

THE ASSAULT ON JUDAISM

THE EXISTENTIAL THREAT IS
COMING FROM THE WEST

G O L K A L E V



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The Assault on Judaism:

The Existential Threat Is Coming from the West

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To Tamar

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INTRODUCTION

IT IS HAPPENING

On October 7, 2023, Hamas stunned the world with a brutal invasion of Israel, murdering, raping, beheading, and burning alive hundreds of Israelis, as well as kidnapping about 250 hostages and taking them into Gaza. This was the worst attack on the Jewish nation since the Holocaust.

Speaking about it seven months later at Israel's Holocaust Remembrance Day ceremony, Israel's Prime Minister Benjamin Netanyahu clarified, "The horrific terrorist attack of October 7th was not a Holocaust. Not because they lacked the intent of genocide, but because they lacked the ability to carry it out."

Indeed, Hamas does not have the capabilities to eradicate the Jewish nation—but the West does. These capabilities are housed in bodies such as the International Criminal Court which could issue arrest warrants for Israeli Jews en masse, as well as in governments that could sanction Israeli Jews, confiscate Israeli companies' assets, and deliver a devastating blow to the Israeli economy. It is supported by the capabilities of the Western media that could incite the world against the Jews, delegitimize contemporary Jewish life, instill a global consciousness that the world

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order is disrupted by Jews, and usher Jews themselves into a state of demoralization and attrition.

Those capabilities, which had been dormant and merely theoretical, were activated on October 7th and today Judaism is facing its greatest existential threat in two thousand years—since the Romans deported the Jews from Judea.

Indeed, days after Hamas attacked from Gaza, a secondary assault on the Jewish nation was launched from the West. At its core was an aggressive incitement against Israel in mainstream Western media, at times reporting Hamas talking points verbatim as facts, and using creative wording of headlines that amounted to anti-Jewish propaganda reminiscent of 1940s Germany.

This was followed a few days later by the UN turning the atrocious Hamas attack around and providing justification. “October 7th did not happen in a vacuum,” UN Secretary-General Antonio Guterres declared on October 24th. Soon world leaders joined in, echoing the same accusations leveled against Jews for centuries, including insinuations that the Jewish state is killing women, children, and babies (Canadian Prime Minister Justin Trudeau), dehumanizing others and even poisoning our common well (U.S. Secretary of State Blinken). By March 14th, Senator Chuck Schumer took the daring step of parroting the bile heard throughout the centuries—from Persia during the Book of Esther, through Europe during the Holocaust: Indeed, the Jewish state is “a pariah opposed by the rest of the world.”

By April, Jewish students in universities throughout the United States were being harassed, in some cases blocked by protesters from going to classes. Jews across the United States and Europe swiftly removed the Star of David necklaces from their necks and Mezuzahs from their doors. A debate in the Jewish community and the general public erupted: Is what we

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are witnessing antisemitism or merely criticism of Israel? Are we in 1930s Germany? Is left-wing antisemitism (“Jews dehumanize Palestinians”) worse than right-wing antisemitism (“Jews will not replace us”)?

These are the wrong questions. They merely distract us from internalizing the gloomy big picture: we are in the midst of a well-advanced effort to eradicate Judaism.

Every few centuries there is a large-scale assault on Judaism. Each time, it is conducted through mechanisms relevant to contemporary circumstances. Sometimes it is done through an attempt to destroy Judaism collectively as an idea, such as in Spain during the 15th century and Greece during the 2nd century BC. Sometimes it is done through an attempt to kill Jew by Jew, such as in Europe during the 20th century and during the crusades of the 12th century.

Today, Hamas, Iran, and its proxies are attempting to destroy Judaism Jew by Jew. They make no secret of their goal to kill all Jews, wherever they are. Indeed, Hamas succeeded in killing twelve hundred Jews in one day on October 7th, and Iran’s missiles launched at Israel in April 2024 had the potential to kill thousands more in one hour. Yet, as Netanyahu suggested, they do not have the capabilities to eradicate Judaism. The existential threat to Judaism comes through the other path: eradication of Judaism collectively as an idea, and by mid-2024 that effort was well on its way.

Like previous large-scale assaults, the attack on Judaism is being channeled through the most relevant aspect of Judaism at the time. In our era, this aspect is Zionism, which has become the anchor of Judaism. Zionism is not the cause of the assault on the Jewish nation. It is the vehicle through which age-old opposition to Judaism is now being carried out.

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As in previous assaults on Judaism, here too, the destruction mechanisms have been activated gradually. In February 2024, the U.S. stunned Israelis when it began sanctioning Israeli Jews—first targeting individuals in the fringe of society, then targeting organizations, and by April 2024 targeting the Israeli military! By early May, word had come out that the International Criminal Court was considering issuing arrest warrants against the Jewish state's leaders, military commanders, and even its soldiers. This would mean arrests of Israel's Jewish population, since Israeli citizens serve in reserve duty and left their families, businesses, and civilian life in October 2023 to fight for Israel's survival.

Indeed, on May 19th, the prosecutor of the International Criminal Court requested the arrest of Israeli Prime Minister Netanyahu and Defense Minister Yoav Gallant and laid the foundation for arrests of soldiers, who, the ICC stated, were part of collective crimes committed by the Israeli army: the deliberate starvation of civilian population and other alleged atrocities. "My Office will not hesitate to submit further applications for warrants of arrest," he proclaimed.

European countries, like France, who had participated in the last attempt to eradicate Judaism, jumped on board and stated that they would indeed arrest the Israeli prime minister if a warrant is issued—which some international law scholars view as a potential act of war against the Jewish state. Like a century prior, when arrest warrants were issued against the Jews, countries like France and Norway clarified: the law is the law, we will comply and arrest the Jews.

The threat escalated as word came that such arrest warrants would be issued without advance notice. This would ground Israelis in Israel, preventing Israeli Jews from running their businesses and robbing them of the "luxury" of attending meetings,

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participating in conferences, and going on vacations abroad. In parallel, an attempt to demoralize Israeli society was in its advanced stages.

Similar to previous assaults on Judaism, the assault is carried out not just by avid Israel-bashers but also by mainstream people who have acquiesced to the haters' pressure or believe they are doing the right thing, given decades of incitement and indoctrination. (In the 20th century, many Germans who murdered Jews claimed to do so not due to antisemitism but as an expression of their loyalty to Germany. They truly believed the Jews were the enemy.)

Israeli Jews are not the only ones threatened. Jews of the Diaspora account for about half of the world's Jewish population, 80 percent of whom reside in North America. The message broadcasted to them is that it is really not worth it to be Jewish. In many circles, Jews are beginning to feel guilty for an alleged genocide, starvation, and crimes against humanity that they had nothing to do with. A person of Jewish ancestry who has not thought of Judaism for decades has been drawn into his Judaism by a finger angrily pointed at him by his peers.

This has given rise to the idea that American Jews can carve themselves into "good Jews" in America, who are separate from the "bad Jews" in Israel. It's an understandable, yet historically ignorant idea. Many Jews in Germany in the 1930s, for example, believed that as loyal German citizens they were safe and that the assault was really against the Russian Jewish immigrants who "you see everywhere"—in the streets of Munich, in the cafes of Berlin, and in the workplace. Those "good German Jews" were proven wrong and so were Jews throughout history who tried to make this intra-Jewish distinction.

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As in previous assaults on Judaism, trying to distance oneself from the aspect of Judaism being attacked is futile. A Jewish person can declare he is an anti-Zionist, attend pro-Palestinian demonstrations, and even express support for Hamas, and he will still be targeted. Indeed, Jews who disavowed any and all connection to Judaism were targeted in 15th century Spain and 20th century Europe. Such is the case today. The attack on Judaism in the 2020s affects all Jews, including those who bash Israel themselves.

For example, the *New York Times*, which has long been accused of being on the forefront of Israel-bashing and inciting against the Jewish state, is perceived to be owned by Jews. Therefore, on May 5, 2024, pro-Palestinian demonstrators blocked the entrance to the newspaper's Times Square headquarters chanting: “*New York Times*, you can't hide, we charge you with genocide.”

Judaism is under assault from the West, and Jews cannot escape. Israeli public relations are futile since the Israel-bashing ideology is too entrenched in Western society by now and dogmatic minds cannot change.

“In every generation, someone rises up to eradicate us,” the popular Jewish motto, turned song, goes. For Jews in 2023, this was a motto about faraway history—something we mention in the Passover Seder before we resume our normal, peaceful life. For Jews in 2024, within a few short months, this became a motto that describes their contemporary life.

Over the last decade, I discussed the brewing assault on Judaism in various forums, including in my book *Judaism 3.0: Judaism's Transformation to Zionism*, in my “Judaism 3.0” column in the *Jerusalem Post*, and in the Judaism 3.0 think tank. I have been arguing that Judaism is going through a historic

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transformation and Zionism is becoming its anchor. Increasingly, Jews and non-Jews relate to Judaism through the prism of Zionism and the Jewish state. Therefore it is no surprise that the modern-day attempt to eradicate Judaism is happening via an attack on Zionism. I argued that anti-Zionism, and more precisely Israel-bashing, is our era's attempt to eradicate Judaism. On September 13, 2023, we held a Judaism 3.0 think tank symposium in Jerusalem about the assault on Judaism now percolating in the West, describing the path to the destruction of Judaism through Israel-bashing and how a broad recognition that we are in Judaism 3.0 can counter that threat. Little did we know that this path would be triggered so soon.

The assault on Judaism needs to be treated through a paradigm shift—abandoning old conceptions and defending against it strategically as one would defend an existential military threat. This is what the last part of the book does.

As Judaism is facing a dual assault—a physical assault by Hamas, Iran, and its proxies, and an ideological assault coming from the West—it is heartwarming to receive so many messages of support from friends around the world—Muslims, Christians, and Jews—who state that they want to take part in the efforts to save Judaism.

To do that, we need to first understand the inner dynamics as well as the nuances of the assault and place it in its historical and strategic contexts.

CHAPTER 11

ARENA SHIFTING: BRING THE BATTLE TO THE ISRAEL-BASHERS' TURF

The most effective way to defend against the attack from hard-core Israel-bashers is to bring the battle to them.

This is exactly what Theodor Herzl did when he was ready to defend Judaism from the new existential threat that was percolating in his time—antisemitism. When he met the German Kaiser, Wilhelm II, he did not try to dissuade him of his antisemitic views. Instead, he brought the battle to him, using the Kaiser's own language and beliefs.

The Kaiser was concerned about growing “Jewish influences” in German society and culture. Instead of arguing that this was an exaggerated antisemitic view, Herzl provided the Kaiser with the solution to his concerns using the Kaiser's own framework: The Jews would exert their influence in the Jewish state instead of in the German state. Moreover, the Jews would dwell in German

culture there as opposed to in Germany, since the Jewish state would be a German protectorate.

The Kaiser was concerned about the threat of Socialism, and he viewed Jews as a driving force in the Socialist movement that was a threat to his rule. Once again, Herzl did not try to demonstrate to the Kaiser that the Jews were loyal subjects and that only a minority of them were Socialists. Instead, he showed how their Socialist ideas could be put to better use in the Jewish state, and later, if successful, be implemented in other countries, should those countries choose to do so. For example, the seven-hour work day was a Socialism-friendly template Herzl had developed and envisioned for the Jewish state—it would both increase output and please the Socialists.

The Kaiser and his government were also concerned about Jews in Germany fueling domestic tensions, since Jews—now emancipated, educated, and successful—were taking away Germans' jobs and lucrative positions, purchasing real estate, and competing against German-owned businesses. Herzl did not try to refute those antisemitic allegations. Instead, he provided a solution catering to the Kaiser's interests: If a substantial number of Jews moved out of Germany, there would be less competition, and domestic tensions would naturally be reduced. If Jews used their capital to buy real estate in the Jewish state instead of in Germany, there would be less pressure on the German real estate market.

Herzl believed that the Kaiser was failing to acknowledge the enormous degree of contribution that Jews were making to Germany. As loyal subjects of the Kaiser, Jews were productive members of society. But Herzl had the self-discipline to understand there was no point in arguing with the Kaiser. He understood that being defensive and refuting allegation by allegation,

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would not be effective after centuries of antisemitic indoctrination. Instead, he brought the battle to the Kaiser, on the Kaiser's turf, antisemitism. Herzl used the antisemites' own logic to accomplish what he set out to do: Get the Kaiser's endorsement and advocacy for a Jewish state.

Some three years earlier, Herzl had a beer in Paris with famed Jewish philosopher Max Nordau. They both agreed that European persecution of Jews was chronic and had defined Judaism; they both agreed that the solution would be the reestablishment of the Jewish state, but they had a disagreement: Nordau thought antisemitism would be an insurmountable hurdle in the quest for a Jewish state. Herzl understood that he could turn antisemitism into an asset.

A similar strategy should be deployed today in countering the hard-core Israel-bashing movement—those on college campuses, in European public squares, and on social media who are taking pride in being part of the western pro-Palestinian movement, viewing it as an outgrowth of progressive woke and DEI ideals, carrying Palestinian flags and “End the Genocide” banners.

21ST CENTURY COLONIALISM

Let's say it outright: The Western pro-Palestinian movement is one of the greatest manifestations of white colonialism in our time.

Western “pro-Palestinians” exploit the suffering of Palestinians to promote their own agenda. There is a structural disconnect between the interests of the Palestinians and that of their Western “supporters”—many of whom cannot point to Palestine on a map.

Palestinians and pro-Palestinians are two different, competing movements. They have different long-term objectives, short-term goals, cultures, symbols, ethos, mottos, and banners. In the clash between the interests of pro-Palestinians and Palestinians, it is clear who wins. The Western pro-Palestinian movement is well-funded, organized, and structured, with access to resources and power.

For example, take the basic human right to choose where to work. An individual who receives a job offer, should be able to accept or reject it. He might have complex considerations to take into account, but at the end of the day, it is his decision.

Palestinians believe that they should have that right, like any other human. But Western pro-Palestinians do not believe that Palestinians should have that right.

Denying Palestinians the Freedom of Employment

The Western pro-Palestinian movement estimates that the unemployment rate in the Palestinian territories is over 50 percent. But at the same time, they are at the forefront of sabotaging Palestinian employment in Jewish-owned businesses. For example, Jewish-owned SodaStream had a factory in the West Bank that employed both Israelis and Palestinians. Some Palestinians held management positions, and some had been working in the company for years.

The pro-Palestinian movement and its partner, the European Union, placed intense pressure on SodaStream to shut its factory in the West Bank and move it inside the Green Line. SodaStream is an international company, with sales all over the world, including in Europe. Given the pressure from European governments and the EU, SodaStream caved and closed its West Bank factory.

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This was a great victory for the Western pro-Palestinian movement. It is used as an example of how protests, taking to the streets with banners, and wearing a keffiyeh can have an impact. The public pressure led European governments and the EU to take this strong stance against Israeli “colonialism” and close that West Bank factory. They are right: The campaign was successful and the Jewish-owned company closed its factory—and as a result, five hundred Palestinians lost their jobs.

This is just one instance of how helpless Palestinians are, relative to their powerful pro-Palestinian adversaries (who pretend to be their supporters).

It is an example of the European mantra of “Palestinians last, conflict first.” Palestinians lost their jobs, leading to an even higher rate of Palestinian unemployment. The Israel-bashers (“pro-Palestinians”) benefit from this suffering of the Palestinian Arabs and exploit it. With this rise in unemployment, and the increased economic hardship the fired employees face, the pro-Palestinian movement gains more opportunity to show the West how brutal the occupation is, as well as to incite Palestinians against Israel.

One day you are a manager in a SodaStream factory, the next day you are sitting at home wondering how to feed your children—the realities of Jewish colonialism! Beyond the economic damage, the Israel-bashers disenfranchise the Palestinians, denying them their personal self-determination, and robbing them of their ability to make their own employment decisions. It is arguably legitimate for the West to try to convince a Palestinian not to work in a Jewish-owned company in the settlements, but who has the ultimate choice?

Human-rights principles would say: the Palestinian. The Western Pro-Palestinian would say: The Western pro-Palestinians.

When confronted with this dichotomy, Westerners, including those engaging in the campaign to block Palestinians from working in Jewish-owned companies, rationalize it in two ways:

One involves pulling out some Western legalese: According to section so-and-so in the convention on human rights of so-and-so, denial of employment is defined as this and that... it is hard to follow, but just as Amnesty International found a section in some code that can be twisted to prove that a pregnant woman's anxiety should be defined a sexual crime perpetrated by Israel, the same can be done here. Do the Palestinians who lost their jobs care about section so-and-so in the convention of so-and-so? Did they even hear about it?

This leads to the second argument frequently offered by members of the Conflict-Industry who work closely with Western "pro-Palestinians": Palestinians are under occupation. The Israeli occupation corrupts their judgment. They do not have the ability to decide whether to work for the Jewish-owned company or not. We, white Europeans, on the other hand, see the big picture and from the luxury of the pubs of London or cafes of Paris, can decide this for the Palestinians.

The mechanism: Apply pressure by deploying European tax-payers' euros to force SodaStream to close their factory in the West Bank. This of course is for the benefit of those misguided Palestinians. In other words, we pro-Palestinians are here to "overrule" mistakes the Palestinians make, such as the misinformed decision to work at the SodaStream factory.

Such colonialist thinking of the pro-Palestinian movement is a byproduct of their obsessive assault on Judaism. Indeed, Palestinians are the victims of Israel-bashers. One needs to wonder: That western Pro-Palestinian demonstrating in London, wearing a keffiyeh and holding a banner, "Stop the Genocide

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in Palestine”—does he ever think of his Palestinian victims? Does he ever wonder what his assault on Judaism is doing to the Palestinian who lost his job, income, and human rights “thanks” to him?

But pro-Palestinian colonialists do not stop at employment. They follow their Palestinian victims to the store. If Palestinians are so misguided (due to the occupation) that they wish to be employed and mentored in a Jewish-owned company, then they might be deluded into purchasing products from Jewish-owned stores. Therefore, it is not just employment, but also consumption that must be suppressed by western pro-Palestinians—of course for the Palestinians’ own good.

Denying Palestinians the Freedom of Consumption

The UN Human Rights Council, like the ICC, is an organization whose core business is the assault on the Jewish nation. Just as the ICC has a side business of prosecuting world criminals around the world, the UN Human Rights Council has a side business of protecting human rights around the world.

The core business consumes much of their resources, energy, and budget. Their side business is mostly an afterthought. When Nikki Haley was the U.S. ambassador to the UN, she referred to the UN Human Rights Council, as a “protector of human rights abusers.” After all, its member states are countries like Cuba and Rwanda. In 2023, the UNHRC took a step further in underscoring what its core business is by appointing Iran to be the chair of its 2023 Social Forum.

Does that mean the United Nations considers hanging gays from cranes to be an expression of human rights? Of course not. But the UNHRC is not about human rights, it is about assaulting Judaism, and Iran is a suitable leader for this role.

In 2021 the UNHRC faced a decision that had competing and opposite consequences for its two lines of business: It would have helped its core business of assaulting Judaism but would have hurt its side business of protecting human rights—in this case, the human rights of Palestinians. The UNHRC made the obvious choice—pursue the objective of assaulting Judaism, and sacrifice the human rights of Palestinians. Indeed, the UNHRC effectively decided to suppress the Palestinian freedom of consumption.

The assault on Judaism here was done by bullying companies around the world to violate their own morality and business interest and stop them from selling merchandise to Jewish residents of the West Bank. The UNHRC therefore began composing a blacklist of hundreds of international companies that currently do so. The UNHRC then took the bullying a step further by initiating a “dialogue” with those companies to persuade them to change course.

The consequence of ending sales in the West Bank does not have a significant impact on Israelis, but it certainly does on Palestinians. Unlike Israeli residents of the West Bank, Palestinians do not have access to shopping centers within the Green Line. Many of them depend on shopping in settlements, such as the Rami Levy supermarket in Gush Etzion. The attempt to disenfranchise the Palestinians from their human right to shop as they please is not just the action of a few “pro-Palestine” activists who put their own interests ahead of the Palestinians—it is an organized campaign, led by the Office of the UN High Commissioner for Human Rights.

Whether in Brussels or Geneva, Western “pro-Palestinians” thousands of kilometers away are making decisions for Palestinians—the ultimate expression of Western colonialism.

Suppression of Palestinians' Property Rights

The colonialist efforts of pro-Palestinians to disenfranchise Palestinians is also reflected in their attempt to negate their right to choose where to live.

Some Palestinians provoke the EU and pro-Palestinian colonialists, by choosing to live in Jewish settlements. For example, the Palestinian population in the north Jerusalem neighborhoods of Pisgat Zëev and French Hill, considered by the international community as settlements since they are beyond the pre-1967 lines, is estimated to be as high as 10 percent of the total population! (Some are Israeli-Arabs studying or working in Jerusalem, but many are Palestinians who moved from the Arab to the Jewish neighborhoods of Jerusalem.)

“Pro-Palestinian” colonialists are eager to stop such “sacriligious” behavior. European diplomats have been leading the charge to block the construction of Givat Hamatos, a joint Israeli-Palestinian neighborhood located beyond the pre-1967 lines and hence qualifying for the golden European designation of “occupation.” As in previous episodes of European colonialism, the Europeans prioritize their own values over the Palestinians’ human right to choose. Palestinians in nearby Beit Safafa wish to purchase homes in this new modern neighborhood.

EU officials explain that the new neighborhood “would cut off east Jerusalem from Bethlehem and severely undermine future negotiations toward a two-state solution in line with the internationally agreed parameters.” Not only does the EU ignore long-standing realities on the ground, such as the established Jerusalem neighborhoods of Gilo and Har Homa that border Bethlehem and already “cut off East Jerusalem from Bethlehem,” but it also prioritizes what it calls “international parameters” over the human rights of local Palestinians to choose.

This is a staple of pro-Palestinians' colonialist behavior: Their concern is Western frameworks, principles, and slogans, not the Palestinians.

Suppression of Palestinians' Right to Control Their Assets

Pro-Palestinian colonialists' disenfranchisement of Palestinians' right to make residential choices also happens in reverse. A Palestinian selling his home to a Jew is considered taboo in Palestinian circles. Yet, for the western pro-Palestinian, this amounts to "self-imposed ethnic cleansing."

While the 2024 Hamas war slogan provided by Western media is "Ceasefire Now," in 2011, it was "ethnic cleansing." Hamas claimed that Jewish ownership of property in the predominately Arab neighborhoods of Jerusalem was a legitimate excuse to fire over 4,300 rockets at Israeli cities in May 2021. While the EU, like most of the West, condemned Hamas terrorism, it still provides legitimacy to the Hamas rhetoric, resorting to the usual "we condemn, but."

On the one hand, we have Hamas firing rockets, but on the other hand, per the EU in 2021, we have "the increase in evictions and demolitions across the occupied Palestinian territory, notably the evolving situation in Sheikh Jarrah and Silwan, in east Jerusalem, and the possible demolition of structures in the Palestinian village of Walaja, are also alarming."

A Sami in Lapland is allowed to sell his property to Norwegian "settlers." (Is the EU planning to invest billions of euros to address the "ethnic cleansing" of the Sami in Scandinavia?) The same holds for Catalans selling property to Spaniards in Barcelona, and German "natives" to Muslims in Cologne. But per the colonialist stance of the EU and pro-Palestinian movement, Palestinians'

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property rights—like their employment rights and purchasing rights—are apparently subject to a racial test.

Humanity advances, populations and neighborhoods evolve, but when it comes to Palestinians, Europe seems to be stuck in the mindsets of previous centuries. To state it simply: For the EU and the pro-Palestinian activists, property laws do not apply to Palestinians. They do not apply when a Palestinian wishes to defy Europe and buy an apartment in a Jewish neighborhood. It does not apply when a Palestinian wishes to defy Europe and sell his property to a Jew—per the EU, that is self-imposed ethnic-cleansing.

By the same token, the Western European Colonialist stance is that property laws do not apply to Palestinians who choose to build a house on their neighbor's orange grove, in a public park, or by the side of the road. If a European Muslim (or non-Muslim) built a house in the middle of London's Hyde Park or the parking lot of Paris' Eiffel Tower, he would be evicted and that structure would be demolished. However, the EU has been encouraging Palestinian Muslims to do just that. And in recent years, the amount of unlicensed unauthorized Palestinian construction has mushroomed, to the tune of millions of European taxpayers's euros. If those makeshift homes collapse, it will of course be Israel's fault for not enforcing safety standards as the "occupying power" per some section of some convention.

The name of the game forced by the European Union and Western pro-Palestinians activists on Palestinians is "land-grab." Indeed, in particular, there have been attempts to build as close as possible to Jewish settlements to prevent them from expanding. Reportedly, Europeans pay Palestinians to build a house, an agricultural structure, or even plant a tree, and then wait to see if Israel issues a warrant to demolish it. If it does, the lengthy

court proceeding gets covered by the Western media and such demolition is then deemed by the EU as “ethnic cleaning.”

A lot has been said about “Pallywood”—about how the Palestinian cause is orchestrated in Western media (such as in coordinated “spontaneous” riots.) But there is much to say about “EuroWood”—the European orchestration of big parts of the Israeli-Palestinian conflict, and that includes financially incentivizing Palestinians to build a hut or plant a tree “that belonged to your grandfather” by Jewish residential areas, by roads, and wherever instructed by the European patrons.

Hamas’s terrorist action in reaction to such eviction can then be condemned, but qualified that it was “not in a vacuum” (the good old “we condemn, but”), the ICC can have new material for its war crimes script, and pro-Palestinians in London, Paris, and U.S. college campuses get housing demolitions, and another reason to protest.

Pro-Palestinian colonialism is not limited to employment, consumption, and residence. It extends into terminology, such as the term “ethnic cleansing.” For Palestinians “ethnic cleansing” is about the 1948 displacement from villages like Sheikh Muwannis and Al-Haram, now respectively Ramat Aviv, home to Tel Aviv University, and Herzliya, home to the villas of Western diplomats. For Western pro-Palestinians, this is about the 2021 eviction of seven Palestinian families in a property dispute or the 2024 displacement of Palestinians in Gaza.

UN employees often do not refer to Palestine by name—that would be too easy on Israel because it would miss one of the key aspects of the Western narrative of what is Palestine. Instead, the UN as well as many NGOs in the Conflict-Industry refer to it as OPT—Occupied Palestinian Territories. Have any Palestinians ever heard of OPT?

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Indeed, just like Western pro-Palestinians cannot point to Palestine on the map, Palestinians cannot point to OPT on the map.

PRO-PALESTINIAN RACISM

As discussed, the language, ethos, symbols, and banners of pro-Palestinians are different than those of Palestinians, starting with the flagship banner of the pro-Palestinian movement: the Keffiyeh.

The Keffiyeh is today's blackface. It is a stereotype of an Arab from the previous century—not of today. It is not too different than using one's finger to stretch one's eyes to emulate an Asian or painting one's face with black shoe polish.

Let's be clear, there was a time when blackfacing was tolerated and even popular. Moreover, it was used to show support to African Americans. In 1993, *Cheers* star Ted Danson wanted to support his then-girlfriend Whoopi Goldberg at an event held in her honor, so he showed up with his face painted black. At the time this drew sharp criticism—and was deemed racism. By 2019, when news broke that Virginia Governor Ralph Northam had appeared in a photo in his 1984 yearbook with his face painted black he was asked to resign. (He apologized and kept his position.)

Indeed, those wearing a keffiyeh are not showing support for Palestinians, they are engaging in bigotry and Islamophobia. The keffiyeh today does play a role, and that is to cover one's face when engaging in terrorism. The keffiyeh has migrated from being a symbol of Palestinian nationalism to being a symbol of Hamas terrorism—which Hamas in turn claims is indeed an expression of Palestinian nationalism.

And so a Westerner wearing a keffiyeh is not only engaging in acts of apparent bigotry, akin to blackfacing, but the act also suggests that Palestinians are defined by terrorism. It is not only akin to painting your face black, but also like acting as if you are a member of a gang or any other racist stereotype anti-black bigots engage in.

There is no doubt that there are Palestinians in Palestine who wear the keffiyeh as a sign of self-expression and not as support for terrorism, but they tend to be influenced by the West. Just as jeans and Yankee baseball caps were brought in from the West to Palestinian towns, so is the modern-day use of the keffiyeh. In other words, the Western pro-Palestinian movement has taken over the organic culture of Palestinians on the ground.

To underscore how detached Palestinians are from the keffiyeh, we can look at the events of the Madrid Conference which preceded the Oslo process which shaped modern-day Palestinians. When the Palestine delegation came to the Madrid conference in 1991 to begin a process that later turned into the establishment of the Palestinian Authority, Palestinians were reportedly angry at one Palestinian delegate (Saeb Erekat) who decided to show up wearing a keffiyeh draped around his shoulders. This is 1991 and the world should not think of Palestinians in terms of wandering Arabs from the movie *Lawrence of Arabia*, the thinking went, because the delegation was attempting to form a national movement. The Palestinian delegation was careful not to allow Western opponents to stereotype them and demean them through symbols of the past.

Moreover, the type of keffiyeh seen at “pro-Palestine” demonstrations supports the claim made by some that Palestine is an “invented nation” (as expressed by Newt Gingrich, for one), and that the idea of a “second” Palestinian state is ludicrous

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since there already is a Palestinian state—Jordan. The red keffiyeh seen in pro-Palestinian demonstrations is the symbol of the Hashemite Kingdom of Jordan, implying that Palestinians are really part of Jordan, not of Palestine.

Until 1988, Jordan itself held that there was no such thing as a Palestinian nation. It claimed that the West Bank that Israel holds and where Palestinians reside, should be part of Jordan. This stance ended in 1988 in a speech by King Hussein. Jordan today no longer holds claims to the West Bank and now supports the Palestinian cause. So here come Western pro-Palestinian demonstrators and with the keffiyeh echoing what Newt Gingrich and other conservative thinkers have often stated: “Jordan is Palestine.”

By wearing the keffiyeh, the symbol of the Western pro-Palestinian movement, those Westerners risk not only being perceived as Islamophobic and racist, but also as anti-Palestinian.

EUROPEAN OCCUPATION OF PALESTINE

Some Palestinians refer to the “Triple Occupation” of Palestine—by Israel, by the Palestinian Authority, and by the Europeans. Many Palestinians view the Palestinian Authority as a corrupt entity composed of outside invaders and some still refer to the PA as “The Tunisians.” The Europeans occupy the Palestinian mind and spirit by creating Palestinian dependencies on both Europe and conflict perpetuation. Europe along with Western pro-Palestinians successfully reduced Palestinianism to a single issue—the occupation.

A resident of Bethlehem once told me a joke: If you tell your neighbor in Bethlehem that your car did not start this morning, you will notice the menacing shadow of an EU official creeping

up behind you. He will correct you—your car did not start this morning...because of the occupation.”

Europe is the occupier of the Palestinian mind, its development, and its true character, and Western pro-Palestinians are willing accomplices in this occupation. Besides cruelly blocking Palestinian employment and mentorship in Jewish-owned businesses, Europeans exploit the Palestinians by creating debilitating dependencies on the conflict and on Europe. In addition, the Palestinian Authority’s budget is dependent on conflict-related grants. The end of the conflict could mean the end of Palestinianism. The core merits of the Israeli-Arab feud may not be as deep as that of other conflicts, such as the Spanish-Catalan, Italian-Tyrolean, and the growing European-Islam conflict. Yet, it is hyperpolarized to the tune of billions of euros.

DEHUMANIZATION OF PALESTINIANS

As discussed, while civilians in war zones who wish to flee do so, including Israelis in the north and south of Israel. The people of Gaza cannot. The U.S. and the West apparently chose not to use their leverage over Egypt to craft safe passageways out for the over a million Gazans refugees, many wishing to leave through Egypt to third-world countries.

What do many of those refugees want? to leave. What do pro-Palestinians want? For them to stay.

The misery of the Gazans is of paramount interest to the western pro-Palestinian movement. Some believe that there are others who do not allow Palestinians to leave Gaza, like those promoting the idea of the two-state solution—a sacrosanct Western idea rejected by Israelis and Palestinians alike. After all, for a Palestinian state to exist, it needs Palestinians. If Gazans flee, it will sabotage the idea of the two-state solution.

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Either way, if Western pro-Palestinians truly cared about Palestinians, they would pressure their governments to help those Palestinians wishing to flee Gaza. Instead, they bash Israel.

The assault on Judaism through the Western pro-Palestinian movement is counter-woke and counter-DEI. It dehumanizes Palestinians and suppresses their freedom of employment, consumption, and residence. It denies them the basic human right of personal self-determination. The Western pro-Palestinian movement is perhaps today's most profound expression of Western colonialism

This should come as no surprise since the roots of the 2020s Western “pro-Palestinian” colonialism are intertwined with the “pro-Palestinian” colonialism of the 1920s.

THE 1920 PROJECT

The Middle East was peaceful in 1920. There was high optimism as an organic “two-state solution” was taking shape: a Jewish state in the making in Palestine (consisting of today's Israel, the West Bank, and parts of Jordan), living next to a pro-Zionist Arab kingdom in Syria.

The Hashemite Arab Kingdom of Syria was led by King Faisal, who was the consensus Arab leader of the region. Not only was Faisal a Zionist, but he also lobbied the world powers for the establishment of a Jewish homeland in Palestine, stating that clearly in the 1919 Paris Peace Conference. He made his unequivocal support for Zionism no secret.

The British were aware of the broad Arab support for Faisal in Palestine and the region but wanted to verify that Arabs in the region held similar pro-Zionist views as their king. They tasked T.E. Lawrence—Lawrence of Arabia—with checking Arab sentiments toward Zionism. As British Prime Minister David Lloyd

George recounted in his memoirs, Lawrence confirmed that Zionism indeed had broad Arab support.

When founding the Zionist moment in 1897, Theodore Herzl understood that Zionism worked in unison with the interest of the local Arabs. He himself researched the Arab stance and in his 1902 novel *AltNeuLand*, which describes life in a future Jewish state, a Muslim is one of the leaders of the Jewish state. Yet Herzl, who died in 1904, also predicted something else: Europe would never leave the Jews alone. He warned that European animosity would follow the Jews to the Jewish state. As discussed, he wrote in 1895, “In the first 25 years of our existence we need, for our development, some rest from Europe, its wars and social complications.” Stunningly, exactly twenty-five years after Herzl wrote this, Europe ended its “rest” and exported its cherished obsession with war to the Middle East.

European Disruptive Intervention Begins

France was the first to export the European obsession of war to the Middle East. It invaded the nascent Arab kingdom in 1920, ending the trajectory toward the Herzl-envisioned peaceful Middle East. France argued that the Arab land of Syria belonged to them. This was not based on a historic connection of the French people to Syria, but on an agreement between a mid-level French foreign-office official named Francois Picot and the British diplomat Mark Sykes—the same Mark Sykes who along with Lawrence shaped today’s Middle East in line with the interests of British colonialism. Sykes even designed the flag that a century later is waved in pro-Palestinian demonstrations in Europe and the United States.

France’s invasion of Syria led to the removal of the Arab monarch from Syria. To compensate the Hashemite Arab king

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of Syria, the British carved Palestine into two (along with giving Iraq to his Hashemite family). Indeed, it was due to the French aggression, that the British had to reduce their vision of the “two-state solution,” to use our contemporary term, from a Jewish state in Palestine living side by side next to an Arab kingdom in Syria—to a Jewish state in half of Palestine (west of the Jordan river) living next to an Arab Hashemite kingdom in the other half of Palestine (east of the Jordan river).

Indeed, this territory, once promised to the Jews, is today the Hashemite Kingdom of Jordan, which just like its Syrian predecessor, is an ally of the Jewish state.

That same French invasion also led to the 1920 Tel Chai events—the first shots in what later became known as the Israeli-Palestinian conflict: Local Arab Bedouin fighting the French, suspected that the Jews of Tel Chai were hiding French soldiers. In what some historians attribute to a series of misunderstandings, fighting ensued and eight Jews were killed, including iconic Zionist activist Yosef Trumpeldor, to whom the saying “It is good to die for our country” is attributed.

Palestinians Never Wanted to Be Palestinians

The takeover of Syria from France created the making of textbook woke and DEI story: Arabs living in peace and optimism, which is violated by invaders from Europe, who then force them out of their county, use them to promote their own European objectives, and then coerce a new identity on them. That identity later shapes a century of Western narrative when it comes to the Middle East, and is the nucleus of the contemporary western assault on Judaism.

Indeed, there are parallels between the 1619 project (the book and series) and the 1920 project. Palestine might have been

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a desolate land with a sparse population as described by Mark Twain and other 19th century travelers, but it was certainly not without people. There were Bedouin, Arab Fellahin farming their lands, and an Arab urban population in both Arab cities and mixed cities, such as Jerusalem—where Jews were the majority—and in Hebron, Jaffa, and Gaza—where Arabs were the majority.

It would be an exaggeration to say that there was a national sentiment among Arab in Palestine, but those who did develop such sentiment expressed that Arab nationalism naturally in terms of Syrian nationalism.

In it important to underscore that Arab nationalism in Palestine in the 1920s was Syrian. No Arab in Palestine back then would say he was a “Palestinian.” Some would say they are Syrian, but most would just say they were from Nablus or Jerusalem, or this clan or the other—or maybe simply say they are Arab. Western nationalism had not yet been imported to the Middle East, but the actions of Mark Sykes and T. E Lawrence, as well as the establishment of the Syrian Arab Kingdom, gave rise to the early traces of nationalism. That nationalism of the Arabs in Palestine was unequivocally Syrian.

That made sense. There was an Arab king who had the support and admiration of the locals, whether expressed in terms of Syrian nationalism or just loyalty. In came European Colonialists who forced the Arabs to stop identifying as Syrian. From now on, white colonialists told them, you will refer to yourself in this new term we invented for you: Palestinians!

Arabs in Palestine wanted to be Syrian. European Colonists wanted them to be Palestinians. Guess who won?

Fast forward one hundred years, and guess who is waving the flag that would have been so offensive to Arabs in Palestine in 1920?

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What happened between the “1920 project” and the “2024 project”? The answer is more European abuse of Palestinian Arabs. The European-forced “rewiring” of Arabs into Palestinians, as if they were just a resource of Western colonialists, was just the beginning. As discussed, the British, who were given a mandate by the League of Nations that included ushering in a Jewish homeland in Palestine, reneged on their mandate. They decided instead to treat Palestine as one of their colonies and deployed colonialist ruling tactics. A key tactic throughout British colonies was “divide and rule”—incite one group against the other.

That is exactly what the British began doing in Palestine. They promoted the most radical elements in Palestinian Arab society, such as Amin al-Husseini. They looked the other way when those radicals eliminated their more moderate Arab rivals, and through a series of what could be viewed as either deliberate or ignorant moves facilitated the breakout of the first large-scale Arab attacks on Jews in 1929.

As Europe was ready to go to war (again), Germany identified the Palestinian Arabs as a resource against the British. They elevated nationalist sentiments and deployed German nationalism invocation mechanisms of that time (such as youth movements.) This led to the Arab uprising of the 1930s, which arguably contributed to the British decision to abandon their “colony” a decade later in 1948. It is ironic that Husseini, who the British nurtured and promoted upon taking control of their Palestine “colony” was in Germany twenty years later, strategizing against the British.

Up until then, Western exploitation of Palestinians was done in accordance with organic European intents: The French wanted Syria and the British used them as a counterweight to their Jewish “competitors.” (The British were tasked with building a

homeland for the Jews, but wanted Palestine for themselves), and the Germans used them as a counterforce to the British. Starting in 1993, the Western exploitation of the Palestinians was done in the context of the Western assault on Judaism.

Indeed, the 1920 project—the Western exploitation of Palestinians—continued in 1993 with the aftermath of the Oslo Accords and the creation of the Conflict-Industry, which reduced anything and everything that is Palestinian to a single issue, “the occupation,” so much that if the occupation ended, “Palestinianism” would likely end.

Herzl and Zionism to the Rescue of Palestinians?

Perhaps it is time for Palestinians to rebel against their Europeans and Western pro-Palestinian colonialist oppressors, go back to their roots, and support Zionism?

The big secret: Many do!

This is where the Palestinians can rely on Herzl. The father of Zionism viewed the Jewish realities of his time (Judaism 2.0) as a reaction to European persecution. So dominant were those centuries of persecution—deportations, limits on Jewish professions, on how many children they could have, incarceration in Jewish ghettos—that they defined the Jewish nation and hence united it. Yet, once the Jews returned home and those European antisemitic pressures that united them no longer existed, what would become of the Jews?

Herzl answered that in an 1894 criticism of Alexandre Dumas’s play *The Wife of Claude*, in which the Jews return to their land: “They would discover the very next morning that they long ago ceased to be one people,” Herzl concluded. Therefore, there was a need to replace the uniting feature of European

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persecution that “made Jews of us,” to use Herzl’s words, with an ideological, political, and diplomatic infrastructure of Judaism.

That is Zionism.

Indeed, Zionism for Herzl is organic Judaism (Judaism 3.0), as opposed to the Judaism of his time, which was a reactionary Judaism, a Judaism based on European persecution (Judaism 2.0). Zionism was a return to a time when Jews were not only in their own land but were free (Judaism 1.0).

Similarly, for Palestinians, it is Europeans and Western pro-Palestinians who have made “the Occupation” the only issue that unites Palestinians. What if one day there was a State of Palestine and the occupation that unites them ended? Applying Herzl’s thinking, Palestinians too might “discover the very next morning that they long ago ceased to be one people.”

A true national movement that is self-sustaining needs to be organic, and not exclusively based on an external force that, once gone, ends the national movement.

Let’s have no illusions, the Palestinians are a valuable resource in the assault on Judaism, including through the structure of the Western pro-Palestinian colonialist movement. The idea of the “end of occupation” or establishment of a “State of Palestine” runs contrary to their *raison d’être*, and given that they are the ones with the means and power, they would never let Palestinians achieve that.

Waving the Flag of Colonialism

Mark Sykes designed the Palestinian flag as part of the plan to draft the Arab tribes in today’s Saudi Arabia and throughout the Middle East for the British war against the Ottomans. Just as Herzl learned from Bismark that “with a flag one can lead men wherever one wants to,” so too did Mark Sykes and the British

colonialists. They used a flag to draft the local Arab population and promote British interests.

That flag became the symbol for the Arabs fighting for the British against the Muslim Ottomans. It was later adopted by various Arab countries resulting from the European meddling in the Middle East. It is ironic that in their assault on Judaism, Western pro-Palestinian colonialists use the flag created by British colonialism.

Lawrence of Arabia: “Outright immoral”

European exploitation of Palestinians and other Middle Eastern Arabs has lasted for over a century.

T. E. Lawrence, who instigated the 1916 Arab Revolt, reflected in his later years that what he did was “outright immoral.” At the time though, it seems he really believed that he was supporting the Arab cause and was doing the right thing.

Will Western “pro-Palestinians” who today truly believe that they are doing the right thing, reach the same conclusion as Lawrence of Arabia—that what they are doing to the Palestinians is utterly immoral? If at least some of those pro-Palestinians reach this inevitable conclusion, it would encourage them to find another cause, more in line with progressive values and DEI objectives, as opposed to a cause that promotes colonialism, Islamophobia, and the suppression of the Palestinian people.

I have seen it happen over the years, with members of the conflict-industry—those coming to Jerusalem to work for UNRWA, or one of the other UN agencies, for NGOs, and for the EU. Most of them come with good intentions. I have known many of them over the years and even admired their conviction to leave everything behind to support a cause that they truly believe helps humanity. Some of them realize after some time,

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just like Lawrence of Arabia, that what they are doing is “outright immoral.”

Conversations with people who reach this conclusion could be a topic of a whole different book, but if people who made a career of (inadvertently) exploiting the Palestinians can change, then Western pro-Palestinians can come to understand the consequences of their actions and realize that they are the oppressors of the Palestinians, that they are the colonialists.

