


Part E. Antisemitism is Bad, Jewophobia is Worse

1. Contrary to popular perception, “antisemitism” was coined in the late 1870s to fit emerging theories about Christian–Jewish relations. Ever since, every motive for any pronouncement or action against Jews has been gathered under that single mantle. This clouds the issues.



Zionist Israel Zangwill:
The Jews are a frightened
people. Nineteen
centuries of Christian love
have broken their nerves.

2. “Murder” is not the only word in law for the taking of life. Instead, the law qualifies the act by the motivation behind it: self-defence, accidental homicide, murder in the second degree, and so on. Antisemitism, too, is an umbrella, shading many facets of intolerance towards Jews. Accusations of antisemitism must not be made willy-nilly without assessing the motivation behind the act.

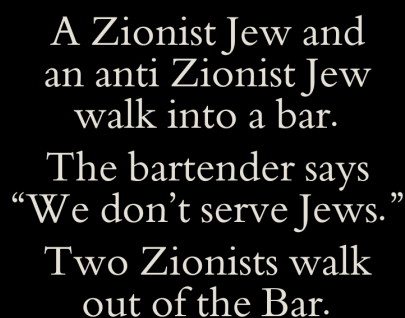
3. In his *Portrait of the Anti-Semite*, French philosopher Jean-Paul Sartre wrote that the Jew is one “whom other men look upon as a Jew... it is the anti-Semite who **makes** the Jew.”

4. Implicit in Sartre’s argument is a distinction between hostility toward Jews for who they are and hostility toward a figure the anti-Semite has himself invented. A Jew, for Sartre, is a human being like any other, and Jewishness itself is incidental; what “makes” a person into “the Jew” is the set of adverse qualities the anti-Semite ascribes to him.

5. Sartre uncompromisingly labelled antisemitism as an irrational choice made in bad faith, shaped by personal experiences and social conditioning. By defining himself against this ‘invented’ Jew, the anti-Semite gives his own insecure identity a simplistic enemy - and an escape from the burdens of thinking and self-responsibility. Anti-Semitism, then, does not merely impose an identity on its target; it constitutes the identity of the anti-Semite himself.

6. Shakespeare’s Shylock makes the same distinction when, rejecting the external imposition of unsavoury characteristics on his Jewishness, he counters, “Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?”

This is Jewophobia.



A Zionist Jew and
an anti Zionist Jew
walk into a bar.
The bartender says
“We don’t serve Jews.”
Two Zionists walk
out of the Bar.

(*The Merchant of Venice*, Act III). This play was written in the 1590s, that is, before

the concept of antisemitism emerged; Shylock was obviously confronting Jewophobia.

7. **Anti-Semitism** and **anti-Jewishness** or **Jewophobia** come from completely different psychological roots - as different as premeditated murder is from manslaughter:

- Source: Unconscious prejudice vs. Conscious motivation

Anti-Semitism is irrational, stemming from unconscious forces. The prejudice comes first, justification second, to rationalise the feeling. Anti-Jewishness is the opposite way round - it is conscious and rational for the Jewophobic.

- Target: Race vs. the Individual

Anti-Semitism is directed at the "Jewish race". The individual Jew, his faults, or his virtues, is irrelevant. Jewophobia, by contrast, targets the Jew as an individual, in exactly the way that violence might be directed at any individual of any other religion or nationality.

- Selectivity: Jews exclusively vs. Jews incidentally

Anti-Semitism deliberately seeks out Jews, and Jews only. Only Jews qualify as targets, excluding anyone else who might be equally "guilty". Anti-Jewishness is usually not so exclusive; harm to Jews is often just an incidental part of broader violence that the attacker is already committing

- Outcome: no escape vs. a way out

Anti-Semitism offers the Jew no solution, no "redemption," no alternative to being Jewish. For the true anti-Semite, the very fact of being Jewish *is* the crime - and that crime cannot be erased, even if the Jew renounces his religion. Anti-Jewishness, by contrast, offers a choice - conversion. In the Middle Ages, the aim was to bring the Jew into the attacker's religion; the conflict ended once a baptised Jew became a citizen. Historical examples, from Cato's call to destroy Carthage to the Romans, are driven more by genuine fear and other factors than by (emotive) antisemitism.

8. Summing up, antisemitism is irrational. It stems from personal experiences and unconscious forces such as social conditioning. It is not about anything a Jew is or does. Jewophobia (anti-Jewishness) is an entirely different beast - and far worse - because it stems from primeval, inherent prejudice and displays true malice. **An antisemite can**

Voltaire (per Hertzberg):

"They [Jews] are, all of them, born with raging fanaticism in their hearts, just as the Bretons and the Germans are born with blond hair. I would not be in the least bit surprised if these people would not some day become deadly to the human race."

plausibly be 'cured' by education or punishment or putting a stop to unjust actions that inform his views; a rabid Jewophobe rarely can.

9. In the context of the Royal Commission's Patent to singularly examine rising antisemitism in Australia, I offer these observations:

- Australians from all walks of life, well-known and unknown, humanitarian and social activists, are being condemned as antisemitic. How many of these fit antisemitism as defined above? How many are irrational, unthinking and insecure about their own identity? I would argue that while some may well be driven by anti-Jewishness, others are reacting to painful tragedies now unfolding in Gaza and South Lebanon.
- The lesson is not that antisemitism does not exist, nor that it should ever be excused; it is that a single word made to carry this much weight conceals more than it reveals. To brand every harsh word against the conduct of Israel, which claims to be acting in the defence of a State of and for Jews, as antisemitic is to shelter genuine Jewophobics. Unjustified accusations of "antisemitism" allow the Jew-hater to stand in the same crowd as the genuinely pained protester. They thus malign the conscience-stricken, condemned for a malice they do not carry.
- If your Commission is to grasp what is truly rising in Australia, it must do what the careless accuser will not: ask not merely whether Jews are wounded, but why, by whom, and out of what sentiments. Motive is everything; without it, we cannot tell the disease from the symptom, or the bigot from a genuinely concerned citizen of Australia.

Conclusion: All Jewophobes are antisemitic, but not all antisemites are Jewophobic.