

OUTPOST

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On Ethnic Cleansing

Herbert Zweibon

The Anti-Defamation League has taken out a series of morally obtuse ads lauding Prime Minister Sharon's uprooting of Jewish communities.

Since when is the ADL and Abraham Foxman (who signs the ad as National Director) a proponent of "transfer?" If Israel were to suddenly "ethnically cleanse" itself of 8,000 Arabs, utterly destroying their communities, we suspect the ADL would not be taking out ads in celebration of Sharon's "vision and courage." When Meir Kahane proposed "transfer" as the solution to the problem of Israel's Arab minority, the government's morally outraged reaction was to strip him of his right to run for the Knesset. We don't recall the ADL coming to the defense of Kahane's freedom of speech let alone praising him for "vision and courage."

After three of the Cohen children lost four limbs in a terror attack on their school bus, and lay in a Jerusalem hospital for many months, their mother Noga wavered about returning to their home in Kfar Darom. She reports that Prime Minister Sharon told her that for the sake of Israel she must return, and the family did so. And now Sharon tosses the family, which has sacrificed so much, out of their home? How would Mr. Foxman go about forcing out this family? Would he have police drag out these children? Sharon's behavior does not display courage but moral turpitude. Daniel Pipes points out that what Sharon is doing is historically unprecedented: no other democracy has forcibly removed thousands of its own citizens from their lawful homes. And the Gaza and northern Samaria evictions are only a precursor: Sharon clearly plans to evict many more thousands of Jews from their homes in Judea and Samaria.

The ADL ad lauds Sharon for "the risks you are willing to take at this crucial time." But the ADL should not be fawning over Sharon for engaging in policies that are as strategically insane as they are morally infamous. U.S. officials report that Sharon has emphasized to President Bush and others in the administration that he fears an expected U.S. withdrawal

from Iraq in 2006 will trigger a Middle East war against Israel with Iran in the vanguard. As Aaron Lerner of *Independent Media Review and Analysis* points out, how can someone who anticipates an all-out war against his state "invite Egypt to station its army a few kilometers from Ashkelon -- with attack helicopters, armored vehicles, anti-tank missiles etc., retreat from the Gaza Strip so that it can become what Israeli security people term a 'land based Karine A' [the ship Israel intercepted loaded with weapons headed for Gaza] with rockets that will first reach Ashkelon and then Ashdod -- and then create a similar situation in northern Samaria?" And the army's top echelon has emphasized that as soon as Israel leaves Gaza, a huge new wave of terror will be launched.

If the risks are obvious, Sharon has been unable to name a single benefit. On the contrary, by his actions, Sharon endorses the premises of Israel's bitterest enemies. In leaving Gaza he endorses their claim that Israel is an oppressive power, occupying land that rightfully belongs to Arabs. He reinforces the Hamas/Hezbollah/Islamic Jihad conviction that terror pays rich dividends. He encourages international pressures for more and deeper retreats. As Daniel Pipes sums up: "Mr. Sharon betrayed the voters who supported him, wounding Israeli democracy. He divided Israeli society in ways that may poison the body politic for decades hence. He aborted his own successful policies vis-à-vis the Palestinians. He delivered Palestinian, Arab and Muslim rejectionists their greatest boost ever. And he failed his American ally by delivering a major victory to the forces of terrorism."

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From the Editor

Disarming Terrorists, PA Style

Mahmoud Abbas has developed a novel way of disarming terrorists, his first obligation under the so-called Road Map. He is incorporating 350 gunmen from Hamas and Islamic Jihad, all of them on Israel's list of wanted terrorists, into the Palestinian Authority security forces. The move, said PA Minister of Agriculture Ibrahim Abu al-Naja, "is designed to protect them against Israeli assassination attempts. They are entitled to join the security forces because of their involvement in the resistance." The PA's security forces are clearly not going to contribute to Israel's security; the well-deserved joke on Abbas is that they are hardly likely to improve his security either.

The Other Rachels

The indispensable Steven Plaut reports that a play "My Name is Rachel Corrie" premiered in London at the Royal Court Theatre on April 14. Corrie was the campus radical from the International Solidarity Movement (with Arab terror) who was inadvertently run over while trying to prevent Israeli bulldozers from destroying a tunnel used by terrorists in Gaza to smuggle in explosives. Plaut (with thanks to writer Tom Gross) cites some other Rachels who have not been similarly commemorated: Rachel Levy (age 13, blown up in a grocery store); Rachel Thaler (age 16, blown up in a pizzeria); Rachel Levi (age 19, murdered waiting for a bus); Rachel Gavish (killed with her husband and son, at home); Rachel Charhi (blown up sitting in a cafe); Rachel Shabo (murdered with her three sons, 5, 6, and 13, sitting at home). Plaut observes that it would be interesting to know how many of these Rachels were murdered with explosives smuggled in through the same tunnels that Rachel Corrie and her ISM pro-terrorist friends were "defending."

A Pope's Plea

With the passing of Pope John Paul II, Jews might also reflect on the life of a great predecessor, Pope John XXIII, Angelo Guiseppe Roncalli, whom Jews have reason to remember with special affection and respect. Shortly before his death, in an eloquent prayer in 1963, he asked the Jews' forgiveness: "We recognize now that for many centuries blindness covered our eyes so we were unable to see the beauty of your Chosen People....We recognize that we carry the mark of Cain on our foreheads. We recognize that for centuries Abel was lying down covered with blood and tears while we forgot your love. Forgive us that we with our condemnations crucified you for the second time because we didn't know what we were doing." (Our thanks to Herb Loebel for bringing this quotation to our attention.)

Sharon Answers "Why"

In a meeting in April with Jewish leaders in Washington D.C., Sharon was asked by the ZOA's Mort Klein why he took a strong stand in favor of the Gaza settlements in his campaign for Prime Minister and a year later was determined to uproot them, even though the head of the Israel Defense Forces, General Moshe Yaalon, believes the withdrawal "will blow up in our faces." This was the gist of Sharon's answer: "First of all I understand that the Oslo agreements were the greatest disaster Israel ever had. But we cannot sit quietly and take no steps. The world won't accept it, including the U.S. and the U.S. is under pressure from Europe to pressure us." Although he rambled on for close to 15 minutes, Sharon offered not a single benefit his action would bring to Israel. The notion that Israel "cannot sit quietly and take no steps" is what produced Oslo. But if Sharon recognizes Oslo as the greatest disaster ever to befall Israel why does he want to repeat it on his watch?

What's wrong with saying that until the Palestinian Authority totally roots out the terrorists and their organizations, Israel is not prepared even to communicate with its leaders. What's wrong with standing firm, with building up Israel's communities rather than tearing them down, with punishing terror rather than rewarding it? It's a wonderful alternative to the suicidal actions pursued by this Prime Minister.

New Israel Fund, Again

Fifteen years ago AFSI published a pamphlet on the New Israel Fund entitled *A New Fund for Israel's Enemies*. There was an outpouring of outrage from establishment Jewish organizations and leaders who came to the Fund's defense. How right we were (and how wrong, as usual, they were) has become more obvious with each passing year. A couple of examples: Currently *B'Tselem*, the mislabeled "human rights" group (wholly uninterested in Jewish human rights) and long a major beneficiary of the New Israel Fund, has issued a document "Land Expropriations and Settlements" demanding that Israel evacuate every inch beyond the 1949 Green Line, including the Jewish Quarter in the Old City, Ramat Eshkol and (Continued on page 12)

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The Monstrous Regiment of University Teachers

Melanie Phillips

Editor's Note: After Phillips' article was written, Britain's 48,000 member Association of University Teachers (AUT) did indeed meet and vote to boycott Haifa and Bar Ilan Universities for collaboration with the "crimes of the occupation." The demagogic anti-Israel speeches at the meeting were met with rapturous applause. And, as Phillips expected, the AUT did in fact rule that Israeli academics who publicly attack Israel will be exempt. Phillips writes below that the AUT will "debate" the boycott resolution but, in the event, the organization permitted no debate. Indicative of the AUT's contempt for all democratic values, the AUT's executive president denied boycott opponents the right to speak.

If anyone had ever told British academics that there would come a time when they would punish colleagues because of the views they held, and would treat them as pariahs and try to destroy their livelihoods in order to intimidate others into toeing the sole approved political line, they would have been incredulous. In the western tradition the universities are, after all, the custodians of free intellectual inquiry and open debate. Censorship, suppression of ideas and intellectual intimidation are associated with totalitarian regimes which attempt to coerce people into the approved way of thinking.

Yet that is what is now happening in British universities -- and the pariah is, of course, Israel. As the *Guardian* reported yesterday, the Association of University Teachers is about to debate a proposed boycott of Israeli academics who refuse to denounce their government's policies in the occupied territories. But the motion will "exclude 'conscientious Israeli academics and intellectuals opposed to their state's colonial and racist policies'." So in true totalitarian tradition, those who denounce their own will be permitted to have a livelihood. Gee, thanks! To survive in the cradle of free expression, Israelis will have to betray their own people. This is a natural development from the implicit -- and sometimes explicitly stated -- assumption that has been coursing through British intellectual circles in the current hate-fest against Israel, that only those British Jews who denounce Israel's policies can be considered to be British; anyone who supports Israel is guilty of 'dual loyalty.'

This requirement to denounce Israel as the price of continued social acceptance is doubly disgusting. First, it is a profound betrayal of the cardinal principle of intellectual endeavor, which is freedom of

speech and debate. And second, it is a monstrous inversion of right and wrong, victim and victimizer which turns Israel, the victim of unbroken annihilatory Arab terror for the past half century, into the regional bully while sanitizing Palestinian aggression. Yes, the Palestinians have suffered hardship and restrictions in the last few years; but that is because they have been engaged in a murderous war against Israel which has deliberately targeted innocent civilians and against which Israel, like any other country, has had to defend itself. Before this current *intifada* started, the Palestinians were living under Palestinian governance. If they genuinely foreswore their war of extermination against Israel, there would be no barrier to their quest for self-government and prosperity. To pretend that their difficulties are caused by the victims of their own aggression is simply Orwellian double-speak.

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An unnamed academic defends the boycott in the *Guardian* story 'as a means of registering my protest against Israelis' lack of respect for human rights and continuing illegal occupation of Palestinian land.' This parrot mindlessly repeats the mantra of the left about the 'illegal occupation' in apparent ignorance of the fact that a) the occupation is perfectly legal under international law as the defensive measure against attack that it was; b) that it is not 'Palestinian land' at all but territory that belonged to the British colonial power until it was illegally occupied by Jordan and Egypt and is now - since they have washed their hands

of it -- most fairly to be described as no-man's land; and c) that parts of these territories, such as Hebron, are the sites of Jewish settlement of great antiquity, predating the Arab colonization by several centuries but where Jews were massacred and driven out by Arab occupiers. If we're talking colonization here, the Jews of Palestine were the historic victims.

What is notable about the AUT motion is that it reflects the truly shocking ignorance of the region's history and current political reality, the resulting deep gullibility to propaganda based on lies, and the consequent vicious double standards and prejudice that now characterize British received opinion on the subject of Israel. Yet these are our university teachers, the very people responsible for shaping the assumptions of a society, whose own profound ignorance, prejudice and twisted morality are now on such conspicuous display.

This article was posted at www.melaniephillips.com on April 6.

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A Letter to the British Association of University Teachers

Angela Bertz

It is unlikely that in any of their discussions the British Association of University Teachers will include the death of Sgt. Nadav Kudinski. He was part of the Israeli Defense Force Canine Unit. On December 7, 2004 his unit was involved in a predawn search several meters from the Israeli-Gaza border. They were, as is often the case, searching for weapons that Palestinian terrorists have used relentlessly against Israel since the start of the current *Intifada*.

With no warning, a bomb placed in a booby trapped chicken coop that Nadav was searching exploded. By the time his comrades found his body, both he and his dog were dead. Four more soldiers were wounded in cross fire with Palestinian Arabs, as they evacuated his now lifeless body to safety.

Nadav was 20 years old. He was the only male grandchild of Holocaust survivors.

Later that day members of the armed wing of Hamas held a press conference in Gaza City. They proudly held rifles in the air and wore hoods while claiming responsibility for the attack.

Still later on that same day young Israeli soldiers also covered their faces. Not with hoods to hide their evil faces from the world, but with their hands to cover their tears at the tragic loss of their friend and comrade.

Three days later on December 10, Professor Lars Thelander of the Royal Academy of Sciences addressed the Swedish Royal family and a packed auditorium in Stockholm. He was about to present that year's laureates with the Nobel Prize in Chemistry. The prize would be awarded for the discovery of life's own death-labeling system. The discovery of controlled protein degradation could lead the way to producing new medicines against many deadly diseases.

Two out of the 3 recipients of this prize were from Israel, Aaron Ciechanover and Avram Hershko, both from The Israel Institute of Technology in Haifa.

Israel is no new-comer to innovation and many of its ideas in technology, science and medicine are used around the world to save and enhance the lives of millions.

Even while Israel was looking on with pride at yet another testimony to its fantastic achievements, the Palestinians were keeping themselves busy testing mortar shells and Kassam rockets. They fired close to 10 shells and 2 rockets into Jewish towns in Gaza. As many as eight people were wounded, one seriously.

Two days later, on December 12, the Palestinians reached yet another high in innovation. Five

Israelis were killed, and six more were wounded, when a tunnel packed with explosives blew up underneath the side of an Israeli Defense Force post in Southern Gaza. After the explosion, Palestinian gunmen, not satisfied with their work, continued to attack by throwing grenades and firing rifles. Still others fired mortar shells. Two terrorist organizations, Hamas and Fatah, claimed responsibility for the attack. One and a half tons of explosives had been placed inside the tunnel for the blast.

The campaign of The Association of University Teachers in the United Kingdom has been lucky to have at its disposal terrorist apologist Sue Blackwell, a lecturer at Birmingham University. Gargi Bhattacharyya, executive member and president-elect of this biased bunch of bigots, also supported the boycott. He says Palestinian academic colleagues support this boycott saying the international emotional pressure is an important and peaceful way to support them.



One can only show utter contempt at the blatantly low level of moral integrity displayed by this bunch of terrorist supporters. In all their rhetoric on Israel's actions in the so-called "occupied territories" not one of these academic hypocrites have bothered to point out the over 100 homicide bombings perpetrated by well trained Palestinian terrorist organization on Israel's buses and restaurants. Most of these attacks were not carried out in any "occupied territory" but

in a sovereign and recognized state, against innocent people.

Gargi Bhattacharyya and Sue Blackwell, with all their excellent education, seem to have no idea what it means to scrape a dead Israeli baby off a restaurant wall and wonder if its mother will ever regain consciousness to hear the tragic news. British academics are seemingly unable to make any distinction between cold blooded terrorism and a country that has had to take every measure to protect itself against this onslaught of barbarism.

Israel will continue, with or without the support of British academics, to take great leaps forward in all its endeavors. It will continue striving for the same excellence that won it the Nobel Prize for Chemistry and has placed it solidly on the world's stage as one of the world's most innovative and advanced nations.

Angela Bertz is a writer living in Israel.

A Rich History – No Future? Jews and Christians in Iraq

Erich Isaac

The Jewish community of Iraq is gone. Christian communities, despite Iraq's new vaunted democracy, are in danger of following a similar path, this time not through government edicts (which forced out the remnant of the Jews in the late 1940s), but as a result of Islamist intimidation and terror. And yet both the Jewish and Christian communities there vastly predate Islam and the Arabization of Mesopotamia -- in the case of Jews by approximately fourteen hundred years.

Iraq – historically Mesopotamia – has an importance to Judaism surpassed only by the Land of Israel itself. Abraham came from Ur of the Chaldees, in southeastern Mesopotamia, and familial connections remained close at the time of Isaac and Jacob. The first exile, as a result of the conquest of the northern kingdom in the 8th century B.C. by the Assyrian empire, brought a major part of the conquered population to Mesopotamia. With the sixth century destruction of the Judean kingdom and the Temple in Jerusalem by the Babylonians (who had replaced the Assyrians as the rulers of Mesopotamia), a large Judean population joined the earlier Israelites. It is this exile which produced the famous lines from Psalm 137 "By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion." Mesopotamia was the only place of Biblical prophecy outside the land of Israel. Here Ezekiel prophesied the return of the two exiles, of Judea and the Northern Kingdom, "I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all." [EZ: 37:22]

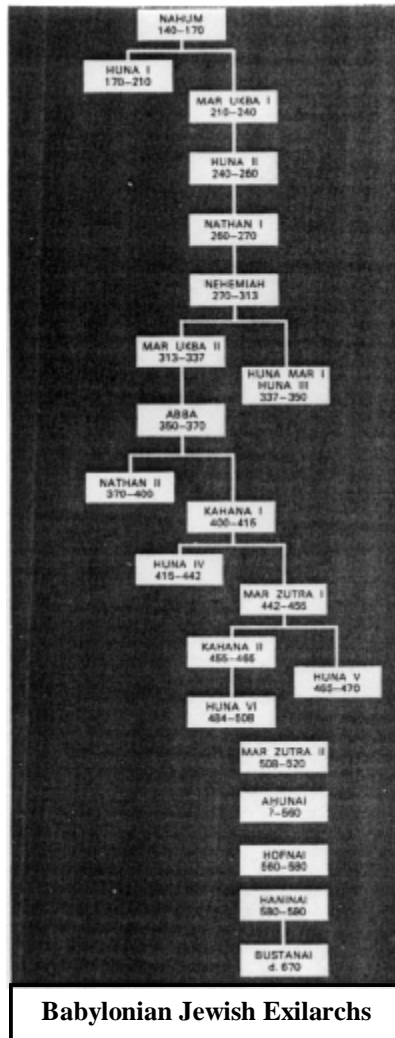
An active Jewish community remained in Mesopotamia after the return of a portion of the exiles to Judea following the fall of the Babylonian empire to Persia. Indeed both the written and the oral law took their classical form in the Babylonian academies. The great scholar and moral exemplar Hillel (Hillel clubs in our universities are named after him) was a first century B.C. Babylonian who migrated to Israel and has gone down in history as Hillel ha-Babli (the Babylonian). Babylonian centers of Jewish study, the most famous of them in Sura and Pumbedita,

actually came to overshadow those in Palestine. After the destruction of the Second Temple, for a period of four centuries, they were the undisputed authoritative centers shaping normative Judaism for the entire diaspora. Indeed until the end of the eighth century A.D. their influence, via responsa to questions submitted from every land with Jewish communities, was a major one. Scholars from Byzantium, Egypt, Tunisia, the Maghreb (most of today's Algeria, Morocco and parts of Mauritania), Italy, Spain and elsewhere came for study – even the sons of the Palestinian *geonim* (major religious authorities).

The Talmud, which has determined Jewish life from the first century B.C. until the present, was developed in both Palestine and Mesopotamia. The latter, known as the Babylonian Talmud, has had precedence. Thus Herman L. Strack, one of the great experts on the Talmud, noted that in *halachic* decisions "only when the Babylonian does not oppose the Palestinian Talmud may the latter be followed."

Within Babylonia, the Jewish community was largely autonomous, ruled by an exilarch who claimed descent from the house of David. After the Moslem conquest in the seventh century, the institutions of Babylonian Jewry, headed by the exilarch and the heads of the two great academies of Pumbedita and Sura, remained in place for hundreds of years. In fact, within the Mesopotamian area, the borders of the administratively nearly sovereign Jewish 'Bavel' (Babylonia) were painstakingly delimited by the scholars of the academies. With minor changes they enclosed much of the historical core area of the long vanished ancient Babylonia.

This quasi-autonomy of course atrophied under Islam. As *dhimmi*s under Moslem domination, Jews experienced periods of cultural, political achievement and prosperity alternating with periods of severe oppression and eventually decline. When the Mongols conquered Baghdad in 1258 A.D. they confirmed the autonomy of the Jewish community and its exilarch Samuel ben David. Thus these Davidic rulers remained in Baghdad until the city's fall to Tamerlane

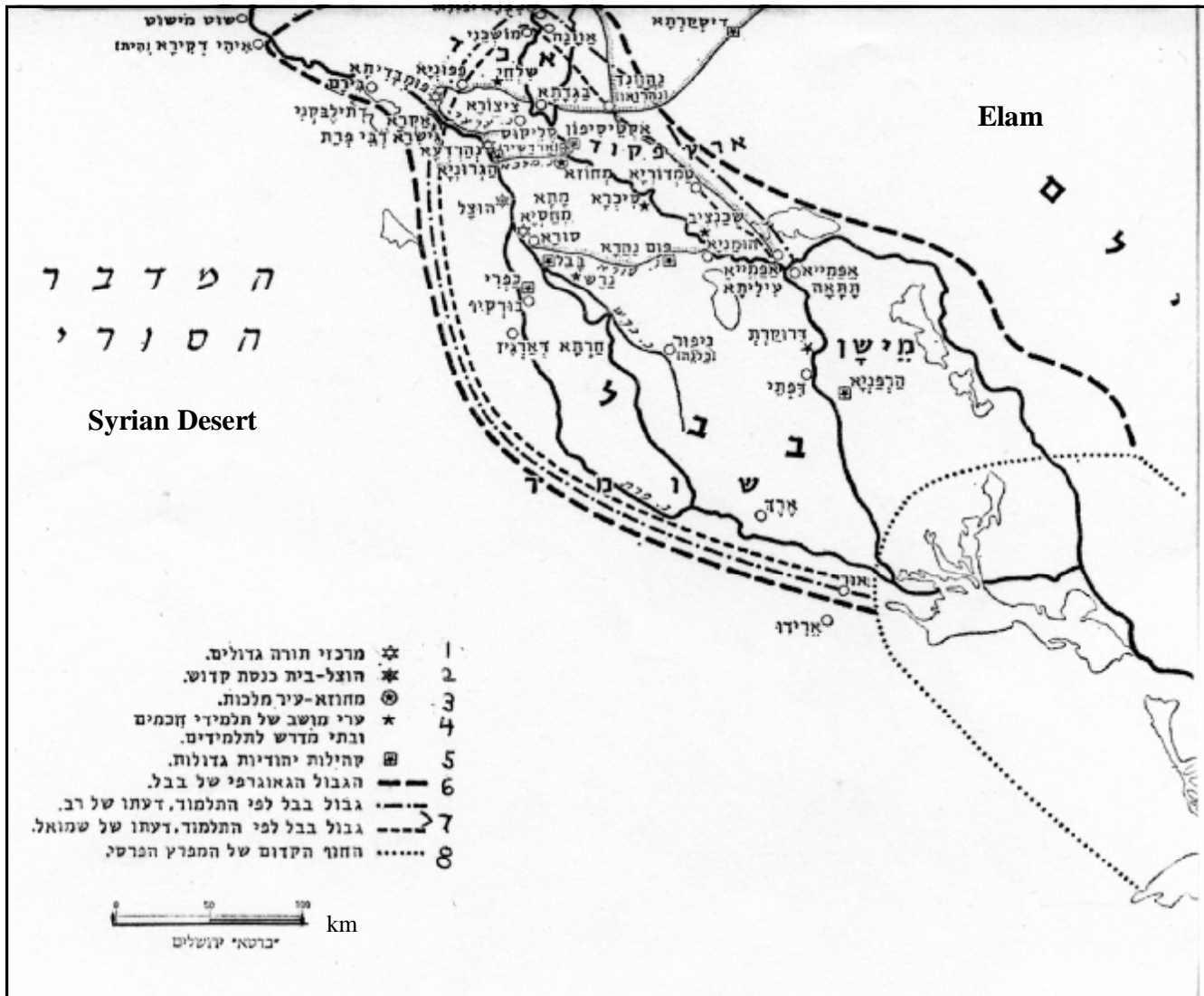


in 1401.

After World War I, and the British occupation of then Ottoman-ruled Mesopotamia, the League of Nations established a British Mandate (at San Remo, 1920) over the newly British invented kingdom of Iraq. The large Jewish community of 135,000 enjoyed a period of security and prosperity with the civil service now open to them as well as positions in commerce. At that time Jews were the largest non-Moslem community in the country, with the 90,000 Jews of Baghdad constituting a fourth of the city's population. But the Moslem masses were hostile, viewing the king as a British puppet, the British themselves as infidel occupiers and, under the influence of pro-Nazi propaganda spread by the mufti of Jerusalem Haj Moham-

med Amin al-Husseini who had slipped into Iraq in 1939, saw the Jews as part of a Zionist plot to dominate the Middle East.

Edwin Black in his recent history of Iraq, *Banking on Baghdad*, recounts the events surrounding the massive pogrom in 1941, marking the beginning of the end of the Iraqi Jewish community. The mufti conspired with pro-Nazi Iraqi officers to stage a coup, forcing Iraq's governing regent to flee Baghdad. The German air force cooperated by attacking the giant British air base near Fallujah. Within two months the British regained control but in order to avoid the appearance of a counter-coup instructed their commanders to remain on the outskirts of the city, allowing the Regent to return unescorted. When a contingent of



The Area of Jewish Babylonia in the Era of the Mishna & Talmud

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|--------------------------------|--|
| 1. Major Torah Centers | 6. Geographic Borders of Babylonia |
| 2. Major Synagogues | 7. Alternate Rabbinical Opinions of Borders of Babylonia |
| 3. Large Royal Cities | 8. Ancient Coastline of the Persian Gulf |
| 4. Famous Teachers and Schools | |
| 5. Major Communities | |

Jews went to greet the Regent, the Mufti-inflamed masses (the Mufti, in radio broadcasts, accused the Jews of having caused the failure of the pro-Nazi revolt) launched a huge pogrom, for 48 hours raping and murdering Jews at will. Too late, order was restored by Kurdish soldiers of the Royal Iraqi army. Ten years later, the British gone for good, the government of Iraq completed what was begun in 1941, expelling, after a campaign of systematic persecution, Iraq's then remaining 100,000 Jews. Only a handful remained, eventually to be held hostage by Saddam Hussein.

Mesopotamia was once also a center of the earliest Christian churches. Today Christians constitute perhaps 3% of the population, roughly 780,000 out of 26 million Iraqis. The large majority belong to the Chaldean Catholic Church and are sometimes known as "Assyrians," because of their claim to be descended from ancient Assyrians. (The term Assyrian, as distinct from Chaldean, should more properly be reserved for those who are not affiliated with the Roman Catholic church.) In fact, until modern times they were comfortable with the appellation Nestorian Christians. Within Iraq today, under Iraq's Transitional Administrative Law, this religious ethnic group is called "Chaldo-Assyrian."

Their history goes back to Nestorius, a deposed patriarch from Constantinople, whose views on the human nature of Christ were condemned at the Third Ecumenical Council of Ephesus in 431 A.D. and then again at Chalcedon in 451. His followers established their church in Seleucia on the Tigris (in central Mesopotamia) in 498. There were other ancient churches in Mesopotamia and its mountainous northern borderlands prior to this, including the Armenian church (with followers today in Iraq) but the Nestorians, although a heavily persecuted minority in Byzantium, became the dominant, active missionizing church in Mesopotamia and penetrated from there into central Asia and India. Ironically, the Eastern Churches, as they called themselves early in their history, were pilloried as "Jews" by the Byzantine emperors.

Mordecai Nisan in his *Minorities in the Middle East* notes that "once Islam made its tremendous appearance, the Assyrians were the target of converging Sunni forces from the south and the north, and Shiite forces from the east. It therefore became of the utmost security importance to seek collective well-being in the wild and rocky Hakkari Mountains, an area of rural village life that served as a natural military fastness." In this area of south-eastern Asia Minor (in today's Turkey), Nestorian Christians would preserve

"their Assyrian identity, Syriac language [Aramaic], and now their sectarian Christianity in a state of extended autonomy for long centuries." They were helped by their martial tradition, which was still apparent in the period following World War I when Assyrian auxiliary forces attached to British units in Iraq were highly prized. Attempts by the British to reward the Assyrians with their own territory foundered when the area was assigned by the League of Nations to Turkey in 1925. A League of Nations recommendation to establish Assyrian autonomy in Iraq around Mosul came to nothing.

In 1933 the British turned over their residual civil control to an Iraqi administration which committed itself to guarantee minority rights. As it turned out, Assyrians were right to be unimpressed, for within that same year bloody massacres were carried out against them. Nisan reports that sixty-five out of ninety-five Assyrian villages in northern Iraq were ransacked or burned to the ground. Hundreds were gunned down. Many of the survivors fled to Lebanon and Syria, others went as far afield as India and the United States (where there are now an estimated 120,000 Chaldean Christians).

Those Assyrians who remained in Iraq were happy to see the return of the British in World War II and the Assyrian fighters (known as the Assyrian Levies) took part in the fighting to overcome the Rashid Ali pro-Nazi revolt of 1941, which produced the "Farhud," the great anti-Jewish pogrom. In recent decades, under Baathist rule, Assyrians were culturally repressed as part of

Saddam's Arabization campaign (Christians, for example, were forced out of their villages in the north), but were free to practice their religion and their children attended Christian schools. In fact they enjoyed certain commercial advantages: for example, because of Islamic restrictions on alcohol consumption, they were given a monopoly on the liquor retail business (which enjoyed a large Moslem clientele).

But as Nimrod Raphaeli reports in "The Plight of Iraqi Christians," Iraq's liberation from Saddam has exacerbated the problems of the Christian population. Christians have been targeted by Islamists who label them "infidels," accuse them of collaborating with the "invading crusading army" and of spreading "moral corruption." The Islamists destroy their businesses, not only their liquor stores but their barber shops (shaving and haircuts also are Islamically objectionable), harass and threaten Christian students, and have bombed Christian churches, murdering Christians at prayer. In Basra alone (a Shiite city, it has been free of the Sunni insurgency) 400 Christian stores have been closed. Wealthier Christians were targeted for kidnappings.

Christians have been targeted by Islamists who accuse them of collaborating with the "invading crusading army" and of spreading "moral corruption."

Approximately forty thousand Christians are estimated to have fled since the American occupation, adding to the 600,000 who left Iraq since 1987, most after Saddam's invasion of Iraq and the subsequent sanctions brought severe hardship to the Christian middle class.

In November 2003 the Chaldean Bishop of Baghdad warned the Vatican that Iraqi Christians faced a grave future, declaring "We ask for our interests to be included in the new Iraqi constitution, for our villages to be protected, for our rights to maintain our religious, cultural and linguistic traditions to be recognized."

But whatever the formal provisions in the Constitution, the problem is the spirit of intolerance, not only on the part of Islamic extremists but Kurdish militias who are seeking to extend their control of Mosul where many "Chaldo-Assyrians" live. The situation has become so bad that Nina Shea, director of Freedom House's Center for Religious Freedom, calling the Christians the "canaries in the coal mine for the Great Middle East" seeks a solution in creation of a special protected zone near Mosul. As Anthony Browne notes in the (English) Spectator, "Iraq may still be occupied by Christian foreign powers, but the Islamist plan to ethnically cleanse Iraq of its nearly 2,000 year old Assyrian and Armenian Christian communities is reaching fruition."

The problem is by no means confined to Iraq. The Jesuit magazine *La Civiltà Cattolica* reported in October 2003 that a third of the Christian population of Islamic countries – three million people – have emi-

grated to the West over the last decade. The decline of Christianity in the modern Middle East goes much further back than this; it goes back to post-World War II decolonization which removed the protection the European powers had given religious minorities. Ironically, as *The Myth of Islamic Tolerance* (edited by Robert Spencer) notes, for many decades the deteriorating situation of Christians largely escaped notice because of Christian involvement in the Arab war against Israel. In their search for acceptance, Christians formed the vanguard of Arab nationalist movements, hoping to find in pan-Arabism – with hostility to Israel its motor force -- an alternative to Islamic identity.

As Freedom House's Nina Shea has noted, the United States is focused exclusively on instituting democratic "process" in Iraq, deliberately avoiding the issue of "values" – "that is, they are not concerned about the outcome, only how it is achieved." But that means religious freedom and other fundamental human rights may receive short shrift in the new Iraq. It is scarcely a good sign that, according to the *New York Times*, the epithet Iraqis use for coalition forces, especially American soldiers, is "the Jews." The overwhelming majority of Jews were forced out of Arab countries fifty years ago. Will what the Arab street calls the Sunday people now suffer the same fate as the Saturday people?

Erich Isaac is a retired professor of Geography at City University of NY and a founder of AFSI.

Noam Chomsky's Hatreds

Edward Alexander

"What is needed in the U. S. today [1968] ... is a kind of denazification." "Washington is the torture and political murder capital of the world." (1979) "This [9/11] is certainly a turning point: for the first time in history the victims are returning the blow to the motherland." "What's happening [in Afghanistan in late 2001] is some sort of silent genocide...we [the U.S.] are in the midst of apparently trying to murder 3 or 4 million people."

This equation between America and Nazi Germany and the concomitant depiction of America as the center of the world's evil will no doubt remind many readers of Ward Churchill, the Colorado professor whose allusion to the 3000 people massacred in the World Trade Center on 9/11 as "little Eichmanns" deserving their fate landed him in a great deal of trouble. In fact, however, these (equally obscene) remarks were made by Noam Chomsky, honored on April 20 as a University of Washington Danz Lecturer.

(The Jessie and John Danz bequest to the University of Washington was intended to fund a series of lectures on "the impact of science and philoso-

phy on man's perception of a rational universe." But the lectureship--following the usual academic pattern--has frequently been hijacked by tenured guerrillas to serve their political purposes, which rarely conduce to "a rational universe.")

Chomsky is, of course, something more than a Ward Churchill with a brain, indeed a very formidable brain that revolutionized the field of linguistics (albeit with a kind of "creationism" that makes many uneasy). His great distinction as a political polemicist has been to demonstrate the truth of the French saying that *les extremes se touchent* (extremes meet). He is among the few writers trumpeted by the leftist *Nation* magazine and the neo-Nazi *Journal of Historical Review*, by Alexander Cockburn and David Duke (who praised Chomsky in 1998 for "daring to expose the truth about Zionism and Jewish supremacism"), by antisemitic Holocaust deniers like Robert Faurisson and David Irving and by leftwing antisemitism-deniers, who habitually label the murder of Jews in Buenos Aires, the burning of synagogues in France, the Arab lynchings and suicide bombings of Intifada II, and the boycott of Israeli scholars and researchers "criticism of Israeli policy." Indeed, Chomsky has himself produced the classic utterance of antisemitism-denial: "Anti-semitism," he declared in 2002, "is no longer a prob-

lem, fortunately. It's raised, but it's raised because privileged people want to make sure they have total control, not just 98% control. That's why anti-semitism is becoming an issue." As this charming remark indicates, the line between antisemitism-denial and antisemitism (the thing itself) is a fine one.

It used to be said that Chomsky, in simultaneously appealing to the crackpot right and the crackpot left, was like "a bigamist who must constantly strain to keep one of his families secret from the other." This referred mainly to Chomsky's eager collaboration with *La Vieille Taupe* (The Old Mole), a French neo-Nazi organization that seeks to vindicate the original Nazis by denying that they murdered the Jews of Europe. When Chomsky's fellow leftist Pierre Vidal-Naquet learned, in 1979, that Chomsky was writing a preface to the aforementioned Faurisson's book of Holocaust-denial, he warned Chomsky that Faurisson was a long-time, well-known neo-Nazi antisemite.

Undaunted, Chomsky proceeded with his preface and even affixed to Faurisson the inane label: "a sort of apolitical liberal." When taken to task for his sycophantic allusion to Faurisson's "findings," Chomsky had the gall to claim that Frenchmen with imper-

fect English failed to understand that "findings" means "conclusions" and not "discoveries." Vidal-Naquet then "concluded" that Chomsky's zeal on behalf of this previously secret family would not cool until the French republic passed a law requiring that Faurisson's squalid tract be read in public schools and sold at the entrances to synagogues.

But the concealment is no longer necessary because Chomsky's two families have now become one. The current resurgence of antisemitism in Europe is largely the work not just of Muslim fundamentalists but of liberals, leftists, strugglers against "racism"--and haters of America. Virtually no Parisian demonstration against America is without placards reading "Mort aux Juifs" (death to the Jews). Chomsky's two pet hatreds--America and Israel--have become linked in Europe (where his popularity is greatest) and in those scattered American outposts of European sentiment and ideology: our universities.

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From Darling of the Left to Pariah State

Norman Berdichevsky

On this fifty-seventh anniversary of its birth, the state of Israel, despite (because of?) its stunning achievements, reels under worldwide obloquy, with the most venomous attacks coming from those who consider themselves "progressive" and "morally sensitive," e.g. the mainline churches, university faculty, the media elite, those on the left side of the political spectrum. In an exercise similar to that of Stalin's staff of photographers, who could skillfully subtract Bolshevik leaders who had been purged from old photos, many of these same "progressives" proclaim that the birth of Israel was fostered primarily by the United States and it was American support for Israel which has inflamed the Moslem world since 1948. In fact the entirety of what was then called "enlightened public opinion" rallied behind Israel's struggle. In contrast, the U.S. administration's support for Israel was, at best, half-hearted.

The major Arab armies invading Palestine in 1948 were either British-led, trained and supplied (Egypt, Iraq and Trans-Jordan) or French equipped (Syria). Israel's victory owed much to heavy equipment mostly provided by the Soviet Union and Czechoslovakia (including the rifles the Czech army would have used to defend the homeland had Czechoslovakia not been betrayed by the Munich agreement). In contrast, the American State Department declared an embargo on all weapons and war material to both Jews and Arabs in Palestine -- but not to the Arab states which

sent in their forces to crush the Jewish state. The embargo substantively affected one side -- those sympathetic to the Zionists who were forced to smuggle weapons to the beleaguered nascent Jewish army.

There was nothing "progressive" about those who supported the Arab side. The acknowledged leader of the Palestinian Arab cause was the Grand Mufti of Jerusalem, Haj Amin al-Husseini, who had fled from Palestine to Iraq to exile in Berlin where he led the "Arab office," met with Hitler whom he called "the Protector of Islam," served the Germans in Bosnia where he was instrumental in raising Muslim volunteers among the Bosnians to work with the SS. At the end of the war, the Yugoslav government declared him a war criminal. Palestinian Arabs still regard him as a heroic leader. Lending active support to the Arab war effort were Falangist volunteers from Franco's Spain, Bosnian Muslims and Nazi renegades who had escaped the Allies in Europe.

Ranged on the side of the Jews of Palestine were such colorful personalities as Dolores Ibarruri, the lively Basque woman communist delegate to the Cortes (Spanish Parliament), known as "La Pasionaria," who had gone into exile in the Soviet Union. In 1948 she issued a proclamation saluting the new State of Israel and comparing the invading Arab armies to the Fascist uprising that had destroyed the Republic. Just a few months earlier, the cultural hero of the American Left, the Afro-American folk singer Paul Robeson, had electrified the crowd at a gala concert in Moscow with his rendition of the Yiddish Partisan Fighters Song. The crowd was in an ecstatic mood due to the support of the Soviet Union for the new state of Israel.

No more ringing Zionist declaration was ever given than by the Soviet delegate Andrei Gromyko, who in his famous speech to the U.N. General Assembly on May 14, 1947 (a full year before the Israeli declaration of statehood), asserted the right of "the Jews of the whole world to the creation of a state of their own," declaring "It would be unjust not to take account of this fact and to deny the Jewish People the right to realize such aspirations." Taking a lead from Moscow, the Palestinian communist organizations merged their separate Arab and Jewish divisions and established the Israeli Communist Party which gave unconditional support to the war effort and urged the Israel Defence Forces to "drive on toward the Suez Canal and hand British Imperialism a stinging defeat."

Apart from a few states with large Muslim minorities (e.g. Yugoslavia and Ethiopia), in the UN vote the Arabs managed to wheedle support only from the most corrupt non-Muslim states. Cuba was the only state without close links to the Muslim world to vote "no." Mexico, anxious to parade its anti-American credentials, abstained, as did Chile and Argentina, the two Latin American states that had been pro-Axis at the outbreak of the war and only declared war on Germany in the war's closing weeks. The rest of Latin American countries, most of them democracies, enthusiastically voted for partition.

All the West European nations (except Great Britain) voted for partition as well. No other issue to come before the U.N. has had such unanimous support from the European continent or cut across the ideological divide of communist and western sectors. The Jewish state was even supported by Richard Crossman, a member of the Anglo-American Committee of Inquiry on Palestine who had been handpicked by Britain's anti-Zionist Prime Minister Ernest Bevin. Crossman, taking a principled stand, refused to endorse the Labor Party Line. He had visited the Displaced Persons camps in Germany where Jews who had sought entry into Palestine were being detained. He realized that their sense of desperation derived from a world with no place which they as Jews could truly call home. He wrote that when he started out he was ready to believe that Palestine was the "problem," but his experiences made him realize that it was the "solution."

Up to 1956, Israel's closest ally was France, which was also its major military supplier. When, together with Great Britain, the Israelis and French sought to turn back Nasser's nationalization of the Suez Canal, it was the United States under President Eisenhower that forced an Israeli, French and British withdrawal. In 1967, American pressure prevented Israel from rolling on towards Damascus. In the 1973 Yom Kippur War, the Americans prevented the Israelis

from closing their siege of the Egyptian Third Army. Despite this the myth persists, and is constantly reinforced, that Israeli owes its existence and military superiority to the United States which unlike the "Europeans" has never followed an "even-handed" policy in the Middle East.

What can account for this startling transformation of attitudes, opinions and views of the conflict as portrayed both by the media and the political Left? One could call it a mass psychosis, a delusion of crowds, turning both the history and current reality of Israel on its head. To take a small example: Israel's top football club, which won the Israel Cup last summer and participated in the Uefa Tournament, is Bnei Sakhnin (after a small Arab village in Galilee). The team is made up largely of Israeli Arabs but also includes a number of Africans, while the manager and several key players are Jews. No other country has a

national team in which Whites and Blacks, Christians, Jews and Muslims are represented. Had such a team represented any other country, media giants like CNN or the BBC would have outdone themselves in holding up the team as an example for the civilized world to follow. But because it was an Israeli team, instead there were a few isolated and grudging references in the media laced with sarcasm, denigrating the team as "renegades" or "puppets". Such is the media in a world where those who consider themselves moral arbiters

have become moral madmen.

Norman Berdichevsky is a geographer, writer and translator.

No other country has a national team in which Whites and Blacks, Christians Jews and Muslims are represented.

AFSI Books (postage included in price)

Eurabia—The Euro-Arab Axis by Bat Ye'or—\$20.00

Lone Wolf: A Two Volume Biography of Vladimir Jabotinsky by Shmuel Katz —\$50 (new members membership dues plus \$25.

Battleground: Fact and Fantasy in Palestine by Shmuel Katz—\$5.95

Dubious Allies: The Arab Media's War of Words Against America —\$5.95

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May 14, 1948

Ruth King

Post-Holocaust Zionist efforts to establish a Jewish return to biblical Israel culminated with United Nations Resolution 181 in November of 1947, recognizing the Jewish claim to Palestine. It was the first and only time the United Nations created a state by way of a General Assembly vote. (In fact, the partition gave Israel only 51% of the 23% of the original Mandate for Palestine, 77% of which had been lopped off by the British to create Transjordan.)

At the UN meeting on November 27, Thor Thors, the delegate from Iceland, demanded an up or down vote rejecting more unending hearings. There had been intensive lobbying for partition most notably by three members of the UN Special Committee on Palestine (UNSCOP):

Ivan Rand, the Canadian representative who later became a distinguished judge on the Supreme Court of Canada, played a pivotal role in persuading the hesitant Swedish, Czech and Peruvian delegates to support partition.

Jorge Garcia-Granados of Guatemala and Uruguay's Enrique Rodriguez Fabregat were also tireless champions of the Jewish cause.

Granados wrote a book *The Birth of Israel—The Drama as I Saw It*. He later became Guatemala's first ambassador to Israel, and established its embassy in Jerusalem. Fabregat, a literature professor, was Uruguay's first ambassador to the United Nations, where he remained a stalwart supporter of Israel.

The Jews of Palestine accepted partition and declared independence on May 14th, 1948 with these brief but memorable words:

"The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

"After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return. Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses.

"Pioneers and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

"We hereby declare the establishment of a

Jewish state in the land of Israel to be known as the State of Israel."

This month marks the 57th anniversary of this declaration. In spite of our dismay at the suicidal policies of Israel's present government, the state, for its epic rescue of world Jewry, its stubborn adherence to the lofty principles upon which it was founded, and as the locus for the prayers and aspirations of the Jewish people, deserves our full support.

May 16TH, 1948—*The New York Times*

Two days after Israel's declaration of independence, *New York Times* correspondent Mallory Browne's article, headlined "Jews in Grave Danger In All Moslem Lands: Nine Hundred Thousand in Africa and Asia Face the Wrath of Their Foes," ran on the front page of *The New York Times*. Browne wrote: "There are indications that the stage is being set for a tragedy of incalculable proportions."

Browne noted: "In Syria, a policy of economic discrimination is in effect against Jews. Virtually all Jewish civil servants in the employ of the Syrian government have been discharged. Freedom of movement has been virtually abolished."

Browne reported that in Iraq, home to 130,000 Jews, no Jew was permitted to leave unless he deposited

the equivalent of \$20,000 with the government and no foreign Jew was permitted to enter.

He wrote that the situation of Jews was worst in Yemen, Afghanistan, Lebanon, Iraq and Egypt. In Algeria, Morocco and Tunisia, then under French rule, conditions were better. (This of course was to change markedly after the French left their colonies in Africa.) However, all Jews in Moslem nations — 900,000, including 75,000 in Turkey and 30,000 in Libya — felt threatened and unsafe, according to Browne.

As subsequent events proved, the fears of the Jewish communities in Arab lands were fully warranted. In the end, the vast majority were forced out, most going to Israel, leaving behind billions in property and goods. These were the refugees for which Israel made no claims. They were absorbed as citizens in the epic rescue known as the "ingathering" that followed independence.

Instead the word "refugee" was applied to between 450,000 to 600,000 Arabs who left Israel and have remained for four generations in the "refugee camps" administered by the United Nations. There they remain squatters in squalid conditions, abandoned by their Arab "brothers," exploited so as to foment hatred and terror against Israel.

The *New York Times* has long forgotten the saga of those Jews from Arab lands as it incessantly parrots and perpetuates the claims and libels of the so-called Arab refugees.

**All 900,000 Jews
in Moslem nations
felt threatened
and unsafe.**

(Continued from page 2)

French Hill. And then there is New Israel Fund 2004 Fellow Shamai Leibowitz who goes the distance. Leibowitz, as Avi Bell reports in "NGO Monitor," since receiving the Fellowship "has devoted great efforts to advancing the cause of economic and diplomatic war against the existence of the Jewish state." He participated in the Palestine/Israel Conference on One Democratic State (promoting the PLO demand to eliminate Israel and replace it with a single "democratic" state) and has written and testified tirelessly in the U.S. on behalf of divestment resolutions directed against Israel, singling out for special praise the Presbyterian Church for its divestment resolution.

Cut Flowers

Historian David McCullough in a fine speech at Hillsdale College on February 15 entitled "Knowing History and Knowing Who We Are" quotes the late historian and Librarian of Congress Daniel Boorstin who said that trying to plan for the future without a sense of the past is like trying to plant cut flowers. We were reminded of Israel's Shimon Peres who never tires of dismissing history -- "I have become totally tired of history," "Instead of dwelling on the history of the past, we have to look to the history of the future," "I have very little patience for history. I am bored with history." (See AFSI's pamphlet *Shimon Says* for the sources for these and other examples.) Israel's leaders, and Peres is simply the most brazen in articulating

it, have cut themselves off from the past as they shape Israel's future and in so doing are planting cut flowers. Alas, Israel will wilt very fast.

Spencer Book

A new book that should be in the library of every AFSI member (available from Amazon): Robert Spencer's essay collection *The Myth of Islamic Tolerance: Islamic Law and Non-Muslims*, published by Prometheus.

An Orgy of Hatred

Melanie Phillips notes that it is not just on the left that the virus of hatred for Israel spreads through England — it also infects conservatives. Writes Phillips: "Public debate in Britain is now marked by a collapse of objectivity, truth, fairness and balance caused by a post-Christian and anti-Western victim culture, which stands truth and morality on their heads. British hostility toward Israel and the Jews should be set in the context of this wider assault on the Christian values of its society. And behind these Christian values are Jewish values. It is the Jewish moral codes constraining human appetite in the blueprint for the values of Western civilization that are now under attack in the culture wars. It is therefore no coincidence that the people who gave the West its moral codes now find themselves at the very heart of the firestorm of hatred engulfing Britain and Europe."

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