

LET'S BE HONEST

BDS

- THE REAL STORY

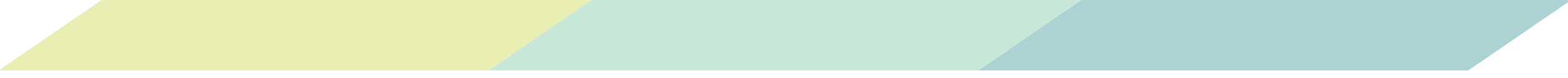


Apartheid, Barghouti and other Fairy Tales

BY THE JERUSALEM INSTITUTE OF JUSTICE



ABOUT



The Jerusalem Institute of Justice is a non-profit human rights organization that promotes and protects the rule of law, human dignity and democracy in Israel and the Middle East.

In the course of our investigation of the activities and intentions of the Boycott, Divestment, Sanctions (BDS) movement, we uncovered the true agenda of the its leaders - the destruction of the State of Israel and the undermining of peace efforts in the region.

This eBook provides general information on the BDS movement. The articles explain different areas of its activities and include personal encounters with its supporters.

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Chapter 1 |

Omar Barghouti: A Man with Two Faces



In 2005, Omar Barghouti founded the infamous boycott, divest, and sanction (BDS) movement; a movement which on its surface appears to promote the rights of Palestinians by pursuing economic, academic, and cultural boycotts of Israel. Beneath the surface, however, it becomes clear that this movement's true goal is to bring an end to the State of Israel and replace it with a sovereign Palestinian state.

BDS is an extremist, anti-Zionist movement masked as human rights activism. It should thus come as no surprise that Barghouti also aims to portray himself with the same kind of mask. However, if we take a closer look at his actions and beliefs, we see a very different picture.

Who, then, is the man behind the movement?

Omar Barghouti was born in Qatar to Palestinian parents, grew up in Egypt, and received a master's degree from Columbia University before marrying an Arab-Israeli woman and gaining permanent residency status in Israel.

He has since received a second master's degree as well as a PhD from Tel Aviv University in ethics. The irony of this is almost laughable, given that a founding principle of the BDS movement is an academic boycott of Israeli institutions, scholars, and studies. He has enjoyed invaluable benefits from Israeli academic institutions, yet actively promotes boycotting those very institutions. When questioned about this hypocrisy, Barghouti cites personal matters and refuses to comment any further.

This movement's true goal is to bring an end to the State of Israel.

He also conveniently does not mention that despite a petition among TAU students to remove him from the university, the university allowed him to complete his degrees. It should also be noted that there are 12 universities in the West Bank, one in East Jerusalem, and nine in Gaza. Yet instead of choosing to support any of these Palestinian academic institutions, as would be expected of a Palestinian nationalism activist, he received not one but two degrees from an Israeli university.

BDS, Barghouti claims, is a “non-violent human rights movement that seeks freedom, justice and equality for the Palestinian people” and is against the oppressive Israeli regime, not against individuals.

However, the BDS movement boycotts Israeli individuals based on their nationality, and Barghouti himself refuses to work with Israelis – even those sympathetic to his cause.

A true activist puts the movement above his own personal bias. Yet Barghouti goes so far as to say that Palestinians who engage with Israelis are “clinically delusional,” once again undermining his own movement by placing more significance in his personal prejudice than in achieving the goals of his movement.

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In addition, Barghouti has publicly expressed disapproval for a two-state solution, instead favoring a single Palestinian state with a Jewish minority presence. He believes that a Jewish state and a Palestinian one are incompatible.

While BDS appears to support one people's self-determination, the heart of the movement aims to destroy that of another.

Even though the BDS movement claims to not advocate for any particular solution, the nature of the movement and the intentions of its founder suggest otherwise. While BDS appears to support one people's self-

determination, the heart of the movement aims to destroy that of another. Implicit in the movement's advocacy is Barghouti's personal goal of the elimination of the Jewish state.

Finally, Barghouti is vocal about making false claims of Israeli apartheid, violence against Palestinian children, colonization, and more. At the same time he denies violence and persecution against Jews in Arab states. Furthermore, the BDS movement portrays only one side of the conflict by refusing to even acknowledge the other perspective. By boycotting Israeli academics and culture, and by refusing to teach that there are two or more sides to every story, the BDS movement promotes a culture which

values a narrow-minded outlook over balanced learning. Barghouti himself is hypocritical by spreading false information for the purposes of “education” while standing behind a movement which denies the opportunity to question this information.

Truly progressive and open-minded education does not present only one side of the story.

Omar Barghouti and the BDS movement use dangerous tactics to delegitimize and ultimately destroy the Jewish state while hiding behind a mask of human rights advocacy. True activism, however, should not need such a mask. If Barghouti practiced what he preached, BDS would be more compelling. The need for him to completely shut down the other side's

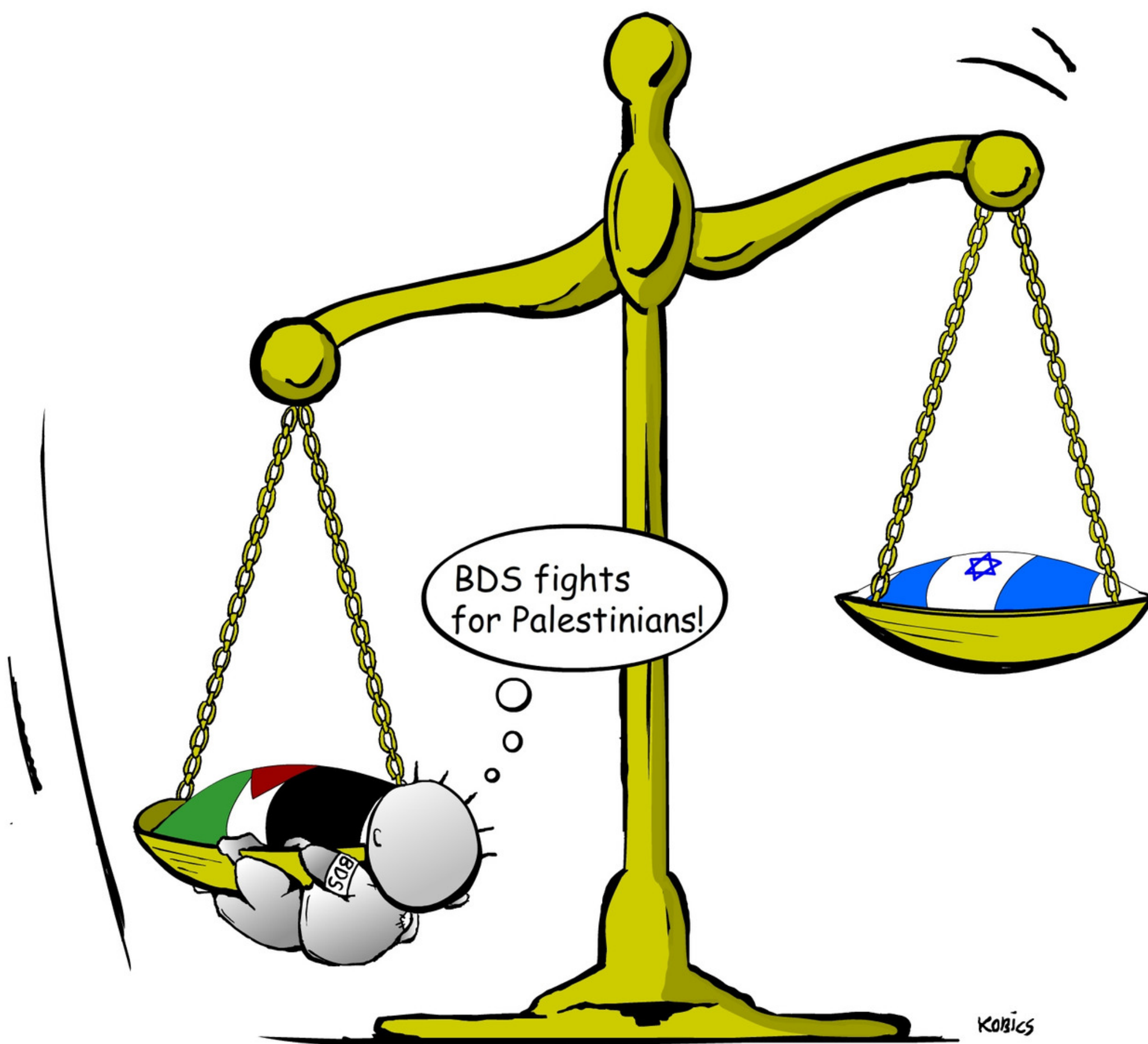
perspective to hide his hypocritical actions, and to use soft language to cover up an extremist ideology show the flaws, as well as the hypocrisy, in his arguments. Hiding behind a mask of human rights advocacy does not take away from his true intentions. The sad irony in all this is that the boycotting of Israeli businesses in the territories actually hurts the Palestinians themselves more than Israelis because it causes Palestinian unemployment!

In order to effectively promote human rights, we must promote all human rights. Palestinian self-determination cannot come at the expense of that of the Jews. We must find a way to support the rights and dignity of all people. Only then can we hope for a future of peace.

Palestinian self-determination cannot come at the expense of that of the Jews.

Chapter 2 |

The Scales Of Justice : A Balancing Act



Historically speaking, going back as far as ancient Egypt, Justice has been symbolized by a set of scales. The reason for this is the widely held recognition of the fact there are always two sides to every dispute and that for justice to be done, a judge must consider both sides.

As a Law student, the image of scales continually haunts me. In order to do justice, any legal dispute must be judged according to the following fundamental principles:

- a) impartiality – listening equally to both sides' claims
- b) looking at the circumstances of the case
- c) weighing up the implications of judgement
- d) examining alternative solutions to the dispute at hand

For justice to be done, a judge must consider both sides.

Many great minds have laboured over the Israeli-Palestinian conflict seeking to bring a just solution. But, as with every conflict, one must adhere to the principles necessary for the implementation of justice. The BDS movement, however, does not adhere to these basic principles.

The BDS movement preaches, 'Say no to normalization,' a boycott of any event that seeks to 'bring together Palestinians/Arabs and Israelis so they can present their respective narratives and perspectives or to work toward reconciliation without addressing the root causes of injustice' (BDS Website). In doing so, the BDS movement is attempting to redefine justice by narrowing it down to its own narrative and creating a monopoly on the truth.

This is a blatant violation of the principle of impartiality. In doing so, they are weighing down on one side of the scales and attempting to outlaw any evidence that would add weight to the opposing side. They say that any attempt to achieve a solution that doesn't follow their definition of 'the roots of injustice' is intellectually dishonest. As someone who has grown up in a conflict zone and is a student in the academia, this comes across as a very problematic statement. Just because someone sees through a different lens, does that make them intellectually dishonest? Who granted the BDS movement the

They say that any attempt to achieve a solution that doesn't follow their definition of 'the roots of injustice' is intellectually dishonest.

authority to decide what is or isn't intellectually dishonest? Such a statement seems to be academic imperialism and reminds me of Orwell's thought police. The BDS movement calls for a boycott until Israel meets three demands that they claim are the 'roots of injustice' (BDS Website):

- a. The occupation must be ended
- b. Arabs must have full equality in Israel
- c. Israel must recognize the right of return of 7.25 million Palestinians to the country.

These are seen to be a precondition for any type of cooperation. In holding this approach, they are violating a number of the aforementioned basic principles for justice. It limits alternative solutions, doesn't monitor the conflict in light of the current circumstances and needs of the people, nor does it take into account the implications on the people of the region.

There is a fundamental assumption that there is no other way to finding a solution other than the solution suggested. Boycotting or not allowing sides to examine alternatives is the violation of a basic principle of justice. This is so problematic (and frustrating) because it limits or even prevents the ability of the Palestinians, the Israelis and the international community to take into account all of the interests of those involved. Automatically boycotting solutions based on dialogue, on political cooperation or economic cooperation doesn't empower those seeking a solution, it merely limits them.

The circumstances: The fact that there are over seven million Palestinian refugees living outside the country must be seen in light of the approach to refugees

according to international law and the ability to incorporate refugees into different communities. Is it a proportionate measure to expect the return of such a large number of refugees seventy years later? Furthermore, in seeking a just solution, it is essential to recognize the existence of the Jewish State that currently provides refuge to millions of Jewish refugees from around the world.

In seeking a just solution, it is essential to recognize the existence of the Jewish State.

The implications: Calling for the Right of Return of 7.25 million Palestinians doesn't take into account the right of the Jewish people to sovereignty and the fact that such an action would bring an end to any form of Jewish State.

Additionally, the BDS campaign ignores the fact that boycotting Israeli companies and cooperation with them both takes away jobs from Palestinians and prevents the building of bridges between Jews and Arabs – as this is seen as ‘getting in the way of the resistance’.

In this article I am not justifying every action taken by Israel. However, I am pointing out the large amount of harm brought about by the BDS movement, which in the name of justice is actively going about to pervert the course of justice and undermine any form of the rule of law.

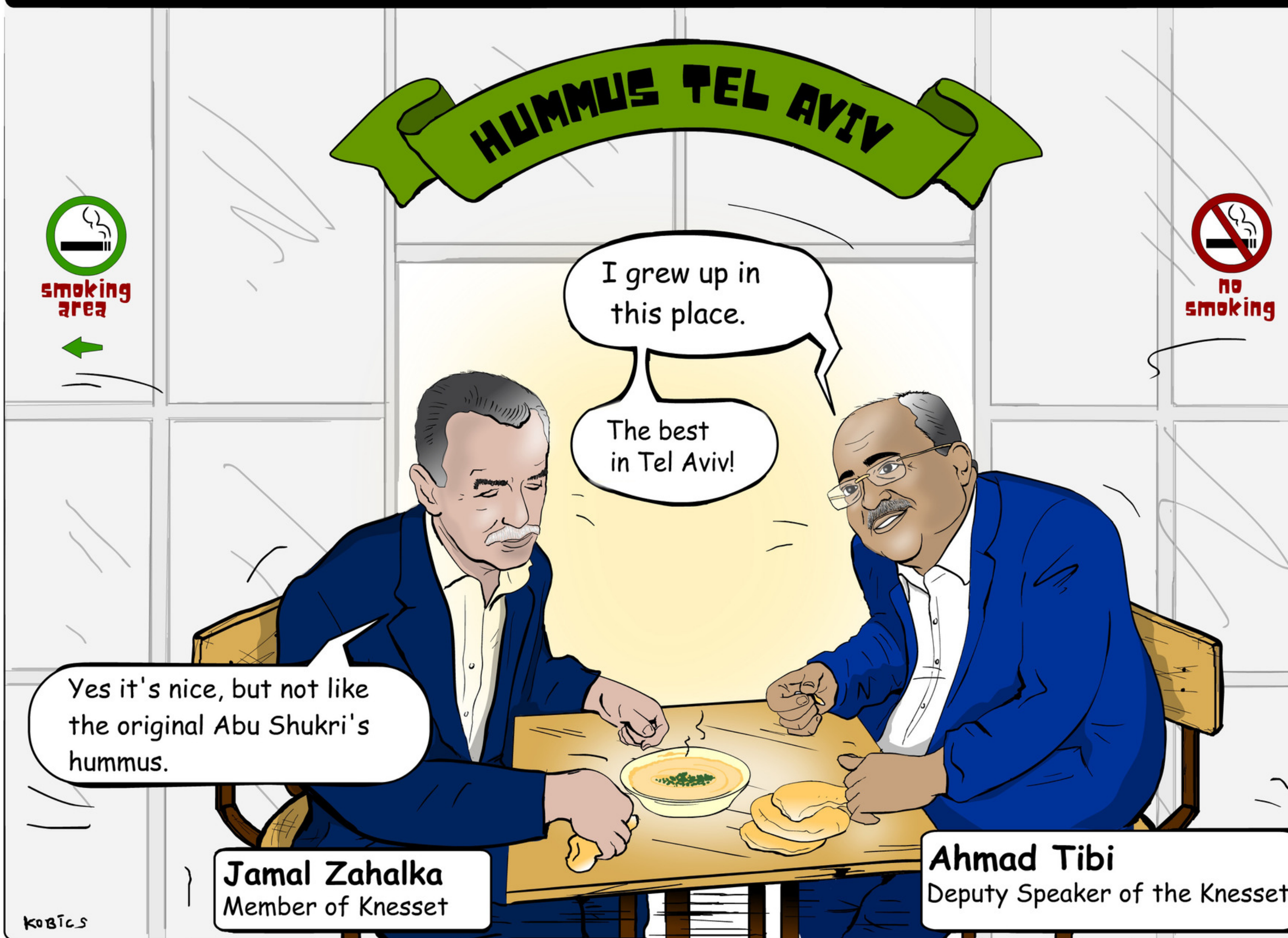
To do justice one must balance the evidence on both sides of the scales and only then make a judgement. One must do so by taking into account the circumstances of the matter, the implications of the actions involved, and alternative courses of action that can be taken.

**We Need a
Solution
Based on
Justice!**

Chapter 3 |

Apartheid - What it is and what it isn't

APARTHEID IN ISRAEL



“For the purpose of the present Convention, the term "the crime of apartheid", which shall include similar policies and practices of racial segregation and discrimination as practiced in southern Africa, shall apply to the following inhuman acts committed for the purpose of establishing and maintaining domination by one racial group of persons over any other racial group of persons and systematically oppressing them...”

UN International Convention on the
Suppression and Punishment of the
Crime of Apartheid



Apartheid, the Dutch word for separation, was the official system of political, economic, social, and cultural oppression of the Black majority in South Africa from 1948 until 1991.

Though racism and discrimination existed long before 1948 and continue until today, the specific methods of oppression exercised by the South African government during this time are unique to the system of apartheid.

A common misconception among the anti-Israel community is that Israel is an apartheid state.

The United Nations Apartheid Convention (cited above) continues to list several methods of oppression, all of which are legislative and legalized forms of discrimination that are indicative of a system of apartheid.

A common misconception among the anti-Israel community is that Israel is an apartheid state. In order to dispel this misunderstanding, it is important to recognize two facts: first, that Arab Israelis are equal under the law to Jewish Israelis; and second, that Palestinians living in the West Bank and Gaza are not Israeli citizens, and thus are not subject to Israeli law.

First, let us explore the rights of Arab Israelis. While not denying the discrimination and social challenges they face, it is vital to recognize the difference between societal discrimination and legal discrimination. Societal discrimination, for instance, would explain that Arab Israelis are likely to receive a poorer education when compared to Jewish Israelis. This would result from cultural norms, economic factors which make it difficult for Arab families to pay for private education, and a history of

discrimination of which the effects are still being felt today.

Lawful discrimination, on the other hand, would imply the legalization of forced school segregation based on ethnicity, as well as substandard educational materials and resources provided to Arab schools. While it is true that state Jewish religious schools and Arab and Druze schools exist, they are meant to cater toward each individual group's cultural needs and are provided with uniform subject matter and appropriate funding. However, the majority of Israeli students attend mixed public schools. In terms of higher education, Arab Israelis make up 14.4% of Bachelor's Degree students, 10% of Master's Degree students, 6% of PhD candidates, and 35% of medical school students at the Technion.

Arab Israelis also have many prominent positions in Israel society.

While South Africa under apartheid gave Black citizens an inferior education, Israel provides equal education for all of its citizens, regardless of ethnicity. In addition to fair and equal education, Arab Israelis also enjoy all other rights granted to all Israeli citizens.

Arab-Israelis also have many prominent positions in Israeli society, a phenomenon which would be downright impossible, let alone illegal, under apartheid. Seventeen Arab Israelis were elected to serve in the current Israeli Knesset, comprising 14% of all Members of Knesset. An Arab Justice serves on the Israeli Supreme Court, and 52 of Israel's 672 Judges are Arab. Arab Israelis additionally work as professors, doctors,

journalists, and other high powered positions throughout Israeli society. These statistics do not reflect strict numerical equality as Arabs comprise 19% of the population of Israel. Nevertheless, it again highlights the important distinction between social discrimination and legal segregation. As all of its citizens are treated equally under the law, Israel cannot be an apartheid state.

Israel cannot be an apartheid state, because all of its citizens are treated equally under the law.

Now we can look at the more complex issue of Palestinian rights. While it is true that Palestinians cannot vote in Israeli elections, do not have access to Israeli education, and are not represented in the Knesset

this is because of the simple fact that they are not Israeli citizens. Just as I, an American Jew, cannot vote in Israeli elections because I am not an Israeli citizen, neither can a Palestinian.

Palestinians are subject to their own governments. And though these governments are anything but just, Israel has no governmental authority in the Palestinian territories because Palestinians are not Israeli citizens. Israel cannot be an apartheid state on the grounds of the rights of Palestinians simply because the Israeli government is in no position to grant nor deny Palestinians their civil and political rights.

What many refer to as the “apartheid wall” is the security fence along the border of Israel and the West Bank and is actually less than 5% wall.

Although security checkpoints are an unfortunate reality that create difficulties for Palestinians when they enter Israel, they are necessary in order to protect the lives of all Israeli citizens.

The fence, which was built during the second Intifada, stopped hundreds of terror attacks a day during the height of its success

While many Palestinians feel it is degrading, and it is not a perfect solution by any means, it is an unfortunate necessity in order to ensure the security of Israeli citizens. Just as you and I must go through border control when entering a different country, those wishing to enter Israel from the West Bank must also endure a security checkpoint. This is not apartheid. It is national security.

As in all countries around the world, discrimination is a problem in Israel. However, it is not the legalized system of oppression that many claim it to be. Arab Israelis have full rights under Israeli law, and Palestinians are subject to their own laws and policies under the Palestinian Authority in the West Bank and Hamas in Gaza.

While the methods of protecting national security are not perfect and social equality has not yet been realized, calling Israel a state of apartheid is both factually inaccurate and offensive to the Black South Africans who lived through true apartheid.

Discrimination is... a problem in Israel. However it is not the legalized system of oppression that many claim it to be.

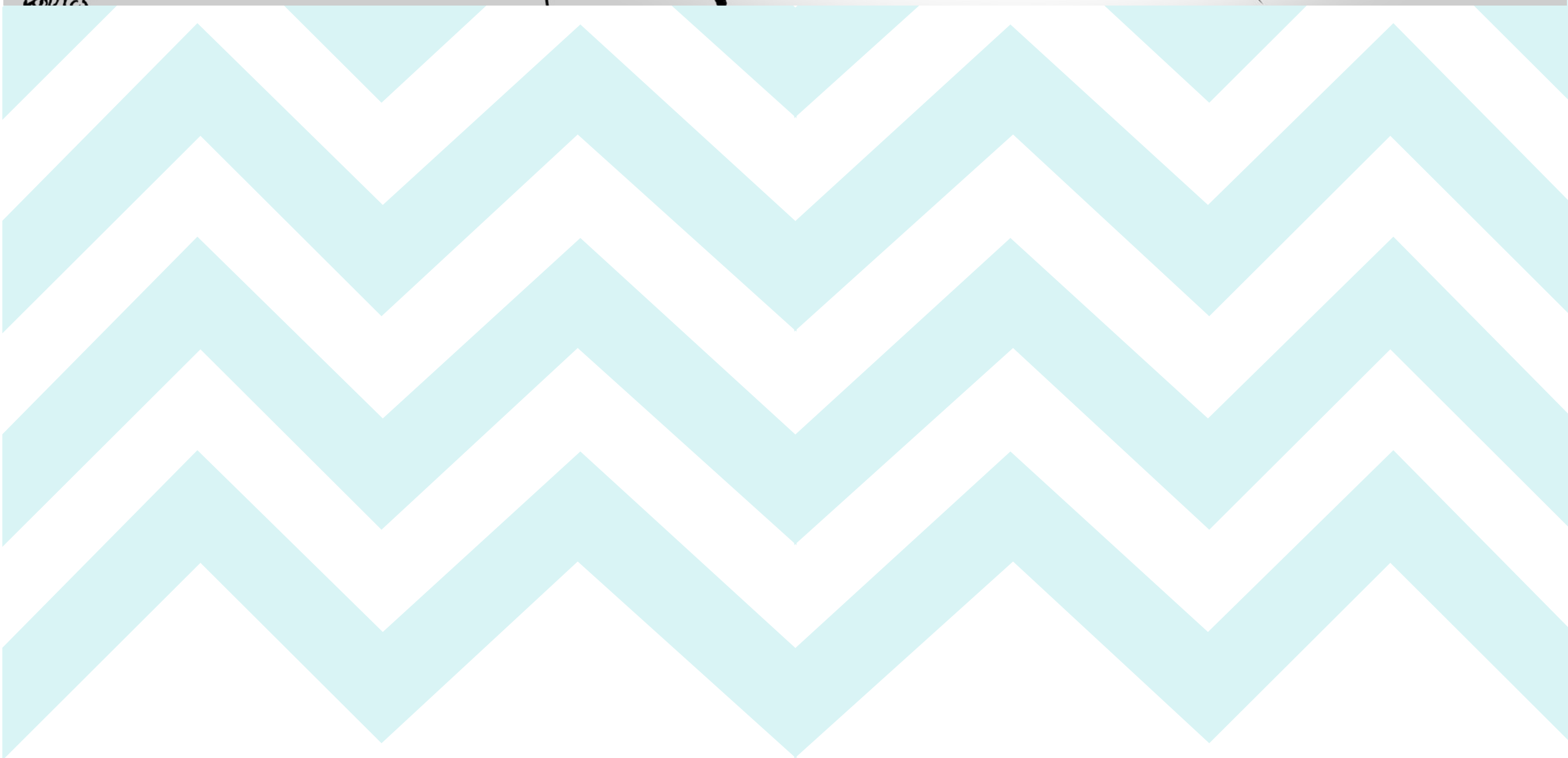
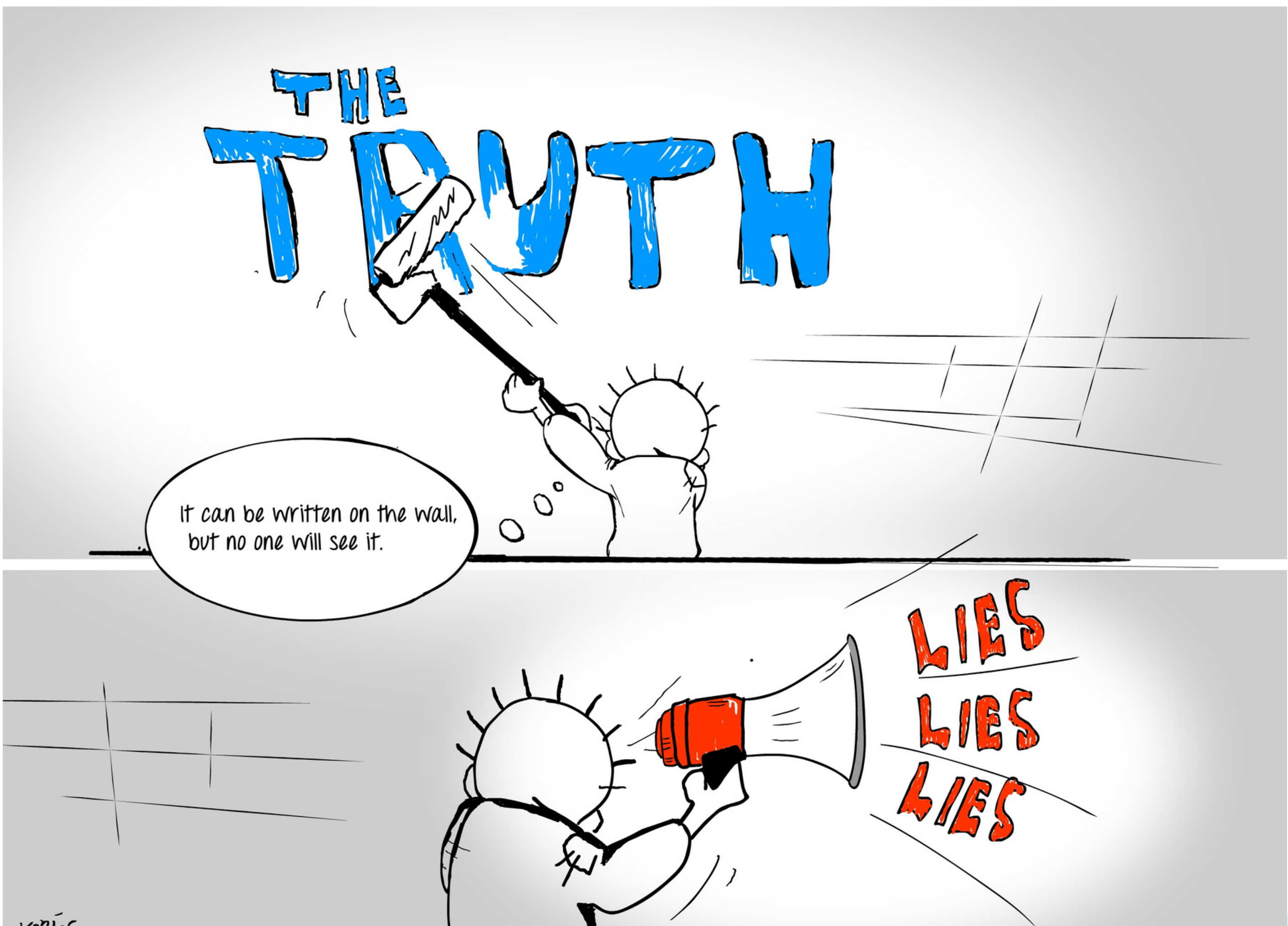


In order to truly advocate for the rights of those in and around Israel, it is vital to do so using all the facts and correct terminology. It is impossible to fight against something which does not exist, and it is a waste of time and energy to do so when there are real problems that must be addressed.



Chapter 4 |

Facts on the ground



As a Jewish millennial, I considered myself very informed on the situation in the Middle East, specifically with regards to Israel. After studying the conflict in college and receiving a degree in Middle Eastern Studies, I believed that I had developed a nuanced perspective from what I believed to be a diverse set of sources. However, when I began working at the Jerusalem Institute of Justice, I realized just how much of the picture I was missing and how much I still had to learn. The anti-Israel bias in the Western media became clear both in terms of how they portrayed the different sides in the conflict and especially on the information that they withheld from the public.

The BDS movement attempts to use this flow of information to its advantage. BDS leaders would have you believe that the only way to end the suffering of the people in the region is to boycott Israel. The movement conveniently leaves out any information that negatively portrays the Palestinians and their government as well as any information that reflects positively on Israel. It is due time for information to flow more freely and honestly so that people might truly understand the situation on the ground. With distorted facts come distorted opinions that do nothing to further dialogue or peace.

The anti-Israel bias of the Western media became clear... particularly on the information that they withheld.

One of my first projects required me to research the difference in standards of living between that of Arab-Israeli women and those in Arab countries throughout the region.

My research taught me a number of things. For example, while one can walk through the streets of Israel and see Arab women doing as they please, women are forbidden from many things in Gaza, like smoking hookah in public or running the Gaza marathon.

Certainly more alarming, while Israel has a law making rape - including spousal rape - a felony punishable by 16 years in prison, a man in the Palestinian Authority could avoid prosecution for rape or sexual assault if he marries his victim due to a “marry-your-rapist” law. I am shocked by the world’s silence regarding these laws targeting women in the Arab world.

Yet, the United Nations dedicates extensive time towards chastising Israel for its treatment of women. With an increased focus on women’s rights, it is now time that the women under the control of the Palestinian Authority and Hamas receive the same attention and support from the international community.

I am shocked by the world's silence on these laws targeting women in the Arab world.

My next projects focused on the BDS movement, something I fortunately had little interaction with on my college campus. There were stories circulating about the movement and its successes in convincing people of Israel’s supposed evils.

BDS claims that Israel discriminates against the Arabs living in the country and highlights the harsh restrictions that Israel imposes on the movement of Palestinians. In reality, Arab-Israelis are an integral part of Israeli society, both academically and professionally.

Arab-Israelis are an integral part of Israeli society, both academically and professionally.

Arab-Israelis serve as Knesset members in both Arab and non-Arab parties and make up 16.1% of students in Israeli universities. Additionally, Arab citizens of Israel enjoy equal rights under the law, the same as their Jewish counterparts.

In terms of the supposed “restriction of movement,” people blamed the security fence, which was built for and succeeded in preventing terror attacks. And even with this fence, over 100,000 Palestinians enter Israel every day for work. All this proves that these claims of discrimination are drastically exaggerated in service of a clearly dishonest agenda.

When reading about the region in the United States, it seemed that every little incident in Israel would be front-page news. The media loves pointing out Israel’s flaws, highlighting any instance that could be portrayed as an example of Israeli maltreatment of the Palestinians or its own Arab citizens.

What was lacking was a comparable scrutiny of the governing bodies of the Palestinians. When the media does report on Hamas' mistreatment of its citizens in Gaza, albeit infrequently, the Palestinian Authority does not receive any condemnation but is ignored for its corruption and the abuse of its people. In reality, Hamas steals electricity from its citizens while encouraging them to kill family members suspected of aiding Israel.

At the same time, The Palestinian Authority works hard to silence any dissent, torturing journalists and others who attempt to speak out about the government's abuses. In addition, rarely does one hear about the Palestinian Authority paying monthly salaries to families of terrorists.

These are just some of the many abuses of power occurring in the Gaza Strip and West Bank that the Western media fail to adequately report. But why are these things not common knowledge among my peers? Where is the outrage from people who claim to care about human rights?

The BDS movement tries to change the narrative and distort the facts on the ground. They hope that the incomplete media coverage of the situation will influence people to have a negative perception of Israel and to blame Israel for the conflict. This requires us to do our own research to truly understand the situation, so we do not let the BDS movement dictate the narrative, because they will make it one of hate and lies.

The BDS movement tries to change the narrative and distort the facts on the ground.

Chapter 5 |

My Encounter with Hatred: A Student in London



The first time the BDS movement caught my attention was on April 27, 2017. The date is etched into my mind because up until that day, I'd always thought of anti-Zionism as the 'pet hate' of the Jewish community, the enemy that we need in order to justify ourselves and to make excuses for 'security measures'. Like Jews of many generations, I preferred to focus on the challenges of day-to-day living and not look at the totally irrational hatred being spread against me and my people. The basic rationale of my thinking was that Jew-hatred and Zionist-hatred doesn't make sense, therefore it can't be such a big problem.

I drew near to see the meaning of the rowdiness in civilized London.

On April 27, 2017 that changed. I had been accepted to start studying in one of the major London universities and was at the university to make inquiries regarding my enrollment. My head was held high because I was proud to have the opportunity to be educated in this well-reputed institution. As I walked through the campus, I was intrigued to hear the sound of drums and people shouting. Slightly surprised but being compulsively inquisitive, I drew near to see the meaning of the rowdiness in civilized London. It didn't take long to recognize – the Palestinian flags and chants immediately flooded my mind with memories of having stones hurled at me while on duty in the West Bank and pictures of one of my soldiers who got hit by a massive rock in the chest while overseeing a demonstration.

Taken by surprise, I walked amongst the protestors. Seeing people from a whole range of ethnic backgrounds, I attempted to fathom what was going on behind the aggressive shouts. "From the river to the sea, Palestine will be free!" and "Israel is a fascist state!" were chanted by the sea of protestors.

They were openly advocating for the end of the State of Israel.

What was the meaning of all this? It turned out that the protest was against the Israeli Ambassador's speaking on the university campus – as this invitation was seen to be 'provocative'. They wanted the university to boycott the speaker because the speaker represented Israel, which they saw as being an evil occupier. It was chilling to think that in the middle of London, people were openly advocating for the

end of the State of Israel, 'from the river to the sea'.

Even though I found it difficult to hold my resolve together amidst those who were in essence denying my identity as an Israeli, I have always been taught of the importance of listening to the other side and to be willing to admit when I am wrong. So, I stuck around and wandered between the protestors, asking them what they knew about the conflict and trying to understand why they were so worked up. Most of the answers I got were that the Palestinians are being butchered by the Israelis and that we all need to do everything we can to fight the 'evil occupation'. These 19 and 20-year-olds who had been educated that Israel is an evil-colonialist venture, seemed surprised when I told them I had just finished my service in the IDF as an Officer in a Combat Unit and that I was a relatively normal human being, not thirsty for Palestinian blood.

When asked if I'd given my testimony to "Breaking the Silence" – an organization of former IDF soldiers who testify to having been forced to commit violations against Palestinians – I responded that I hadn't because I didn't have any violations to report: my commanders were men of integrity, amongst the most moral people I know, and I had always taught my troops to have value for all human life – Jew, Arab and everyone else.

The hardest part was seeing the protesters take an Israeli flag, dipping it in red paint and waving it around.

Sadly, the protestors didn't seem to care very much for talking, the atmosphere wasn't one for talking or thinking – rather, one of being joined together in the anti-Israel mob. As I politely approached individuals to ask them questions about

the implications of their demands on the Jewish people, I was angrily brushed aside. It reminded me of drunk fans cursing a referee at a football match or scenes from Gladiator at the Colosseum – the chants and drum beats working up 'anti-emotion' against Israel and her Ambassador.

The hardest part of the protest for me was seeing the protestors take an Israeli flag, dipping it in red paint and waving it around. The Israeli flag is designed to remind one of the Jewish prayer shawl, and to me it represents the hope of the Jewish people for sovereignty. This blatant desecration of the flag cut me to the heart. I don't hate Palestinians, and I would never desecrate a Palestinian flag. I don't agree with all of the policies of the Israeli government, and I sincerely desire peace. When people I know in Israel try to delegitimize the rights of the Palestinian people,

I speak up. What good can come of desecrating my flag – making it look like it’s dipped in blood? I wanted to scream and shout and let out all the scorn and insult that this caused me, but I realized that I was helpless. I could do nothing. Letting out my anger would only be adding gasoline to the flame of hatred against me and my nation.

After the protest, I was left with a lot to process. Emotionally and mentally drained, I left the campus to do some serious soul-searching. Why so much hatred? Why is the BDS movement so intent on drowning out other voices (my voice)? They say that I’ve been brainwashed, even though I’m willing to try and listen to them. Could it be that they are brainwashed? Should determining who is right or wrong in a conflict be decided in a shouting match?

Is the populist mob-like behavior I experienced in London the way forward? After these experiences I was challenged to read a book by Ilan Pappé and Noam Chomsky explaining the BDS movement claims, and as a result I have become more aware than before of the need for personal and Israeli self-criticism. But alongside this, I have become concerned about the BDS movement, the amount of irrational hatred it is spreading, and its means of achieving it. Two wrongs do not make a right. Trying to prevent dialogue and attempting to drown out voices is not going to bring justice, reconciliation, or hope – it is merely going to make people hate more. I’m only 26, but I’ve seen enough hatred in my life. I hope most people will agree with me that we don’t need any more hatred in our world.