



## RESEARCH REPORT

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# *Jewish@Work 2024*

Researching the Impact of and  
Potential for Corporate Jewish  
Employee Resource Groups

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# Jewish at Work 2024: Executive Summary

Over the last year, there has been remarkable growth in corporate-based Jewish Employee Resource Groups (ERGs), part of a broader movement underway in today's corporate settings. ERGs have surged in popularity, particularly since 2020, with over 90% of Fortune 500 companies now having ERGs for groups considered minorities, underrepresented, or marginalized ([McKinsey, 2022](#)).

Previous research on ERGs impact on corporate outcomes, and on economic productivity, has underscored ERGs' impact:

- ERG members report a higher level of belonging in their organization than those who do not (85% vs. 81%), and that gap is even more significant when factors such as effective leadership and frequency of events are factored in. ([Perceptyx, 2024](#)).
- There is a strong correlation between a company's openness to sponsoring cultural and religious ERGs and its overall success. ([Fortune 500, Fair360, 2024](#)).
- Innovation is more than 2x as strong in countries with high religious tolerance (low religious hostilities) as countries with low tolerance. ([World Economic Forum, 2014](#)).

Clal and JewishERGs have developed a network of over 300 Jewish ERG leaders (representing 140+ ERGs) who have expressed that the path for Jewish ERGs has not been smooth, as many have had to fight in order to receive the same opportunities that so many of their colleagues have. Given that the field of Jewish ERGs is less than a decade old, we see an opportunity ahead to support these groups and their leaders and to position the growth and stability of ERGs. By studying Jewish ERG operating models, leadership structures, program offerings, and strategic communications, we intend for this report to help catalyze the field, and yield new pathways and initiatives designed to meet the needs of ERG participants and maximize the potential impact of ERGs on individuals (both Jewishly and professionally), and on company cultures writ large.

With funding from the Charles H. Revson Foundation, One8 Foundation, UJA Federation of New York, and Combined Jewish Philanthropies, Clal undertook a study to understand the market for Jewish employee resource groups (ERGs). We sought to unpack lessons about the climate of Jews in corporate workplaces, why Jewish employees seek out ERGs, the challenges current ERGs face, and the opportunities and conditions necessary for ERGs to reach their potential and engage more members.

The study includes a survey of 1,474 Jews across a range of industries and with varied levels of ERG participation (10% leaders, 28% participants, 2% non-participants, 60% at companies without ERGs), and 10 focus groups with 58 Jewish ERG members and leaders. We have identified **four key findings** that highlight the value of Jewish ERGs and need for resources, support, and structure.

### **Finding 1: Many Jews do not feel safe or supported at work.**

- One-third of Jewish employees surveyed (31%) feel unsafe being “openly Jewish” at work.
- More than half of respondents (56%) don’t feel supported by their employer to express their Jewish identity.
- 13% have considered leaving their current job based on their experience as a Jew at work.
- 37% “often” experience Jewish stereotypes or misconceptions in the workplace. This experience was even more exacerbated in the tech and non-profit sectors.
- In the tech sector, 42% feel unsafe being “openly Jewish” at work, 20% considered leaving their job and 48% experience Jewish stereotypes in the workplace.
- In the non-profit sector, 38% feel unsafe being “openly Jewish” at work, 25% considered leaving their job and 48% experience Jewish stereotypes in the workplace.

When it comes to Israel, many participants do not feel comfortable talking about Israel at work, despite their strong connection.

- The vast majority of participants believe Israel should exist (91%) and feel a personal connection to Israel (84%), but *far* fewer feel comfortable talking about their feelings on Israel at work (37%) or the current situation in Israel at work (30%).
- Once again, these gaps were worse in the tech and non-profit sectors.

For a further breakdown by industry see Figure 1, 2 and 3 on pages 12-14 in the report.

### **Finding 2: There is a growing demand for and interest in Jewish ERGs.**

- 46% of ERG members and leaders surveyed joined an ERG after October 7th, 2023.
- From October 2023 to October 2024, there was a 709% growth in the number of groups participating in the Jewish ERG network [from 44 to 312 members in JewishERGs.com].

Interestingly, employees who are otherwise not Jewishly engaged outside of work are joining ERGs.

- 44% of ERG participants are not involved in any Jewish organizations outside of work suggesting a Jewish ERG could be an important entry point to Jewish life.
- For 24% of participants, their company’s ERG is their “primary place to connect with Jewish life.”

Participants joined ERGs for a wide range of reasons, primarily for celebrating being Jewish (73%) and networking with others (50%), and least of all for feeling unsafe (17%).

Demand for the following were outlined to help Jewish employees feel supported at work:

- 58% highlighted the need for antisemitism awareness training. Although highlighted by most as a key lever for change, focus group participants noted the challenges of delivering antisemitism training.
- They also were interested in Jewish gatherings to support each other through community support groups (44%), holiday celebrations (40%), and social events (35%).
- Only 4% valued religious programming to feel supported at work (4%).
- In addition to the need for antisemitism training, focus group participants expressed interest in cultural awareness training (32%) to share more of the positive aspects of being Jewish.

For a breakdown of the most important offerings for employees to feel safe at work, see Figure 5 on page 19.

### **Finding 3:** Employees feel companies are not adequately supporting Jewish ERG efforts.

- Only 61% of participants felt that their companies were supporting their Jewish ERG efforts.
- This lack of support was even more pronounced in the healthcare and tech industries, where only 17% of ERG leaders in healthcare and 41% of them in tech felt supported. See Figure 7 on page 21 for the breakdown by industry.

Focus group feedback highlighted that companies are often unsupportive of Jewish ERGs as an ethno-religious minority group:

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*“We learned recently that we're not considered a first-tier ERG; we're like a second-tier group, not getting funding. Even with all that's going on in society, we're not a strategic priority.” - ERG Leader, Focus Group*

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### **Finding 4:** Jewish ERGs are not yet meeting their members' needs.

Often leaders of Jewish ERGs are new and inexperienced in this role.

- 34% of leaders started their company's Jewish ERGs after October 7th
- 50% of leaders have 13 months or less of experience leading their ERG.
- Many leaders had the role assigned to them or assumed the role unintentionally.

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*"I sought out support from the DEI liaison and was invited to start an ERG;  
it was not a choice." - ERG Leader, Survey*

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Leaders need considerable support to meet the gaps between the members and leaders experience of the Jewish ERG. Leaders have higher interest and satisfaction with the Jewish ERG than members. This suggests there is room for ERG leaders to serve their members' needs better.

- 65% of members were satisfied with their company's Jewish ERG (compared to 83% of leaders).
- 56% reported 'getting what they wanted' from their Jewish ERG participation (compared to 84% of leaders).

See Figure 8 on page 22 for a breakdown between members and leaders' experience of the Jewish ERG.

### **Jewish ERGs: A powerful and important new mode of gathering with immediate opportunities for improvement.**

- With tremendous growth in the movement over the past year, Jewish ERGs hold significant opportunities for engaging Jews in their identity, helping Jews advance professionally, and advocating for Jewish equity in DEIB systems.
- That said, Jewish ERGs have not yet reached a mature state of development across the board, and they are not yet adequately fostering feelings of safety in the workplace for their members. Their leaders, while deeply committed, have not universally adopted the kinds of adaptive leadership practices that would make the ERGs more impactful and sustainable in the long run. There remain significant gaps between the interests of leadership and those of participants. These challenges, while common across ERGs of all identities and organizations, are exacerbated by some of the unique challenges Jews face in the workplace today.
- As Jewish ERGs grow in popularity, we recommend investing in their development using the Hierarchy of Needs framework, focusing on three levels: **fostering safety, deepening communal experiences**, and **building organizational bridges** (see figure 10 on page 25). This approach will help bridge the gap between the current state of ERGs and the field's aspirations.



## Background and Methods

Over the last year, there has been remarkable growth in corporate-based Jewish Employee Resource Groups (ERGs), part of a broader movement underway in today's corporate settings. ERGs have surged in popularity, particularly since 2020, with over 90% of Fortune 500 companies now offering ERGs for groups considered minorities, underrepresented, or marginalized (McKinsey, 2022).

Currently a variety of ERGs exist for employees that share a common identity, interest or community, such as veterans, working parents, women, Black, and LGBTQ+ groups.

Previous research on ERGs in corporate settings has underscored their impact:

- There is a strong correlation between a company's overall success and its openness to sponsoring cultural and religious ERGs (Fortune 500, Fair360).
- There is also a strong correlation between the number of ERG groups in a company and the company's profitability (Fortune 500).
- Innovation is more than 2x as strong in countries with high religious tolerance (low religious hostilities) as countries with low tolerance. (World Economic Forum, 2014).
- ERG members report a higher level of belonging in their organization than those who do not (85% vs. 81%), but that gap was much more significant when factors such as effective leadership and frequency of events were factored in (Perceptyx, 2024).

Clal now houses the Jewish ERGs network, which connects over 300 Jewish ERG leaders from 140 organizations. They have expressed that the path for Jewish ERGs has not been a smooth one, as many have had to fight in order to receive the same opportunities that so many of their colleagues have. Given that the field of Jewish ERGs is less than a decade old, there is a clear opportunity ahead to further refine Jewish ERG operating models, leadership structures, program offerings, and strategic communications in order to meet the needs of participants and maximize their potential impact on individuals and on company cultures writ large.

With funding from the Charles H. Revson Foundation, One8 Foundation, UJA Federation of New York, and Combined Jewish Philanthropies, Clal undertook a study to understand the market for Jewish ERGs. We sought to unpack lessons about the climate of Jews in corporate workplaces, why Jewish employees seek out ERGs, the challenges current ERGs face, and the opportunities and conditions necessary for ERGs to reach their potential and engage more members.

# Survey Methods

Clal and Applied Curiosity Research developed a survey with stakeholder input to explore the experiences, perceptions, and opinions of a diverse sample of Jewish employees. The survey asked for responses on 1) interest and participation in Jewish ERGs; 2) employer support for their careers; 3) employer support for Jews; 4) involvement in Jewish life; 5) comfort discussing Israel; and 6) a range of personal and work-related variables.

Screening questions were embedded to ensure all respondents identified as Jewish, were employed, worked at a company of 50+ employees, and did not work at a Jewish organization. We removed teachers and staff working in K-12 education from the study sample, as the barriers and structures for these employees are different from those in corporate settings.

The survey identified and tailored questions to leaders and members of Jewish ERGs, employees that are not members of Jewish ERGs, and employees working at companies with no Jewish ERG. Surveys were distributed through two channels:

- Grassroots (n=971): Survey was distributed through Clal and JewishERG’s network of 140+ Jewish ERG leaders who shared the link with fellow employees and ERG members, and also shared the link informally, using their personal social media.
- Survey Panels (n=503): To expand the participant pool, surveys were also sent through two existing panel providers - Dynata and Prodege. Both offer expansive lists of potential survey participants available to companies to complete research activities.

Table M.1: Differences in type of ERG participant by distribution strategy

Data Source	Respondent Category by Data Source - Participation in Jewish ERGs				Total
	ERG Leader	ERG Member	Not an ERG Member	Company w/ no ERG	
Grassroots	142 (15%)	370 (38%)	17 (2%)	442 (46%)	971 (100%)
Survey Panels	9 (2%)	36 (7%)	12 (2%)	446 (89%)	503 (100%)
Full Sample	151 (10%)	406 (28%)	29 (2%)	888 (60%)	1,474 (100%)



## Survey Sample

A total of 1,474 participants completed the survey. Respondents represent a range of industries, with nearly half (654) from four industries: technology (e.g., Amazon, Google, Microsoft), consulting (e.g., BCG, EY, Deloitte), healthcare (e.g., Humana, Medtronic), and financial services (e.g., American Express, Citi, JP Morgan Chase).

**Table M.2 - Distribution of survey responses by industry**

Industry	Full Sample (n=1,474)		Participant Category			
	N	Percent	ERG Leader (n=151)	ERG Member (n=406)	Not an ERG Member (n=29)	Company w/ no ERG (n=888)
Tech	289	20%	30%	35%	10%	11%
Consulting	190	13%	19%	20%	14%	9%
Healthcare Industries	193	13%	4%	5%	21%	18%
Financial Services	175	12%	13%	10%	10%	13%
Education Services/High Ed	128	9%	9%	9%	21%	8%
Consumer Goods	127	9%	3%	7%	3%	11%
Government	92	6%	7%	2%	3%	8%
Media	68	5%	9%	7%	10%	3%
Non-Profit	65	4%	3%	1%	3%	6%
Construction/Manufacturing	52	4%	1%	1%	0%	5%
Legal Services	45	3%	1%	1%	0%	4%
Real Estate	20	1%	0%	0%	0%	2%
Telecommunication	14	1%	1%	0%	0%	1%
Energy	10	1%	0%	1%	3%	1%
Unknown	6	0%	0%	0%	0%	1%

Table M.3 presents select demographics of the sample by ERG participation.

**Table M.3 - Select demographics by ERG participation**

	Full Sample		Participant Category			
	N	Percent	ERG Leader (n=151)	ERG Member (n=406)	Not an ERG Member (n=29)	Company w/ no ERG (n=888)
Company Size						
51 to 100	105	7%	1%	1%		11%
101 to 500	221	15%	3%	4%	10%	22%
501 to 5,000	414	28%	21%	17%	28%	34%
5,000 to 10,000	145	10%	13%	10%	14%	9%
10,001+	589	40%	63%	67%	48%	23%
Seniority						
Entry Level	145	10%	4%	8%	14%	11%
Mid-level non-manager	555	38%	33%	43%	54%	36%
Mid-level manager	372	25%	31%	23%	14%	26%
Director	248	17%	23%	19%	11%	15%
VP	105	7%	7%	6%	7%	8%
C-Suite	44	3%	2%	1%	-	4%
Age range in years						
18-24	54	4%	4%	5%	3%	3%
25-34	342	24%	27%	26%	21%	22%
35-44	413	28%	33%	31%	28%	27%
45-54	299	21%	25%	20%	28%	20%
55-64	235	16%	11%	15%	17%	18%
Above 64	108	7%	-	4%	3%	10%

Respondents generally have an active Jewish life (see Table M.4), though Jewish ritual observance is higher among the participants at companies with ERGs. It's worth noting that **24% of ERG leaders and 32% of members have no other involvement in Jewish organizations outside of the ERG.** Involvement was lowest among entry level employees (see Appendix Table A.1) and at the youngest and oldest age brackets.

**Table M.4 - Jewish participation by respondent type**

Jewish Participation	Full Sample (n=1,474)	Participant Category			
		ERG Leader (n=151)	ERG Member (n=406)	Not an ERG Member (n=29)	Company w/ no ERG (n=888)
Participates in a Passover Seder*	88%	<b>94%</b>	<b>95%</b>	<b>97%</b>	84%
Observes Yom Kippur in some way*	87%	<b>97%</b>	<b>91%</b>	86%	84%
Celebrates Chanukah*	93%	95%	<b>95%</b>	100%	91%
Marks Shabbat every week*	37%	<b>49%</b>	<b>43%</b>	41%	33%
Keeps a kosher home (partially or more)	44%	48%	46%	34%	43%
Is involved with any Jewish org outside of work*	56%	<b>76%</b>	<b>68%</b>	48%	48%

\*Statistically significant difference at  $p < .01$

## Qualitative Research

The survey also provided respondents with the opportunity to express interest in participating in a focus group or interview with the Clal team. A total of 10 focus groups were conducted with 58 leaders (n=22), members (n=19) and those with no Jewish ERG (n=17) across a range of companies. Quotes and themes from these groups are included throughout the report.

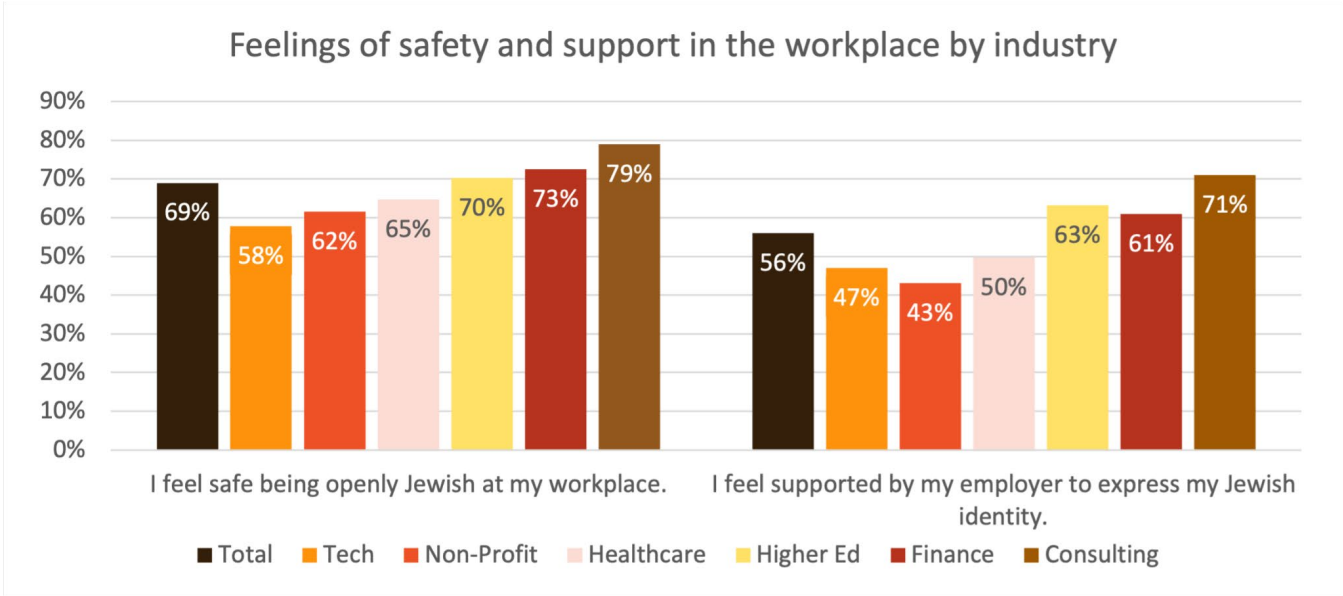
## Key Findings

**Finding 1:** Many Jews do not feel safe or supported at work—both in terms of their Jewish identity and their relationship to Israel.

**Many Jewish employees feel unsafe being “openly Jewish” at work.** Only 56% of respondents feel supported to express their Jewish identity at work, and 58% trust their employer to handle incidents of antisemitism. At the same time, respondents agree at much higher rates (85%) that their company supports them to do their job effectively. Employees from the tech, healthcare, and non-profit sectors had significantly<sup>1</sup> lower perceived safety and perceived support than consulting, finance and higher ed.

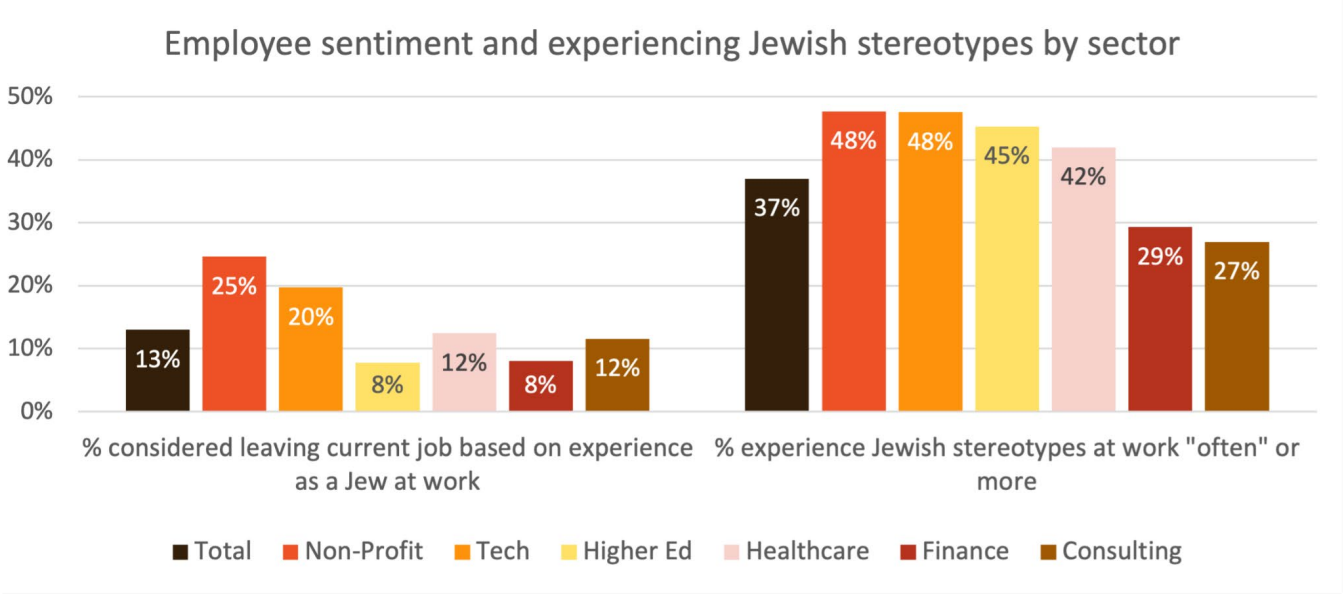
<sup>1</sup>These differences are statistically significant at  $p < .01$ .

Figure 1



**Many participants “often” hear or see Jewish stereotypes or misconceptions at work and some have considered leaving their jobs because of their treatment as a Jewish employee.** This was worse among employees working at Non-Profits and Tech companies, which had significantly higher numbers of employees experiencing Jewish stereotypes and considering leaving than other sectors.

Figure 2



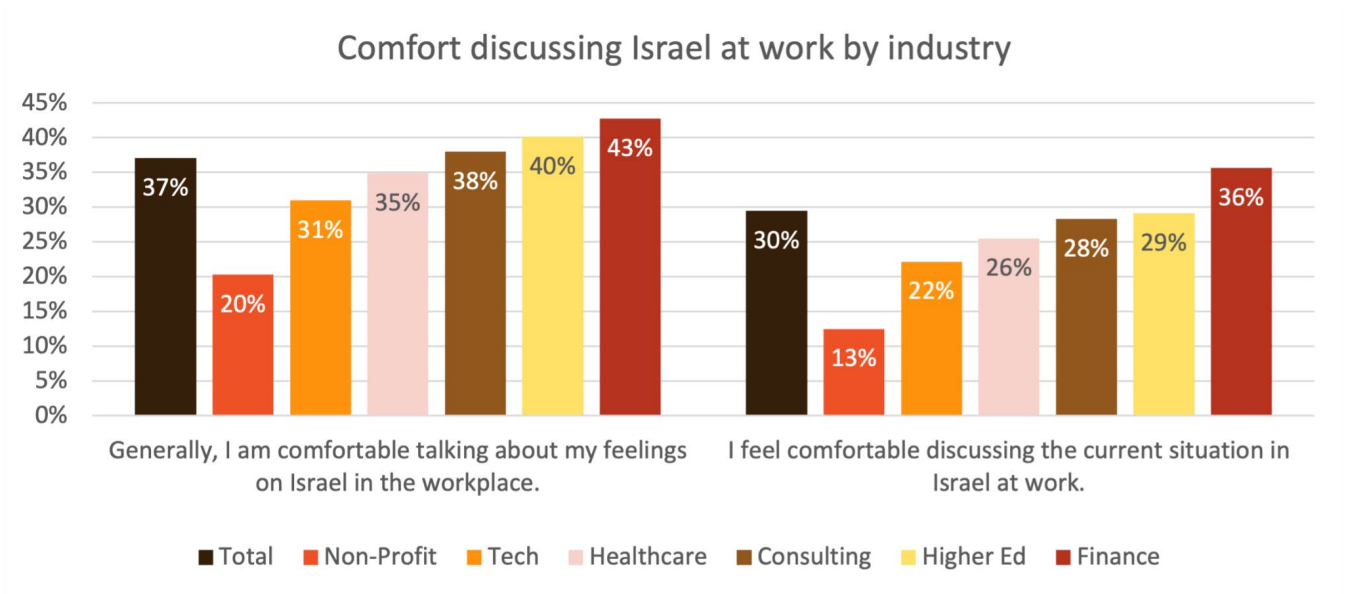
**There is a noteworthy gap between participants' feelings about Israel and their comfort with talking about Israel at work.** Across the sample, 91% of respondents believe Israel should exist as a state, 80% feel that Israel is an important part of their Jewish identity, and 84% feel a personal connection to Israel. However, only 37% are comfortable talking about Israel in the workplace, and only 30% feel comfortable discussing the current situation in the workplace. Based on qualitative feedback, this disconnect extends to all kinds of conversations about Israel, not just current events:

*“When I got back from my Israel Leadership trip I wanted to talk about my experience of the trip with my internal team. One team member asked where I'd been, and when I answered ‘Israel’, I was met with awkward silence. These are the situations I don’t know how to navigate.” - Jewish ERG Leader, Focus Group*

Question	% Disagree	% Neutral	% Agree
I believe Israel should exist as a Jewish state.	4%	6%	91%
My connection to Israel is an important part of my Jewish Identity.	9%	11%	80%
I feel a personal connection to the people of Israel.	6%	11%	84%
Generally, I am comfortable talking about my feelings on Israel in the workplace.	43%	20%	37%
Israel-related content shared at my workplace is treated as fairly and equally as content relating to other count	33%	38%	29%
I feel comfortable discussing the current situation in Israel at work.	52%	19%	30%

As shown in the table below, participants in the non-profit and tech sectors were significantly less comfortable talking about Israel than those in other sectors.

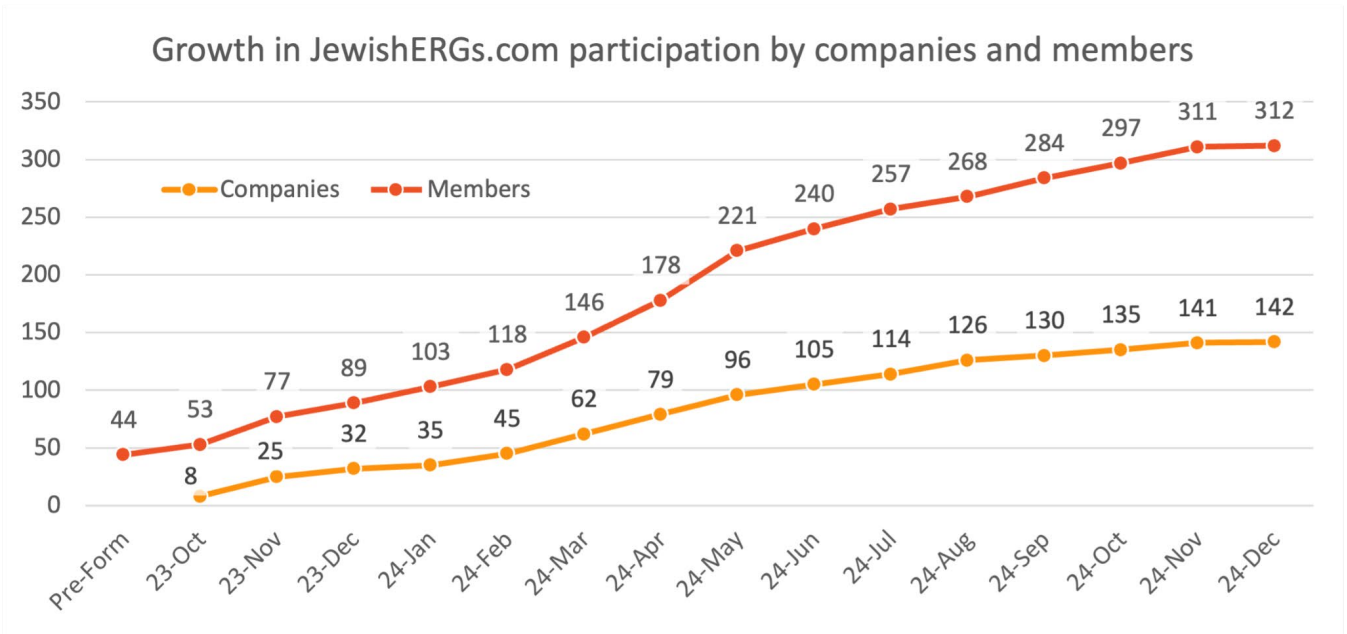
Figure 3



**Finding 2:** There is a growing demand for and interest in Jewish ERGs.

**Membership and participation in the grass-roots organization for Jewish ERG leaders increased in the last year.** The grass-roots ERG leader network (JewishERGs.com) had 44 members in 2023 and by 2024 it grew to 312, a 709% increase. Additionally, in the weeks following October 7, 2023, the group increased its gathering cadence from monthly to weekly to provide additional support to ERG leaders.

Figure 4





**Most survey participants (67%) are either currently engaged in or interested in joining a Jewish ERG.** Across a range of industries, we collected the following evidence about those who are not currently in a Jewish ERG:

- Of the 888 respondents who did not have a Jewish ERG at their company, 418 (47%) agreed they “would like a Jewish network in their company.”
- Among the 29 respondents who were not involved in their company’s Jewish ERG, 11 (38%) would be interested in joining.

**In addition, two data points suggest that Jewish ERGs fill a valuable need for current participants that could be leveraged to grow the size of the network.**

- 44% of survey participants were not involved in any Jewish organization outside of work, suggesting a Jewish ERG could be an important entry point to Jewish life.
- For 24% of participants, their company’s ERG is their “primary place to connect with Jewish life.”

**Participants' reasons for joining ERGs varied.** The top reasons for joining were to celebrate being Jewish (73%), to network (50%), and socialize with Jewish friends (43%). There were differences in reason for joining by seniority level. Many participants, particularly entry-level employees, included in their reasons for joining looking for Jewish friends and/or networking. Mid- and senior-level employees were more likely to endorse joining because they felt unsafe or betrayed by their colleagues, and 46% joined after October 7th, 2023.

### Top reasons for joining Jewish networks by level of seniority (select all that apply)

Reason	Total (n=557)	Entry (n=41)	Mid (n=364)	Senior (n=152)
Oriented towards social				
I want to celebrate being Jewish	73%	No Significant Difference		
I am looking to network*	50%	71%	54%	36%
I am looking for Jewish friends*	43%	66%	46%	30%
Connection and Identity				
It's my primary place to connect to Jewish life	24%	No Significant Difference		
I am trying to better understand my Jewish identity	17%	No Significant Difference		
Oriented towards safety				
I feel unsafe*	17%	2%	20%	15%
I feel betrayed by my colleagues*	17%	2%	19%	15%

\*Differences are statistically significant at  $p < .01$ . **Bold** indicated statistically higher than all, **Red** indicates statistically lower than all, italics indicates statistically higher and lower.

Other - represents coded responses to open ended questions

A few standout reasons for joining ERGs taken from the focus groups and survey comments include:

#### Oriented towards safety

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*"I've always kept my personal life separate from work. After October 7th, I realized I can't. I'm Jewish, and I'm not dealing with some of that negativity toward me and my coworkers. So when I heard about the ERG, I jumped on it." - ERG Member, Boston Focus Group*

*"I don't feel that I need a robust Jewish community at work because I have one outside of work. But in an environment that is so overwhelmingly not Jewish, it is meaningful to have an occasional space to be with other Jewish colleagues."*  
- ERG Member, Survey

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#### Oriented towards social

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*"I don't necessarily feel unsafe at work, but I do want a safe space where I know people will understand me and with whom I can feel a sense of community at work." - ERG Member, Survey*

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Finally, most, but not all, participants agreed that it was important to bring their “full and authentic Jewish self” to work (69%) and connect with a community of Jews at work (56%). These percentages varied significantly by seniority, Jewish involvement outside work, company size, and sector, suggesting these attitudes are based on a confluence of factors (see Finding 3b).

**Participant perceptions of being Jewish at work, support from employers, and antisemitism**

Question	Mean	% Disagree	% Neutral	% Agree
Jewish at work				
I have a strong Jewish life outside of work.	3.82	15%	18%	67%
It's important for me to bring my full and authentic Jewish self to work.	3.84	8%	23%	69%
It's important for me to connect with a community of Jews at work.	3.55	16%	28%	56%

**A majority of participants highlighted the need for antisemitism awareness training to support Jewish employees at work (58%).** Although highlighted by most as a key lever for change, focus group participants noted the challenges of delivering antisemitism training.

*“It’s taken me over two years to get antisemitism training approved by my employer” - ERG Leader, Focus Group*

*“Having a joint Islamophobia training as a precondition to approving an antisemitism training feels like a hurtful precondition for getting our needs met given the disproportionate volume of antisemitic incidents in the current moment.” - ERG Leader, Focus Group*

**In addition to the need for antisemitism training, focus group participants expressed interest in cultural awareness training.** While antisemitism training (when it occurs) is suggested as having a positive impact, many Jews reported feeling further distanced from their own Jewish identities in the workplace when the primary reference to Judaism is combating prejudice. Participants noted the desire for sharing more of the positive aspects of being Jewish.

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*“Antisemitism training is like ‘here’s how they try and get us,’ but cultural awareness training is the joy... the good things about being Jewish. I’d love to see more on what it means to be Jewish in a way that’s not just about the challenges.”*

- ERG Leader, Focus Group

*“More important than educating colleagues about antisemitism, is showing them what Judaism is really about.” - ERG Member, Focus Group*

*“Having a Jewish educator present on the framework of what Judaism is, could really be a good approach to address antisemitism in a different way.”*

- ERG Member, Focus Group

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**Some survey participants also care about being granted proper religious accommodations (31%).**

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*“I want to be able to take off for Jewish holidays, and recently in order to do, so I was required to dock my pay.” - Focus Group Participant with no ERG*

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**Finally, while some employees are looking to share religious programming, they are in a small minority (4%), with others concerned about the presence of religious practice in the workplace.**

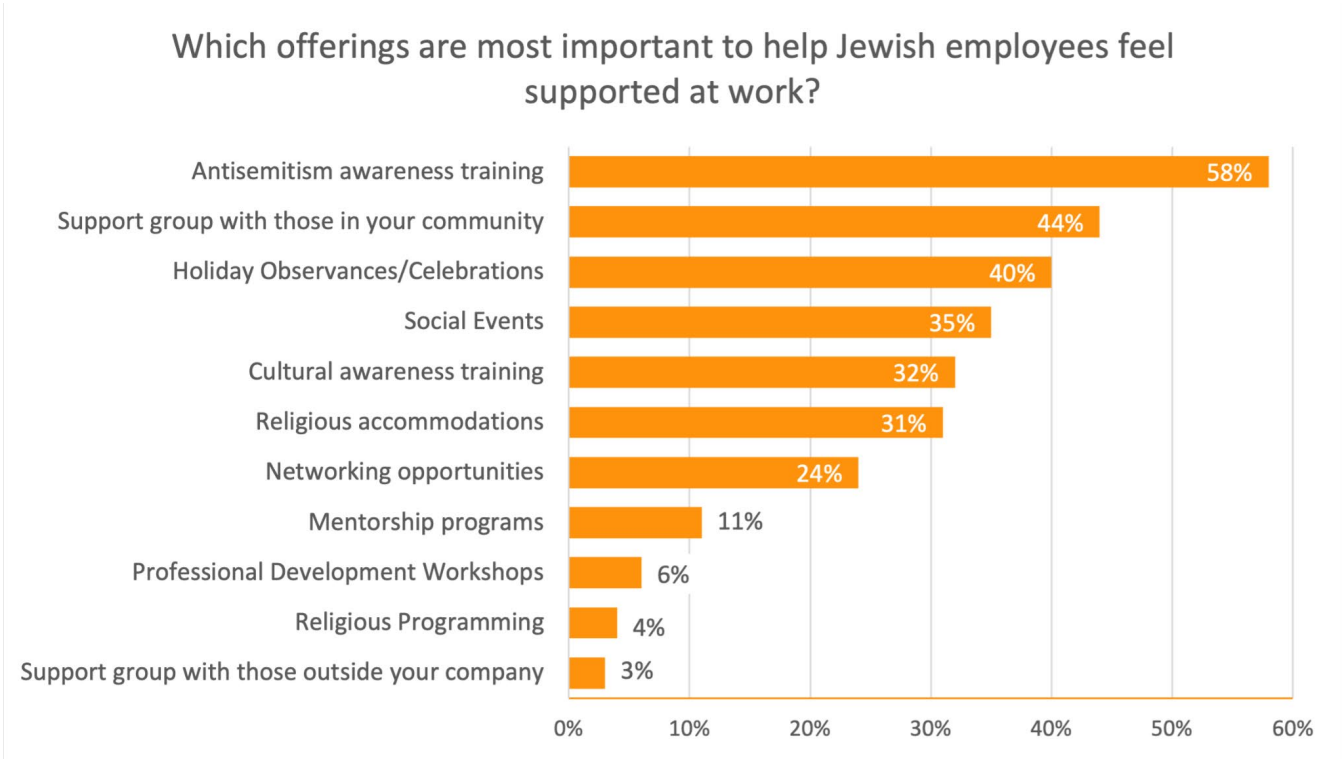
Comparatively, participants care more about cultural Jewish gatherings to support each other as Jews through community support groups (44%), holiday celebrations (40%), and social events (35%) than their religious programming (4%). This was further supported by the focus groups.

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*“Religious practices can be a huge tension within our ERG and I prefer that we keep things strictly cultural. There was a blow up in our ERG group chat when a member suggested that if we all ‘wrapped tefillin’ the situation in Israel might improve.” - ERG Member, Focus Group*

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Figure 5



**In addition to exploring the ways to support Jewish employees at work, our research identified what current, and potential members find as compelling opportunities for ERG participation.**

Based on survey results, cross company networking opportunities seemed to be broadly popular through industry-specific gatherings (68%) and regional gatherings (61%).

When addressed in focus groups, it was evident that there was a real desire to gather, and there was appetite for the context of the gatherings to be Jewish. Many were excited about regional gatherings and having Jewish meetups at existing conferences, and many also shared a desire to develop allyship by encouraging non-Jews to attend events.

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*“The best thing our ERG has been doing is hosting quarterly Shabbat dinners in people’s homes. I love connecting with Jews and non-Jews in this way. It’s a leadership opportunity for me and it’s really amazing to share this with my colleagues” - ERG Member, Focus Group*

*“Our partner conference this year was over Sukkot and I made sure we had a Sukkah. We gathered for meals and it was a beautiful way to connect at a conference.” - ERG Leader, Focus Group*

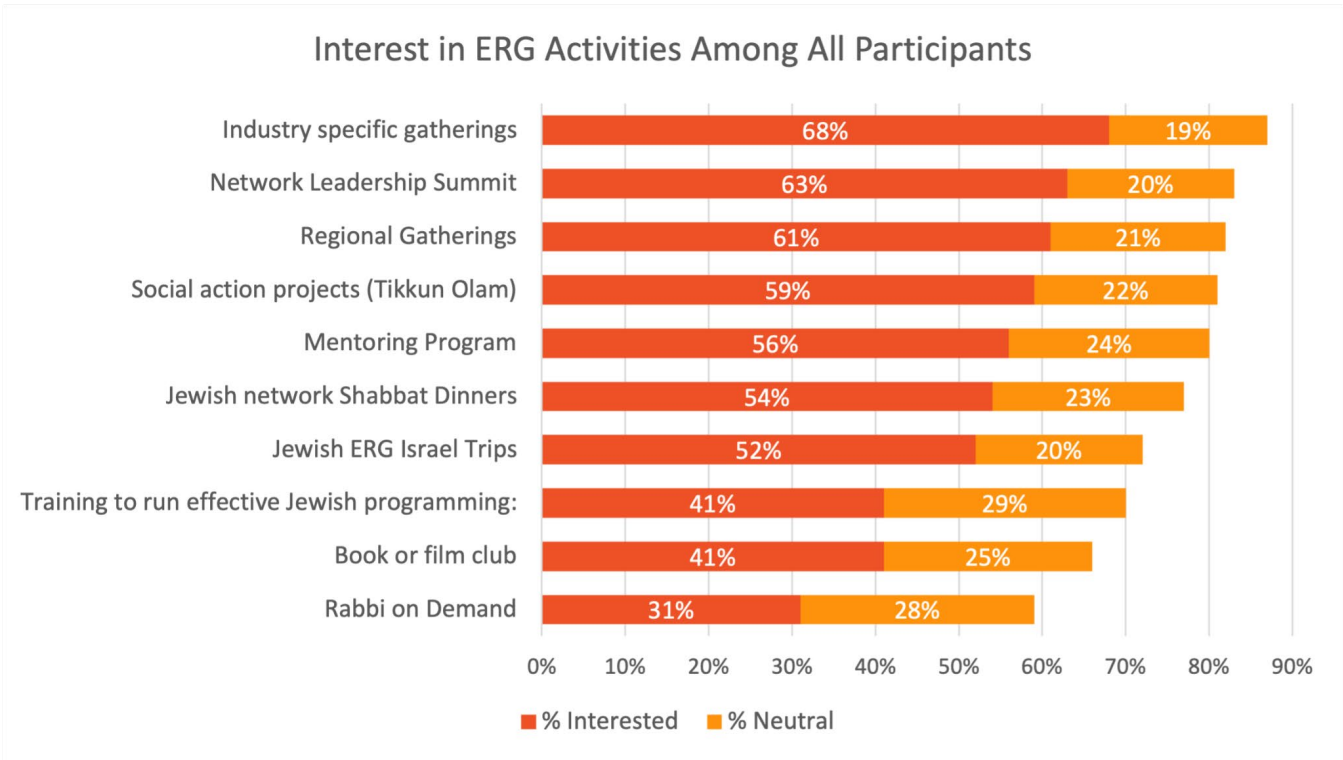
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Of note, 59% indicated interest in participating in organized social action projects (Tikkun Olam). In the focus groups some suggested that they see these Tikkun Olam initiatives as the strongest form of combating antisemitism:

*“We started monthly volunteer events in our headquarters, packing lunches for homeless populations and dropping them off at shelters. It’s been important for us to have this visibility throughout the company of the good things Jews do.”*

- Jewish ERG Leader, Focus Group

Figure 6



**Finding 3:** Employees feel companies are not adequately supporting Jewish ERG efforts.

**The success and visibility of ERGs often hinge on support and alignment with senior leadership.**

A significant majority of ERG leaders (69%) indicated that backing from senior management is crucial for sustaining participation in Jewish networks. This sentiment was echoed in focus group discussions. For example, a Jewish Senior Partner at an international consulting firm described stepping in to support the firm’s Jewish ERG, claiming:



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*"It changed the entire landscape. I know how to navigate things within the firm and also push back on things that I think are unacceptable."*

– Jewish Senior Partner

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**Strikingly, only 61% of participants felt that their companies were supporting their Jewish ERG efforts.** This lack of support was even more pronounced amongst ERG leaders in the healthcare and tech industries, where only 17% in healthcare and 41% in tech felt supported.

Focus group feedback highlighted that companies are often unsupportive of Jewish ERGs as an ethno-religious minority group:

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*"We learned recently that we're not considered a first-tier ERG; we're like a second-tier group, not getting funding. Even with all that's going on in society, we're not a strategic priority."* – ERG Leader, Focus Group

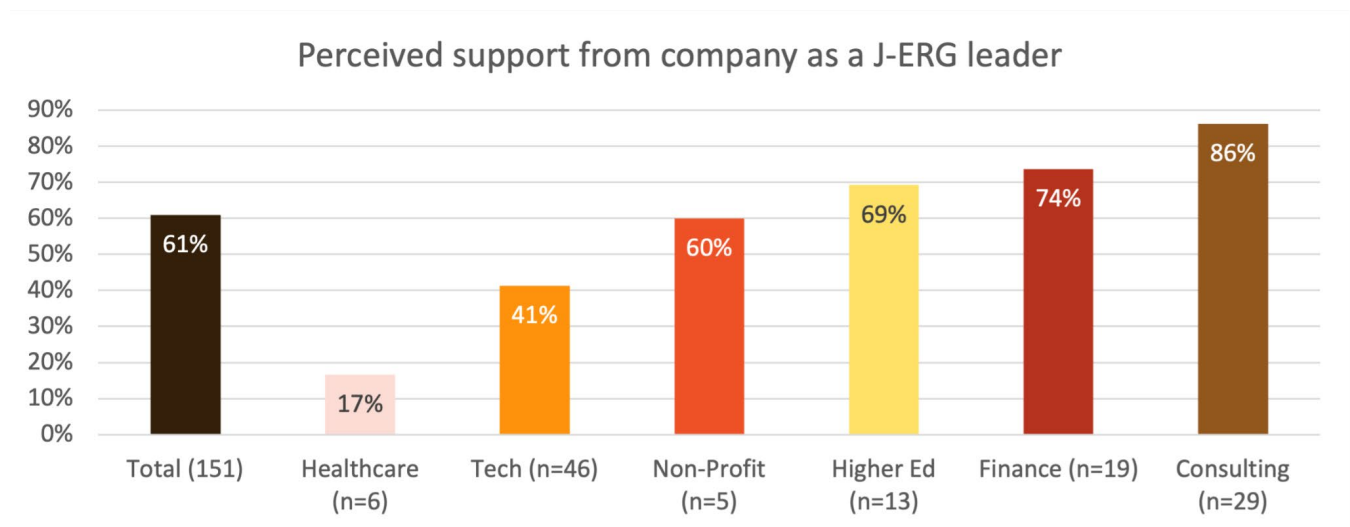
*"There's a huge amount of ignorance, especially within the DEI and ERG spaces. I'm probably one of the few visibly Jewish people in my workplace, and it feels like I'm constantly having to explain what being Jewish even means beyond religion."*

– ERG Leader, Focus Group

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**Figure 7**

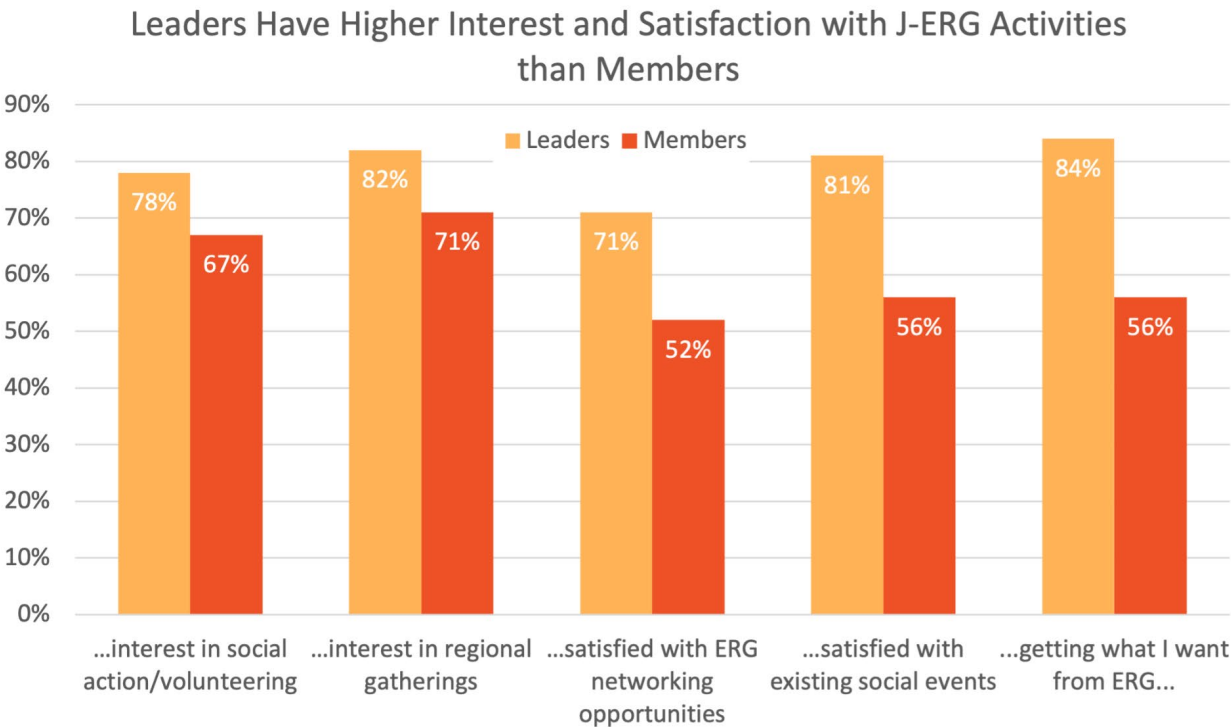
These findings underscore the strong desire employees have for companies to prioritize tangible support for Jewish ERGs.



**Finding 4:** Jewish ERGs are not yet meeting their members' needs.

Members and leaders were asked about their overall satisfaction with their Jewish ERGs and if they are getting what they want from their ERGs. Significantly, compared to leaders, fewer members were satisfied with their company's Jewish ERG (65% to 83%) and were 'getting what they wanted' from their Jewish ERG participation (56% to 84%). This suggests there is room for ERGs to serve their members' needs better.

**Figure 8**



Jewish ERGs need inclusive leadership in order to support the wide range of member interests, motivations, and attitudes. Data analysis identified *many* statistically significant differences in perceptions, perceived need, and motivations by a range of personal and professional factors (see appendix). Factors such as hybrid work arrangements, industry, company size, Jewish engagement, and employee level and age will all interact to create a range of unique needs leaders must navigate to support employees at their company.

**ERG leaders were consistently and clearly more interested in potential ERG activities and more satisfied with existing activities than members.** For example, 78% of leaders were interested in social action compared to 67% of members; 82% of leaders were interested in regional gatherings compared to 71% of members. We also found that ERG leaders were consistently more satisfied with

the existing ERG activities than their members. This was most pronounced for social events (81% vs 56%) and networking opportunities (71% vs 52%). Perhaps most importantly, **leaders reported higher agreement with the statement “I’m getting what I want from my ERG” by a wide margin (84% vs 56%).**

It’s easy to dismiss this finding as leaders simply enjoying the activities because they chose and ran them. This pattern is consistent across the data, suggesting a gap between the leaders and their members on the goals, activities, and driving needs of their ERGs.

**Opinions, perceptions, and needs are highly dependent on individuals and the unique cultures of different workplaces.** Meeting those needs will require regularly surveying and actively listening to ERG members and Jewish employees, with programming for different stakeholders, and unique support for leaders. Leaders need to be equipped with leadership training to adapt to meet the needs of ERG members.

Leaders referenced challenges in engaging people with differing beliefs.

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*"One thing that's been on my mind is how do I clarify that the Jewish ERG is for Jewish, Jewish adjacent—you know, including allies—and Israeli employees, to make sure that my company is an inclusive workplace for all of these different groups. I've seen how our Israeli employees are having a different experience than our non-Israeli employees." - Focus Group, ERG Leaders*

*"I think one of our challenges is just meeting our Jewish community where it's at while also balancing meeting our ally community where it's at because they're in two different places." - Focus Group, ERG Leaders*

*"I think one of the political things would be my biggest concern... I wouldn't know where to start if I was to start a group, because I'd worry about it being divisive, even among the Jewish employees." - ERG Leader, Focus Group*

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It’s also worth noting that there are some Jewish employees who are not interested in joining Jewish ERGs, for a number of reasons including primarily due to lack of time (51%) and events being in a different location (27%). Leaders should consider these reasons when recruiting colleagues and developing programming.

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*"I have such a robust Jewish life outside of work that I do not find myself needing Jewish community in the workplace." - Survey response*

*"When I go to work, my concentration is between the hours of 8 am and 5 pm to do the job that I was hired for. I barely have enough time to finish my work in a day, let alone utilize time to be part of an in-house organization."*  
- Survey response

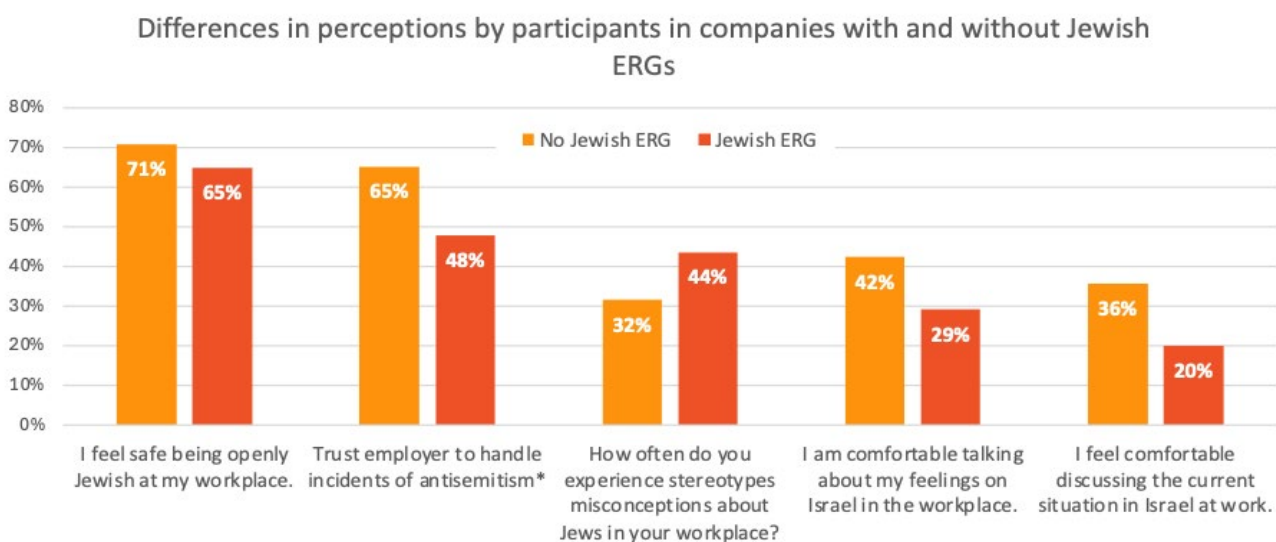
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**With all these considerations, leaders will need considerable support.** Thirty-four percent of surveyed leaders started their company's Jewish ERGs after October 7th, and 50% of leaders have 13 months or less of experience leading their ERG.

The data also suggests that companies with ERGs did not have higher levels of perceived safety, employer trust, or comfort talking about Israel, despite that these needs are pervasive. Those with an ERG reported increased rates of experiencing stereotypes and misconceptions about Jews in the workplace (44%) than those without ERGs (32%). There is no definitive data to suggest that ERG participation contributes to perceptions of safety as of yet. This remains an opportunity for further exploration and potentially indicates the need to support existing ERGs.

One hypothesis is that ERGs have been formed out of environments with existing expressions of antisemitism. Another hypothesis is that with such a network, information travels faster and further so more are aware of various incidents than may have been otherwise.

**Figure 9**



# Recommendations

**Research points to immediate opportunities for Jewish ERGs to fulfill their potential. ERGs are a powerful and important new mode of gathering for Jews all around the world.** With tremendous growth in the movement over the past year, they hold significant potential for engaging Jews in their identity, helping Jews advance professionally, and advocating for Jewish equity in DEI systems. That said, the movement is quite young and our findings indicate that there is considerable room for growth and improvement in order for Jewish ERGs to meet the diverse needs of their participants.

In their current state, however, Jewish ERGs are not yet meeting the opportunities of the moment. They haven't yet yielded feelings of safety in the workplace for their members. Their leaders – while deeply committed – have not universally adopted the kinds of adaptive leadership practices that would make the ERGs more impactful and sustainable in the long run. There remain significant gaps between the interests of leadership and those of participants. These challenges, while common across ERGs of all identities and organizations, are exacerbated by some of the unique challenges facing Jews in the workplace today.

By focusing on the more successful Jewish ERGs in our network, we have identified a Hierarchy of Needs framework for Jewish ERGs to consider as they are maturing. These three levels are built on our research, as well as our review of previous research in the field of Jewish ERGs ([McKinsey](#), [Religious Freedom and Business Foundation](#), [Cisco](#), among others). As the broader movement of Jewish ERGs continues to grow, we believe that continued investment in the field should focus on enabling Jewish ERGs and their leaders to develop along these levels.

## Hierarchy of Needs:

Figure 10



Supporting ERGs to move up along this framework will bridge the gap between the ERG today and where the field wants to be. To increase the potential and improve the capabilities of Jewish ERGs in companies around the world, we need to help each ERG understand where they are along this framework and support them appropriately. Additionally, some elements that will grow the field can be centralized, such as a central resource hub.

## **Recommendations and Initiatives for Strengthening Jewish ERGs**

Based on these research findings, the following will be critical for key stakeholders, including Jewish organizations and foundations, Jewish ERG leaders, and company DEIB and HR professionals, as the Jewish ERG field accelerates:

### **1. Launch Inclusive Leadership Programs**

- Develop a cohort-based leadership fellowship to train Jewish ERG leaders in sustainable leadership practices, community building, and navigating complex workplace dynamics. Depending on the needs of each cohort, consider culminating trip to Israel, modeled after the pilot Jewish ERGs trip from November, 2024.

### **2. Provide Pro Bono Support for Launching Jewish ERGs**

- While there are three known entities that offer specific resources for launching Jewish ERGs (Religious Freedom and Business Foundation, Project Shema, ADL), launching an ERG often requires a multi-faceted approach (legal, HR, educational, advocacy, etc.). More robust support is needed for leaders seeking to launch new Jewish ERGs.

### **3. Establish a Central Resource Hub**

- Create a centralized user portal offering:
  - Resource directories (cultural, religious, and Israel-related materials, pre-recorded antisemitism trainings)
  - Listings of partner organization offerings (OneTable, PJ Library, National Jewish Book Council, Moishe House retreats, etc)
  - Volunteer opportunities (Repair the World, American Jewish World Service, local efforts, etc)
  - Blog posts and case studies
  - Micro-grant applications for program funding
  - Opportunities for collaborative projects
  - Job networking boards to foster professional connections

### **4. Host Regional Network Gatherings**

- Convene regular regional gatherings for Jewish ERG leaders to share best practices, build community, and collaborate on initiatives.



## **5. Equip ERG leaders with Survey Tools**

- Develop and distribute survey tools for Jewish ERGs to assess member needs and preferences, ensuring programming aligns with their priorities.

## **6. Offer a Variety of Israel Engagement and Educational Initiatives**

- Organize trips to Israel for ERG leaders and high-potential members to deepen their connection to Israel and build confidence in discussing their relationship with it.

## **7. Support Additional Research**

- Investigate the differences in experience between low-level and mid-level employees regarding ERGs' impact on safety, engagement, and retention.
- Conduct longitudinal studies tracking specific companies or sectors over time to measure the long-term impact of ERGs.
- Extend research to additional audiences, including nonprofit employees, to address their unique structural challenges and needs, building on preliminary findings from the participants surveyed.

# **Recommendations for Company DEIB and HR Professionals**

## **1. Support Safety Initiatives**

- Prioritize creating safe spaces for Jewish employees through robust policies and visible allyship to increase perceived safety.

## **2. Enhance Sense of Community through Antisemitism and Cultural Awareness Training**

- Commit to running antisemitism-focused training.
- Include "**Celebrating Judaism**" programs that highlight Jewish culture, traditions, and contributions.

## **3. Facilitate Bridge-Building with Inclusive Programming**

- Collaborate with Jewish ERGs to offer inclusive, educational programming that broadens understanding of Jewish identity and Israel for the broader company.
- Encourage and incentivize dialogue to occur across different business groups.

By adopting these recommendations, the movement of Jewish ERGs can become more inclusive, engaged, and effective in building feelings of belonging, safety, and community among Jewish professionals around the world, and, in turn, yield positive results for the ERGs and their companies.

## Last Word

The goals of this survey were to take a snapshot of the field and to create a baseline set of metrics, so that further studies can assess the impact of potential interventions in the field. As such, this study is a first step, a chance to hear from a range of Jewish employees about their experiences at work. The findings confirm what Clal has heard from its growing network of 300 Jewish ERG leaders--that many are looking for safe and meaningful connection to other Jews at work but are not finding enough opportunities to do so.

The data identified areas of need, and this analysis suggests a series of potential resources and interventions that funders, stakeholders, and leaders in this emerging field of Jewish ERGs might choose to address through gatherings, resources, and continued conversation.

In partnership with a wide array of potential partners, stakeholders, and program delivery organizations, Clal has begun the process of synthesizing this data and brainstorming interventions. That said, Clal welcomes any and all opportunities to work with additional partners, or to match-make among others, as opportunities arise.

We would like to thank all those Jewish employees that participated in this research and shared their time and insights with us. Thank you Gerad O'Shea from Applied Curiosity Research for running the survey, analyzing the data, and providing the insight. Thank you to Steven Phillips, our partner at Clal, for supporting us immensely on the various research components.

A special thank you goes to our Research Advisory Council, including Alyssa Arens, Rina Cohen, Ayalon Eliach, Melissa Garlick, Deborah Grayson-Riegel, Elizabeth Leiman Kraiem, Deborah Lovich, April Powers, Marya Slade, Stephen Siderow, Danny Stone and Eva Witesman for serving as our esteemed advisors every step of the way, and to everyone else who helped make this project possible.

If you have any questions about this data, or suggestions for potential next steps, please contact Clal Chief of Staff, Rebecca Leeman at [rebecca@clal.org](mailto:rebecca@clal.org).

## Appendix Tables

**Table A.1 - Percentage of participants that are involved in a Jewish organization outside of work by career level**

	No	Yes
Entry-Level (n=142)	51.8%	48.2%
Mid-level Non-manager (n=555)	44.4%	55.6%
Mid-Level Manager (n=372)	49.7%	50.3%
Director (n=248)	35.5%	64.5%
Vice President (n=105)	31.4%	68.6%
C-Suite (n=44)	40.9%	59.1%
<b>Total</b>	44.0%	56.0%

The differences in this distribution are statistically significant at  $X^2 = 22.200$ ,  $P < .001$

**Table A.2 - Additional sample demographics**

	Full Sample (n=1,474)		% by Participant Category*			
	N	%	Leader (n=151)	Member (n=406)	Non-Member (n=29)	Company w/ no ERG (n=888)
Marital status			No statistically significant differences			
Single	374	26%	26%	27%	24%	26%
Married	896	62%	68%	64%	66%	59%
Unmarried Life Partner	74	5%	2%	4%	3%	6%
Divorced	80	6%	3%	3%	7%	7%
Separated	8	1%	1%	1%	0%	0%
Widowed	16	1%	0%	1%	0%	2%
Total annual compensation			Statistically significant, $X^2=142.885$ , $p < .001$			
Less than \$60,000	127	9%	2%	2%	10%	13%
\$60,000 to \$79,999	142	10%	5%	5%	7%	13%
\$80,000 to \$99,999	163	11%	11%	8%	17%	13%
\$100,000 to \$139,999	237	16%	18%	13%	17%	18%
\$140,000 to \$179,999	168	12%	7%	12%	14%	12%

\$180,000 to \$199,999	98	7%	7%	8%	10%	6%
Above \$200,000	377	26%	35%	38%	24%	19%
Prefer not to say	133	9%	15%	13%		7%
Gender Identity						
No statistically significant differences						
Woman	817	56%	59%	54%	66%	56%
Man	618	43%	39%	45%	35%	42%
Non-binary	5	0%	1%	1%	0%	0%
Agender	2	0%	0%	0%	0%	0%
Gender fluid	2	0%	0%	0%	0%	0%
Gender queer	2	0%	0%	0%	0%	0%
Prefer not to answer	6	0%	1%	0%	0%	1%
Prefer to self-describe	2	0%	0%	0%	0%	0%

**Table A.3 - Participant perceptions of support from employers**

Question	Mean	% Disagree	% Neutral	% Agree
I have the support (equipment/tools/resources) I need to do my job effectively.	4.09	7%	9%	85%
My organization does a good job providing opportunities for advancement/promotion.	3.59	15%	26%	59%
I have the opportunity for professional development and growth in my company.	3.80	11%	18%	71%
Overall, I am satisfied with my experience at my company.	3.87	10%	16%	74%

**Table A.4 - Participant perceptions of being Jewish at work, support from employers, and antisemitism**

Question	Mean	% Disagree	% Neutral	% Agree
Jewish at work				
I have a strong Jewish life outside of work.	3.82	15%	18%	67%
It's important for me to bring my full and authentic Jewish self to work.	3.84	8%	23%	69%
It's important for me to connect with a community of Jews at work.	3.55	16%	28%	56%

Perceived support from employers for being Jewish at work				
I feel safe being openly Jewish at my workplace.	3.77	14%	17%	69%
I have considered leaving my current job based on my experience as a Jew at work.	1.91	77%	10%	13%
I feel supported by my employer to express my Jewish identity.	3.58	14%	30%	56%
My workplace has policies in place that protect Jewish employees.	3.37	19%	34%	47%
Question	Mean	% Never/ Rarely	% Sometimes	% Often/ Very Often
How often do you hear/see stereotypes /misconceptions about Jews expressed in your workplace?	2.22	63%	26%	11%
Question	Mean	% Disagree	% Neutral	% Agree
Trust employer to handle incidents of antisemitism	3.53	20%	22%	58%

**Table A.5 - Participant perceptions of future generations**

How important would it be that your grandchildren...	Mean	% Not Important	% Neutral	% Important	Mean by Participant Category			
					Leader (n=150)	Member (n=40)	Non-Member (n=29)	Company w/ no ERG (n=878)
Are Jewish?*	4.42	5%	9%	87%	<b>4.76</b>	4.55	4.24	4.30
Share your core political convictions?	3.79	10%	25%	64%	No Significant Differences			
Marry someone who is Jewish?*	3.76	18%	19%	63%	<b>4.09</b>	<b>3.90</b>	3.28	3.66

**Table A.6 - Top reasons for joining Jewish networks**

Reason	Total (n=557)	Leader (n=151)	Member (n=406)
Oriented towards social			
I want to celebrate being Jewish*	73%	85%	69%
I am looking to network*	50%	58%	48%
I am looking for Jewish friends*	43%	51%	40%
Connection and Identity			
It's my primary place to connect to Jewish life	24%	29%	22%

I am trying to better understand my Jewish identity	17%	13%	18%
Other: Connecting with or supporting Jews at work	6%	8%	5%
Oriented towards safety			
I feel unsafe	17%	17%	17%
I feel betrayed by my colleagues	17%	13%	19%
Other: Antisemitism or response to October 7th	4%	3%	5%

\*Differences between Leaders and Members are statistically significant at  $p < .01$

Other - represents coded responses to open ended questions

**Table A.7 - Overview of Jewish ERG funding models, funding status, and positioning**

Categories of Jewish ERG Organization	N	%
ERG Funding Model		
Funded (Fully financed, covering all activities and initiatives)	55	36%
Part-Funded (Partially supported, with some costs covered and others requiring alternative funding)	59	39%
Unfunded (No financial support, relying entirely on external resources or member contributions)	31	21%
Other	6	4%
Jewish ERG Status		
Official (Formally recognized and company-supported)	114	75%
Unofficial (Operates informally and without company recognition or support)	26	17%
Pre-Launch (Network Leadership team is working to meet requirements for recognition or support)	8	5%
Other	3	2%
Jewish ERG Positioning		
Stand alone	93	62%
Part of Interfaith group	27	18%
Part of Cultural group	23	15%
Not Sure	4	3%
Other	4	3%





## RESEARCH REPORT

FUNDED BY



# *Jewish@Work 2024 Research* Boston-Area Findings

JANUARY 2025

Written by Rabbi Elan Babchuck and Rebecca Leeman

# Executive Summary

The Jewish at Work 2024 study is the first research of its kind to shed light on the experiences of Jewish employees in the workplace and the role of Jewish Employee Resource Groups (J-ERGs). Funded in part by Combined Jewish Philanthropies (CJP), this report focuses on Boston-area findings from the national study. With 109 Boston-area respondents (7% of the overall sample), the data reveals a strong demand for Jewish spaces and structures in the workplace along with a heightened sense of belonging and safety.

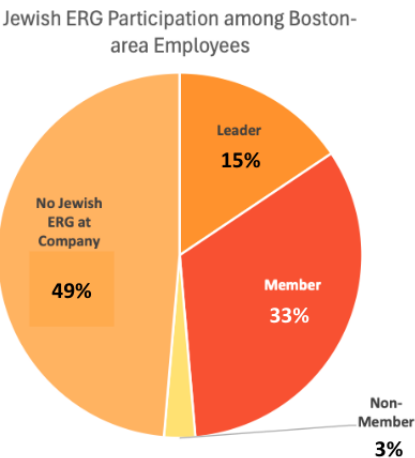
Boston-area employees show significantly higher engagement with Jewish ERGs, an increased desire to bring their Jewish identity to work, and greater trust in their employers to address incidents of antisemitism. This local sample also highlights challenges, such as discomfort discussing Israel in the workplace, and opportunities to strengthen allyship and understanding.

Several findings highlight the growing demand for Jewish spaces, support and structure in the workplace. The research also demonstrates the positive impact of Jewish ERGs on workplace comfort and inclusion.

## Methodology

There were 1,474 responses to the survey and 10 focus groups were conducted with 58 Jewish employees

- Clal's Jewish at Work survey was conducted in September 2024
- The survey responses span across a range of industries and a variety of ERG participation (10% ERG Leaders, 28% ERG members, 2% non-members, 60% at companies with no ERGs)
- For Boston, the breakdown of ERG involvement is quite similar to the national report (15% ERG Leaders, 33% ERG members, 3% non-members, 49% at companies with no ERGs):



# Boston-Area Participation Overview

**109 responses in the Boston-Area (comprising 7% of the study)**

## Jewish Engagement

Boston respondents are **more involved in Jewish life** than the full sample, which is already quite engaged.

- More are involved in a Jewish org outside work (72% vs 56% nationally)
- More participate in a Passover Seder (96% vs 88% nationally)
- More celebrate Chanukah (97% vs 93% nationally)

## Industry Representation

There are **slight differences in the industries** represented in the Boston-area sample.

- Boston has a stronger presence in higher education (22% vs 9% nationally) and fewer respondents in tech (12% vs 20% nationally)
- Primary industries include higher education, consulting, healthcare, financial services and tech

## Professional Demographics

Similar to national trends, Boston respondents show a range of seniority levels, work environments (in-office, hybrid, and remote), and job tenures.

# Boston-Area Findings

## Significantly Higher Jewish ERG Participation

**48%** of Boston-area employees participate in Jewish ERGs, compared to 38% nationally. Among those, **68%** (36 of 53) **joined after the Hamas terror attacks and ensuing war on October 7th**, highlighting the growing desire for connection during challenging times compared to 46% nationally that joined after October 7th. Employees are looking for peer engagement and space to connect as Jews.

## Stronger Jewish Identity

**76%** of Boston respondents felt it was **important to bring their full Jewish selves to work**, surpassing the broader sample's 68%.

## Motivation for Joining J-ERGs

We asked participants: **What do you hope to get out of your participation in the Jewish network at your company?** A few key findings:

- Boston participants want to celebrate being Jewish (77%), find Jewish friends, and network (49%).
- J-ERG members emphasize a stronger desire to celebrate their Jewish identity than respond to safety concerns, with only 9% citing safety as a reason for joining (vs. 18% nationally).

Question	Non-Boston (n=504)	Boston-Area (n=53)
I am trying to better understand my Jewish identity	17%	15%
I want to celebrate being Jewish	72%	77%
I feel unsafe	<b>18%</b>	<b>9%</b>
I feel betrayed by my colleagues	17%	15%
It's my primary place to connect to Jewish life	23%	26%
I am looking for Jewish friends	43%	49%
I am looking to network	50%	49%

## Higher Levels of Perceived Safety and Support at Work

- 78% of Boston respondents feel safe being openly Jewish at work vs. 68% nationally.
- Only 6% considered leaving their jobs due to workplace experiences, compared to 14% nationally.
- The Boston sample reported higher levels of employer support overall compared to the full sample (mean 3.78 to 3.57 nationally).

Question	Non-Boston Sample (n=1,365)		Boston Sample (n=109)	
	Mean	% Agree	Mean	% Agree
I feel safe being openly Jewish at my workplace.	3.76	<b>68%</b>	3.92	<b>78%</b>
I have considered leaving my current job based on my experience as a Jew at work.	<b>1.93</b>	<b>14%</b>	<b>1.70</b>	<b>6%</b>
I feel supported by my employer to express my Jewish identity.	<b>3.57</b>	56%	<b>3.78</b>	64%
My workplace has policies in place that protect Jewish employees.	3.36	46%	3.49	50%

## Higher Trust in their Employers to Address Antisemitism

- **63%** of Boston employees **trust their employer to handle incidents of antisemitism**, compared to 58% nationally.
- Boston employees also reported hearing or seeing stereotypes/misconceptions about Jews less often in the workplace (mean 1.98 to 2.24 nationally).

## Desire for Employers to Start Jewish ERGs

Of the 53 Boston-area employees working at companies without Jewish ERGs, **47% would like their company to start one**. This is the same percentage as the full sample.

## Views on Israel

While Boston participants' overall connection to Israel is similar to the full sample, **fewer Boston employees feel comfortable discussing Israel** at work:

- 28% of Boston respondents are comfortable discussing Israel at work (38% nationally).
- 24% of Boston respondents agree that Israel-related content is treated fairly, as other content at their workplace (vs 30% nationally).

# Key Challenges and Opportunities

## Being Understood as an Ethno-religion

Many Jewish employees report difficulties explaining Jewish identity beyond religion to their managers, HR, and senior leaders. Guidance and materials have been requested.

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*“Our ERG is often misunderstood as purely religious, but many members join for cultural or ethnic reasons.” – ERG Focus Group Lead, Boston*

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## Building Bridges and Allies

Ally engagement at Jewish ERG events has employees feeling more connected to and understood by their colleagues.

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*"After October 7th, **I realized I can't keep my personal life separate from work.** I'm Jewish, and I needed community support."* - ERG Focus Group Member, Boston

*"Our event was **well attended by non-Jewish allies, which went a long way in building understanding and connection.**"* - ERG Focus Group Member, Boston

*"I worried nobody, but Jews would attend antisemitism training, but I was the only Jewish attendee. **Non-Jewish colleagues showed genuine interest and support.**"*  
- ERG Focus Group Member, Boston

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## Jewish ERG Visibility and Inclusion

ERG leaders emphasize the need for their ERGs to be better integrated into company structures, such as through onboarding materials and communications. Those with senior leaders as sponsors to champion ERG initiatives have seen greater success in such workplace integration.

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*"[I'd like to] find ways to **create a culture where Jewish employees feel supported, connected, and valued.** I would be happy to develop working groups where we can focus on specific goals and strategize together."*  
- Clal J-ERG Israel Trip Participant and ERG Leader, Boston

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## Jewish ERG Leadership Development

Though ERG participation satisfaction is high, Boston ERGs still have room to grow in terms of supporting their members.

- Similar to the full sample, ERG **leaders were more satisfied than members**, though sample size is very small to draw conclusions. More research is needed.
  - **70%** of Boston ERG **participants** are **"getting what they want"** from ERG (statistically the same as full sample of 63%) and **72% are satisfied overall with their experience in their company's ERG** (statistically the same as 70% nationally).
  - 94% of Boston ERG *leaders* (n=17) are "getting what they want" from their ERG compared to 58% of members (n=36) and **94% are satisfied overall with their experience in their company's ERG compared to 61% of members.**

## Conclusion

The findings from the Jewish at Work 2024 research underscore the unique strengths of Boston-area Jewish employees and their workplaces, including a higher sense of safety, stronger Jewish engagement, and greater ERG participation. However, there remain opportunities to deepen allyship, create more inclusive spaces for discussions about Jewish identity and Israel, and better integrate ERGs into workplace structures.

As Boston continues to serve as a leader in the national movement for Jewish inclusion at work, the insights from this study provide a roadmap for fostering connection, safety, and belonging.

## Acknowledgements

This report was generously funded by Combined Jewish Philanthropies (CJP). We also extend our gratitude to the Boston participants who shared their time, experiences, and insights for this important study.

For more information about this report or Clal's Jewish at Work initiative, please contact Clal Chief of Staff, Rebecca Leeman, at [rebecca@clal.org](mailto:rebecca@clal.org).





We are a national nonprofit founded by families, survivors, and experts to **prevent extremism across all ideologies.**

Guided by a public health approach, we help people **leave hate behind** and equip families and communities to prevent violence.



***Antisemitism harms us all.***



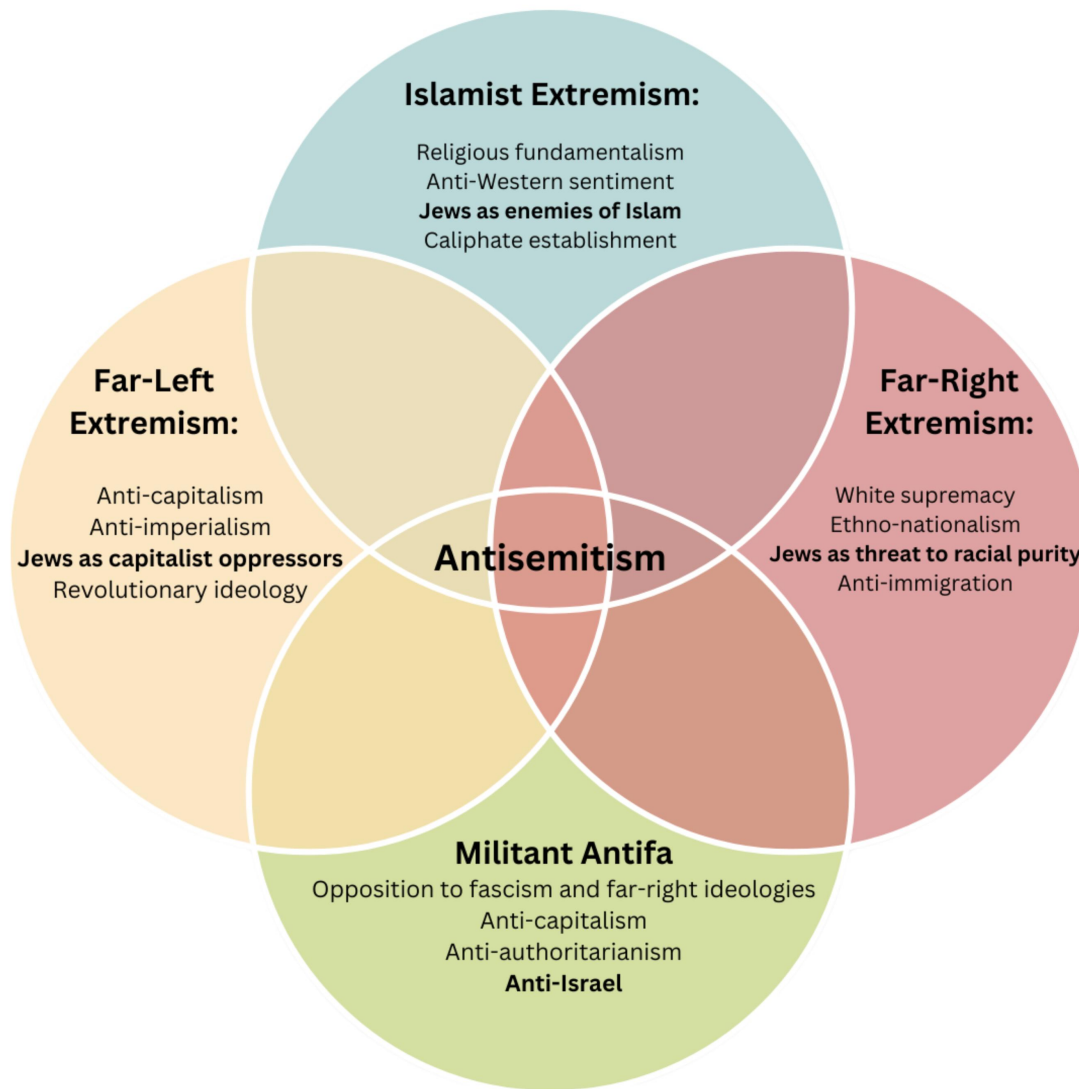
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**parents4peace.org**







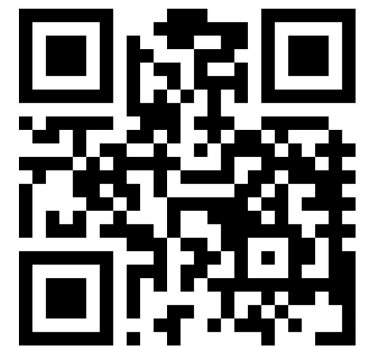
**PARENTS  
FOR PEACE**



**1-844-497-3223**

[help@parents4peace.org](mailto:help@parents4peace.org)

[parents4peace.org](https://parents4peace.org)



**Memo to:** The Massachusetts Special Commission on Combatting Antisemitism  
**From:** Andrea Silbert  
**Date:** November 11, 2025

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Thank you for the opportunity to present to the Commission on Friday, November 14. I look forward to exploring how the Commonwealth can create a stronger, more accountable system to ensure that schools respond effectively to antisemitic incidents.

The materials I am sharing concern a case at my children's high school that was investigated by the U.S. Department of Education's Office for Civil Rights (OCR). Despite a formal settlement agreement with the district, little appears to have changed—my younger son experienced an antisemitic incident just a year after the settlement. I have attached a timeline of the Mia Rubenstein case, an article in the *Provincetown Independent* detailing the events, and the OCR resolution.

By way of background, I raised my three children in the town of Harwich. They attended Harwich Elementary School and Nauset Regional High School. Over the course of their elementary, secondary, and higher education, each of them experienced taunting or harassment because they are Jewish and identify as Zionists. By “Zionist,” we mean that we believe the Jewish people have a right to self-determination in their ancestral homeland of Israel.

In April 2022, when my youngest son, Ben, was a junior at Nauset Regional High School, he was subjected to an antisemitic incident by another player on his baseball team. The coach witnessed the altercation but did not intervene, leaving the students to separate the two boys themselves as the situation escalated. I reported the incident to the principal and to the Anti-Defamation League (ADL). We were deeply dissatisfied with how the school handled the matter, which ultimately put my son at greater risk. Out of concern that escalating the issue to the superintendent could jeopardize future recommendations or college opportunities, we chose not to pursue it further. Instead, Ben decided to withdraw from the baseball team.

In December 2024, I learned about the OCR settlement involving another Nauset student, Mia Rubenstein, who endured persistent antisemitic harassment during the 2018–2019 school year. Reading about her case was deeply upsetting. I had two children at Nauset during that period and was unaware that such serious incidents had occurred—or that the district had been required to take corrective action. Parents were not informed, and no measures were publicly communicated to ensure that antisemitic bullying would be prevented in the future.

Even after the district entered into the federal settlement, and despite the incident involving my son occurring a year later, there was no acknowledgement from school leaders and no meaningful change to policy or practice that I am aware of.

I encourage you to watch Mia's public video describing her experience here: [Mia Rubenstein – Senior Speech, Suffield Academy](#). She enrolled at a private school and is now a student at Tufts.

## Timeline Summary – Nauset Public Schools Antisemitic Incidents

This timeline summarizes key events described in the Provincetown Independent article “Nauset Public Schools Officials Covered Up Bullying Incidents” (Feb 8, 2023) and corresponding OCR case records (Complaint No. 01-19-1320).

Date	Event Summary
September 2018	Freshman student Mia Rubenstein began at Nauset Regional High School. Her teacher allegedly made antisemitic remarks, saying he had a swastika tattoo and making derogatory comments about her Jewish identity.
October 27, 2018	After the Pittsburgh Tree of Life synagogue shooting, the teacher asked Mia to read a news story aloud; a classmate reportedly said the shooting was 'a step in the right direction.'
October 2018 & January 2019	Mia was again singled out by the same teacher, who made comments linking her opinions to being Jewish. No official documentation of school response.
March 27, 2019	The Rubensteins reported two harassing emails ('welcome to Naushwiz' and 'leave you filthy Jew').
April 2–3, 2019	School held sessions in all math classes about 'culture, inclusion, and peer influences,' though the student said the session focused on vaping.
May 2019	Mia's mother withdrew her from Nauset High. That month, a teacher allegedly placed a clay yarmulke on his head and mocked Judaism. School did not substantiate harassment.
September 1, 2019	Mia received a Snapchat image of a student with a swastika on their forehead. District referred the case to police, citing timing outside the school year.
March 11, 2021	OCR issued findings that Nauset failed to properly investigate and document multiple harassment complaints based on ancestry/ethnicity. District entered a resolution agreement.
Spring 2022	Ben Caldwell reports antisemitic incident from his baseball team to his coach, and his mother shares it with the principal and reports it to ADL. Eventually Ben withdraws from the baseball team.

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RACISM ON CAMPUS

## Nauset Officials Covered Up Bullying Incidents

*Staff were 'kept in the dark' about anti-Semitic harassment at high school*

BY K.C. MYERS · FEB 8, 2023

EASTHAM — Throughout Mia Rubenstein's freshman year at Nauset Regional High School, she says, she was taunted and bullied by students and by a teacher because she is Jewish. Her parents eventually withdrew her from the school in May 2019 and filed a complaint with the U.S. Dept. of Education's Office for Civil Rights (OCR).

Federal investigators concluded, in a March 11, 2021 letter, that the school had failed to follow its own grievance process for harassment based on race, color, or national origin. There were no written reports about five separate complaints made by Rubenstein and her parents during that year, the OCR found, and it was unclear whether school officials had conducted a proper investigation.

The *Independent* obtained a copy of the OCR's findings through a Freedom of Information Act request.

The OCR closed the case after Nauset officials agreed to rewrite district policies, conduct staff training, and put out a notice that harassment would not be tolerated. But details of the Rubensteins' complaints were never revealed by the school and few among the staff and in the community knew anything about them.

A March 29, 2021 letter to faculty, staff, and students from then-Supt. Tom Conrad began with “In light of the events happening locally and nationally, I wanted to send this statement out to you all as reminder that if you are being harassed in any way to please reach out to someone within the school district.”

Lisa Brown, who teaches a class at Nauset High called Exploring and Respecting Differences, said staff were kept in the dark about the real impetus for the letter.



Chris Ellsasser was the Nauset High principal when the Rubenstein family says the school failed to protect Mia, a freshman, from anti-Semitic bullying. (Photo by Nancy Bloom)

The three administrators named in the Rubensteins’ complaints are Conrad; former Principal Chris Ellsasser, who resigned in 2022; and Assistant Principal Sean Fleming, who is now an assistant principal at Nauset Regional Middle School. All three refused to comment for this article.

Brooke Clenchy, who became superintendent in the fall of 2021, said she knew of the Rubenstein complaints but none of the details. She said the school is now focused on making changes over the long term and has hired diversity consultants to provide staff training. Brown said the high school administration is totally new, and she has faith that it will set boundaries and enforce the rules.

Sandy Rubenstein, Mia’s mother, said she is skeptical of Nauset’s efforts because of the way her daughter’s case was swept under the rug.

### **Harassment Charges**

Mia Rubenstein, 19, is now a senior at Suffield Academy, a private school in Connecticut, where



she repeated her freshman year after leaving Nauset High. In her senior speech, she talked about her experience at Nauset, and her mother posted a video of it online.



Mia Rubenstein in 2019. (Photo courtesy Sandy Rubenstein)

Mia described her first day at Nauset in September 2018, when she said her government teacher, whom she did not name, called her to his desk after class.

“ ‘I just want you to know that I have a tattoo of a swastika on my back,’ he says with a smile,” Mia said in the speech. “My teacher continued to make derogatory remarks throughout all of September. On Oct. 27, 2018, there was a devastating shooting in Pittsburgh at the Tree of Life Synagogue. Eleven innocent Jewish people were killed.”

Mia said the teacher asked her to read a news story about the shooting aloud to the class.

“I read it,” she said. “One of the girls sitting next to me said that her dad had said that morning the event was ‘a step in the right direction.’ ”

The *Independent* learned the government teacher’s name and interviewed him in person. Because Rubenstein’s story could not be independently corroborated, the newspaper is not identifying him at this time. The teacher denied all of the accusations. When he was asked about the tattoo remark, the teacher took off his shirt and showed a reporter his back, which had no swastika tattoo.

The teacher said he did not know he had anything to do with Mia’s leaving the school and he denied being questioned by administrators.

“No one ever told me anything,” he said. “Nobody ever asked me about anything.”

His denials, however, are contradicted by the school’s version of events in the OCR report.

One of Mia’s final complaints in May 2019 was about a class project involving playdough when “the teacher placed a replica of a yarmulke on his head, which the student felt was disrespectful to the Jewish faith, and told her ‘Look: I’m Jewish,’ ” the OCR report states.

Nauset responded by describing an administrator’s interview of the teacher.

“The teacher explained that the yarmulke replica was part of a project regarding various religious symbols and expressed regret that the student was impacted,” according to the OCR. “He denied that he mentioned Judaism or that his actions were directed at any particular student.”

Based on the teacher’s statement, and with no other witnesses, the school could not say whether the teacher harassed Mia, Nauset’s attorney, Paige Tobin of Murphy, Lamere & Murphy, stated in the OCR report.

The OCR investigators stated they were “concerned that the district may not have conducted investigations designed to ascertain whether harassment occurred (e.g., identification of witnesses for the yarmulke incident.)”

The teacher had been a long-term substitute and part-time educational assistant for the school system from 2015 to 2019, Clenchy said. He was not rehired in 2019, he said, and now works in another Massachusetts public school.

### **Student Bullying**

Mia said kids were bullying her, too, airdropping images of concentration camps and Hitler to her iPhone, according to the OCR documents. She went to Fleming for help. He went to the school’s information technology department, which found they were sent from an anonymous iPhone, according to the OCR.

Around the same time, sticky notes with swastikas were placed on Mia’s backpack. The school resource officer and Fleming looked at security footage and searched the trash where Mia said she disposed of them but found nothing, according to the OCR.

The Rubensteins told the OCR that in October 2018 and again in January the government teacher singled her out because she was “the only Jew” in the class and made comments such as “I don’t know if your opinion is different because you are Jewish.”

The district, according to the OCR, did “not provide any material to OCR related to the notice of or response to these alleged incidents.”

On March 27, the Rubensteins complained that Mia had received two emails with anti-Semitic slurs; one said “welcome to Naushwiz” [sic] and the other “leave you filthy Jew.” She deleted them, Mia said. The IT department looked but did not find any that were traceable, according to the OCR report.

School officials told the OCR that they tried to address harassment and discrimination on a schoolwide basis. On April 2 and 3, 2019, administrators and counselors went to every math class to discuss “topics of culture, inclusion and peer influences,” according to Nauset’s response to the OCR. “The topics gave students tools for how they can contribute to a positive school culture.”

Mia told the *Independent* that the meeting she witnessed focused on vaping with nothing about anti-Semitism.

Lisa Brown said she cannot remember any such meetings. Principal Ellsasser often talked about kindness, Brown said.

“Chris is good at philosophizing, but you need action, and that means very clear boundaries,” Brown said.

Mia fell apart emotionally that year, said her father, Will. She did not tell her parents the full extent of what was going on until January, he said; she deleted harassing messages because she did not want to deal with them, she told the *Independent*.

The decision to send her to boarding school was expensive and heartbreaking, he said. “When you have a child you expect them to leave home at 17 or 18,” he said. “I was really angry that she was taken away four years early.”

### **A Missed Opportunity**

On Sept. 1, 2019, Mia was sent a Snapchat photo of a student with a swastika on her forehead. The Rubensteins forwarded it to Conrad’s office; Ann Taft, Conrad’s secretary, told them she was passing it to the police. Eastham Lt. Gus Schnitzer said they looked into it. “But we determined the matter occurred outside of our jurisdiction,” he said, because it was sent before the school year began and because the subjects did not live in Eastham.

The *Independent* obtained a copy of the photo from the Rubensteins and contacted the girl in the photo. (The newspaper is not naming her because of her age at the time.) She expressed regret,



explaining that during freshman year she hung out with an older group of friends who “were not good people.”

“To think four or five years ago, I thought that was OK,” the girl said. “Now I want to throw up. All I can do is apologize.”

This girl confirmed that kids were making fun of Mia for being Jewish that year. As for her own involvement, she said she did not understand the Holocaust well enough until she studied it sophomore year.

Holocaust history must be taught in high school, according to the Mass. Curriculum Frameworks. But at Nauset Regional Middle School, English teacher Anne Needel’s eighth-grade students held an assembly during her Holocaust literature unit and put flags on the lawn representing 1.5 million murdered children. The event was canceled by the pandemic in 2020, and Needel has not decided if it will resume, according to Robin Millen, Nauset’s director of curriculum, instruction, and assessment.

In 2021, the Anti-Defamation League recorded 2,717 anti-Semitic incidents in the U.S. — a 34-percent increase from 2020 and the highest number on record since ADL began tracking such incidents in 1979.

Jonathan Greenblatt, CEO of the ADL, told the *PBS Newshour* that the U.S. is seeing a “kind of normalization of anti-Semitism and extremism” because of government leaders like Donald Trump and celebrities like Kanye West going on racist rants. “I’d like to see policymakers bring anti-bias education into classrooms,” said Greenblatt. “There’s a lot more that could be done.”

“Here is what I would have liked,” said Lisa Brown. “For the administration to have a faculty meeting to talk about what happened and give the power to the faculty to say something and stop it in its tracks. Because we all have a moral duty to protect our students’ safety and identity. Why didn’t they use 80 teachers on that campus to assure that this would not happen again? It was a deeply unfortunate missed opportunity.”



TAGGED WITH: MIA RUBENSTEIN, NAUSET REGIONAL HIGH SCHOOL, U.S. DEPT. OF  
EDUCATION'S OFFICE FOR CIVIL RIGHTS  
FILED UNDER: EASTHAM, FEATURED, LEARNING, NEWS, TOWNS

About K.C. Myers

**RESOLUTION AGREEMENT**  
**Nauset Public Schools**  
**OCR Complaint No. 01-19-1320**

Nauset Public Schools (District) has voluntarily entered into this agreement to resolve the allegation in the above-referenced complaint. This agreement does not constitute an admission of discrimination or wrongdoing in violation of Title VI, or any other governing laws and regulations. The District assures that it will take the following actions.

The District agreed to resolve this complaint prior to the completion of U.S. Department of Education's Office for Civil Rights' (OCR's) investigation pursuant to Section 302 of OCR's *Case Processing Manual*.

1. Anti-Harassment Statement: By April 1, 2021, the Superintendent will issue a statement to all District students, faculty, and staff stating that the District does not tolerate acts of prohibited harassment based on shared ancestry and ethnic characteristics by District students, faculty, staff, and/or third parties. By the same date, the District will also post this statement on its website. The statement will encourage any student who believes he or she has been subjected to such harassment within the past two calendar years to report it to the District and will provide instructions on how a student may report it to the District.

Reporting Requirement: By April 15, 2021, the District will provide OCR evidence that it has disseminated the Anti-Harassment Statement to students, faculty, and staff and that it has posted the Anti-Harassment Statement on the District's website.

2. Harassment Policy and the Discrimination and Harassment Complaint Procedure:
  - a. By April 1, 2021, the District will revise its Harassment Policy (*Policy*) and the Discrimination and Harassment Complaint Procedure (*Complaint Procedure*) to include a statement prohibiting the harassment of students on the basis of their actual or perceived shared ancestry or ethnic characteristics. The District will ensure that the *Policy* and/or *Complaint Procedure* sets forth the procedures for addressing and responding to reports of discrimination and harassment based on shared ancestry and ethnic characteristics.
  - b. Pursuant to the procedures set forth in its revised *Policy* and/or *Complaint Procedure*, the District will take appropriate action to address and ameliorate discrimination and harassment based on shared ancestry and ethnic characteristics, including  
XXXXXXXXXXXXXX.

Reporting Requirement: By April 15, 2021, the District will submit to OCR, for review and approval, a copy of the revised *Policy* and the revised *Complaint Procedure*. OCR will respond within 15 calendar days. Within 15 calendar days of OCR's approval, the District will submit evidence to OCR that the District has posted both documents on its website.

3. Complaint Processing and Recordkeeping: The District will ensure that it creates and maintains contemporaneous records of alleged reports of discrimination/harassment based on race, color, national origin, and actual or perceived shared ancestry or ethnic characteristics, including XXXXXXXXXXXX and the District's response to each such report, including any notice it provides to the parties regarding the allegation(s), the status of investigation, and outcome of the investigation.

Reporting Requirement: By April 15, 2021, the District will provide OCR a written report of the steps taken to comply with Action Item 3.

4. Review of Reports:
  - a. By May 1, 2021, the District will review the October XXXX, January XXXX, March XXXX, and May XXXX reports of XXXXXXXXXXXX harassment of the Student. For those reports that the District previously investigated but has not issued outcome letters, the District will provide all parties written notification of the outcome of each investigation.
  - b. The District will review all reports alleging XXXXXXXXXXXX that the District received during the 2018-2019, 2019-2020, and 2020-2021 school years (until the date of this agreement), including (without limitation) the reports in this case, to assess whether any additional measures are necessary to eliminate and/or prevent a hostile environment in the District's programs and activities.

Reporting Requirement: By July 15, 2021, the District will provide OCR documentation of:

- i. the review process and notices referenced in Action Item 4(a); and
  - ii. the District's consideration and implementation of measures pursuant to Action Item 4(b), if any, and materials supporting its assessment.
5. Administrator / Staff Training: As part of its annual training to school staff and in each other training or session that the District offers concerning the *Policy* and/or *Complaint Procedure*, the District will include a component on discrimination and harassment based on actual or perceived shared ancestry or ethnic characteristics, including but not limited to examples of XXXXXXXXXXXX. OCR's X---part of sentence redacted---X provides examples that can be used in a training to fulfill this requirement. The training will also include a component to assist faculty and staff in understanding and implementing the procedures for addressing, responding to, and documenting reports and complaints of discrimination and harassment.

Reporting Requirement: By September 10, 2021, the District will provide documentation to OCR demonstrating that this training was provided to school staff. This documentation will include, but will not be limited to, the date(s) of the training; the name and credentials of the trainer; copies of any training materials used, including any handouts, guides, or other materials; and a description or list of the attendees.

6. Invitation to Meet with Student's Parents: By May 1, 2021, the Superintendent will send a letter (via both email and U.S. mail) to the Student's parents. The letter will state that the Superintendent will make him/herself available, by phone and/or virtually, to meet with the

parents (and the Student, if her parents wish for her to attend) to discuss (1) any concerns that they may have about incidents of XXXXXXXXXXXXX that have occurred within the educational programs and activities of the District and (2) the ways in which the District intends to support the Student if she X---part of sentence redacted---X. The letter will provide the family with 30 days to accept this invitation.

Should the Student's parents accept, the Superintendent will meet with the Student's parents (and Student, if appropriate) at a mutually agreeable date and time within 20 calendar days to discuss the topic referenced above.

Reporting Requirement: By July 15, 2021, the District will provide OCR:

- i. a copy of the written invitation sent to the Student's parents;
- ii. a statement regarding whether the Student's parents accepted the invitation; and if so,
- iii. a summary of the discussion at the meeting.

The District understands that by signing this Agreement, it agrees to provide data and other information in a timely manner in accordance with the reporting requirements of the Agreement. Further, the District understands that during the monitoring of this Agreement, if necessary, OCR may, at a mutually agreeable date and time, visit the District, interview staff and students, and request such additional reports or data as are necessary for OCR to determine whether the District has fulfilled the terms and obligations of this Agreement. Upon the District's satisfaction of the terms and obligations made under the Agreement, OCR will close the case.

The District understands and acknowledges that OCR may initiate proceedings to enforce the specific terms and obligations of this Agreement and/or the applicable statutes and regulations. Before initiating such proceedings, OCR shall give the Recipient written notice of the alleged breach and sixty (60) calendar days to cure the alleged breach.

The Agreement will become effective immediately upon the signature of the District's representative below.

By: \_\_\_\_\_/s/\_\_\_\_\_ Date: \_\_\_\_\_  
Thomas M. Conrad  
Superintendent, Nauset Public Schools

# Presentation to the Special Commission on Combating Antisemitism at the Massachusetts State House

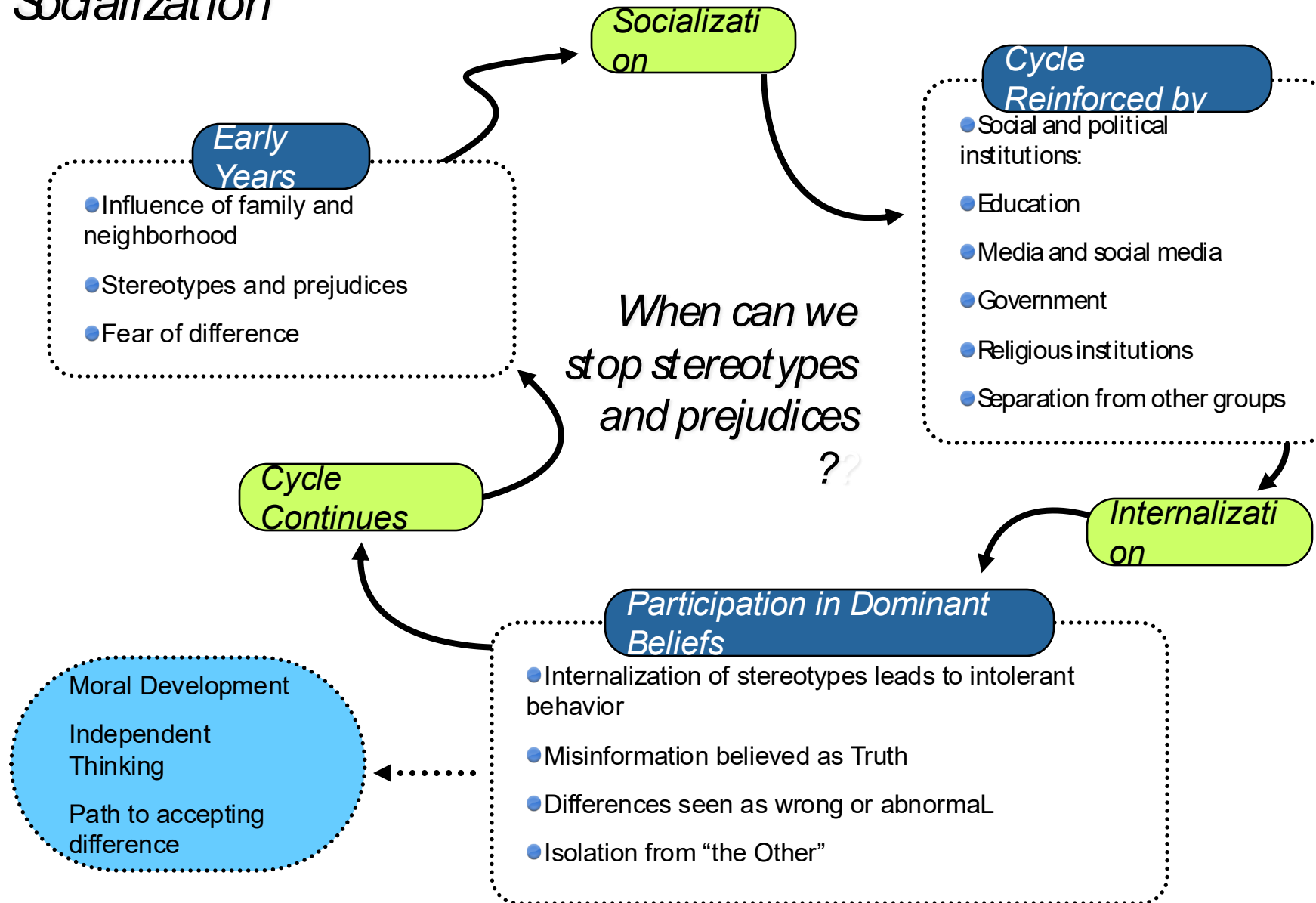
Alice Wairimu Nderitu

November 14<sup>th</sup> , 2025

Antisemitism, like many ancient prejudices, may never *fully* disappear, but **it can be powerfully confronted, reduced, and contained** through consistent, collective action.

- **Ancient origins** – Hatred towards Jews Greek and Roman Empires because they worshiped one God (monotheism) kept distinct laws, dietary rules, and refused to worship emperors.
- **Religious Antisemitism (1st – 18th centuries)** - After Christianity emerged from Judaism, antisemitism entrenched in Christian social and political systems.
- **From religion to “race”** — portraying Jews as biologically inferior or conspiratorial and fueled by nationalism, pseudoscience, and economic scapegoating.
- **The Holocaust (1933–1945)** Nazi Germany turned centuries of antisemitism into **state policy** - Six million Jews murdered across Europe.
- **Post-Holocaust to Today (1945–Present)**
- After WWII antisemitism as **Holocaust denial and distortion**, online hate and conspiracy theories and violence against Jewish communities and institutions
- **Today:** Antisemitism on the far right, far left, in radical Islamist ideology, **Holocaust denial and distortion**, and across social media — often disguised as political or cultural criticism.

# Cycle of Socialization



Counter and  
Address  
Antisemitism on the  
far right, far left, in  
radical Islamist  
ideology, **Holocaust  
denial and  
distortion**, and  
across social media

- In June 2022, the UN office I headed on Prevention of Genocide partnered with the Jacob Blaustein Institute on the first policy document produced under my watch “*Combating holocaust and Genocide Denial, Protecting Survivors, Preserving Memory and Promoting Prevention*”. Policy was first UN document to acknowledge the International Holocaust Remembrance Association (IHRA) definition of antisemitism  
[https://www.un.org/en/genocideprevention/documents/22-00041\\_OSAPG\\_PolicyPaper\\_Final.pdf](https://www.un.org/en/genocideprevention/documents/22-00041_OSAPG_PolicyPaper_Final.pdf)

- **Denial or silence** undermines memories of the victims and the Holocaust itself, seeds hatred, create societal instability and has the potential to bring about the repetition of the Holocaust.

**We must:**

- Teach what happened during the Holocaust and teach about Jewish contributions to the world.
- Train people to recognize coded antisemitic language and symbols and critical thinking to resist conspiracy theories and online misinformation.
- Identify responsibilities and actions by national, regional, international actors to advance work on countering and addressing Holocaust denial/distortion.
- Identify entry points and opportunities for victims and survivors to play a leading role in advancing this effort.
- Share experiences of States/ Countries that have developed legislation on Holocaust denial.



# Countering Hate and Antisemitism through Sport

- [Also, In](#) the UN office I headed on Prevention of Genocide we partnered with the Boston Red Sox, Liverpool Football Club and major US Leagues NFL, NBA, NHL, MBL, and NASCARS and FIFA – on a global campaign against countering hate and hate speech - launched a policy document at the UN – **the Game Plan**.

[https://www.un.org/en/genocideprevention/documents/publications-and-resources/The\\_Game\\_Plan\\_Implementing\\_PoA\\_Aug2023.pdf](https://www.un.org/en/genocideprevention/documents/publications-and-resources/The_Game_Plan_Implementing_PoA_Aug2023.pdf)

Partnering with the sports community can transform the fight against antisemitism into a **global movement rooted in human connection**—the very essence of what sport represents.

- Sports transcend borders. Positive messaging by sports role models reaches diverse audiences.
- Sports connections and *bridge-building* in antisemitic societies – identifying commonalities - allows for dialogue and solidarity, emphasize fair play, respect, and teamwork – hatred undermines the spirit of sport.
- Sporting media events – can spark global discussions.
- Sports have community programs, social responsibility commitments for capacity building tools, standards, guidance for sports teams, fans, administrators and management bodies on antisemitism can be worked on.

# Counter Antisemitism and Holocaust denial/distortion and related hate speech across digital environments.

Through a strategic approach combining:

- **A Global Media Literacy Intelligence Hub** (antisemitic ideology forecast on potential impact on individuals and communities at large)
- A global **education program on the Holocaust, Holocaust denial/distortion and the history of antisemitism and how to counter it**
- **Network of digital responders**
- A **Responsible Advertising Campaign** on proactive solutions to prevent radicalization and promote critical media literacy.

## Example: an Inter- faiths approach

Messages showing antisemitism as not only a Jewish issue, but a threat to the moral fabric and safety of all faiths.

- Interfaith educational events on history, forms, and impacts of antisemitism, including modern online hate and conspiracy theories.
- Integrating lessons about antisemitism into broader anti-hate education.
- Address antisemitism explicitly in sermons.
- Provide social media literacy for faith leaders to recognize and respond to online antisemitism.

# Empowering **non-Jewish allies** is one of the most practical and sustainable ways to counter antisemitism.

- Offer workshops on recognizing antisemitic tropes, conspiracy theories, and Holocaust denial/distortions to allies.
- Create simple, shareable frequently asked questions, guides or online modules that explain antisemitism in all major global languages.
- Invite Jewish educators, interfaith partners, Holocaust and October 7<sup>th</sup> survivors to talk to allies.
- Link antisemitism to broader anti-hate and human-rights education.
- Teach safe and effective bystander response for those who witness antisemitism.
- Encourage non-Jewish leaders to model allyship publicly — to post, speak, or write statements rejecting antisemitism.
- Recognize individuals or organizations that take visible stands against antisemitism.
- Teach about historical allies such as non-Jews who rescued Jews during the Holocaust, Jews in the Civil Rights movement and Jews in anti-Apartheid struggle – show individual choices matter.
- Fund local ally antisemitism micro-projects (student campaigns, art exhibits, interfaith sports leagues) that build solidarity.
- Establish partnerships between Jewish organizations and local leaders to respond quickly to hate incidents.
- Work with social media partnerships to feature ally creators who produce inclusive, accurate content.

The **Commonwealth of Nations**, representing over **2.5 billion people across 56 diverse countries**, has both the **moral authority and the global reach** to make a meaningful impact in combating antisemitism and hate.

- **Partner with the Commonwealth Jewish Council to develop context specific antisemitism materials for Africa, Caribbean, the Middle East, Asia, and the Pacific.**
- Use Commonwealth networks, **Commonwealth Secretariat's Education Programme, Commonwealth Games Federation** for capacity building exchange programs **including visits to Israel.**
- Promote cultural initiatives — film, art, music, theatre — that highlight Jewish contribution to history, identity, and resilience within Commonwealth societies.
- Introduce or strengthen **mobile Holocaust exhibitions and Holocaust education** in school curricula, teacher training, and civic programs
- Integrate antisemitism within broader **anti-hate frameworks** and encourage **data collection and hate crime monitoring.**
- **Promote inter-faith dialogue and faith delegation visits to atrocity crimes memorial sites (like Auschwitz, Tuol Sleng Genocide Museum Cambodia, Kigali Genocide Memorial) together, for empathy to address hate collectively.**
- Support **freedom of religion and belief** for all, including Jewish communities, under Commonwealth Charter principles and provide **security and protection** for Jewish schools, synagogues, and community centers.
- Use **Commonwealth forums** — such as CHOGM (Commonwealth Heads of Government Meeting) — to include **countering identity-based hate and Holocaust Remembrance** on the agenda. Next CHOGM is **November 1-4, 2026**, in St. John's, Antigua and Barbuda.
- Establish or support **Holocaust memorial events and museums** in Commonwealth nations and encourage symbolic and educational acts, such as **observing January 27 (UN International Holocaust Remembrance Day).**

Thank you !