regardless of the actual nature of his speech. His rights, and the rights of his audience, were violated, specifically because they were Jewish. This constitutes anti-Semitism.

On February 11<sup>th</sup> 2009, a Jewish student at York was attending class, wearing a t-shirt with the logo of the Israel Defence Force. The teaching assistant, a well known anti-Israel activist told the student never to wear the shirt to his class. The student brought this incident of abuse of the podium to Hillel's attention. This is a clear incident of discrimination and harassment as a university lecturer has no legal right to determine what a student may or may not wear. In this situation, one must question whether or not this teaching assistant was discriminating against this student for his support of Israel and for being Jewish.

## Harassment and Intimidation

A swastika was found spray-painted in the men's bathroom at York's Scott Library on July 3<sup>rd</sup>, 2009. York President Mamdouh Shoukri condemned it as a “cowardly and hateful act” (see: Appendix “E”).

On Holocaust Remembrance Day of 2009, the un-sanctioned newspaper York University Free Press, distributed cartoons portraying Israeli soldiers as Nazis (see: Appendix “F”). This tasteless gesture, on a day with profound significance for Jewish students, was offensive to many, and due to its demonization of Jews certainly qualifies as an incident of anti-Semitism.

In early 2008, an Arab Israeli bus driver massacred 8 teenaged civilian students at Jerusalem's Merkaz HaRav school. Following this, The Excalibur (York's student newspaper) printed an article by student Lama Aggad, justifying the massacre, claiming that "It's no wonder why Yeshivat Merkaz Harav school was attacked," and that "...it's graduating students are those who are committing a holocaust in Gaza in the Palestinians eyes" (see: Appendix "G"). After complaints from Hillel, The Excalibur printed an apology, taking into account the extraordinarily offensive nature of the article and the many factual errors therein. Aggad's article essentially justified the actions of a man who went into a school serving a certain religious group, murdered innocent students for belonging to that group. Justifying the murder of Jewish students because the victims were Jewish and Israeli is blatant anti-Semitism.

"Tabling" (handing out and displaying material in a common space) is an every day occurrence on many campuses as a way to promote groups and their activities. Most tabling activities are friendly and informative. However, at York University when one who has different views from anti-Israel groups such as Students Against Israeli Apartheid (SAIA) expresses his or her divergent opinions, he or she is met with verbal aggression and intimidation. This has escalated to the point that many Jewish students do not want to be seen near the tabling. They certainly fear challenging the viewpoints of those tabling because bullying and harassment is all but guaranteed to follow. Further, York University takes no action to sanction groups that do not abide by the set rules for tabling.

Unfortunately to this point universities have not been able to rectify these serious issues of bullying, harassment, and intimidation, providing an opportunity for anti-Israel agitators to hijack the campus with one issue. The current complaint system does not adequately allow many of these issues to be addressed. Many of these incidents would be considered "anecdotal" while most complaint forms require a serious and very specific incident to have taken place. There is no recourse should a student walk away from a display or table feeling bullied and too intimidated to return in order to outwardly express his/her religious or political convictions. However, when an overarching culture of intimidation and bullying is created clear steps must be taken. Thus far we do not believe that sufficient measures have been taken for universities to deal with the overall atmosphere and culture that has permeated campus because of bullying and intimidation.

## York Federation of Students and CUPE

On February 11<sup>th</sup>, 2009, a group called “Drop YFS”, which opposed the existing York Federation of Students (YFS) held a press conference. There was not enough space in the room to fit everyone, and YFS supporters caused such a disturbance that the conference could not proceed. Many students who were proponents of the “Drop YFS” cause walked to the Hillel lounge. A large crowd of students associated with Students Against Israeli Apartheid (SAIA) formed outside, chanting threats like “racists off our campus,” and, “the students united will never be defeated”. The clear implication was that the predominantly Jewish delegation of students inside the lounge were racist and the larger campus community was united against the Jewish community on campus. The crowd banged on the door and windows and blocked the exit. Jewish students felt intimidated and personally threatened. Many genuinely feared for their physical safety. The students were unable to leave the Hillel facility until Toronto police came to create a buffer zone and escort them out. Two students, including Krisna Saravanamuttu, the incoming YFS President, were found by an adjudicator to have promoted an atmosphere of “hostility, incivility, and intimidation”. The incident left a deep mark on the Jewish community at York. Never has there been a reported incident in Canada in which an unruly mob has surrounded a Hillel space and clearly threatened those inside. Students in the room, as expressed by their comments and the fearful phone calls they made, feared that a “pogrom” was about to occur.

Finally, the Canadian Union of Public Employees (CUPE) Local 3903 represents the teaching assistants, contract faculty and research and graduate assistant of York. They went on strike for a 13-week period in late 2008 and early 2009. During the strike, they held rallies at which the Palestinian flag was displayed prominently, inserting Israeli-Palestinian issues into a local labour dispute. This polarized the campus and made Jewish students feel uncomfortable. The major focus of many CUPE meetings was and still is the Palestinian issue, leaving Jewish union members feeling excluded and ostracized. The fact that CUPE introduced Middle East politics to an already tense situation on campus is unacceptable. Jewish faculty members attempting to participate in CUPE meetings have been marginalized and there have been attempts to exclude them altogether.

# Recommendations

1. To define for all Canadian universities ways in which to determine when anti-Israel activity becomes anti-Semitism so that universities are better able to create boundaries for their campus communities and better integrate policies into the student code of conduct.
2. To call on Parliament to clearly recognize the specific problem of anti-Semitism on campus, to clarify that action against campus anti-Semitism represents an acceptable limit on free expression.
3. To encourage universities to create independent bodies for students to report anti-Semitism on campus for independent investigation.
4. To recommend financial incentives for universities to provide diversity and sensitivity training to student unions and organizations that collect student government fees, contract faculty, and tenured professors.
5. To require professional development on abuse of the podium to all university faculty and teaching assistants.

# Appendix

Appendix A:

## Jewish Political Studies Review 16:3-4 (Fall 2004)

### ***3D Test of Anti-Semitism: Demonization, Double Standards, Delegitimization***

Foreword of JPSR Issue

By Natan Sharansky

When I was a dissident in the former Soviet Union, one of my regular activities was monitoring anti-Semitism, and smuggling out evidence and records of such activity to the West. I believed then that the free world, particularly after the Holocaust, would always be a staunch ally in the struggle against anti-Semitism.

Unfortunately, I was wrong. Today, as a minister in the Israeli government in charge of monitoring anti-Semitism, I find myself regularly summoning the ambassadors of West European states to protest anti-Semitic attacks on Jews in their countries and the often meek response of their governments.

Over the past four years, we have witnessed a resurgence of anti-Semitic activity in the democratic world. In Europe, synagogues have been burned, rabbis have been abused in the streets, Jewish children have been physically attacked on the way to school and inside schools, and Jewish cemeteries have been desecrated.

#### **Recognizing the "New Anti-Semitism"**

Moreover, the so-called "new anti-Semitism" poses a unique challenge. Whereas classical anti-Semitism is aimed at the Jewish people or the Jewish religion, "new anti-Semitism" is aimed at the Jewish state. Since this anti-Semitism can hide behind the veneer of legitimate criticism of Israel, it is more difficult to expose. Making the task even harder is that this hatred is advanced in the name of values most of us would consider unimpeachable, such as human rights.

Nevertheless, we must be clear and outspoken in exposing the new anti-Semitism. I believe that we can apply a simple test - I call it the "3D" test - to help us distinguish legitimate criticism of Israel from anti-Semitism.

The first "D" is the test of demonization. When the Jewish state is being demonized; when Israel's actions are blown out of all sensible proportion; when comparisons are made between Israelis and Nazis and between Palestinian refugee camps and Auschwitz - this is anti-Semitism, not legitimate criticism of Israel.

The second "D" is the test of double standards. When criticism of Israel is applied selectively; when Israel is singled out by the United Nations for human rights abuses while the behavior of known and major abusers, such as China, Iran, Cuba, and Syria, is ignored; when Israel's Magen David Adom, alone among the world's ambulance services, is denied admission to the International Red Cross - this is anti-Semitism.

The third "D" is the test of delegitimization: when Israel's fundamental right to exist is denied - alone among all peoples in the world - this too is anti-Semitism.

### **The Rise of Arab and Islamic Anti-Semitism**

I am particularly concerned about the constant and growing stream of anti-Semitic propaganda from the Arab and Muslim world - including propaganda that is genocidal in nature against both Jews and the State of Israel. This should be of grave concern, not only to Israel and Jews but to men and women of good conscience everywhere. Such venom defiles the Middle East and the international climate of discourse, and makes it possible for unabashed Jew-hatred to be expressed with impunity.

Earlier this year, my office published a 150-page report on "Anti-Semitism in the Contemporary Middle East." The study surveys anti-Semitic reporting, editorials, and editorial caricatures in the government-controlled press of Egypt, Iran, Jordan, Lebanon, the Palestinian Authority, Syria, Saudi Arabia, and the Gulf states. In the more than one hundred editorial cartoons included in this report, Jews and Israelis are invariably represented as poisonous snakes, murderous Nazis, and bloodthirsty Crusaders.

We found that vicious anti-Semitism which expressly calls for massive terrorism and genocide against Jews, Zionists, and the State of Israel is becoming more and more commonplace across the Arab Middle East. Moreover, the borders between anti-Semitism, anti-Americanism, and anti-Westernism have become almost completely blurred. The overwhelming majority of this propaganda is issued from the government-controlled media and from supposedly respectable publishing houses closely tied to the Arab regimes.

There is a direct link between the laxity with which countries have responded - or not responded - to growing Arab/Islamic anti-Semitism and the sharp increase in physical and verbal attacks on Jews and Israelis globally.

I recognize that there have been positive developments in the fight against anti-Semitism over the past year or so. The Organization of Security and Cooperation in Europe (OSCE) has held several meetings on fighting anti-Semitism, and for the first time ever the UN Commission on Human Rights condemned anti-Semitism in three separate resolutions, which were adopted by consensus.

But these important initiatives are not sufficient to combat state-sponsored anti-Semitism, especially of the Arab/Islamic variety described above. For real progress to be made, the free world must be willing to not only publicly and forcefully condemn this anti-Semitism, but also to pursue a policy of linkage against states that support anti-Semitism.

## **The Need for a Linkage Policy**

The effectiveness of a policy based on linkage was powerfully demonstrated a generation ago after a group of dissidents inside the Soviet Union, including myself, decided to form the Helsinki Group in the wake of the Helsinki accords - the very agreement that led to the establishment of the OSCE.

With the help of courageous leaders in the West who were willing to link their relations with the Soviets to their treatment of their own people, the Helsinki Group helped ensure that the Soviets could not take one step in the international arena without their human rights policies becoming an issue. As a result, real progress was made.

I believe that combating anti-Semitism ought to become a much more prominent issue in the bilateral relations between America and the Arab and Muslim worlds. Linkage can be used to marginalize the extremists and to encourage and support those who reject this virulent hatred.

Anti-Semitism is not a threat only to Jews. History has shown us that left unchecked, the forces behind anti-Semitism will imperil all the values and freedoms that civilization holds dear. Never again can the free world afford to sit on the sidelines when anti-Semitism dangerously emerges.

We must not let this happen. We must do everything in our power to fight anti-Semitism. Armed with moral clarity, determination, and a common purpose, this is a fight that we can and will win.

\* \* \*

NATAN SHARANSKY, the former Prisoner of Zion who spent nine years in Soviet jails, was Israel's minister for Jerusalem and Diaspora affairs when he wrote this article. In 2003 he founded the Global Forum against Anti-Semitism, which brings together Jewish leaders and organizations from five continents for coordination and consultation in the struggle against anti-Semitism. He has also served as minister of industry and trade, interior minister, minister of construction and housing, and deputy prime minister. His memoir, *Fear No Evil*, was published in the United States in 1988 and has been translated into nine languages. His book, *The Case for Democracy*, was published by Public Affairs (New York) in 2004.

The opinions expressed herein do not necessarily reflect those of the Board of Fellows of the Jerusalem Center for Public Affairs.

The above essay appears in the Fall 2004 issue of the *Jewish Political Studies Review*, the first and only journal dedicated to the study of Jewish political institutions and behavior, Jewish political thought, and Jewish public affairs.

Published by the Jerusalem Center for Public Affairs (<http://www.jcpa.org/>), the *JPSR* appears twice a year in the form of two double issues, either of a general nature or thematic, with contributors including outstanding scholars from the United States, Israel, and abroad. The hard copy of the Fall 2004 issue will be available in the coming weeks. This issue focuses on "Emerging Anti-Semitic Themes."

From the Editor - Manfred Gerstenfeld

Foreword by Natan Sharansky

Foundations of an Israeli Grand Strategy Toward the European Union by Yehezkel Dror

Anti-Zionism and Anti-Semitism by Robert Wistrich

Watching the Pro-Israeli Media Watchers by Manfred Gerstenfeld and Ben Green

Abusing the Legacy of the Holocaust: The Role of NGOs in Exploiting Human Rights to Demonize Israel by Gerald M. Steinberg

International Organizations: Combating Anti-Semitism in Europe by Michael Whine

Confronting Reality: Anti-Semitism in Australia Today by Jeremy Jones

Anti-Semitism in Canada by Manuel Prutschi

Anti-Semitism in Germany Today: Its Roots and Tendencies by Susanne Urban

Iceland, the Jews and Anti-Semitism, 1625-2004 by Vilhjálmur Örn Vilhjálmsson

The Persistence of Anti-Semitism on the British Left by Ben Cohen

Suing Hitler's Willing Business Partners: American Justice and Holocaust Morality by Michael J. Bazylar

A Case Study: Madison, Wisconsin, U.S.A.: A Battleground for Israel's Legitimacy - by Joel Fishman

An Analytic Approach to Campus Pro-Israeli Activism Case Study: John Hopkins University by Yonit Golub

Appendix B:

**Ryerson Campus Caravan – Hillel report**

**Wednesday, January 14**

Campus Caravan is an annual showcase of the diversity of culture at Ryerson. This year, the Hillel table focused on "The Diversity of the Jewish experience." We had a poster board explaining the various parts of the Jewish lifecycle and one showcasing Jews around the world. Our table also contained various ritual objects, such as siddurim, a Chanukiah, t'fillin and a seder plate. In addition to giving out free falafel, we all wore t-shirts that said, "I am a Zionist. I want peace." The majority of students who visited our table were very interested in learning about Judaism. One student walked by and yelled, "F---ing Zionists!" He later returned and began to argue with the students at the table, but when asked to leave, he complied.

The SPHR built a tank out of cardboard and encourage students to write messages of solidarity. They handed out free kefiyas and walked around the event collecting money for Gaza. They also had a slideshow of graphic pictures. Several students approached our table and expressed their discomfort. We encouraged them to visit the Discrimination and Harassment office, who asked SPHR to shut off their slide show. 2 hours later, they turned it on again. Another student complained, but it was not turned off.

The Arab Students' Association table had a large stack of articles entitled, "The 'After party' of Apartheid."

The Ryerson Students' Union (RSU) table was devoted to Gaza. They displayed flyers for a GTA Student Coalition for Peace and Justice in Gaza; an advertisement for an evening of performances called "Stop the Siege. End the War. Freedom for Palestine"; a information sheet entitled "Stop the massacre in Gaza. Sanction Israel Now!"; an sheet called "Gaza: History and Background"; as well as a petition for students to sign. The RSU executive members sat behind the table wearing kefiyas. We will be registering a formal complaint with the Discrimination and Harassment office.

Appendix C:

**Original Proposal – Students Against Racism**

**Apartheid**

Apartheid literally means separation, but this universally accepted term, which is often times referred to as "colonialism of a special type". Apartheid embodies within it the major components of displacement through colonization, including its changing policies and measures in which expansionism and racism subjugate and eradicate a people. Apartheid was officially made a universal term by the United Nations in the 1976 "International Convention on the Suppression and Punishment of the Crime of Apartheid". Apartheid began and is rooted in the very establishment of the colonial Jewish State, both in law (de jure) and in the implementation of its goals on various levels (de facto), including mechanisms used to justify its practices to avoid its legalization. Apartheid is characterized by forcible transfer of populations, land control, labor exploitation, humiliation and murder.

**Zionism**

Zionism is a racist political ideology premised upon the creation of an exclusively Jewish state on the land of Palestine. The State of Israel, the product of Zionism, is a European settler-colonial project. United Nations General Assembly Resolution 3379 determined Zionism a form of racism and racial discrimination. Other settler colonial states include Canada, United States of America, Australia and New Zealand. Anti-Zionism is the opposition to this political philosophy and is not Anti-Semitism.

Appendix D:  
Poster put up on campuses to promote Israel Apartheid Week



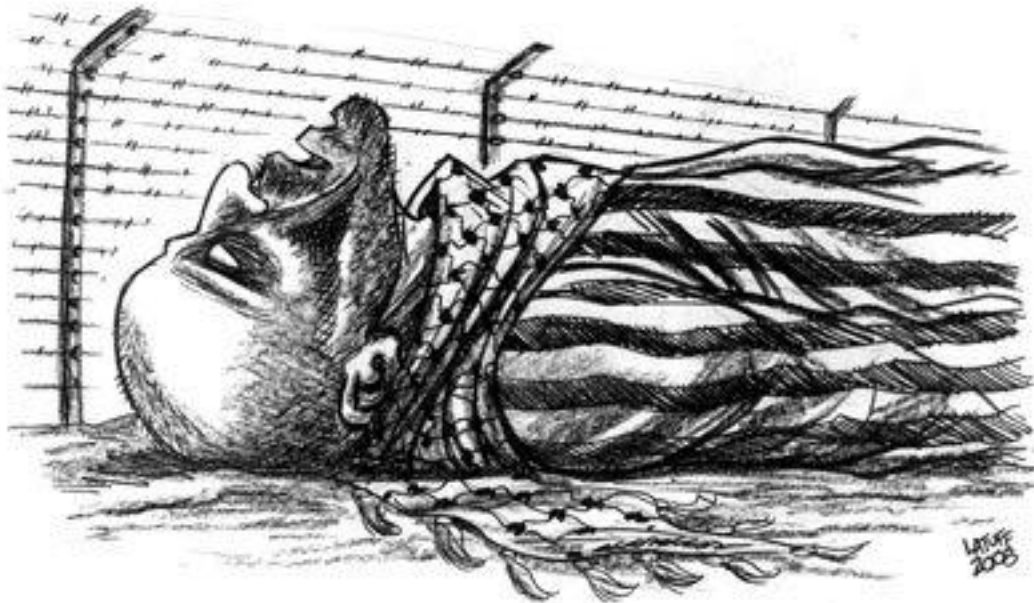
Appendix E: Swastika found at York

TORONTO, July 2, 2009 — Today a report was made to York Security of anti-Semitic graffiti discovered in the men's bathroom in York's main library on the Keele Campus.

As President of this academic community of some 60,000 people, I and the entire York community condemn this cowardly and hateful act — and all acts of racism — in the strongest possible terms. We are not immune from the world around us, but as a university, we should be a place where differences are celebrated, not despised. There is no place for this kind of criminal behaviour at York and individuals who spread hate are not welcome here. Toronto Police have been contacted, and I strongly encourage anyone with information about this incident to report it to York Security at 416-650-8000.

Mamdouh Shoukri,  
President and Vice Chancellor, York University

Appendix F: York University Free Press Cartoons



### **It's no wonder why Yeshivat Merkaz HaRav Kook School was attacked**

No wonder why Ala'a Hisham Abu Dhaim targeted Yeshivat Merkaz HaRav Kook School in Jerusalem. Yeshivat Merkaz HaRav Kook School is described as a religious camp that links between Judaism with Zionism. This makes it very different from any other anti-Zionist Orthodox schools in Israel.

This institution established a programme known as the "Yeshivat Hesder". The word "Hesder" means the settlement of a curriculum that combines Talmudic studies with military service. In other words this school has direct connections with the IDF, and its graduate students are those whom are committing a holocaust in Gaza in the Palestinians eyes.

This school strengthens the idea on its students and graduates of the land of Israel from the Euphrates to the Nile, as well as the need to make this land a "religious land" which means there should not be any right to return for the Palestinians that were expelled from their land.

The school has around 500 students aged between 18 - 30 years. Many of its graduates went on to found other similar religious schools in the west bank settlements which are described as racist among the Orthodox-Jews.

In the eyes of the Palestinians it was the IDF who started the holocaust in Gaza, and the Palestinians are simply targeting the source of that attack. After this incident, thousands went out protesting in Jerusalem cheering "Death to the Arabs". Note here that they're wishing death to all the Arabs whether they are Palestinians or not. This makes many understand or at least assume that the teachings of many of those whom have protested are against the Arabs as whole not just against the Palestinians.

Let's also not forget the famous quote of the Israeli Prime Minister "Menachem Begin" in his speech to the Knesset. June, 25, 1982. "[The Palestinians] are beasts walking on two legs."

Lama Aggad  
March, 10, 2008

# Executive Summary

Anti-Semitism remains a pressing issue on campus in Canada. This report deals with anti-Semitism in the campus communities at York University, the University of Toronto, and Ryerson University. While certainly not all-encompassing, a new form of anti-Semitism has taken hold; hateful sentiment against Jews is disguised as reasonable criticism of the policies and actions of Israel. This is not to suggest that all criticism of Israel is inherently anti-Semitic; rather, that there is legitimate criticism of Israel protected by freedom of speech and expression, and malicious, ill intentioned criticism of Israel that crosses the line into anti-Semitism masked as anti-Israel sentiment.

A culture of anti-Semitism has become entrenched at Toronto's three major universities. At Ryerson University, issues stem principally from the conduct of the Ryerson Students Union (RSU). The RSU creates an uncomfortable environment for Jewish students at many campus events, and makes day-to-day life difficult for Hillel. At the University of Toronto, "Israel Apartheid Week" (IAW) is the primary source of problems for Jewish students. The organizers and supporters of "IAW" single out Israel from all other nations on earth, set a negative tone on campus, hold one-sided events with little academic merit, exclude Hillel students and staff from events, and typically flout school protocol regarding use of space on campus. At York University, there are three main areas of difficulties for Jewish students. The first is the general disregard of anti-Israel students and faculty for balanced academic discourse. The second and most problematic is the unacceptable number of harassment and intimidation incidents that Jewish students have been forced to endure. The third problem area is the inappropriate and disproportionate concentration of the York Federation of Students and the Canadian Union of Public Employees on anti-Israel activities.

Key recommendations to improve the situation on campus are included in the report. Generally speaking, the overarching goal of these recommendations is to define the difference between legitimate anti-Israel criticism and anti-Semitism in order to regulate academic discourse on campus, as well as sensitizing students and faculty to minority rights, in order to make campuses more peaceful and civil for all.