



By Isaac Horowitz



Education for WAR

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Quite a lot has changed since 1986, when David Bedein took a year off from his social work practice to campaign against the Palestinian propaganda machine's influence in the media. Today, his mission has been taken up by prominent members of Congress.



avid Bedein is on a mission: to expose to the world the true nature of the schools run by the Palestinians with the help of UNRWA, the United Nations Relief and Works Agency, which is funded primarily by the United States. The schools' curriculum? Indoctrinating students to wage war on the Jews.

Bedein had the most recent UNRWA textbooks translated. Then he flew to the United States and presented the translated textbooks to Congresswoman Ileana Ros-Lehtinen, the chairwoman of the House Subcommittee on the Middle East and North Africa.

"Her reaction was, 'I'm shocked but not surprised,'" he said. Finally, Congress opened an investigation.

Uncovering UNRWA

David Bedein is passionate about monitoring the activities of UNRWA, the UN branch devoted to serving Arab refugees, five million people who wallow in the indignity of refugee camp life. UNRWA was established in December 1949 to provide jobs and aid to the 652,000 Palestinians who fled their homes during Israel's War of Independence in 1948. But nearly 70 years later, the world still considers them refugees and UNRWA continues to provide their descendants, now numbering in the millions, with education, health care and social services.

In 1987 Bedein fostered the UNRWA Policy Reform Initiative to challenge its policy of keeping "refugees in perpetuity." To that end, he has interviewed Palestinian officials and accompanied journalists to film UNRWA schools in Judea, Samaria, Gaza and Jerusalem, and has asked governments around the world to make their donations to UNRWA conditional on total transparency.

Over the years, Bedein has tried to influence UN member states to reconsider the education their donations are funding, and ensure that the money goes where they want it to.

"A lot of the money is being stolen and even put towards military purposes," Bedein says. He dispatched two film crews to Gaza in 2015 that documented UNRWA students in the midst of military training. When his interviewers asked where they had gotten money for weapons, they laughed and said, "From the donations that countries give us to buy food."

Taking It Seriously

Bedein began his mission in 1986, just before the First Intifada, taking a year off from his social work to launch the investigation of UNRWA. That "year off" has lasted 20 years.

Between 1982 and 1985 there had been an Israeli push to resettle Palestinian refugees in proper housing in both Israel and in Arab countries, but the motion was blocked by a UN resolution and by UNRWA donor countries that didn't want to disturb the status quo.

"I believed then, and I believe now, that we need to galvanize the international community to get Palestinians out of these ref-



ugee camps and into a permanent situation. If we can take the refugee issue off the agenda, it will go a long way towards solving many other problems.” Indeed, Bedein founded the Israel Resource News Agency to give the foreign media a resource to see the other side of the story: how the Palestinian leadership has deliberately held its people hostage in refugee camps.

“The sad thing is that even in Israel there is an entire generation that doesn’t know what the refugee camps are all about,” he says. “In fact, there are some left-wing groups who go around saying that the camps were built for Arabs who were displaced by Jews when they were kicked out of their homes in Judea and Samaria in 1967, not 1948.”

Throwing Out Money

Bedein’s first UNRWA exposé was in 1988, when his agency documented that it was allocating humanitarian funds through terrorist organizations based in the refugee camps. He provided this proof both to the UN and the donor nations, and spent the next 15 years investigating the gradual takeover of the UNRWA workers’ and teachers’ unions in Gaza by the Hamas terrorist organization.

In 2003, when Hamas took over the administrators’ and teachers’ unions in Gaza, Bedein flew to Washington and Ottawa and

convinced key American and Canadian legislators to create a law that would forbid donations to organizations with ties to terrorism, including UNRWA.

Unfortunately, enforcing these laws is challenging, but there are some rare exceptions.

In 2004, Bedein asked Peter Hansen, who was then the commissioner general of UNRWA, if Hamas played a part in the organization. Hansen proudly replied, “We don’t discriminate based on religion.” As a result of that interview, Hansen was fired.

UNRWA runs 59 refugee camps. Nineteen are in Judea, Samaria and Gaza, and two are in Jerusalem; the rest are in Jordan, Syria and Lebanon. The words “refugee camp” conjure up images of squalid rows of tents, but Bedein describes the UNRWA camps as “more like dilapidated suburbs.” “They’re only called camps to make people feel more sympathetic.”

Whatever they’re called, these settlements have remained where they are since 1948. Making repairs and remodeling apartment complexes would demonstrate that the Palestinians do not actually wish to return to their old homes, so thanks to the agenda of their leadership, these people are stuck. Rawabi, a new Palestinian city near Ramallah, was built with funds that were invested for the purpose of alleviating overcrowding in the camps, but the “refugees” aren’t moving in. Rawabi has been populated by mid-



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dle-class Arabs from elsewhere in the Palestinian territories.

Many UN member countries have donated to UNRWA, ascribing to the Western world view that all problems can be solved with education. “When you hear that someone is learning in a UN school, you think of the models of peace education of yesteryear,” Bedein explains.

When the Palestinian Authority was formed in 1994, everyone assumed it would absorb the thousands of Arabs living in refugee camps. But in the 22 years since, no move has been made in that direction.

“What’s happening is that they’re trying to do two things at the same time,” Bedein says. “On the one hand, they’re saying they want to have a peace process and live as two countries side by side, but they also want to have all of the refugees return to their old homes in Israel, basically destroying Israel in the process.”

From the very beginning, the Palestinian Authority’s schools—

often located in facilities run by UNRWA—touted the “right of return” to all of Palestine, to be achieved by holy war and martyrdom.

In the UNRWA schools, students are taught from official Palestinian Authority textbooks, introduced between 2000 and 2006. In the books, Israel does not appear on any map; the maps identify the whole area as “Palestine.” Tenth-grade biology texts accuse Israeli settlers of sabotaging water sources, and revisionist history books claim that Jews never lived in Israel and that an “extremist Zionist” set fire to the Al-Aqsa Mosque in 1969. (The culprit was actually Denis Michael Rohan, a mentally unstable Australian Christian.)

Even the language textbooks aren’t spared; practice sentences state that Haifa is a Palestinian seaport, that the Israeli occupation has a negative impact on Palestinian agriculture, and that Palestinian wrongs must be righted “by returning them to their

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homes... under the banners of glory, jihad and struggle.”

UNRWA spokesmen have denied that any incitement takes place in their schools.

“It’s a real tragedy that people don’t realize what’s going on,” Bedein says. “They think that if there’s a peace process, everything will be okay. But with the education the next generation is receiving, no peace process can possibly change their feelings towards us.”

When Bedein first acquired the new Palestinian Authority schoolbooks, it seemed unbelievable that UN-sponsored schools would allow such lethal texts. Bedein has been accompanying journalists into Palestinian territory since 1987, and each time he is stunned by the brazenness of the Palestinian teachers, camp counselors and children to share their passion for waging war against Jews, often expressed matter-of-factly.

“For the past seven years, no one in the UNRWA schools has hesitated to affirm that these schoolbooks have remained an integral part of their education,” he says.

“My Children Also Go to School in the West Bank”

Bedein acquired the textbooks in a less-than-traditional fashion.

Under his direction, the Israel Resource News Agency made a point of distributing Arafat’s public appearances on official Palestinian networks. (It eventually became known as the “Arafat tape agency.”) While advocating peace and coexistence in English, Arafat consistently incited the Palestinian people to wage war in Arabic.

As a journalist who covered the newly established Palestinian Authority as well as Arafat’s incendiary speeches, Bedein asked for an interview with Arafat that would focus on the latter’s vision of peace in light of the new textbooks. In 1996, he was finally granted his wish.

Arafat was all smiles throughout the interview, delivering a long-winded speech in which he professed to be a man of tolerance and understanding, well-deserving of the Nobel Peace Prize he had received in Oslo two years earlier.

“I complimented Arafat on his English

but asked when he planned on proclaiming a policy of peace to his own people in Arabic. Arafat nodded and asserted that he always spoke about peace,” Bedein says.

“And when are you going to have your schoolbooks in Arabic speak about peace?” Bedein persisted.

Arafat told Bedein he had commissioned new schoolbooks with the help of Israel, the US and major European countries.

“Then give me permission to see them,” Bedein countered.

On August 1, 2000, the day the new PA textbooks—which are also used by UNRWA—were issued, David Bedein became the first reporter to acquire them. He traveled to Ramallah and met with the Palestinian minister of education, Dr. Naim Abu al-Humus, who gave him written authorization to buy the books.

When Bedein went into each Palestinian bookstore and handed the proprietor the authorization letter, they each straightened up out of fear and respect, under the impression that he worked for Arafat.

When Bedein returned to Dr. Abu al-Humus and showed him that he had purchased six sets of books, the minister asked David to give the new books “good publicity.” Bedein readily agreed.

The minister then asked why he had such passion for the Palestinian curriculum.

“I told him that my children also learn in the West Bank,” Bedein remembers. “I did not mention that I was referring to Efrat, Beit El, Kochav Hashachar and Kiryat Arba.”

The textbooks very clearly advocated war, not peace. Arafat, Bedein can only guess, must have assumed that he wouldn’t follow up with a study of the new PA curriculum.

Returning to Jerusalem, Bedein took a set of the Palestinian textbooks to Foreign Minister Dr. Shlomo Ben-Ami, but he was not interested. As Bedein left Ben-Ami’s office, his cell phone rang. It was Archbishop Pietro Sambi, the pope’s delegate to the Holy Land, with a request: Could Bedein bring the textbooks to him immediately so the pope could see them?

Pope John Paul II had taken a deep



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How Many Refugees Are There?

The questions that people like David Bedein have raised about the work of UNRWA has prompted Republican members of Congress to ask a forceful question: How many actual Palestinian refugees are there?

While the official number of Palestinian refugees in Israel, Jordan and Lebanon promulgated by UNRWA is more than five million, it's unclear what "refugee" really means in this context. Many Palestinians have actually settled in the West Bank or Gaza.

Four years ago, the Senate asked for an accounting from the State Department of which people among those receiving services from UNRWA would actually qualify as refugees. State took until February of last year to complete the report—but they classified it.

Now both the Senate and House have introduced language into foreign operations bills that would force the State Department to release an unclassified version of the report.

With the US and other Western countries pouring money into UNRWA, it would be good to know exactly who's receiving it.

interest in Palestinian education. In a March 2000 visit, he and the archbishop sat on a dais at the UNRWA school in Dheisheh, a refugee camp south of Bethlehem, where groups of children, encouraged by their teachers, broke out in chants of "Death to the Jews!"

The pope had lived under Nazi occupation in Poland as a cleric, and he was shaken by the trauma. He turned to his ambassador and asked him to find out what Palestinian children were learning in their schools.

Well, Bedein thought, *since the Israeli foreign minister isn't interested, I have a set of books for the pope.* He traveled to the archbishop's office on Har Hazeisim and delivered the books. The Vatican's delegate gave assurances that the pope would commission a translation.

Archbishop Sambini took the books with him to Rome. The Vatican studied the new PA texts and concluded that they were anti-Semitic and pro-war. As a result, the pope demanded that Italy end its sponsorship of the project. One month later, the Italian government announced that it would abide by the pope's wishes and pulled its money out of the Palestinian Ministry of Education.

Bedein offered the books to the US consul in Jerusalem as well, but they did not respond.

Two years later, Bedein again met Arafat at a news conference in Washington.

He confronted him. "You told me to look at your materials. It speaks about wiping out the Jews. How could you do that?"

Arafat frothed at the mouth, infuriated. "I love the Jews!" he yelled. "I love the Jews! How dare you accuse me otherwise?"

Eventually, he was told by the State Department that they had evaluated the books independently and approved them. Wondering if they had seen the same books, Bedein purchased the edition the State Department had used. Nothing had changed. The evidence was all there. He then flew to the US and confronted Congresswoman Ros-Lehtinen.

Thanks to Bedein's work, prominent members of Congress are now calling for an investigation of UNRWA and a revamping of its curriculum. In the meantime, because UNRWA is embedded in the UN, official American policy cannot be changed.

Nor, for that matter, can human nature.

"In 1971, I spoke at Brandeis University about the challenge of UNRWA, and everyone there knew what I was talking about," Bedein says. "When I spoke there in 2001, no one had a clue."

He attributes this to cognitive dissonance. People hear what they want to hear. Strong feelings about the peace process can make it hard to believe that something like this is going on at the same time.

"I believe this is why we recite every year at the Seder that our enemies continue to wish to destroy us: *'Ela sheb'chol dor vador omdim aleinu l'chaloseinu.*' Because if not, we might try to convince ourselves otherwise." ●

David Bedein was raised in Philadelphia in a Conservative home. At the age of 10, he learned with a Chabad teacher, who influenced him to attend a Jewish day school, a development his parents welcomed. Over the years, he slowly became fully observant. He moved to Israel in 1970 at the age of 20 and earned a master's degree in social work through the Yeshiva University Block Program. Since 1985, he has learned Daf Yomi each morning and has completed Shas four times. He is married to Sara Rosenblum, who made aliyah with her parents from Cleveland in 1966. They have six children and four grandchildren.



By Debra Heller

Q & A with Brooke Goldstein

Brooke Goldstein is a human rights attorney and award-winning filmmaker based in New York City. In 2007, she received the E. Nathaniel Gates Award for Outstanding Public Advocacy. She is currently an associate fellow at the Henry Jackson Society, and was formerly an adjunct fellow at the Hudson Institute and Director of the Legal Project at the Middle East Forum. Brooke currently serves as director of The Lawfare Project, a nonprofit dedicated to raising awareness about abuse of the legal system for political or military means.



At a military-style graduation ceremony for Palestinian youths who were trained at one of the Hamas-run Liberation Camps in Gaza City

You've written and produced a film about Muslim children being indoctrinated into committing terrorist acts. What was your reaction to the young suicide bomber in Turkey?

I had two reactions. My first reaction to the news was that it wasn't new or surprising. Unfortunately, this isn't the first time that something like this has happened, nor will it be the last. Innocent Muslim children are being recruited into violence by every Islamist terrorist group in the world on a daily basis. Yet, for some reason, this has been ignored by the mainstream media, politicians and human rights groups. Then, when some-

thing horrific happens, the world reacts with surprise.

Which leads to my second reaction—shock at the ignorance of the West regarding what is happening in the Muslim world. Muslim children are being taught by their state-sponsored media, their schools, their political leaders and their religious leaders to revere jihad and martyrdom. When we turn a blind eye, we give a green light to terrorist groups to continue killing Muslim children with impunity.

You interviewed terrorists for your film. Were you in disguise?



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I introduced myself as a Canadian named Brooke and I said I was making a film on the abuse of Palestinian children. I was very honest. I think they thought I was going to make an anti-Israel propaganda film. In the end, they helped me get the message out that the basic human rights of Muslim children are being grossly violated by Islamists.

How do they convince children to commit murder?

It's a very complex issue. The indoctrination and recruitment of children toward violence is taking place in every Muslim-majority country, and now we're seeing it in the West as well. Every suicide or homicide attack, no matter who the perpetrator was—male, female, adult or child—needs to be studied on a case-by-case basis, because there are different motivations behind every single one.

For example, I interviewed the family of Wafa Idris, who was the first female Palestinian suicide bomber and is revered throughout the Middle East as a heroine. There are streets and schools named after her. The media has constructed a narrative of her as an oppressed Palestinian who was driven by desperation. It turns out that she was divorced, unable to have children, and her family threatened her with an honor killing, but they told her that if she blew herself up and killed Jews, they would be able to hold their heads high again, and they would receive money as a reward. So it had nothing to do with the so-called occupation, it was simply a way for her to avoid an honor killing and also provide for her family at the same time.

Similarly, every child who is recruited has their own story. Sometimes they've been drugged, sometimes they're handicapped and suffer terribly, sometimes they're blown up remotely, which recently happened in Iraq—an adult drove a truck with two children inside to a checkpoint, got out, walked away, and blew them up by remote control. On top of that, there's also the indoctrination process provided by terrorist-run media such as Al-Manar, which is the Hezbollah network, or Al-Aqsa, which is Hamas. These desensitize



children to violence and paint a picture of heaven for martyrs.

When I interviewed Palestinian children, I asked, “What do you want to do when you grow up?” or “What do you think of suicide bombings?” Invariably, the answer was, “I want to be a martyr, I want to go to heaven. In heaven I'll have Ferris wheels and a five-story house made of marble,” and they would describe to me in detail their idea of heaven. Children literally don't comprehend that they will die if they blow themselves up. They think they'll be rewarded.

On top of that, there's also the events of Afghanistan, for example, where children are kidnapped from *madrassas* and then blown up against their will, or parents are paid thousands of dollars by the Taliban to give up their children. So there are multiple things going on. It's a combination of different processes, coupled with an indoctrination process that makes kids especially vulnerable.

You're describing grave violations of human rights and horrific child abuse, including murder of Muslim children by Muslims. Do you think that because you are Jewish, and an advocate for Israel, that your message is somewhat undermined?

If the message is undermined in the eyes of the listener, it speaks volumes about the listener. The message is very simple: Muslim children are innocent and deserve

the same human rights protections as other children, regardless of their race, religion or ethnicity. If someone doesn't agree with that, they are a racist of the worst kind.

But aren't there people who dismiss you saying, “You're only saying that because you're pro-Israel?”

If being pro-Israel means you're against terrorism, then that's something to be very proud of. The message we want out there is that being pro-Israel means being anti-terrorism and pro the human rights of every single person, regardless of their race, religion or national origin.

You have condemned those who refuse to use the term “radical Islam.” Do you find that an important part of the war on terrorism?

I don't call it “radical Islam,” I call it “literal Islamism.” Islamist terrorist groups are cherry-picking sentences from the Quran and applying them literally. To answer your question, there's a tendency in the West, especially by the US government and this administration, to deny the theological motivation behind theologically motivated terrorism. To me, it's irrelevant what the true version of Islam is, because there's a version of Islam that's being used to justify terrorism and we should be very concerned about it. That version of Islam is very real to the 12-year-old child being blown up in its name. It's very real to the children being murdered by Boko Haram



because of it. Engaging in a theological debate about the true nature of Islam is not only irrelevant to whether or not human rights violations are occurring, it's also completely irrelevant to those who are committing them, because they don't care about what someone else's version of Islam is.

Why do you find it so important to identify them as Islamic?

First of all, I'm not the one who's identifying them as Islamic. It is those who murder in the name of Islam who bring religion into it; I'm just pointing out their motivation. For example, if you're a prosecutor trying to convict someone of murder and you have to prove a motive, you review the facts and you go through writings and statements, and if the perpetrator screamed "All-hu akbar!" and wrote an essay on the painful liquidation of non-Muslims, as was the case with Nidal Hasan, who opened fire in Fort Hood, that's his motivation. It's not the prosecutor who is equating Islam with terrorism, it's the perpetrator. That's a distinction that the West, for some inane reason, has failed to make.

The reason it's important is because if you don't understand the motive of terrorism, you won't be able to defeat it. Furthermore, if you deny the motivation of terrorism, then not only will you not defeat it, but you will make yourself extraordinarily vulnerable to further attacks. The US government is currently redacting the words "Islam" and "jihad" from counterterrorism training manuals. How are our counterterrorism professionals supposed to understand the minds of the terrorists if they're not allowed to discuss their true motivations?

Are you a minority voice? People are barely willing to say radical Islam, and you've simply said Islam, without any qualifiers.

I'm saying *Islamism*, which is a political version of Islam that says that Islam should apply in not only the personal arena, but also the political and judicial arena and to every aspect of civil society throughout the entire world, which also includes the re-establishment of the caliphate. Islam is a religion, which means something different to every person who adheres to it, whereas Islamism is a specific political form.

Do you believe that theology is behind their effort to annihilate Israel?

It's not a matter of what I believe; go to those who seek to destroy Israel and they will tell you themselves why they're doing it. They're doing it because Jews are *kafirs*, infidels, while they want to re-establish the caliphate. All you have to do is ask them and they will tell you very clearly what is motivating them.

Considering that Islamic terrorists will never abandon the Muslim religion, is there any hope for peace?

I think there's always hope. Hope lies in the next generation. But if we continue to allow millions of Muslim children to be indoctrinated with hate by their media, television programs

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I would condition funding to UNRWA on the cessation of aid to terrorist groups that recruit children.

and schools, and we continue to fund it as we are funding the UNRWA schools, for example, then our future will also be filled with hate and violence. If we work against this and condemn it, then we have a chance.

That said, nothing we can do can really change the problems of the Muslim world. Change must come from within. Muslim parents have to stand up to the Islamists in their midst and redefine their purposes.

Professor Mordechai Kedar, who, like you, believes that the conflict is completely religious in nature, has said that the way to bring peace to the region is through theology rather than swapping land for peace.

There's no such thing as land for peace when there's a terrorist who wants to kill you and is using the Quran to justify it. I agree with him completely, but theological change needs to come from within. No amount of debate in the West is going to affect Islamic terrorists or change their perception.

What would you advise the next President to do to bring peace to the region?

The only thing that we can really do at this point is control our actions and complicity. I would condition funding to UNRWA on the cessation of aid to terrorist groups that recruit children. There's absolutely no excuse for our hard-earned tax dollars going to illegally aid and abet the premeditated murder of Palestinian children and the destruction of that community's future. Also, as leaders of the free world, Americans have to speak with courage to identify the threat that Islamic

terrorism poses. We have to empower our counter-terrorism community to study it. If they don't study it properly on a factual basis for fear of being called Islamophobic, they will not be able to do their jobs and come up with strategies to defeat the enemy.

Have you been charged with Islamophobia?

If you're living in this world and you haven't been called Islamophobic, then you aren't being effective, because when groups like CAIR call you Islamophobic, they're really saying that you're having an effect and speaking the truth to power. They're afraid of people understanding the role of Islamism in terrorism. Their MO [*modus operandi*] is to confuse the American public about what's really going on. So when you're called Islamophobic by the number-one subversive group in America, you should wear it as a badge of pride, because it means that you're doing something right.

You have condemned the Obama administration, of which Hillary Clinton is a part. Do you support Donald Trump?

I run a nonprofit organization, the Lawfare Project, so I can't comment on any current election topics. I would, however, like to take a moment to talk about the Lawfare Project, if I may. There are legal funds set up by the Muslim, Christian and atheist communities, who realized that the justice system is one of the best ways to uphold your basic civil rights and punish those who intentionally breach them. Yet astonishingly, the pro-Israel community doesn't have even one such litigation fund.

About six years ago I founded the Lawfare Project, which is the legal arm of the pro-Israel community, and we have been successfully using the justice system to uphold our civil rights. We are now suing CUNY for their blatant discrimination against Orthodox Jews. We shut down Kuwait Airways' inter-European flights because they discriminate against Israeli citizens by refusing to serve them. We supported hate speech legislation in Italy against Holocaust deniers. We support legislation against charitable front organizations in Italy that support terrorist organizations such as the PFLP.

What's really important is for the donors who support pro-Israel advocacy to understand that advocacy is only half effective, unless it has legal teams behind it to make sure their speakers aren't shut down and that their student groups aren't assaulted or harassed in any way.

Think about it. If you build a building, would you do it without a legal team? Would you write a will without a lawyer? Then why is there so much money going into pro-Israel advocacy without thought to the legal system? How could a lobbyist submit anti-BDS legislation without giving it to a first-amendment lawyer to check it over first?

We saw this huge hole in pro-Israel advocacy and decided that it was time for it to be filled. Over the past five years, we have recruited over 200 lawyers around the world. We have lawyers in almost every single Western jurisdiction and we've raised just north of two million dollars for our pro-Israel litigation fund.

Do you appear in court?



I'm not a litigator, but I do appear in court as co-counsel and secure the service of litigators, either pro bono or at reduced rates. Our legal fund helps with the court costs. For example, if you're sued for writing an article trying to expose a terror organization, we would come to your assistance. There was a renowned counterterrorism expert in Canada who was being sued by a woman affiliated with the Muslim Brotherhood. We ended up settling that case so that he could continue his writing and publications about these groups.

Can you tell me about the discrimination case against CUNY?

There's rampant discrimination at the Kingsborough campus against Orthodox Jews. In particular, there's a brave business professor named Jeffrey Lax, the plaintiff in the case. The administration is incredibly anti-Semitic there, and they've been in violation of this gentleman's basic civil rights. He started litigation against senior Kingsborough administrators, claiming they limit the hiring and promotion of Jews and maintain a hostile work environment for them. According to the suit, Jewish faculty members were frequently mocked for wearing religious head coverings and keeping kosher, and were referred to as "the devil" and "evil." After he initiated the suit, we came on board to financially support him.

Do you find that your message about Islamism is being heard?

My film has made an impact. It was awarded the Audience Choice Award at the United Nations documentary film festival, which was the first time that the UN has ever come close to condemning the use of Palestinian children as a war crime or a violation of basic human rights. So that was a success. I also think that the message does resonate with thinking human beings. You'd have to be a total monster not to agree that Muslim children deserve to live. Living in this globalized world, there's also an intrinsic link between the health of Islamic society and our own. That's a pretty basic message upon which we can base consensus.

When I released my film, Professor Alan Dershowitz was kind enough to come to a screening at Cardozo with Hamid Dabashi, a protégé of Edward Said. Dabashi and I are on complete opposite sides of the political spectrum, but when I asked him, "Do you think that Palestinian children deserve to have bombs strapped around their waists and be blown up by remote control?" he said no. So we had a base consensus that we agreed on. I went on to ask him, "Do you think that Muslim children should be taught at school to have bombs strapped around their waists and be blown to pieces?" and again he said no. So if you work up from a basic premise that Muslim children deserve basic human rights, and if we keep focusing on that, we can build consensus across the political spectrum. ●

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