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AGAINST ANTISEMITISM

CROSSLINES

CrossLines Guidelines

Guideline II

Best Practices for Journalists Who Want to Speak with the Jewish Community

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About the European Practitioners Network Against Antisemitism CrossLines Programm

CrossLines is a European initiative developed by DialoguePerspectives e.V. and its European Practitioners Network Against Antisemitism (EPNA). The project strengthens responsible, context-sensitive communication and reporting on antisemitism by bringing journalists, practitioners and Jewish community representatives into structured dialogue.

Launched in fall 2025 with funding from the German Federal Foreign Office (Auswärtiges Amt), CrossLines responds to growing challenges in public discourse, particularly following October 7, when media pressure, misinformation and security concerns intensified across Europe. Through moderated workshops, expert contributions and systematic evaluation, the project supports professional exchange, builds trust and identifies concrete needs on both the media and practitioner sides.

A central outcome of CrossLines is the development of a European Reporting Guide and Resource Kit, including best-practice examples and practical tools for ethical reporting. By documenting results and outlining pathways for continuation, CrossLines contributes to sustainable improvements in European media practice and democratic resilience.

About the Author

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Best Practices for Journalists Who Want to Speak with the Jewish Community

By Amie Liebowitz

1. Introduction

I have developed this journalist's guide on Judaism and antisemitism to support accurate, respectful, and informed reporting. Drawing on years of experience covering sensitive social, political, and historical topics, this guide is designed to help journalists understand Jewish religious observance, cultural practices, and the nuances of antisemitism, including its contemporary manifestations across Europe. It provides practical editorial guidance on coverage of festivals, mourning periods, Holocaust references, and anti-Jewish prejudice, with clear recommendations for newsroom scheduling, language use, and interactions with Jewish sources. Combating antisemitism and fostering understanding of Jewish life in journalism is essential to ensure fair and accurate reporting that reflects both historical context and contemporary realities. The ultimate goal is to equip reporters and editors with the tools to report responsibly, sensitively, and in line with public-service broadcasting standards, producing stories that are factual, culturally aware, and ethically sound.

2. Judaism, an ethno-religion

As written by the American Jewish Committee: The Jewish People are an ethno-religious group and nation originating in the Land of Israel¹, which is the current location of the State of Israel. It's important to note that Jewish religious and cultural practices vary across Europe.

Judaism encompasses a wide range of religious, cultural, and ethical practices, many of which structure daily and weekly life.

Key practices include observing Shabbat, the weekly day of rest from Friday sundown to Saturday night, marked by family meals, synagogue attendance, and refraining from work or technology.

Life-cycle events such as birth, bar/bat mitzvahs, marriage, and mourning rituals like Shiva are accompanied by specific customs that provide structure, reflection, and communal support.

Jewish festivals, including Rosh Hashanah, Yom Kippur, Passover, Chanukah, and Purim, involve prayer, symbolic rituals, and shared meals. Daily practices often include prayer, ethical observance, dietary rules (kashrut), and charitable giving (tzedakah), reflecting both personal spirituality and community responsibility.

Awareness of these practices is essential for journalists to report accurately and respectfully on Jewish life and events.

Today, world Jewry numbers a mere 15.7 million people, accounting for approximately 0.2% of the world's population. Journalists should note that Jewish people have not yet regained their pre-Holocaust numbers worldwide.

Journalists are likely to interact with Jewish people during the Sabbath, a festival or during a time of mourning after an event. It's important to have a basic understanding of what these practices are in order to be both respectful to the interviewee as well as to be able to report to the best of their ability, with clarity and accuracy.

Shabbat (Friday night to Saturday night)

Sabbath (Shabbat, also known as Shabbos) is a weekly Jewish day of rest, observed from Friday at sundown until Saturday sundown. It is a time set aside for rest, family, and reflection.

What happens during Shabbat

- Many Jewish people avoid work, emails, phones, news, and social media.
- Families often share special meals on Friday night and Saturday.
- Some attend synagogue services.
- The day ends with a short ceremony called Havdalah, marking the return to everyday life.

Key points for newsrooms:

- Many observant Jews do not work, travel, write, use phones, email, or follow news during the Sabbath.

¹ <https://www.ajc.org/news/who-are-the-jews>.

- Availability constraints apply across borders; do not assume time-zone overlap equals availability.
- Friday evening deadlines may unintentionally exclude Jewish voices.
- Expect no response to messages sent during this period.
- Avoid scheduling interviews, deadlines, or live appearances between Friday evening and Saturday night unless availability is confirmed.
- The Sabbath is a time for rest, family, and reflection, not a religious service alone.
- If a Jewish source flags the Sabbath, treat it as a hard availability boundary, similar to a legal or medical constraint.
- Pre-recording earlier in the week is often the most workable option.

Key points for field reporting:

- Do not arrive unannounced at Jewish homes or institutions between Friday evening and Saturday night.
- Do not photograph, film, or attempt interviews with observant individuals during Shabbat without prior consent.
- Be aware that some may not answer doors, phones, or messages during this period.

Language note: Avoid framing Shabbat as a set of “restrictions.” It is better described as a day of rest which may include a voluntary pause from work and technology.

Shiva (Jewish Mourning Period)

Jewish people usually bury the dead within a 24 hour timeframe unless it is the Sabbath, a Jewish holiday or exceptional circumstances. For example, the body needs to be examined for legal purposes such as if they were a murder victim or murdered whilst committing a crime and the police required their body to be held.

Shiva is the mourning period following a burial, observed by the deceased person’s immediate family.

Shiva has different time periods. Whether it be within seven days, thirty days or one year, rituals vary between cultural practices and observance. However, it is always best to assume the immediate family are strictly following protocol unless they tell you otherwise. Journalists are likely to be in contact within the first seven days, at the benchmark of a month or a one year anniversary for newsroom purposes. These guidelines are for the first seven days.

What happens during Shiva:

- Mourners usually stay at home.
- Friends and community members visit to offer support.
- The focus is on remembering the person who died and supporting those grieving.

Key points for newsrooms:

- Mourners usually stay at home and limit professional engagement.
- Do not expect interviews, statements, or responses during shiva unless explicitly offered.
- If contact is necessary, keep communication brief and optional.
- Do not request live interviews or reactions from someone sitting shiva.

- Statements may be issued through representatives or community bodies rather than individuals.
- Silence during mourning is customary and should not be framed as avoidance or non-cooperation.
- If the individual is a public figure and a response is necessary, consult senior editors before making contact.
- On-air mentions of bereavement should be factual and restrained.

Key points for field reporting:

- Do not knock on the door of a shiva house seeking comment without prior consent or knowledge.
- No filming, photography, or doorstepping at mourning homes.
- If covering a public funeral or vigil, maintain distance from immediate family members.
- If approached by mourners or community members, keep exchanges brief and respectful.
- Do not ask mourners to “respond” to events, allegations, or controversies unless they have given permission to have a discussion.
- Avoid emotional pressure framed as public interest.

Visual sensitivity:

- Images of mourners sitting low, covered mirrors, or memorial candles should not be used without context and editorial justification.

Interaction guidance:

- Appropriate language includes: “I’m sorry for your loss.”
- Avoid platitudes or theological explanations.
- Silence or minimal conversation is acceptable.
- Food is traditionally brought by visitors; flowers are not customary.

Visual/context note:

- You may see mourners sitting on low chairs, covered mirrors, or a memorial candle. These are standard mourning customs.

When shiva ends:

- After seven days, mourners begin gradually returning to normal routines. There is a 30 day period and one year period that they may also be choosing to practice.

Bar/Bat Mitzvah (coming of age)

A bar mitzvah (for boys) and bat mitzvah (for girls) is a Jewish coming-of-age ceremony marking when a young person becomes religiously responsible under Jewish law. It usually takes place at age 13 (boys) and 12 or 13 (girls), within a synagogue service that includes reading from the Torah. Beyond the religious rite, families often hold a celebration, making it both a spiritual milestone and a communal cultural event.

What happens during a ceremony:

- The young person studies Hebrew, Jewish texts, and religious practice in preparation.

- During a synagogue service, boys (and sometimes girls if they are in a reform synagogue) are called up to read from the Torah (and sometimes other passages). Girls may say a speech in lieu of reading from the Torah if their community forbids it.
- They may deliver a short speech or interpretation of the text (often called a *d'var Torah*).
- The community congratulates them, often with blessings or symbolic gestures (e.g. throwing sweets).
- A celebration or reception may follow, ranging from a modest gathering to a large party.

Key points for newsrooms:

- *Bar mitzvah* (masculine) and *bat mitzvah* (feminine); plural is *b'nai mitzvah* (mixed or masculine plural).
- It is primarily a religious rite, not just a party or social event therefore, avoid trivialising it.
- Practices vary across Orthodox, Conservative, Reform, and other Jewish denominations (e.g., age, gender roles, ritual participation).
- Avoid stereotypes about wealth or extravagance; many ceremonies are simple and community-focused.
- Capitalise “Torah,” “Synagogue,” and “Bar/Bat Mitzvah” in formal journalistic style.

Key points for field reporting:

- Ask families how they define religious, cultural, or identity-based meanings differ widely. This is important as every family or person is different in how they express their Judaism e.g. clarify whether the event is Orthodox, Reform, or another denomination, as roles and rituals differ.
- Be sensitive when filming or photographing inside synagogues; confirm permissions and religious considerations (e.g., Sabbath restrictions on recording).
- Avoid intrusive coverage of minors; follow child protection and consent guidelines.
- Provide context for non-Jewish audiences, explaining terms like Torah, synagogue, and coming-of-age obligations.

Key Takeaways

Respect timing: the Sabbath affects availability; Shiva affects capacity.

Don't push for normality: silence, absence, or withdrawal is intentional and meaningful.

Avoid assumptions: Jewish practices vary and therefore, not everyone observes in the same way.

Kindness over correctness: Thoughtful presence matters more than saying the “right” thing.

Jewish holidays

Festival	Timing	Description	Common Practices	Availability
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Rosh Hashanah (Jewish New Year)	Usually September	Start of High Holy Days; reflection, repentance, renewal.	Blowing the <i>shofar</i> (ram's horn), festive meals with symbolic foods (apples & honey).	Soft stop – availability may be limited, particularly evenings.
Yom Kippur (Day of Atonement)	10 days after Rosh Hashanah	Holiest day; fasting and reflection.	25-hour fast, extended synagogue attendance, prayer and self-examination.	Hard stop – do not request interviews or participation.
Sukkot / Sukkos (Feast of Booths)	Five days after Yom Kippur (7–8 days total)	Commemorates temporary dwellings during the wilderness period; harvest festival.	Eating (and sometimes sleeping) in a <i>sukkah</i> , waving the “Four Species”.	Mixed – first and last days hard stop ; intermediate days soft stop .
Simchat Torah	Immediately after Sukkot	Celebrates completing and restarting the Torah reading cycle.	Dancing with Torah scrolls in synagogue, communal singing and celebration.	Soft stop – evenings may be unavailable.
Chanukah (Festival of Lights)	Eight days in December	Commemorates rededication of the Temple and the miracle of the oil.	Lighting the menorah, family meals, playing dreidel, eating fried foods.	Generally available – avoid overstating significance.
Purim	Usually March	Celebrates survival of Jews in ancient Persia (Book of Esther).	Dressing in costumes, reading the Book of Esther, giving gifts to friends, charity to the poor, festive meal.	Soft stop – evening celebrations may affect availability.
Passover (Pesach)	Eight days, March/April	Commemorates Exodus from Egypt.	Seder meals on first nights, avoiding leavened bread, eating <i>matzah</i> , family gatherings.	Soft stop – hard stop evenings at the start.
Shavuot	Seven weeks after Passover	Marks giving of the Torah at Mount Sinai.	All-night study (Tikkun Leil Shavuot) in some communities, reading the Book of Ruth, eating dairy foods.	Soft stop – overnight observance may reduce availability.

Tisha B'Av	July/August	Day of mourning for destruction of Temples and historic tragedies.	Fasting, reading Book of Lamentations, refraining from celebrations, solemn gatherings.	Hard stop (tone) – coverage should be factual and restrained.
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3. Key Editorial Guidance

1. Hard vs Soft Stops

- **Hard stop:** No interviews, statements, or participation expected.
- **Soft stop:** Limited or time-specific availability; ask in advance, offer alternatives.

2. Scheduling

- Friday evening deadlines may clash with Shabbat. Plan pre-recording or early-week workflows.
- Avoid last-minute requests during festivals and mourning periods.

3. Language

- Use neutral verbs: *observed, commemorates, marks, celebrated.*
- Avoid cultural assumptions, moral judgements, or speculative phrasing.

4. International Consistency

- Observance levels vary across EU member states and communities.
- Absence or silence during holidays or mourning is not refusal or disengagement.

5. Editorial Framing

- Avoid reducing holidays to food, costumes, or novelty.
- Maintain impartiality; do not link religious practice to political or current-affairs positions.

4. Definition on antisemitism from an EU newsroom perspective

Online publications have an afterlife. This can be intimidating – but much less so if you’re prepared. So this is what happens/can happen:

From an EU newsroom perspective, antisemitism is understood as hostility, prejudice, or discrimination directed at Jewish people. This includes actions, attitudes or systemic conditions that target Jewish people or institutions because of their identity.

The International Holocaust Remembrance Alliance (IHRA) Working Definition of Antisemitism is a non-legally binding, practical framework and is the reference point most often cited in EU policy and media reporting because it has been formally adopted by the European Commission². It is a tool for combating antisemitism and fostering Jewish life across member states and is recommended for education, training and incident reporting³.

The IHRA definition describes antisemitism broadly and includes illustrative examples, such as Holocaust denial or applying double standards to Israel, while noting that “criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic.”⁴

Alongside IHRA, alternative frameworks such as the Jerusalem Declaration on Antisemitism (JDA) and the Nexus Document are referenced in academic and civil society debate; the JDA offers a concise definition and guidelines that aim to clarify the boundary between antisemitism and legitimate political speech⁵, while the Nexus Document emphasises a nuanced analysis of antisemitic beliefs, actions and conditions, particularly where they intersect with discussions of Israel and Zionism⁶.

For journalists, when representing an organisation, be mindful of the organisation's style guide and if there are questions about examples of antisemitism, refer upwards to the editor or the on-duty lawyer.

A basic understanding on what the ideology of Zionism is

Zionism is the movement supporting Jewish self-determination in the historic Land of Israel. It emerged in late-19th-century Europe in response to persistent antisemitism, exclusion, and violence against Jewish communities, and argued that Jews required a secure homeland where they could exercise political and cultural autonomy.⁷

The movement is commonly associated with Theodor Herzl, who helped formalise political Zionism in the 1890s, but Zionism has never been a single ideology; it has included secular, religious, socialist, and cultural strands.⁸

²https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en

³ <https://holocaustremembrance.com/resources/working-definition-antisemitism>

⁴https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en

⁵ <https://jerusalemdeclaration.org/>

⁶ <https://nexusproject.us/nexus-resources/the-nexus-document/>

⁷ <https://www.britannica.com/topic/Zionism>

⁸ <https://www.britannica.com/topic/Zionism>; <https://ia601303.us.archive.org/4/items/cu31924028579781/cu31924028579781.pdf>

The establishment of the State of Israel in 1948 fulfilled a central goal of Zionism, though debates around Zionism today frequently intersect with Israeli government policies, Palestinian rights, and regional politics.

For journalists, it is important to understand that not all Jewish people are Zionists, however the majority of Jewish people are in some form. When sources are being interviewed and deem they aren't antisemitic but rather anti-Zionist, they are using the term as an insult or a 'dirty word'⁹. When sharing these interviews, the producer or journalist should proceed with caution or ask for further clarification to demonstrate what their true intent is.

Origins of Antisemitic myths that appears in the newsroom

- “Jews control the US Government” - Jewish people having disproportionate control over global finance, media, and the government is prevalent in the newsroom. Journalists may convey specific Jewish individuals like “puppeteers”. An example of this is a video from October 2023 by BBC Mundo (Spanish service) that the reason why the United States Government supports the State of Israel is due to wealthy Jewish individuals that become involved in domestic politics¹⁰.
- “There are a lot of Jews that prefer to fight in the Israeli Defence Forces than for their home country. They should be investigated.” - Dual loyalty is a myth that suggests that Jewish people are inherently disloyal to their home nations and their primary allegiance lies with the State of Israel or other Jewish people. This stereotype can be seen in the media or presented by journalists through certain lines of questioning. For example: when a politician who identifies as Jewish then speaks on a subject relating to the Jewish community, the journalist asks if they are saying this for political gain or control serving a “Jewish agenda”. An example of this is the incident on Australia’s Australian Broadcasting Corporation (ABC) when Former Australian Treasurer Josh Frydenburg was asked by a reporter if he was speaking out against the actions of the current Australian Government concerning Antisemitism only for future political gain¹¹.
- “They kill babies in Gaza. Jews don’t care about human life”: Blood libel and dehumanisation derives from ancient and medieval myths that can reincarnate to fit the current newscycle and world events. A blood libel is a false claim that Jews murder non-Jewish children for ritual purposes. The Jewish deicide is the theological position and the antisemitic trope that as a people, the Jews are collectively responsible for the killing of Jesus. A recent example of this was in 2009, the Swedish tabloid Aftonbladet published an article by journalist Donald Bostrom that suggested the Israel Defense Forces (IDF) were harvesting organs from deceased Palestinians. This story, which relied on rumors and unnamed sources, was widely condemned by Israeli officials as a modern blood libel. It was misleading as there was an isolated case of organ harvesting by Dr Yehuda Hiss from the L. Greenberg Forensic Institute in Abu Kabir who used bodies of Israelis, Palestinians and Foreign Workers without families permission¹².
- “Jewish people were involved in the killing of other Jews. The Holocaust was a false flag event to create the State of Israel”: Holocaust denial and distortion of the Holocaust is itself an antisemitic myth. Yes, there were roles that Jewish people were forced into by the Nazi’s as a part of the Nazi war machine, but the idea that the Holocaust is a wider plan to create the State of Israel is false.
- “The Rothschilds have a lot of money don’t they? They own a lot of property. Isn’t one enough?”: Tropes portraying Jews as greedy is particularly common online. For example, the “happy

⁹ <https://www.annefrank.org/en/topics/antisemitism/are-all-jews-zionists/>

¹⁰ <https://www.jpost.com/diaspora/antisemitism/article-769435>

¹¹ <https://iview.abc.net.au/show/7-30/series/0/video/NC2501H199S00>

¹² <https://jweekly.com/2010/01/01/report-israel-admits-to-harvesting-organs/>

merchant” meme which is a caricature of a Jewish orthodox man rubbing his hands with his shoulders hunched over. The other common portrayal is focusing on the wealth of Jewish individuals or communities in a negative light. An example of this in the press was a cartoon from the Guardian UK that was retracted for its antisemitic nature of the former BBC Chairman Richard Sharp leaving the Broadcaster¹³.

Comparative Analysis: The Holocaust and Other Atrocities in EU Press Coverage

It’s clear that throughout current European news organisations, images and stories of the Holocaust are treated as the foundational trauma in the continent’s modern identity¹⁴. Whereas other wars and atrocities are described through a lens of geopolitics, accountability or humanitarian framing. Comparisons may be common, however within the European Union, media organisations are constrained by legal, ethical and historical considerations.

Legal and ethical guidelines from an EU perspective

Most EU states criminalise Holocaust denial or trivialisation. This not only shapes how journalists frame comparisons but societal guidelines to ensure accuracy. The EU’s 2005 European Parliament resolution on remembrance of the Holocaust, anti-Semitism and racism highlights the rejection of Holocaust denial¹⁵ and ECRI reports highlight how press coverage must navigate these legal boundaries across member states¹⁶.

Comparisons to the Holocaust often carry significant antisemitism risks. Surveys by the EU Agency for Fundamental Rights show persistent concern among European Jews about the misuse of Holocaust analogies in public discourse¹⁷. The UK’s Community Security Trust Antisemitic Incidents Report January-June 2025 highlights how inappropriate comparisons frequently accompany spikes in antisemitic incidents¹⁸.

Media organisations may make comparisons to signal severity, to invoke moral lessons upon the public or to contextualise current human rights debates. However, journalists and writers should be mindful that you could risk distortion, trivialisation or misinformation of historical events. Which in turn, risks integrity of your byline and is against ethics codes.

Examples of misuse of parallels between the Holocaust and current world events by governments, individuals and companies:

- The European Union officials publicly condemned attempts by Russian officials stating that Ukrainians are likened to Nazis or that Western support for Ukraine is parallel to the Nazi’s “final solution”¹⁹. The EU argued that there’s no parallel between the two and such analogies are disrespectful and inaccurate which distorts the Holocaust’s memory.
- The Covid-19 pandemic evoked images online and in the public comparing government health policy and the pandemic. The former Dutch far-right Forum for Democracy (FvD) party leader Thierry Baudet was ordered by the Amsterdam District Court to remove his social media post comparing the

¹³<https://www.timesofisrael.com/the-guardian-apologizes-for-cartoon-of-outgoing-bbc-chair-criticized-as-antisemitic/>

¹⁴https://shorensteincenter.org/wp-content/uploads/2012/03/d27_carroll.pdf

¹⁵<https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A52005IP0018&qid=1767525947340>

¹⁶<https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/country-monitoring>

¹⁷<https://fra.europa.eu/en/publication/2024/experiences-and-perceptions-antisemitism-third-survey>

¹⁸<https://cst.org.uk/research/cst-publications/antisemitic-incidents-report-january-june-2025>

¹⁹https://www.eeas.europa.eu/node/424586_fr?utm_source=

Holocaust to the government's COVID-19 policies²⁰. He was also prohibited from making such analogies in the future.

- The animal rights organisation People for the Ethical Treatment of Animals (Peta) in Germany created a campaign called “Holocaust on your plate”. The exhibition juxtaposes harrowing images of people in concentration camps with disturbing pictures of animals on farms²¹. PETA claims that it was a Jewish staff member that came up with the idea and uses this to justify their motives in court.
- The press coverage of debates concerning memory culture in Germany (Erinnerungskultur) is also important to note. *Erinnerungskultur* is a collective commitment to remember the crimes of the Nazi party and to accept Germany's sole and permanent responsibility for the murder of six million Jews. The way in which contemporary German politics attempt to distort history is of concern²²

²⁰<https://www.europenowjournal.org/2022/04/28/rewriting-the-netherlands-past-and-future-thierry-baudets-use-of-holocaust-analogies-during-the-covid-19-pandemic/>

²¹ <https://www.theguardian.com/media/2003/mar/03/advertising.marketingandpr>; <https://www.peta.org/news/peta-germanys-holocaust-display-banned/>

²² <https://www.ft.com/content/3ecdaff5-23b3-4afa-8cd7-3123ddabd2fa?>

5. Conclusion

Journalism has a direct responsibility to report on antisemitism with accuracy and understanding, whether it appears in political discourse, public life, or online spaces.

Newsrooms should prioritise practical training on Judaism and antisemitism as part of core editorial standards. Journalists and management are encouraged to integrate this guidance into style guides to ensure that staff have the confidence and tools to report accurately under deadline pressure.

Strengthening institutional knowledge in this area is not only a safeguard against error and harm, but a necessary investment in fair, credible, and public-interest journalism. This commitment should be supported by quantifiable steps, including mandatory training sessions, periodic editorial reviews, and clear escalation pathways for complex or sensitive coverage.



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