

# Sephardic Heritage Update

*A collection of current Essays, Articles, Events and Information  
Impacting our community and our culture  
A Publication of the Center for Sephardic Heritage*

*"Service is the rent we pay for living. It is the very purpose of life and not something you do in your spare time. Education is improving the lives of others and leaving your community and world better than you found it." -Marian Wright Edelman*

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## **Ashkenazi Ubermensch: Bret Stephens, New King of the Jews!**

The Straussian Neo-Con Bret Stephens has been on my radar since 2005, when I posted his Wall Street Journal HASBARAH mess "A History of Violence: How Did the Palestinians Descend into Barbarism?" in SHU 183:

<https://www.wsj.com/articles/SB112993509985576201>

Here is what I said about him back then:

How you feel about the following article will basically determine where you stand politically on the issue of the Israel-Palestine conflict. Mr. Stephens speaks in a language that I often hear in the Jewish community. There is a kind of moral blindness in this sort of argument that speaks of violence removed and de-contextualized from its sources. And the argument uses the moral absolutes that seem to be so persuasive in a theoretical sense.

The argument runs as follows: No matter what has been done to the Palestinians, they have no moral right to kill in the way that they do. This argument, as Stephens repeats it here, denies any linkage between the Occupation and the resultant violence. It denies that people can become so brutalized that they lose any sense of their own humanity. It sets these absolute moral categories in ways that never - ever - seek to address the actual political and existential context(s) that frame the conflict.

In essence, the argument is one-sided and determinative, much in the manner of the traditional Ashkenazi PILPUL that we have discussed so often. The basic idea is to remove the conflict from the confines of the rational and place it into a mystical

place where all Palestinians are barbarians and all Israelis are defending themselves.

This obscures the very real problems that exist for those who seek to remove themselves from such carcinogenic forms of thinking.

We must decry violence from where it comes and try to find ways to deal with such violence that would once and for all put an end to the dangers it creates.

But with the forms of absolutism and essentialism that now control the discourse, there seems to be little chance that we can address the grievances on both sides of the divide; little chance that we can promote humanistic values that can be shared by all. There is simply too much of the particular that animates the protagonists.

In the end, Israelis and Palestinians suffer from violence. Each side - and here Stephens' argument becomes partisan - seeks to elevate its own victimhood to a noble and sanctified place. Jews according to Zionism must trust no one and continue to expect that Gentiles will kill them if only they had the chance. The Palestinians and other Arabs now see the Jews in the way that Jews see the Gentiles. Forms of Zionist paranoia infect all sides of the conflict. There is no trust and no humanity that can be shared with the Other.

The form of argument attempts to stifle all forms of alternative discourse by asserting that the Arab violence is so heinous that one cannot even speak to the Arabs because of it. It dehumanizes the Palestinians and makes their case one of pure unmitigated evil. Mr. Stephens ignores the pain and humiliation of the Occupation as the Palestinian suicide bombers ignore the fact that Jews are, as Shylock once said, human beings too.

Until this dismissive and ultimately unproductive form of rhetoric fades away, I am afraid that we are doomed to our antagonisms and our ways of mutual destruction.

Doing a word search on his name in the newsletter master TOC I find that he has been included in the SHU a total of 29 times since that first article over 15 years ago.

But I did not envision that he would become the New King of the Jews until very recently.

Indeed, my focus for many years - to the point of a very unhealthy obsession - was with New York Times House Conservative David Brooks, and his Social Science-addled, data-driven "humility."

I saw his March 2013 column "The Orthodox Surge" as true Tikvah Fund Intersectionality; bringing together Rabbi Jonathan Sacks and Rabbi Meir Soloveichik with Brooklyn's Midwood neighborhood in a real Zalman Bernstein reactionary fusion:

<https://groups.google.com/g/davidshasha/c/mWz5T-eL9zo/m/SLC373oo0dwJ>

But, for all my obsessiveness, I could not have been more wrong!

In 2018 we first learned that Brooks was calling himself a "Religious Bisexual":

<https://groups.google.com/g/davidshasha/c/J0bkJdXI5js/m/K6Zl6XvZAqAj>

A year later, we got a fuller iteration of the story from a very illuminating New Yorker profile:

<https://groups.google.com/g/davidshasha/c/a2Ja4SffwIY/m/LLahnzrqAQAj>

Brooks is a very sensitive soul, and he chose to go quietly but firmly into the New Convivencia by marrying a Christian Fundamentalist woman, after divorcing his first wife who converted to Judaism and took on a Halakhic life:

<https://religionnews.com/2019/06/10/david-brooks-religion-jeewish-christian/>

I suppose that would disqualify him from being the New King of the Jews!

Then we had Brooks' former NYT colleague Bari Weiss and her meteoric rise from The David Project to Tikvah Tablet to the WSJ to the NYT, and now as a go-getter Substack entrepreneurial macher:

[https://docs.google.com/document/d/1SxkLo73G\\_WmdoQ\\_eRsZbS0ZCKOOSDPUI5yl6BxOaxObQ/edit](https://docs.google.com/document/d/1SxkLo73G_WmdoQ_eRsZbS0ZCKOOSDPUI5yl6BxOaxObQ/edit)

Weiss is yet another young reactionary firebrand who is now firmly ensconced in the Neo-Con Anti-Woke world, as we can see from her latest Substack entry, a laughable "debate" on whether Critical Race Theory should be banned from Public Schools; sensitively posted to mark the centennial of the [1921 Tulsa Race Massacre](#):

[https://bariweiss.substack.com/p/should-public-schools-ban-critical?token=eyJ1c2VyX2lkjo2NTQ0OTU3LCJwb3N0X2IkljozNjk2NDYxOSwiXyl6IndlQk5UliwiaWF0IjoxNjYmZk4MDi3LCJleHAiOiJlMDE2MjcsImZcyYl6InB1Y0YnJlAzNDciLCJzdWIiOiJwb3N0LXJlYWN0aW9uIn0.Yg21hFqzJfUjt7tCyNO\\_C604hCWZJANCj2OzhkCLTWa](https://bariweiss.substack.com/p/should-public-schools-ban-critical?token=eyJ1c2VyX2lkjo2NTQ0OTU3LCJwb3N0X2IkljozNjk2NDYxOSwiXyl6IndlQk5UliwiaWF0IjoxNjYmZk4MDi3LCJleHAiOiJlMDE2MjcsImZcyYl6InB1Y0YnJlAzNDciLCJzdWIiOiJwb3N0LXJlYWN0aW9uIn0.Yg21hFqzJfUjt7tCyNO_C604hCWZJANCj2OzhkCLTWa)

Having Manhattan Institute racist Chris Rufo and National Review Never Trumper David French discuss the matter is

sort of like having Lester Maddox and George Wallace discuss the Civil War!

<https://www.loc.gov/item/98514115/>

Adding his name to the New King of the Jews discussion was Rabbi Meir Soloveichik, who made a Neo-Con religious name for himself by deploying his First Things Catholic connection wisely:

[https://docs.google.com/document/d/1\\_fs8wonYLfhONdKPKtGtFt\\_aoi6GPoJ2uhDFcWOfKuTk/edit](https://docs.google.com/document/d/1_fs8wonYLfhONdKPKtGtFt_aoi6GPoJ2uhDFcWOfKuTk/edit)

This became an important Tikvah stepping stone, as he embraced the Jewish Atavism of Michael Wyschogrod under the watchful eye of Leora Batnitzky:

<https://docs.google.com/document/d/1vkNZusv09KazmHUp3BNcBGle9TEZFEMcKsZXfbBFMm4Q/edit>

<https://drive.google.com/file/d/1ytYVvsu-He-LACFKWcSsYGguR5uX33u9/view?ths=true>

Just for good measure, Soloveichik, currently erasing the Sephardic heritage at Congregation Shearith Israel, proudly embraced Trump and Trumpist Senator Mike Lee:

<https://docs.google.com/document/d/1sUvnfXMeduh00CKAuDD30NiRwbD-5Q147YrMHbGs7QQ/edit>

Here is the picture that will forever live in infamy:

<https://static.timesofisrael.com/www/uploads/2017/12/AP17342065547859.jpg>

Soloveichik is currently writing a monthly column for Commentary magazine:

<https://www.commentarymagazine.com/author/meir-soloveichik/>

As the rabbi of a historically Sephardic Synagogue, I was particularly struck by his praise of Yiddish as the true Jewish language:

<https://groups.google.com/g/davidshasha/c/ev45soBQRNY>

But, like Weiss, he has not been anointed King of the Jews!

Finally, there is Tikvah Tablet Liel Leibovitz whose racist White Jewish Supremacy bona fides are second to none, as we have recently shown:

[https://groups.google.com/g/davidshasha/c/0-jn8Lyo4vc/m/pSz\\_gWn6BQAJ](https://groups.google.com/g/davidshasha/c/0-jn8Lyo4vc/m/pSz_gWn6BQAJ)

[https://groups.google.com/g/davidshasha/c/0-jn8Lyo4vc/m/pSz\\_gWn6BQAJ](https://groups.google.com/g/davidshasha/c/0-jn8Lyo4vc/m/pSz_gWn6BQAJ)

Leibovitz is a pugnacious Alana Newhouse pitbull whose aggression and ambition fully matches Weiss, but who is far more on the Ross Douthat Poptrash Idiocracy side of things, as we saw when he praised Jordan Peele's Separatist movie "Get Out":

<https://groups.google.com/g/davidshasha/c/IF6-vLJ1dvg/m/vx56NcU-BwAJ>

He is a big fan of Stan Lee's "Black Panther" and its Yiddin connections:

[https://groups.google.com/g/davidshasha/c/TclDvNf1Fac/m/rBf\\_7N6iAAAj](https://groups.google.com/g/davidshasha/c/TclDvNf1Fac/m/rBf_7N6iAAAj)

Indeed, Leibovitz's White Jewish Supremacy is closely related to the New Black Separatism, as it forces us to consider what is actually going on with Ta-Nehisi Coates and his Garveyite pals:

<https://groups.google.com/g/davidshasha/c/c2jXMsW0Zyl/m/oRSqhH1-BAAj>

In spite of this, Leibovitz, like Weiss, is likely too much of a loose cannon when it comes to the Jewish institutional machers who have now coronated Stephens.

As we can see in this special newsletter, Stephens found his way into the Jewish elite with an important statement of the Jewish Ubermensch, in his deplorable column "The Secrets of Jewish Genius":

<https://www.nytimes.com/2019/12/27/opinion/jewish-culture-genius-iq.html>

Indeed, Stephens received a rare public rebuke from his editors, who were forced to print a retraction and edit the piece when it was discovered that the soon-to-be New King of the Jews cited a racist eugenics "scientific" academic study to bolster his dubious argument:

<https://www.imediaethics.org/bret-stephens-secret-of-jewish-genius-column-gets-editors-note/>

<https://www.theguardian.com/media/2019/dec/28/bret-stephens-new-york-times-jewish-intelligence-eugenics>

Immediately, the very aptly-named Algemeiner proudly rose to Stephens' defense, publishing articles by Shmuley Boteach and Ira Stoll to do the usual PILPUL Gaslighting.

The racist Ashkenazi Jews surely took special note of Stephens after his column to mark the recent Derek Chauvin verdict:

<https://www.nytimes.com/2021/04/26/opinion/race-police-violence-liberalism.html?action=click&module=Opinion&pgtype=Homepage>

Reveling in the fact that the NYT did not cancel him after the Eugenics fiasco, and that he managed to outlast Bari Weiss as the last real Jewish Straussian Neo-Con at the paper, Stephens deployed his very slick okey-doke to turn the George Floyd matter into a frontal assault on Black Lives Matter, Anti-Racism, the Biden presidency, and Cancel Culture, as I discuss in my article "Bret Stephens' Trolling the Libs Racism: From White Jewish Supremacy to White Supremacy."

It was not long for those elite institutional Jews to bring Stephens to the very pinnacle of their publishing wing, with the SAPIR Journal:

<https://sapijournal.org/news/announcing-sapir-a-journal-of-jewish-conversations/>

SAPIR launched with a week-long series of announcements in the Jewish Insider, as Stephens was preparing yet another important initiative, the anti-liberal Jewish Institute for Liberal Values (JILV):

<https://jilv.org/>

Indeed, the potent combination of SAPIR and JILV is a powerhouse of White Jewish institutional Supremacy that is a warped fulfillment of the "Jewish Genius" article, which apparently made a deep impression on the Ashkenazi leadership. The two entities are focused, as is Weiss, on attacking Woke Culture and Critical Race Theory in a fulsome HASBARAH context.

It all makes sense when you look at the Stephens CV:

[https://en.wikipedia.org/wiki/Bret\\_Stephens](https://en.wikipedia.org/wiki/Bret_Stephens)

He began his Neo-Con Straussian career – where else? – but at the University of Chicago's Political Science department!

<https://leostrausscenter.uchicago.edu/about/>

Next, it was straight to Norman Podhoretz and Commentary magazine in 1995:

<https://www.commentarymagazine.com/author/bret-stephens/>

In 1998 he moved to The Wall Street Journal as Op-Ed editor:

<https://www.wsj.com/news/author/bret-stephens>

In 2002 he became editor-in-chief of The Jerusalem Post:

<https://www.timesofisrael.com/4-things-to-know-about-the-new-jewish-ny-times-columnist/>

And finally, in 2017 he left for the much-despised NYT:

<https://www.politico.com/blogs/on-media/2017/04/bret-stephens-leaves-wall-street-journal-new-york-times-237176>

He is a member in good standing of The Tikvah Fund:

<https://tikvahfund.org/faculty/bret-stephens/>

Stephens is very much an under-the-radar kind of Neo-Con; someone who tries to soft-peddle his toxic brand of White Jewish Supremacy, which, as we have seen, often becomes White Supremacy outright.

It is possible to see Weiss' and Stephens' careers in lockstep, as they both spent time at WSJ and then moved to the NYT:

[https://en.wikipedia.org/wiki/Bari\\_Weiss#Career](https://en.wikipedia.org/wiki/Bari_Weiss#Career)

But Stephens has a Pulitzer, and is seen as the epitome of Straussian Neo-Con values in a way that speaks to the current upheaval in the American Jewish community that has been shown in the new Pew Research Report:

<https://groups.google.com/g/davidshasha/c/lBGtbMeFt90>

The Pew Report showed that American Jews are now more fractured and dysfunctional than ever. But within that historic collapse the Orthodox and political Right Wingers have emerged as decisive and determinative factors in what is considered Jewish Continuity.

We have seen how The Tikvah Fund, under the deep-pockets leadership of the late Zalman Bernstein, has sought to consolidate the various Right Wing factions – both religious and non-religious – in a way that brings together the old Reagan coalition in a post-Trump era:

[https://docs.google.com/document/d/1y8UrV67wrZUghBRZimf\\_5PeQTKQbzXsufntJtD6Y1EM/edit](https://docs.google.com/document/d/1y8UrV67wrZUghBRZimf_5PeQTKQbzXsufntJtD6Y1EM/edit)

And in Stephens the Neo-Con Jews have found their New King.

He now oversees two important new initiatives that integrate the various strands of the Tikvah world, from Tablet magazine to The Jewish Review of Books to Commentary magazine, to Mosaic.

He is a figure who has been chosen to unify these entities, and link them to the ongoing Right Wing takeover of the Jewish community.

It is interesting to note how Peter Beinart, once a rising young star in the institutional Jewish firmament, under the now-deposed New Republic HASBARAH poobah Martin Peretz, has lost his mojo:

<https://www.nytimes.com/2011/01/30/magazine/30Peretz-t.html>

Beinart simultaneously joined The New York Times as an Op-Ed columnist, and the neo-Marxist Jewish Currents as editor-at-large:

[https://en.wikipedia.org/wiki/Peter\\_Beinart](https://en.wikipedia.org/wiki/Peter_Beinart)

His defection from Zionism raised the ire of the Neo-Con establishment:

<https://docs.google.com/document/d/1Dpxcr99jDRYBqbJD42RPbP4F57xz8TyjgMt82Upcvvs/edit>

David Horowitz's Front Page Stalinist rag recently included Jewish Currents and Beinart as part of the New Anti-Semitism:

<https://www.frontpagemag.com/fpm/2021/05/jewish-studies-has-antisemitism-problem-daniel-greenfield/>

Now, both Beinart and Stephens are White Jewish Supremacists, but in this case what **kind** of WJS you are makes all the difference!

You could be Noam Chomsky:

<https://www.bu.edu/articles/2010/noam-chomsky-rails-against-israel-again/>

Or you could be Alan Dershowitz:

<https://icpa.org/israelophobia-and-the-west/the-case-for-moral-clarity-anti-zionism-anti-semitism-and-legitimate-criticism-of-israel/>

But do not worry.

Unlike Chomsky acolyte, and Dershowitz bete noire, Norman Finkelstein, Beinart runs no risk of losing his gainful employment; as his career has been carefully crafted:

<https://www.theguardian.com/world/2007/jun/11/international-educationnews.usa>

<https://www.theguardian.com/commentisfree/2007/jun/14/finkelsteinthecaseagainst>

As we have learned, Cancel Culture has always been endemic to the Neo-Con Jewish Right, in spite of their current protestations:

<https://groups.google.com/g/davidshasha/c/PLuAZxjY00>

But in the battle between Beinart and Stephens, it is clear who the Jewish institutional leaders have chosen.

What we are seeing is a realignment of the White Jewish Supremacy, which has elevated Bret Stephens on the strength of his secret understanding of "Jewish Genius."

At the very core of this process is a massive effort to destroy the New Racial Consciousness, and to mark White Supremacy as the primary value in American Jewish life.

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David Shasha

## **The Ashkenazi Jewish Genius Scam and the "Idiot Sephardim": What Bret Stephens Has Wrought**

I recently posted, without comment, the deeply offensive New York Times column by [The Tikvah Fund](#) macher [Bret Stephens](#), "The Secrets of Jewish Genius":

<https://groups.google.com/forum/#!topic/Davidshasha/kyX5EqjLwY8>

The complete article follows this note.

The original article contains a reference to a 2005 paper on IQ by three University of Utah anthropology professors, who are apparently smitten by the racist Eugenics bug:

<https://web.mit.edu/fustflum/documents/papers/AshkenaziQjbiosocsci.pdf>

Here is what they say about Sephardim and Ashkenazim:

**There are several key observations that motivate our hypothesis. The first is that the Ashkenazi Jews have the highest average IQ of any ethnic group, combined with an unusual cognitive profile, while no similar elevation of intelligence was observed among Jews in classical times nor is one seen in Sephardic and Oriental Jews today.**

Later in the paper they tellingly cite Bernard Lewis (more about whom below) with the usual racist flourishes that characterize his work:

**The Ashkenazi occupational pattern was different from that of the Jews living in the Islamic world. The Jews of Islam, although reproductively isolated, did not have the concentration of occupations with high IQ elasticity. Some had such jobs in some of the Arab world, in some periods, but it seems it was never the case that most did. In part this was because other minority groups competed successfully for these jobs-Greek Christians, Armenians, etc., in part because Moslems, at least some of the time, took many of those jobs themselves, valuing non-warrior occupations more highly than did medieval Christians. In fact, to a large extent, and especially during the last six or seven hundred years of relative Moslem decline, the Jews of**

Islam tended to have “dirty” jobs (Lewis, 1984). These included such tasks as cleaning cesspools and drying the contents for use as fuel—a common Jewish occupation in Morocco, Yemen, Iraq, Iran, and Central Asia. Jews were also found as tanners, butchers, hangmen, and other disagreeable or despised occupations. Such jobs must have had low IQ elasticity; brilliant tanners and hangmen almost certainly did not become rich.

The Jews of Islam tended to have “dirty” jobs!

This is the academic source that Stephens decided to base his argument on.

It is the usual scientific gobbledygook claptrap replete with incomprehensible graphs and taxonomies that also informed Charles Murray's infamous *The Bell Curve*; a book notorious for its generalizations about non-Whites which were designed to affect policy in the benighted Reagan Era:

<https://www.vox.com/2018/4/10/17182692/bell-curve-charles-murray-policy-wrong>

Stephens also uses the Ashkenazi IQ paper for socio-political reasons that exposes his link to Murray and the Neo-Cons who so diligently cited him for their own nefarious purposes:

<https://conversationswithbillkristol.org/transcript/charles-murray-ii-transcript/>

Indeed, Stephens and Bill Kristol are joined at the hip:

<https://washingtonmonthly.com/magazine/november-december-2018/neocons-paved-the-way-for-trump-at-least-max-bout-smoot-admits-it/>

The debased arguments are thus firmly linked via the Neo-Con network that now spans generations.

One of the Ashkenazi IQ paper's authors, Henry Harpending, is listed as a White Extremist by the Southern Poverty Law Center:

<https://www.splcenter.org/fighting-hate/extremist-files/individual/henry-harpending>

We should note that Charles Murray has also made the SPLC White Extremist list:

<https://www.splcenter.org/fighting-hate/extremist-files/individual/charles-murray>

The New York Times was alerted by its readers to Stephens' racism and soon posted a cleaned-up version of the article:

<https://www.nytimes.com/2019/12/27/opinion/jewish-culture-genius-iq.html>

Here is the added disclaimer:

An earlier version of this Bret Stephens column quoted statistics from a 2005 paper that advanced a genetic hypothesis for the basis of intelligence among Ashkenazi Jews. After publication Mr. Stephens and his editors learned that one of the paper's authors, who died in 2016, promoted racist views. Mr. Stephens was not endorsing the study or its authors' views, but it was a mistake to cite it uncritically. The effect was to leave an impression with many readers that Mr. Stephens was arguing that Jews are genetically superior. That was not his intent. He went on instead to argue that culture and history are crucial factors in Jewish achievements and that, as he put it, “At its best, the West can honor the principle of racial, religious and ethnic pluralism not as a grudging accommodation to strangers but as an affirmation of its own diverse identity. In that sense, what makes Jews special is that they aren't. They are representational.” We have removed reference to the study from the column.

The disclaimer is utter CYA nonsense and only proves that The New York Times not only harbors a Tikvah Fund White Jewish Supremacist, nicely pairing off with [Bari Weiss](#), but that it is proud to have him on their staff.

No “Cancel Culture” here!

To its credit, JTA did call Stephens out:

[https://www.jta.org/2019/12/30/united-states/bret-stephens-under-fire-for-ny-times-column-on-jewish-intelligence?utm\\_source=JTA\\_Maropost&utm\\_campaign=JTA\\_DB&utm\\_medium=email&mpweb=1161-15834-35936](https://www.jta.org/2019/12/30/united-states/bret-stephens-under-fire-for-ny-times-column-on-jewish-intelligence?utm_source=JTA_Maropost&utm_campaign=JTA_DB&utm_medium=email&mpweb=1161-15834-35936)

We will see if The Tikvah Fund will do the same.

I do not suppose we should hold our breath waiting for that!

But our friends at The Algemeiner did their White Jewish Supremacist duty and defended the indefensible:

<https://www.algemeiner.com/2019/12/30/new-york-times-editors-falsely-blame-bret-stephens-for-mistake-in-column-on-jewish-genius/>

Of course, it is sheer PILPUL: What we thought we read we really didn't read:

To say that something obscures more than it illuminates *is* a criticism. So it is not accurate to say that Stephens was uncritical of the study. Maybe the Stephens critics are themselves so low-I.Q., as a result of either genetics or environment, that they don't

understand the words “obscure” or “illuminate.” Or maybe their attention spans are so short that they couldn’t sustain the concentration needed to get from the paragraph where Stephens linked to an MIT version of the intelligence study to the sentence just a bit father down in the column where he said that approach obscures more than it illuminates.

Stephens is not **approving** the study – he is **criticizing** it.

Take that!

I was thrilled to see that the full-throated defense was written by former Forward editor Ira Stoll.

It is good to know that The Forward’s editorial history is filled with racists.

Consistency is a very important thing.

What I enjoyed most about the piece was its pompously false moral equivalence:

The “editors’ note” is also a double standard. The Times has published far more egregious columns than Stephens’ latest without appending editors’ notes or publishing bowdlerized revisions of those other ones. A Times opinion columnist named Michelle Alexander, for example, published a [column](#) cheering as an example of “moral clarity” the United Methodist Church pension fund’s boycott of the five largest Israeli banks. That’s not a columnist being misunderstood for quoting and then disagreeing with a paper by someone who wants to boycott Israeli banks; that’s an actual Times columnist herself endorsing a boycott of Israeli banks. No Times “editors’ note” or revised and redacted version of that column.

And the Times has published [eight op-ed pieces by Mohammad Javad Zarif](#), the foreign minister of the terror-sponsoring, Holocaust-denying, political-prisoner executing, Jew-killing, woman-oppressing government of Iran. No “editors’ note” has yet described Zarif as promoting views that go beyond the limits of what is acceptable on the Times op-ed page.

It is good to know that Jewish racism is excusable because of Iran!

The Sephardim are definitely comforted by that one.

And just to show that they meant business, The Algemeiner doubled-down on their full-throated PILPUL defense of Stephens with the following article by fellow Neo-Con radical Jonathan Tobin:

<https://www.algemeiner.com/2020/01/01/why-talking-about-jewish-genius-is-controversial/>

Naturally, the JNS article was also reposted by Sheldon Adelson’s Israel Hayom:

<https://www.israelhayom.com/opinions/why-talking-about-jewish-genius-is-controversial/>

Here is Tobin’s defense of Stephens’ racism:

The ostensible reason for this dubious outrage was that one of the three authors of the study proposed theories about the reasons for the advancement of human civilization that have been embraced by white supremacists. That caused editors at the Times to issue a correction apologizing for mentioning the study, even though Stephens had not endorsed its findings or the authors’ views. The editor’s note went on to say that his column had left “an impression with many readers that Mr. Stephens was arguing that Jews are genetically superior,” an assertion that is not backed up by a fair reading of the piece.

Never criticize Ashkenazim when they are demeaning others, you will be accused of “dubious outrage.”

But wait, there is more:

What is especially interesting about this controversy is that any discussion of Jewish achievements makes a lot of people (including many Jews) deeply uncomfortable. The only conclusion to be drawn from this debate is that the only acceptable approach is “don’t go there,” so as to avoid offending the sensibilities of those who believe that saying some people have done extraordinary things is an insult to everyone else. Indeed, many Jews fear that any mention of their achievements will be used to justify antisemitic conspiracy theories or vile racist concepts about others’ supposed inferiority.

“Inferiority” is not “supposed” by Stephens and the White Jewish Supremacists, it is simply a fact of (Ashkenazi) Jewish life today that they continue to promote.

Tobin never mentions the Sephardim in his unhinged racist rant, but more than this he does not confront the “science” upon which this claim for “Genius” rests. Stephens cited the eugenics-based racist study because it served his thesis that Ashkenazim are “superior” to others. The study is central to his argument and is tacitly “endorsed” in the article.

Indeed, it is all part of the delusion that has infected the Neo-Con Jews which insists that they can be even Whiter than the White Christians. It is all very Trumpworld.

This comes at the very time that the New Trumpworld Anti-Semitism is kicking the White Jewish Supremacists in the proverbial behind:

<https://groups.google.com/forum/#!topic/Davidshasha/tEP6RAoagLk>

Maybe the Ashkenazim are not as "White" as they think they are!

And then, of course, there are the "Idiot Sephardim" – because where would we be without them?

We are well aware that non-profit organizations raise money off of certain controversies, so it came as no surprise to receive the following Bret Stephens schnorrng e-mail from the Ashkenzi-run American Sephardi Federation:

<https://mailchi.mp/asf/jewishunity2020-784005?e=9f39c396e1>

This is how they put it:

**Did Passover come early this year? On Friday, a New York Times [op-ed](#) limited Jewish genius exclusively to Ashkenazim, passing over millennia of Sephardic scholarship, history, culture, and contributions to civilization.**

**The ASF champions the Sephardi Voice and fights for Jewish Unity!**

The fundraising request neglected to note that the ASF's two leaders, Director Jason Guberman and Publications Editor Aryeh Tepper, are both Ashkenazim, the latter is Tikvah Fund Neo-Con – just like Stephens and the rest of the Straussian radicals:

<https://tikvahfund.org/faculty/aryeh-tepper/>

<https://www.amazon.com/Progressive-Minds-Conservative-Politics-Maimonides/dp/1438448449>

Guberman heads a group called DIARNA which is part of the Israeli government's attempt to promote the Arab Jewish Refugee issue as a counterweight to Palestinian claims for restitution:

<https://groups.google.com/forum/#!searchin/Davidshasha/diarna/davidshasha/O9Ksx0OZ5qU/26xfanllBQAJ>

Yehouda Shenhav, one of the many Arab Jewish scholars not welcome in the ASF world, has written persuasively on the matter in his article "Spineless Bookkeeping: The Use of Mizrahi Jews as Pawns Against Palestinian Refugees":

[https://groups.google.com/forum/#!msg/davidshasha/hHSIpH\\_1\\_Hk/NmoqvDC4BQcJ:context-place=msg/davidshasha/O9Ksx0OZ5qU/26xfanllBQAJ](https://groups.google.com/forum/#!msg/davidshasha/hHSIpH_1_Hk/NmoqvDC4BQcJ:context-place=msg/davidshasha/O9Ksx0OZ5qU/26xfanllBQAJ)

Reading that article, it becomes clear how Ashkenazim and Sephardim clash when it comes to Zionism and HASBARAH politics.

The "Jewish Unity" so arrogantly trumpeted by the ASF thus means that Ashkenazim lead and Sephardim are dragged along by the proverbial leash.

At their recent "Dead Arab Jews" HASBARAH conference, the ASF declined to invite any of the notorious anti-Zionist Mizrahi scholars like Shenhav, but they did lead off with Sephardi-hater and Islamophobe Norman Stillman:

<https://groups.google.com/forum/#!topic/Davidshasha/tx3nlc6cMeM>

We should recall that Stillman is a devoted disciple of the late Bernard Lewis who helped pioneer the very White Jewish Supremacy touted by Stephens and The Tikvah Fund Neo-Con crowd:

[https://groups.google.com/forum/#!msg/davidshasha/hHSIpH\\_1\\_Hk/NmoqvDC4BQcJ:context-place=msg/davidshasha/O9Ksx0OZ5qU/26xfanllBQAJ](https://groups.google.com/forum/#!msg/davidshasha/hHSIpH_1_Hk/NmoqvDC4BQcJ:context-place=msg/davidshasha/O9Ksx0OZ5qU/26xfanllBQAJ)

In my Huffington Post article "The Arab Jewish Tradition and the Past and Future Promise of Peace" I make reference to Lewis' toxic racism:

[https://www.huffpost.com/entry/a-jewish-voice-left-silen\\_b\\_487586](https://www.huffpost.com/entry/a-jewish-voice-left-silen_b_487586)

Here is Lewis from his 2002 best-seller *What Went Wrong? Western Impact and Middle Eastern Response*:

**The conflict, coexistence, or combination of these two traditions [i.e. the Judeo-Christian and the Judeo-Islamic] within a single small state, with a shared religion and a common citizenship and allegiance, should prove illuminating. For Israel, this issue may have an existential significance, since the survival of the state, surrounded, outnumbered, and outgunned by neighbors who reject its very right to exist, may depend on its largely Western-derived qualitative edge.**

The ASF's programming at the Center for Jewish History is dedicated to Zionist HASBARAH of the Lewis/Stillman variety, and the White Jewish Hegemony that is characteristic of academic Judaic Studies and the Jewish institutional world. Everything the ASF presents has that HASBARAH seal of approval.

Sephardim are forced to follow, or shown the door.

It is thus worthwhile to note that Dovid Efune, The Algemeiner Editor-in-Chief, is another close ally of the ASF:

<https://programs.cjh.org/archive/from-daniel-pearl-2017-11-19>

<https://www.facebook.com/jbstvorg/posts/the-new-york-times-and-the-jews-tonight-at-730-eta-discussion-of-anti-israel-bia/10156388186193956/>

<https://www.youtube.com/watch?v=WqlqGks4r0s>

<https://esefarad.com/?p=92568>

The ASF fully confirms Stephens' thesis about Sephardim being inferior – they cannot even run their own organizations!

But they will take your money, if it is green.

And finally, we must mention the "Idiot Sephardim" and their direct connection to Stephens.

When I first read the racist Stephens article it occurred to me that he had been invited by the Sephardic division of AIPAC last August to give a talk at the summer vacation spot of the Brooklyn Syrian Jews in Deal, New Jersey:

<https://drive.google.com/file/d/1JVdjcNEWwsUorXn7kAgQ9F1cQqGtKMkg/view?ths=true>

The gathering brought together members of the wealthy SY elite in a show of AIPAC Ashkenazi HASBARAH solidarity.

As we have seen with the ASF, Sephardim are quite content to follow while the Ashkenazim lead them by the nose.

The AIPAC Sephardic event with Stephens is yet another example of how the "Idiot Sephardim" are complicit in their own humiliation and cultural destruction.

Here we have Stephens, a man who has the utmost contempt for Sephardim, having the proverbial red carpet rolled out for him by the very people that he is demeaning!

The Ashkenazi "Genius" wins again!

For those unfamiliar with the phenomenon of the "Idiot Sephardim," here is how it works:

[https://groups.google.com/forum/#!searchin/Davidshasha/idiot\\$20sephardim/davidshasha/6GsXKsqvyOE/DUcr1XA1BAAJ](https://groups.google.com/forum/#!searchin/Davidshasha/idiot$20sephardim/davidshasha/6GsXKsqvyOE/DUcr1XA1BAAJ)

Sadly, with the Ashkenazim at the ASF and Bret Stephens we have the perfect examples of why the Sephardic heritage is in a dying state.

David Shasha

From SHU 938, March 18, 2020

## The Secrets of Jewish Genius

By: Bret Stephens

An eminent Lithuanian rabbi is annoyed that his yeshiva students devote their lunch breaks to playing soccer instead of discussing Torah. The students, intent on convincing their rav of the game's beauty, invite him to watch a professional match. At halftime, they ask what he thinks.

"I have solved your problem," the rabbi says.

"How?"

"Give one ball to each side, and they will have nothing to fight over."

I have this (apocryphal) anecdote from Norman Lebrecht's new book, "[Genius & Anxiety](#)," an erudite and delightful study of the intellectual achievements and nerve-wracked lives of Jewish thinkers, artists, and entrepreneurs between 1847 and 1947. Sarah Bernhardt and Franz Kafka; Albert Einstein and Rosalind Franklin; Benjamin Disraeli and (sigh) Karl Marx — how is it that a people who never amounted even to one-third of 1 percent of the world's population contributed so seminally to so many of its most pathbreaking ideas and innovations?

The common answer is that Jews are, or tend to be, smart. When it comes to Ashkenazi Jews, it's true. "Ashkenazi Jews have the highest average I.Q. of any ethnic group for which there are reliable data," [noted one 2005 paper](#).

"During the 20th century, they made up about 3 percent of the U.S. population but won 27 percent of the U.S. Nobel science prizes and 25 percent of the ACM Turing awards. They account for more than half of world chess champions."

But the "Jews are smart" explanation obscures more than it illuminates. Aside from the perennial nature-or-nurture question of why so many Ashkenazi Jews have higher I.Q.s, there is the more difficult question of why that intelligence was so often matched by such bracing originality and high-minded purpose. One can apply a prodigious intellect in the service of prosaic things — formulating a war plan, for instance, or constructing a ship. One can also apply brilliance in the service of a mistake or a crime, like managing a planned economy or robbing a bank.

But as the story of the Lithuanian rabbi suggests, Jewish genius operates differently. It is prone to question the premise and rethink the concept; to ask why (or why not?) as often as how; to see the absurd in the mundane and the sublime in the absurd. Ashkenazi Jews might have a marginal advantage over their gentile peers when it comes to thinking better. Where their advantage more often lies is in thinking different.

Where do these habits of mind come from?

There is a religious tradition that, unlike some others, asks the believer not only to observe and obey but also to discuss and disagree. There is the never-quite-comfortable status of Jews in places where they are the minority — intimately familiar with the customs of the country while

maintaining a critical distance from them. There is a moral belief, “incarnate in the Jewish people” according to Einstein, that “the life of the individual only has value [insofar] as it aids in making the life of every living thing nobler and more beautiful.”

And there is the understanding, born of repeated exile, that everything that seems solid and valuable is ultimately perishable, while everything that is intangible — knowledge most of all — is potentially everlasting.

“We had been well off, but that was all we got out,” the late financier Felix Rohatyn [recalled of his narrow escape](#), with a few hidden gold coins, from the Nazis as a child in World War II. “Ever since, I’ve had the feeling that the only permanent wealth is what you carry around in your head.” If the greatest Jewish minds seem to have no walls, it may be because, for Jews, the walls have so often come tumbling down.

These explanations for Jewish brilliance aren’t necessarily definitive. Nor are they exclusive to the Jews.

At its best, the American university can still be a place of relentless intellectual challenge rather than ideological conformity and social groupthink. At its best, the United States can still be the country that respects, and sometimes rewards, all manner of heresies that outrage polite society and contradict established belief. At its best, the West can honor the principle of racial, religious and ethnic pluralism not as a grudging accommodation to strangers but as an affirmation of its own diverse identity. In that sense, what makes Jews special is that they aren’t.

They are representational.

The West, however, is not at its best. It’s no surprise that Jew hatred has made a comeback, albeit under new guises. Anti-Zionism has taken the place of anti-Semitism as a political program directed against Jews. Globalists have taken the place of rootless cosmopolitans as the shadowy agents of economic iniquity. Jews have been murdered by white nationalists and black “Hebrews.” Hate crimes against Orthodox Jews have become an [almost daily fact of life](#) in New York City.

Jews of the late 19th century would have been familiar with the hatreds. Jews of the early 21st century should recognize where they could lead. What’s not secret about Jewish genius is that it’s a terribly fragile flower.

*From The New York Times, December 27, 2019, re-posted to SHU 938, March 18, 2020*

## **New York Times Editors Falsely Blame Bret Stephens for ‘Mistake’ in Column on Jewish Genius**

By: Ira Stoll

*The New York Times* has published an “Editors’ Note,” inaccurately accusing the newspaper’s own star columnist, Bret Stephens, of committing a “mistake” by “uncritically” citing a study that Stephens actually did criticize.

The 170-word note from the unidentified plural “editors” reads in full:

*An earlier version of this Bret Stephens column quoted statistics from a 2005 paper that advanced a genetic hypothesis for the basis of intelligence among Ashkenazi Jews. After publication Mr. Stephens and his editors learned that one of the paper’s authors, who died in 2016, promoted racist views. Mr. Stephens was not endorsing the study or its authors’ views, but it was a mistake to cite it uncritically. The effect was to leave an impression with many readers that Mr. Stephens was arguing that Jews are genetically superior. That was not his intent. He went on instead to argue that culture and history are crucial factors in Jewish achievements and that, as he put it, “At its best, the West can honor the principle of racial, religious and ethnic pluralism not as a grudging accommodation to strangers but as an affirmation of its own diverse identity. In that sense, what makes Jews special is that they aren’t. They are representational.” We have removed reference to the study from the column.*

The *Times* editors write that the [Stephens column](#) had the effect of leaving “many readers” with the “impression” that he was arguing that Jews are genetically superior. Yet the real “mistake” here was not by Stephens but by those readers.

Plenty of these outraged readers almost certainly never read the whole column, which is behind the *Times* paywall, but they did read tweets about it or misleading summaries published in other places. Those who did read the full column must have missed or failed to understand the sentences in which Stephens wrote, “the ‘Jews are smart’ explanation obscures more than it illuminates. Aside from the perennial nature-or-nurture question of why so many Ashkenazi Jews have higher I.Q.s, there is the more difficult question of why that intelligence was so often matched by such bracing originality and high-minded purpose.”

To say that something obscures more than it illuminates is a criticism. So it is not accurate to say that Stephens was uncritical of the study. Maybe the Stephens critics are themselves so low-I.Q., as a result of either genetics or environment, that they don’t understand the words “obscure” or “illuminate.” Or maybe their attention spans are so short that they couldn’t sustain the concentration needed to get from the paragraph where Stephens linked to an MIT version of the intelligence study to the sentence just a bit farther down in the column where he said that approach obscures more than it illuminates.

Stephens [himself has written eloquently](#) and frequently about the threat to freedom of speech posed by what he has called “the siege of the perpetually enraged part of our audience.” Stephens has observed, accurately, that “journalism can only be as good as its audience. Intelligent coverage requires intelligent readers, viewers and listeners” and also that “[w]e cannot expect columnists to be provocative if readers cancel their subscriptions the moment they feel ‘triggered’ by an opinion they dislike.” The “editors’ note” and the rewriting of the Stephens column post-publication are examples of the *Times* spinelessly surrendering to the perpetually-enraged faction of its readers. They also are a demonstration that, alas, the

*Times* readership isn't intelligent enough for Stephens' column.

Moreover, even if Stephens had made a mistake, which he didn't, the job of a good editor in these situations where a columnist writes a bad column is not to undercut the columnist or hang the columnist out to dry by publishing a sanitized version of the column, but to defend the columnist. Let me repeat that, because it apparently isn't clear to the editors at the *Times*: the job of the editor is to defend the columnist. There are exceptions to this rule, but they are rare — a genuine factual error that needs correction, a truly egregious ethical lapse. Stephens' column doesn't approach that.

Every columnist who writes a weekly column lands a dud once in a while (trust me, I know from experience). The good columns aren't the ones that editors need to stand up for. It's the bad ones where editors of true character defend the columnist, at least in public. That's not defensive, circle-the-wagons behavior, it's just good newspaper editing of the sort practiced by the late, great Robert L. Bartley of *The Wall Street Journal*, under whom Stephens learned some of his journalistic craft.

Bartley wasn't a Jewish genius of the sort the Stephens column discussed but he was a gentile genius. It's that sort of editing that makes columnists want to work for those sorts of editors, and that encourages the risk-taking that is an essential ingredient to good column writing. If an editor wants to edit or kill a crummy column, the time to do it is before the column is published, not afterward.

The "editors' note" is also a double standard. The *Times* has published far more egregious columns than Stephens' latest without appending editors' notes or publishing bowdlerized revisions of those other ones. A *Times* opinion columnist named Michelle Alexander, for example, published a [column](#) cheering as an example of "moral clarity" the United Methodist Church pension fund's boycott of the five largest Israeli banks. That's not a columnist being misunderstood for quoting and then disagreeing with a paper by someone who wants to boycott Israeli banks; that's an actual *Times* columnist herself endorsing a boycott of Israeli banks. No *Times* "editors' note" or revised and redacted version of *that* column.

And the *Times* has published [eight op-ed pieces by Mohammad Javad Zarif](#), the foreign minister of the terror-sponsoring, Holocaust-denying, political-prisoner executing, Jew-killing, woman-oppressing government of Iran. No "editors' note" has yet described Zarif as promoting views that go beyond the limits of what is acceptable on the *Times* op-ed page.

When the *Times* hire of Stephens was announced back in 2017, I [wrote](#) that he would fill the slot left open by A.M. Rosenthal and William Safire and that "his voice will be a welcome addition and corrective to the *Times* tilt against Israel." I may have overstated the degree of "welcome" by generalizing from my own views rather than by accurately assessing the *Times* audience. For a certain segment of the *Times* readership, and even apparently some *Times* editors, alas, one openly pro-Jewish, pro-Israel regular *Times* columnist is one too many.

*Ira Stoll was managing editor of The Forward and North American editor of The Jerusalem Post. More of his media critique, a regular Algemeiner feature, can be found [here](#). From The Algemeiner, December 30, 2019*

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## Defending Bret Stephens

By: Shmuley Boteach

The rising myth of "Jewish privilege" deprives Jews of the right to victimhood. Now, a recent controversy in the American Jewish community — the one surrounding *New York Times* star columnist and top Jewish advocate Bret Stephens — would deprive the Jews of even feeling pride. Earlier this month, I attended the #NoHateNoFear March across New York's Brooklyn Bridge. The march was vital as Jews in America are murdered, stabbed, verbally attacked, and physically assaulted in incidents becoming almost routine. The crime each time: being a Jew.

But that wasn't the only reason I decided to attend the march. I went also because I wanted to validate the feelings of American Jews and tell them that they too can be victims of rampant, baseless, and violent hatred. It's a point that must be made in the strongest terms, if only because so many Americans continue to believe that Jews can't be victims of anything at all. Jews, on the contrary, are torn from their victimhood and paraded on its opposite — the pedestal of "privilege."

Jews are not privileged. Any material success they've achieved has come against often insurmountable obstacles.

As a matter of fact, Jews are the smallest and most vulnerable minority in America today.

There are only five million Jews in the United States, less than 2% of the total population. Still, based on the 2018 FBI hate crime index, Jews are three times more likely to experience a reported hate crime than African-Americans. If antisemitism is America's most potent hatred, how could it be the most ignored?

The Bret Stephens controversy offers precious insight. In a recent column in the *Times*, "The Secrets of Jewish Genius," Bret offered some observations and an explanation for this phenomenon. While his explanation is agreeable — he claims "it's about thinking different" — one of his observations was not: he quoted from a study where Jews of Ashkenazi origin scored highly on a standardized test distributed among individuals of different groups. One of the men behind that study promoted eugenics and espoused racist views.

I am personally and strongly opposed to the argument that Jews are successful because they are smarter (a claim that Bret did not make), and I'm generally opposed to arguments about IQ. When I served as rabbi at Oxford University during the 1990s, a controversial best-selling book was published called *The Bell Curve* by two Jewish authors that made a similar assertion that Ashkenazi Jews have the highest IQs. I vigorously protested the book in published essays at the time not only because I am half Ashkenazi and half Sephardic, but because, as I said at the time, I believe the mind is a muscle.

The more we exercise the mind, the smarter we become, like any other corporal faculty. The less we exercise our brains, the duller our minds become. I believe passionately that education improves our mental faculty, just as good nutrition improves our physical faculties. To the extent that we Jews are perceived as smart, it's because of our emphasis on textual study and education. And to the extent that Jews are successful, it's not because of any superiority in IQ, but because of our unique values, like rejecting aristocracy in favor of a meritocracy, and an emphasis on spiritual struggle rather than perfection, with its accompanying acceptance of failure as a path to growth. Studies that conclude that our genes account for our achievements contravene core Jewish values about the equality of humankind. Indeed, Bret agreed with this argument and quoted the IQ study not to support its conclusions but only to note that Ashkenazi Jews once tested well in something academic.

Ironically, if there is indeed a secret to Jewish genius, it's precisely that Jews don't believe the brain is an Operating System you download from your parents. Besides the situations and environments that get in the way, known as "nurture," there are also the decisions that we make. And we also achieve things by setting values. If you decide to value family now, your future will be one of family happiness. If you decide to work hard now, your future will be one of prosperity. If you decide to quit smoking, your future will be one of greater health. It doesn't always work, but it's more accurate than soothsayers or astrologers, whether in ancient Egypt or *The New York Times*.

But the point is that, applied to the brain, the same holds true: if you decide to invest in your mind — an area which the Jews have continually emphasized — your future might just be one of high test scores and Nobel prizes, not because of any IQ superiority but because the mind-as-muscle will have had significant exercise. Jews know intelligence has nothing to do with the mental set they are born with. They could work their mind like a muscle in a gym called Torah — and if not that, then in physics, mathematics, economics, or just plain old life. We know Bret himself understood this from how beautifully he phrased it: "What makes Jews special is that they aren't. They are representational."

The fact that so many jumped to condemn Bret — especially from within the Jewish community — shows how uncomfortable Jews are made to feel for taking pride in their national achievements. It shouldn't be troublesome to argue that 3,000 years of national journeying have taught the Jews a thing or two.

Let me be clear that I disagree passionately with offensive studies that suggest that Jews, or any other ethnic group, have higher or lower IQs. I consider such studies to be bad science, offensive, and an affront to Jewish values. But I believe that Bret's entire purpose in raising that point was to reject it as an explanation for Jewish prosperity in favor of his core argument that Jews, as non-conformist outsiders, succeed because they think outside the box.

Other nations take pride in their national achievements. So should the Jews.

In a speech delivered before a French Revolutionary Assembly in 1789, Count Stanislas de Clermont-Tonnerre argued that, "We must refuse everything to the Jews as a nation and accord everything to Jews as individuals." It was a depraved policy that deprives Jews of all communal rights; 230 years on, why is it being resurrected?

The Jews are no better than any other nation, but we are certainly no worse. Other nations feel victimhood when they come under rampant attack. So will the Jews. It's not something we wish to wallow in. But neither is it something that should be suppressed. Jews right now are under significant attack. We are victims of senseless hatred. And we must fight back.

America and the world must accept these truths. The Jews, after all, are not just any nation. They are a nation that is very much in danger yet very much alive. We will not cower. We will not be afraid. Am Yisrael Chai.

*From The Algemeiner, January 13, 2020, re-posted to SHU 939, March 25, 2020*

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### **Bret Stephens' Trolling the Libs Racism: From White Jewish Supremacy to White Supremacy**

I do not mention New York Times columnist and loyal Tikvah Fund Neo-Con Jew Bret Stephens very often, but he is truly never far from my mind:

<https://tikvahfund.org/faculty/bret-stephens/>

The Idiot Sephardim just love him!

<https://drive.google.com/file/d/1JVdjcnEWwsUorXn7kAgQ9F1cQqGtKMkg/view?ths=true>

In the halcyon days Before Trump, he was a WSJ editor who was all in with the Chickenhawk vision, trying to protect us from the "Coming Global Disorder":

<https://tikvahfund.org/library/bret-stephens-the-coming-global-disorder-2/>

After Trump's election he has found himself complementing David Brooks, Ross Douthat, and, for a short time, Bari Weiss, as the reactionaries hired by the NYT to promote "diversity"; the very thing they all reject as part of the much-despised "Wokeness":

<https://splinternews.com/who-is-the-new-york-times-woeful-opinion-section-even-f-1801998501>

<https://www.vox.com/policy-and-politics/2018/3/15/17113176/new-york-times-opinion-page-conservatism>

Like his fellow Neo-Cons, Stephens is not much on Black Lives Matter:

<https://www.vox.com/2017/5/1/15482698/new-york-times-br-et-stephens>

In his words:

**I think Black Lives Matter has some really thuggish elements in it. Look — at the risk of being incredibly politically incorrect, but I guess that's my job — I think that all lives matter. Not least black lives.**

Like Ms. Weiss, he is very much attuned to the problem of Anti-Semitism – especially at his own paper:

<https://www.axios.com/bret-stephens-new-york-times-anti-semitic-cartoon-8bb0aa46-2f0c-439d-b1df-43761b8eaa90.html>

But judging from his infamous column on “Jewish Genius,” a true masterpiece of White Jewish Supremacy, he is far less sensitive to his own racist proclivities:

<https://groups.google.com/g/davidshasha/c/kyX5EqjLwY8/m/4XMKDLIPBgAJ>

That despicable column generated a subsequent correction, edit, and “apology” over Stephens’ use of a racist study on eugenics that claimed Ashkenazi Jews were superior to others:

<https://nypost.com/2019/12/29/new-york-times-revises-controversial-bret-stephens-column-on-anti-semitic-trope/>

It is apparent from all this that Ashkenazi Jews actually believe that they are White Christians!

With this in mind, we can better understand his column “Race and the Coming Liberal Crackup”:

<https://www.nytimes.com/2021/04/26/opinion/race-police-violence-liberalism.html?action=click&module=Opinion&pgtype=Homepage>

Please keep in mind as you read it that it was published at the same time that we were processing the heinous police killing of Andrew Brown, Jr.:

<https://www.nytimes.com/2021/04/27/us/andrew-brown-jr-shooting-autopsy.html?action=click&module=Top%20Stories&pgtype=Homepage>

As of this writing, the North Carolina racist police have refused to issue the body-cam footage, but they have released the dead man’s rap sheet, as the Murdoch Empire was more than happy to announce:

<https://nypost.com/2021/04/27/search-warrant-claims-andrew-brown-jr-was-dealing-drugs-from-his-house/>

<https://www.foxnews.com/us/andrew-brown-jr-shooting-search-warrant-north-carolina-elizabeth-city>

Indeed, in Trumpworld all Black people with criminal records should be shot in the head until they are dead.

But when it comes to the Trumps, not so much:

[https://www.washingtonpost.com/outlook/rap-sheet-trump-crimes/2020/10/16/c6a539da-0e61-11eb-8a35-237ef1eb2ef7\\_story.html](https://www.washingtonpost.com/outlook/rap-sheet-trump-crimes/2020/10/16/c6a539da-0e61-11eb-8a35-237ef1eb2ef7_story.html)

There are different standards for different people in Republican circles.

Here is the complete Stephens article:

Americans breathed a collective sigh of relief last week after Derek Chauvin was convicted of murdering George Floyd. The crime was heinous, the verdict just, the moral neat. If you think that systemic racism is the defining fact of race relations in 21st-century America, then Chauvin’s knee on Floyd’s neck is its defining image.

But what about a [case like that of Ma’Khia Bryant](#), a Black teenager who was shot and killed last week by Nicholas Reardon, a white police officer in Columbus, Ohio, at the instant that she was swinging a knife at a woman who had her back against a car?

Ben Crump, the Floyd family’s lawyer, [accused the Columbus police](#) in a tweet of killing “an unarmed 15yo Black girl.” Valerie Jarrett, the former Obama adviser, [tweeted that Bryant](#) “was killed because a police officer immediately decided to shoot her multiple times in order to break up a knife fight.” Jarrett wants to “Demand accountability” and “Fight for justice.”

An alternative view: Maybe there wasn’t time for Officer Reardon, in an 11-second interaction, to “de-escalate” the situation, as he is now being faulted for failing to do. And maybe the balance of our sympathies should lie not with the would-be perpetrator of a violent assault but with the cop who saved a Black life — namely that of Tionna Bonner, who nearly had Bryant’s knife thrust into her.

That’s a thought that many, perhaps most, Americans share, even if they are increasingly reluctant to say it out loud. Why reluctant? Because in this era of with-us-or-against-us politics, to have misgivings about the left’s new “anti-racist” narrative is to run the risk of being denounced as a racist. Much better to nod along at your office’s diversity, equity and inclusion sessions than suggest that enforced political indoctrination should not become a staple of American workplace culture.

And yet those doubts and misgivings go to the heart of what used to be thought of as liberalism. The result will be a liberal crackup similar to the one in the late 1960s that broke liberalism as America's dominant political force for a generation.

Morally and philosophically, liberalism believes in individual autonomy, which entails a concept of personal responsibility. The current model of anti-racism scoffs at this: It divides the world into racial identities, which in turn are governed by systems of privilege and powerlessness. Liberalism believes in process: A trial or contest is fair if standards are consistent and rules are equitable, irrespective of outcome. Anti-racism is determined to make a process achieve a desired outcome. Liberalism finds appeals to racial favoritism inherently suspect, even offensive. Anti-racism welcomes such favoritism, provided it's in the name of righting past wrongs.

Above all, liberalism believes that truth tends to be many-shaded and complex. Anti-racism is a great simplifier. Good and evil. Black and white.

This is where the anti-racism narrative will profoundly alienate liberal-minded America, even as it entrenches itself in schools, universities, corporations and other institutions of American life.

It's possible to look at Floyd's murder as the epitome of evil and not see a racist motive in every bad encounter between a white cop and a minority suspect, including the recent shootings of Adam Toledo in Chicago and Daunte Wright in Minnesota. It's possible to think that the police make too many assumptions about young Black men, sometimes with tragic consequences, and still recognize that young Black men commit violent crimes [at a terribly disproportionate rate](#). It's possible to believe that effective policing requires that cops gain the trust of the communities they serve while recognizing that those communities are ill served when cops are afraid to do their jobs.

It is also possible to recognize that we have miles to go in ending racism while also objecting to the condescending assumptions and illiberal methods of the anti-racist creed. The idea that white skin automatically confers "privilege" in America is a strange concept to millions of working-class whites who have endured generations of poverty while missing out on the benefits of the past 50 years of affirmative action programs.

Similarly, the idea that past discrimination or even present-day inequality justifies explicit racial preferences in government policy is an affront to liberal values, and will become only more so as the practices become more common. In Oakland the mayor

backed an initiative that was to provide \$500 a month to low-income families, [but not if they were white](#). In Vermont, the state has given people of color priority for Covid vaccines.

Ibram X. Kendi, the most important anti-racist thinker today, argues that "the only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination." Some liberals will go along with this. Many others will find themselves drifting rightward, much as a past generation of disaffected liberals did.

Joe Biden's resounding victory and his progressive policies are supposed to mark the real end of the Reaganite era of American politics. Don't be surprised if they're a prelude to its return, just as the last era of progressive excess ushered in its beginning.

Indeed, the Ashkenazi PILPUL mindset is designed to Gaslight the reader, as we see how Stephens begins his attack on the new racial consciousness, inspired by BLM, by referring to the George Floyd case in anodyne terms:

Americans breathed a collective sigh of relief last week after Derek Chauvin was convicted of murdering George Floyd. The crime was heinous, the verdict just, the moral neat. If you think that systemic racism is the defining fact of race relations in 21st-century America, then Chauvin's knee on Floyd's neck is its defining image.

We should note that Stephens' racist Neo-Con Jewish ally Alana Newhouse could not even do **that** much:

[https://groups.google.com/g/davidshasha/c/cFN\\_vx6JdgA](https://groups.google.com/g/davidshasha/c/cFN_vx6JdgA)

Though the Whore of Trump **did** find time to publish a laudatory piece on Ashkenazi Neo-Con favorite DMX; proving to us once again that Corporate Hip-Hop thuggery is quite fine with the Jewish bosses, in this case Lyor Cohen, who enjoy the loads of cash it rakes in for them:

<https://www.tabletmag.com/sections/arts-letters/articles/dm-x-funeral>

The Tikvah Tablet article, naturally, never mentions George Floyd or BLM. That would truly be a step too far. Just keep it to the davening.

Once Stephens dispatches the Floyd matter with all due haste, he is back to his old racist ways:

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about young Black men, sometimes with tragic consequences, and still recognize that young Black men commit violent crimes [at a terribly disproportionate rate](#). It's possible to believe that effective policing requires that cops gain the trust of the communities they serve while recognizing that those communities are ill served when cops are afraid to do their jobs.

As if this Archie Bunkerism were not enough, he takes it one step further:

It is also possible to recognize that we have miles to go in ending racism while also objecting to the condescending assumptions and illiberal methods of the anti-racist creed. The idea that white skin automatically confers "privilege" in America is a strange concept to millions of working-class whites who have endured generations of poverty while missing out on the benefits of the past 50 years of affirmative action programs.

Then he goes full Reagan and marks Black people as wrongful recipients of Welfare, as Whites are denied government largesse:

Similarly, the idea that past discrimination or even present-day inequality justifies explicit racial preferences in government policy is an affront to liberal values, and will become only more so as the practices become more common. In Oakland the mayor backed an initiative that was to provide \$500 a month to low-income families, [but not if they were white](#). In Vermont, the state has given people of color priority for Covid vaccines.

In the March 14<sup>th</sup> Tikvah Fund notes I pointed out how the "Reverse Discrimination" trope is now being resurrected by Neo-Con Jews:

<https://groups.google.com/g/davidshasha/c/Z1rQJn812Hg/m/PRjFfXVuAQAQJ>

In Wendy Kaminer's Tikvah Tablet article attacking Critical Race Theory we see the proud return of Alan Bakke:

<https://www.tabletmag.com/sections/arts-letters/articles/wendy-kaminer-race-bias-training>

As she states:

Can white people suffer racial discrimination under federal law? If that seems like a simple or even stupid question, its complexities have challenged the Supreme Court in affirmative action cases from [Regents of the University of California v. Bakke](#) to [Fisher v. University of Texas](#). In upholding race-conscious university admissions policies, so far, the court has acknowledged that while white people

may be victims of reverse discrimination, their rights may be outweighed by the demands of diversity.

And in a passage worthy of Stephens, she goes after the New Racial Consciousness:

Critical race theory and trendy anti-racism trainings dispense with such complexities with a simple declaration: White people are endemically and exclusively racist, the products and beneficiaries of a country and culture shaped and served by white supremacy, whether they like it or not. White people (and I am one) can be unintentional or unknowing perpetrators of racism, but never its victims.

Anti-racism or anti-bias training aims to uncover our racism for us, forcing us to explicitly (and publicly) confess and confront it. White people, including those who fought (or thought they fought) for racial justice, may think they know themselves, but the trainers know better. Dissent, much less resistance to reeducation, is simply denial, an expression of "white fragility." The demands of anti-racism trainers are nonnegotiable. So, as mandatory training sessions proliferate in schools, government agencies, and private workplaces, litigation is inevitable. It's already begun.

The Neo-Con Jews have their Race story and are sticking with it!

Dead Black people will not get in their way:

<https://www.npr.org/2021/01/25/956177021/fatal-police-shootings-of-unarmed-black-people-reveal-troubling-patterns>

As he discusses the current police shootings of Black people, Stephens neglects to present evidence of White suspects who are given the royal treatment by the cops:

<https://www.knoxnews.com/story/news/2021/04/19/attorney-ben-crump-takes-knoxville-police-killing-anthony-j-thompson-jr-austin-east-high-school/7276885002/>

As Civil Rights attorney Ben Crump states:

"Why are Black lives as disposable by police in case after case? It's shocking to me that when suspects are white, even shooters who took multiple lives like Kyle Rittenhouse and Nikolas Cruz, police manage to take them into custody alive," Crump said. "But when a suspect is a person of color, there is no attempt to de-escalate the situation. Police shoot first and ask questions later, time after time, because Black lives are afforded less value. We will seek answers and justice for Anthony's family."

Indeed, there was the White Gloves treatment of Charleston AME Church mass murderer Dylann Roof, who

managed to get some soft drinks and chips after **not** being shot by police.

And after complaining that he was still hungry, managed to score a very happy meal at Burger King!

<https://abc7.com/dylann-roof-south-carolina-church-shootin-g-emanuel-african-methodist-episcopal/801013/>

The king of all White Gloves police treatment was the Hate America Alt-Right mass murderer Timothy McVeigh:

<https://www.oklahoman.com/article/3290630/lawman-who-caught-timothy-mcveigh-speaks-of-arrest>

Here is the arresting officer's description of the peaceful apprehension:

**Hanger stopped McVeigh on Interstate 35 for driving without a car tag. Hanger said he stayed behind the door of his patrol car until McVeigh got out of the Mercury Marquis. He said that is how he was trained.**

In **that** case, police "training" seems to have been followed to the letter.

Perhaps because McVeigh was a White man.

The most egregious – and the most complex – form of this police accommodation to White criminals was, of course, the Lysol Insurrection; which showed us how such racial preference works in very real – and very lethal – time:

<https://www.vox.com/22224765/capitol-riot-dc-police-officers>

It was at the Trump Sedition fest that we saw how police see White people as different from Black people:

**Many of the rioters had a lot in common with the officials in charge of doing threat assessments in the days and weeks ahead of the riot, he explained: "They probably were very similar in race, probably very similar in income, probably very similar religious beliefs." That includes a number of rioters who are law enforcement themselves. Departments around the country have suspended officers for their involvement in the riot.**

This sense of racial disparity is what fuels the disproportionate police use of lethal force against Black people and other racial minorities. And this is what BLM is all about; trying to address and redress this racist system and its violent detritus.

But don't tell that to Stephens, whose view of Race is less charitable when it comes to Black people, as he recounts the police shooting of Ma'Khia Bryant who, like Roof, McVeigh, Cruz, and Rittenhouse, also had a weapon:

**An alternative view: Maybe there wasn't time for Officer Reardon, in an 11-second interaction, to "de-escalate" the situation, as he is now being faulted for failing to do. And maybe the balance of our sympathies should lie not with the would-be perpetrator of a violent assault but with the cop who saved a Black life — namely that of Tionna Bonner, who nearly had Bryant's knife thrust into her.**

"Real" Americans like Stephens are very proudly, and very defiantly, **not** PC:

**That's a thought that many, perhaps most, Americans share, even if they are increasingly reluctant to say it out loud. Why reluctant? Because in this era of with-us-or-against-us politics, to have misgivings about the left's new "anti-racist" narrative is to run the risk of being denounced as a racist. Much better to nod along at your office's diversity, equity and inclusion sessions than suggest that enforced political indoctrination should not become a staple of American workplace culture.**

Stephens then ends the column with a triumphant Reaganite flourish in true Archie Bunker style:

**Joe Biden's resounding victory and his progressive policies are supposed to mark the real end of the Reaganite era of American politics. Don't be surprised if they're a prelude to its return, just as the last era of progressive excess ushered in its beginning.**

We will of course recall how Reagan acolyte Donald Trump told police officers not to be "nice":

<https://abcnews.go.com/Politics/trump-police-nice-suspects/story?id=48914504>

I suppose that it was always tacitly understood that not being "nice" really meant not being "nice" to Black people:

<https://www.cnn.com/2020/07/01/politics/donald-trump-black-lives-matter-confederate-race/index.html>

It **does** seem that Stephens has this in common with Trump:

**The President, who has resisted calls to condemn white nationalists, went on to call the words "Black Lives Matter" a "symbol of hate" and suggested that police officers could block the work: "Maybe our GREAT Police, who have been neutralized and scorned by a mayor who hates & disrespects them, won't let this symbol of hate be affixed to New York's greatest street. Spend this money fighting crime instead!"**

It is all about the White Grievance Industry that has become intrinsic to the Republican Party:

<https://www.motherjones.com/politics/2021/03/post-trump-t-he-gop-continues-to-be-the-party-of-white-grievance/>

We must hand it to Stephens: He is nowhere near as pretentious and anxious as David Brooks; nowhere near as confused about who he is as Ross Douthat; and nowhere near as obnoxious as Bari Weiss.

No, Stephens is an extremely clever operator who coats his Neo-Con reactionary views with a veneer of cool and very calm pseudo-sophistication; ultimately designed to throw the reader off the scent of his truly despicable racism and his elitist view of his own Ashkenazi Jewish identity.

*From SHU 1006, July 7, 2021*

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### **Bret Stephens and the SAPIR Journal on Jews and “Social Justice”: Another Racist Tikvah Triumph in the White Jewish Institutional World**

As I was posting my article on Bret Stephens and his offensive White Jewish racism, both eJewish Philanthropy and the Jewish Insider were hard at work promoting his new Neo-Con Troll the Libs venture, the SAPIR Journal:

<https://mailchi.mp/87fb866c2a14/your-daily-phil-4918154?e=400f0fcddb>

<https://mailchi.mp/jewishinsider/daily-kickoff-780126?e=7438779c41>

It is a momentous event!

<https://sapijournal.org/news/announcing-sapir-a-journal-of-jewish-conversations/>

Here is the TOC:

<https://sapijournal.org/journal/social-justice/>

Can't you just smell the money?

The journal is a Jewish institutional powerhouse, led by bigwigs like The Maimonides Fund's Mark Charendorff:

<https://sapijournal.org/social-justice/2021/04/welcome/>

Charendorff's institution apparently knows nothing of Maimonides and the classical Sephardic heritage, but I suppose it is better to use the Sephardic name than to use Rabbenu Tam or RAVAD, who both stood proudly against science and rationalism.

It is easier for Ashkenazim to get along in the modern world by **using** Sephardim, and then acting like Ashkenazi Shtetl obscurantists anyway.

Apparently with a straight face, Charendorff wants us to know that the journal will be about “argument” and “dissent”:

**Judaism has long embraced and celebrated argument. The Talmud records not only conclusions but also dissenting opinions and often the full course of the discussion. Dispute, ideally, is not resolved; it endures. It continues to educate us, challenge us, and impose gray in a world that too often seeks the simplicity of black and white.**

The “conversation” will be White Jews only.

There are, naturally, no Sephardim included in the list of contributors.

But there are many Tikvah Fund stalwarts.

The Brookings Institute's James Kirchick:

<https://tikvahfund.org/library/podcast-jamie-kirchick-europe-s-coming-dark-age/>

<https://www.tabletmag.com/contributors/james-kirchick>

The World Affair Institute's Joshua Muravchik:

<https://tikvahfund.org/faculty/joshua-muravchik/>

<https://www.tabletmag.com/contributors/joshua-muravchik>

Rabbi Shlomo Brody:

<https://tikvahfund.org/faculty/shlomo-brody/>

<https://www.tabletmag.com/contributors/shlomo-m-brody>

Anti-Maimonidean New Talmudist Moshe Halbertal:

<https://tikvahfund.org/faculty/moshe-halbertal/>

<https://www.tabletmag.com/tags/moshe-halbertal>

Rabbi to the Beverly Hills elite David Wolpe:

<https://tikvahfund.org/faculty/david-wolpe/>

<https://www.tabletmag.com/contributors/david-wolpe>

Tikvah Fund Beren Summer Fellowship recipient Kylie Unell:

<https://tikvahfund.org/beren-fellowship/alumni/>

She is apparently a Tikvah Tablet podcast star:

<https://www.tabletmag.com/podcasts/unorthodox/episode-2-47-michael-ian-black-jewish-life-lessons-kylie-unell>

<https://www.tabletmag.com/podcasts/unorthodox/wonder-women>

<https://www.tabletmag.com/podcasts/take-one/pesachim-95>

Who knew?

Enemy of the Sephardim, friend of Bari Weiss, Matti Friedman:

<https://www.tabletmag.com/contributors/matti-friedman>

He too is a Tikvah podcast maven:

<https://tikvahfund.org/posts/podcasts/podcast-matti-friedman-the-end-of-the-israeli-left/>

<https://tikvahfund.org/library/podcast-matti-friedman-on-israel-the-mizrahi-nation/>

<https://tikvahfund.org/library/podcast-matti-friedman-on-the-russian-aliyah-30-years-later/>

<https://tikvahfund.org/library/podcast-matti-friedman-on-israels-first-spies/>

Israeli politician and strident HASBARAH macher Einat Wilf:

<https://tikvahfund.org/faculty/einat-wilf/>

<https://www.tabletmag.com/contributors/einat-wilf>

Then there is Pamela Paresky, whose contribution to the journal is an attack on Critical Race Theory, because what else would it be?

<https://www.aspencenterforhumandevelopment.org/about-us.php>

It comes as little surprise, given her involvement with our dear friend Jonathan Haidt:

In addition to directing the Aspen Center for Human Development, Dr. Paresky serves a select clientele through her consulting practice, [MultiGenerational Consulting Services, LLC](#), and is a Visiting Senior Research Associate at the Stevanovich Institute on the Formation of Knowledge (SIFK) at the University of Chicago. Her work there focuses on both experiential education and creating “Habits of a Free Mind” courses and programs that facilitate the ability to think in new ways and to lead and engage across lines of difference — without feeling traumatized and without dehumanizing ideological opponents. Before joining SIFK, Dr. Paresky taught leadership at the US Air Force Academy in the Center for Character and Leadership

Development. She also served as Senior Scholar in Human Development and Psychology at the Foundation for Individual Rights in Education (FIRE) where she was the primary researcher and in-house editor for the New York Times bestseller, [The Coddling of the American Mind](#) by Greg Lukianoff and Jonathan Haidt.

For those who might have missed it, here is my article attacking Haidt and his own version of Trolling the Libs:

[https://docs.google.com/document/d/1wRa-UjQrGtOZOcPTN75mjGsA\\_dlpzoCxMulxk4Xvo-c/edit](https://docs.google.com/document/d/1wRa-UjQrGtOZOcPTN75mjGsA_dlpzoCxMulxk4Xvo-c/edit)

Dr. Paresky seems to believe that Social Justice is “Bigotry”:

<https://www.psychologytoday.com/us/blog/happiness-and-the-pursuit-leadership/201912/when-bigotry-pretends-be-social-justice>

And, *naturellement*, she is against the California Ethnic Studies curriculum:

<https://jewishjournal.com/commentary/332109/why-no-one-should-accept-a-critical-ethnic-studies-curriculum-least-of-all-jews/>

And of course, there is the required University of Chicago Straussian connection:

<https://twitter.com/pamelaparesky/status/1144057894897369091?lang=en>

Because there is **always** Leo Strauss!

There are apparently a few token SAPIR “Libs,” who have their own worrying issues, but who do not mind to be in such august Tikvah Neo-Con company.

We have Jeremy Burton:

<https://www.jcrcboston.org/about-jcrc/staff/jeremy-burton-professional-biography/>

Burton is apparently involved with a Mixed Marriage version of Birthright Israel called Honeymoon Israel:

<https://honeymoonisrael.org/>

It has a very unique understanding of “diversity”:

<https://jewishchronicle.timesofisrael.com/subsidized-israel-trip-helps-build-community-for-interfaith-couples/>

Here is the description of the HASBARAH program:

The program is designed for “intermarried families, LGBT families, and multiracial families ... and people

who have low commitment and low exploration” of Judaism. “If you are too engaged and have figured it out, this program isn’t for you. We want to try to get the people who are not walking in our doors.”

Pinkwashing, Shikswashing, Jews of Color washing – it is all there!

Very Tikvah.

There is NATAN President Felicia Herman:

<http://natan.org/cgi-bin/about/team.pl>

Her bio is a truly robust iteration of White Jewish Institutional Supremacy:

**Felicia Herman became President of Natan in 2021, after 16 years as Executive Director. Since April 2020, she has been Director of the Aligned Grant Program of the Jewish Community Response and Impact Fund; she is also Managing Editor of Sapir, a new journal of Jewish ideas being launched in spring 2021.**

**Felicia is Chair of the Advisory Board of Shomer Collective, which Natan launched in late 2020 and Founder of Amplifier (now Amplifier@JFNA), a network of giving circles inspired by Jewish values that Natan launched in 2014. She is President of the Board of the American Jewish Historical Society and also serves on the boards of Sefaria and the DreamStreet Theatre Company, a performing arts company for adults with developmental disabilities. She is a proud recipient of the Jewish Funders Network’s JJ Greenberg Memorial Award. Felicia holds a Ph.D. and M.A. in American Jewish History from Brandeis University, and a B.A. from Wellesley College. She lives in Brooklyn with her husband and their three children.**

Even more interesting is Ethan Felson:

<https://www.timesofisrael.com/lgbtq-rights-group-names-longtime-israel-advocate-as-director/>

Felson is a veteran HASBARAH hack who was actually hired by a group called A Wider Bridge, which advocates on behalf of LGBTQ rights in Israel:

**An LGBTQ rights group has named a longtime Israel advocate as its leader amid increasing criticism of the Jewish state from the left.**

**A Wider Bridge announced the appointment of Ethan Felson, formerly executive director of the Israel Action Network, on Monday. The network is the Israel advocacy arm of the Jewish Federations of North America. Felson is a longtime leading pro-Israel professional with roots in Jewish community outreach to other minorities.**

The announcement by the 10-year-old New York-based group, which advocates for LGBTQ rights in Israel and for Israel in the international LGBTQ community, comes as the pro-Israel movement faces twin challenges: Defending Israel as it appears set upon annexing part of the West Bank, and grappling with the role of Jewish groups in advocating for civil rights reforms in the wake of unrest triggered by police violence against African-Americans.

Indeed, Felson takes Pinkwashing to new heights!

The SAPIR website has only posted two of the articles on-line.

The first is of course by Stephens himself:

<https://sapijournal.org/social-justice/2021/04/jews-and-the-dilemmas-of-social-justice/>

Stephens is writing on Jews and Social Justice!

Excellent.

Just what we needed:

**In 2016, the Movement for Black Lives published a platform (since deleted) calling Israel “an apartheid state” that was committing “genocide” against Palestinians. In 2017, marchers carrying Jewish Pride flags were expelled from the Chicago Dyke March. In 2018, leaders of the Women’s March were revealed as proud sympathizers of Louis Farrakhan’s. In 2019, the U.K.’s Labour Party ran under the leadership of Jeremy Corbyn, a man who, as James Kirckick notes in our inaugural issue of Sapir, petulantly denies being an antisemite even as he delights in making common cause with them. In 2020, basketball legend Kareem Abdul-Jabbar courageously denounced the shocking indifference of so many social justice warriors to antisemitic outbursts from prominent black athletes and artists.**

**Examples such as these have persuaded Jews of the political Right and center that “social justice,” whatever it may be in theory, is profoundly hostile to Jewish interests in practice. And progressive Jews are themselves frequently dismayed by the degree to which movements that tout their tolerance and inclusivity are anything but tolerant and inclusive when it comes to Jews. In the progressive world’s new intersectional hierarchies of race and oppression, American Jews who enjoy economic privilege and “conditional whiteness” while participating, through their support for Israel, in the oppression of Palestinians are now considered leading malefactors in the American system of “white supremacy.”**

Jewish “Social Justice” is about attacking the current Social Justice movements and their leaders.

Well played.

The Zionists attack them, they attack the Zionists – it is all very neat and symmetrical.

Finally, there is the sad specter of Rabbi Yitz Greenberg, a tragic figure who I met some years ago at the offices of the deplorable Michael Steinhardt and his bully pulpit White Jewish Philanthropy.

Indeed, it is very bully!

<https://www.cnbc.com/2019/03/21/michael-steinhardt-accused-of-sexual-harassment-in-nyt-report.html>

To be fair, Greenberg is a man who really means well, but is so weak and ineffectual that his advocacy is less than meaningless. I recall him as a man without a spine, without a combative bone in his body. He made me feel that **he**, not me, was the oppressed one!

No one can whine like an Ashkenazi without purpose. And no one can throw you under the bus while expressing self-pity.

There is no courage in such a man, only cowardice; with the knowledge that his position in the White Jewish Supremacy institutional hierarchy is quite secure.

It is a brilliant combination that could only be possible through PILPUL.

His equivocating contribution to the SAPIR Neo-Con festa is on Tikkun Olam:

<https://sapijournal.org/social-justice/2021/04/judaism-and-the-politics-of-tikkun-olam/>

It starts off rather ominously:

**The Jewish worldview enables us to reject simplemindedness and silver bullets. It embraces incrementalism over radicalism, even in striving toward revolutionary goals. Judaism’s approach acknowledges the complexities of human existence. It puts forward flawed people as role models, rather than impossible ideals. And it moves, inexorably, though not always linearly, toward the perfection of the world.**

Until it firmly settles in on the usual Bret Stephens Straussian Troll the Libs racism:

**This brings us to the frontier of contemporary American social justice movements, especially racial justice efforts. A new understanding of structural racism, recognition of continued inequality, and**

**high-profile incidents of the deaths of black people at the hands of the police have led to demands for all-out efforts and drastic, extraordinary action, ranging from reparations for slavery to unprecedented levels of investment in and attention to black communities.**

**The time calls for serious action. The Jewish community should join in making the case for directing extra attention and resources to resolve areas of long-standing deprivation and inequality. Given the cumulative suffering of African Americans from centuries of slavery followed by systematic discrimination, their need for support to overcome deprivation deserves an out-of-the-ordinary response.**

However, this work is so important that it should be guided by our own tradition, which upholds both justice and a process that shows fairness and respect to all groups. Significantly, it includes trying to prevent one-sided or extreme policies that will damage one group in service of another and that can erode the trust and mutual interests upholding democratic institutions.

**A moderate approach is needed, because a more radical wing has emerged of late, usually called the “antiracism” movement. (This is not dissimilar from the phenomenon whereby a more radical black nationalist movement emerged from the liberal civil rights movement.) This group brings a new narrative that rejects the inherited story of America as a land of opportunity. This worldview holds, instead, that the true story of America is one of unalloyed exploitation and abuse, primarily of black citizens. It follows that all white Americans are beneficiaries of structural racism and are thereby implicated in this entrenched evil.**

Aside from the unfairness of indiscriminately impeaching all members of a group — any group — this approach contradicts the hard-earned lessons of Jewish tradition that each person should be judged by individual behavior. Jewish tradition once demonized whole groups or tainted them by dint of their belonging to an evil community. However, as it matured, it eliminated such rulings because they violated the image of God of the “outcasts.” (Consider the neutralization of the laws to wipe out the seven Canaanite nations [[Yoma 54a](#)] or to execute the rebellious son [[Sanhedrin 71a](#)].) Such wholesale condemnations also undermined the checks and balances that govern action and prevent a just system from turning violent and destructive.

Here is the racist climax of the article, replete with all the Jewish paranoia and hypocritical duplicity that Greenberg could muster:

**One of the most dangerous elements of this new ideology is many of its proponents’ unwillingness to**

**brook dissent. They label resistance, hesitation, critique, or proposed moderation of extraordinary steps as evidence of racism itself. If you are not an “antiracist” as the ideology defines it, you are necessarily a racist. The effect is to stifle discussion, damaging the integrity of political discourse and hampering our ability to create a broad consensus.**

**This approach violates the central covenantal principle of not imposing even good policies by force, out of respect for the dignity of the other. The delegitimization of dissent is nothing less than religious coercion disguised as upholding morality. Those who challenge or criticize are excommunicated: They are labeled “racist,” which puts them beyond the pale, unworthy even of getting a hearing. Accepting this approach means that if anything goes wrong — which happens in any human system — there is no built-in review or check. A systemic warping and metastasis of abuses become inevitable and uncorrectable. All policies need independent feedback in order to function at their best.**

SAPIR is a White Jewish Supremacist entity that brooks no dissent on Zionism and Ashkenazi hegemony. It is part of a deeply incestuous Jewish institutional world that excludes those who do not toe the party line. It is a branding and marketing exercise that is carefully organized and presented as a counter to the current Racial Justice movements and institutions.

It is not surprising that Sephardim are not permitted in such an exclusive racial enclave. Of course, Bret Stephens believes that we are not the equals of Ashkenazim in the first place:

<https://groups.google.com/g/davidshasha/c/kyX5EqjLwY8/m/4XMKDLIPBgAJ>

“Jewish Genius” is limited to the Ashkenazim!

Indeed, my meeting with Greenberg at the Steinhardt Foundation offices gave me a personal insight on the exclusionary process: How no one really wants to know anything about the classical Sephardic heritage, and how the moneybags philanthropists are averse to reading and learning about Judaism.

There is nothing ironic about those bully philanthropists lending their names to schools of Education, when they do not, as Greenberg sheepishly told me, read:

<https://nyunews.com/news/2019/09/12/michael-steinhardt-n-ame-change-school-nyu/>

As Greenberg shows in his reprehensible article, all that is needed in the Jewish institutional world is to repeat the standard echo-chamber talking points, which must be repeated ad nauseum by all members of the club.

These talking points, firmly rooted in HASBARAH and White Jewish Supremacy, are then transferred to our Synagogues, Yeshivas, and JCCs, where impressionable young people can be indoctrinated in the ways of the closed system and its prejudices.

The key is always to coat the indoctrination in a sheen of respectable “diversity” and “tolerance,” when in fact the system is hermetically-sealed and brooks absolutely no cultural diversity, inclusion, and ideological openness; as it speaks militantly in the institutional monolingualism of Ashkenazi hegemony.

David Shasha

*From SHU 1006, July 14, 2021*

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### **Tikvah SAPIR Straussian Bret Stephens Triumphant: “Liberal” Jews Against Liberal Values!**

It seems that Bret Stephens is making a very serious play for a prominent place in the White Jewish Supremacy hierarchy.

He has written stirringly against the New Racial Consciousness:

<https://groups.google.com/g/davidshasha/c/gPteGeyFAsA>

And he has taken the helm of a Tikvah-fueled project called the SAPIR Journal, which reinforces his hatred of the New Racial Consciousness:

<https://groups.google.com/g/davidshasha/c/9sNvRG0AK4E>

SAPIR Intersectionality was immediate, with both Tikvah Mosaic and Rabbi Gil Student re-posting its articles to their Neo-Con reactionary websites:

<https://mosaicmagazine.com/picks/israel-zionism/2021/05/how-to-tell-accounts-of-israels-reality-from-fables-about-jews/>

<https://www.facebook.com/TheReyd/posts/1502599060071537>

The first item in the following eJewish Philanthropy e-mail newsletter alerted me to another Stephens-led Neo-Con project, the very inaptly-named Jewish Institute for Liberal Values:

<https://mailchi.mp/8cb7e745d85e/your-daily-phil-4918198?e=400f0fcddb>

It is another Cancel Cancel Culture SHANDA:

<https://jilv.org/>

In their words:

**We are a new organization that supports the free expression of ideas and helps Jewish organizations that care about true social justice prevent the encroachment of the Critical Social Justice (CSJ) approach in the Jewish world.**

The description, as with SAPIR, is quite Orwellian, because the primary aim of the group is to **stifle** Free Speech, and ensure that only **one** point of view – that of the Straussian Neo-Con Jews – is heard.

The website description makes it pretty clear:

**Currently, the response to Critical Social Justice has been mixed in the Jewish world. There are Jewish groups that firmly oppose or ignore CSJ. There are groups that enthusiastically endorse it. And there are many mainstream Jewish organizations—national and local—that have yet to develop a clearly defined position. The Jewish Institute for Liberal Values will help Jewish organizations and individuals hold constructive conversations about CSJ and insure a balanced approaches.**

Their goals are laudable, if blatantly untrue from the Stephens-SAPIR-Straussian perspective:

- **Enable, empower and equip Jews who support liberalism and oppose the imposition of CSJ to come forward**
- **Raise awareness in mainstream Jewish organizations on the complexities of social justice and encourage deliberation**
- **Ensure that Jewish civic culture does not become dominated by a single ideology**
- **Educate the larger Jewish community on the dangers of imposing CSJ and build a strong counter-movement**

As we will shortly see, the group is closely tied to SAPIR and its Tikvah grounding:

<https://jilv.org/about/>

Their Blog section leads off with an anti-1619 Project primer!

<https://jilv.org/blog/>

Here is the White Jew-approved “Alternative Reading Guide”:

<https://jilv.org/the-alternative-reading-guide-for-the-1619-project-essays/>

The usual disingenuous misdirection is given:

**The danger in using only the 1619 Project as a guide to race relations and black American history is that it drowns out some of the voices of black resilience, strength and true heroism. Much of the 1619 Project focuses on oppression and grievance as the collective voice of the black American experience.**

**The [Alternative Reading Guide for The 1619 Project Essays](#) offers supplemental essays to be read in tandem with each 1619 Project essay for a more complete picture of the black American experience and contribution to American society.**

The idea is to negate the 1619 Project and replace it with something less “oppressive” and less focused on “grievance.”

Because Jews **never** complain about oppression in the form of grievance politics!

Only African-Americans do.

A number of the Blog’s articles come from our dear friend David Bernstein, founder of The David Project, and founder of JILV as well:

[https://en.wikipedia.org/wiki/The\\_David\\_Project](https://en.wikipedia.org/wiki/The_David_Project)

He is a man who knows a great deal about stifling Free Speech.

The David Project was a radical Right Wing HASBARAH Cancel Culture organization, whose claim to fame was the famous “Columbia Unbecoming” debacle that introduced us to Bari Weiss:

[https://docs.google.com/document/d/15yQlqUICeKPfaqW2Ty3KyjA2IEIZAYLMe9r5ChQAK\\_0/edit](https://docs.google.com/document/d/15yQlqUICeKPfaqW2Ty3KyjA2IEIZAYLMe9r5ChQAK_0/edit)

I have indeed pointed out the irony of Weiss becoming a proud champion of Free Speech, when in fact her career has been rooted in Cancel Culture:

[https://docs.google.com/document/d/18-zkXjSsQdIRJoNUF\\_eV4MOF6dr3lmzlaIBOeGliWg\\_k/edit#heading=h.gjdgxs](https://docs.google.com/document/d/18-zkXjSsQdIRJoNUF_eV4MOF6dr3lmzlaIBOeGliWg_k/edit#heading=h.gjdgxs)

Destroy MEALAC!

<http://volokh.com/2005/03/31/columbia-report-on-mealac/>

There was also the DP production and promotion of “The Forgotten Refugees” documentary, which is a virulently anti-Arab piece of HASBARAH propaganda dealing with Middle Eastern Jews:

<https://www.jimena.org/resources/forgotten-refugees/>

Yehouda Shenhav has responded to the matter in bracing detail:

<https://www.972mag.com/spineless-bookkeeping-the-use-of-mizrahi-jews-as-pawns-against-palestinian-refugees/>

I was quite impressed with Bernstein's impassioned article "Who Decides What's Racist?":

<https://jilv.org/when-diversity-eats-diversity/>

Indeed, it is **Bernstein** who decides what's racist!

The Blog section also includes an article by Tikvah SAPIR contributor and JILV board chair Pamela Paresky attacking Gavin Newsom and the California Ethnic Studies Curriculum:

<https://jilv.org/critical-ethnic-studies-curriculum/>

Because the Neo-Con Jews **hate** the California Ethnic Studies Curriculum!

[https://docs.google.com/document/d/1SBkVBFpCWMowuOs6V\\_0aJ1ZDh6JQd8vtwz22A\\_xdvA/edit](https://docs.google.com/document/d/1SBkVBFpCWMowuOs6V_0aJ1ZDh6JQd8vtwz22A_xdvA/edit)

We will notice that the JILV Resources section is led by Self-Hating Sephardi David Suissa and his Jewish Journal of Los Angeles:

<https://jilv.org/resources/>

Here is the link to his world-renowned podcast:

<https://www.listennotes.com/podcasts/the-david-suissa-podcast-david-suissa-TkqB9zt4jX/>

It affirms Suissa's desperate desire to be an Ashkenazi, as he defiantly turns his back on the Sephardic heritage and our cosmopolitan Jewish Humanism:

[https://docs.google.com/document/d/1c1I0\\_eK349whup0o6s-Gy\\_dtWeVCZVQOZC3Q-UFwSQM/edit](https://docs.google.com/document/d/1c1I0_eK349whup0o6s-Gy_dtWeVCZVQOZC3Q-UFwSQM/edit)

Of course, we can see here the Intersectional HASBARAH linkage between The David Project, SAPIR, David Suissa, and the Ashkenazi-run JIMENA under the rubric of Cancel Culture.

Critical to the JILV project, unsurprisingly, is the work of the deplorable Jonathan Haidt:

[https://docs.google.com/document/d/1wRa-UjQrGtOZOcPTN75mjGsA\\_dlpzoCxMulxk4Xvo-c/edit](https://docs.google.com/document/d/1wRa-UjQrGtOZOcPTN75mjGsA_dlpzoCxMulxk4Xvo-c/edit)

Their website provides a convenient link to purchase his vile book *The Coddling of the American Mind*:

[https://www.amazon.com/Coddling-American-Mind-Intentions-Generation-ebook/dp/B076NVFT5P/ref=tmm\\_kin\\_swatc\\_h\\_0?encoding=UTF8&qid=1615654103&sr=1-1](https://www.amazon.com/Coddling-American-Mind-Intentions-Generation-ebook/dp/B076NVFT5P/ref=tmm_kin_swatc_h_0?encoding=UTF8&qid=1615654103&sr=1-1)

Then we have University of Illinois Sociology Professor Ilana Redstone:

[https://drive.google.com/file/d/1uIRdJchnOmtjo7u35e\\_gtO6Gctbz3WZJ/view](https://drive.google.com/file/d/1uIRdJchnOmtjo7u35e_gtO6Gctbz3WZJ/view)

I had never heard of her before, but she is apparently a critical Neo-Con Jewish point person on the Cancel Cancel Culture.

She is Tikvah Tablet:

<https://www.tabletmag.com/contributors/ilana-redstone>

And Buckleyite National Review:

<https://www.nationalreview.com/author/ilana-redstone-akresh/>

She runs a McCarthyite "snitch" organization Foundation for Individual Rights in Education, where "victims" of the PC mob can go to "report" Racial Crimes:

<https://www.thefire.org/in-unassailable-ideas-professors-examine-corrosive-effects-of-converging-trends-on-academic-freedom/>

The following interview with Chris Martin for the very aptly-named Heterodox Academy helps illuminate things:

[https://heterodoxacademy.org/wp-content/uploads/2020/03/073\\_IlanaRedstone\\_transcript.pdf](https://heterodoxacademy.org/wp-content/uploads/2020/03/073_IlanaRedstone_transcript.pdf)

The conversation addresses Police Brutality in a very revealing way:

**Chris Martin:** Right. I think it might be different in public and private universities because there was that famous incident at Brown University where there was a small riot of sorts when a Police Chief of the New York Police Department gave a talk.

**Ilana Redstone:** Right.

**Chris Martin:** That was 8 or 9 years ago now I think.

**Ilana Redstone:** Right. No, I do. I remember reading about that. Yeah.

**Chris Martin:** Yeah. That's interesting.

**Ilana Redstone:** I mean again, this was sort of –but again, this was something that they asked for and this is someone local.

Chris Martin: Right.

Ilana Redstone: And they did ask her. Like there was a student who said –who basically said, not rudely but she just said, “Why should we ...” and she was saying we, members of minority communities, “Why should we trust you?” meaning you, the law enforcement. And so, she just asked that question and then the woman had an answer and they just –I mean I don’t know that they necessarily came to an agreement but there was at least a conversation.

Chris Martin: Right. Did the police officer talk about the need to shoot in self-defense if you are a police officer?

Ilana Redstone: She –no, that specific case of shooting in self-defense didn’t come up. But there were questions about –someone did ask at the end of the time that she was there, they asked something about what is your advice or something to be safe? And she said –or what is your advice in terms of improving these relationships between the communities and some of these communities and law enforcement? And her answer was I thought reasonable but certainly something that some people might find offensive. Her answer was mutual respect. There has to be mutual respect. If you are stopped, again, I’m sort of channeling her, “If you are stopped by the police, you should not be questioning what they are saying. You should be doing what they are telling you to do, not talking about, and they will in all likelihood respond in kind.” Again, a controversial position but that was –but it was a useful conversation. And it led to a lot of other conversation.

She runs something called Diverse Perspectives Consulting, which sounds an awful lot like a Right Wing response to the Robin DiAngelo and Ibram X, Kendi’s Corporate Anti-Racism training cash machine:

<https://www.diverseperspectivesconsulting.com/who-we-are>

Indeed, it is always about the money!

It has become quite apparent that the New Racial Consciousness movement seeks to wipe out the old Buckley/Reagan Jim Crow consensus, and that the members of that consensus are **very** worried.

As evidence of that fear, we would do well to read Stephens’ vitriolic New York Times column “Biden’s Plan Promises Permanent Decline,” which seeks to put the Blacks back in their proper place:

<https://www.nytimes.com/2021/05/03/opinion/biden-spend-ing-economy.html>

It begins, in true Reagan fashion, with an attack on government-run Single-Payer Healthcare:

Years ago, Alexis Tsipras, the party leader of Greece’s Coalition of the Radical Left, surprised me with a question. “Here in the United States,” the soon-to-be prime minister asked me over breakfast in New York, “why do you not have this phenomenon of passing money under the table?”

The subject was health care. Greece has a public health care system that, in theory, guarantees its citizens access to necessary medical care.

Practice, however, is another matter. Patients in Greek public hospitals, Tsipras explained, would first have to slip a doctor “an envelope with a certain amount of money” before they could expect to get treatment. The government, he added, underpaid its doctors and then looked the other way as they topped up their income with bribes.

And makes the point emphatically clear with a direct assault on the efficacy of government and the need for a social safety net, which would protect underserved and oppressed minorities, such as the African-Americans:

Take a close look at any country or locality in which the government offers allegedly free or highly subsidized goods and you’ll usually discover that there’s a catch.

“Free Stuff” – where have we heard that one before?

<https://www.foxnews.com/transcript/bill-oreilly-americans-who-want-free-stuff-from-the-government>

Oh yeah, that’s right!

<https://variety.com/2017/tv/news/bill-oreilly-fired-sexual-harassment-fox-news-timeline-1202372546/>

Stephens then continues to discredit European social largesse:

France’s subsidized day care is, by all accounts, fantastic for working parents who get their children into it. Except there’s a [perpetual shortage of slots](#). In Sweden, a raft of laws protects tenants from excessively high rent. Except wait times for apartments can [be as long as 20 years](#). In Britain, the National Health Service is a source of pride. Except that, even before the pandemic, one in six patients faced wait times of more than 18 weeks for routine treatment.

Before he attacks LBJ and the New Society programs:

These examples are worth bearing in mind as President Biden charts a course toward the largest

expansion of government since Lyndon Johnson's Great Society. After signing a \$1.9 trillion Covid-19 relief bill in March and proposing a \$1.5 trillion discretionary budget in April (a 16 percent increase from this year, on top of what's likely to be at least \$3 trillion in mandatory spending on programs like Medicare and Medicaid), the president wants \$2.3 trillion more for infrastructure and \$1.8 trillion for new social programs.

He then appeals to Republican ally Joe "Keep the Filibuster" Manchin:

**Maybe those bets will pay off. And conservatives would be foolish to dismiss the sheer political appeal of the progressive pitch. But before the U.S. takes this leap into a full-blown American social-welfare state, moderates in Congress like Senator Joe Manchin or Representative Jim Costa ought to ask: What's the catch?**

The column closes with a defiantly Reaganite flourish, accusing Biden and the Democrats of creating a "Permanent" American Decline in the wake of Progressive policy initiatives designed to help the poor and needy, rather than maintaining Corporate Welfare and the permanent regime of Tax cuts for the wealthy, as the Gipper did:

**But investments like these, once made, are almost never reversed. The spending will become permanent. Beyond the gargantuan cost, Congress should think very hard about the real catch: transforming America into a kinder, gentler place of permanent decline.**

This is Stephens' hate-filled story and he is emphatically sticking to it.

In this vein, JILV has published a letter to "Our Fellow Jews" on "Equality and Liberal Values":

<https://jilv.org/be-heard/>

It is an extraordinary text written in the cleverly coded language of the Neo-Con Straussians, which seeks to provide cover for the current Jewish Racism in the face of Progressive values.

Here is the offensive statement, unexpurgated:

#### **A letter to our fellow Jews on equality and liberal values**

**The American Jewish community is facing a challenge to the liberal principles that have long defined Jewish civic life and America's democratic tradition. Among our country's blessings is an unparalleled protection of freedom of expression. This freedom is among the essential tools by which American**

**minorities—including Jews—have made progress in advancing the causes of equality and justice.**

**Today this freedom is being threatened. An ideology is taking hold across the country that insists there is only one way to look at the problems we face, and those who disagree must be silenced.**

**This suppression of dissent violates the core Jewish value of open discourse. Jewish tradition cherishes debate, respects disagreement, and values questions as well as answers. In ancient times, the Beit Midrash—the House of Study—encouraged passionate argument "for the sake of heaven."**

**Jewish tradition has also long insisted that we only judge and be judged by our own deeds. "A son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezekiel 18:20). The dominant social justice ideology, however, holds that individuals bear collective moral guilt or innocence based on the current conception of group identity. Because this dominant narrative creates a worldview in which groups are only oppressors or oppressed, it encourages pernicious notions of "Jewish privilege," even implicating Jews in "white supremacy." This presents many Jews with an impossible set of political choices.**

**On issues of racial justice, powerful groups in the Jewish world have foreclosed the usual deliberative process. Rarely do Jewish organizations encourage discussions that include differing perspectives, even from within the Black community. In some cases, Jewish leaders have even denounced Jews for expressing unpopular opinions.**

**America was born with what Rev. Dr. Martin Luther King Jr. termed a "birth defect," continuing the institution of slavery decades after the nation's founding. Through Reconstruction and Jim Crow, America continually failed to live up to its ideals, engaging in rampant discrimination and the disenfranchisement of Black Americans. Despite substantial progress since the civil rights movement of the 1960s, much remains to be done to right the profound injustices of America's legacy of racism.**

**In the wake of George Floyd's killing, many Americans, including American Jews, redoubled efforts to create a more just society. But the way to fight racism is not to do away with essential tools. The way to fight racism isn't to cease discussion and debate.**

**To do so is antithetical to American ideals and antithetical to Judaism. The way to fight racism is to**

insist on our common humanity—and to engage in dialogue, including with those who dissent. That is what Judaism demands.

We members of the Jewish community add our voices to the growing chorus supporting our liberal principles, opposing the imposition of ideology, encouraging open discussions of challenging topics, and committing to achieving a more just America.

The following is a list of signatories to the letter; many of whom will already be familiar to SHU readers:

#### Original Signatories

Bion Bartning | Foundation Against Intolerance & Racism (FAIR)  
Emily Barton | Des Moines  
David L. Bernstein | Founder, Jewish Institute for Liberal Values  
David E. Bernstein | University Professor, Antonin Scalia Law School, George Mason University  
Daniel Bouskila | Rabbi, Sephardic Educational Center  
D. Malcolm Carson | Pacifica, California  
Mona Charen | Policy Editor, The Bulwark  
Eliot Cohen | Dean, Johns Hopkins School of Advanced International Studies  
(for identification purposes only)  
Mark Dratch | Executive Vice President, Rabbinical Council of America, New York, NY  
Joel Finkelstein | Director Network Contagion Research Institute  
Blake Flayton | Co-founder, New Zionist Congress  
Daniel Gordis | Shalem College; Jerusalem, Israel  
Jonathan Greenberg | Jack Miller Family Foundation  
Jonathan Haidt | New York University - Stern School of Business  
Samantha Harris | Samantha K. Harris, Esq., Philadelphia, Pa.  
Moshe Hauer | Executive Vice President, Orthodox Union  
David Ingber | Founder and Senior Rabbi, Romemu  
Lee Jussim | Distinguished Professor of Psychology  
David Kaufman | Rabbi, Des Moines, Iowa  
James Kirchick | Writer  
Ben Kramer | Rabbi, Moriah Congregation, Deerfield, Illinois  
Josh Kraushaar | Annandale, VA  
Liel Leibovitz | Editor at Large, Tablet Magazine, New York, NY  
Yuval Levin | American Enterprise Institute  
Holli Levitsky | Los Angeles, CA  
Nicole Levitt | Domestic Violence Attorney Philadelphia, PA  
Bethany Mandel | Editor, Ricochet and Columnist, Forward; Silver Spring, MD  
Seth Mandel | Executive Editor, Washington Examiner magazine  
Daniel Newman | Jewish Institute for Liberal Values,

Columbus, OH  
Monica Osborne | Writer and Scholar of Jewish Studies  
Pamela Paresky | Psychologist  
Steven Pinker | Johnstone Professor of Psychology, Harvard University, Cambridge, MA  
Scott Roland | Rabbi, Scott B. Roland, Beachwood, Ohio  
Thane Rosenbaum | Distinguished University Professor, Touro College, New York, NY  
Dave Rubin | The Rubin Report  
Jeffrey Salkin | Rabbi, Temple Israel, West Palm Beach, FL  
Hal Schevitz | Rabbi, Congregation Or Atid, Henrico, VA  
Ira Sheskin | Hollywood, FL  
Maxim D. Shrayer | Brookline & South Chatham, MA  
Abigail Shrier | Independent Journalist  
Joshua Snitzer | Student Leader  
Christina Hoff Sommers | Resident Scholar, American Enterprise Institute  
Bret Stephens | Op-ed columnist, The New York Times  
Nadine Strossen | John Marshall Harlan II Professor of Law Emerita, New York Law School - New York, NY  
Izabella Tabarovsky | Scholar, writer/journalist  
Gil Troy | Distinguished Scholar of North American History, McGill University  
Aaron Weil | Executive director and CEO Central Florida Hillel, Orlando Fla  
Eric Weinstein Ph.D. | Host of The Portal Podcast / Managing Director, Thiel Capital  
Bari Weiss | Los Angeles  
David Wolpe | Sinai Temple, Los Angeles  
Cathy Young | Arc Digital

#### Concerned Friends of The American Jewish Community (Signatories)

Adv. Michal Cotler-Wunsh, Former Member of Knesset  
Michael Oren | Former ambassador, MK, Deputy Minister, Jewish Journalist/Writer  
Natan Sharansky | Former Head of the Jewish Agency

The whole thing serves to confirm my current obsession with the Cancel Cancel Culture and its well-remunerated Jewish institutional proponents.

Rather than seeing the ongoing implosion of their Republican Party under its Fascist leader and the possible destruction of the American democracy in the wake of the January 6<sup>th</sup> Insurrection as the primary problem, this despicable group of Right Wing Jewish ditto-heads has chosen to parrot the Trump-Miller-Bannon talking points on Race, and ignore the actual perils that now face us as a civilization.

It is a testament to the clever way in which Neo-Con Jews have made the pivot to a new post-Reagan, post-Trump world that they see as deeply threatening to their reactionary ethnocentric interests.

There is certainly nothing “Liberal” about them.

And let us never think otherwise.

David Shasha

From SHU 1007, July 14, 2021

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