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## Israeli PM After Hezbollah Attack: 'We Will Do Whatever It Takes to Defend Ourselves'



Israeli Prime Minister Benjamin Netanyahu is seen during a tour of the north, July 28, 2020. Photo: Kobi Gideon / GPO.

BY BENJAMIN  
KERSTEIN

Israeli Prime Minister Benjamin Netanyahu visited his country's border with Lebanon on Tuesday, a day after an attempted Hezbollah terror attack there, saying, "We will do whatever is necessary to defend ourselves."

At a meeting with top IDF brass, including Chief of Staff Lt.

Gen. Aviv Kochavi, Netanyahu commented, "Yesterday's action was important; it thwarted an infiltration into our territory. Everything happening now is the result of the effort by Iran and its Lebanese proxies to entrench militarily in our region. [Hezbollah leader Hassan] Nasrallah is serving this Iranian interest at Lebanon's expense."

"I do not suggest that anybody try the IDF or the State of Israel," Netanyahu added. "We are deter-

mined to defend ourselves."

After the meeting, the Israeli leader noted he was "impressed that the IDF is well prepared for every possible scenario."

"We will continue to take action to thwart Iran's military entrenchment in our region," he vowed.

Meanwhile, the IDF is maintaining a high-alert status in the north, as many believe Hezbollah could make a second try at an attack.

## Iran Holds Annual Gulf Drill Amid Rising Tensions With US

BY REUTERS & ALGEMEINER STAFF

Iran's elite Revolutionary Guards launched a military drill in the Gulf on Tuesday, the semi-official *Tasnim* news agency reported, at a time of high tension between Tehran and Washington.

In recent years, there have been periodic confrontations in the Gulf between the Guards and the US military, which has accused the Guards' navy of sending fast-attack boats to harass American warships as they pass the Strait of Hormuz.

Tehran, which opposes the presence of US and Western



An Iranian locally-made cruise missile is fired during war games in the northern Indian Ocean, near the entrance to the Gulf, June 17, 2020.

Photo: WANA (West Asia News Agency) via Reuters.

navies in the Gulf, holds annual naval war games in phases in the strategic waterway, the conduit for some 30 percent of all crude and other oil liquids traded by sea.

"The final stage of the drill called 'Great Prophet 14' with the participation of the Guards Navy and Air Force has started in the areas of land, air, sea and space in ... the Strait of Hormuz and the Persian Gulf," *Fars* reported.

The Guards, in a statement quoted by *Fars*, said its

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## 'Unorthodox' Advice for Netflix's Esty

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### ShabbatCalendar

Parshat VAESCHANAN פרשת ואתחנן Times for New York City, Friday Candle Lighting Shabbat Begins: 7:54pm | Shabbat Ends: 8:56pm



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## Opinion.

## Kareem Abdul-Jabbar's Slam Dunk Against Antisemitism

ABRAHAM COOPER &  
HAROLD BRACKMAN/  
JNS.org

Who ranks with Dr. Martin Luther King, Jr.? In our view, nobody. But former NBA star Kareem Abdul-Jabbar is an African-American — and American — great. That is why his op-ed in *The Hollywood Reporter* denouncing the unanswered surge in antisemitic rhetoric and libels from African-American athletes and entertainers is so important.

Among the purveyors of hate: Ice Cube, responsible for a day-long Twitter marathon using antisemitic images and symbols to condemn Jews — not just Israel. He refuses to apologize for “telling the truth.” This is the same Big Lie that Ice Cube’s apparent hero, Nation of Islam leader Louis Farrakhan, used to portray himself as the supreme “truth-teller.”

NFL player DeSean Jackson also spread antisemitic messages, including a quote he incorrectly attributed to Hitler that Jews had a plan to “extort America” and achieve “world domination.” Why did the wide receiver for the Philadelphia Eagles choose to quote this faux Hitler? “Because Hitler’s heart was in the right place,” he said. In his own voice, Jackson also claimed the Rothschilds owned all banks. He subsequently apologized, and after a therapy session with NFL great Julian Edelman of the New England Patriots, has agreed to visit certain Holocaust memorials and may even go to Auschwitz with a Holocaust survivor.

Fine, if sincere.

Performer Chelsea Handler, who is white and Jewish, chimed in earlier this summer with support for Farrakhan’s messages of helping the Black community, that she shared with her 3.9 million followers. She also apologized, saying she wasn’t thinking about his antisemitism. Too little, too late.

Just last week, Madonna didn’t let her embrace of Kabbalah get in the way of using her Instagram account to spread Farrakhan’s speech to more than 700,000 online followers.

Nick Cannon did apologize after he posted a YouTube interview with rapper “Professor Griff” that was chock full of antisemitism. Griff’s greatest hits about Jews from the 1980s include: “If the Palestinians took up arms, went into Israel and killed all the Jews, it’d be alright”; “I think that’s why they call it ‘jewelry,’ because the Jews in South Africa, they run that thing”; Jews are responsible for “the majority of the wickedness that goes on across the globe”; and “Jews finance these experiments on AIDS with black people in South Africa.” When Griff claimed that “white Jews” are not “real Jews,” Cannon contributed: “The Semitic people are black people.” He eventually apologized after a string of actions taken against him.

Against this backdrop of apologies — real, faux, and muted — Abdul-Jabbar’s op-ed, “Where Is the Outrage Over Anti-Semitism in Sports and Hollywood?” ignited suppressed discussions that have largely gone unchallenged.

Kareem Abdul-Jabbar has been a voice against hatred in all forms since the 1970s. He may not dwell on it, he but knows firsthand how

hate unanswered can explode into violence.

In 1973, the family of the head of the Hanafi Muslim Center in Washington, DC was attacked after Hamaas Abdul Khaalis — its leader — criticized the Nation of Islam. The assassins failed to kill Hamaas, but slaughtered his son Daud. Then they forced his wife, Bibi Khaalis, to watch them drown two children in an upstairs bathtub and took her to the basement, where her nine-day-old daughter was drowned in a sink. Bibi was bound, gagged, and shot eight times. Khaalis’ daughter, Amina, was shot three times in a closet. Abdul-Jabbar, who had endowed the Hanafi Center, was a pall bearer at the children’s funerals. When nine black Muslim extremists were tried for the crime, Farrakhan used his radio broadcasts to warn jurors of dire consequences if any were convicted.

As Americans struggle to sort out the post-George Floyd world, we should be increasingly concerned over selective outrage based on color and politics. House Speaker Nancy Pelosi has endorsed the reelection bid of Rep. Ilhan Omar (D-MN). Even before her election to Congress, Omar tweeted: “Israel has hypnotized the world, may Allah awaken the people and help them see the evil doings of Israel.” *New York Times* columnist Bari Weiss — whose public resignation from that paper exposed a biased and toxic environment replete with double standards — had correctly pointed out that Omar’s statement updated the age-old “conspiracy theory of the Jew as the hypnotic conspirator.” Omar wasn’t done. She disparaged historic Congress-



Kareem Abdul-Jabbar addresses members of the media, praising NBA Commissioner Adam Silver’s recently announced sanctions against Clippers owner Donald Sterling.  
Photo: Wiki Commons.

sional support for Israel, saying, “It’s all about the Benjamins.” Then came another wishy-washy apology, followed by noise from House Democrats that they would condemn Omar. Instead, they blinked. The House Democratic establishment, led by Pelosi, pushed through a toothless resolution condemning a laundry list of bigotries, but not antisemitism in particular, that failed to mention Omar’s name.

Our national political, cultural, and social media influencers and corporate giants — not least the NFL and NBA — would be wise to follow Kareem’s slam dunk against antisemitism and restore a level playing field in the battle against hate of all kinds.

*Rabbi Abraham Cooper is associate dean and director of Global Social Action at the Simon Wiesenthal Center. Dr. Harold Brackman is a longtime consultant for the Simon Wiesenthal Center and its Museum of Tolerance, and co-author of From Abraham to Obama: A History of Africans, African Americans, and Jews.*

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Meet Max Strasser, Israel Critic on  
Ascent at Post-Bari Weiss New York Times

IRA STOLL  
BOSTON

With the departure of outspoken Zionist Bari Weiss from *The New York Times* editorial page staff, the go-to-editor on Israel-related matters at one of world’s the most influential opinion journalism platforms is a 2009 Oberlin College graduate, Max Strasser, who is a vocal public critic of the idea of a Jewish state.

A January 28, 2020 memo named Strasser as the “senior editor” within opinion “overseeing” the “international” vertical. While the opinion section is undergoing further reorganization, the designation accurately signals Strasser’s clout.

In a 2010 opinion article in *The Forward*, Strasser wrote, “I have a strong Jewish identity ... Yet... identification with the State of Israel is not an important part of my identity, and I feel comfortable criticizing Israel when I see its injustices.”

Strasser added, “I’m afraid this is going to be a hard pill for the older generation to swallow: the idea of a state that is officially defined as ‘Jewish’ is in conflict with the worldviews of many in my generation...A state that is predicated on ethnic nationalism, a state that privileges one group of citizens over another because of ethnic identity, as Israel does through its policies on housing, immigration and a number of other issues, is not a state that will be wholeheartedly

embraced by young American Jews like me.”

In a 2010 article for *Foreign Policy*, Strasser referred to the Mossad as “Israel’s infamous intelligence agency.” The article concluded that a theory that Mossad was behind shark attacks in Egypt was “farfetched,” but nonetheless recycled the theory under the clickbait headline “Egypt’s shark week: Mossad to blame?”

More recently, Strasser has championed Peter Beinart, who in a *New York Times* op-ed recently publicly renounced Zionism, calling for the replacement of Israel with a binational state of Israel-Palestine.

On July 8, 2020, Strasser tweeted, “This intelligent, searching piece by @PeterBeinart in @nytopinion may strike some as ‘controversial’ today but I think before too long it will be mainstream opinion among American Jewish liberals. Read it now: And then go and read a fuller version of the argument in @JewishCurrents (an absolutely indispensable publication for American Jewish life).”

*Jewish Currents* is a publication that, as *The New York Times* described accurately in 2006, began as “all but name a Communist



The New York Times head office, Feb. 7, 2013.  
Photo: Reuters / Carlo Allegri / File.

Party organ, and its editorial policy zigged and zagged with the Soviet party line.”

In 2018, Strasser tweeted approvingly about a long and mostly sympathetic *Guardian* article about the campaign to boycott, divest, and sanction Israel, calling it “the smartest, most nuanced and best informed piece I’ve seen on the BDS movement.”

Strasser helped push Weiss out the door. On June 4, 2020, Weiss tweeted, “The civil war inside *The New York Times* between the (mostly young) wokes the (mostly 40+) liberals is the same one raging inside other publications and companies across the country. The dynamic is always the same.”

Strasser replied, “I am in in the same meeting that Bari appears to be livetweeting. This inaccurate in both characterizations: It’s not a civil war, it’s an editorial conversation; and it’s not breaking down along generational lines.”

Strasser may have been correct that there was nothing “civil” about it; by the account of Weiss, it was characterized by incivility. Strasser’s tweet generated 25,000 likes.

Between January 3 and January 6, 2020, Strasser approvingly tweeted out four separate *New York Times* opinion pieces denouncing the U.S. killing of an Iranian general, Qassem Soleimani. These were not just perfunctory retweets aimed at promoting his employer’s content; Strasser expressed enthusiasm for the articles: “important piece,” “powerful piece.”

That sort of language foreshadows what I’m told is a broader change in the page’s operations following the ouster of editorial page editor James Bennet and his replace-

Continued on Page A9

## World News.

## World Bank Grants Palestinians \$30 Million in Welfare Aid

BY ISRAEL HAYOM/JNS.org

The Palestinian economy in both territories has been crippled by the coronavirus pandemic.

Kanthan Shankar, the World Bank's regional director for the West Bank and the Gaza Strip, said that the global pandemic poses "an unprecedented challenge with grave implications for the already struggling Palestinian economy."

"Fighting poverty and unemployment is a top priority for the World Bank," he added. "This grant seeks to mitigate the [pandemic's] impact on [Palestinian] households by creating employment alternatives."

The World Bank on Monday approved a



*Palestinians walk past a shop selling fruits in the West Bank city of Ramallah, Feb. 20, 2020. Photo: Reuters / Mohamad Torokman.*

\$30 million grant to the Palestinian Authority in an effort to help the cash-strapped government stay afloat.

The funds have been earmarked for the creation of jobs and other welfare projects seeking to help the Palestinian population in the West Bank and the Gaza Strip.

## Professors Attack German Antisemitism Commissioner in Letter to Chancellor Merkel

BY BEN COHEN

More than 60 German and Israeli academics have signed a letter addressed to Germany's chancellor, Angela Merkel, complaining that criticism of Israeli policy toward the Palestinians was being "suppressed" by concerns over antisemitism and eviscerating the German government's antisemitism commissioner for allegedly promoting "right-wing populist Israeli voices."

The letter — whose signatories include former Knesset Deputy Speaker Prof. Naomi Chazan and the prominent historians Dr. Wolfgang Benz and Prof. Moshe Zimmermann — emphasized that the writers' concern was "particularly great where this tendency is linked to political and financial support for the antisemitism commissioner."

The commissioner, Felix Klein, was appointed as Germany's first official tasked with combating antisemitism in 2018, in the midst of a dramatic escalation in outrages targeting the country's Jewish community.

While Klein has focused primarily on the role of far-right agitators, he has occasionally clashed with adversaries of Israel on the left, who were angered by his support for legislation passed by the German parliament in May 2019 that designated as antisemitic the global campaign to subject Israel to boycotts, divestment and sanctions (BDS).

In May this year, Klein was similarly vilified after he commented that the comparison of the Jewish state with the former racist white-minority regime in South Africa was a familiar antisemitic trope.

The July 24 letter to Merkel made specific mention of Klein's alleged backing for a publication by Arye Sharuz Shalimar — a German-born Israeli — in which a German academic, Reiner Bernstein, was referred to as a "Jew-hater." A court action by Bernstein



*Felix Klein, the German government's commissioner on antisemitism. Photo: Wolfgang Kumm / dpa / Archibild via Reuters.*

against Shalimar for slander collapsed last month when a Berlin court ruled that the Israeli had engaged in a "permissible expression of opinion."

The letter then went on to argue that Germany should take the lead in opposing any claims of sovereignty by Israel in the West Bank, commenting that in the German context, "we expect consistent protection of freedom of opinion and assembly in public discourse about resolving the Israeli-Palestinian conflict."

Several of the letter's signatories have long argued that the government's tougher approach to antisemitism has negatively impacted discussion of the Middle East. A recent book on antisemitism edited by Dr. Benz was criticized by some reviewers for playing down the level of Jew-hatred on the political left and within some Muslim communities.

Among the assertions made in Benz's book was the presentation of the BDS campaign as a "non-violent movement to bring about a change in Israeli policy in the occupied Palestinian territories through economic means."

In another passage, a Syrian refugee in Berlin who assaulted a man wearing a kippah was depicted not as a convinced antisemite, but as behaving in the "manner ... typical of a young man in the politicized context of the Middle East conflict."

## Report: Hamas Refused \$15B in US Aid Over Demand It Disarms, Leader Says



*Hamas chief Ismail Haniyeh gestures as he delivers a speech in Gaza City, Jan. 23, 2018. Photo: Reuters / Mohammed Salem.*

BY ISRAEL HAYOM/JNS.org

Hamas leader Ismail Haniyeh said on Monday that the terror organization had turned down a large US aid package because it would have had to disarm to receive the funds.

Speaking with a Qatari news outlet, Haniyeh claimed that as part of US President Donald Trump's Middle East peace plan, Washington offered to give Hamas \$15 billion in aid if it would agree to lay down its weapons. Hamas "categorically declined" the offer, said Haniyeh.

Hamas, designated as a terrorist group by the European Union, the United States, Israel

and several other countries, has consistently asserted that it will never give up its arsenal of weapons, rockets and missiles.

The terror group ousted Palestinian Authority leader Mahmoud Abbas's Fatah-led government from the Gaza Strip in a military coup in 2007, effectively splitting the Palestinians into two political entities.

All efforts made over the past decade to promote a reconciliation between the rival Palestinian factions—the latest brokered by Egypt in late 2017—have failed.

Haniyeh further claimed that plans to build air and sea ports in Gaza were foiled by the Palestinian Authority and several Arab countries.

## Report: Israeli Transportation Minister Green-Lights Ferry to Tel Aviv

BY JNS.org

Israeli Transportation Minister Miri Regev gave the green light to the establishment of a commuter ferry line that would reduce highway traffic to and from the center of the country, *Channel 12* reported on Monday.

According to the report, Regev was presented with the idea after asking for "out-of-the-box" solutions to the problem of ever-increasing congestion in and around Tel Aviv. The ferry, based on similar systems in New York City, Istanbul and Bangkok, would link Tel Aviv with Netanya and Hadera to its north, and Ashdod to its south.

*Continued from Page A1*  
**Gulf Drill**

naval and air forces will use "missile, UAV and radar units" in the drill.

Satellite images published on Monday showed Iran has moved a mock-up US aircraft carrier to the Strait, suggesting it will use the fake vessel for target practice in war games there.

Tensions have spiked between Iran

and the United States since 2018, when US President Donald Trump withdrew from Iran's 2015 nuclear deal with six powers and reimposed sanctions that have sharply lowered Tehran's oil exports.

The Guards in April said Tehran would destroy US warships if Iran's security was threatened in the Gulf. Iranian officials have repeatedly threatened to block Hormuz if Iran was not able to export oil or if its nuclear sites were attacked.

## World News.



Israeli marathon runner Bracha 'Beatie' Deutsch. Photo: Facebook.

## Orthodox Jewish Runner Aiming for Tokyo Pleads With Olympic Committee Not to Hold Marathon on Shabbat

BY ALGEMEINER STAFF

An Orthodox Jewish woman who hopes to represent Israel at the Olympic Games in Tokyo next year is trying to persuade International Olympic Association not to hold a key athletic event on Shabbat.

In an interview on Monday with the UK paper *The Telegraph*, New Jersey-born Bracha "Beatie" Deutsch — a champion marathon runner, mother of five children and resident of Jerusalem — explained that there were two conditions on her participation at the Games, only one of which was within her control.

As a marathon runner, Deutsch is within touching distance of the qualification standard for Tokyo of 2 hr 29 min 30 sec, having clocked in at 2 hr 32 min in January's marathon in Jerusalem. But a bigger hurdle is the decision of Games' organizers to hold the marathon on a Saturday.

"When I set myself the goal of representing Israel in the Olympics, the marathon was on a Sunday," the 28-year-old Deutsch told the newspaper. "They then moved all the outdoor distance events to Sapporo and condensed them into four days. The women's marathon is on Shabbat."

Deutsch's attempts to overturn the International Olympic Committee's decision have fallen flat, despite hoping there might be room for negotiation now the Games have been postponed until 2021.

"I wrote to them to see if there was a possibility of switching the marathon with the race walk [on Friday]," she said. "So far, they've not been very receptive."

Deutsch, who immigrated to Israel from the US at the age of 19, said that the Olympic authorities needed to show more cultural sensitivity.

"I don't think the world needs to bend over backwards for me because I have my religious values, but the Olympics is meant to be a unifying event for people from all types of backgrounds — it's about diversity," she remarked. "In a time when everyone is trying to be more accepting and accommodating of gender, race — everything — I feel like they should be more tolerant."

An International Olympic Committee spokesperson told *The Telegraph*: "While we put athlete considerations first in all decisions, particularly health and welfare, we are unfortunately not able to adjust the schedule to the particular situation of each individual athlete."

## MK Naftali Bennett: No Guarantee of Support for Netanyahu's Likud in Event of New Elections

BY JNS.org

Former Defense Minister and current Knesset member Naftali Bennett told Israel's *Channel 13* on Monday night that there was "absolutely" no guarantee that he would join a Likud-led government in the event of a new round of elections. Bennett heads the right-wing Yamina Party, which did not join the current coalition due to a dispute over portfolios.

Netanyahu "abjectly failed in dealing with the coronavirus and one million [unemployed] Israelis are paying the price," Bennett said. "For four months, there was no plan in place. This is one of the worst governments in the history of the State of Israel."

Bennett also stated that though he opposes sending the public to the polls for

an election in the middle of the current crisis, if the number of new coronavirus patients reaches 10-20 per day, "We should get rid of this government."

Talk of what would amount to a fourth round of Knesset elections since April of last year has heightened recently, due primarily to a disagreement between Netanyahu and Defense Minister Benny Gantz over the time period of the national budget. Netanyahu wants it to be a one-year budget; Gantz, who heads the Blue and White Party that is in a national unity coalition with Netanyahu's Likud, wants the budget to be for two years.

According to the coalition agreement, if the budget is not passed by August 25, the Knesset will disband automatically and new elections will be called.

## Israeli Tech Sector Saw 52% Rise in Number of Haredi Jews Employed Since 2014, Report Shows

BY HAGER RAVET/CTech

The number of ultra-Orthodox (Haredi) Jews working in the Israeli tech sector grew by 52% between 2014 and 2018, according to a new report released Tuesday.

The report was published by Israel Advanced Technology Industries (IATI), an umbrella organization of the tech and life science industries in Israel, and KamaTech, a nonprofit organization working to integrate Israel's ultra-Orthodox population into its technology industry.

According to the report, the number of Haredim studying tech-related subjects, working in the sector, or starting their own companies is on the rise, yet their average salaries are significantly lower than the industry standard.

As of 2018, the report showed, the number of Haredim employed in the tech industry was 9,700. This still amounts to just around 3% of the total number of employees in the sector, while Haredim amount to some 12% of Israel's population.

The rise in the number of Haredi tech employees goes hand in hand with a growing number of Haredi students in universities and colleges majoring in tech-related subjects. In 2014, 1,050 Haredi students studied tech-related subjects, amounting to 3.8% of students in the field, compared to 1,417 and 4.1% in 2018. This represents a 35% increase in the number of Haredi tech students.

When taking into account the number of graduates the leap is far more significant. According to the report, in 2008, only 19 ultra-Orthodox Jews graduated from an academic institution with a degree in a tech-related subject. This number multiplied by more than 11 in 2018, with 216 graduates.

In recent years, more and more Haredi women have entered the workforce, with 76% of working-age Haredi women employed in 2018, a slightly higher rate than 74.2% among the non-Haredi population. The number of employed ultra-Orthodox men, on the other hand, was just 51.7%, compared with 86.9% among the general population.

As of 2018, 71% of Haredi tech employees, 6,900, were women, compared to just 2,800 men. Of the total number of ultra-Orthodox female employees, 5% work in tech, slightly lower than 6.5% among non-Haredi women. Among Haredi men that are employed, just 3.6% work in tech, compared to 10.4% in the general population.

According to data from the Israel Tax Authority, the average salary of a Haredi tech employee is NIS 10,830 (approximately \$3,170) a month, compared to an average monthly wage of NIS 22,479 (approximately \$6,585) among non-Haredi tech workers. Haredi tech workers without an academic degree make an average of NIS 9,786 (approximately \$2,870) a month, Haredim with a college degree in a relevant field make an average of NIS 16,692 (approximately \$4,900) a month, and Haredi workers with university degrees in relevant fields make an average of NIS 25,698 (approximately \$7,530) a month. In every one of these education levels, Haredi tech employees consistently make less than non-Haredi employees in tech.

The report offers several explanations for the wage gap between Haredi and non-Haredi tech employees. As women account for the majority of the ultra-Orthodox tech workforce, the report suggests the gap results from these employees' preference to work shorter hours and remain within a Haredi environment,



Illustrative. Photo: Michael Erenburg.

which limits their employment options. Also, the report claims, Haredi women tend to be less career-oriented and more focused on providing for their families.

The good news appears to be that the wage gap narrows with experience. Comparing the wages of Haredi and non-Haredi women in tech suggests an NIS 1,986 (approximately \$580) monthly gap for fresh graduates, an NIS 1,628 (approximately \$480) gap one year after graduation, and a gap of just NIS 610 (approximately \$180) four years after graduation. In addition, the wages of non-Haredi women see a slight decrease two years after graduation while the wages of Haredi women remain in a constant upward trend as experience accumulates.

According to a survey conducted by the Haredi Institute for Public Affairs, the majority of Haredi seminar (ultra-Orthodox high schools for girls) graduates in other sectors make less than NIS 6,000 (approximately \$1,760) a month — these include 97% of Haredi women employed as secretaries, 82% of those employed in education, and around half of those working in accounting. In tech, however, just 10% of Haredi female employees make less than NIS 6,000 a month. Of all Haredi women in tech, 21% make NIS 6,000-NIS 7,999 (approximately \$1,760-\$2,340) a month, around 25% make NIS 8,000-NIS 10,000 (approximately \$2,340-\$2,930) monthly, and 44% make over NIS 10,000 a month.

According to data from Israeli government investment arm the Israel Innovation Authority (IIA), since it launched a special program for young companies, 100 startups founded by Haredi entrepreneurs applied and 33 received a grant, while, among the general population, around 42% of applications are approved for a grant. According to IIA, 5%-9% of the applications it receives now come from ultra-Orthodox entrepreneurs.

IATI and KamaTech's report was presented to Israeli President Reuven Rivlin in a meeting at his residence Tuesday. "This report indicates tech is the optimal sector for integrating the Haredi population into the Israeli workforce, as it is a group focused on education and learning and is highly committed and dedicated," Rivlin said in a statement. "There are no magic solutions when it comes to training," Rivlin added, "and it is crucial to make sure that Haredi candidates do not fall short in skills compared to their peers in the general population." According to Rivlin, the integration of the Haredi population into the general workforce is in the direct interest of the State of Israel, whose continued prosperity depends upon it.

Especially at a time like now, when Israel is in a deep financial and employment crisis, it is crucial to accelerate the integration of Haredi workers within the country's tech and general workforce, KamaTech CEO Moshe Friedman said in a statement. "With the right investment and budgets, it is possible to significantly strengthen the integration trend and the Israeli economy with it," he said. Any future plan should focus on increasing wages and improving tech training among the Haredi population, he added.

## U.S. News.

## Civil Rights Pioneer, Congressman John Lewis Honored in Capitol Hill Ceremony

BY REUTERS & ALGEMEINER STAFF

The flag-draped coffin bearing the body of longtime US Representative John Lewis was escorted on Monday to the Capitol where it will lie in state through Tuesday in a tribute to his life-long dedication to civil rights.

Before arriving on Capitol Hill, the hearse carrying Lewis passed by Washington landmarks important to the American civil rights movement — the Lincoln Memorial and the nearby Martin Luther King, Jr. Memorial.

As the motorcade wound its way through the city, it slowed at a painted yellow mural on a street pavement near the White House that reads “Black Lives Matter” in letters large enough to be seen from space, honoring the social movement of that name.

A bystander was heard playing the hymn “Amazing Grace” on the harmonica.

The congressional arrival ceremony was held in the historic Rotunda of the Capitol. Former Vice President Joe Biden, running to unseat President Donald Trump in November’s elections, was expected to pay his respects later in the day.

House of Representatives Speaker Nancy Pelosi hailed Lewis as “a titan of the civil rights movement and then the conscience of the United States Congress.”

Referring to Lewis’ civil rights fight, Senate Majority Leader Mitch McConnell said, “John Lewis lived and worked with urgency because the task was urgent.”

But it was Lewis’ own words he delivered in a 2014 Emory University commencement address in Atlanta which were broadcast, heightening the drama and emotion of the ceremony.

Urging the graduates to dedicate their lives to “good trouble” to advance social justice, Lewis said, “Be bold, be courageous, stand up, speak up, speak out and find a way to

## UK Lords Urge Pressure on Poland Over Holocaust Restitution

BY ALGEMEINER STAFF

Prominent members of Britain’s upper legislative chamber on Monday expressed concern at the Polish government’s continued opposition to the restitution of properties seized during the Nazi Holocaust.

Debating the matter in the House of Lords on Monday afternoon, several speakers pointed out in frustration that no progress had been made with Poland after many years of effort.

“I have been asking the same question here for 11 years and getting the same response of no progress or promises,” Baroness Ruth Deech told the chamber. “Poland is the only country in the EU that has not passed legislation to deal with one of the greatest thefts in history.”

Lord Eric Pickles noted that the Polish government at the last moment withdrew a bill that “would have been a major obstacle to restitution,” he said, praising the British ambassador in Warsaw for meeting with the speaker of Poland’s parliament to express his concerns about the legislation.

Pickles then asked the Foreign Office minister, Lord Ahmad, whether he would “pledge that we will work alongside our allies in the United States and Poland to see that justice is brought to the families of Holocaust victims whose property was confiscated by the Nazis?”

Ahmad underlined the British government’s determination to pursue the issue at the bilateral level.

“I am sure I speak for all noble Lords when I say that wherever such atrocities took place — I have visited Auschwitz-Birkenau in Poland — we should always commemorate and remember, and commit ourselves to ensuring that this kind of genocide does not happen again,” Lord Ahmad concluded.

create the beloved community, the beloved world, the world of peace, a world that will recognize the dignity of all humankind.”

A Democratic member of Congress from Atlanta since 1987, Lewis endured numerous beatings and arrests in his lifelong fight against segregation and for racial justice. He died on July 17 of pancreatic cancer at age 80.

Lewis’ death came at a time of reckoning across the United State over racial injustice, with widespread and largely peaceful protests condemning unequal police treatment of Black Americans and institutions removing or renaming tributes to former leaders of the pro-slavery Confederacy.

The public school district in Fairfax County, Virginia, a suburb of Washington, last week voted to rename the Robert E. Lee High School after Lewis. Lee was the commanding general of the Confederate army in the US Civil War.



The casket carrying the body of late Congressman John Lewis arrives at the East Front of the US Capitol Building, in Washington, DC, July 27, 2020. Photo: Doug Mills / Pool via Reuters.

Due to concerns over the coronavirus, the public viewing will be held outdoors on the East Front Steps of the Capitol and social distancing was being strictly enforced.

Lewis was savagely beaten during the “Bloody Sunday” march across Alabama’s Edmund Pettus Bridge in 1965.

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## Opinion.

# Trump Handed Syria to Turkish Dictator Erdogan and Helped ISIS in the Process



SHAY ATTIAS  
RAMAT GAN

Former US president Barack Obama promised that if evidence emerged proving that Bashar al-Assad had used chemical weapons on the Syrian people, the US would put together a coalition and attack Assad as retribution. America's allies, its enemies, Arab governments, and Muslim citizens all looked to Obama to see if he would follow through on this warning.

In August 2013, a year after Obama's promise, Assad did indeed unleash chemical weapons on his people, killing more than 1,500 men, women, and children. Obama did nothing in response — no coalition, no attack. He failed to keep his word, handing the US a serious diplomatic failure and severely damaging its credibility.

The American War on Terror doctrine (2001-2020), which has continued from Presidents Bush through Trump, has had some notable successes, including the killings of Osama bin Laden, Abu Bakr Baghdadi, and Qassem Soleimani. For a short time, ISIS, the last potent global terror threat, was defeated, with many of its troops killed or captured.

But in December 2019, President Trump

decided to hand Syria to the Turks.

During a phone conversation with Turkish president Recep Tayyip Erdogan, Trump said, "You know what? It's yours." He also reportedly said regarding Syria, "I'm leaving."

Later, an official White House spokesperson said that "Turkey will soon move on with its long-planned action in northern Syria," adding that the US, which had succeeded in defeating ISIS, "will no longer be in the immediate area."

Criticism of the decision was swift and harsh. Brett McGurk, a special envoy for the coalition to defeat ISIS, resigned, saying: "Bottom line: Trump tonight after one call with a foreign leader provided a gift to Russia, Iran, and ISIS."

Trump's decision brought the Syrian war into a new phase: Turkey and Russia are now dominant in Syria while America is almost completely absent. This shift works in Ankara's favor and against Syria's Kurds, who had been supported by the US Army in northern Syria and successfully helped the US fight ISIS.

Erdogan's priority is preventing the emergence of an autonomous Kurdish area in Syria on Turkey's borders. There is deep-seated hostility between the Turkish state and the Kurds, who constitute 15% to 20% of the Turkish population. The Kurds have suffered terrible treatment at the hands of the Turkish authorities for generations, starting in the 1920s. Many Kurds were killed, the Kurdish legacy and Kurdish last names were banned, and the use of

the Kurdish language was restricted.

In one phone call, Trump handed Syria to Ankara and abandoned the Kurds, who had fought alongside the Americans to defeat ISIS. This gravely undermined the credibility of the US. He abandoned an ally to cozy up to Erdogan, a dictator who openly mocks Western values, buys Russian military equipment, jails journalists, intimidates political opponents, and supports Hamas, giving its leaders safe haven within Turkey's borders. Some say Erdogan is allowing his Syrian proxies to commit war crimes, and he has alluded to nuclear aspirations.

The absurd part is that Turkey wants to be seen as a strategic partner of NATO and "a real ally to the United States around the world," as Trump put it when he thanked Erdogan for his efforts "to uphold a ceasefire in northeastern Syria" (though the fighting hadn't stopped). On another occasion, Trump said Turkey has made "vital contributions" to operations in Afghanistan, a claim without any substantiation. Despite ample evidence indicating that Erdogan is no friend to the US, Trump declared, "I am a big fan of the president (Erdogan)."

Erdogan keeps threatening to veto NATO's defense plan for the Baltics, which runs directly contrary to Trump's foreign policy in Syria. Erdogan's position has pushed the European leadership (led by the president of France) to clash with Turkey — and now,



US President Donald Trump speaks with Turkey's President Tayyip Erdogan in Brussels, Belgium, July 11, 2018. Photo: Ludovic Marin/Pool via REUTERS.

Trump as well — over NATO agreements. Even more distance is being created between the US and Europe, distance that had already reached unprecedented heights during Trump's presidency.

Russia, the only superpower remaining in Syria, might try to build a stronghold there and retain control on the ground. At the same time, ISIS is trying to get back on its feet and has carried out attacks on Syrian Army positions. These occurred in towns near the Syria-Iraq border and at army bases around southeastern Syria.

ISIS is thus taking advantage of the chaos following the American withdrawal. It had been reduced to a few cells in abandoned mountainous and desert villages, but is now regenerating itself. By using communications apps like Telegram, ISIS supporters are donating and helping to rebuild the network of terror. Secret chatrooms continue to spread the cause of jihad.

*Shay Attias was the founding head (2009-13) of the Public Diplomacy Department at the Israeli Prime Minister's Office and is a doctoral candidate in international relations at Bar-Ilan University, where he is a lecturer at the Communications School.*

*A version of this article was originally published by The BESA Center.*

# The United States Shifts Its Approach to China



BEN COHEN/  
JNS.org

The appalling persecution of the Muslim Uighur minority in northwestern China by the Communist Party (CCP) regime in Beijing is a matter of growing concern for Jewish communities around the world. Last week, the former British chief rabbi, Lord Jonathan Sacks, spoke for many Jews when he took to Twitter to denounce the genocidal campaign that the CCP is waging in the Xinjiang region.

The Uighurs have been oppressed by the CCP for decades, but the party's campaign has escalated sharply in recent years. Up to 1.8 million Uighurs, alongside members of smaller Turkic minorities in the same region, have been incarcerated in prison camps that the regime describes in totalitarian fashion as "re-education centers." Human-rights activists report a constant stream of the most basic crimes against humanity: the use and abuse of forced labor, sterilization programs targeting Uighur women, the destruction and confiscation of the Koran and other Muslim religious texts, and compelling Muslims to violate the prescriptions of their faith by eating pork and drinking alcohol.

All this, wrote Sacks, amounts to "a moral outrage, a political scandal, and a

desecration of faith itself."

But there was a more personal aspect to Sacks' intervention. Last weekend, a grainy video showing shackled and blindfolded Uighur prisoners being herded onto trains went viral, aided by the abject failure of the Chinese ambassadors in both Washington, DC and London to credibly explain these images when confronted with them on live TV. "As a Jew, knowing our history, the sight of people being shaven-headed, lined up, boarded onto trains, and sent to concentration camps is particularly worrying," wrote Sacks.

It is worrying not just because of what we know happens to the prisoners once they reach their destination. Of equal concern is the fact that — as Jews know all too well, and as we have learned over and over again from subsequent genocides in Cambodia, Iraq, Syria, and other countries — the world simply watches as these atrocities proceed. (A cynic might add that the main contribution Western governments make to genocide awareness is by constructing memorials to the victims after they are dead.)

The question remains, however, as to what can be done to counter these atrocities. China must be "challenged by the global community in the strongest possible terms," argued Sacks, but there is little agreement internationally about what "possible" might involve. In Xinjiang, as well as in Tibet and Hong Kong, the Western democracies face a superpower with an economic and military

weight that dwarfs those nations, such as Bosnia and Rwanda, where the presence of brutal paramilitaries on the ground was enough to stop Western countries dispatching troops to rescue the civilians at their mercy. If we couldn't stop the killing in those countries 25 years ago, how can we do so in China now?

Moreover, the international environment these days hardly favors Western interventionism. Twenty years ago, there was a great deal of excitement about a concept known as the "responsibility to protect" (R2P), which essentially means that outside powers have a duty to prevent governments from exterminating their own people, irrespective of the rules of national sovereignty. Following the wars in Iraq and Afghanistan, along with the aversion of both the Obama and Trump administrations to what are called "foreign wars," that idea has been left with few influential backers. "Keep our military out of it," has been the rule of thumb in American foreign policy for the last 12 years.

What America thinks and does matters, of course, because this country is also a superpower. True, it is a bruised one these days, and the Chinese, Iranian, Russian, Venezuelan, and sundry other authoritarian regimes have been quick to exploit the propaganda gift that renewed racial tensions in the United States have provided. America is also governed by a man who doesn't believe that the character of another country's rulers should be a factor in making American policy. Democracy or dictatorship, it doesn't make a difference; hence, President Donald Trump's hammering of the regimes in Iran and Venezuela, and his simultaneous indulging of Turkey and North Korea.

But for US Secretary of State Mike Pompeo, there are clear moral and ideological aspects to the US relationship with China



The flags of China, the Chinese Communist Party and the US, in Yiwu, Zhejiang province, China, May 10, 2019. Photo: Reuters / Aly Song / File.

that cannot be ignored. In a speech last week at the Richard Nixon Presidential Library, Pompeo addressed the present outcome of the outreach to China begun by President Richard Nixon half-a-century ago.

Pompeo's words may well herald a complete transformation of that relationship. "We must admit a hard truth that should guide us in the years and decades to come, that if we want to have a free 21st century, and not the Chinese century of which [CCP General-Secretary] Xi Jinping dreams, the old paradigm of blind engagement with China simply won't get it done," he told his audience.

Despite listing the misdeeds of the CCP — from its suppression of vital information about COVID-19 to its operation of concentration camps — Pompeo did not call for assembling the sort of international coalition that removed Saddam Hussein from power in Iraq in 2003. The specific phrase he used, taken from an article on China written by Nixon, was to "induce change" in the behavior of the country's rulers.

"We can't treat this incarnation of China as a normal country, just like any other," Pompeo asserted by way of explanation. He rightly highlighted the sour taste left by three decades of US openness to Chinese corporations and visiting Chinese students

*Continued on Page A7*

## Opinion.

# The Black and Jewish Communities Must Unite; But Black Leaders Must Fight Antisemitism



JEFF SEIDEL  
NEW YORK

“So you’re that ni\*\*er lover that wants to tell us what to do with all our ni\*\*ers in Mississippi?”

Those were the last words that a Klansman said to Mickey Schwerner before shooting him in the head at point blank range. The shot was fired just after the killing of fellow Jew Andrew Goodman and their African-American friend, James Chaney, right beside him. Those murders during the “freedom summer” of 1964 personify the shared fate of the African-American and Jewish communities, which continues today.

We have come a long way, but we still have a long way to go.

Both Jews and African-Americans have made tremendous gains, yet both groups still face bigotry from a common enemy intent on blocking progress. That’s why the recent spate of antisemitic comments from members of the African-American community hurts so much.

Mickey Schwerner and Andrew Goodman died alongside James Chaney because they committed the “crime” of going to the south to register African-Americans to vote. The program they participated in that summer in 1964 was over half Jewish — and that’s no coincidence.

Only a decade earlier, it was the American Jewish Committee (AJC) that commissioned a study by Black sociologist Kenneth Clark which proved crucial in the *Brown v. Board of Education* ruling. It was Rabbi Abraham Joshua Heschel and Jewish activists who marched with Dr. Martin Luther King, Jr. and their African-American brothers from Selma to Montgomery. And it was the Jewish community that took an unparalleled role as an ally in the struggle for civil rights.

Due in part to the instrumental and zealous participation of Jews in the civil rights movement of the 1960s and the shared struggle that was so clear to each community only a few decades ago, things have changed. The “No Jews Allowed” signs were taken down, an African-American man was elected president of the United States, and both communities have made progress.

But although those hard-won gains have done many things, what they haven’t done is dissuade the racists and antisemites.

Jews have been gunned down in Pittsburgh and Los Angeles and threatened in the same sentence as African-Americans by white racists all across America — sometimes with prominent political support. Those neo-Nazis hate Jews just as much as they hate Black people, and both communities continue to be



Demonstrators march across the Brooklyn Bridge, in New York City, June 4, 2020.  
Photo: Reuters / Andrew Kelly / File.

victims of senseless hate crimes of increasing frequency.

Yet prominent members of the African-American community such as entertainer Nick Cannon, professional football star DeSean Jackson, and former NBA player Stephen Jackson didn’t think twice before spouting conspiracy theories propagated by Hitler and antisemitic diatribes by Louis Farrakhan.

Some in the African-American community rushed to defend the recent publicly espoused antisemitic comments instead of condemning them, and many others remained silent.

I understand the automatic rush to defense, because when there is a track record of attacks against your community, as there was in my hometown of Chicago when I was growing up, that’s the instinct that becomes ingrained in your psyche. But defending age-old, disproven antisemitic tropes is no righteous struggle.

Black lives matter — and over 600 Jewish communities publicly support the movement. Yet there has been what seems like tacit approval by many in the African-American community after recent antisemitic comments. Even the ransacking and desecration of a synagogue and Jewish schools by supporters of Black Lives Matter in LA was met with relative silence.

Expressing and supporting conspiracy theories against allies in “bending the arc” towards justice only serves those seeking injustice.

We’re partners in the same struggle for equality and against racism, and we share the same fate. That’s why it is so vitally important for the African-American community to continue to speak out against antisemitism within its ranks, as basketball greats Charles Barkley and Kareem Abdul Jabbar have so eloquently done, and as late Congressman John Lewis did throughout his life.

Together, we can and we will bend that arc towards progress.

*Rabbi Jeff Seidel is a community activist, educator, and political commentator. His writing has been published in The Jerusalem Post, The Times of Israel, and other outlets on issues concerning Israel and Judaism.*

the atrocities in Xinjiang this week or next, but it does send an unmistakable message to China’s rulers that American leaders have finally wised up. Let us hope in the event of a change of administration in the United States this November that Pompeo’s China policy doesn’t become a victim in the process.

*Ben Cohen is a New York City-based journalist and author who writes a weekly column on Jewish and international affairs for JNS.*

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**Approach**

that resulted in espionage and intellectual property theft, resulting in the recent closure of the regime’s consulate in Houston.

Whether a combination of rigorous sanctions and support for pro-democracy forces will secure a change in Beijing’s behavior is not something anyone would want to predict, but it is right to remain skeptical. Pompeo’s shift on China won’t stop

# Reform Is Needed at the World Health Organization



FRANK MUSMAR  
JERUSALEM

The US is the most significant single contributor to the World Health Organization (WHO). US taxpayer-funded contributions total approximately \$2 billion — or roughly half — of the WHO’s budget. On May 18, 2020, President Donald Trump launched a campaign in which he threatened to pull all US funding from the WHO. On May 29, he delivered a blistering attack on China, stating, “The world needs answers from China on [the] COVID-19 virus. We must have transparency.” Trump added that “Chinese officials ignored their reporting obligations to the World Health Organization and pressured the World Health Organization to mislead the world when Chinese authorities first discovered the virus.”

Trump expressed his decision in a letter he sent to WHO Director-General (D-G) Tedros Adhanom Ghebreyesus. The letter said, “It is clear the repeated missteps by you and your organization in responding to the pandemic have been extremely costly for the world. The only way forward for the World Health Organization is if it can demonstrate independence from China.”

Trump charges not only that the WHO is in China’s sway, but that it ignored credible reports of the COVID-19 virus spreading in Wuhan in early December 2019 or even earlier. He objects to the WHO’s persistent wasteful spending, disregard for transparency, pervasive incompetence, and failure to adhere to basic democratic standards. He has also said that if the WHO had acted appropriately, he would have instituted a travel ban on people coming into the US from China sooner.

The WHO Constitution came into force on April 7, 1948. It states the organization’s primary objective as “the attainment by all peoples of the highest possible level of health.” The WHO’s broad mandate includes advocating for universal healthcare, monitoring public health risks, coordinating responses to health emergencies, and promoting human health and well-being. The organization grossly failed to uphold its mandate during the COVID-19 pandemic. Wasteful spending at the WHO did not start in 2019. According to internal documents obtained by the Associated Press, the UN health agency routinely spends about \$200 million a year on travel expenses — more than what it doles out to fight some of the biggest problems facing public health, including AIDS, tuberculosis, and malaria, combined. In 2018,

the WHO spent about \$71 million on AIDS and hepatitis, \$61 million on malaria, and \$59 million on tuberculosis. The previous D-G of the WHO, Dr. Margaret Chan, preferred to fly first class and spent a night in the top-tier presidential suite at the beachside Palm Camayenne hotel, all on the WHO account. The suite, equipped with marble bathrooms and a private dining room that seats eight, costs 900 euros (\$1,008) per night. “When you spend the kind of money WHO is spending on travel, you have to be able to justify it,” Dr. Ashish Jha, director of the Global Health Institute at Harvard University, said. “I can’t think of any justification for ever flying first class.”

Reform is not going to come from within the WHO itself. The latest evidence of this was the election of an unqualified non-physician to hold the D-G position: Ethiopian politician Ghebreyesus (PhD) Tedros was selected over an eminently qualified British candidate, David Nabbaro, MD.

Tedros is a leader of Ethiopia’s minority party, the Tigray People’s Liberation Front, a wing of the ruling Marxist-rooted Ethiopian People’s Revolutionary Democratic Front. He served the violently repressive regime as minister of foreign affairs from 2012 to 2016, after a stint as health minister. Tedros, who is now in charge of making life or death decisions on a global scale, has been accused of covering up three cholera epidemics in Ethiopia, supporting a terrorist organization, and inflating his resume with the false claim that he conquered malaria and HIV.

Tedros was foreign minister of one of the world’s most repressive regimes, one that holds many thousands of political prisoners. That part of his record was suppressed by China, which highlighted his alleged health credentials in an effort to make him appear suitable for the D-G position at the WHO. Beijing leveraged its investments across Africa to pressure the African Union to back Tedros.

The WHO needs a new D-G to lead discussions on the organization’s role in a world that has changed dramatically since the 1940s. Global health is now the business of many NGOs, private foundations, corporations, and academic groups. Reforming the WHO requires a D-G who can work with diverse players and governments to tackle norms and standards. Wherever possible, operational functions should be spun off to other organizations within the UN, or to NGOs that are better qualified than the WHO to execute them.

*Dr. Frank Musmar is a financial and performance management specialist and a non-resident research associate at the BESA Center, where a version of this article was first published.*

# On Hezbollah, It’s Time to Call Nasrallah’s Bluff

EYAL ZISSER/  
ISRAEL HAYOM/JNS.org

Hassan Nasrallah is back to his old gambling habits. Similar to the summer of 2006, he is now threatening to perpetrate a terrorist attack against Israel in response to the death of one of his operatives in Syria.

Then, Nasrallah’s failed gambit triggered an all-out war, which exacted a terrible price from Lebanon and mainly from the Shiite ethnic

From a position of unprecedented weakness and distress, Hezbollah leader

*Continued on Page A9*

## Impressions.

### The Decline and Fall of Tolerance

BY JEROLD AUERBACH

There was a time, not that long ago, when liberalism meant open-mindedness, even freedom of speech. Not any longer. Thoughtful and tolerant discourse has now yielded to violent street protests; smashed, looted and burned stores and government buildings; destruction of offending statues of one-time political and military heroes; and, in the apex of the academic world (as modeled by Yale and Princeton), the renaming of newly offensive buildings and programs. As a retired professor who taught the history of freedom of speech in the United States, I wonder whether it may have outlived its fundamental value for a free society.

Especially symptomatic is the descent of the newspaper that once epitomized responsible journalism into the morass of political correctness. For more than a century “All the News That’s Fit to Print” has served as the front page pledge of *The New York Times*. To be sure, “fitness” became a malleable commitment once its Jewish publishers ignored the Holocaust and subsequently launched unrelenting criticism of Israel for its rejection of *Times* guidelines toward those who sought to destroy it.

Embracing current standards of political correctness, the *Times* recently fired op-ed editor James Bennet, who dared to publish a column by Senator Tom Cotton entitled “Send in the Troops.” Cotton called for a military response, if necessary, to quell violent protests and the destruction of property in the



A protester holds a sign near umbrellas used by demonstrators as shields during a protest against police brutality, in Seattle, Washington, June 2, 2020. Photo: Reuters / Lindsey Wasson.

current wave of uninhibited lawlessness. According to the acting editorial page editor, Cotton’s “jaw-dropping” title was “itchy-trigger-fingery” and “a metaphorical tear-gas canister into a tense national crisis.” But the *Times*’ verbal gymnastics could not conceal its shredding of freedom of the press to appease its passionately “liberal” editors and readers.

Then, responding to the tidal wave of political correctness that was flooding the *Times*, staff editor Bari Weiss resigned. Hired for the commendable (and, given pervasive *Times* bias, necessary) purpose of diversifying the Opinion page, she quickly realized that the opinions of political conservatives were unfit to print — or even speak. Badgered by feckless colleagues who preposterously labeled her a “Nazi” and a “racist,” she learned that only “ideologically kosher” opinion essays were acceptable. At the *Times* the rules of liberal intolerance demanded obedience.

A welcome corrective to the *Times*’ unrelenting closed-mindedness appeared in a *Wall Street Journal*

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### Some ‘Unorthodox’ Advice for Netflix’s Esty

BY AYELET RAYMOND

In recent years, more and more stories portraying the journey of people who have left ultra-Orthodox communities are being told.

The people leaving these communities often cite their inability to pursue a secular education, and their desire to pursue goals outside the scope of their religion.

I’ve followed many of these stories with great interest, as I am someone who was raised in an ultra-Orthodox Hasidic community in Jerusalem.

spurred by the light provided by a “window” into the secular world.

Opening my window for the first time was a little scary. I saw a glimpse of the wide culture, but I knew that if I left, I could have lost everything I had ever known. Despite these fears, I kept the window open — and moved through it.

I then began my discovery of a new world, a journey that has taken me to Switzerland, London, and ultimately the United States.

I looked through my first “window” during a trip to an ultra-Orthodox high school in Switzer-



Shira Haas in “Unorthodox.” Photo: YouTube screenshot.

land. My family always had a strong belief in living a simple, God-fearing religious lifestyle. As a curious-minded person and aspiring artist, I always yearned to learn what was on the other side of this restrictive community — off-limits things like newspapers, television, movies, and popular music.

My upbringing in an ultra-Orthodox Jewish community has so many similarities to that of the lead character in the recent Netflix series *Unorthodox* that it seemed like everyone I know called or texted me to ask my thoughts on Esty (the main character) and the show.

Esty shares my passion for music, and — like me — flew to another country to pursue a career in the arts. In the Hasidic community, female singers are all but nonexistent, because listening to the voice of a woman singing is forbidden.

The Hasidic lifestyle portrayed in *Unorthodox* before Esty leaves for Germany is one that has refused to adapt to modern times. As society becomes more advanced, the community has managed to maintain its values by becoming much more tight-knit than before.

I could easily relate to the depictions of Esty’s upbringing.

Growing up in Jerusalem, I was forbidden to pursue a musical career past the age of 12 years old, unable to sing in front of men, and unable to record albums. When I wasn’t permitted to perform in public as a teenager, I created several Hasidic musicals in Jerusalem dedicated to women, with music restricted to songs about God.

*Unorthodox* is a series that provides a window into the world of people who have left the ultra-religious life behind. The word “window” is used by Hasidim to refer to a breakout. The breakout is

land. It was an international school where I received my first exposure to Hasidic girls from all over the world, who brought their own unique styles of fashion and behavior.

After school, I would often take walks along Lake Lucerne. This was the first time I ever encountered non-Jewish people. I was surprised to be greeted with the word “Grüezi” as a friendly hello, and this made me feel welcome. I was also impressed to spot some Swiss women, dressed in Hasidic clothes, simply because they liked the way the clothes looked on them.

Another window led me to a religious trip to London, when my uncle opened a synagogue. The religious purpose of my visit was the only reason my parents allowed me access to my passport, and permitted me to fly on my own.

The dramatic scene where Esty leaves Williamsburg seemed a bit unrealistic to me. Esty left her home right before a traditional Shabbat dinner, when everyone was walking to synagogue prayer. This is a time when the community would have been most aware of any strange behavior by one of its members.

In the show, someone in her community spotted her walking fast in contrast to people calmly walking to a synagogue prayer — but no one stopped her. In the Jerusalem of my childhood, there would have been “community police” who very likely would have noticed her attempt to leave and would have stopped her.

Esty explains her flight from the Hasidic community by saying “God expected too much of me, and now I need to find my own path.”

Today, some members of the Hasidic commu-

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## Legals.

## LEGAL NOTICE



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AJ; 7/24/31; 8/7/14/21/28

*Continued from Page A8*  
**Decline and Fall**

“Note to Readers” (July 24). Even at that longtime bastion of prudent conservatism, nearly three hundred *Journal* colleagues had signed a letter to the publisher criticizing the opinion pages for violating newly fashionable liberal norms of censorship.

“It was probably inevitable,” the editors responded, “that the wave of cancel culture would arrive at the *Journal*, as it has at nearly every other cultural, business, academic and *journalistic* institution.” But the *Journal*, they pointedly (and reassuringly) wrote, is “not the *New York Times*.” Its opinion pages “offer an alternative to the uniform progressive views that dominate nearly all of today’s media” amid “a culture of growing progressive conformity and intolerance.”

Considering the currently tumultuous political climate, where reason has yielded to rioting and “progressive” has become regressive, the capitulation of self-proclaimed “liberal” media to political correctness — led by *The New York Times* — is likely to become ever more deeply embedded in American *journalism*. There is little reason to expect the *Times* to adhere to basic principles of trustworthy *journalism*, since it has already abandoned them.

For now, sadly, the censorship advocacy of liberal editors and columnists emulates the repressive policy of academic institutions that have transformed learning into indoctrination. As a historian comfortable with the past, I yearn for those good old days when challenging ideas could be debated, not suppressed, and not only in the classroom but anywhere that ideas are taken seriously. That, not street violence or the squelching of dissent, defines a democratic society. I eagerly await its return, but I am not optimistic.

*Jerold S. Auerbach is the author of Print to Fit: The New York Times, Zionism and Israel 1896-2016, selected for Mosaic by Ruth Wisse and Martin Kramer as a Best Book for 2019.*

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*Continued from Page A8*  
**'Unorthodox' Advice**

nity are also trying to find their own path. After years, they have learned that in order to survive, they need to find ways to adapt to modern-day society by finding jobs in high-tech fields.

Esty’s survival requires a great deal more. She is going on her journey alone and doesn’t seem to know someone like me who has traveled a similar path to hers. She is living in a new country where she doesn’t know the culture, and doesn’t have money, a job, friends, or a GED education. This is like starting her entire life from zero, years behind everyone else.

My parents respected the new direction that I chose for my life of living in New York. Even though they didn’t agree, they realized that they played a role in my journey by sending me to study in Switzerland and London years ago. Perhaps this was an outcome of their decision.

If I happened to run into Esty, I would gladly share some hard-earned truths I’ve picked up over the years.

I would tell her to please not feel that she has to leave everything the community taught her behind. Many of these values will serve her well wherever she goes and whatever she decides to do along this journey.

I know this because these values — compassion for others, respect for elders, modesty, and humility — have kept me grounded as I’ve faced new challenges, people, and cultures.

And I would say, “Good luck Esty!”

*Ayelet Raymond is a film and musical director who lives in New York City. She collaborated with young Broadway performers to create the American children’s television show My Hebrew Land.*

*Continued from Page A2*  
**Israel Critic**

ment, on an acting basis, with Kathleen Kingsbury. Editors have been told they can refuse to edit pieces they don’t approve of or agree with. Most editors used to edit as well as assign mainly pieces they disagreed with, since the point of the page was to get as many points of view as possible, and the job of editors was to transcend their own views and act as air traffic controllers, not ideological filters. These editors now also have the power to ‘red flag’ potentially problematic or objectionable articles, effectively pulling them back for further review.

Strasser did not reply to a request for an interview for this story. His LinkedIn profile says that he joined the *Times* in December 2015 after less than two years at *Foreign Policy* magazine. He graduated from New Jersey’s Montclair High School in 2005.

*Ira Stoll was managing editor of The Forward and North American editor of The Jerusalem Post.*

## Opinion.

*Continued from Page A7*  
**Nasrallah’s Bluff**

group he purports to represent. Nasrallah himself was forced to pay a heavy price: his personal freedom. The man has been shuttered in his bunker ever since, and doesn’t see the light of day.

Nasrallah, however, is shackled to his equations — because he fears Israel will interpret a failure to act as weakness, he feels obligated to retaliate and is willing to risk a head-on clash. He hopes, of course, that he’ll be able to control the flames by keeping casualties on the Israeli side to a minimum, allowing Israel to absorb the event and temper its own counter-response, as it has done in the past.

For this reason alone, Israel should not play into Nasrallah’s hands. Rather, it should nullify the equations he is seeking to dictate and present him with a clear red line.

During the Second Lebanon War, Israel was strung along by poor leadership that failed to bring the IDF’s massive military advantage to bear. Instead of bringing Hezbollah to its knees, Israel was needlessly drawn into a 33-day war of attrition.

And yet, the results of that war sent a clear and decisive message to Hezbollah — that Israel will no longer allow the terrorist group to violate its sovereignty and continue attacking it from Lebanese soil. The quiet that prevailed along the border with Lebanon was therefore an important achievement, and it’s a fact that Hezbollah, battered and deterred, recognized that preserving this quiet was just as

much in its own interest.

In recent years, however, Israel has allowed Nasrallah to revert to his old computations and permutations, and carry out attacks against Israeli forces. Initially this occurred in the Shebaa Farms area, and last September included an anti-tank missile attack from Lebanese soil into Israel.

Israel is far more calculated and cautious than Nasrallah, and on more than one occasion has acted as the “responsible adult” by absorbing his attacks and restraining itself. But Israel should raise the stakes of Nasrallah’s bet and, in all likelihood, expose his bluff. He won’t want and can’t afford to pay with his life or a full-blown war.

More importantly, Israel should reinstitute the same ironclad rule it applies to the Syrian arena, whereby any violation of Israeli sovereignty or attack on its soldiers is a red line that will be enforced. Thus, instead of shooting at pointless dummy targets in Lebanon and hailing that as “responding to the source of the fire,” Israel has to claim a real price for violations of its sovereignty — from Hezbollah and the Lebanese government that provides its protection. This is the only way to negate the equation Nasrallah wants to dictate to Israel, and set new rules for the game that will ensure that the quiet along the northern border remains intact. Otherwise, the next terrorist attack is only a matter of time.

*Eyal Zisser is a lecturer in the Middle East History Department at Tel Aviv University. This article first appeared in Israel Hayom.*

## Camp David 20 Years Later: The Oslo Delusion



JONATHAN S.  
TOBIN  
JNS.org

It’s one anniversary that no one is celebrating. Twenty years ago this month, President Bill Clinton welcomed Israeli Prime Minister Ehud Barak and Palestinian leader Yasser Arafat to a peace summit at Camp David. Looking back on it now, even Clinton administration veterans understand that it was an act of monumental folly. As former State Department Middle East peace processor Aaron David Miller wrote, the effort was doomed even before it began.

The problem is that even those who have, in retrospect, acknowledged that they were mistaken still cling to the delusion that smarter diplomacy and different American, Israeli, and Palestinian leaders might still produce a different outcome. Even those who are striving to be self-critical about being, as Miller noted, “lost in the woods” at Camp David in July 2000, are only gradually coming to grips with the fact that some problems have no solution. Even worse, some of those who followed them, like White House senior adviser and presidential son-in-law

Jared Kushner, who was in charge of President Donald Trump’s Mideast peace efforts, seem to have failed to learn all of the appropriate lessons from the Camp David fiasco, even as he strove to do better than his predecessors.

Unlike the backdrop to the signing of the Oslo Accords seven years earlier, the circumstances that led the events of July 2000 are no longer much discussed. The famous photo-op on the White House lawn in September 1993 is still celebrated by some as a historic triumph, despite the catastrophic consequences of that agreement. But the ignominious conclusion to the 2000 summit has largely been thrown down the Orwellian memory hole by the foreign-policy establishment and the mainstream media.

They don’t want to draw appropriate conclusions from these events because the conclave exposed the entire concept behind the Oslo process from which it sprang as based on a myth. The assumption on the part of all those involved in that effort was that the divide between Israelis and Palestinians could be bridged by painful compromises and smart, patient diplomacy based on developing relationships.

They all believed that if the

*Continued on Page A10*

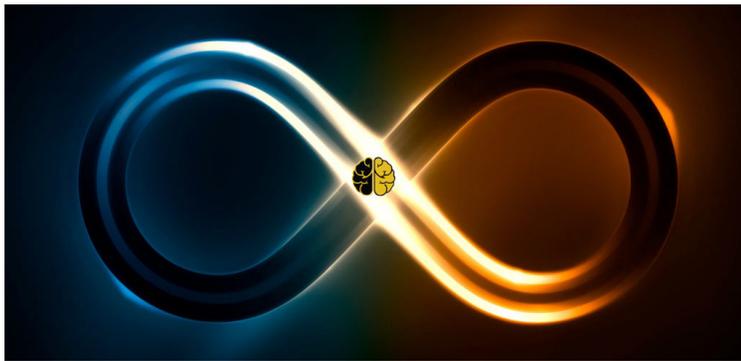
## Tradition.

## The Infinite Game



JONATHAN SACKS  
LONDON

The popular author and TED lecturer Simon Sinek recently published a book entitled *The Infinite Game*. Based on the distinction first articulated by James P. Carse, it is about the difference between two types of enterprise. One, a *finite game*, has a starting and ending point. It obeys rules, recognises boundaries, and has winners and losers. Most sports are like this. So, often, is politics: there are campaigns, elections, rules and



regulations, successful and defeated candidates. Businesses can be run this way, when they focus on quarterly profits, share price, market share and the like.

But there are also *infinite games*. These have no starting point or finishing line, no clear winners and losers, no agreed rules or boundaries. Art is like this. So are music and literature. Beethoven didn't win. Bach didn't lose. Great artists change the rules. That is what Beethoven, Schoenberg and Stravinsky did; so too did Van Gogh, Cézanne and Picasso. Politics can be like this when it rises above opinion polls and sets its vision on larger issues of justice, equality and the moral health of society. Education is a finite game when it focuses on exam results and qualifications, or it can be an infinite game when it is about breadth and depth of understanding and character development.

Finite games are played to win. Infinite games are played for their own sake. Finite games are usually performed in front of an audience of some kind. Infinite games are participative. We engage in them because we are changed by them. Van Gogh did not need to sell paintings to regard art as worthwhile. Beethoven was not seeking popularity when he wrote his late sonatas and quartets. James Joyce was not aiming at a bestseller when he wrote *Ulysses*.

Infinite games are not a means to an end: winning the championship, beating the market, victory in an election. Instead they are what psychologists call *autotelic*, that is, they contain their purpose within themselves. We do them because the activity is inherently creative, demanding, uplifting and

ennobling.

It should be clear by now that these are not simply two types of game. They are two different ways of playing a game. If, in any country at any time, politics is treated as a finite game in which all that matters are popularity ratings and election results, then it quickly becomes superficial, trivial, uninspiring. The quality of leadership declines. The public becomes cynical and disillusioned. Trust is eroded and the social bond becomes frayed. When politics is lifted by a sense of history and destiny on the part its leaders, when it becomes not the pursuit of power but a form of service-to-others and social responsibility,

when it is driven by high ideals and ethical aspiration, then leadership becomes statesmanship and politics itself a noble calling.

This is not to denigrate finite games. We need them, because in many spheres of life we need rules, boundaries and time limits. But we must also have space for infinite games because they are among the highest expressions of the human spirit.

These reflections are prompted by two verses in today's parsha:

*Be sure to keep the commandments, decrees, and laws that the Lord your God has enjoined upon you. Do what is right and good in the sight of the Lord...* (Deut. 6:17-18)

The problem here is that the first verse seems to cover all 613 of the Torah's mitzvot. They are commandments, decrees or laws. Why then does the Torah add, "Do what is right and good in the sight of the Lord"? Surely doing what is right and good is no more and no less than keeping God's commands, decrees and laws. Are these not two ways of saying the same thing?

However, as the Talmud explains: "And you shall do that which is right and good in the eyes of the Lord" means that one should not perform an action that is not right and good, even if they are legally entitled to do so. This is the basis of an important law in Judaism, *dina debar metzra*, "the law of the adjoining property." When a landowner comes to sell a tract of land, the owner of the adjacent land has the right to buy it. If it is sold to someone else, the buyer must return the land to the neighbour who then reimburses them for the price they paid for it.

This law is not about land

ownership as such. In general, a landowner has the right to sell to whomever they choose. It is about doing "the right and the good" – what people sometimes call *menschlichkeit*. To the neighbour, the purchase of the land is an immense good. They can expand without dissipating their landholdings in different locations. To the outsider, losing this purchase is not a significant loss because they can acquire other fields elsewhere. The law of *bar metzra* departs from the usual principles of law in order to achieve a moral end: helping one's neighbour.

Rashi, basing himself on this Talmudic passage, says that doing the right and good in the eyes of the Lord means "compromise, acting beyond the strict demands of the law." Ramban agrees with this but goes on to make a fascinating and fundamental point:

*And the intention of this is that from the beginning God said to keep God's commandments, testimonies, and laws as God has commanded them. And now, it says: even regarding what God did not command, pay attention to do what is good and right in God's eyes, because God loves goodness and righteousness. This is important because it is impossible to mention in the Torah all the details of people's behaviour with neighbours and friends, or business conduct or local ordinances. The Torah mentions many such laws, such as: "Do not gossip," "You shall not take vengeance or bear a grudge," "You shall not stand idly by the blood of your neighbour," "You shall not insult the deaf," "You shall rise before the aged," and so on. Now it states generally that one should do what is good and right regarding everything, including compromise and acting beyond the strict demands of the law.*

Ramban seems to be concurring with Rashi, but actually he is making a somewhat different point. Rashi is saying: keep the law and go beyond it. Ramban is saying that there are some things that *cannot be specified by law*: "because it is impossible to mention in the Torah all the details of people's behaviour." The Torah gives us specific examples: don't gossip, don't take revenge and so on. But the rest depends on the situation, the circumstances, and the person or people you are dealing with.

In the terms we encountered at the beginning of this essay: not all the Torah is a finite game. Much of it is. There are rules, commands, decrees and laws. There is the halachah. There are boundaries: milk, meat, public domain, private domain. There are beginnings and endings: the earliest time to say the morning Shema and the latest time. There are successes and defeats: either one does or doesn't complete the counting of the Omer. All of this is finite even though it is dedicated to the One-who-is-Infinite.

Ramban's point however (made also by the Maggid Mishneh) is that there are significant areas of the moral life that cannot be reduced to rules. That is because rules deal in generalities, and human lives are

particular. We are all different. So is every situation in which we find ourselves. Good people know when to speak, when to be silent, when to praise, when to challenge. They hear the unspoken word, sense the concealed pain, focus on the other person rather than on themselves, and are guided by a deeply internalised moral sense that leads them instinctively away from anything less than the right and the good. The "right and the good in the sight of the Lord" is about the part of the moral life that is an infinite game.

There is a fine account of such a person in Psalm 15: "One whose walk is blameless, who does what is righteous, who speaks the truth from their heart... who does no wrong to a neighbour, and casts no slur on others;... who keeps an oath even when it hurts, and does not change their mind... Whoever does these things will never be shaken."

I believe that we make a fundamental error when we think that all we need to know and keep are the rules governing interactions *bein adam le-chavero*, between us and our fellows. The rules are essential but also incomplete. We need to develop a conscience that does not permit us to wrong, harm or hurt someone even if the rules permit us to do so. The moral life is an infinite game which cannot be reduced to rules. We need to learn and internalise a sense of "the right and the good."

Shabbat Shalom

**Continued from Page A9  
Camp David**

Israelis were willing to make the tangible concessions in terms of territory and endangering their security – and the Palestinians were truly willing to finally accept that the long war against Zionism was over – then two states coexisting in peace alongside each other was possible.

But by the summer of 2000, sensible observers had already figured out that the Palestinians had no such intentions. Arafat was not interested – as the assassinated Israeli Prime Minister Yitzhak Rabin hoped he would be – in fighting the terrorists who threatened peace. He was still planning and paying for terrorism, while both the American and Israeli governments ignored or covered up the truth about his actions and non-compliance with the terms of the accords, because they thought doing so would advance the cause of peace.

Even worse, Barak was a man in a hurry. After a failed attempt to trade the Golan Heights to the Hafez Assad regime in Syria (a stroke of luck for Israel considering the chaos and bloodshed that have destroyed that country since then), Barak turned to Arafat. Throwing caution to the winds, he discarded the red lines that had guided both Rabin and Benjamin Netanyahu (who is often wrongly blamed for the failure of a peace process he actually tried to advance during his term as prime minister from 1996 to 1999) by offering to divide Jerusalem and hand over almost all of the West Bank and Gaza to create a Palestinian state.

But not even this grandiose gesture was enough to tempt Arafat.

The veteran terrorist walked away from an offer that gave him more or less everything Palestinian

advocates said they wanted. Two months later, convinced of Barak's weakness and thinking bloody attacks on Israel would produce even more such suicidal concessions, he launched a terror war of attrition known as the Second Intifada. That traumatic conflict, which took the lives of more than 1,000 Israelis and many more Palestinians, blew up any remaining support for Oslo. It set in place a broad consensus among Israelis – further reinforced by the disastrous results of former Prime Minister Ariel Sharon's withdrawal from Gaza in 2005, which led to a Hamas-run terrorist state in the Strip, as well as the refusals of Arafat's successor Mahmoud Abbas to negotiate in good faith – that peace is out of reach in the foreseeable future.

As Miller now concedes, the summit didn't have any of the elements that could lead to success, such as "strong leaders," a "workable deal," and "effective US mediation." Barak's desperation and the Clinton administration's poor planning made things worse. Miller is also correct in pointing out that Clinton's belief that trying and failing was better than not trying at all was horribly wrong. The consequences of his hubris were paid in the blood of those slaughtered in Arafat's intifada.

Nevertheless, Miller still holds on to the delusion that more American pressure on the Jewish state, coupled with a set of parameters for a deal that would have given the Israelis no wriggle room on Jerusalem and other intractable issues, might have made a difference. He disdains the efforts of the Trump administration to advance peace, thinking its leaders are far too close to Israel. But although Kushner seems to have tried to avoid making the same mistakes as Clinton, he too doesn't seem to fully understand why even his more realistic "Prosperity to Peace" vision had as little chance of achieving an agreement as the 2000 summit.

In an interview with Newsweek, Kushner exhibited some magical thinking of his own. Kushner believes that the key to peace is pushing the Arab states closer to Israel. Doing so is a good thing in and of itself, but like every other formula for a settlement, it failed because the Palestinians just aren't interested.

The lessons of the Camp David Summit rest on understanding that better diplomacy, planning, and help from outside parties is never going to be enough. Until the Palestinians give up their vision of a world without a State of Israel – one that is now sadly shared by Jews like Peter Beinart, who think the failure to make peace means that the Zionist project should be discarded in favor of a dangerous utopian vision that will lead to far more bloodshed than any intifada – no peace process, no matter how skillfully conducted, will ever succeed.

Most Israelis understand this bitter truth and have adjusted their expectations accordingly. It is to be hoped that future American governments, including a putative one led by former Vice President Joe Biden, which will likely be staffed by Clinton and Obama administration veterans, will be capable of understanding that in the absence of a sea change in Palestinian political culture, further negotiations are simply a waste of everyone's time.

Jonathan S. Tobin is editor in chief of JNS-Jewish News Syndicate. Follow him on Twitter @jonathans\_tobin.

Social.



Wiley on stage on day 1 of the Fusion Festival, in Cofton Park in Birmingham, England, Aug. 31, 2013. Photo: Katja Ogrin / Reuters.

# British Rapper Claims He's Not Antisemitic After Twitter Rant Against Jews, Israel

BY SHIRYN GHERMEZIAN

A British rapper who goes by the stage name Wiley went a Twitter rant on Friday about Jews and Israel, but later claimed he was not antisemitic.

The artist, whose real name is Richard Kylea Cowie Jr., wrote in a series of Twitter posts about how the Jewish community was “too touchy” and that “Israel is not yours I will not stop saying it I don’t care.”

He said, “Israel is ours who wants to talk about that?” He then shared a screenshot of a Yahoo Image search for “german no jews allowed sign,” and one enlarged sign that says “NO dogs, colored, Mexicans, Jews, Irish.”

Don't try it with me just Cos you made it off the list pic.twitter.com/oLKg40gsnT

— Wiley (@WileyCEO) July 24, 2020

The 41-year-old, who released his album “Boasty Gang” in June, also compared the Jewish community to the Ku Klux Klan.

He tweeted, “If you work for a company owned by 2 Jewish men and you challenge the Jewish community in anyway of course you will get fired.” He then added, “Infact [sic] there are 2 sets of people who nobody has really wanted to challenge #Jewish & #KKK but being in business for 20 years you start to undestand [sic] why.”

“Is it anti semetic to say Jewish people have power?” he asked. “The Law hides behind the police who are the KKK.”



“My ex manager was South Africa/ Jewish and I promise you he taught me so much about how this all works I was shocked,” Wiley continued. “If you love the KKK or The Law that wrongfully just treats people like s\*\*\* you are my enemy...Yes.” He then again stated, “I don’t care Cos Israel is ours what about that.”

Wiley, who announced last month that he was retiring from music, subsequently denied being antisemitic. He said, “Kmt Anti Semetic I’m not falling for that stupidness” and also tweeted, “I’m not anti semetic I am anti slippery people there’s a difference.”



“What do you do when you realise the people moaning about anti Semetic are actually the most racist ones out here?” he asked his Twitter followers. “I will never apologise to anyone for speaking my mind I am not 1 of these people.”

# Jewish Actor Josh Malina Shames Pop Star Madonna for Promoting Antisemite Louis Farrakhan

BY SHIRYN GHERMEZIAN

Actor Josh Malina criticized on Thursday pop legend Madonna for promoting notorious antisemite and Nation of Islam leader Louis Farrakhan.

“The little red string you wear doesn’t count for shit when you amplify the voice of an antisemite, @Madonna,” tweeted Malina, who is Jewish and is best known for his roles on “The West Wing” and “Scandal.”

The “little red string” Malina referred to is something worn on the wrist by followers of Kabbalah, or Jewish mysticism, for protection from the “evil eye.” Madonna has been a proponent of studying Kabbalah in the past.



American pop star Madonna. Photo: Wikimedia Commons.



Earlier this month, the “Queen of Pop” posted on Instagram a trailer for a Fourth of July address given by Farrakhan, in which he called Jews “Satan” and promoted an anti-Israel conspiracy theory.

Despite receiving backlash for sharing the trailer and requests for it to be removed, Madonna has yet to delete the clip from her Instagram page.

The Simon Wiesenthal Center said the “Material Girl” singer “owes Jewish people an apology and explanation why she chose to lend her platform” to Farrakhan.

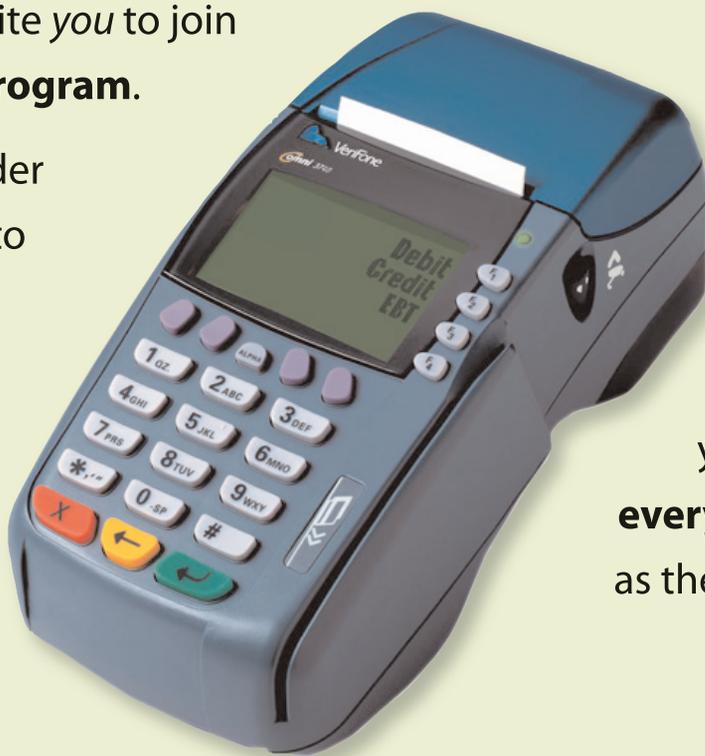
More recently on Instagram, Madonna voiced solidarity with “Palestine.”

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