



CLPCCD Board Trustees  
**Resolution to Define and Condemn  
Antisemitism  
RESOLUTION NO. 15-2021**

**WHEREAS**, the Chabot-Las Positas Community College District strives to be a safe, equitable, and inclusive body that reflects the diversity of the community and its student population and is committed to serving our community and fellow students, amplifying their voices, and advocating for their needs in an accountable and transparent manner;

**WHEREAS**, as seen in A RESOLUTION ACKNOWLEDGING, DEFINING, AND CONDEMNING ANTISEMITISM Jewish students constitute an important part of the broader Chabot-Las Positas Community, yet remain distinguishable from the majority by common ethnic, religious, and cultural characteristics;

**WHEREAS**, as seen in A RESOLUTION ACKNOWLEDGING, DEFINING, AND CONDEMNING ANTISEMITISM in recent years, there has been a record spike in antisemitic attacks across the nation, such as:

1. Kansas City Jewish Community Center (JCC) Shooting (2014)
2. Pittsburgh Tree of Life Synagogue Shooting (2018)
3. Poway (LA) Chabad Synagogue Shooting (2018)
4. Jersey City Shooting at a Kosher Supermarket (2019)
5. Monsey (NY) A knife-wielding man stormed into a rabbi's home and stabbed five people as they celebrated Hanukkah in an Orthodox Jewish community north of New York City (2019)
6. During the months of December - October 2019-2020, there were 38 attacks against Jews in Brooklyn, NY.
7. New York City a Star of David was drawn on a Pace University Building in feces (2019);

**WHEREAS**, there is a history of antisemitic action on De Anza’s campus a California community college, specifically in regards to the putting up of antisemitic stickers and posters that villified the Jewish community and engaged in Holocaust denial<sup>4</sup>; and

**NOTING THAT**, condemnations of antisemitic hate speech and antisemitic hate crimes should not be construed as a condemnation of political speech, that “political speech does not have to be measured, proportional, tempered, or reasonable to be protected under Article 19 of the Universal Declaration of Human Rights or Article 10 of the European Convention on Human Rights and other human rights instruments”<sup>5</sup>; now, therefore, let it be

**RESOLVED**, that the Chabot-Las Positas Community College District condemns antisemitism as defined below, an assemblage of work to define antisemitism done by Independent Jewish Voices, the Jerusalem Declaration on Antisemitism, and Jewish Voice for Peace;

**Antisemitism is racism, hostility, prejudice, vilification, discrimination or violence, including hate crimes, directed against Jews, as individuals, groups or as a collective – because they are Jews (or Jewish institutions because they are Jewish). Its expression includes attributing to Jews, as a group, characteristics or behaviours that are perceived as dangerous, harmful, frightening or threatening to non-Jews.**<sup>6</sup>

**A. General**<sup>7</sup>

1. It is racist to essentialize (treat a character trait as inherent) or to make sweeping negative generalizations about a given population. What is true of racism in general is true of antisemitism in particular.
2. What is particular in classic antisemitism is the idea that Jews are linked to the forces of evil. This stands at the core of many anti-Jewish fantasies, such as the idea of a Jewish conspiracy in which “the Jews” possess hidden power that they use to promote their own collective agenda at the expense of other people. This linkage between Jews and evil continues in the present: in the fantasy that “the Jews” control governments with a “hidden hand,” that they own the banks, control the media, act as “a state within a state,” and are responsible for spreading disease (such as Covid-19). All these features can be instrumentalized by different (and even antagonistic) political causes.
3. Antisemitism can be manifested in words, visual images, and deeds. Examples of antisemitic words include utterances that all Jews are wealthy, inherently stingy, or unpatriotic. In antisemitic caricatures, Jews are often depicted as grotesque, with big noses and associated with wealth. Examples of antisemitic deeds are: assaulting someone because she or he is Jewish, attacking a

synagogue, daubing swastikas on Jewish graves, or refusing to hire or promote people because they are Jewish.

4. Antisemitism can be direct or indirect, explicit or coded. For example, “The Rothschilds control the world” is a coded statement about the alleged power of “the Jews” over banks and international finance. Similarly, portraying Israel as the ultimate evil or grossly exaggerating its actual influence can be a coded way of racializing and stigmatizing Jews. In many cases, identifying coded speech is a matter of context and judgement, taking account of these guidelines.
5. Denying or minimizing the Holocaust in any way by, for example, claiming that the deliberate Nazi genocide of the Jews did not take place, or that there were no extermination camps or gas chambers, or that the number of victims was a fraction of the actual total, is antisemitic.
6. Merchandizing and promoting of antisemitic symbols, putting up antisemitic symbols, and/or knowingly using antisemitic dogwhistles is antisemitic.

**B. Israel and Palestine: examples that, on the face of it, are antisemitic<sup>8</sup>**

1. Applying the symbols, images and negative stereotypes of classical antisemitism (see guidelines 2 and 3 in section A) to the State of Israel.
2. Holding Jews collectively responsible for Israel’s conduct or treating Jews, simply because they are Jewish, as agents of Israel.
3. Requiring people, because they are Jewish, publicly to condemn Israel or Zionism (for example, at a political meeting).
4. \_\_\_\_\_ to
5. Applying antisemitic rhetoric or threatening the safety of Jewish Israeli nationals as Jews, violating the principle of equality.

**C. Israel and Palestine: examples that, on the face of it, are not antisemitic<sup>9</sup>**

1. Supporting the Palestinian demand for justice and the full grant of their political, national, civil and human rights, as encapsulated in international law.
2. Criticizing or opposing Zionism as a form of nationalism, or arguing for a variety of constitutional arrangements for Jews and Palestinians in the area between the Jordan River and the Mediterranean. It is not antisemitic to support arrangements that accord full equality to all inhabitants “between the river and the sea,” whether in two states, a binational state, unitary democratic state, federal state, or in whatever form.
3. Evidence-based criticism of Israel as a state. This includes its institutions and founding principles. It also includes its policies and practices, domestic and abroad, such as the conduct of Israel in the West Bank and Gaza, the role Israel plays in the region, or any other way in which, as a state, it influences events in the world. It is not antisemitic to point out systematic racial discrimination. In general, the same norms of debate that apply to other states and to other conflicts over national self-determination apply in the case of Israel and Palestine. Thus, even if contentious, it is not antisemitic, in and of itself, to compare Israel with other historical cases, including settler-colonialism or apartheid.

4. Boycott, divestment and sanctions are commonplace, non-violent forms of political protest against states. In the Israeli case they are not, in and of themselves, antisemitic.
5. Political speech does not have to be measured, proportional, tempered, or reasonable to be protected under Article 19 of the Universal Declaration of Human Rights or Article 10 of the European Convention on Human Rights and other human rights instruments. Criticism that some may see as excessive or contentious, or as reflecting a "double standard", is not, in and of itself, antisemitic.

In general, the line between antisemitic and non-antisemitic speech is different from the line between unreasonable and reasonable speech.

**RESOLVED**, the Chabot-Las Positas Community College District trustees acknowledges that defining antisemitism does not actually do the work of dismantling antisemitism, that Palestine/Israel is not central to understanding antisemitism, and that dismantling racism will always be at the forefront of work to dismantle antisemitism<sup>11</sup>; and

**RESOLVED**, the Chabot-Las Positas Community College District Trustees adopt this definition of antisemitism or define it themselves with a similar understanding, not as a legal code for hate speech, but as a framework to begin work to dismantle antisemitism.

PASSED AND ADOPTED this 20th day of July 2021 by the following votes:

AYES:  
NOES:  
ABESENT:  
ABSTENTIONS:

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Secretary of the Board of Trustees of the  
Chabot-Las Positas Community College District, State  
of California