

Anti-Zionism = Antisemitism

New York, November 28, 2017

Seven defining thought pieces on
anti-Zionism and Antisemitism



Introduction:

Rebranding Zionism: Israel and Judaism are inseparable

Unfortunately, at a time when support for Israel, the nation-state of the Jewish people, is under attack from many quarters, some in the Jewish organizational world are telling us that we should disavow the term Zionism because it is in disrepute. Although Zionism is the proud and entirely legitimate national movement returning an oppressed and dispersed people to their ancestral and indigenous land, somewhere along the way, the term 'Zionism' was turned into something else, something that has been tarred and ill-branded.

If any other people returned to their ancient lands after thousands of years, the world would applaud, encourage, praise and support her. As it is Israel and the Jewish people returning to their ancestral homeland, the defamation and maligning is thunderous, accusing Israel of being the problem. This continued beating upon Israel, Zionists and the Jewish people is a classic example of anti-Zionism in the form of antisemitism.

Zionism and Judaism are inseparable and we need to ensure that all Jews who are celebrating Shabbat around the world incorporate our love for Israel during our days of rest. Zionism has become an unwelcome word for some, but if Zionism is out of favor then it unfortunately follows that Judaism itself is under similar stress, because all of our Jewish sources, tradition and culture revolve around Israel, so it is impossible to separate one from the other.

We must strive to accomplish that the essence of the reestablishment of Jewish sovereignty in our national and indigenous homeland becomes a central part of the lives of all Jews.

Richard D. Heideman, President, American Zionist Movement

<http://richardheideman.com/rebranding-zionism-israel-and-judaism-are-inseparable>



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Please note: materials have been presented to AZM by our member organizations and others as resources and “food for thought” on Zionism. Inclusion of these resources here does not imply any official or full endorsement by AZM of all of the content.

Discussion Point:

Is antisemitism becoming socially acceptable? What methods are being used to make this possible?

Anti-Zionism is the New Antisemitism

by Forest Rain Marcia

http://israelforever.org/interact/blog/anti_zionism_is_the_new_antisemitism/

This is what branding looks like:

You have a product to sell. You must convince the market to buy.

The problem is that the product is old. It's been seen before and has been rejected by many as faulty. The average person will not buy the product, as is. What do you do?

Rebrand. Package the product with new language, a new backstory, a new look and feel and many, probably enough, customers will be convinced they are seeing a new product and buy.

This is how antisemitism became anti-Zionism.

The "product" is Jew hate. The "customers" are anyone, anywhere and many are eager to buy. Some are less enthusiastic but, with successful marketing campaigns, can over time, be convinced as well.

Before the re-establishment of the Jewish state, when Zion was still a dream, it would not have made much sense to declare oneself an anti-Zionist.

In today's political climate, it is socially unacceptable to discriminate against any minority, much less declare outright hatred or revulsion of a certain social group. This, however, does not mean that there is no hatred, it only means that those who hate must find a form of expression that is considered socially acceptable.

Israel hate is nothing more than Jew hate, rebranded:

- The **language** has changed, "Jew" is replaced with the term "Zionist" or "colonialist".
- The **backstory** has changed, now it is Israel the aggressor, Israel who does to the Palestinians what the Nazis did to the Jews (which suddenly makes it possible and even acceptable to compare Jews to Nazis).
- The **imagery** has changed from that of the Shylock type Jew to the cruel IDF soldier who abuses Palestinian children

Looking beyond the pyrotechnics of marketing, it is easy to recognize that the content has remained the same, the only difference is the packaging. Most of all, the goal is the same.

Antisemitism demonizes Jews for the ills of the world, to the point of denying Jews the right to life (pogroms, Holocaust).

Anti-Zionism denies Jews the right to self-determination in their ancestral homeland, Zion. It is a denial of the right to have a home and to self-defense in that home. This is a denial of the right to life.

To clarify, criticism of one or even many of Israel's policies is not illegitimate. That cannot be considered anti-Zionism whereas blanket criticism of Israel's existence or the insistence on

policies that would cause Israel to cease to exist is both anti-Zionist and anti-Semitic.

The most common stance of the modern anti-Semite is “I don’t have anything against Jews, I just hate Israel.” It is interesting to note that this paradigm is not accepted in regard to any other nation. “I don’t hate Americans, I just hate America,” “I don’t hate the French I just think France shouldn’t exist” are statements that would not even be considered by the average person. Why is the same sentiment acceptable when the focus is on Israel?

The hot topics of today are social justice, women’s rights, minority rights. It has become “cool” to be a “social justice warrior”. At the same time, Jew hatred in the form of anti-Zionism is becoming normalized.

The Women’s March Movement, for example, was supposed to be about feminism, about women’s rights. It was Linda Sarsour who took away the rights of Jewish women when she declared that it is impossible to be both a Zionist and a feminist. She created a new paradigm that her followers had to either accept or be rejected by their peers. She further normalized Jew hatred with additional declarations, comparing Zionists to white supremacists and racists.

If Zionists belong in the same group as white supremacists and racists, the Zionist no longer belongs to a protected minority group and instead belongs to a group that must be rejected and ejected from society.

To further exacerbate the problem, socially influential institutions are lauding Sarsour, making her anti-Zionist (read, anti-Semitic) statements even more acceptable. Glamour Magazine chose Sarsour as one of their 2017 women of the year. New York’s famous New School, chose Sarsour to chair a panel on antisemitism (scheduled for November 28th).

But the problem is not Linda Sarsour, or her ilk. Freedom includes the freedom to hate.

The problem is everyone who does not recognize antisemitism when they see anti-Zionism. The problem is everyone who has swallowed the marketing campaign and forgotten what Zionism means.

History has taught us that the dehumanization of Jews is not done in one day. It is a slow process of delegitimization. We’ve seen this show before. The costumes and the scenery are different but the content is exactly the same, the old horror, rebranded.

Forest Rain Marcia

Forest is a marketing and branding expert, the voice of Inspiration from Zion, contributor to the Elder of Ziyon website, The Counter Terrorist Magazine, The Jewish Press, Jews Down Under and The Valley Patriot. Forest Rain recently joined the [Israel Forever Foundation](#) team as Content and Marketing Specialist.

Challenge:

- Name 3 distinguishing characteristics that you want others to be able to identify in anti-Israel/anti-Zionism/Antisemitic rhetoric.
- List 4 common values shared by Judaism and Zionism.
- What imagery would you use to counter the effective branding of those who demonize Jews?

Discussion Point:

One of today's common antisemitic arguments is that antisemitism is not about Jews because Arabs are also Semites. Does the way we write out the word antisemitism support or negate this argument?

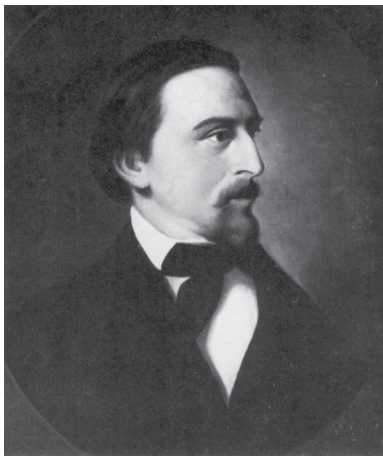
Antisemitism v anti-Semitism

By Shirlee Finn

<https://jewswdownunder.com/2016/03/02/antisemitism-v-anti-semitism/>

The incorrect spelling of antisemitism is getting to me more and more of late. I feel the need to write about it in order to get people to spell it correctly by learning the meaning of the words and where they originated.

Somewhere, somehow in recent years the spelling has changed from antisemitism to anti-Semitism, though lately it appears to be returning to the original.



credit: Wikipedia

In 1879 German anti-Jewish journalist and political agitator Friedrich Wilhelm Adolph Marr, known as Wilhem Marr, published a pamphlet, *Der Sieg des Judenthums über das Germanenthum. Vom nicht confessionellen Standpunkt aus betrachtet* (The Victory of the Jewish Spirit over the Germanic Spirit. Observed from a non-religious perspective) in which the word Semitismus was used interchangeably with the word Judentum to denote both "Jewry" and "Jewishness".

This use of Semitismus was followed by a coining of antisemitismus which was used to indicate opposition to the Jews as a people and opposition to the Jewish spirit, which Marr interpreted as infiltrating German culture.

His intention was to replace the German word *Judenhass* (Jew-hatred) with a term that would make Jew-haters sound less vulgar. Marr thought that by replacing *Judenhass* it would make hatred of the Jews seem rational and sanctioned by scientific knowledge.

Wilhelm Marr hated Jews with all his heart and apparently also did not think that the German word *Judenhass* was strong enough.

In his next pamphlet, *Der Weg zum Siege des Germanenthums über das Judentum* (The Way to Victory of the Germanic Spirit over the Jewish Spirit, 1880), he presented a development of his ideas further and likely was the first published use of the German word *antisemitismus*, "antisemitism".

The pamphlet became very popular, and in the same year he founded the Antisemiten-Liga (League of Antisemites), which was the first German organisation committed specifically to combating the alleged threat to Germany and German culture posed by the Jews and their influence, and advocating their forced removal from the country.

The similar term *antisemitisch* was first used in 1860, by Jewish scholar Moritz Steinschneider.

Out of this came antisemitism and antisemite. By hyphenating it to anti-Semites, gives it a whole other meaning – to be against Semites.

French is antisémitisme.

German is antisemitismus.

Spanish is antisemitismo.

Danish is antisemitisme.

The two words make a very good advocacy discussion point.

Shirlee Finn

Shirlee Finn is an English born Australian Jew and a long time advocate for Israel who holds an elected position in the Australian Jewish community. She grew up in a progressive political home. Her father was an elected member of government and was raised to speak her mind and grew up on a diet of speeches, elections and marches. She was sick of being silenced by leadership for being outspoken, decided she'd had enough and started her website: www.jewsdnunder.com. The site has raised a number of contentious issues which caused somewhat of a stir and continues to provide a voice for Jews in Australia and abroad.

Challenge:

- *Make a 2-line response to the claim that Antisemitism is not uniquely hatred against Jews?*
- *Complete this sentence: Jews are/are not paranoid about being hated because...*
- *What is your one line definition of Antisemitism? What are the most important words that need to be included? What is debateable?*
- *Knowing the history behind the term "antisemitism," do you think it is appropriate to continue using it? Or would it be more effective to revert to the original, "Jew-hatred"?*

Discussion Point:

Has it become socially acceptable to treat Jews differently than other minority groups, especially when targeted by hate campaigns? What arguments are being used to justify this?

Anti-Zionism is the Face of Contemporary Anti-Semitism

By Rabbi Evan Goodman

<http://www.dailynews.com/2016/03/17/anti-zionism-is-the-face-of-contemporary-anti-semitism-guest-commentary/>

To solve a problem, you must be able to name it. We have a problem on our campuses. That problem is anti-Semitism.

Many of us believed that anti-Semitism was a thing of the past. Jews being turned down for positions. Jews being spat upon when they wear a Jewish symbol. Jewish institutions defaced with swastikas. We believed anti-Semitism was behind us. We were wrong.

Anti-Semitism has roared back, most notably on university campuses, and particularly at the University of California. It adversely affects the education and lives of our students. Some prospective students think twice about enrolling at UC.



UCLA Students Against Anti Semitism cheer following a University of California's Board of Regents meeting at the Student Center to discuss a controversial policy statement on intolerance in Irvine in this Sept. 17, 2015, file photo. (credit: AP Photo/Damian Dovarganes)

The resurgence of anti-Semitism is directly paralleled with the increase in virulent anti-Israel activity, much of it involving calls for Israel's complete destruction, i.e., anti-Zionism. Many are in denial about this.

Jewish students recognize that Israel is not perfect. No country is. At a university, of all places, there must be space for political discourse and analysis. This includes legitimate critiques of Israeli policy. I personally teach classes at UC Santa Barbara that foster critical thought on the Israeli and Palestinian situation. My organization, Santa Barbara Hillel, regularly hosts speakers who probe all aspects of the situation in Israel.

However, when the one Jewish state in the world is obsessively singled out for condemnation, demonization and delegitimization, followed by calls for its destruction, Jewish students recognize that their personal identity is being called into question.

No minority should be treated the way Jews are being treated on our campuses.

Jewish students are being told explicitly and implicitly that they are not a minority. That they do not deserve the same protections afforded to others. That they do not have the right to say, "I am Jewish, and when you do this I feel attacked."

I recently counseled a student who found a swastika on a car window. The law enforcement officer sent to help minimized it. This was not her first experience with anti-Semitism. Last spring, she attended a student senate “debate” on divestment where she was told that Jews have all the money, Jews have all the power, and Jews are colonialist oppressors. She was so frightened she called for a campus security officer to walk her home. On the walk, she was told by the officer that what was said to her was not anti-Semitism.

Just as black students shouldn’t be told what is and isn’t racism, LGBTQ students shouldn’t be told how to feel about homophobia, Jewish students shouldn’t be told “this isn’t anti-Semitism.” We know our own identity. When someone calls us a “Zionist Nazi,” they are attacking our religious, personal and communal identity at its very core.

Santa Barbara Hillel isn’t sitting idly by. We cultivate connections with university and student leaders to foster a positive campus climate. We bring together diverse groups and individuals to talk, listen and improve relations. We host Jewish/Muslim student lunch dialogues with leading figures such as Dennis Ross, Ari Shavit, David Makovsky and Ghaith al-Omari. We build trust so students can tackle tough issues with dignity and safety to ensure campuses remain positive environments for all students.

The UC regents should be commended for recognizing that anti-Zionism is the face of contemporary anti-Semitism and condemning both anti-Semitism and anti-Zionism in its proposed Principles Against Intolerance. That statement and policy should be adopted in its entirety with broad support since anything that doesn’t include anti-Zionism ignores the elephant in the room.

Students need to hear that anti-Semitism in all its forms, including anti-Zionism, will not be tolerated.

Many political leaders around the world have recognized that anti-Zionism goes beyond acceptable political criticism. UC should do the same.

Jewish students are facing the tragic reality of anti-Semitism on college campuses. It’s about time we spoke up and did something.

Rabbi Evan Goodman

Rabbi Goodman is executive director of UC Santa Barbara Hillel, the Jewish student life organization at UCSB. He is a graduate of UC Berkeley and the parent of a current UC student.

Challenge:

- *What would you change in how is antisemitism is being handled on college campuses?*
- *Were there other times in Jewish history when Jews were singled out from society and treated as acceptable targets? Did the people who were alive then believe this was a societal ill or simply individual cases of unfairness?*
- *As a parent, what do you think about sending your son or daughter to this environment, particularly when considering the high tuition costs?*
- *What would your advice be to a college student today facing this reality? OR*
- *As a college student, what would be your advice to a high schooler today?*

Discussion Points:

Do these problems exist only on one side of the social/political spectrum?

What is the connection between anti-Zionists and the idea that “Zionism is a form of White Nationalism”?

How could the equation of Zionism and white nationalism potentially result in more meaningful, productive discussion between Jews of differing political opinions?

Casting Zionism As ‘White Nationalism’ Is Anti-Semitism

By Noah Baron

https://www.huffingtonpost.com/entry/casting-zionism-as-white-nationalism-is-anti-semitism_us_599683b7e4b033e0fbdec2e2

When neo-Nazis and white nationalists marched through Charlottesville, Virginia, last week, they chanted anti-Semitic slogans like, “Jews will not replace us.” Even before the “march,” Nazi websites had posted calls to marchers to burn down a synagogue there. As The Atlantic observed, they are “obsessed with Jews.” This comes as no surprise to Jews — and should not be a surprise to anyone with even a passing familiarity with the history of anti-Semitism, white nationalism, or Nazism.



(credit: CNN)

When the Ku Klux Klan was re-founded in 1915, for example, one of its key precepts was anti-Semitism, alongside anti-Black racism and xenophobia. That is why when, last week, white nationalists marched, it was an attack on Jews and Jewish institutions, as well as on people of color: when white nationalists gain power and influence, they use it to terrorize us.

It has therefore come as a shock to me to discover the growing popularity, among some on the left, of the notion that Zionism actually is white nationalism — a position as anti-Semitic as it is intellectually disingenuous. The most offensive aspect of this idea’s growing popularity is that it has come primarily since the march in Charlottesville, but the significance of the timing goes beyond mere insensitivity. In the aftermath of the march, many Jews on the left insisted

upon, at long last, recognition by our allies on the left that white nationalism is a threat to Jews. The growing power of white nationalists represents, as it always has, a direct challenge to the ability of Jews to feel at home or safe.

Yair Rosenberg, for example, suggested that the left set aside the longstanding debate over whether Jews are “white” or not — an important debate because, he explained, “implicitly at stake ... is whether efforts to combat racism should prioritize prejudice against Jews” or whether other groups should take precedence. In practice, however, the question has been settled by the growing power of white nationalists, who uniformly contend that Jews are not white, and have no place in their vision for America. Though with some notable exceptions, the general response to this call was deafening silence.

Soon after, and ostensibly out of nowhere, some anti-Zionists began to suggest that Zionism is a form of white nationalism. This represents a direct rebuke of Rosenberg’s, and others’, pleas. In fact, the exclusive effect of this line of argument — there are innumerable other ways to criticize Israel — was, and is, to distract from and undermine the insistence of Jewish leftists that the threats to us and our communities be taken seriously.

If Zionism is simply one form of white nationalism, and Jews are not threatened by Zionism, then how much could Jews really be threatened by white nationalism?

Even without the dangerous underlying logic, the effect would be the same — to reorient the conversation about white nationalism to be about Zionism instead of anti-Semitism. And, as with so many discussions pertaining to Israel on the left, leftist Jews again find ourselves having to first disclaim any support for Israel before our concerns about anti-Semitism will be heard, let alone taken seriously.

Unspoken in the position is the erasure of any difference between Jews and non-Jewish whites (for the sake of simplicity, let’s ignore the fact that the vast majority of Israeli Jews would not be seen as white in nearly any part of the world). After all, for Zionism to be considered white nationalism, it must involve support for a white nation. This distinction between “whites” and “Jews,” is of importance not because of any inherent difference between us but rather because centuries of oppression have created that difference. Regardless of whether Jews are counted as “white,” we remain a small minority, frequently discriminated against on the basis of being Jews. When the left-Twitterati pretends this not to be the case, it tacitly suggests that there is no history of Jewish oppression or, at least, that such history is irrelevant.

Obscuring the history of and invidiousness of Jewish persecution is both vital to and inherent in this theory.

At its core, white nationalism is ideological dishonesty in pursuit of greater power for the already powerful. White nationalists claim they seek the creation of a nation exclusively for them on the basis that white people are an oppressed minority whose coherent culture requires protection. This, obviously, has no basis in reality: white nationalism is not aimed at the vindication of any oppressed group but rather the further empowerment of those who have occupied positions of privilege for most of the world’s history, and continue to do so now. (Also, the notion that there is a single, “white” culture is laughable.)

By contrast, Jews clearly are a coherent cultural group; we actually have been oppressed, in fact by the majority in every nation we have inhabited; our shared culture, and even our people, has often teetered on the brink of extinction.

The existence of Israel does not undo that history or the fact that half the world's Jews continue to live as precarious minorities. To suggest otherwise is to appeal to the age-old anti-Semitic canard that Jews are a powerful global cabal, under which the power of some of us anywhere enhances the power of all us, everywhere.

The left has too often allowed our critique of Israel to obscure the demands of our better angels. If we embrace the notion that Zionism is a form of — or indistinguishable from — white nationalism, we will commit that error yet again, endorsing by implication the idea that Jews wield as much as, or more power than, non-Jewish whites — a neo-Nazi talking point. Instead, we must directly confront the ugly problem of anti-Semitism which has again reared its head in the form of white nationalism.

We can, and must, do better.

Noah Baron, Civil Rights Attorney

Noah is a civil rights attorney and graduate of Georgetown University Law Center, where he served as the editor-in-chief of the feminist Georgetown Journal of Gender and the Law. He has appeared on Huffington Post Live and Al Jazeera to discuss issues ranging from civil liberties to unpaid internships. In addition, Noah is a graduate of Columbia University, where he studied American government and history. All opinions are his own.

Challenge:

- *Define the source of the multicultural/racial/ethnic reality of Jewish history and identity in less than 5 sentences.*
- *How would you respond to an innocent inquire about Zionism as white supremacy with a colleague?*
- *How would you shut down an argument that someone is trying to start among your friends?*

Discussion Points:

Is antisemitism being normalized? How?

What will happen to the average Jew, the individual, if antisemitism continues to become a social norm?

If Jews across the world are being targeted, how or why is it still so easy to ignore or deny the growing acceptance of Jew-hatred?

How could we channel the collective Jewish frustration resulting from the confusion over antisemitism today into something productive for the global Jewish community?

A New Tolerance for Anti-Semitism

by Alan M. Dershowitz

<https://www.gatestoneinstitute.org/10492/anti-semitism-tolerance>

All over the world anti-Semites are becoming mainstreamed. It is no longer disqualifying to be outed as a Jew hater. This is especially so if the anti-Semite uses the cover of rabid hatred for the nation-state of the Jewish people. These bigots succeed in becoming accepted -- even praised -- not because of their anti-Semitism, but despite it. Increasingly, they are given a pass on their Jew-hatred because those who support them admire or share other aspects of what they represent. This implicit tolerance of anti-Semitism -- as long as it comes from someone whose other views are acceptable -- represents a dangerous new trend from both the right and left.

In the United States, although there has been hard-right anti-Semitism for decades, the bigotry of the hard-left is far more prevalent and influential on many university campuses. Those on the left who support left-wing anti-Semites try to downplay, ignore or deny that those they support are really anti-Semites. "They are anti-Zionist" is the excuse du jour. Those on the right do essentially the same: "they are nationalists." Neither side would accept such transparent and hollow justifications if the shoe were on the other foot. I believe that when analyzing and exposing these dangerous trends, a single standard of criticism must be directed at each.

Generally speaking, extreme right-wing anti-Semitism continues to be a problem in many parts of Europe and among a relatively small group of "alt-right" Americans. But it also exists among those who self-identify as run-of-the-mill conservatives. Consider, for example, former presidential candidate and Reagan staffer, Pat Buchanan.

The list of Buchanan's anti-Jewish bigotry is exhaustive. Over the years, he has consistently blamed Jews for wide-ranging societal and political problems. In his criticism of the Iraq War, for example, Buchanan infamously quipped: "There are only two groups that are beating the drums for war in the Middle East-the Israeli Defense Ministry and its amen corner in the United States." He then singled out for rebuke only Jewish political figures and commentators such as Henry Kissinger, Charles Krauthammer and A.M. Rosenthal. Buchanan did not mention any of the vocal non-Jewish supporters of the war. Furthermore, Buchanan also said that "the Israeli lobby" would be responsible if President Obama decided to strike Iran, threatening that if it were to happen, "Netanyahu and his amen corner in Congress" would face "backlash worldwide." Buchanan's sordid flirtation with Nazi revisionism is also well documented.

Meanwhile, on university campuses, the absurd concept of "intersectionality" -- which has become a code word for anti-Semitism -- is dominating discussions and actions by the hard-left. The warm embrace of Palestinian-American activist, Linda Sarsour -- who recently delivered the commencement address at a City University of New York graduation -- is a case in point. A co-organizer of the Women's March on Washington in January, she has said that feminism and Zionism are incompatible, stating: "You either stand up for the rights of all women, including Palestinians, or none. There's just no way around it." And when speaking about two leading female anti-Islamists, Brigitte Gabriel and Ayaan Hirsi Ali (who is a victim of female genital mutilation) the feminist du jour, Linda Sarsour, said: "I wish I could take away their vaginas."

The irony is breathtaking. Under her own all-or-nothing criteria, Sarsour -- who is also a staunch supporter of trying to destroy Israel economically -- cannot be pro-Palestinian and a feminist because the Palestinian Authority and Hamas subjugate women and treat gays far worse than Israel does.

Sarsour supports Islamic religious law, Sharia. If taken literally, this would presumably mean that she also supports punishing homosexuality by death; amputation for theft; death by stoning for "adultery" (which can include being raped); women being valued at half the worth of a man, being flogged for drinking alcohol, and above all, slavery (see here, here and here).

Yet, Sarsour has emerged as a champion of the hard-left. Both New York City Mayor Bill De Blasio and Bernie Sanders have sought her endorsement. Moreover, Deputy DNC Chair, Keith Ellison -- who himself has a sordid history with anti-Semitism, stemming from his association with Louis Farrakhan (who publicly boasted about his own Jew hatred) -- has come out in support of the bigoted Sarsour. When it comes to Ellison, an old idiom comes to mind: a man is known by the company he keeps.

The same trend is detectable among the hard-left in Europe, particularly in Britain, which is days away from an election. The British Labour Party has now been hijacked by radical extremists on the left, and is known for being soft on anti-Semitism.

In a recent interview with a BBC reporter, Emma Barnett -- who happens to be Jewish -- Labour Party leader Jeremy Corbyn fumbled when answering a question about how much his proposed childcare policy would cost. Rather than critique Corbyn, Labour supporters viciously trolled the Jewish BBC reporter. Tweets such as these abounded: "Allegations have surfaced that @Emmabarnett is a Zionist" and "Zionist Emma Barnett (family lived off brothels) attacks Jeremy Corbyn." Corbyn has also been accused of anti-Jewish bigotry himself. He has said in the past that the genocidal Hamas terrorist group should be removed from the UK's designated terror list, and has called Hezbollah and Hamas (which are both vowed to the destruction of the nation-state of the Jewish people) "my friends." (I recently wrote extensively on Corbyn's association with some of Britain's most notorious Holocaust-deniers and anti-Semites.)

Increasingly, anti-Semitic discourse is also seeping into the arts and academia. Consider the anti-Israel and anti-Jewish bigotry of former Pink Floyd front man, Roger Waters. A staunch supporter of the so-called BDS movement, Waters has said about the Palestinians that "parallels with what went on in the 30's in Germany are so crushingly obvious." He also had a pig-shaped balloon with a Star of David on it at one of his concerts. And when asked about his aggressive effort to recruit people to join the BDS, Waters blamed "the Jewish lobby," which he explained is "extraordinary powerful here and particularly in the industry that I work in, the music industry." In 2013, the ADL declared that "anti-Semitic conspiracy theories" had "seeped into the totality" of Waters' views.

Likewise, the marketplace of ideas on university campuses and within academic institutions has seen an embrace of anti-Semitism often disguised as anti-Zionism. Several years ago, I identified the dangerous trend of academics crossing a red line between acceptable criticism of Israel and legitimizing Jew-hatred. This was in light of the disgraceful endorsement by a number of prominent academics of an anti-Semitic book written by Gilad Atzmon -- a notorious Jew-hater who denies the Holocaust and attributed widespread economic troubles to a "Zio-punch."



Members of the National Socialist Movement (NSM) march across the City Hall lawn in Los Angeles, California, on April 17, 2010. (credit: David McNew/Getty Images)

When asked recently about the hullabaloo surrounding her CUNY address, Linda Sarsour disingenuously played the victim card: "...since the Women's March on Washington, once the right-wing saw a very prominent Muslim-American woman in a hijab who was a Palestinian who was resonating with a community in a very large way, they made it their mission to do everything they can to take my platform away."

No, Ms. Sarsour. You are wrong. This is not a smear campaign by the "right-wing," but rather, a show that people of goodwill reject your manifestations of bigotry.

Those who tolerate anti-Semitism from those they otherwise admire would never accept other forms of bigotry, such as racism, sexism or homophobia. It's difficult to imagine Bernie Sanders campaigning for a socialist who didn't like black people or who was against gay marriage. But he is comfortable campaigning for Jeremy Corbyn, who has made a career out of condemning Zionists -- by which he means Jews.

The growing tolerance for anti-Semitism by both the extreme left and right is quickly becoming mainstream. That is why it is so dangerous and must be exposed for what it is: complicity in, and encouragement of, the oldest form of bigotry. Shame on those who tolerate anti-Semitism when it comes from their side of the political spectrum.

People on both sides of the aisle must have the same zero tolerance for anti-Semitism as they do for sexism, racism and homophobia. Decent people everywhere -- Jews and non-Jews -- must condemn with equal vigor all manifestations of bigotry whether they emanate from the hard alt-right or hard alt-left. I will continue to judge individuals on the basis of their own statements and actions, regardless of which side of the aisle they come from.

Alan M. Dershowitz

Alan M. Dershowitz, Felix Frankfurter Professor of Law, Emeritus, at Harvard Law School and author of "Taking the Stand: My Life in the Law" and "Electile Dysfunction: A Guide for the Unaroused Voter." Alan Dershowitz is the Honorary Chairman of the [Virtual Citizen of Israel](#) initiative of The Israel Forever Foundation.

Challenge:

- *Role play with a group of friends. Come up with whopping ugly statements that you have heard, or think would be said in an argument with an Israel hater, and take turns trying to respond.*
- *Pick one statement by Dershowitz and turn it into a conversation-starter among friends/colleagues.*

Discussion Points:

What is the connection between anti-Zionism, antisemitism and social justice?

Can a Muslim be a Zionist?

Anti-Semitism is the new social justice

By Nadiya Al-Noor

<http://blogs.timesofisrael.com/anti-semitism-is-the-new-social-justice/>

Hating Israel is the thing to do today on university campuses. It makes you seem “progressive.” It means you’re “woke” and socially aware. It means you’re fighting against a tyrannical regime. It is supporting the struggle of an oppressed people at the hands of White colonialist supremacy. Zionism is racism. Israel is evil, end of story.

Except that’s complete nonsense.

Zionism is the support for and affirmation of the Jewish right to self-determination in their indigenous homeland of Israel. It’s the Jewish Civil Rights Movement. It is the struggle of a native people who have been oppressed for thousands of years, expelled from their land, killed and persecuted wherever in the world they went. It is the celebration of victory, of the return home after millennia of diaspora, of surviving and flourishing against all odds.

That sounds like something the Left would wholeheartedly support, right? Not anymore. The dominant narrative on campuses is that Israel is Nazi Germany 2.0, that Israelis are White Europeans who colonized the land of Palestine after WWII. The screams of “apartheid” and “genocide” go unquestioned. Israel is evil, end of story.

Nobody talks about the 850,000+ Jewish refugees expelled from Arab lands. Nobody mentions that the majority of Israelis are these refugees or descended from these refugees, not from Europe (not that European Jews are White). Nobody clarifies that Israeli Arabs have all the same rights as Jews in Israel, or that Arabs hold seats in Israeli Parliament, serve in the military, and are doctors and celebrities and shopkeepers and lawyers and teachers. Nobody mentions the thousands of Palestinians treated at Israeli hospitals and employed at Israeli businesses. Israel is evil, end of story.

So what should students do? There are many things students can do to show their hate for Israel. There’s the Boycott, Divestment, Sanctions movement, which supports labeling and boycotting Israeli products and cutting off ties with Israeli universities. Just pretend that these boycotts aren’t hurting Palestinian workers who make Israeli products. Just forget about academic integrity. There’s holding an Israeli Apartheid Week, which spreads vicious lies about the Jewish State to unsuspecting students. There’s supporting literal terrorists, as Students for Justice in Palestine does so very proudly. There’s targeting and harassing Jewish students. There’s screaming and shutting down events based on a speaker’s nationality and religion. There’s demanding an event be cancelled because it’s being hosted by a Jewish organization. And then, there’s protesting Holocaust Education Week in the name of Social Justice.

At Ryerson University in Toronto on November 29th, 2016, students from the Muslim Student Association and Students for Justice in Palestine held a walkout at a student meeting proposing Holocaust Education Week. They degraded and intimidated Jewish students. They said they did it because there are other genocides that need awareness. That’s like protesting

against breast cancer research because there are other cancers. The real reason is simply anti-Semitism.

Anti-Semitism is the acceptable form of bigotry on the Left. It's thinly veiled as "anti-Zionism," which really is just anti-Semitism with a fancy name, as it opposes the Jewish Indigenous Rights movement. Students are expected to hate Israel in the name of being progressive. Jewish students are painted as privileged racists, unless they disavow Israel and abandon their indigenous struggle in order to assimilate. My people (Muslims) are portrayed as helpless victims of ruthless Jewish aggression. Palestinians become pawns in the game of Jew hatred. The world falls for it. Israel is evil, end of story.

Studies show that a campus with an active Students for Justice in Palestine (SJP) chapter is more likely to have anti-Semitic incidents (no surprise there). My university, Binghamton University in New York, is unique in that the pro-Israel voice is the most dominant narrative. We used to have an SJP problem, but to my knowledge, they disbanded after the administration cracked down on their anti-Semitic harassment. Now our Muslim Student Association partners with our Hillel for mosque-synagogue interfaith trips. The Jewish and Muslim communities here are on good terms, because we see each other as people. We don't allow the Israeli-Palestinian conflict to define us.

Universities need to address anti-Semitism on campuses. If there was an Islamophobic incident at a university, you can bet the administration would deal with it much more swiftly. Anti-Semitism is tolerated because of Leftist hypocrisy. Because of the rampant anti-Semitism on university campuses and the racial diversity of students participating in Jew hatred, anti-Semitism is often excused or justified.

Jewish students, you need to be proactive. Don't wait for an anti-Semitic incident to happen. Don't wait for an SJP to emerge and fester. Hold an Israel Peace Week or Hebrew Liberation Week. Educate your fellow students. If you don't speak up, anti-Semites will.

Anti-Semitism is unacceptable, even if it's trendy.

Nadiya Al-Noor

Nadiya Al-Noor is a young Muslim interfaith activist with a focus on Jewish and Muslim communities, and she actively supports peace between Israel and the Palestinians. Nadiya is a graduate student at Binghamton University in New York, studying Public Administration and Student Affairs Administration.

Challenge:

- *What would you say to someone who declares that they are not antisemitic, they are "only anti-Zionist"?*
- *What would you say to someone who declares that only Jews can be Zionists?*

Discussion Points:

How does it help Jews in the modern world to identify as members of B'nai Yisrael, the Children of Israel?

What did you learn from the Holocaust about the value of Jewish pride in the face of persecution? Was it unique only to that event in Jewish history, or what can we learn if it is a repeated pattern?

Countering the ripple effect of hate

By Dr. Elana Yael Heideman

https://israelforever.org/interact/blog/countering_the_ripple_effect_of_hate/

The answer to the BDS bullies, the antisemites, jihadists, and haters in general is to strengthen ourselves from within.

Discrimination on campus has legal recourse. However, the impact of the tension, cancellations, fear is left to fester. The inevitable ripple effect of negativity continues to cascade with no logical end.

Having been exposed to the diatribe of lies by the Jew-hating masses, each Jewish student is forced to question themselves. What do I stand for?

They are put in the position we have joked around about for generations: which comes first? Being a citizen of the world, or being a Jew? Or Where Or If Israel and America were to go to war, which side would you fight on?

Forced to pick sides, many will migrate. But those who remain with Zion in their heart, they are the precious souls connected and intertwined one with the other across the four corners of the universe. They are Israel. You are Israel. We must be Israel together.

This cannot be achieved by any one organization or institution. Not by one geographical locale or another. It can only be achieved by working together. Only this way can we double, triple our impact and reach as many of Am Yisrael as possible.



The most effective way to counter the effects of the doubt, the uncertainty, the resentment aroused by the accusations against Israel and the Jewish nation is to solidify the sense of self of every one of Bnei Yisrael. To ignite an understanding of our past, our reality, our destiny that sadly includes tremendous suffering, infighting, disintegration, and destruction. But we have only survived these thousands of years because we have overcome them all and outlasted every nation that has sought to destroy us.

This is what Israel Forever is all about.

That Israel - the people, the history, the land, the state, the nation, the identity, the hope - is forever in the heart of every Jew. That we glean from our peoplehood the encouragement to follow in the path of our ancestors while learning from their mistakes.

The pride we foster in Jews young and old, around the world, is our greatest weapon, and our most important shield. The awareness of our ancestral inheritance and of the challenges that lay in our path; The hope we can inspire for future generations who will continue to remember those who believed we could overcome all evils - from all around us and from within - This is what will counter the effects of hatred spewed generation after generation against our nation for the sin of our being different.

So let us be different and let us unite in the face of their venom, let us acquire the knowledge and possess the passion to outlast, outlive, outstand their hate with our honor, and with our love of life.

Let us be Israel - again and again. Let us be Israel, forever.

Dr. Elana Yael Heideman

Dr. Elana Yael Heideman, Executive Director of The Israel Forever Foundation, is a dynamic and passionate educator who works creatively and collaboratively to create Israel-inspired Jewish identity, the connection to our people and our land, and a stronger voice for future Jewish leadership. Through her involvement with numerous programs, projects and lectures, Elana continually seeks to facilitate dialogue and build bridges between the past, present and future.

Challenge:

- *State in 2 sentences why Israel the State is named Israel.*
- *Explain the importance of Israel to Jewish identity as if to a 4 year old child.*
- *Describe how you envision Jewish identity looks like in 1000 years. What stories of today do you think will become a part of the long history of our people?*

About AZM

The mission of the American Zionist Movement (AZM) is to bring the American Jewish community closer to Zionism. The AZM is composed of organizations representing a broad array of Zionist perspectives and engaging in a variety of philanthropic, educational and advocacy activities on behalf of Israel. In this capacity, the AZM carries out activities and programs on behalf of the World Zionist Organization and represents American Zionists within the National Institutions of Israel. In addition, the AZM strives to provide services and programming for member organizations, as well as serve as a catalyst for new Zionist ideas, a convener of Zionist discussions, and an incubator of new initiatives.

www.azm.org

About WZO

The World Zionist Organization is committed to promoting Zionism & the Zionist idea and the Zionist enterprise through Israel Education as vital and positive elements of contemporary Jewish life, in accordance with the principles articulated in the Jerusalem Program. This manifesto is dedicated to instilling the centrality of Israel and Jerusalem its capital deep within Jewish consciousness, encouraging the return to Zion, fashioning an exemplary society in the Jewish state, expanding Zionist education including Hebrew language instruction, settling the land, and combating Anti-Semitism.

www.izionist.org

About IFF

The Israel Forever Foundation develops and promotes experiential learning resources and initiatives to celebrate and strengthen the personal connection to Israel as an integral part of Jewish life and identity. Our content and programming aim to engage and inspire Diaspora Jews as Virtual Citizens of Israel to foster understanding, respect, involvement and pride in our ancestral connection with our heritage, history and homeland.

www.israelforever.org

“We cannot erase the evil. But we can create good. We can transform the world through goodness by living as Jews and acting as Jews, with our Torah and mitzvot. **Let us demonstrate to the world that “the more they were oppressed, the more they multiplied” (Exodus 1:12), and that the very Jewish soul that our enemies so wish to destroy, is alive and vibrant as ever.**” ADIN STEINSALTZ

The image shows a young boy in profile, wearing a white kippah and a white shirt, holding a large Israeli flag. He is standing in front of a stone wall with arches. The background is slightly blurred, focusing on the boy and the flag.
THE IsraelForever™
FOUNDATION

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