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**Recognise.
Classify.
Support.**



**OFEK e.V. - Counselling Centre for
Antisemitic Violence and Discrimination**

אלב Einoraner

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Preface / Introduction

Antisemitism, far from being a marginal phenomenon, is neither new nor has it ever been absent. Representative surveys have for years documented a relatively stable foundation of antisemitism in apparent approval for classical forms of hostility towards Jews and even stronger approval for the more

While some people encounter antisemitism as an abstract topic, others experience it first-hand. This difference in perspective is not easy to bridge.

modern forms that communicate antisemitism through diverted statements about the Shoah or Israel. According to Prof Dr Beate Küpper, the various expressions of antisemitism are best described as an iceberg. Criminal and violent acts form the largely recognized tip of this iceberg. Just below the surface of the water are antisemitic rhetoric and discourse, images, and comments, as well as insults and attacks.

The inside of the iceberg is shaped by the normalized antisemitic convictions, which appear in the attitudes of the general population, in subtle resentments or even in routines and structures, but mostly they remain unrecognized and unseen.

For a long time, antisemitism beyond most extreme cases was hardly noticed by the majority of the population. Assessment of the extent of antisemitic violence was rather limited, as those affected often refused to seek help of the police

or other specialized counselling centres. In general, a rather abstract preoccupation with antisemitism *without* including Jewish perspectives and experiences masked the need for support and counselling.

While some people encounter antisemitism as an abstract topic, others experience it first-hand. This *difference in perspective* is not easy to bridge. Those affected are often met with incomprehension and skepticism when they talk about their experiences. While the unaffected can largely block out antisemitism, those affected do not have this option, because antisemitism finds its way into the middle of their everyday lives. Nevertheless, experiences of antisemitism are not uniform - not all Jews experience antisemitism in the same way, likewise their strategies for dealing with it differ greatly.¹ In the last couple of years a new, changed way of talking about antisemitism has found its footing - more and more Jewish people choose to speak publicly about their experiences.

Overcoming stressful traumatic experiences takes time and requires a receptive and supportive social environment.

Jews experience verbal and sometimes existentially threatening antisemitism. Discussing these experiences should not be taken for granted. Overcoming stressful traumatic experiences takes time and requires a receptive and supportive social environment. The interpretation and classification of

¹ Chernivsky, Marina (2020): Antisemitismus als biografische Erfahrungskategorie. In: Trauma - Zeitschrift für Psychotraumatologie und ihre Anwendungen. 18 Jg, Issue 1. p.: 18-26.

The counselling centre OFEK e.V. was founded in order to meet this demand. The aim was to create a place where Jewish people are heard, supported, and empowered in their dealing with antisemitism and discrimination.

situations as violent happens with a time delay and the structures are only classified as violent retrospectively. It is not only criminal offences that cause immense stress, but also everyday incidents and questions and irritations associated with them, which also need to be processed and translated into strategies for action.

The counselling centre OFEK e.V. was founded in order to meet this demand. The aim was to create a place where Jewish people are heard, supported, and empowered in their dealing with antisemitism and discrimination. With this brochure, we want to reconstruct the history, goals, principles, and the vision of OFEK as a counselling centre for antisemitic violence and discrimination, as well as elaborate on our services and offer further contact options.

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What is Antisemitism?

2.1 Contemporary Antisemitism

Antisemitism is not „only“ a historical and social phenomenon, but a real threat. Antisemitism manifests itself in verbal defamation, but also in physical violence against Jews and Jewish institutions. The increasing antisemitic rhetoric in political discourse, at demonstrations and in the media testifies to this development.

Knowledge about antisemitism in Germany is largely shaped by a historical perspective. The experiences of those who are affected by antisemitism take a subordinate role.

In the post-war period and in the following decades antisemitism “disappeared” from the consciousness of the post-war society, but it did not cease to exist. A defensive attitude took root that prevented a deeper examination of the motives of antisemitic actions and practically erased the consideration of the feelings and experiences of those affected.¹

The Second Independent Expert Group on Antisemitism stated in its report in 2017 that there is a widespread lack of

¹ Chernivsky, Marina (2020): Antisemitismus als biografische Erfahrungskategorie.

awareness of antisemitism as a contemporary phenomenon relevant to society as a whole.²

Knowledge about antisemitism in Germany is largely shaped by a historical perspective. The experiences of those who are affected by antisemitism take a subordinate role. Not only in society in general, but also in research, education and politics, there is little understanding about how antisemitism works and how those affected deal with their experiences. Even in more general discrimination debates, the differences, perspectives and needs of Jewish people are often ignored. This leads to a *double marginalisation* of Jewish perspectives - both in non-Jewish society and in the post-migrant communities.³

Many academic definitions of antisemitism share the conviction that antisemitism is to be understood as a *worldview*. They emphasize that antisemitism is not only expressed in attitudes, but also in social practices, for example in rules that exclude and structurally disadvantage Jews.

The International Holocaust Remembrance Alliance's working definition of antisemitism (the so-called IHRA definition) is practice-oriented and is used as a guide by much of civil society as well as some states and executives to identify and record antisemitic developments. The IHRA definition

² Antisemitismusbericht des Zweiten Unabhängigen Expertenkreises Antisemitismus des Deutschen Bundestages (2017):<https://dip21.bundestag.de/dip21/btd/18/119/1811970.pdf> (last accessed: 14.11.2021).

³ Schäuble, Barbara (2017): Vom Sprechen & Schweigen über Antisemitismus. Fragen, Herausforderungen, Handlungsoptionen. In: Vom Sprechen & Schweigen über Antisemitismus. ZWST (ed.). P.: 11-19. <https://zwst-kompetenzzentrum.de/wp-content/uploads/2021/04/vom-sprechen-und-schweigen-uber-antisemitismus.pdf> (last accessed: 14.11.2021).

understands antisemitism as “[...] a certain perception of Jews, which may be expressed as hatred toward Jews [...] [and whose] rhetorical and physical manifestations [...] are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.”⁴

Manifestations

- a]** *Classical antisemitism* refers to stereotypical representations or ideas of Jews along traditional anti-Jewish myths. These include, among others, the assertion that Jews are in possession of great “power”, the idea of a “Jewish conspiracy” and the accusation of “disloyalty”. These images lead to the fantasy of Jewish superiority and menace on the one hand, and to a moral devaluation of Jews on the other.

- b]** *Secondary antisemitism or post-Shoah antisemitism* feeds on the need to ward off the memory of Nazi genocide and associated feeling of discomfort. In this expression of antisemitism, Jews are attacked because they are perceived as the embodiment of remembrance and thus, of guilt. They seem to stand in the way of a positive national self-image. Secondary antisemitism typically manifests itself in the trivialisation of the Shoah, perpetrator-victim reversal, and demands for a line to be drawn under the perceived preoccupation with history.

⁴ Link to IHRA’s working definition of antisemitism:
<https://www.holocaustremembrance.com/de/node/196> (last accessed: 14.12.2021)

- c] *Israel-related antisemitism* attacks the state of Israel as a cipher for Jews, demonises its citizens, applies double standards and questions Israel's right to exist. Often, this manifestation of antisemitism also operates with perpetrator-victim reversal – for example, in the one-sided accusation of guilt or in the equation of Israeli policy with the crimes of National Socialism in Germany.

However, beyond scientific definitions and theoretical concepts antisemitism is first and foremost a violence-producing power structure with lasting effects for those affected. Nevertheless, these effects are often trivialised or denied, because those who adhere to an antisemitic worldview and defend it vehemently cannot simply be convinced of the opposite by counterarguments based on facts. Those affected by antisemitism thus not “only” have to deal with experiencing violence, but also with people's resistance to addressing it.⁵

The assessment of the extent to which antisemitism is widespread today depends not least on indicators used to record it. Even though valuable sources are available in the form of Police crime statistics, development observations by civil society organisations such as the federal association Research and Information Centre Antisemitism (RIAS), as well as the so-called attitude studies,⁶ knowledge about the actual spread

Those affected by antisemitism thus not „only“ have to deal with experiencing violence, but also with people's resistance to addressing it.

⁵Chernivsky, Marina / Wiegemann, Romina (2017): Antisemitismus als individuelle Erfahrung und soziales Phänomen - Zwischen Research and Information Centre on Antisemitism (RIAS) Bildung, Beratung und Empowerment. In: Medaon 11. p.: 21.

of antisemitism is incomplete. In order to get a comprehensive picture of the extent and effects of antisemitism, it is worthwhile to understand the interactions between these different indicators and to always include the perspectives of those affected. It helps to look beyond the statistical recording of individual offences and to consider the effects of antisemitic attitudes and actions: These are actions that violate security of Jews, promote victimisation processes, and deprive Jews of their feeling of belonging and rights. Therefore, it is important to deal with antisemitism as violence and to keep an eye on the effect and meaning of this violence for those targeted.

2.2 Antisemitism in the Context of School – State of Research and Relevance for Counselling at OFEK ⁷

Antisemitism occurs particularly often within the education system. There are no statistics on this so far, but the reports of those affected and the number of related counselling requests (see the counselling statistics by OFEK⁸) testify to the great extent of antisemitism at schools and university. Initial scientific reports and qualitative studies on antisemitism in the

⁶ Decker, Oliver / Brähler, Elmar (2020): Autoritäre Dynamiken. Alte Ressentiments-neue Radikalität. Psychosozial-Verlag: Gießen. Onlineresource: https://home.uni-leipzig.de/decker/LAS_2020.pdf (last accessed 14.12.2021) and Zick, Andreas / Küpper, Beate (2021): Die geforderte Mitte. Rechtsextreme und demokratiegefährdende Einstellungen in Deutschland 2020 / 21. Friedrich-Ebert-Stiftung (Ed.). J.H.W. Dietz Nachf.: Bonn.

⁷ This text is based on Chernivsky, Marina / Lorenz, Friederike (2020): “Das ist überhaupt nicht greifbar, und deshalb ist es so schwer, dagegen auch was zu machen” – Eine Studie zu Antisemitismus im Bildungswesen. In: “Du Jude“. Antisemitismusstudien und ihre pädagogischen Konsequenzen. Zentralrat der Juden in Deutschland (ed.) Heinrich&Heinrich: Leipzig. p.: 151–170.

⁸ Annually published counselling statistics can be found here: <https://ofek-beratung.de/materialien>

context of school state that the occurrence of antisemitism in the education system has been largely underestimated.⁹

Situational Analysis

In assessing *whether* and *how* often antisemitism occurs in the school space, questions about its social impact are crucial. Schools can be understood as social worlds¹⁰ in which antisemitism and the reactions to it are carried out in context-specific, routine practices. This reflects implicit and explicit knowledge of those involved, their biographical and professional self-image as well as institutional relationships and prevention techniques. It is fundamental to note that antisemitism does not begin with overt violence, but also manifests itself in more subtle forms. Antisemitism directly affects Jewish students and teachers,¹¹ but can also concern non-Jewish persons.

Schools can be understood as social worlds in which antisemitism and the reactions to it are carried out in context-specific, routine practices.

⁹ Bernstein, Julia (2020): Antisemitismus an Schulen in Deutschland – Befunde – Analysen – Handlungsoptionen. Beltz Juventa: Weinheim, Basel; Salzborn, Samuel / Kurt, Alexandra (2019): Antisemitismus in der Schule – Erkenntnisstand und Handlungsperspektiven. Berlin: <https://www.tu-berlin.de/fileadmin/i65/Dokumente/Antisemitismus-Schule.pdf> (last accessed: 10.2.2021); Chernivsky, Marina / Lorenz, Friederike / Schweitzer, Johanna (2020): Antisemitismus im (Schul-)Alltag - Erfahrungen und Umgangsweisen jüdischer Familien und junger Erwachsener. Competence Centre for Prevention and Empowerment (ed.). Chernivsky, Marina / Lorenz, Friederike (2020): Antisemitismus im Kontext Schule - Deutungen und Umgangsweisen von Lehrer*innen an Berliner Schulen. Competence Centre for Prevention and Empowerment (ed). Berlin.

¹⁰ Clarke, Adele E. (2012): Situationsanalyse – Grounded Theory nach dem Postmodern Turn. With a foreword by Reiner Keller (ed.). Springer VS: Wiesbaden.

¹¹ See Bernstein (2020): Antisemitismus an Schulen in Deutschland – Befunde – Analysen – Handlungsoptionen.

In schools, antisemitic dynamics may meet with little resistance and even flourish inside fixed and largely asymmetrical power structures and relationship constellations. Thereby, the perceptions, interpretations and reactions of teachers and school administrators based on their role in the institution determine *whether* these antisemitic dynamics are classified as discrimination and violence and *how* they are ultimately reacted to.¹² It becomes clear that antisemitism also plays a role among professional educators and is even part of interpretational and orientational patterns of individual teachers.¹³ Furthermore, the results show that in many cases educational professionals have identifiable knowledge of the history of antisemitism, but their actions are characterised by ambivalence and uncertainty, nevertheless.

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Furthermore, the results show that in many cases educational professionals have identifiable knowledge of the history of antisemitism, but their actions are characterised by ambivalence and uncertainty, nevertheless.

Jewish Perspectives

Recent empirical studies provide first insights into Jewish perspectives on antisemitism. For example, one study conducted by the Competence Centre¹⁴ show that many respondents experience antisemitism and consequently anticipate antisemitic situations. In the interviews, memories of verbal

¹² Chernivsky / Lorenz (2020): Antisemitismus im Kontext Schule – Deutungen und Umgangsweisen von Lehrer*innen an Berliner Schulen.

¹³ Bernstein (2020): Antisemitismus an Schulen in Deutschland – Befunde – Analysen – Handlungsoptionen.

¹⁴ Chernivsky, Marina / Lorenz, Friederike / Schweitzer, Johanna (2020): Antisemitismus im (Schul-)Alltag – Erfahrungen und Umgangsweisen jüdischer Familien und junger Erwachsener, p. 111–112

forms of antisemitism predominate. These include verbal harassment, insults and ‘jokes’. Some of the descriptions of violent verbal acts merge with memories of existentially threatening experiences. Many of the former students interviewed felt left alone with their experiences. From their point of view, teachers were often indifferent and could not clearly recognise the antisemitic dynamics in concrete situations. Teachers were most likely to intervene only in the most obvious cases. On the other hand, hurtful exchanges during lessons on the topics of the Shoah or the Middle East Conflict were not only often ignored but sometimes reproduced by the teachers themselves.

The participants emphasized in the interviews that it was always successful and helpful when teachers and school administrators were open to indications of antisemitism from students and parents. It was also helpful when teachers and school administrators took indications of antisemitic behaviour seriously, reacted quickly and created transparency in addressing complaints.¹⁵

The participants emphasized in the interviews that it was always successful and helpful when teachers and school administrators were open to indications of antisemitism from pupils and parents. It was also helpful when teachers and school administrators took indications of antisemitic behaviour seriously, reacted quickly and created transparency in addressing complaints.

¹⁵Chernivsky, Marina / Lorenz, Friederike / Schweitzer, Johanna (2020): Antisemitismus im (Schul-)Alltag – Erfahrungen und Umgangsweisen jüdischer Familien und junger Erwachsener

Conclusion

According to the empirical findings of the aforementioned research, expressions of antisemitism in the school setting range from subtle overtones to verbal and physical violence. This situation influences perspectives on life and biographically relevant decisions of Jewish Youth and their families, among other things, with regard to the choice of school, changing schools or concealing Jewish identity. Combating antisemitism in school is not possible without the systematic empowerment and supervision of school agents which must already be part of their professional training. Protection and support of the young people affected, as well as of their families is of central importance here.

3

Basic Standards and Guidelines for Counselling

On the origins of OFEK

According to studies and reports, the majority of Jews experience antisemitism and consider it, together with racism, to be a major (and growing) problem¹. With the accumulation of antisemitic attacks, the need for counselling also increases. To meet this need, counselling centres that specialize in antisemitism and have access to Jewish communities are essential.

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The foundation of OFEK e.V. is a consequence of the realization that antisemitism is a real threat for those affected and that qualified counselling in solidarity was not accessible to all members of the Jewish community. OFEK was founded in 2017, initially as

¹ Zick, Andreas / Hövermann, Andreas / Jensen, Silke / Bernstein, Julia (2017): Jüdische Perspektiven auf Antisemitismus in Deutschland. Ein Studienbericht für den Expertenrat Antisemitismus. Universität Bielefeld. Available for download here: <https://archive.jpr.org.uk/download?id=4592> (last accessed: 14.12.2021)

an innovative counselling project in the Competence Centre for Prevention and Empowerment. Two years later, OFEK was established as an independent association and counselling centre. As a specialised counselling centre, OFEK e.V. facilitates psychosocial as well as legal counselling in cases of antisemitic violence and discrimination at the following locations: Berlin, Baden-Württemberg, Hesse, Saxony and Saxony-Anhalt.

Goals

The perception and classification of violent experiences take place in retrospect and often after a long time has passed. Coping with them requires verbalisation and depends not least on social factors – such as the accessibility of solidarity-based support. That is why it is important to have places where personal experiences and complex cases of discrimination can be shared and reflected upon.

Antisemitic violence and discrimination do not have to be accepted in silence. There are ways to resist these circumstances and to demand justice. These opportunities can be explored in counselling and discussed together with those seeking advice.

Antisemitic violence and discrimination do not have to be accepted in silence. There are ways to resist these circumstances and to demand justice.

¹ The Competence Centre is an institute for education and research within the Central Welfare Board of Jews in Germany, based in Berlin: <https://zwst-kompetenzzentrum.de/>

Services

We advise those affected, their relatives as well as witnesses of antisemitic violence. We also offer professional supervision after antisemitic incidents to schools, associations, organizations and authorities. Our services include psychosocial support, legal counselling, accompaniment in criminal cases and court proceedings as well as counselling on hardship benefits or compensation. We provide support and guidance in dealing with material and immaterial consequences of antisemitic violence and discrimination: in processing of emotions, in restoring a sense of normality and security in everyday life, and in preventing further threats as well as in developing stress resistance. We understand that sometimes one's own attempts are unsuccessful and that powerlessness initially gains the upper hand. But it is precisely in such cases that we need professional counselling structures and procedures.

Principles

Our counselling is partisan and independent. As such we represent only the interests of those affected, without conflicts of interest and always in compliance with the principles of confidentiality and data protection.

Our counselling adheres to the quality standards of professional victim counselling² and responds to all cases, whether classified as criminal offence or not. At the same time, our

² Association of counselling centres for victims of right-wing, racist and anti-Semitic violence <https://verband-brg.de>

work is community-based, which means that our services are tailored exclusively to the needs and perspectives of those seeking counselling and to their communities.

Even if people have not been personally attacked, they often relate to the experiences of others on a deeper level. They know that something similar could happen to them because they are part of the targeted community or are perceived as such. Thus, group-based violence not only has an individual impact, but it becomes firmly imprinted in the collective memory.

Our counselling usually focuses on concrete cases and current events. Nevertheless, a new discrimination experience touches on wounds and memories that were thought to have been healed and often reactivates the trauma of the Shoah in the descendants of survivors. In addition, people bring experiences from their countries of origin with them – in the case of the former Soviet Union, for example, experiences of state-legitimised, and at times brutal antisemitism. Therefore, we always emphasize the importance of taking family biography and transgenerational trauma into consideration.

In addition to the personal needs and resources of those seeking advice, we advise on legal matters, offer help with financial issues, and facilitate the search for further effective courses of action.

We also take a critical approach to the term “victim”. Due to the long history of anti-Jewish / antisemitic persecution, Jews are often understood as victims, but refuse to be seen or described as victims themselves. The term *victim* creates the image of passivity and a lack of power to act as well as no possibilities to defend themselves or to deal with their expe-

riences in a self-determined way. Counselling, on the contrary, aims to help overcome any feelings of powerlessness and to regain and bolster one's own ability to act.

A large proportion of those seeking advice are adolescents and young adults, since they move in spaces with more unhinged antisemitism – incl. everyday school life, leisure activities, sport, but also the internet and social media.

Both adolescents and young adults need a safe, accepting environment in which they can develop their identity and live out their group affiliations without fear. Not least for this reason, there is a separate area of Jewish children and youth work, which has been offered and expanded for decades, primarily by the department of children, youth and family work at the Central Welfare Board of Jews in Germany (ZWST), but also by Jewish communities.

With this in mind, OFEK also offers biographical-reflective as well as empowering group programmes – for children, young adults, and their families.

4

FAQ

1. Why should I seek counselling?
2. What distinguishes OFEK's counselling services from others?
3. Who can request the services?
4. Can I still get in touch if I am not sure whether I have experienced an antisemitic incident?
5. I witnessed an antisemitic incident that did not directly affect me: Can I turn to OFEK as a witness, too?
6. How do I become a good ally?
7. How can I show solidarity after terrorist attacks and/or riots targeting the Jewish community?
8. What counselling formats are offered at OFEK?
9. How does the first contact work?
10. What happens after the initial conversation?
11. What do psychological counselling services offered by OFEK include?
12. When is a case considered a criminal offence?
13. I have an urgent matter. Who can I contact?
14. What happens to my data?
15. What languages is counselling available in?

1. Why should I seek counselling?

Being confronted with antisemitism can be very stressful. Our counsellors can help those seeking advice to classify experiences of antisemitism and to weigh up possible options for action. OFEK e.V. provides counselling after antisemitic incidents, but also offers support in cases of discrimination in general. Jews experience exclusion not only in the form of antisemitic aggression, but also as persons of multi-faceted backgrounds, which often give rise to different levels of discrimination.

All cases received by OFEK are anonymously recorded and collected for the statistics on the prevalence of antisemitism and are thus introduced into the political discourse. The recording of cases is extremely important as it makes the relevance of the issue at large more visible. The reporting of antisemitic incidents increases the pressure on those politically responsible to establish further counselling institutions for dealing with antisemitism and discrimination as well as to appoint further spokespeople and offices against antisemitism.

2. What distinguishes OFEK's counselling services from others?

OFEK e.V. provides an accessible and low-threshold counselling service: our counsellors inform, advise, refer, accompany those affected to (official) appointments and processes and assist them in dealing with the media, offer coaching and empowerment training. Counselling is provided after cases of everyday anti-semitism, regardless of whether the border to criminal liability has been crossed or not. OFEK's working philosophy follows an intersectional approach. This means that our counsellors take multi-layered discriminations into account and, if necessary, can refer people to appropriate agencies and institutions. Each regional office also maintains a close network with the local communities. In addition, the monitoring of our cooperation partner – the Federal Association RIAS – contributes to raising awareness of antisemitism in the majority society and acts as a socio-political signpost. Moreover, we offer empowerment formats that directly respond to the wishes and needs of the participants.

3. Who can request the services?

We support individuals, their families and relatives after antisemitic incidents, as well as witnesses of antisemitic violence and discrimination. We also provide counselling for antisemitism in the following contexts: school and work, neighbourhood, in social circles, on the internet (online hate crime), authorities and communities.

4. Can I still get in touch if I am not sure whether I have experienced an antisemitic incident?

Do you feel uncomfortable about a statement? Are you not sure how to classify the situation (privately, socially, politically, or legally)? If statements or actions are negative or have a negative connotation, they should be taken seriously. Everyday antisemitism, latent antisemitism, or Israel-related antisemitism, which is usually expressed under the guise of supposed “criticism of Israel”, are among the most trivialised manifestations of antisemitism practiced by the majority society. Coded antisemitism circulates in everyday conversations, but also in the (social) media, and it is not always easy to recognize it. For those affected, all this quickly leads to insecurity and leaves them feeling powerless. We support you in the classification and we consider possible actions together.

5. I witnessed an antisemitic incident that did not directly affect me: Can I turn to OFEK as a witness, too?

Have you observed an antisemitic incident and would like to report it? Then federal association RIAS¹ is the right place for you. As a research and reporting centre for antisemitism, RIAS documents antisemitic incidents nationwide. If you need advice or counselling, please contact us. Those affected are very often left alone with their experiences. An environment of solidarity with dedicated witnesses is of great importance.

6. How do I become a good ally?

Antisemitism is not a problem of those affected, but a phenomenon of society as a whole, which actively attacks its basic democratic values. That is why every democratic citizen should see it as a task for society at large to oppose antisemitism. Those affected are often left to their own devices in dealing with antisemitic attacks. It is therefore even more important to form reliable alliances in which the privileges of those not affected are consciously utilized in combating antisemitism and in drawing attention to the problem for those affected. Thereby, it is important that those not-affected by antisemitism do not put their own person and experiences in the foreground. In this way, a “concept of Being-In-Alliance” (‘Verbündet-Sein’) emerges.²

¹ <https://www.report-antisemitism.de/bundesverband-rias/>

² Leah Czollek coined the term in this context.

7. How can I show solidarity after terrorist attacks and / or riots targeting the Jewish community?

A feeling of uncertainty is especially prevalent after mass or terrorist attacks. This is where solidarity becomes even more important.

There are many ways to express your solidarity. One of these ways is partisan recognition of experiences of violence, something often denied even in cases of assault.

If you use social media platforms, avoid reposting images, videos and comments that contain threats of violence or depictions of violence directed at or directly affecting Jewish communities. Depictions of this kind can trigger negative memories and painful feelings. It can even result in (re)traumatisation of those affected.

8. What counselling formats are offered at OFEK?

Phone counselling

You can reach us by phone at a respective regional office (Baden-Württemberg, Berlin, Hesse, Saxony-Anhalt, and Saxony) during our office hours. In addition, you can reach us via our nationwide hotline: **0800 664 52 68**. If you are unable to reach us directly by phone, you can contact us via an encrypted email contact form. We will get back to you as soon as possible.

Email counselling

For all counselling and other enquiries, you can always reach us at *kontakt@ofek-beratung.de*. In addition, you can reach us via our region-specific email addresses.

Online counselling

For a low-threshold, accessible and, upon request, anonymous contact, you can contact us via chat on our website (<https://ofek-beratung.de/>). You can chat live with our counsellors. It is not necessary to make an appointment or register in advance. Your data will be treated securely and with strict confidentiality. Outside the chat hours, you can leave us a message with your concern via the contact form. The online counselling team will get back to you as soon as possible.

In-person counselling

You are also welcome to arrange an in-person counselling appointment at one of our regional offices. Please do not hesitate to contact us.

Regional Offices

We work closely with Jewish communities, local civil societies and government agencies at our locations in Berlin, Hesse, Baden-Wurttemberg, Saxony-Anhalt and Saxony. Please feel free to contact an office near you.

9. How does the first contact work?

We offer confidential and anonymous counselling upon request. Those seeking advice are free to describe the events of the incident in as much detail as they wish. How the conversation proceeds depends on the individual wishes and needs. During the conversation, we discuss possibilities for further action and initial steps for dealing with the described incident.

10. What happens after the initial conversation?

Depending on the individual agreement, further contact with our counsellors follows, during which possible options for action are explored, weighed up and discussed. The focus is on the concerns and well-being of the person seeking advice. If necessary, further psychological or legal counselling can be provided by our extended psychological team and lawyers. Referral to other specific services can also be appropriate in some cases. The end of counselling is determined by the wishes of the person seeking advice. They are free to contact us again at a later time.

11. What do psychological counselling services offered by OFEK include?

OFEK works with a team of psychologists who can provide short-term support to those seeking advice in stressful situations. However, this cannot replace in-depth psychotherapy. If in the course of counselling a desire or a need for long-term psychotherapy is apparent, we assist with the search for a suitable psychotherapist with a special focus on antisemitism-sensitive work.

12. When is a case considered a criminal offence?

During the first counselling sessions, the counsellors make initial assessments of the legal punishability of the case. If required, we can connect the person seeking counselling with a lawyer from our team, who will conduct free consultations on possible legal steps. All our lawyers are specialised in discrimination- and antisemitism-sensitive counselling.

13. I have an urgent matter. Who can I contact?

Acute concerns require a higher degree of availability to make categorization of current events and occurrences possible and to establish one's own sense of security. For this purpose, the OFEK team tries to provide additional consultation hours for acute needs (e.g., after attacks) through the daily hotline. Our team conducts initial stabilization talks and can refer to the psychological team or local crisis teams and other support structures if necessary.

14. What happens to my data?

The protection of your personal data is important to us. We comply with the legal requirements for the protection personal data. You can inform yourself about and exercise your associated rights at any time. Further information can be found in the privacy policy on our website.

15. What languages is counselling available in?

We offer counselling in German, English, Russian and Hebrew and can arrange interpreting services if required.

5

Interventions and Possibilities for Action

5.1 Working Principles

How do we work?

- We provide counselling confidentially, free of charge and anonymously upon request.
- We provide counselling based on the principle of partiality and act only on behalf of those seeking advice.
- We are guided by the wishes and needs of those affected.
- We work independently and advise on all cases regardless of their status under criminal law.
- We empower those seeking advice and focus on available resources options for action.
- We provide counselling that considers transgenerational and family-biographical experiences of antisemitism.
- We cooperate with Jewish institutions and civil society.
- We advise professionally, on an incident-related basis and specialized.

1. We provide counselling confidentially, free of charge and anonymously upon request.

Sometimes there seem to be too many obstacles on the road to counselling. The question may arise as to how confidential the counselling will be. We guarantee that the contents of counselling sessions will be treated confidentially. No information is passed on without consent. If necessary, we can also provide anonymous counselling.

2. We provide counselling based on the principle of partiality and act only on behalf of those seeking advice.

No one must accept violence or be alone after an attack. Partiality or partisan counselling means that the perspectives and interests of those seeking advice are the starting point for counselling. We see ourselves as the support of those affected and act exclusively on their behalf. Nothing is decided without or for them.

3. We are guided by the wishes and needs of those seeking advice.

Listening and understanding are central pillars of any counselling. Every case is special, every person has their own ideas, and the situations they found themselves in are often very complex. It is important for us to always keep the wishes and needs of those seeking counselling in mind and to clarify the counselling needs together.

4. We work independently and advise on all cases regardless of their status under criminal law.

We work independently of (state) organisations and offer support in all cases, whether criminal offence or not. This way various antisemitic situations and threats can be analyzed and consulted on. All are taken seriously.

5. We empower those seeking advice and focus on available resources and options for action.

Antisemitism and discrimination hit people right in their everyday lives. Those affected are, thus, involuntarily put in the position of having to react to a threat. In our counselling, we aim to develop individual and structural options for action that help alleviate this burden.

6. We provide counselling that considers trans-generational and family-biographical experiences of antisemitism.

Antisemitism is not “only” a historical phenomenon, but a violence-producing power structure with lasting effects. The fact that antisemitism exists and poses a threat to Jews is becoming increasingly visible today through reports and studies. However, people do not always realise the relevance of antisemitism. In counselling, we empower those seeking advice in processing antisemitism as a biographical and collective experience that affects both individuals and the whole community.

7. We cooperate with Jewish communities and institutions and work with various civil society organisations and counselling networks.

The Jewish community knows the limits of solidarity from its own experience. Those affected experience being left alone when it matters most. That is why the needs and experiences of the community are a key part of our work. Cooperation and exchange with civil society, political organisation, public institutions and counselling networks is likewise extremely important.

8. We advise professionally, on an incident-related basis and specialized.

We support those affected by antisemitic violence and discrimination, their relatives, and witnesses as well as institutions after or during a continuing antisemitic situation. In our work we follow the quality standards of professional victim counselling¹ as well as the counselling principles we have developed ourselves.

¹Quality standards for professional counselling according to the Association of Counselling Centres for Victims of Right-Wing, Racist and Anti-Semitic Violence (VBRG).

5.2 Interventions²

Immediately after an incident or attack, many people find themselves in a state of psychological emergency. However, every person reacts differently to threatening situations. There is no universally correct reaction, because every behaviour and every feeling is correct in itself and is a sign of a coping process. Fear, anger, sadness are to be evaluated as normal human reactions to abnormal events. It is also possible to encounter memory gaps or find it difficult to place what happened in time or to re-enact it.

If you have experienced an antisemitic incident, you are probably unsure whether you want to report the perpetrators and what to do next. You should and can take your time to make a decision.

As a person affected by an incident or assault, you should take the following points into consideration:

Contact a specialised counselling centre:

Do not keep to yourself what has happened to you, contact us or another counselling centre. The team will support you in processing what you have experienced and, if necessary, help you to take further steps such as filing a police report.

² See also Association of counselling centres for victims of right-wing, racist and anti-Semitic violence, VBRG e.V. (ed.) (2019) „Was tun nach einem rechten, rassistischen oder antisemitischen Angriff? Handlungsmöglichkeiten und Hilfe für Betroffene, Angehörige und Zeug*innen“. 2nd edition. These and other publications of VBRG e.V. can be found on the VBRG website: <https://verband-brg.de/material/>

Make notes on the attack:

Record exactly what happened. You can write bullet points or a memory log (if possible, exactly what, when and how the incident happened). This can be easier with the support of a trusted person. If there were witnesses, ask for their contact.

Preserve evidence:

If possible, it is important to preserve evidence (traces of violence, property damage, pictures, objects, emails, messages on social networks, text messages, etc.). This might help to represent your interests in court and to claim damages and compensation.

Seek medical help:

If you have experienced an act of violence and need medical and/or psychological help, get a medical record listing all your injuries and your psychological condition. This again is relevant for a possible court case and claims for compensation on the grounds of physical damage and emotional distress.

After an antisemitic attack, those affected are not only confronted with the direct consequences of the attack, but also with the reactions and statements of their immediate environment. Here, it is crucial to prevent further injuries and re-victimisation.

How the experience of the attack is processed also depends not least on how the social environment reacts to it.

As relatives and witnesses, we can empower and support those affected in processing their experiences.

- Take the reactions, feelings, and concerns of the affected person seriously. Do not doubt their accounts.
- Take your time, be willing to talk and be patient. Do not impose a conversation on the affected person.
- With a clear partisan position of solidarity, support the person affected in coming to terms with and processing the traumatic event. However, stay centered on the feelings of those affected without dominating them with your own classifications.
- Do not trivialise the act, its descriptions, or the consequences of the assault. Do not blame the person affected for the incident or their reaction to it. The key is to criticize the triggering and violent circumstances without being critical to the person affected.
- Take the resources of the affected person seriously and ask what the affected person needs and how you can support them, if necessary. Do not impose your help without being asked.

- Allow the person affected time to come to terms with what they have experienced. Excessive pity will not help, try to avoid it.
- Specialised counselling can help with developing coping strategies and answer legal questions and questions about financial compensation. Support those affected in making the first contact. However, do not patronise them. Only act in accordance with the wishes and needs of those affected.
- Support those affected by encouraging their own initiative and offer assistance with self-help strategies. Empowerment or regaining one's own agency is crucial to overcoming the consequences of antisemitic attacks.
- Don't put pressure on yourself and be mindful of your own boundaries and feelings.

5.3 Incident Categories

The British NGO “Community Security Trust” (CST) has developed a category system to classify antisemitic incidents, which was further adapted specifically for the German context by Research and Information Centre on Antisemitism (Federal Association RIAS)³. These are not identical with a criminal law assessment. According to this categorisation, the following forms of antisemitic incidents can be distinguished:

Extreme violence:

Physical attacks or assaults that may result in loss of life or constitute grievous bodily harm (including knife attacks or gunshots).

Physical assault:

Any physical attack on a person that is not life-threatening and does not result in severe physical harm (including attempted attacks, i.e. cases in which the affected persons were able to defend themselves or flee, or the throwing of objects such as stones or bottles, even if they miss their target).

Damage to property:

Spraying, painting or smearing antisemitic slogans or symbols, affixing antisemitic stickers or posters, and damaging Jewish property or places of remembrance of the Shoah.

³ Link to the working principles of the Federal Association RIAS <https://www.report-antisemitism.de/bundesverband-rias/>

Threats:

Any clear and specifically addressed written or verbal threat of violence (direct or indirect) against a concrete person, group of persons or institution.

Abusive behaviour:

All incidents in which Jews or Jewish institutions are addressed in a deliberated, malicious, or discriminatory manner, regardless of whether the text itself contains antisemitic stereotypes or not; antisemitic statements directed against non-Jews in writing or orally; antisemitic graffiti or stickers on non-Jewish property; demonstrations, rallies and public events with antisemitic content in announcements / suggestions, spoken contributions, slogans or on banners.

Mass propaganda:

Antisemitic texts which are directed to at least two addressees, or which are intended to reach as wide an audience as possible through various means of mass dissemination; also texts without explicitly antisemitic content if they are sent to Jewish addressees.

5.4 Legal Classification

Insult (§ 185 StGB (Criminal Code))

An insult occurs when an aggressor expresses a dis-regarding subjective evaluation through words or gestures. Statements that appear to be factual can also constitute insults. The insult does not necessarily have to be expressed to the persons affected themselves but can also be expressed to third parties. In any case, however, it must be concrete, i. e., directed against an identifiable person or definable group of persons. It is an offense that is prosecuted on complaint (*Antragsdelikt*), so the affected person must file a criminal report for the prosecution to take place.

Incitement to Hatred (§ 130 StGB)

Incitement to hatred against population groups, attacks on human dignity on the basis of belonging to such a group, as well as approval, trivialisation and denial of the Shoah and National Socialism are considered incitement to hatred and are punishable as such if they are expressed in a publicly perceptible manner. In contrast to insult, incitement to hatred is not an offence that requires private legal action (*Antragsdelikt*), but an offense liable to public prosecution (*Offizialdelikt*). In such offences, due to their seriousness, prosecution is taken up even without – and sometimes even against – the express wish of the persons affected when the police become aware of them.

Inciting Insult (§192a StGB)

This offence is intended to close the gap between insult (must be identifiably directed against the affected person) and incitement to hatred (requires a certain publicity level). Anyone who sends members of a certain population group unsolicited inflammatory content against this group is liable to prosecution, even if the act is not publicly perceived. The penalty is higher than for “normal” insults. The law is new (September 2021), therefore there is no comprehensive experience with its interpretation in case law.

Threat (§241 StGB)

Anyone who threatens a person with the commission of acts against sexual self-determination, physical integrity, personal freedom, or property of significant value, which are directed against them or a person close to them, is liable to prosecution for threatening. The threat can be verbal, but also carried out using objects (e.g., weapon, car). If the threat is expressed publicly (e.g., on the internet) or if the threat is to commit a crime (an especially serious offense like murder) the sentence increases considerably. Approval of serious acts that have not yet been committed is also punishable. Whether the threat is subject to public prosecution or requires private legal action, depends on the severity of the threatened act. Unfortunately, experience shows that the necessary sensitivity for antisemitic threats is not yet sufficiently developed among law enforcement authorities.

Damage to Property (§ 303 StGB)

Damage to property is defined as willful damage or destruction of another person's property, but also as unauthorised, permanent and significant alteration of its appearance, e.g., the application of graffiti or stickers. In some cases, the prosecuting authority sees a special public interest due to the extent or dangerousness of a particular damage to property and intervenes ex officio. In principle, however, damage to property is an offence for which the persons affected must file a criminal report.

Mobbing (Bullying)

(Antisemitic) bullying is a serious form of intimidation that can cause serious psychological injuries. A person is systematically harassed and tormented over a long period of time by several attackers to whom they are inferior. Cyber-bullying via messenger or social media is a special form of bullying. Those who are bullied experience strong feelings of powerlessness – but there are ways to take action against it, for example by means of a lawyer's warning to the perpetrators. Those affected may also be entitled to compensation for physical injuries and for emotional distress, as well as for property damage. There is no separate offence of "mobbing" in the Criminal Code, but the individual offenses (e.g. bodily harm, blackmailing, threats, theft, etc.) can be punishable. In the workplace, the General Equal Treatment Act (AGG) also improves the legal position of those affected: It obliges employers to prevent or stop discriminatory mobbing and to protect the affected persons.

Stalking (§ 238 StGB)

Unlike bullying, the violence in stalking usually comes from an individual. There are unsolicited attempts to contact the affected person in various ways (telephone, doorbell pressing, emails, letters, through personal environment) and intrusive acts such as spying on one's habits and private data. Legally, stalking begins where the affected person's order of life is disturbed – but it is only a criminal offence (stalking, § 238 StGB) if the impairment is considered serious. With the help of the Protection against Violence Act (*Gewaltschutzgesetz*), a court injunction or a restraining order can be obtained that prohibits the aggressor from certain forms of behaviour and establishes a protection zone. Unfortunately, this often requires a tough and lengthy legal battle.

Bodily Harm (§ 223–§ 231 StGB)

Both intentional physical abuse and damage to a person's health as well as attempts to do so are punishable. Even the cutting of hair against the will of the person affected is considered physical abuse and thus bodily harm. For certain types of bodily harm and depending on the consequences of the offence, the sentence may increase – for example, in cases of serious bodily harm (e.g. use of a weapon, attack by several or from ambush) or grievous bodily harm (violent acts with serious health consequences) and in extreme cases such as bodily injury resulting in death, (attempted) homicide and (attempted) murder.

5.5 Financial Support

Victim-Offender Mediation

Victim-offender mediation is an attempt to reach an out-of-court settlement with the help of a neutral mediation body, which often means a reduced sentence for the perpetrator and compensation for pain and suffering for those affected. Unfortunately, this approach is often unsuitable for antisemitically motivated acts of violence, as many perpetrators act out of conviction and do not display any understanding.

Compensation for Pain and Suffering

The affected person is entitled to compensation for pain and suffering from the perpetrator. Compensation for pain and suffering is intended to cover immaterial damages such as physical or psychological injuries. The claim for compensation for pain and suffering is usually asserted before the civil court. Occasionally it can be claimed in certain cases during criminal process as so-called adhesion proceedings.

State Insurance for Occupational Accidents

Anyone who is injured as a result of an attack at work or on the way to work, or who provides assistance to others and is injured in the process, may raise a claim with the state accident insurance (statutory associations for health and security at work and employer liability insurance). This also applies if the injuries are the result of a targeted attack (e.g., arson). The accident insurance covers the costs of medical treatment, pays injury benefits and grants benefits to ensure

social and societal participation (e.g., occupational measures, housing assistance, home nursing). If the long-term earning capacity is consequently reduced, the affected person is entitled to an injury pension (§ 56 ff SGB VII). If they died as a result of the attack, surviving dependents are entitled to special benefits (§ 63 SGB VII).

Victims Compensation Act (OEG)

The Victims Compensation Act regulates the care of persons who are forced to cope with health and economic consequences because of a (physical) act of violence against themselves or others. The range of benefits under the OEG is quite comprehensive, especially if the offence has severe, long-lasting, health consequences. In addition to medical care and (occupational and medical) rehabilitation measures, a basic pension can be granted, for example, which is not offset against other social benefits. In addition, under certain conditions, there may also be a claim to the so-called benefits for war victims' welfare or even to the occupational injury compensation, which more or less matches the previous income in the case of damage-related incapacity to work. Surviving dependents and direct witnesses of a violent act can also make claims under the OEG. The claim for benefits under the OEG can (if necessary) be asserted even years after the crime, but the payments then only begin with the month of the application. Exception: if the application is filed less than one year after the assault, the benefits will be granted retroactively from the time of the offence. Any claims for damages (but not for

compensation for pain and suffering!) against the perpetrator are transferred to the pension office. Unfortunately, the procedure is very complex and takes a long time. In 2024, the Victims' Compensation Act is to be replaced by the Fourteenth Book of the Social Code – Social Compensation Book XIV.

Motor Accident Compensation

If the offence is committed by means of an attack with an (insured or uninsured) car, i. e., if the perpetrator uses a car as a weapon, benefits under the OEG do not come into consideration. Instead, claims can be filed with the association Verkehrsofopferhilfe e.V. (VOH) – an institution of the German motor liability insurers. From 2024 onwards, the consequences of acts committed with a car can also be compensated via the Fourteenth Book of the Social Code – Social Compensation Book XIV.

Hardship Benefits from the Federal Office of Justice (BfJ)

There is no legal entitlement to the BfJ hardship benefits; it is a voluntarily assumed emergency aid by the state as a signal of solidarity with the victims of extremist and terrorist violence. Medical documents should be enclosed with the application to assess the amount. Claims for damages or compensation for pain and suffering against perpetrators will be offset against the hardship payment.

Civil Society Funds and Foundations

The Amadeu Antonio Foundation (AAS)³ and the Association of Counselling Centres for Victims of Right-Wing, Racist and Anti-Semitic Violence (VBRG e.V.) maintain victims' funds from which those affected who get into financial difficulties as a result of an attack can receive unbureaucratic financial assistance on individual basis. Applications are made through the recognised counselling centres. The foundation "Contra Rechtsextremismus" (*against far-right extremism*) of the German Lawyers' Association can cover the costs of legal counselling and representation (for the co-plaintiffs or witness assistance in criminal proceedings) if the person affected needs help. The funds come from donations, the allocation is usually decided by an independent advisory board, there is no legal claim.

³ <https://www.amadeu-antonio-stiftung.de/projekte/opferfonds-cura/>; <https://verband-brg.de/opferhilfefonds/>; <https://anwaltverein.de/de/stiftung-gegen-rechtsextremismus>

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Description of Regional OFEK Offices and Other Cooperation Partners

OFEK e.V. is a non-profit association and a counselling centre for antisemitic violence and discrimination based in Berlin with a nationwide reach.

Phone: 0800 664 52 68

Mobile: 0176 458 755 32

Email: kontakt@ofek-beratung.de

Regional Offices

OFEK Baden-Wurttemberg

OFEK BaWü is the regionally specialised counselling project of OFEK e.V. Baden-Wurttemberg. With two counselling locations in Stuttgart and Freiburg, OFEK BaWü offers targeted support for antisemitism on site. The project is funded by the federal programme 'Live Democracy!' and the State Ministry Baden-Wurttemberg.

Phone: 0711 228 36 29

Mobile: 0176 346 795 20

Email: bw@ofek-beratung.de

OFEK Berlin

OFEK Berlin is the first regional counselling center of OFEK e.V. Since 2017 OFEK Berlin has been advising those affected in the course of antisemitic attacks and also offers schools, associations, day-care centres and authorities the necessary specialist supervision and consulting after incidents. The project is funded by the state of Berlin as part of its State Programme Against Right-Wing Extremism, Racism and Anti-semitism.

Phone: 030 610 80 458

Mobile: 0176 458 755 32

Email: *berlin@ofek-beratung.de*

OFEK Hesse

OFEK Hesse is the regionally specialised counselling project of OFEK e.V. based in Frankfurt am Main. With its own office, a hotline and counselling on request, OFEK Hesse offers targeted support for antisemitism on site. The project is funded by the state programme „Hesse – active for democracy and against extremism” with the support of the Central Welfare Board of Jews in Germany e.V. (ZWST).

Mobile: 0159 013 593 90

Mobile: 0157 850 844 24

E-Mail: *hessen@ofek-beratung.de*

OFEK Saxony-Anhalt

OFEK Saxony-Anhalt is the regionally specialised counselling project of OFEK e.V. With its own office, a hotline and counselling on request OFEK Saxony-Anhalt offers targeted support for antisemitism on site. The project is funded by the Ministry of Labour, Social Affairs and Integration of Saxony-Anhalt.

Phone: 0345 681 67047

Mobile: 0176 577 131 27

Email: *sachsen-anhalt@ofek-beratung.de*

OFEK Saxony

OFEK Saxony is the regionally specialised counselling project of OFEK e.V. With a hotline and counselling on request OFEK Saxony offers targeted support for antisemitism on site. The project is funded by the State Ministry of Education of the Free State of Saxony.

Phone: 0800 664 52 68

Mobile: 0157 585 44 732

Email: *sachsen@ofek-beratung.de*

Programme Responsibility

OFEK e.V. is the responsible body of two reporting centres.

The Research and Information Centre on Antisemitism RIAS Saxony

<https://report-antisemitism.de/>

You can reach the nationwide RIAS hotline at:

Phone: 0800 032 32 63

Mobile: 0159 067 785 51

Email: *info@rias-sachsen.de*

The Research and Information Centre on Antisemitism RIAS Saxony-Anhalt

<https://report-antisemitism.de/>

You can reach the nationwide RIAS hotline at:

Phone: 0345 131 83 036 | 0345 131 83 031

Email: *info@rias-sachsen-anhalt.de*

Cooperation partners

Competence Centre for Prevention and Empowerment

The Competence Centre for Prevention and Empowerment is an institute for education and research based in Berlin with a nationwide focus. It develops educational programmes and training for schools, school psychology services, educational administration, youth welfare and youth social work institutions, municipalities, public administration, political bodies as well as Jewish and civil society initiatives. Together with the Potsdam University of Applied Sciences, the Competence Center conducts research on anti-Semitism in schools and memorial sites.

Phone: 030 513 039 88

Email: info@zwst-kompetenzzentrum.de

Homepage: www.zwst-kompetenzzentrum.de

Research and Information Centre on Antisemitism (Federal Association RIAS e.V.)

The Federal Association of Departments for Research and Information on Antisemitism aims to ensure a uniform civil society reporting and documentation of antisemitic incidents nationwide. Criminal liability is not decisive for the reporting of an incident. The Federal Association RIAS works in a partisan way; the central principle is the protection of trust: those affected, and witnesses decide how their report and how this information is dealt with. Upon request, the Federal Association RIAS publishes reported cases and arranges competent psychosocial, legal, anti-discrimination, victim, or litigation counselling. As of now the Federal RIAS Association has reporting offices in Bavaria, Berlin, Brandenburg, Hesse, Mecklenburg-Western Pomerania, Lower Saxony, North

Rhine-Westphalia, Saarland, Saxony, Saxony-Anhalt, Schleswig-Holstein, and Thuringia.

Phone: 0800 032 32 63

Email: info@report-antisemitism.de

Reporting portal: www.report-antisemitism.de

Association of Counselling Centres for Victims of Right-Wing, Racist and Anti-Semitic Violence (VBRG e.V.)

The VBRG works to ensure that victims of right-wing violence have access to professional, independent, free, and partisan counselling and support services throughout Germany. Currently, VBRG unites 15 independent counselling centres for those affected by right-wing, racist, and antisemitic violence across 13 federal states. Every year, the member organisations advise and accompany hundreds of people affected by right-wing violence with many years of experience and great expertise. They support those directly affected by attacks, threats, arson, and assaults, as well as their relatives, caregivers, and witnesses: free of charge, confidentially, on site, according to the principle of partiality in the sense of those affected and, upon request, anonymously.

Phone: 030 33 85 97 77

Email: info@verband-brg.de

Homepage: www.verband-brg.de

German anti-discrimination association (advd)

German anti-discrimination association (advd) is an umbrella organisation of independent anti-discrimination offices and counselling centres. Its member organisations have many years of experience in anti-discrimination work with a focus on counselling and empowerment of those affected by discrimination.

Mobile: 0159 061 466 13

(Monday to Thursday, 11am-6pm)

Email: info@antidiskriminierung.org

Homepage: www.antidiskriminierung.org

Central Welfare Board of Jews in Germany (ZWST e.V.)

The Central Welfare Board of Jews in Germany (ZWST e.V.) is the association of Jewish welfare institutions in Germany. As an umbrella organisation, ZWST represents Jewish communities and regional associations in the field of Jewish social work. The core purpose of ZWST is participation and empowerment of vulnerable groups within the Jewish community. The association-specific mission statement of the ZWST is derived from the Hebrew term “Zedaka”, the social-ethical principle of charity in Judaism.

Phone: 069 944 37 10

Email: zentrale@zwst.org

Homepage: www.zwst.org

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