From: Dacia Glauz
Sent: Monday, November 16, 2020 10:23 AM
To: Ethnic Studies
Subject: [EXTERNAL] Antisemitism definition

To whom it may concern,

I am a lifelong Californian who, as an adult, has realized how very Euro-centric my education was growing up. I greatly appreciate efforts to include a wider range of perspectives and cultural education. Recognizing different experiences is extremely important- be those of different religious beliefs, cultural history or country of origin. It is also important to remember that a person's country of origin does not equate to religion. Not all people in Japan believe in Shintoism, the Iraqi people are not all Muslim,and Isreal is not representative of all Jewish people.

It is important to remember, Isreal is a country. It is a political body created by Europeans less than a century ago. It is a country with deep ties to a specific religion, but the same could be said about Saudi Arabia - the home of Mecca or even VaticanCity. Nobody sees a problem with criticizing Suadi Arabia for the death of Khashoggi, or investigating if Vatican City collaborated with Nazis. It is understood that a country is not its religion. Criticising a country's policies does not equate to criticismof the religion to which that country is linked.

This distinction of country versus religion makes the inclusion of the State of Israel into the definition of antisemitism extremely alarming. Taking issue with the actions of a country does not mean one takes issue with the religion it is tied to. Thecountry of Israel is engaged in human rights violations - to state such is fact, not antisemitism. To ignore the displacement and suffering of the Palestinian people, who lived there before the creation of Israel, is to continue the Eurocentric education whicherases the history of native peoples. The history of Israel and Palestine is a complex issue that continues today. Ignoring the complexity by stating one side is antisemetic is a disgusting oversimplification which erases the genuine pain and history of anongoing issue.

If one knows even a small bit of history, one can see that there are plenty of actions done in the name of religion which are abhorrent. Saying "the crusades caused massive suffering to people in the Middle East" does not make one anti-Christian. We canrecognize this readily when looking at history. It is important to recognize this distinction when discussing current events - when our actions can potentially reduce the suffering of others. Would you watch Christian knights destroy lives, condemning allwho criticized the destruction as anti-Christian? Or would you recognize that there are people who do things under the guise of religion, but do not represent that religion as a whole?

Do not equate a country to a religion. Do not call it "antisemetic" to criticize a country. Do not include the State of Israel in the definition of antisemitism.

Dacia Glauz