

Israel Advocacy: A Handbook for College Students



Fall 2002

A Project of the



Jewish Community Relations Council
of the Jewish United Fund of Metropolitan Chicago

This document available online at www.juf.org/pdf/handbook.pdf

KEY DATES IN ISRAEL'S HISTORY

(Biblical through 1948)

17th - 6th century BCE	BIBLICAL TIMES
c. 17 th century BCE	Abraham, Isaac and Jacob settle in the Land of Israel; Famine forces Israelites to migrate to Egypt.
c. 13 th century BCE	Exodus from Egypt
c. 1000 BCE	Jerusalem made capital of David's kingdom
c. 960 BCE	First Temple built in Jerusalem by King Solomon
586 BCE	Israel conquered by Babylonia; First Temple destroyed; most Jews exiled to Babylonia (Iraq)
536-142 BCE	PERSIAN AND HELLENISTIC PERIODS
538-515 BCE	Many Jews return from Babylonia; Temple rebuilt
332 BCE	Alexander the Great conquers the land. Hellenistic rule begins.
142-63 BCE	Jewish autonomy and independence under Maccabean (Hasmonean) rule
63 BCE	Jerusalem captured by Roman general, Pompey
63 BCE - 313 CE	ROMAN RULE
37 BCE - 4	Rule of Roman King Herod; Second Temple refurbished
70	Destruction of Jerusalem and Second Temple
313-636	BYZANTINE RULE
614	Persian (Iran) invasion
636-1099	ARAB RULE
691	Dome of the Rock built on site of First and Second Temple
1099-1291	CRUSADER DOMINATION
1517-1917	OTTOMAN (TURKISH) RULE
1860	First neighborhood built outside walls of Jerusalem
1882-1903	Beginning of Zionist movement First Aliya (large-scale Jewish immigration), mainly from Russia
1897	First Zionist Congress convened in Switzerland
1904-14	Second Aliya, mainly from Russia and Poland
1909	Degania (first kibbutz) and Tel Aviv (first modern Jewish city) founded
1917	400 years of Ottoman rule ended by British conquest
1918-1948	BRITISH RULE

ZIONISM

WHAT IS ZIONISM?

- Zionism is the national liberation movement of the Jewish people, which holds that Jews, like any other nation, are entitled to a homeland. History has demonstrated the need to ensure Jewish security through a national homeland.
- The yearning to return to Zion (the Land of Israel) has been the cornerstone of Jewish religious life since the exile from the land two thousand years ago.
- Austrian journalist Theodor Herzl is considered the father of modern Zionism, having created an organized political movement, advocated for international recognition of a "Jewish state" and encouraged Jewish immigration to build the land.

IS ZIONISM RACISM?

- In 1975 the United Nations passed Resolution 3379 declaring that Zionism is Racism. The Resolution was repealed in 1991.
- The absurdity of the "Zionism is Racism" claim is evidenced in Israeli society, which consists of more than four million Jews, from more than 100 countries, including dark-skinned Jews from Ethiopia, Yemen and India, who are Israeli citizens. The presence of thousands of black Jews in Israel is the best refutation of the calumny against Zionism. In a series of historic airlifts, labeled Moses (1984), Joshua (1985) and Solomon (1991), Israel rescued almost 42,000 members of the ancient Ethiopian Jewish community.
- Approximately 1,000,000 Muslim and Christian Arabs, Druze, Bahai's, Circassians and other ethnic groups also are represented in Israel's population.
- Unlike neighboring Arab states, Israel is an open and democratic nation that protects of the religious and political rights of Christians and Muslims as well as Jews.
- The Arab states define citizenship strictly by native parentage. It is almost impossible to become a naturalized citizen in many Arab states, especially Algeria, Saudi Arabia, and Kuwait. **Several Arab nations have laws that facilitate the naturalization of foreign Arabs, with the specific exception of Palestinians.** Jordan, on the other hand, instituted its own "law of return" in 1954, according citizenship to all former residents of Palestine, except for Jews.

JERUSALEM

UNDIVIDED CAPITAL OF ISRAEL

- Jerusalem is the undivided capital of Israel and is the seat of the Israeli government.
- The U.S. Congress overwhelmingly passed the Jerusalem Embassy Act of 1995, marking the first time in history that U.S. policy recognized that Jerusalem should be the undivided capital and that the U.S. embassy should be established there.
- The people of Israel and Jews worldwide are united in their conviction that Jerusalem will remain undivided and the capital of Israel.
- Prior to 1967, East Jerusalem was under Jordanian control; Israelis of all religions and Jews of all nationalities were barred from the city.
- Under Jordanian control, non-Muslims were the victims of severe discrimination. Over half of the city's Christians were forced to leave the city.
- Since the city was united under Israeli control as a result of the Six Day War in 1967, Jerusalem has been a city open to people of all religions.
- Under the Oslo agreements, Jerusalem is one of the issues to be resolved in permanent status negotiations.

THE SIGNIFICANCE OF JERUSALEM

- Jerusalem is the embodiment of Jewish history, the heart and soul of the Jewish people. For three thousand years, Jerusalem has been the focus of national and religious yearning. **Continuous Jewish residence in Jerusalem was maintained throughout the centuries despite a dozen invasions and conquests. Jews have been the majority population in Jerusalem for over 100 years, and in 1948, Jerusalem was dedicated as Israel's capital.**

JERUSALEM BEFORE 1967

- From 1948-1967, Jerusalem was cruelly and unnaturally divided, the only such time in the city's 3,000-year history.
- Under the Jordanian occupation, Jews were expelled and were not allowed to visit the eastern half of the city. The ancient Jewish Quarter of the city was systematically destroyed, and the ancient Jewish synagogues were used as latrines and stables. Gravestones from the 2,000 year-old Mount of Olives Jewish Cemetery were torn up and used to build roads and lavatories.

- Jews of all nationalities and Israelis of all religions - Jews, Muslims, and Christians - were barred from their holy sites. Areas critical to modern Israel, like Hebrew University and Hadassah Medical Center, could only have been reached by a road through hostile Jordanian territory where scores of Israelis lost their lives. Eastern Jerusalem's Christian population suffered severe discrimination, and well over half of the community was forced to leave the city.

REUNIFICATION

- The reunification of Jerusalem by Israeli troops during the Six-Day War in 1967 was a victory for people of all religions who believe in a united, open, and accessible Jerusalem.
- The mine fields, barbed wire, bullet-ridden wall, and sniper fire were relegated to memory and replaced by an Israeli administration which has become renowned for upholding freedom of worship for all.

JERUSALEM TODAY: OPEN AND ACCESSIBLE TO ALL

- Israel provides the people of all religions full access to their places of worship, a freedom also extended to the citizens of Arab countries at war with the Jewish State.
- Hundreds of thousands of Muslim and Christian pilgrims from Arab countries, and millions of visitors from other parts of the world, have freely visited Jerusalem and its holy sights since the city's reunification in 1967.
- The Temple Mount, holy site for Jews and site of the Dome of the Rock and the Al-Aqsa Mosque, is administered by Muslim religious authorities.

U.S. POLICY: SUPPORT FOR A UNITED JERUSALEM

- There is an overwhelming consensus among Israelis, Jews around the world, and millions of Christians that Jerusalem must remain the united, eternal capital of Israel.
- As exemplified by the Jerusalem Embassy Act of 1995, this sentiment has received strong bipartisan support in the United States.

Source: American Israel Public Affairs Committee

JEWISH POPULATION IN ISRAEL DURING THE BRITISH MANDATE

CLAIM

Jews constituted only one third of the population of the British Mandate. Only seven percent of the land was Jewish-owned.

RESPONSE

- From the beginning of World War I, part of Palestine's land was owned by **absentee landlords** who lived in Cairo, Damascus and Beirut.
- **Jews went out of their way to avoid purchasing land in areas where Arabs might be displaced.** They sought land that was largely uncultivated, swampy, cheap and, most important, without tenants. It was only after the Jews had bought all of the available uncultivated land that they began to purchase cultivated land.
- **Many Arabs were willing to sell because of the migration to coastal towns and because they needed money to invest in the citrus industry.**
- Even at the height of the Arab revolt in 1938, the British High Commissioner to Palestine believed the Arab landowners were complaining about sales to Jews to drive up prices for lands they wished to sell. The Jews were paying exorbitant prices to wealthy landowners for small tracts of arid land. **In 1944, Jews paid between \$1,000 and \$1,100 per acre in Palestine, mostly for arid or semiarid land; in the same year, rich black soil in Iowa was selling for about \$110 per acre.**
- By 1947, Jewish holdings in Palestine amounted to about 463,000 acres. Approximately 45,000 of these acres were acquired from the British Mandatory Government; 30,000 were bought from various churches and 387,500 were purchased from Arabs.
- In 1947 the Arabs constituted a majority of the population in Palestine as a whole — 1.2 million Arabs versus 600,000 Jews. The Jews never had a chance of reaching a majority in the country given the **restrictive immigration policy of the British.** By contrast, the Arabs were free to come — and thousands did. Still, **the Jews were a majority in the area allotted to them by U.N. Resolution 181 and in Jerusalem.**

ARAB ISRAELIS

DEMOGRAPHICS

- Roughly 18% (more than one million) of Israel's 6.3 million citizens are Arab Israelis; 81% of Arab Israelis are Muslim, mostly Sunni; 10% of Muslim Arab Israelis are Bedouins.
- The majority of Christian Arabs are Greek Catholic, Greek Orthodox, and Roman Catholic.
- There are 100,000 Arabic-speaking Druze living in 22 villages in northern Israel. There are also 3,000 Circassian Sunni Muslims in Israel, who are not Arab and do not share the same cultural background of the larger Islamic community.
- Arabic is Israel's second official language.

LEGAL AND POLITICAL STATUS

- Arab Israelis are citizens of Israel with equal rights.
- Arab Israelis run the political and administrative affairs of their municipalities.
- Arab Israelis have the right to vote in Knesset elections and have a political party in the Knesset. Israel is one of the few places in the Middle East where Arab women have the right to vote. Arab Israelis have held government positions, including deputy minister. There are currently 10 Arab Israelis holding seats in the Knesset, and a member of the Druze community serving as a government minister. On March 3, 1999, Abdel Rahman Zuabi became the first Arab member of Israel's Supreme Court.
- Israel has extensive anti-discrimination laws; unlike most other countries in the Middle East, women enjoy equality in rights and personal freedoms, including the right to vote and be elected to local and national office.
- The only legal distinction between Arab and Jewish citizens is that Arab citizens are exempted from compulsory service in the Israel Defense Forces out of consideration for family, religious and cultural affiliations with the Palestinians and the rest of the Arab world, given the ongoing conflict. Voluntary service is encouraged. IDF service was made mandatory for Druze and Circassian men at the request of their community leaders.

PLURALISM

- Israeli society is made up of coexisting population groups. There is no official policy of separation, but different groups have chosen to lead a segregated life-style, maintaining their strong cultural, religious, ideological and/or ethnic identity.
- The vast majority of Arab Israelis have chosen to maintain their distinct identity and not to assimilate. Independent Muslim, Druze and Christian denominational courts adjudicate matters of personal status.
- The Citizen Accord Forum, initiated by Deputy Foreign Minister Rabbi Michael Melchior, has over 500 active volunteers encouraging coexistence between Jewish and Arab citizens

and the development of a relationship based on values of respect and mutual understanding.

DEVELOPMENT

- Median years of schooling rose from 1.2 in 1961 to 10.4 in 1996.
- Infant death rates per thousand live births dropped in the same period: Muslims - 46.4 to 10; Christians - 42.1 to 6.7; Druze - 50.4 to 8.9.
- There are still significant gaps in economic development. Average Arab family size is higher, and very few women are in the work force. Education levels are lower than in the Jewish community, leading to lower income.
- Arab communities are smaller and have limited economic infrastructure, contributing to employment in unskilled or semiskilled fields and higher overall rates of unemployment. Lack of easy access to employment is also a contributing factor.
- Because Arab Israelis do not serve in the IDF, they do not enjoy certain economic and social benefits.

MEETING THE DEVELOPMENT CHALLENGE

- In October 2000, the Israeli government designated \$1 billion through 2004 for all areas of socio-economic development in the Arab communities.
- Education projects: classrooms for pre-Kindergarten, elementary, and high schools; advancement of the educational system; new courses in technology; engineering-technician and vocational training courses.
- Construction of family health and dental clinics.
- Restoration, establishment and development of religious institutions.
- Development of public institutions for cultural, social and sports activities.
- New and improved infrastructure in older neighborhoods. Special attention to the homes of elderly people living alone. New housing units on public and private lands.
- Transportation projects, including networks of roads in Arab areas, internal road systems, and safety projects.
- Six industrial zones in densely populated Arab areas and encouragement of capital investment.
- Funding for economic projects such as trade and services, tourism infrastructure and holiday units.

Adapted from:

"Arab Israelis." 2002 <http://www.us-israel.org/jsource/Society & Culture/arabs2.html> (13 May 2002).

WHY SUPPORT ISRAEL?

The following article by Victor Davis Hanson, appeared in The National Review February 4, 2002. The entire text of the article can be found at <http://www.nationalreview.com/hanson/hanson020402.shtml>.

The Muslim world is mystified as to why Americans support the existence of Israel. Some critics in the Middle East excuse "the American people," while castigating our government. In their eyes, our official policy could not really reflect grassroots opinion. Others misinformed spin elaborate conspiracy theories involving the power of joint Mossad-CIA plots, Old Testament fundamentalists, international bankers, and Jewish control of Hollywood, the media, and the U.S. Congress. **But why does an overwhelming majority of Americans (according to most polls, between 60 and 70% of the electorate) support Israel - and more rather than less so after September 11?**

The answer is found in values...Israel is a democracy. Its opponents are not...even "parliaments" in Iran, Morocco, Jordan and on the West Bank are not truly and freely democratic. In all of them, candidates are either screened, preselected, or under coercion. Daily television and newspapers are subject to restrictions and censorship; "elected" leaders are not open to public audit and censure. There is a reason, after all, why in the last decade Americans have dealt with Mr. Netanyahu, Barak, and Sharon - and no one other than Mr. Arafat, the Husseins in Jordan, the Assads in Syria, Mr. Mubarak.... **Death, not voters, brings changes of rule in the Arab world.**

The Arab street pronounces that it is the responsibility of the United States...to use its influence to instill democracies. They forget...that **true freedom requires the blood and courage of native patriots** - a Washington, Jefferson, or Thomas Paine - not outside nations; and that democracy demands some prior traditions of cultural tolerance, widespread literacy, and free markets....

Israel is also secular. The ultra-Orthodox do not run the government unless they can garner a majority of voters...In Israel...Americans detect that free speech and liberality of custom and religion are more ubiquitous than, say, in Saudi Arabia, Iran, or Palestine....

Pluralism exists in Israel, rarely so in the Arabic world. We see an Israeli peace party, spirited debate between Left and Right, and both homegrown damnation and advocacy for the settlers outside the 1967 borders. Judaism is fissured by a variety of splinter orthodoxies without gunfights. There are openly agnostic and atheistic Israeli Jews who enjoy influence in Israeli culture and politics...We know that heretical mullahs are heretical more often in London, Paris, or New York - not in Teheran or among the Taliban. **No Palestinian politician would go on CNN and call for Mr. Arafat's resignation; his opposition rests among bombers, not in raucous televised debates.**

Israeli newspapers and television reflect a diversity of views, from rabid Zionism to almost suicidal pacifism. There are Arab-Israeli legislators — and plenty of Jewish intellectuals who openly write and broadcast in opposition to the particular government of the day...Could a Palestinian, Egyptian, or Syrian novelist write something favorable about Golda Meir, hostile to Mr. Assad or Mubarak, or craft a systematic satire about Islam? Past experience suggests such iconoclasts and would-be critics might suffer stones and fatwas rather than mere ripostes in the letters to the editor of the local newspapers....

Americans also see ingenuity from Israel, both technological and cultural — achievement that is not reflective of genes, but rather of the culture of freedom. There are thousands of brilliant and highly educated Palestinians. But in the conditions of the Middle East, they have little opportunity for free expression or to open a business without government bribe or tribal payoff....

Nor are Americans ignorant of the recent past...The 20th century taught Americans that some Europeans would annihilate millions of Jews — and others prove unwilling or unable to stop such a holocaust. We sensed that **the first three wars in the Middle East were not fought to return the West Bank, but to finish off what Hitler could not.** And we suspect now that, **while hundreds of millions of Arabs would accept a permanent Israel inside its 1967 borders, a few million would not — and those few would not necessarily be restrained by those who did accept the Jewish state.**

Somehow we in the American heartland sense that Israel...is a wound to the psyche, not a threat to the material condition, of the Arab world. Israel did not murder the Kurds or Shiites. It does not butcher Islam's children in Algeria. Nor did it kill over a million on the Iranian-Iraqi border — much less blow apart Afghanistan, erase from the face of the earth entire villages and their living inhabitants in Syria, or turn parts of Cairo into literal sewers. Yet both the victims and the perpetrators of those crimes against Muslims answer "Israel" to every problem. But **Americans, more than any people in history, live in the present and future, not the past, loath scapegoating and the cult of victimization, and are tired of those, here and abroad, who increasingly blame others for their own self-induced pathologies.**

...Europe's policy in the Middle East is based on little more than naked self-interest. If Israel were wiped out tomorrow, Europeans would ask for a brief minute of silence, then sigh relief, and without a blink roll up their sleeves to get down to trade and business.

Our seemingly idiosyncratic support for Israel, then, also says something about ourselves rather than just our ally. In brutal Realpolitik, the Europeans are right that there is nothing much to gain from aiding Israel. Helping a few million costs us the friendship of nearly a billion. **An offended Israel will snub us; but some in an irate Muslim world engineered slaughter in Manhattan.** Despite our periodic tiffs, we don't fear that any frenzied Israelis will hijack an American plane or murder Marines in their sleep. No Jews are screaming at us on the evening news that we give billions collectively to Mubarak, the Jordanians, and Mr. Arafat....

Instead of railing at America, Palestinians should instead see in our policy toward Israel their future hope, rather than present despair...If the Palestinians really wished to even the score with the Israelis in American eyes, then regular elections, a free press, an open and

honest economy, and religious tolerance alone would do what suicide bombers and a duplicitous terrorist leader could not.

MILESTONES IN THE U.S.-ISRAEL RELATIONSHIP

The U.S.-Israel relationship is older than the State of Israel itself. It is based on shared values and shared interests and benefits both nations in many ways.

- President Lincoln was the first President to express support for a Jewish homeland, and in 1922, the 67th Congress passed the first Congressional resolution supporting a Jewish homeland. In 1948, President Harry S. Truman recognized the new State of Israel immediately after its declaration.
- The U.S. has played an important role in Israel's development, assisting with refugee resettlement, helping Israel maintain a technological edge over the Arab states, and working closely with Israel to pursue peace.
- The strategic relationship strengthens America's military and reinforces our foreign policy goals.
- Economic and social cooperation benefits Americans nationwide as joint programs focusing on everything from agriculture to technology to education currently operate in every state.
- A close partnership between the U.S. and Israel was essential in forging the Camp David Accords with Egypt and the successful peace treaties with the Palestinians and Jordan and is essential to progress with the other countries still engaged in the peace process with Israel.

MILITARY AND STRATEGIC COOPERATION

- President Kennedy's sale of Hawk ground-to-air missiles broke a 13-year arms embargo against Israel.
- By transferring captured equipment to the U.S. after the Six-Day War, Israel helped the U.S. dramatically improve its own military capabilities.
- After France gave in to Arab pressure and cancelled a sale of Mirage fighters to Israel, President Johnson sold Phantom aircraft to Israel, showing that the U.S. would stand by its ally.
- During the Yom Kippur War, the U.S. airlifted to Israel \$2.2 billion in military equipment which was vital to the defense of the Jewish State.
- U.S.-Israel strategic cooperation has grown to include joint military exercises, intelligence sharing, and joint R&D of defense technologies, including the Arrow anti-ballistic missile.
- In 1986 Israel was designated a "major" non-NATO ally, reflective of the value of the U.S.-Israel relationship and the long-standing trust and cooperation on security matters between the countries.

- The effectiveness of the U.S.-Israel strategic alliance was underscored by the enhanced cooperation that emerged during the 1991 Persian Gulf crisis. Intelligence sharing, cooperation in adapting U.S. weapons and tactics for desert warfare, and Israel's non-retaliation to Iraqi missile attacks at America's request showed the strength of the relationship.

COOPERATIVE RESEARCH PROGRAMS

- U.S.-Israel binational research programs have led to numerous commercial and scientific breakthroughs and have become models for binational cooperation. Today, joint research is being conducted at over 100 universities in 40 states and at hundreds of U.S. companies. These programs have generated billions of dollars in sales and hundreds of millions of dollars in U.S. tax revenues, all for an initial investment of \$55 million.

THE PEACE PROCESS

- The U.S. played an integral role in fostering the 1978 peace accord between Israel and Egypt - the first between Israel and an Arab state. Camp David has become the model for all future Arab-Israeli negotiations.
- The opening of the Madrid peace talks in 1991 was a victory for the shared American-Israeli principle of direct negotiations between the Arab states and Israel.
- By working in close partnership with Israel in pursuing peace, the U.S. helped broker the signing of the Mutual Recognition Agreement, which resulted in Israel-PLO negotiations, and the Declaration of Principals and Gaza-Jericho Accord, which outlined the transfer of self-governing authority to the Palestinians.
- Through the U.S.-brokered peace process, Israel signed a peace treaty with Jordan in October of 1994 with President Clinton and nearly 5,000 guests witnessing the ceremony in the Arava desert.
- The United States continues to play a central role in attempts to end the current violence and renew the process of negotiations. In addition, the U.S. continues to be Israel's strongest, and often only ally in the United Nations.

FREE TRADE

- Trade between the two countries has more than doubled since the signing of the Free Trade Agreement in 1985, resulting in more sales, profits and jobs for American businesses. The success of this unprecedented agreement paved the way for a similar agreement between the U.S. and Canada and for the North American Free Trade Agreement.

HUMANITARIAN AID

- By providing \$10 billion in loan guarantees to Israel - at virtually no cost to U.S. taxpayers - the U.S. helped Israel to accept a massive amount of Russian Immigrants, fulfilling its mission as a safehaven for world Jewry.

Source: American Israel Public Affairs Committee

ISRAELI SETTLEMENTS AND INTERNATIONAL LAW

THE HISTORICAL CONTEXT

- Jewish settlement in the West Bank and Gaza Strip territories has existed from time immemorial and was expressly recognized as legitimate in Article 6 of the Mandate for Palestine adopted by the League of Nations.
- Some Jewish settlements, such as Hebron, existed throughout the centuries of Ottoman rule. Some settlements, such as Neve Ya'acov were established under the British Mandatory administration prior to the establishment of the State of Israel.
- **For more than a thousand years, the only administration that has prohibited Jewish settlements was the Jordanian occupation administration in the West Bank, which, during the nineteen years of its rule (1948-1967), declared the sale of land to Jews a capital offense.**

INTERNATIONAL HUMANITARIAN LAW IN THE WEST BANK AND GAZA STRIP

- The Fourth Geneva Convention, drafted immediately after World War II, prohibits the forcible transfer of segments of the population of a state to the territory of another state that it has occupied by force. The International Red Cross confirms that the principle was intended to protect the local populations in Czechoslovakia, Poland and Hungary during the war. **The provision clearly does not apply to the West Bank and Gaza.**
- The provisions of the Geneva Convention do not prohibit the movement of individuals to land which was not under the legitimate sovereignty of any state and which is not subject to private ownership. **Israeli settlements have been established only after a exhaustive investigation process, under the supervision of the Supreme Court of Israel, designed to ensure that no communities are established on private Arab land.**
- **The settlements themselves are not intended to displace Arab inhabitants, nor do they do so in practice.**
- **The settlements do not violate any provision of international law. Therefore, they cannot constitute a "grave violation" of the Geneva Convention, and there is no legal basis that they constitute a "war crime". Such political charges cannot justify in any way Palestinian acts of terrorism and violence against innocent Israelis.**
- Politically, the West Bank and Gaza Strip can be considered territory over which there are competing claims which should be resolved in peace process negotiations. **The territory was not under the sovereignty of any state and came under Israeli control in a war of self-defense imposed on Israel. At the same time, Israel recognizes that the Palestinians also make legitimate claims to the area.**

ISRAELI-PALESTINIAN AGREEMENTS

- The existing agreements reached between Israel and the Palestinians contain **no prohibition whatsoever on the building or expansion of settlements**. On the contrary, the issue of settlements is reserved for permanent status negotiations, which, under Oslo, were to take place in the concluding stage of the peace talks.
- It has been charged that the agreed upon prohibition on unilateral steps that alter the "status" of the West Bank and Gaza Strip implies a ban on settlement activity. The building of homes has no effect on the status of the area. **The prohibition on unilateral measures was agreed upon in order to ensure that neither side take steps to change the legal status of this territory (such as by annexation or unilateral declaration of statehood), pending the outcome of permanent status negotiations.**
- **The present National Unity Government, under Prime Minister Ariel Sharon, has officially declared that it will not build any new settlements, while remaining committed to the basic needs of the settlement communities.** (Government of Israel, Policy Guidelines, March 2001)

There are claims that more than 30 new settlements have been built since Prime Minister Sharon took office in February 2001.

It is important to remember that, according to the Oslo Accords, the issue of settlements was to be addressed only during final status negotiations. The settlements, which opponents consider an obstacle to peace between Israel and the Palestinians, are not a violation of any signed agreement between Israel and the Palestinians or of international law.

It is also important to remember that while Prime Minister Sharon was instrumental in the development of the settlements, he was also responsible for the evacuation of Sinai settlements when they were turned over to Egypt in accordance with the 1979 Israel-Egypt peace agreement.

REFUGEES IN THE ARAB-ISRAELI CONFLICT

JEWISH REFUGEES

- From 1948 to 1951, beginning with the establishment of the State of Israel, as many as **800,000 Jews were expelled from their native Arab nations or forced to flee as a result of state-sponsored anti-Zionist violence**. As many as 500,000 of them fled to Israel from Iraq, Tunisia, Syria, Egypt, Yemen, Algeria, Libya and Morocco.
- Jewish refugees from Arab lands were immediately and fully absorbed into the new Jewish nation.
- Jewish refugees were never compensated for their property that was confiscated or left behind in their native country.

PALESTINIAN REFUGEES

- As many as 700,000 Arabs fled their homes during the 1948 Arab-Israeli war. Many fled voluntarily to avoid the war or at the urging of Arab leaders who promised a quick Arab victory over the new Jewish state. In some cases Arabs were forced to flee by individuals or groups fighting for Israel.
- The Arab nations, specifically Jordan, Syria and Lebanon, refused to absorb the refugees, instead settling them in refugee camps. Many remain in the crowded camps today, over 50 years later.
- An estimated 250,000 Palestinians fled the West Bank and Gaza when Israeli forces arrived during the Six Day War. These people, some of whom had left their homes in Israel in 1948, are considered by the international community to be displaced persons, not refugees.

U.N. RESOLUTION 194 AND THE "RIGHT OF RETURN"

- Palestinians claim that international law allows them a "right of return" to their former homes inside Israel. Israel claims there is no foundation in international law.
- Palestinians cite U.N. Resolution 194 as guaranteeing a "right of return" to their former homes inside Israel. Resolution 194 mentions only that refugees should be permitted to return at the "earliest practicable date" and prepared to "live at peace with their neighbors".
- The Palestinians demand an unconditional "right of return" to areas that are part of the State of Israel. The arrival of millions of Palestinians in Israel (whose present Jewish and Arab population is just over 6 million) would, in effect, end Israel's existence as the Jewish state.

COMPENSATION FOR REFUGEES

- Resolution 194 states that compensation should be paid for the property of those refugees who choose not to return and for loss or damage to property. The resolution does not specifically mention Israel (or any other country) as responsible for paying compensation.
- Jewish refugees from Arab nations who were absorbed in Israel have never been compensated for loss of property.
- Israel has agreed to cooperate in international efforts to resettle and compensate Palestinian refugees and would consider individual cases of family reunification.

WHO IS RESPONSIBLE FOR THE REFUGEE PROBLEM?

- When the Arabs fled Israel during the 1948 war, the Arab countries never absorbed them into their communities. Instead, they built crowded refugee camps in which many refugees continue to live today.
- From 1948 until 1967, Jordan controlled the West Bank. Jordan never improved the infrastructure or living conditions of the Palestinians, leaving them in refugee camps.
- Israel did not create the refugee problem or perpetuate it. To accept responsibility would have far-reaching implications: 1) It would encourage the arrival of millions of Palestinian refugees in the State of Israel, changing the demographics of the country in such a way as to effectively end the existence of the independent Jewish state; 2) It would be used as a basis for claims against Israel for compensation for loss of property and for 52 years of suffering; 3) It would facilitate claims by Arab "host countries" against Israel for compensation for the cost of "hosting" the refugees.

ISRAEL AND THE UNITED NATIONS

UN RESOLUTION 181 - November 29, 1947

Partitioned Palestine into two States, one Arab, the other Jewish, with economic union and a special international regime for Jerusalem.

UN RESOLUTION 212 - November 19, 1948

Assistance to Palestinian refugees.

UN RESOLUTION 194 - December 11, 1948

Established the United Nations Conciliation Commission for Palestine (UNCCP). Called for the demilitarization of internationalization of Jerusalem.

- **This resolution is often cited as guaranteeing Palestinian refugees the "right of return" to Israel. It does not. The resolution states: "...refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property..."**

UN RESOLUTION 302 - December 8, 1949

Established United Nations Relief and Works Agency for Palestinian Refugees in the Near East (UNRWA).

UN RESOLUTION 237 - 1967

Called upon Israel to ensure the safety and welfare of inhabitants where military operations had taken place, and to facilitate the return of displaced persons.

UN RESOLUTION 242 - 1967

Laid down principles for a peaceful settlement in the Middle East - the withdrawal of Israel's armed forces from territories occupied in the recent conflict, and recognition of the sovereignty, territorial integrity and political independence of every State in the area, along with the right to live in peace with secure boundaries.

- **The resolution did not call for a withdrawal to Israel's June 4, 1967 borders, nor did it call for a withdrawal from all of the territories captured in 1967.**

UN RESOLUTION 338 - 1973

Called for an immediate truce in the Yom Kippur War and asked the parties to begin the implementation of resolution 242 immediately after the cease fire.

- **The PLO, joined by other Arab States, criticized both 242 and 338 for reducing the Palestinian problem to a question of international charity and for reducing the Palestinians to the status of the refugees without national political rights.**

UN RESOLUTION 3236 - November 1974

Reaffirmed the inalienable rights of the Palestinian people including the right to self-determination without external interference, the right to national independence and sovereignty, and the right of return to their homes and property.

UN RESOLUTION 3376 - November 10, 1975

Established Palestinian Rights Committee with the primary mandate to make recommendations to fulfill those rights.

UN RESOLUTION 3379 - November 10, 1975

Equated Zionism with racism and racial discrimination.

UN RESOLUTION 425 - March 19, 1978

Calls for Israel to immediately cease military action in Lebanon; established United Nations Force in Lebanon (UNIFIL).

UN RESOLUTION 46/86 - 1991

Rescinded resolution 3379 equating Zionism with racism.

UN RESOLUTION 1073 - September 28, 1996

Called on Israel to close the tunnels under the Western Wall.

UN RESOLUTION 1310 - July 27, 2000

Confirmed that Israel had "withdrawn its forces in Lebanon in accordance with resolution 425 (1978)" and called on the Government of Lebanon to exercise authority over southern Lebanon.

UN RESOLUTION 1322 - October 7, 2000

Condemned Sharon's visit to the Temple Mount; condemned acts of violence; called for immediate resumption of negotiations.

UN RESOLUTION 1402 - March 30, 2002

Called for an immediate cease-fire; called upon Israel to immediately withdraw from Palestinian cities and for implementation of the Mitchell and Tenet plans. Reiterated demands for "an immediate cessation of all acts of violence, including all acts of terror, provocation, incitement and destruction.

UN RESOLUTION 1405 - April 19, 2002

Called for Israel to allow humanitarian organizations into Jenin.

WHY ISRAEL REJECTS "OBSERVERS"

WHY NOT OUTSIDE OBSERVERS?

- **The reason for Israel's objection is the same as for Arafat's enthusiasm. Experience shows that international observers will protect not the cease-fire but Arafat's ability to violate it. The long record of international observers in the Arab-Israeli conflict is unblemished by a single example of basic fairness toward Israel, let alone protection from Arab aggression.**

THE BRITISH OBSERVE THE HADASSAH CONVOY MASSACRE

- **On April 13, 1948, a convoy of ambulances and armored buses headed for Hadassah Hospital on Mount Scopus. Two hundred meters from the British military post that was supposed to secure the route, the convoy came under Arab attack from both sides of the road.... British military cars passed three times during the seven hours that the convoy was under attack...but they did not stop to intervene or assist. **Seventy-seven Jewish doctors, nurses, academics, and students were massacred that day, after top British officials had 'personally guaranteed' that medical and civilian transports would be protected by the British army and police.****

UN OBSERVERS BEFORE THE SIX-DAY WAR

- **Under the 1949 Armistice Agreement, United Nations Military Observers (UNMOs) were deployed along the cease-fire lines with Syria, Jordan, and Egypt. Each of the UNMOs reported to a Mutual Armistice Commission composed of representatives from Israel, the relevant Arab country, and the UN. In the eighteen years before the Six-Day War [1967]...there were hundreds, if not thousands, of attacks against Israel...The UN observers would report on the terrorist attacks against Israel and on Israel's responses. **Any attempt to condemn Syria, for example, for allowing terrorist attacks would be blocked by a Soviet veto, while Israel would be subject to complaints in response to its retaliations...**Abba Eban, Israel's first Ambassador to the United Nations, summarized Israel's situation at the UN in the 1950s when UN military observers monitored the armistice lines and reported back to the UN Security Council:...'Thus the doctrine of the United Nations came to imply that Arab governments could conduct warfare and maintain belligerency against Israel while Israel could offer no response.'**

THE ONE-SIDED RESPONSE OF THE UNITED NATIONS FORCE IN SOUTHERN LEBANON (UNIFIL)

- **...UNIFIL was established in March 1978 pursuant to UN Security Council Resolution 425 [that] called on Israel to "immediately" withdraw its forces from Lebanon, and established UNIFIL 'for the purpose of confirming the withdrawal of Israeli forces, restoring international peace and security and assisting the Government of Lebanon in ensuring the return of its effective authority in the area.'**
- **...UNIFIL's neutrality and usefulness was most dramatically brought into question by the scandal surrounding a videotape made by UNIFIL soldiers shortly after the October 7, 2000 kidnapping by Hezbollah of three Israeli soldiers. **On June 27, 2001, senior Israeli officers reportedly asked UN Mideast Envoy Terje Larsen and UN South Lebanon representative Stephen de Mistora to see a videotape the Israelis knew existed of the cars - disguised as UN vehicles - that Hezbollah had used in the kidnapping. The UN denied the existence of the tape. Larson...found that the Israelis were right. He later reportedly told Israeli Defense Minister Binyamin Ben-Eliezer that he was 'ashamed' at having unwittingly lied to Israel.****



WHAT ABOUT AMERICAN OBSERVERS?

- On August 8, 1970, Israel detected that Egypt had violated an American-brokered cease-fire agreement [at the end of the War of Attrition]....It took three weeks before the U.S. Department of State admitted that violations had occurred.

The Mitchell Committee report, by stipulating that a cease-fire be unconditional and precede all "confidence building measures" and negotiations, implicitly accepted the principle that the Palestinian resort to violence was not legitimate and should not be rewarded. The reverse is also true: **any diplomatic benefit accrued through violence legitimates that violence and encourages the resort to violence in the future.**

The July 19 [2001] G-8 Rome Foreign Ministers' statement, while endorsing the Mitchell Report, blatantly violates the sequencing of that report by supporting the key Palestinian demand for international intervention ("third-party monitoring"), despite the Palestinian refusal to implement the Tenet cease-fire plan. **The record indicates that international observers have failed at their most basic task of being a stabilizing influence in conflict situations. If the international observers are introduced as a diplomatic reward for aggression, than the counterproductive nature of their role would be greatly increased.**

Excerpted from:

Singer, Saul. "Why Israel Rejects Observers." August 8, 2001. <http://www.jcpa.org/>

ISRAEL-PALESTINIAN AGREEMENTS

CAMP DAVID - March 26, 1979

Israel-Egypt peace treaty. Involves Israel's withdrawal from Sinai (completed in 1982). The second part, dealing with autonomy for the Palestinians in Gaza and the West Bank, is never implemented.

DECLARATION OF PRINCIPLES - "OSLO" - September 13, 1993

Agreement to negotiate on establishment of "a Palestinian Interim Self-Government Authority, the elected Council for the Palestinian people in the West Bank and Gaza Strip, for a transitional period not exceeding five years, leading to a permanent settlement on Security Council Resolutions 242 and 338."

- *On December 3, 1993, Chairman Arafat wrote a letter to Prime Minister Rabin stating unequivocally that the PLO:*
 - ✓ *Recognizes the right of Israel to exist in peace and security;*
 - ✓ *Accepts UN Security Council Resolutions 242 and 338;*
 - ✓ *Commits itself to a peaceful resolution of the conflict;*
 - ✓ *Renounces the use of terrorism and other acts of violence;*
 - ✓ *Assumes responsibility over all PLO elements to ensure their compliance, prevent violations, and discipline violators;*
 - ✓ *Affirms that those articles of the PLO Covenant which deny Israel's right to exist are now inoperative and no longer valid;*
 - ✓ *Undertakes to submit to the Palestinian National Council for formal approval the necessary changes to the Covenant.*
- **The Declaration of Principles contains no prohibition whatsoever on the building or expansion of settlements. On the contrary, it is specifically provided that the issue of settlements is reserved for permanent status negotiations, which are to take place in the concluding stage of the peace talks.**

GAZA-JERICHO AGREEMENT - May 4, 1994

Withdrawal of Israeli administration and forces from Gaza and Jericho, and transfer of powers and responsibilities to Palestinian Authority. The agreement includes security arrangements, transfer of civil affairs, legal and economic frameworks.

TRANSFER OF POWERS - August 29, 1994

Early transfer of powers and responsibilities in specified spheres, in those parts of the territories not included in the Gaza-Jericho Agreement. These spheres include education and culture, health, social welfare, direct taxation, tourism, other spheres as agreed.

ISRAELI-PALESTINIAN INTERIM AGREEMENT ON THE WEST BANK AND GAZA STRIP - September 28, 1995

Intended to broaden Palestinian self-government in the West Bank through an elected self-governing authority - the Palestinian Council - for a period of up to five years.

- January 20, 1996: First stage of IDF redeployment was completed (except Hebron) and Palestinian elections held.
- April 24, 1996: Palestinian National Council voted to change its charter calling for the destruction of Israel.

WYE RIVER MEMORANDUM - October 23, 1998

Addressed specific security concerns and included a timeline for mutual undertakings.

WYE MEMORANDUM - December 14, 1998

In the presence of President Clinton, the Palestinian National Council reaffirmed decision to change its charter. Also included agreement to immediately resume permanent status negotiations.

SHARM EL-SHEIKH MEMORANDUM - September 4, 1999

Restated the commitment of the two sides to full implementation of all agreements reached since September 1993.

CAMP DAVID II - July 11-25, 2000

- After a period of intense negotiation, the second Camp David summit ended without a permanent status agreement. On September 27, 2000 the Palestinian intifada began. Another attempt to reach an agreement was made at Taba, Egypt in January 2001; a joint statement was issued but no agreement was reached.

THE TENET CEASE-FIRE PLAN

- The operational premise of the workplan is that the two sides are committed to a mutual, comprehensive cease-fire, applying to all violent activities, in accordance with the public declaration of both leaders.
- The Government of Israel (GOI) and the PA will immediately resume security cooperation.
- Both sides will take immediate measures to enforce strict adherence to the declared cease-fire and to stabilize the security environment.
- Palestinian and Israeli security officials will use the security committee to provide each other, as well as designated US officials, terrorist threat information, including information on known or suspected terrorist operation in - or moving to - areas under the other's control.
- The PA and GOI will move aggressively to prevent individuals and groups from using areas under their respective control to carry out acts of violence. Both sides will take steps to ensure that areas under their control will not be used to launch attacks against the other side nor be used as refuge after attacks are staged.
- GOI and the PA, through the auspices of the senior-level security committee, will forge, within one week of the commencement of security committee meetings and resumption of security cooperation, an agreed-upon schedule to implement the complete redeployment of IDF forces to positions held before September 28, 2000.
- Within one week of the commencement of security committee meetings and resumption of security cooperation, a specific timeline will be developed for the lifting of internal closures as well as for the reopening of internal roads, the Allenby Bridge, Gaza Airport, Port of Gaza, and border crossings. Security checkpoints will be minimized according to legitimate security requirements and following consultation between the two sides.
- The parties pledge that even if untoward events occur, security cooperation will continue through the joint security committee.

Excerpts from Ha'aretz

THE MITCHELL REPORT - MAY 22, 2002

HOW THE VIOLENCE BEGAN

- The report begins by discussing then-Knesset member Ariel Sharon's September 28, 2000 visit to the Temple Mount. Then-Prime Minister Barak saw the visit as an internal political matter, the Palestinians saw it as a provocation. The Palestinians reject the Israeli claim that the violence had been planned by the Palestinian Authority after the breakdown of Camp David.
- **The report states that "the Sharon visit did not cause the 'Al-Aqsa Intifada.'** But it was poorly timed and the provocative effect should have been foreseen." The report further concludes that the events following the visit were more significant: "the decision of the Israeli police on September 29 to use lethal means against the Palestinian demonstrators; and the subsequent failure ... of either party to exercise restraint."

WHY DID IT HAPPEN?

- ***Divergent Expectations:* Each side believed the other had not fully complied with previous agreements,** resulting in "an erosion of trust even before the permanent status negotiations began."
- ***Divergent Perspectives:* The Palestinians believed that the eventual outcome of Madrid and Oslo would be a Palestinian State and the end of Israeli occupation.** Continued growth of Israeli settlements is a source of anger among Palestinians, who see the settlers and settlements as a violation of the spirit of the Oslo process...**The Israeli government believes that the PLO has "breached its solemn commitments by continuing the use of violence in the pursuit of political objectives."** The Palestinian failure, according to Israel, comes in the form of "institutionalized anti-Israel, anti-Jewish incitement; the release from detention of terrorists; the failure to control illegal weapons; and the actual conduct of violent operations." Israel sees this as a violation of the PLO's renunciation of terrorism, adding to the erosion of trust between the parties.

ENDING THE VIOLENCE.

the Palestinian Authority and the government of Israel "should take immediate steps to end the violence, reaffirm their mutual commitments, and resume negotiations." **The Committee calls for the "unconditional cessation of violence."**

- ***Resumption of Security Cooperation:* The report calls for the Palestinian Authority to "make an all-out effort to enforce a complete cessation of violence," and that effort must be seen by the Israeli government.** The government of Israel must also work to ensure that "potential friction points, where Palestinians come into contact with armed Israelis, do not become stages for renewed hostilities." The report calls for the immediate resumption of security cooperation.

REBUILDING CONFIDENCE.

- The report makes **several recommendations for confidence building**, including a "cooling off period," efforts to "discourage incitement," the renunciation of terrorism by the Palestinian Authority, the freezing of settlement activity, the lifting of economic sanctions on the territories, and the prevention by the PA of gunmen firing on IDF positions from civilian areas.
- ***Terrorism:*** The report calls on the Palestinian Authority to make it "clear to both communities that terrorism is reprehensible and unacceptable" and to take "all measures to prevent terrorist operations and to punish perpetrators. Specifically, this includes the apprehension and incarceration of terrorists operating with Palestinian-controlled territory."
- ***Settlements:*** Israel's responsibility for rebuilding confidence lies in the **freezing of settlement construction**. If such activity is not stopped, the Mitchell Committee states that it will be "particularly hard to sustain" the cessation of violence. Further, while Israel describes its policy as "prohibiting new settlements but permitting expansion of existing settlements to accommodate 'natural growth,'" the Palestinians sees no distinction between "new" and "expanded."

RESUMING NEGOTIATIONS.

- The report acknowledges the political realities, under which Israeli leaders do not want to be perceived as "rewarding violence," while the Palestinians do not want to be seen as "rewarding occupation." Regardless, the report calls for "a **new bilateral relationship incorporating both security cooperation and negotiations.**"

THE CLINTON PROPOSAL

Prior to leaving office in January 2001, President Clinton outlined a final proposal for a peace agreement between Israel and the Palestinians.

Temple Mount: One of the proposals centered on Israel ceding sovereignty of the Temple Mount to the Palestinians. The Palestinians would be forbidden to conduct archaeological digs and would acknowledge the "Jewish connection" to the site. Israel wants partial sovereignty or other rights over the underground portions of the Temple Mount. The Palestinians object to this plan, which Palestinian negotiator Yasser Abed Rabbo called a verbal trick.

Jerusalem: The Western Wall, the Jewish Quarter of the Old City and most of the Armenian Quarter would remain under Israeli control. Arab neighborhoods would become part of Palestine and the Jewish neighborhoods would remain part of Israel. According to some estimates, Israel would give back about five-eighths of the Old City. New neighborhoods like Maale Adumim would be incorporated into Jewish Jerusalem.

Refugees: Palestinian refugees would return to their "homeland," specified as the new Palestinian state. Israeli news reports stated that Israel would be prepared to absorb tens of thousands of refugees, although no number has been specified. Israel would participate in an international program for compensation and resettlement of refugees to third countries. President Clinton made it clear that there will be no agreement if the Palestinians insist on the right of return for refugees. Abed Rabbo said that the Palestinians would reject any decision on the refugees not based on U.N. resolutions. This is potentially the most difficult issue for Arafat, who is aware that accepting the deal would end one of the dreams that has fueled the Palestinian national movement. In addition, without the right of return, neighboring Arab countries could find themselves left with nearly 2 million refugees in Jordan and Lebanon.

Settlements/Palestinian State: One proposal would create a Palestinian state in 95 percent of the West Bank. Israeli news reports suggested that 80 percent of settlers on the West Bank would be on sites annexed to Israel and that Israel would compensate for what the Palestinians did not get on the West Bank with part of the Negev. The Palestinians want 96 or 97 percent of the West Bank and, according to Abed Rabbo, would not agree to Jewish settlements on 6 percent of West Bank land. Ha'aretz reported that Israel had agreed to a plan drafted by the World Bank, under which settlers' homes, fields and public buildings evacuated under an agreement would be sold to Palestinian Authority residents. Estimates say that annexation of 5 percent of the West Bank would force the evacuation of 25 percent of the settlers (Prime Minister Barak claimed that 20 percent would be evacuated).

Future Status: Acceptance of this proposal would be an end to the conflict, meaning that neither side could make more claims on the other afterward.

THE AL-AQSA INTIFADA

September 27, 2000	An Israeli soldier is killed by a bomb at the Netzarim junction while assisting victims of a terrorist attack.
September 28, 2000	Ariel Sharon visits the Temple Mount. ➤ <i>The visit had been pre-arranged in cooperation with Palestinian security officials.</i>
September 30, 2000	Thousands of Palestinians hurl rocks and bricks on Jews worshipping at the Western Wall for the Jewish New Year. The rioting spreads to towns and villages throughout Israel, the West Bank and Gaza Strip.
October 2000	Palestinian mob destroys Joseph's tomb, a site holy to Jews.
November 2000	Senator George Mitchell is appointed to lead The Mitchell Committee. ➤ <i>The Committee is asked to provide an objective assessment of what happened, why, and how to prevent its recurrence.</i>
November 2000	Three Palestinian terrorist attacks kill six Israelis, five of them children. Seventy-nine are wounded.
December 2000	U.S. President Bill Clinton hosts Israeli and Palestinian representatives for fruitless negotiations. He then released an American outline of a final peace accord, but states that it will leave office with him the following month.
December 12, 2000	Prime Minister Ehud Barak resigns
December 22, 2000	A Palestinian suicide bomber kills three Israeli soldiers in the northern Jordan valley.
January 1, 2001	Hamas claims responsibility for a car bomb near a bus stop in the shopping district in the center of Netanya that injures 60 Israelis.
January 2001	Marathon talks between Israeli and Palestinian delegations are held in Taba, Egypt, ending in a joint statement but no agreement.
January 20, 2001	U.S. President George Bush takes office
February 6, 2001	Likud Party leader Ariel Sharon is elected Prime Minister. ➤ <i>Both Sharon and Barak announce that previous proposals for a peace agreement are no longer on the table.</i>
February 19, 2001	The Or Commission holds hearings on the events of October 2000, during which 13 Israeli Arabs were killed in clashes with police.
February 2001	Two Palestinian terrorist attacks kill eight Israelis and injure 29.
March 2001	Secretary of State Collin Powell visits the Middle East. ➤ <i>Powell agrees with Sharon that the violence must end before peace talks begin, but calls on both sides to avoid an "escalation of violence."</i>
March 2001	Five Palestinian terrorist attacks kill six Israelis and injure 108.
April 2001	Three Palestinian terrorist attacks kill one Israeli and injure 68.

May 22, 2001	The Mitchell Report finds that Sharon's visit to the Temple Mount was not the cause of the Al-Aqsa Intifada but rather the erosion of trust between Israelis and Palestinians. ➤ <i>The report called for a truce and cooling-off period, confidence-building measures, and the eventual return to negotiations.</i>
May 2001	Five Palestinian terrorist attacks kill five Israelis and injure 103.
June 1, 2001	CIA director George Tenet brokers a short-lived cease-fire to go into effect on June 13.
June 2001	Two Palestinian terrorist attacks kill 23 Israelis and injure 120. ➤ <i>In one attack, a Palestinian suicide bomber kills 21 Israeli teenagers and injures 120 at a disco in Tel Aviv.</i>
July 2001	Four Palestinian terrorist attacks kill two Israelis and injure 17.
August 2001	Four Palestinian terrorist attacks kill 15 Israelis and injure 152. ➤ <i>In one attack, Hamas and Islamic Jihad take responsibility for a suicide bombing that killed 15 people, including seven children, and injured 130 at the Sbarro pizzeria in Jerusalem.</i>
September 2001	The U.S. and Israeli delegations to the UN World Conference Against Racism leave the Durban, South Africa conference objecting to the anti-Israel rhetoric that pervades the conference.
September 2001	Foreign Minister Shimon Peres and PLO Chairman Yassir Arafat meet to reiterate their commitment to the implementation of the Mitchell and Tenet agreements.
September 18, 2001	Yassir Arafat declares a short-lived cease-fire.
September 2001	Three Palestinian terrorist attacks kill three Israelis and injure 127.
October 2001	Two Palestinian terrorist attacks kill one Israeli.
October 17, 2001	Palestinian terrorists assassinate Israeli Cabinet Minister Rechavam Ze'evi.
November 19, 2001	Secretary of State Colin Powell unveils the Bush Administration's plan for the Middle East in a speech in Louisville, Kentucky. ➤ <i>Powell reiterates Sharon's policy that Palestinian terror must end for negotiations can resume and demands 100% effort from the Palestinians to end violence and terror.</i>
November 2001	Two Palestinian terrorist attacks kill 3 Israelis and injure 11.
December 1, 2002	U.S. envoy General Anthony Zinni visits the Middle East.
December 2001	Five Palestinian terrorist attacks kill 26 Israelis and injure 254. ➤ <i>In one attack, Hamas claims responsibility for a double suicide bombing in the center of Jerusalem that killed 11 Israelis and injures 180.</i> ➤ <i>In another attack, Hamas claims responsibility for the suicide bombing of a bus in Haifa that killed six Israelis and injured 40.</i>

January 3, 2002	The Karine-A, a ship full of 50 tons of Iranian weapons, is intercepted by Israeli forces. ➤ <i>Arafat's Palestinian Authority is found to be directly linked to the ship.</i>
January 10, 2002	The IDF bulldozes homes in Rafia, Gaza used to hide weapons tunnels and harbor terrorists.
January 2002	Two Palestinian terrorist attacks kill one Israeli and injure 175.
February 2002	Three Palestinian terrorist attacks kill three Israelis and injure 33.
March 14, 2002	U.S. envoy Anthony Zinni returns to Israel to begin truce talks.
March 18, 2002	Vice President Dick Cheney arrives, meets Israeli Prime Minister Ariel Sharon but refuses to see Palestinian leader Yasser Arafat.
March 18, 2002	Israeli tanks pull out of Bethlehem, ending a large-scale operation in the Palestinian territories.
March 27-28, 2002	Arab leaders meet in Beirut and approve a Saudi plan offering an end to the Arab-Israeli conflict if Israel will agree to move back to pre-1967 borders. Arafat does not attend the summit.
March 2002	Twelve Palestinian terrorist attacks kill 78 Israelis and injure 497. ➤ <i>Arafat's Fatah movement's Al-Aqsa Martyrs Brigade takes responsibility for a suicide bombing that kills 10 Israelis and injures more than 50 at a bar-mitzva celebration.</i> ➤ <i>A Hamas suicide bomber Israel had asked the Palestinian Authority to arrest kills 28 Israelis and injures 140 at a Passover Seder at a hotel in Netanya.</i> ➤ <i>Hamas claims responsibility for a suicide bombing that killed 15 Israelis and injured 40 in a Haifa restaurant.</i>
April 2002	The IDF enters the Palestinian cities of Jenin, Ramallah, and Bethlehem. ➤ <i>In the Jenin refugee camp, a breeding ground for Palestinian terrorists, twenty-three Israeli soldiers are killed in the battle. Palestinian Authority claims of an Israeli massacre are proved to be unfounded; forty-two Palestinians are found dead, most were armed fighters.</i> ➤ <i>The IDF surrounds Arafat's headquarters in Ramallah, keeping him confined to his compound.</i> ➤ <i>In Bethlehem, more than 200 Palestinian gunmen storm the Church of the Nativity, holding dozens of clerics in a month-long stand-off.</i>
April 4, 2002	President Bush calls for Israeli troops to withdraw from Palestinian cities and says Arafat has "betrayed the hopes of his people."
April 15, 2002	Secretary Powell visits the Middle East in an unsuccessful attempt to broker a cease-fire.
April 19, 2002	The IDF leaves Jenin, and withdraws from Ramallah, Nablus and Hebron in the following days.
April 2002	Three Palestinian terrorist attacks kill 15 Israelis and injure 126.

May 2, 2002	Sharon allows Arafat to leave his compound and Ramallah.
May 2002	Two Palestinian terrorist attacks (to date) kill 15 Israelis and injure 55.
June 5, 2002	17 people were killed and 38 injured when a car packed with a large quantity of explosives struck Egged bus No. 830 traveling from Tel-Aviv to Tiberias at the Megiddo junction near Afula.
June 18, 2002	19 people were killed and 74 were injured - six seriously - in a suicide bombing at the Patt junction in Egged bus no. 32A traveling from Gilo to the center of Jerusalem.
July 16, 2002	Nine people were killed and 20 injured in a terrorist attack on Dan bus No. 189 traveling from Bnei Brak to Emmanuel in Samaria.
July 31, 2002	9 - 4 Israelis and five foreign nationals - were killed and 85 injured, 14 of them seriously, when a bomb exploded in the Frank Sinatra student center cafeteria on The Hebrew University's Mt. Scopus campus.
August 4, 2002	Nine people were killed and some 50 wounded in a suicide bombing of Egged bus No. 361 traveling from Haifa to Safed at the Meron junction in northern Israel.

As of October 1, 2002, 627 people have been killed by Palestinian violence and terrorism since September 2000.

THE DIVESTITURE MOVEMENT

- The divestiture movement seeks to convince colleges and universities to sell all investments in Israel and Israeli companies in protest of the current Middle East situation. The aim of the divestment movement is to delegitimize, demonize and dehumanize the State of Israel.
- It is modeled after the divestment movement aimed at South Africa in the 1980s because of its apartheid system. But unlike Apartheid-era South Africa, the Israeli legal code does not discriminate against Arab Israelis, like the South African system did. In South Africa, the government slaughtered blacks for protesting government policies. No actions by the Israeli government even approach such oppression - to Israeli Arabs or to Palestinians in the West Bank. Divestment in the 1980s was aimed at South African companies that used the Apartheid system to exploit black laborers. In Israel, the violence is causing great harm to Israeli companies.
- The movement is fundamentally anti-peace, as evidenced by the lack of any mention of the importance of peace, reconciliation, or co-existence. Expressed support for "Palestinian popular resistance" thinly veils the movement's support for continued violence against Israelis.
- The movement is a partisan movement supporting nationalist goals and ideologies. It does not support universal human rights and is silent on issues of racism and "apartheid" practiced by Arab states against non-Arab minorities such as the Kurds in Iraq.
- Since it was launched at UC-Berkeley in February 2002, the campaign has been attempted at Princeton University, the University of Michigan, Harvard and MIT. The campaign has not been successful in convincing any university to divest itself from Israel.
- In addition, 120 European University professors signed an open letter calling for a moratorium on all future cultural and research links with Israel "unless and until Israel abides by UN resolutions and opens serious peace negotiations with the Palestinians..." The Committee on Human Rights of Scientists of the New York Academy of Sciences issued a statement opposing the proposal. The statement, co-sponsored by the Committee on Concerned Scientists, Inc., states that the "proposed moratorium/boycott on funding violates the basic principles of scientific freedom and scholarship" and science "will be undermined for the sake of some political goals."

THE DIVESTITURE STATEMENT

In recognition of the more than 1000 Palestinians who have been killed since the start of the al Aqsa Intifada on September 29, 2000, we, the undersigned, convened for the National Student Conference of the Palestine Solidarity Movement in February, 2002 at the University of California, Berkeley, call upon our colleges and universities to divest all financial and institutional holdings from Israel until:

- a. the end of the Israeli occupation and settlement of the Gaza Strip, West Bank including East Jerusalem, and all Arab lands;
- b. the recognition and implementation of the right of return and repatriation for all Palestinian refugees to their original homes and properties;
- c. and an end to the Israeli system of Apartheid and discrimination against the indigenous Palestinian population."

We also call upon our government to end all diplomatic, political, and economic aid to Israel. We promote the aforementioned campaign in the interests of justice, human rights, liberation, and self-determination for the Palestinian people.

Signed February 17, 2002 by the National Student Conference of the Palestine Solidarity Movement, as represented by students from the following institutions

Antioch College (Yellow Springs, Ohio)
City College of San Francisco
City University of New York
Columbia University
Concordia University (Montreal)
Depaul University (Chicago)
Georgetown University
Long Island University
McGill University (Montreal)
Merced College
Ohio State University

University of California, Berkeley
University of California, Davis
University of California, Los Angeles
University of California, Santa Cruz
University of Illinois, Chicago
University of Illinois, Urbana-Champaign
University of Massachusetts
University of Michigan
University of Minnesota
University of Washington
Vista College (Berkeley)

GUIDE TO ONLINE RESOURCES

Please note that this list is provided for information purposes only. It is not comprehensive, nor is it endorsed by or reflect the views of the Jewish Council for Public Affairs.

ISRAELI GOVERNMENT

Ministry of Foreign Affairs	www.mfa.gov.il	or
www.israel.org		
Israel Defense Forces	www.idf.il	
Prime Minister's Office	www.pmo.gov.il	
The Knesset	www.knesset.gov.il	
The Tourism Ministry	www.tourism.gov.il/english/	

U.S. GOVERNMENT

White House	www.whitehouse.gov
State Department	www.state.gov
Senate	www.senate.gov
House of Representatives	www.house.gov

UNITED NATIONS

United Nations	www.un.org
Israel-Palestinian resolutions	domino.un.org/unispal.nsf

ISRAELI NEWS SOURCES (ENGLISH)

Ha'aretz	www.haaretzdaily.com
Jerusalem Post	www.jpost.com
Globes	www.globes.co.il
Jerusalem Report	www.jerusalemreport.com
Arutz 7	www.israelnationalnews.com
Israel Broadcast Authority (Real player video)	mabat.iba.org.il
Kol-Israel Radio (hourly news in Hebrew)	www.kol-israel.com

ARAB NEWS SOURCES

Palestinian Authority	www.pna.net
Al-Ahram (Egypt)	www.ahram.org.eg/weekly/
Islamic Republic News Agency	www.irna.com
Jordan Times	www.jordantimes.com
Lebanon Star	www.dailystar.com.lb
Tehran Times	www.tehrantimes.com
Syria Times	www.teshreen.com

MEDIA MONITORING SITES

Middle East Media Research Institute	www.memri.org
<i>Monitors and translates Arab newspapers, speeches of Arab leaders, in-depth studies of related issues.</i>	
Palestinian Media Watch	www.pmw.org.il
<i>Monitors Palestinian media</i>	
Honest Reporting	www.honestreporting.com
<i>Monitoring of Western media</i>	
Committee for Accurate Middle East Reporting in America	
<i>Monitoring of Western media</i>	
	www.camera.org
Independent Media Review Analysis	www.imra.org.il

THINK TANKS/RESEARCH INSTITUTES

Washington Institute for Near East Policy	www.washingtoninstitute.org
Jaffee Center for Strategic Studies (Tel Aviv Univ)	www.tau.ac.il/jcss/
Jerusalem Center for Public Affairs	www.jcpa.org
International Policy Institute for Counter-Terrorism (ICT)	
	www.ict.org.il
Harry S. Truman Institute for Peace (Hebrew Univ)	truman.huji.ac.il
BESA Center for Strategic Studies (Bar-Ilan Univ)	www.biu.ac.il/SOC/besa
Tami Steinmetz Center for Peace Research (Tel Aviv Univ)	
	www.tau.ac.il/peace/index.html

AMERICAN JEWISH ORGANIZATIONS

Jewish United Fund	www.juf.org
American Israel Public Affairs Committee	www.aipac.org
American Jewish Committee	www.ajc.org
Anti-Defamation League	www.adl.org
B'nai B'rith	www.bnaibrith.org
Hadassah	www.hadassah.org
Orthodox Union	www.ou.org
United Jewish Communities	www.ujc.org

CAMPUS SITES

Hillel	www.hillel.org
Birthright Israel	www.birthrightisrael.com/home

OTHER RESOURCES

Myths & Facts online	www.jsources.org
Israeli Exporters Catalogue	www.export.org.il
Tel Aviv Stock Exchange	www.tase.co.il
Jewish Agency for Israel	www.jafi.org.il

FREEDOM OF SPEECH AND HATE SPEECH & VIOLENCE ON CAMPUS

BACKGROUND

The First Amendment *guarantees* freedom of speech and to gather to all within the United States, even those whose opinions may seem *deplorable* to others. American Jews have historically been *fierce supporters* of the Constitution and the rights it guarantees, and this of course includes on campuses. There have been occasions when *anti-Israel rhetoric has crossed the lines into hate-speech against Jews as Jews*. When others' *speech* or *behavior* negatively affects our community you must respond in a way that *does not interfere with democratic ideals*, but in a way that *informs* and *protects* members of your campus community. The following are sample questions and answers:

1. May speakers claim First Amendment protection for *illegal behavior* that also involves speech?

NO. **Illegal conduct** is punishable by the law even if it contains a speech component. Protestors who engage in **acts of criminal intimidation** or **assault** do not receive protection simply because they commit those acts while simultaneously exercising their right to free speech. In fact, **criminal acts** that **target** a specific person because of an **immutable characteristic** (i.e. race, ethnicity, nationality, sexual orientation, gender, disability) or a perceived immutable characteristic and are carried out while the protestor is making a verbal statement about that immutable characteristic may, in some states, carry an **additional criminal penalty** under **hate crimes** statutes.

Additionally, many campuses have **guidelines** on what kinds of speech are acceptable on campus. If an extremist comes to campus and **violates those guidelines** you may have redress through the administration.

IMPORTANT!

University administrations are not referees. Even in the case of violations of their own rules, they are *not necessarily interested in solving the problem*. Students need to understand that *the university is not interested in fairness*. They are *highly reluctant* to insert themselves in conflict, even as a moderator.

2. What proactive and reactive measures may the university take if it believes or sees violence occur at a march or rally?

Your university or college reserves the right to **assemble as large a police force** as it believes is necessary. Campus police may **arrest demonstrators** who engage in **criminal activity** or who pose an **imminent threat** of **lawless action**. A speaker *may not be silenced* because of a threat of animosity or violent reaction of an audience. Finally, university administrations usually **require** demonstrators to **apply in advance for a permit** to demonstrate. This is for the protection of demonstrators and the entire campus community, and enables the authorities to prepare safety measures.

3. What other steps may the university take to maintain security, peace and order at a demonstration or rally?

The university **may not stop** a speech or demonstration simply because they fear that the audience will be hostile to the speaker's message. The university may use **reasonable crowd control** measures to maintain security at demonstrations and counter-demonstrations. The administration may have rules establishing a **buffer zone** to keep speakers apart from the audience. Be sure to make sure these rules are applied **equally and consistently**.

4. **May newspapers reject offensive advertisements or op-eds submitted by groups or individuals?**

YES. The First Amendment **does not compel privately owned newspapers** to provide a forum for the dissemination of the opinions of any group or individual, and **this includes campus newspapers**.

While students run the vast majority of student newspapers at public universities, **public universities are not technically government run**. The newspapers at public universities, like those at private universities, are **free to reject any advertisement or op-ed**. Indeed, a student newspaper is **exercising its First Amendment rights** when it **rejects** an advertisement or op-ed.

5. **Are groups and individuals prohibited from inserting its own leaflets in the student newspaper?**

YES. State laws may make it illegal for anyone to **tamper** with a newspaper. In 1998, the California State Legislature enacted a law that made it a misdemeanor to insert any advertisement into any free or for-sale newspaper **without permission** and to then deliver or intend to deliver the newspaper.

6. **What other types of restrictions, such as noise and location restrictions, may the university place on speakers?**

The university may impose **reasonable regulations** on the **manner, location, size, and duration** of proposed demonstrations. On occasion, the location of a protest will constitute an integral part of the message the protestors intend to express.

IDENTIFYING ANTI-SEMITISM

Below are some essential terms to enable you to identify anti-Semitism and other forms of bigotry, which on occasion could be promoted by anti-Israel speakers or groups. Bigotry and anti-Semitism, while repulsive, is protected speech under the Constitution.

- **Prejudice** - judgments made about a person or a group based on immutable characteristics or religious background
- **Discrimination** - when people are treated differently because of an immutable characteristic and therefore are not given equal opportunities
- **Religious bigotry** - a form of prejudice or discrimination against all members of a religious group based on negative beliefs about their lives, views, and practices
- **Scapegoating** - when blame is erroneously placed on a person or a group
- **Racism** - the belief that a particular race is superior or inferior to another
- **Hate crimes** - crimes that can be proven to be motivated by prejudice. In some states hate crimes carry an additional or enhanced criminal penalty against the perpetrator.
- **Anti-Semitism** - any belief or behavior that is negative towards Jews solely because a person is Jewish
- **Defamation** - when the reputation of an individual or group is harmed through spoken or written words

RECOGNIZING ANTI-SEMITISM DISGUISED AS ANTI-ZIONISM

Criticism of Israeli government policies is not in and of itself anti-Semitic. Israel is a democratic state that tolerates and supports open discussion on the policies of any given government. Even sharp criticisms of Israel are not necessarily anti-Semitic.

IMPORTANT! The charge of anti-Semitism is a serious one, since the person accused of being an anti-Semite is being told that his or her opinions are outside of rational and civil discourse. As a result of the Nazi Holocaust, anti-Semitism became unacceptable almost everywhere in the West, relegated to the fringes of political and social discourse.

Freely and emotionally using the accusation of anti-Semitism against all criticisms of Israel is inappropriate and untrue. To do so would considerably weaken your own credibility. The charge of anti-Semitism should be used sparingly and only if the Israel critic's rhetoric is indeed clearly anti-Semitic.

Recognizing anti-Semitism as a motivation for anti-Zionism

Not all opposition to Israel or Israeli policies is free of the taint of anti-Semitic motivation, however. Many of Israel's opponents do use anti-Semitic imagery in their rhetoric and propaganda, but are aware of the taint on their cause a credible charge of anti-Semitism would be. Consequently, they try to disguise their anti-Semitic motivations behind a "shield" of anti-Zionist critique.

Zionism, even as a code word, is the litmus test with respect to anti-Semitism throughout the world, even in America. The facile rhetorical linkage of Zionism with imperialism and racism is little more than an admission that Jews are uniquely not entitled to be like everyone else and live as citizens as part of a majority in a nation, for better or for worse. Zionism, as mirrored in the State of Israel, has proven the point that Jews are in fact just human. Israel has displayed a full range of human achievement and weakness and of decency and its absence common to all nations. Comparatively speaking, one can make the case that Israel has behaved better, given its circumstances. The anti-Zionist, like the anti-Semite a century ago, does not allow the Jew the privilege of normalcy.

- Leon Botstein, The New Republic, September 8, 1997

Where does the term "anti-Semitism" come from?

One tactic is for Palestinians, other Arabs and their supporters to claim that in attacking Zionism they can hardly be accused of anti-Semitism since they are Semites themselves. This claim is more semantics than reality.

The origins of the term "anti-Semitism" is traced to the German Wilhelm Marr who published in 1879 an anti-Jewish pamphlet called "The Victory of Judaism over Germanism," in which the term "anti-Semitism" was first used. Marr also formed the Anti-Semitic League, a proto-Nazi group. The term "anti-Semitism" was a substitute for *judenhass*, or "Jew-hatred," and was meant to emphasize the new "scientific" racial (as opposed to religious) anti-Jewish movement in nineteenth-century Germany.¹

Some common examples of anti-Semitism disguised as anti-Zionism:

¹ Sachar, Howard Morley. 1958. *The Course of Modern Jewish History*, p. 234, New York: Delta Publishing Company.

- **Zionists** control the media in the **United States**, which **explains** why the Palestinians **don't get a fair hearing** in the American media.
- **Congress** is **bought and paid for** by **American Zionist** organizations.
- **Zionism** believes in the **Chosen People** ideology, which is **just like** the **Nazi Master Race theory**.
- **Zionist Jews** in America are **more loyal to Israel** than **their own country**.
- The **Zionists** are **rich and powerful** and they use **their power** to **influence and control** the **American government** and the **world's financial institutions**.
- **Pornography** in the **West** is **owned and distributed** by **Zionists** at the behest of **Israel** so as to **undermine** the **morals** of **unsuspecting and gullible Gentiles**.

REMEMBER: *Substituting the word "Jew" with the word "Zionist" is a common tactic used by contemporary anti-Semites. They want to avoid the stigma of being accused of anti-Semitism, so they try to disguise their anti-Jewish hate by a simple change in semantics.*

WHAT ABOUT JEWISH ANTI-ZIONISM?

Before the Holocaust, Jews disagreed among themselves as to whether the restoration of a Jewish homeland was the only or best answer to the hatred, persecution, and/or ghettoization they continued to experience. Hitler put an end to this debate. Once it was learned that fully two-thirds of Europe's Jewish population had been slaughtered by the Nazis, and how little had been done by others to rescue the victims or impede the massacres, opposition to Zionism among them all but melted away. The need of a homeland for the pitiful remnant of "displaced persons" was all too obvious, especially when some of the wretched survivors returned to their old homes only to be murdered by their former neighbors.²

Despite this traumatic conversion experience, hostility to Zionism survives as a marginal phenomenon among some Jews. There are tiny groups of ultra-Orthodox Jews who believe that only the coming of the Messiah can restore the Jewish people to their ancient homeland. There are others, well integrated in other countries, who oppose Zionism out of fear of being accused of dual loyalty. Some Jews have adopted an extreme left-wing ideology that rejects Zionism and the right of Jews to national self-determination, and in some cases even the legitimacy of Jewish self-identification or group solidarity.

Such marginal dissent should not be surprising as every group has its dissenters. There are Frenchmen critical of the love of France, Americans who are anti-American — and every religion has its heretics.

Jacques Givet, writing in his book *The Anti-Zionist Complex*³, explained it this way:

...The re-emergence of Israel - an event so unexpected as to appear miraculous - has given Jews an opportunity to become once more masters of their own collective fate and to retrace the steps which led their forefathers into exile. But the glory of that event has been a deeply alarming experience for certain Jews (among whom anti-Zionism has found eager allies) too long accustomed to the gloom of the Diaspora and its twilight delights.

...It is the repeated emergence of the same old theme in different guises that needs elucidation. The language of anti-Semitism and anti-Zionism - blatant, insinuating, grotesque or vulgar - is

² Based on a letter from Prof. Sanford Lakoff (Research Professor of Political Science Emeritus, UCSD) to a Jewish student during the Anti-Zionism Week at UCSD, February 2001

³ Jacques Givet, Daniel P. Moynihan (Translator), Evelyn Abel (Translator) / Hardcover / S B S Publishing, Incorporated / January 1982

monotonous enough, testifying more to the existence of a psychological malaise than to any originality of thought. Anti-Zionists range from the moderates to the extremists, who are not open to argument at all. Some of the most unbridled extremists, some of the most emotionally confused among the moderates, happen to be Jews; and the Jewish moderates, especially, are often held up for our admiration. Unfortunately, such persons tend to be the rejects and the dross of a community undergoing a transformation, a community of which they are very far from being representative.

The Jewish Diaspora is not immune to its own brand of wishful thinking, undue depression or elation, and mental confusion induced by misinformation. Its weaker members turn renegade or, like metal filings arranging themselves round lines of force, turn ingratiatingly to the powers that be, or what they see as such. That there should be Jews to challenge the existence of Israel and indulge in lengthy public self-questioning on this theme represents warped thinking, a breach of faith, and a human tragedy. And this is a unique phenomenon, No Algerian, Cambodian, Chilean, Czech (and now, Afghan) exile, however bitterly opposed to his current government, questions his country's right to exist.

I may be accused of giving unmerited importance to persons who have cut themselves off from the fate of their own community. But their views are often given exceptional publicity in quarters ill-disposed towards Israel, and hence they cannot be ignored.

Most Jews Support Zionism and Israel's right to Exist

For the vast majority of Jews, religious and secular, Zionism is a commonly held ideal, especially in a post-Holocaust world where anti-Semitism is far from dead.

To say that most Jews embrace or support the Zionist ideal does not necessarily mean that they feel a need to settle in the land of Zion. The great majority of American Jews are as proud and grateful to be Americans as are the great majority of other Americans. Few wish to immigrate to Israel, but all are grateful that if they should need to, they can.

MEDIA RELATIONS

Including Writing Letters To The Editor & Op-Ed Pieces

Establishing **relationships** with **media** on and off campus provides you the opportunity to have a **pro-active role** in getting local coverage of Middle East issues. Some key strategies to keep in mind when working with the media:

- **Join the campus newspaper staff!** Many campus papers **open their staffs** to the student body. Some campuses may require **certain criteria**, such as the ability to write well, or majoring or minoring in journalism. Ascertain the criteria on your campus
- **Communicating effectively with the media is a process.** It requires patience, persistence and politeness. Don't get discouraged if you don't see immediate results
- **Be respectful and professional.** If we communicate our message with **intelligence** and **objectivity**, journalists will be more likely to **turn to us** for help, comments, insight, and story ideas
- Also respond to a well-written article or favorable editorial with a **letter of support** and **thanks**
- Always adhere to newspaper **deadlines** and **format requirements** (i.e. typed spaces and word limits)
- **Proactively** call and request **meetings** with **reporters** and **editors**. **Do not** wait for a problem to arise. Your relationship will be **most productive** if it is **positive**. (**IMPORTANT:** Be **selective** in who goes to these meetings. Form a **small** delegation of your most **knowledgeable** and **level-headed** members.

Television and Radio (campus or local)

- **Write** to your local station if there is **bias** or **inaccuracy** in your **local news**
- **Organize** a pro-Israel rally or speaker. A well-attended speech featuring a prominent figure or an Israel solidarity rally will provide **excellent visual demonstration** of support for Israel

Community Outreach

- **Contact campus media.** Provide the media with contact reference at your program so they can contact a spokesperson for follow-up information
- **Facilitate a brief monthly "Israel Update" column.** Write articles for the campus press, Hillel newsletter, and any other local publications
- Set up **interviews** with visiting **experts** and **scholars** who project an overall pro-Israel viewpoint
- **Write letters to the editor** of the school paper. Respond to positive and negative columns
From: Guide to Jewish Student Leadership (Hillel, AIPAC, ADL)

WRITING LETTERS TO THE EDITOR

Since "Letters to the Editor" is a popular section in the newspaper, voicing your **opinion** can bring you or your coalition **added publicity**. Consequently, your letter must demonstrate **professionalism, clarity, and insight**.

Techniques to use:

1. **KEEP IT BRIEF.** Limit your letter to **250 words**. **Short** letters are **more likely** to be read thoroughly, or **read at all** for that matter, and have a **better chance** of being **published**.
2. **MAKE IT CLEAR AND CONCISE.** Don't dwell on diction and style. **Edit** your letter before you send it in, **deleting unnecessary** phrases or words. It is better for you to edit your letter than an editor who might **dilute** or **distort** your main point.
3. **BE TIMELY.** *Time is of the essence.* **Write** and **mail** your letter **IMMEDIATELY** after the publication news story or editorial. Most papers allow **email** submission. If not, **FAX** it to the paper, or even **hand-deliver** it to the newspaper office. Just get the letter in **fast**.

Responding to an article:

REREAD the article carefully and note

- Your original response and what made you **skeptical**
- If it is in **context**
- **How** the article tries to **attract** and **convince** its readers

RECOGNIZE the use of "buzz" words such as "racism" and "genocide" and any assertions that are **not backed up by facts** from reliable sources.

LOOK FOR CODE WORDS: How is the word "Zionist" used? Does it merely replace the word "Jew" as in "The Zionists control the media," or the "Zionists area tiny minority in America but they control Congress."

Shaping the content

1. **BE FACTUAL.** The facts you present will be **your tool** for **convincing** readers! **Facts, quotes, and statistics** strengthen the **credibility** of your letter and educate readers. Personal opinions that **lack supporting evidence** sound vague and are easily dismissed by readers.
2. **BE FOCUSED.** Concentrate on a **single issue** to create one very **forceful** and **convincing** point. **Branching off** on other topics may **detract** from your initial point.
3. **BE SELECTIVE** in your response. You do not have to counter every point. If you appear defensive and allow the ground to be defined for you, you will never win the argument.
4. **ORGANIZE** a letters to the editor campaign in your group and your constituency. Divide up the effort by assigning to each letter writer which points they will respond to.
5. **BE AGGRESSIVE.** If appropriate, query the **credentials** and **motivations** of the author or the letter writer.
6. **BE RATIONAL.** To be **credible**, keep your message **factual**. Revealing **hostility** or **bitterness** will **undermine** your integrity. **Do not** use angry tones.
7. **BE INTERESTING.** **Witty** and **interesting** letters will **grasp** the readers' full attention. Begin the letter with an engaging **hook**. Conclude it with a **punchy** sentence that leaves the reader thinking.

When to use Letters to the Editor

Knowing when a letter to the editor of a local or national newspaper is the **most effective tool** for responding to an issue is half the battle. The most appropriate times to employ this strategy for activism are when your group is:

1. **Praising** an editorial or news coverage of an important issue
2. **Supporting** key legislation
3. **Correcting** slanted or inaccurate news coverage
4. **Responding** to hostile editorials
5. **Commemorating** significant anniversaries

Important!

Always date your letters and supply your address, it probably won't be printed without those.

WRITING AN OP-ED PIECE

Campus newspapers usually accept **op-ed pieces** by students on a very wide range of subjects. **WHAT IS AN OP-ED?** Op-eds are usually guest commentary by either **syndicated columnists** or **members of the community**. They present a **platform** for a **range of perspectives** on and **interpretations** of timely or provocative issues.

An op-ed is an **opportunity** for you to get your message out with **more depth** than a letter to the editor. It also allows you to be **pro-active**, forcing your opponent to be **reactive**.

Length: Most newspapers will let you know the **maximum length** allowed for op-eds, but be prepared to write an essay of between 600 - 800 words.

Be sure your draft is:

- **Well-written**
- **Original**
- **Provocative**
- **Written in a conversational tone, and**
- **Not written in academic prose.**

The essay should address points **vividly** and **concretely** (by drawing from specific experiences or circumstances). Op-Ed editors look for an **original voice** that is **strongly opinionated** speaking to readers in a widely read community forum.

Argue your point **strongly**, but keep it within the bounds of **civil discourse**. **NO** name-calling! Otherwise, the editor will probably just throw it away! Make the piece **lively** and **humane**. **Avoid boring** policy statements, **predictable** political punditry or **official-sounding** bureaucratese.

Structure

- Set out in the first few paragraphs **what** you are going to write about and **why** the reader should care
- Go on to **explain** the issue or situation or viewpoint, and then
- **Sum it up** in a paragraph or two

Most newspapers do not accept rebuttals to previous essays that is what Letters to the Editor are for. However, it is worth checking the policies at your campus paper on this score.

Expect to be edited!

Editors edit for:

- **Length** (which is usually determined by the page layout that day, not by the number of words).
- **Clarity of thought and wording**, and
- **Conventions** your campus paper's readers are accustomed to (usually referred to as "**style**"). Check with your campus paper's editors and ask which "**stylebook**" they use.

Headlines: *Not your own*

Usually the **editors** write the **headlines**. **Not you**. So there is no need to come up with a headline of your own invention.

Adapted from "Some notes on op-ed submissions from Op-Ed Editor Lois Kazakoff, San Francisco Chronicle"

TIPS ON DEBATING

INTRODUCTION

When possible, **avoid** entering a debate on Israeli policy. **Intellectual discussions** that shed light on specific issues are more **productive** and **educational**, and don't cause people to feel like they **must choose sides in an adversarial battle**. If you are organizing a program, choose a format that **doesn't create a debating atmosphere**. If you are invited to participate in a debate and feel that your group must present its facts to create a balanced program, the following tips are useful:

- Decide specifically **whom you're trying to influence**. Tailor your arguments to **respond to that population's concerns**.
- The **most effective arguments** are based on facts. Reference historical events, dates, agreements, and statistics when stating your case. **Avoid assumptions** and **opinion-based arguments**.
- **Humanize your arguments**. Tell a **personal story**, reference a **book** you've read, or relate an **anecdote** that supports your arguments. An individual who can **support hard facts** with **life experience** on a given topic may sound more convincing. For example: *"When I was in Israel last semester, I was very aware of the fear of terrorism on everyone's mind..."*
- Your arguments should be **specific, precise, and focused** so that you leave **no margin** for your opponent to refute. For example, don't refer to terrorism as generally horrific. Instead, cite a number of **specific incidents**, and the human, social, and political effect it might have had on Israel and its citizens.

Hypothetical Scenarios:

1. Your opponent says that Jewish settlements are one of the main obstacles to peace.

An effective debating response:

In September 1993, the parties agreed at Camp David that the issue of settlements should be resolved as part of the final status agreement. Israel has consistently indicated flexibility, compromise, and willingness in all discussions, including those on settlements. The Palestinian Authority has rejected Israel's offers and has refused to compromise.

A less effective and counter-productive response:

The settlements are allowed by international law. The West Bank was annexed illegally by Jordan that occupied that territory in violation of the Partition Plan of 1947. The lands upon which the settlements are built were Crown lands owned by the Jordanian state that took over ownership from the British, which in turn took over ownership from the Ottomans. Israel now has control over these state lands and can build there if it wishes.

2. Your opponent charges that Jerusalem is not fairly administered by Israel because the city is not open to Palestinians living in the West Bank.

An effective debating response:

Jerusalem *is* an open city, and millions of Muslims and Christians come to Jerusalem every year to worship at their holy sites. Until recently, in the last several years, Palestinians from the West Bank and Gaza did have free access to Jerusalem. The problem, however, is not with Israel, but with the Hamas and Islamic Jihad terrorists who began slipping suicide bombers among Palestinians coming to Jerusalem for legitimate purposes. If the terrorism will stop, there is nothing preventing Palestinians from outside Jerusalem from worshipping in their holy sites.

A less effective response:

Jerusalem is the capital city of the Jewish state, and Jerusalem is a Jewish city. Muslims have Mecca and Medina, let them go there.

3. Your opponent says: "*Violence is an understandable and legitimate reaction to Israel's policies.*"

An effective debating response:

The basis of the peace process is that disputes should be resolved through negotiations. One of the conditions Israel set before agreeing to negotiate with the PLO was that the organization renounces terrorism. It formally did so; however, the PLO and other Palestinian groups and individuals have consistently resorted to violence since the Oslo process began in 1993. It has not mattered if Israel made concessions or refused to do so, heinous attacks have still been committed by Palestinians. In some instances the atrocities have been perpetrated because of alleged mistreatment or by groups interested in sabotaging negotiations, but the Palestinian Authority, which has a 40,000-person police force (larger than allowed under the peace agreements) and multiple intelligence agencies, must be held responsible for keeping the peace.

A less effective and counter-productive response:

Israel's policies are justified. Israel has the right to self-defense and can exercise that right whenever Israelis are threatened.

RALLIES

PLANNING A PRO-ISRAEL RALLY

What are the **GOALS** in organizing a pro-Israel Rally?

- To **publicize** your position.
- To get people **involved**.
- To get your **message** out to a broad audience

Steps to Take:

Before the Event

- **Pick an issue** that is **broad-based, emotional** and **thoughtful**. Emphasize the **strength** of your support and **justness** of your cause. (For example, victims of terrorism, Yom Hashoah (Memorial for the Holocaust) and Yom Ha' Atzmaut (Israel's Independence Day). Other themes: the strength of the US - Israel relationship, the common terrorism challenge faced by Israel and the US. Or, depending on the atmosphere and culture of your campus, place an emphasis on Israeli culture, scientific achievements, high-tech industry, etc.
- Encourage other groups to **co-sponsor** and **attend** your rally.
- Pick a day and time. **A symbolic date is very effective, such as the anniversary of a terrorism massacre such as at the Dolphinairum, Sbarro Pizza.** Also pick a time when **most people** can **attend** and you are **most likely** to receive good **press coverage**.
- **Allow for adequate time to organize and publicize the rally.**
- **Time the rally well:** make sure it doesn't interfere with **finals, mid-terms, important sporting events, or vacations**
- **Find a popular and effective speaker.** (*See the section: Getting The Most From The Organized [Off Campus] Jewish Community*)
- **Contact campus or local police** and inform them of your intentions to protest (if you need a protest permit, secure one).
- **IMPORTANT!**
 - **Notify** the school **administration** of your intentions to protest and request **permission** for space if necessary. Also reserve **loudspeakers, podium** etc. If you foresee problems, **meet** with the administration **early** to let them know your concerns. After all, it is **their responsibility** to guarantee and protect **your free speech**.
 - **Know** the campus **activity rules** and make sure you and your group **adhere** to them
- **Publicize your rally.**
LOUD Publicity
 - **Maximum** exposure with fliers, newspaper and radio ads, and announcements in Hillel, synagogues, classes, fraternity dinners and phone calls to members.

QUIET Publicity

- This is designed to **prevent a counter-protest** from taking place **simultaneously** with your rally. Such "surprise" rallies can still be effective when relying merely on word of mouth, synagogue and Hillel announcements.
- Invite **well known** university figures, professors, and Jewish and non-Jewish student leaders. It will help **attract more credibility and publicity!**
- Invite **off-campus** Jewish organizations or synagogues to send representatives to demonstrate a **broader community support** for your efforts.
- **Recruit volunteers to:**
 - Keep an eye on **troublemakers** from *both sides*.
 - Distribute **fact sheets**.
 - **Work the press** (All your organization's statements and press releases should be prepared by knowledgeable members only.)
 - Take **photographs** of both sides of the rally for PR and evaluation.
 - Make **signs**. (Decide on slogans ahead of time.)
 - **Accompany speaker** at all times.
- Keep a list of **backup speakers** who can talk at a moment's notice.
- Most people are **ignorant** about the Middle East and Jewish issues, so **keep your presentation simple!** Visual aids help people to conceptualize so use placards and signs.
- Take the **nature of your audience** into account. Different people will react differently to different approaches,
- Try to **keep your program focused**. Plan 45 minutes of activities for 30 minutes. Disruptions will usually occur in lulls. Do not let your speakers waste any time getting to the podium.

Day of the Event

- When in a "**confrontation**" situation, taking the **offensive** puts you in a **favorable** position. Avoid 'yes huts....' Try to **turn the table** and **force your opponent to defend** his/her views instead.
- On the other hand, you must recognize that **nothing is all black and white**. **DO NOT** feel obligated to **give a blanket defense** to every argument. **Follow your own conscience**. Be sensitive to subtle points, they still do not negate Israel's right to exist in peace.
- **DO NOT** defend the indefensible. **Israel isn't always right** and does make mistakes. You need to maintain **credibility** with your target audience.

After the Event

- Remain a popular group - **CLEAN UP AFTERWARDS!**
- An **evaluation** should take place, analyze **strengths** and **weaknesses**

RESPONDING TO ANTI - ISRAEL RALLIES ON CAMPUS

What are the goals in dealing with an anti-Israel event?

- *To educate groups and individuals with factual information*
- *To direct the attention of the press towards education and away from the emotional response*
- *To reach the broader university community, beyond the traditional activists.*

MOST IMPORTANT TO REMEMBER:

- **REMAIN CALM:** Try not to act or respond **emotionally**. When anti-Israel events take place we often want to take immediate action to protest. **Think before you act**; whatever you do **affects Jewish life on campus**.
- **BE SAFE:** Whatever actions you take **should not jeopardize the safety** of any student on campus; contact campus security and student life professionals to inform them about any campus activities where there is a **potential for confrontation or violation of campus rules**.
- **STRESS EDUCATION, NOT CONFRONTATION:** Urge students to **refrain from directly confronting others**. Remember that you are not going to change their viewpoints, but present another side and **provide a source of pride for Jewish students**.

Have fact sheets about the situation in Israel available and copied for all programs!

Discuss the **media message with student leaders** and, where possible, have one voice at your events.

PROGRAM IDEAS

1. **Silent March** - have as many people as possible **hold signs and Israeli flags**.
2. **Ask students to sing peaceful songs** - In both **English and Hebrew**. Your target audience is not going to understand Hebrew! To emphasize the peaceful protest, songs could include: "Give Peace a Chance," "Lay Down My Sword and Shield," and in Hebrew "Oseh Shalom" or "Od Yavo Shalom Aleinu" .
3. **Organize a Counter-Rally** Have large numbers of students, speakers to address the group, and bright posters. Present a **positive, peaceful and proactive** stand - look neat, organized and smiling. *Be careful not to inflame the protesters with this method. Any counter-rally should be peaceful and should emphasize education.*
4. **Contact relevant media** with a "truth squad" so your viewpoint is presented. **FOLLOW-UP** by **thanking** the media for reporting your viewpoint, or, if they **fail** to report on your viewpoint, **write a letter to the editor**.
5. **Organize** an event in the **day or two following** an anti-Israel rally - defining the space, theme and program **on your terms**.

Tips for during the Rally:

- **Try not to be PERCEIVED as part of the rally:** Wave Israeli flags, wear blue and white, etc.
- **POSITION** students near cameras and try to get the **media** to show an **opposing viewpoint**.
- **Try to MEET ORGANIZERS** of the event to **diffuse the situation** and offer to engage in dialog. **In some circumstances** you may be able to **co-sponsor** a peaceful vigil with them instead of a protest rally.

Check with the UNIVERSITY OFFICE that authorizes rallies on campus - keep yourself prepared and in the know about who reserves space in main campus areas to protest.

From the Guide to Jewish Student Leadership (AIPAC, ADL, Hillel)

RECRUITMENT

INTRODUCTION

There are some very specific **techniques** to employ when your group is ready to begin **recruiting** participants and activists. You'll want to focus on the characteristics of a successful pro-Israel political group:

- **Well-organized**
- Focused on **educating** members, participants, and the campus community
- Regularly **updates** members and community on the situation in the Middle East
- Retains a **core group** of students
- **Develops** and **prepares new leaders** to take over the group when **seniors graduate**.
- Has a **well-defined network** of activists that can be **mobilized** at a moment's notice
- Has leaders who **delegate responsibilities and authority**
- Builds **coalitions** with Jewish and other campus groups
- Has **administrative support**
- Is **connected** with **off campus** Jewish community political and public affairs organizations
- Is **consistent** in its programming
- Is **proactive**
- Portrays a **positive image** of Israel
- Appeals to as **wide a constituency** as possible with a **broad pro-Israel message**, but *not* so broad and ill-defined as to be **unfocused** or **diluted**.
- Knows how to **tap into media** resources
- Has **productive meetings** that end with the establishment of "**next steps**" and a **timeline**

Now that your group is thinking about the **characteristics of a successful pro-Israel group** and an **effective program**, you're ready to begin **recruiting** participants and activists. **Conceptualize** who your **target audience** is for both, and think **creatively** about where those people hang out, how they spend their free time, what classes they are taking, and what departments they are concentrating in. You'll want a **good variety** of first and second year students and third and fourth year students. Don't forget:

- **All class levels:** First years, sophomores, juniors, and seniors
- **University staff:** Professors, lecturers, administrators, and staff
- **Alumni**
- **Sororities and fraternities**
- **Birthright Israel** participants
- **Community members**
- **Hillel members**
- **Hillel rabbis and staff**
- **Members of student council and student government**
- **Members or leaders of other campus organizations and clubs**
- **People majoring in Middle East related studies** (e.g. Political Science, History, Hebrew, Philosophy, Religious Studies)
- **Elected officials** whose districts encompass your school

Knowing **where** to recruit is as important as knowing **whom** to recruit. You'll want to send your members out to the following locations with flyers for upcoming events and background materials. They should be prepared to address questions people might ask, and should be willing to talk candidly and enthusiastically about what your group is doing. Don't forget to recruit at:

- Hillel
- Gymnasium
- Student Union
- Tabling
- Dormitories
- Cafés and dining halls
- Library
- Classrooms
- Academic Departments
- Greek Houses and events
- Sporting events

When to Recruit: recruitment is most critical at the **beginning of the semester** as students set their schedules

Once you've found people to recruit, have spoken with them about your upcoming programs and opportunities for involvement, and have gotten them to come to your events, you'll want to think about how to retain these new and energetic individuals. Some of these people may end up being your best leaders and activists! Knowing how to retain their passion and keep them committed is important. Get to know what people like about your programs and meetings. Create experiences they'll enjoy! Some additional retention strategies include:

- **Follow up** with listserves, emails, program evaluations, phone calls, articles, or pictures in the school newspaper
- **Publicize** upcoming events at the beginning and end of each program
- **Build relationships** with those attending and participating in your events
- **Ask people** to be involved in your programs—even if a task is as simple as bringing snacks or distributing buttons, people will feel needed and involved, and will become invested in the group goals
- Have an **established and permanent meeting time**
- **Be organized**
- Host a **leadership dinner or event**, or a **program** specifically for **thanking** volunteers
- **Volunteer in other campus programs and clubs** so that people know you as a multi-issue oriented person
- **Distribute signifying ribbons or buttons** that identify your cause to your participants
- **Host social programs** such as an "Israel Independence Day" or "Israel Awareness Week"
- **Give people credit** and make them feel good about contributing to the group's success.

INFORMATION TABLING

BACKGROUND

Hosting an information table in your student center or quadrangle is a great way to easily disseminate information quickly and to a wide audience. Information tabling will enable your group to publicize its purpose, develop a mailing list of interested individuals, promote upcoming events, and distribute information to prospective and new members.

Preparing to setup the table:

1. Find out if there is a **student organization/club activity day** at the **beginning** of the school year. This will be a good place to have an information table. It is also important to do tabling at **other times of the year**, especially when other groups may not be blanketing the campus with information.
2. Find a **high traffic** area to have your table. Choose a **time** when there will be **crowds**.
3. Go through the **campus administration's procedures** for tabling, pay any necessary fees, and sign any required documents. If you want the **assistance and guidance** of the university, your group will want to do these things **by the book!**
4. Don't forget that students' class schedules are often the same on Mondays and Wednesdays and then on Tuesdays and Thursdays. **Stagger the days** when you display your information table so that you **reach a variety of people**.
5. Create a **schedule for staffing the table** so that there are **always** members at the table to answer questions. It is useful to have **time slots** overlap by 5-10 minutes in case someone is late or needs to be oriented.
6. **Display** your group's material in an **appealing** and **creative** way. Handing out **candy**, free food, or **fun surveys** will entice people to come look at your display.
7. Try to have a **back wall** with **posters** and **banners** behind you to create an **aesthetic** appeal to your table.
8. Have at least **two people** at the table **at all times**. If you **must have one** person, make it someone **knowledgeable** and *not easily intimidated*.
9. The members behind the table should **act appropriately**. Remember that in the eyes of others, **YOU** represent the Jewish community.
10. Have one member **stand in front of the table**. One should **greet** people and **steer** them toward the table.
11. Be prepared to **answer** tough questions with **thoughtful**, **genuine**, and **helpful** information.
12. Make the table **busy**. Tell your friends where you'll be so they can stop by and chat. If people think **something is going on**, you can count on them to wanting to be a part of it!

Other hints:

1. People are **reluctant** to be **first** to **write** their **names** on things. *Write some names on the lists* so it looks like there is a "buzz" already about what you are doing.
2. Get as many people as possible **to sign in**. This gives you a future **mailing** and **contact** list.
3. **Distribute** the literature strategically. Don't put **every** piece of information you have on the table: a crowded table is **confusing** for the visitor. Choose **themes for the day** and promote those themes' material. For example, if you choose **Jerusalem** and **ending terrorism** put materials on the table that are **these subjects only**. The next time you table, choose another set of themes.
4. If possible, play **music** and distribute **free fun things** (e.g. miniature Israeli flags, buttons, bumper stickers, Israeli food, etc.)
5. **Visit** other groups' tables to see how *they* organize their materials and to **chat** with them about their cause. There is nothing wrong with **borrowing** a good idea or **building** casual relationships. This can also be an **opportunity** to build **coalition partners**.
6. Make sure you **go to** the tables with **opposing** views. **Collect** their information and **sign-up** for their mailing list.
7. If someone is asking **hostile questions** and is **argumentative**, ask him/her for a **phone number** or give him/her **a number** and politely say (*while really addressing the audience*) you "would love to discuss it later but right now you are busy." This **shows** that you are serious about your cause. Above all, **stay calm!** If the person persists, have one person **remain at the table** while the other takes the **argumentative** person to the **side** or **away** from the table to continue the discussion elsewhere.
8. Even if **no one approached** your table all day, **don't** think you failed. As long as the **Israeli flag** was **seen** behind a couple of **friendly faces** by people rushing past, a **quick impression** will have communicated a **positive** image.

UNDERSTAND YOUR CAMPUS CULTURE

BACKGROUND

When planning a form of activism on your campus, it is **important to understand your campus culture**. That means: **know** what is going to be **most effective** for your **particular campus audience**. Understanding the campus culture will **enable** you to **better your message** because you will now what will be most effective.

Assess the level of knowledge and concern students have toward Israel

- It is difficult to **understand** the **situation** in the Middle East without knowing the **history**. Make **background materials** available to the students on campus. These materials can be obtained at the web sites and organizations listed in the **Community Resources** section.
- **Gauge interest** in the subject matter by **personally approaching individual** students in various settings:
 - in the dorm, the dining hall, at a sporting event, at a party
- People are much more **responsive** when approached individually rather than as part of a mass appeal. Talk **one-on-one** with fellow students.
- Be **relaxed** in your approach. Avoid the appearance of **zeal** as many people are put-off by anything that "**feels**" like a missionary-like come-on.
- **Do not** be **insistent**. If someone clearly states they are **not interested**, change the subject.
- Is your student body **diverse**? **DO NOT** limit yourself to the **Jewish** students, Try to **educate** as many students from as many **diverse backgrounds** as possible. You may be **surprised** where you will find **support** for Israel.
- There are many **clubs** on campus such as:
 - **Political clubs** such as the Democratic and Republican clubs, which may be a good source for building political coalitions. You may also want to join these clubs and work with them as a member.
 - **Student clubs** organized by majors such as business, engineering, computer science (all of these are Israel's strengths and any number of these students may be interested in Israel's achievements in these fields). Once again, if any of these clubs interest you, join!
- Try to ascertain the level of **anti-Israel activity** on your campus;
 - Campuses with **little** or even **no** anti-Israel activity can lead to a more **pro-active** form of **activism**. For example, try organizing activities that promote Israel in a **non-political** way such as **memorial services for victims of terrorism**, Yom Hashoah (Holocaust Remembrance Day), Yom Ha'Zikaron (Memorial Day for Israel's Fallen). Or, at a campus with strong **engineering** or **computer science** departments, try an **information table** displaying Israel's **achievements in science and technology**, at a **medical school**, try a display showing **Israel's medical** achievements and research.
- If your campus, however, has a **great deal** of **anti-Israel activity**, encourage **dialogue** with the pro-Palestinian activists. Be **constructive**, **educational** and *sincere*.

- If they **reject** your offer for dialogue, it is worth **trying again** several times over an extended period - provided there isn't a great deal of **hostility**. (Often the **gulf** between the two sides is **too great to span**. So, judge the situation yourself and act accordingly.)
- If they still reject dialogue, let the campus community know that. Write an **op-ed** or **letter to the editor** in the form of an "open letter" and express your frustration at being rebuffed. **Look like the peacemaker**. (NOTE: This only works if you are **truly sincere** in your desire for dialogue.)
- **DO NOT** be **aggressive** or **hostile**. This can be **difficult** because this is often a very **emotional issue**. But, remember: your **cause** is judged by **your behavior!**
- **Talk to people** not particularly active on this issue. Try **approaching people** who are **not knowledgeable** about the situation rather than constantly **battling** the people **opposing** your views.
- **Define your target audience: Who** you are trying to educate? In **what** ways? What **tactics** will work best?
- The most **effective** ways of getting your **message out** include:
 - Posting **flyers** around campus
 - Bringing expert **guest speakers**
 - **Mass e-mails**
 - **Chalking** on the sidewalks
 - Create your own **web site**
 - Hold **festive events** on Israel Independence Day or **memorial services** on Yom haShoah

Working with faculty:

- If your school has a **Middle Eastern** or **Jewish Studies** department, work on **developing** a positive relationship with **faculty** and **administrators** of these departments.
 - They are often very busy people, but if they are convinced of the need for their help or participation, they could be a very valuable resource.
 - You may come across a **potential ally** who could be a **speaker** at one of your events, or an **advisor** on a particular project, or a **resource** on specific issues. A department chair is also someone you can turn to if an **instructor** or **professor** is making **biased** comments against Israel in class. In such a case you can work with a department chair to ensure that **other perspectives** are included during class time, perhaps through the invitation of a **guest scholar**.
- Learn **who supports Israel** and try to **involve** them in activities
 - Ask them to **advise** your group
 - Request help on **bibliographies** and **research resources** on any given issue for self-education
 - Request their **participation** in brunches or other forums you may organize
- **Many Jewish faculty belong to local, off-campus synagogues**. Establish contact with the leadership of these local synagogues (the rabbi, president, etc.) who most likely would be very supportive of your efforts. Ask if **Jewish faculty** are **members** of their congregation, and if so would they be helpful in **introducing** you to them.

WORKING WITH YOUR UNIVERSITY'S ADMINISTRATION

BACKGROUND

Cultivating relationships with your school's administration is strongly encouraged and should not be overlooked. Establishing relationships with deans, faculty and even the president of the university in quiet times is extremely valuable in times of tension on campus.

Relationships with whom?

University administrators are extremely busy people. Yet, you are fully a part of the constituency they serve and oversee. Consequently, administrators are willing to meet and work with students. At the same time, any meetings should be coordinated with Hillel and should include representative leadership - rather than individuals coming one by one.

Some of the administrators you should try to get to know are:

- President of the university
- Provost
- Vice-Provosts for Student Affairs and Campus Relations
- Dean of students
- Department chairs (particularly of Middle East studies, Jewish studies and/or Religious Studies, History, Political Science, Law, Philosophy)
- Various directors and advisors of student institutions such as student government, director of the student center, director of room scheduling, student newspaper
- Campus police chief

Don't wait for a crisis to establish these relationships!

Establishing a relationship with an administrator **during a crisis** is not nearly as beneficial as **already having such a relationship** developed in times of quiet. The establishment of **trust** is essential to a good relationship with the administration; you need to be seen as someone who is **reliable, trustworthy and rational**.

In times of crisis:

The administration at **all levels** can and should play a role in **harboring and maintaining a positive atmosphere** on campus. But, sometimes various campus groups prefer to "**shake things up**" as a means of bringing attention to their cause. A crisis can be created if an **extremist speaker** is invited to campus, or if a series of **anti-Israel** or **anti-Jewish** events are planned.

An example:

- Several years ago at **San Francisco State University**, the **Student Union Governing Board** allocated funds for creation of a permanent **Malcolm X mural**, to be placed on the outside edifice at a location known as the Malcolm X Mall on the side of the student center. The mural contained a large painting of Malcolm X. The **borders** of the mural, contained a number of **Jewish stars**, with either **skulls and crossbones** or **dollar signs** superimposed in the stars or placed in close proximity to the stars. Furthermore, along one side there were several Jewish stars with the statement "**African Blood**" underneath. The mural was deemed by most in the campus and wider community as being **anti-Semitic**. The **president** of the school took the courageous step of **ordering the mural removed**, despite vehement protest from the mural's supporters. The campus Jewish community had a **previously existing strong relationship** with SFSU's president, which helped in the resolution of this particular crisis.

Reinventing the Wheel: Don't do it!

Establishing these relationships **may not be as daunting** as it seems. **Relationships probably already exist** between the campus Jewish community and any one of these administrators. For example, the **Hillel** director on campus most likely has a relationship with the president of the school. If such is the case, ask the Hillel director to **introduce** you. **If there is no Hillel** on your campus, see if the **local off-campus Jewish community** may have a relationship with the president of the school.

But, sometimes 'cold calls' are the only way

You will also need to **take the initiative yourself** on a number of occasions. Hillel may not have a relationship with everyone you want to cultivate. Here are some basic **"cold call"** techniques you may want to use:

- **Call or visit** the administrator you want to meet. Explain **who** you are, **why** you want to meet and **what** you hope to **achieve** as the result of the meeting.
- Describe **why** this meeting would be **beneficial** to the **administrator's** ability to get **their job accomplished**. Impress upon them that **you wish to help them**.
- **Here are some examples:**
 - If you seek to meet with the **Vice-Provosts for Student Affairs or Campus Relations**, explain that you are representing an active student organization that may hold **rallies** or **vigils** throughout the year, or bring to campus speakers on **controversial** issues and you are concerned about ensuring the **best possible atmosphere** on campus between your group and other student groups. Explain you are **not seeking confrontation**, but you the issue you are active on is **emotionally charged** and could lead to some tensions. Ask **how** you could best **do your thing**, while **helping** the administrator do theirs.
 - With the **director of room scheduling**, explain that you are with a student organization that is planning a number of **lectures** or **programs** throughout the year. Tell the director you want to work with him/her so you can **learn** the process of reserving rooms, so he/she will know **who** you are if there are any problems or issues, etc.
 - With the **director of campus security** you would seek to create better **monitoring** of student protests, and more **responsiveness** from campus security.
 - With **department chairs** you would want to **learn** what their **perspectives** are on Israel and the Middle East. You may come across a **potential ally** who could be a **speaker** at one of your events, or an **advisor** on a particular project, or a **resource** on specific issues. A department chair is also someone you can turn to if an **instructor** or **professor** is making **biased** comments against Israel in class. In such a case you can work with a department chair to ensure that **other perspectives** are included during class time, perhaps through the invitation of a **guest scholar**.

INVOLVEMENT WITH STUDENT GOVERNMENT/LEADERSHIP

BACKGROUND

In the past at many campuses, a number of key decisions about campus Middle East activities have been made at the student government level. It is therefore critically important to any pro-Israel activism effort to pay serious attention to student government on campus.

- **Associated Student Government Boards** have passed **resolutions** - sometimes very one-sided - on the Israeli/Palestinian Conflict.
- **Student Governing Boards for Student Unions** often control what student groups get **office space** in the student union - which can be very convenient and helpful for visibility.
- **Student Government Boards** (Associated Students and Program Boards) often **allocated significant dollars** from student fees for particular **events on campus** - including major speakers, film festivals, teach-ins and other significant activities.
- **Student representatives** on various University committees can be involved in **numerous decisions** about rules regarding rallies, placement of flyers, discipline of student groups that break the rules, civility on campus, and numerous other issues that affect your activism.

There are three ways to approach Student Government on Campus:

- 1) **Actively encourage pro-Israel students** to run for office at all the levels described above.
 - Campaigns should, of course, **focus on current campus issues**, and *not* on the Middle East. That having been said, do not ask students to hide their interests if asked.
 - **Non-profit organizations** such as Hillel or off-campus Jewish organizations are *not* allowed by law to endorse candidates. Support for specific candidates must therefore be organized **solely by student groups** not affiliated with a non-profit organization and individual students.
 - Non-profit organizations such as Hillel **can be helpful** by finding out when **deadlines** for candidates to file are and by creating a culture that **encourages** students to be active in student government.
 - **A very low percentage** of students typically vote for student leaders. Therefore, **a small group** of activists can have a **very significant influence** on an election outcome. Note that on some campuses, this has resulted in radical anti-Israel candidates being elected because little attention was paid to the campaign.
- 2) **Get to know the candidates** even if there are no identified pro-Israel candidates running for office.
 - **Ask to meet with the candidates.** Find out which candidates are **more moderate** in their views, which probably indicates that they are **less likely to support extremist positions**.

- Describe some of the **needs of pro-Israel students** on campus. See which candidates are supportive and then spread the word.

3) After an election, **seek to develop close relations** with student leaders.

- **Student governing boards** often **appoint** various students to **positions of leadership**. See what positions are open, identify prospects, and then talk to key elected leaders about their qualities.
- **Encourage student leaders to attend an event that you are organizing**. Or, approach student leaders when you have a particular issue that you think they should know about or act upon in their capacity as representatives of the entire student body.

Be alert to the Campus Election Cycle

It is very easy to see the **campus election cycle pass by** without much notice. But inevitably, there are actions that occur on campus in which you will want to have access to student leaders. It could be to **prevent the distribution of funds to an anti-Israel event**, or to **promote the distribution of funds for an event being organized by your group**.

It could be to **minimize** the chance that student government will **criticize Israeli policy** through resolutions promoted by pro-Palestinian activists, or to **maximize** the chance that student government will **play a leadership role** in achieving a **civil climate** on campus.

GETTING THE MOST FROM THE ORGANIZED (OFF CAMPUS) JEWISH COMMUNITY

INTRODUCTION

Students often discover near the conclusion of their university education that there is a **wealth of resources in the off-campus Jewish community** that could be brought to bear to help Jewish students address Middle East issues on campus. This is a very brief summary of **how to access the local Jewish community** and what might be available.

ESTABLISH CONTACT

It is **well worth the effort** for Jewish student leaders to **contact** heads of **major Jewish agencies** - Jewish Community Relations Councils, Anti-Defamation League, American Jewish Committee, American Jewish Congress, Jewish Federations, American Israel Public Affairs Committee - and to **establish a relationship** so that if issues get hot on campus there is already a recognition factor.

DRAW UP A SHOPPING LIST OF NEEDS

1. Do you need help with **substantive arguments** about Israeli actions?
2. Do you want **representatives** from the community to be **present** to support Jewish students when there are **anti-Israel rallies**?
3. Do you need help with some **instant flyers**?
4. Do you want access to a **non-stop copying machine**?
5. Do you need **money** to bring a **speaker** - or are you looking for **speaker suggestions**?
6. Do you need help with **scholarships** to attend an **Israel-related conference**?
7. Are you looking for **key contacts** with the **administration** or **faculty** from the broader Jewish community?
8. Do you need help **contacting the media**?

While **all of these** may not be available, chances are that you'll get a very **quick** - and **affirmative** response - to many of your requests. The off-campus Jewish community likes nothing more than **to be responsive to the needs of Jewish students**.

CONSULT AND COORDINATE WITH THE ON-CAMPUS JEWISH PROFESSIONAL

Off-campus Jewish organizations are **sometimes wary** - or should be - of responding to an individual student's request **unless it's clear** that it represents the **expressed desire** of an **organized group** working closely with the **Jewish community professional on campus**.

For example: If there's a **major anti-Israel demonstration** on campus, and one or two Jewish students want to plan an **in-your-face counter-rally** and ask for supplies from the organized Jewish community - but the **consensus** among Jewish groups **on campus** is that such a response would be **counter-productive**, then it places the off-campus organization in between an **internal dispute** over tactics.

DO YOU WANT HELP STRATEGIZING?

Perhaps you want to take a look at **how to effectively market** your message; or **how to build consensus** when there are so many **divergent views** even among committed Jews.

*If so, then the off-campus organized Jewish community can be a **valuable resource** - offering advice, lending **expertise**...almost always with no strings attached.*

Some Local Jewish Agencies in the Chicagoland Area:

Jewish Community Relations Council
of Metropolitan Chicago

Main Office

Jewish Federation of Metropolitan Chicago
1 S. Franklin Street
Chicago, IL 60606
(312) 357-4770
Fax: (312) 855-2476
E-mail: jcrc1@juf.org
Website: <http://www.juf.org>

The central public affairs arm of the organized Jewish community representing 47 Jewish organizations in the Chicagoland and Midwest area on issues that impact the rights and protection of Jews as individuals and as a community here and abroad.

AIPAC - American Israel Public Affairs Committee

Midwest Region
Allyson Marks
120 W. Madison Street, Suite 500
Chicago, IL 60602
(312) 236-8550
Fax: (312) 236-8530
E-mail: allyson_marks@aipac.org
Website: <http://www.aipac.org>

American pro-Israel lobby with 55,000 members nationwide. Briefings, local congressional caucuses, political training workshops, young professionals' leadership program, college program and political grassroots activism.

The American Jewish Committee

55 E. Monroe Street, #2930
Chicago, IL 60603
(312) 251-8800
Fax: (312) 251-8815
E-mail: chicago@ajc.org
Website: <http://www.ajc.org>

Protects Jewish rights internationally. Promotes security for Israel and understanding between Americans and Israelis. Participates in local programs with other ethnic, religious and community groups.

The American Jewish Congress

22 W. Monroe Street, #1900
Chicago, IL 60603
(312) 332-7355
Fax: (312) 332-2814
E-mail: chicago@ajcongress.org
Website: <http://www.ajcongress.org>

Protects fundamental constitutional freedoms and American democratic institutions. Seeks to advance the security and prosperity of the State of Israel, as well as social and economic justice. Remains vigilant of bigotry and celebrates diversity. Enhances Jewish life at home and abroad.

Anti-Defamation League (ADL)

Chicago Office
309 W. Washington Street, #750
Chicago, IL 60606
(312) 782-5080
Fax: (312) 782-1142
E-mail: chi@adl.org
Website: <http://www.adl.org>

Combats anti-Semitism, bigotry and discrimination. Monitors and exposes extremist group activities. Interprets Mideast developments for the public. Offers diversity appreciation and anti-hate workshops.

OFFICIAL ISRAELI OFFICES SERVING THE CHICAGOLAND AND MIDWEST AREA

Consulate General of Israel to the Midwest

111 E. Wacker Drive, Suite 1308
Chicago, IL 60601
(312) 297-4800
Fax: (312) 297-4855
E-mail: press@chicago.mfa.gov.il
Website: <http://www.israelemb.org/chicago/>

Provides educational, political and cultural information about Israel and assistance with passport, visa and travel regulations. Contact Public Affairs Office for speakers, written and audio-visual materials.

Israel Government Tourist Office

111 E. Wacker Drive, Suite 1230
Chicago, IL 60601
(312) 938-3885, (800) 782-4306
Fax: (312) 983-3668
E-mail: igtochigo@aol.com
Website: <http://www.goisrael.com>

Guidance, brochures, maps, films and information concerning travel to Israel. Serves the Midwest area.