

Delivered-To: 165-dvc14@calvinmartinqc.com
Date: Thu, 16 Feb 2006 01:01:41 -0700 (GMT-07:00)
From: info@westernstandard.ca
To: dvc14@calvinmartinqc.com
Subject: The Western Standard needs your help
X-Mailer: ColdFusion MX Application Server

Dear Western Standard reader,

By now you have probably heard about our decision to publish the Danish cartoons -- those same cartoons that have been the excuse for riots around the world.

We believe that reprinting the cartoons is essential to properly telling that news story, which is why we did it. We also published them as a symbol of our freedom of the press, and in defiance of those around the world who would censor us through threats of violence.

I've never been more proud of our magazine.

Not everyone is happy with us, of course. A Calgary Muslim leader has reported us to the police, trying to get them to charge me with hate crimes. He has also filed a complaint against us with the human rights commission on the same grounds. Ironically, he has called our freedom of the press "intellectual terrorism".

Those are nuisance suits, of course. But the idea is to cost us money and time, break our spirit, erode our freedom of speech, and teach a lesson to all other media: that anyone who doesn't censor themselves will be made to wish they did.

The threats are working. Already, many Canadian magazine retailers who normally carry the Western Standard have caved in, announcing -- even before they see our new issue -- that they won't put us on their shelves. Again, the purpose of the censors is obvious: hurt our magazine economically, and make an example of us as a warning to all other media.

That's why I'm writing to you today: to ask for your help. Please do three things:

1. Let me know how you feel.

If you support our magazine's decision, let me know. Send me an e-mail to info@westernstandard.ca and I'll share it with the rest of our staff, to help buoy their spirits as we face this hurricane, to let them know we're not alone.

2. Encourage your local retailer to stock the Western Standard

Magazine retailers need to know that you value freedom of the press and your freedom to make up your own mind, and to not be censored by them or anyone else. Ask them to stock the magazine, or even to order it in just for you. You'll not only help us survive the boycott, but you'll put some steel in the spine of your local retailer.

3. Help us out directly.

If you're not yet a subscriber, now's the time to sign up -- a subscription is 37% cheaper than buying the

magazine at the newsstand, and the money goes directly to us. If you're already a subscriber, consider renewing your subscription today, or extending your subscription, or even joining one of our clubs for enthusiasts by becoming a Sustaining Subscriber or a member of the Publisher's Circle.

You can find out more and do all of that right online, at <http://www.westernstandard.ca/subscribe>

It's fast, easy and secure -- and it helps us stay strong, and keep growing.

When we started the Western Standard nearly two years ago, I never imagined that we would have been at the center of a fight for our culture's basic freedoms -- or that the rest of Canada's media would be so silent, leaving us to fight this fight by ourselves.

But we're not all by ourselves. We have you.

Thank you for your help -- I look forward to your e-mails.

Yours truly,

Ezra Levant
Publisher

P.S. The best way to help us right now is to click on <http://www.westernstandard.ca/subscribe>

To unsubscribe from this e-mail list, click <http://www.westernstandard.ca/unsubscribe>

Delivered-To: 165-dvc14@calvinmartinqc.com
From: "Calvin Martin, QC" <dvc14@calvinmartinqc.com>
Subject: "Don't Make Trouble"
Sender: owner-cdn-firearms@sfn.saskatoon.sk.ca
Reply-To: cdn-firearms@sfn.saskatoon.sk.ca
Date: Fri, 17 Feb 2006 08:57:09 -0600 (CST)
To: undisclosed-recipients::;

I vaguely recall an ancient but bitter joke that went something like this:

Two blindfolded men were standing in front of a firing squad. One asked that his blindfold be removed. The other muttered to him "don't make trouble."

I would appreciate being sent that joke directly. It is so apropos.

Of course we shouldn't criticise militant muslims whether by cartoon, text, or words. That would be making trouble.

Don't hurt their feelings. All they are trying to do is conquer the world. The less said the better.

This cartoon test case is working very well for them. Don't worry about nasty publications like the Western Standard. The rest of us will soon squelch it along with its editor, Ezra Levant.

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Delivered-To: 165-dvc14@calvinmartinqc.com
Date: Wed, 29 Mar 2006 23:03:10 -0700 (GMT-07:00)
From: info@westernstandard.ca
To: dvc14@calvinmartinqc.com
Subject: The Western Standard needs your help!
X-Mailer: ColdFusion MX Application Server

Dear Western Standard reader,

Our magazine has been sued for publishing the Danish cartoons, and I need your help to fight back!

As you know, the Western Standard was the only mainstream media organ in Canada to publish the Danish cartoons depicting the Muslim prophet Mohammed.

We did so for a simple reason: the cartoons were the central fact in one of the largest news stories of the year, and we're a news magazine. We publish the facts and we let our readers make up their minds.

Advertisers stood with us. Readers loved the fact that we treated them like grown-ups. And we earned the respect of many other journalists in Canada who envied our independence. In fact, according to a COMPAS poll last month, fully 70% of Canada's working journalists supported our decision to publish the cartoons.

But not Syed Soharwardy, a radical Calgary Muslim imam.

He asked the police to arrest me for publishing the cartoons. They calmly explained to him that's not what police in Canada do.

So then he went to a far less liberal institution than the police: the Alberta Human Rights Commission. Unlike the Calgary Police Service, they didn't have the common sense to show him the door.

Earlier this month, I received a copy of Soharwardy's rambling, hand-scrawled complaint. It is truly an embarrassing document. He briefly complains that we published the Danish cartoons. But the bulk of his complaint is that we dared to try to justify it - that we dared to disagree with him.

Think about that: In Soharwardy's view, not only should the Canadian media be banned from publishing the cartoons, but we should be banned from defending our right to publish them. Perhaps the Charter of Rights that guarantees our freedom of the press should be banned, too.

Soharwardy's complaint goes further than just the cartoons. It refers to news articles we published about Hamas, a group labelled a terrorist organization by the Canadian government. By including those other articles, he shows his real agenda: censoring any criticism of Muslim extremists.

Perhaps the most embarrassing thing about Soharwardy's complaint is that he claims our cartoons caused him to receive hate mail. Indeed, his complaint includes copies of a few e-mails from strangers to him. Some of those e-mails even go so far as to call him "humourless" and tell him to "lighten up". Perhaps that's hateful. But all of those e-mails were sent to him before our magazine even published the cartoons. Soharwardy isn't even pretending that this is a legitimate complaint. He's not even trying to hide that this is a nuisance suit.

Soharwardy's complaint should have been thrown out immediately by the Alberta Human Rights

Commission, just like the police did. But it wasn't. Which is why I'm writing to you today.

According to our lawyers, we will win this case. It's an infantile complaint, without basis in facts or law. Frankly, it's an embarrassment to the government of Alberta that their tribunal is open to abuse like this.

Our lawyers tell us we're going to win. But not before we have to spend hundreds of hours and up to \$75,000 fighting this thing, at our own expense. Soharwardy doesn't have to spend a dime - now that his complaint has been filed, Alberta tax dollars will pay for the prosecution of his complaint. We have to pay for this on our own.

Look, \$75,000 isn't going to bankrupt us. But it will sting. We're a small, independent magazine, not a huge company with deep pockets. All of our money is needed to produce the best possible editorial product, not to fight legal battles. This is clearly an abuse of process designed to punish us and deter other media from daring to cross that angry imam in the future.

One of the leaders in Canadian human rights law, Alan Borovoy, was so disturbed by Soharwardy's abuse of the human rights commission that he wrote a public letter about it in the Calgary Herald on March 16th. "During the years when my colleagues and I were labouring to create such commissions, we never imagined that they might ultimately be used against freedom of speech," wrote Borovoy, who is general counsel for the Canadian Civil Liberties Association. Censorship was "hardly the role we had envisioned for human rights commissions. There should be no question of the right to publish the impugned cartoons," he wrote.

Borovoy went even further - he said that the human rights laws should be changed to avoid this sort of abuse in the future. "It would be best, therefore, to change the provisions of the Human Rights Act to remove any such ambiguities of interpretation," he wrote. That's an amazing statement, coming from one of the fathers of the Canadian human rights movement.

I agree with Borovoy: the law should be changed to stop future abuses. But those changes will come too late for us - we're already under attack. The human rights laws, designed as a shield, are being used against us as a sword.

We will file our legal response to Soharwardy's shakedown this week. And we will fight this battle to the end - not just for our own sake, but to defend freedom of the press for all Canadians.

Do you believe that's important? If so, I'd ask you to help us defray our costs. We're accepting donations through our website. It's fast, easy and secure. Just click on <http://www.westernstandard.ca/freedom>

You can donate any amount from \$10 to \$10,000. Please help the Western Standard today - and protect freedom for all Canadians for years to come.

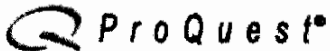
Yours gratefully,

Ezra Levant
Publisher

P.S. Remember, Soharwardy's complaint will be prosecuted using tax dollars and government lawyers. We have to rely on our own funds - and the generous support of readers like you.

P.P.S. Please help us now, at <http://www.westernstandard.ca/freedom>

To be taken off this e-mail list, please click [p://www.westernstandard.ca/unsubscribe](http://www.westernstandard.ca/unsubscribe)

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Hearing complaint alters rights body's mandate; [Final Edition]

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Consider, therefore, the sheer magnitude of what could be triggered by upholding the current complaint. This provision of the Human Rights Act contains no defence for truth or reasonable belief in the truth; nor does it require an intent to foment hatred or contempt.

Ireland, and Israel? Some such articles would be "likely to expose" at least one of the contesting parties to hatred or contempt on the basis of "religious beliefs," "ancestry" or "place of origin." Thus, this provision has the capacity to authorize pervasive censorship.

Questions of legality cannot adequately resolve the response to these cartoons. Just because such cartoons must be legally permissible does not make them morally acceptable. There is no contradiction between legally defending and morally denouncing any particular material.

Full Text (682 words)

(Copyright Calgary Herald 2006)

The furor over those Danish cartoons simply refuses to die. It has even migrated to Canada.

In Alberta, both the *Western Standard* and *The Jewish Free Press* have republished the cartoons. This provoked a response from the Canadian Muslim community that could develop into a legal quagmire.

The Islamic Supreme Council of Canada has filed complaints under Alberta's Human Rights Act. Presumably, the group is hoping the Alberta Human Rights Commission will take action under the section of the act that targets material "likely to expose" any person to "hatred or contempt" on the basis of religion and certain other grounds.

Despite my considerable involvement in pressuring the Ontario government, many years ago, to create Canada's first human rights commission, I regret this use of the law. It's one thing to invoke the law against discriminatory deeds; it's another thing entirely to employ it against discriminatory words.

During the years when my colleagues and I were labouring to create such commissions, we never imagined that they might ultimately be used against freedom of speech.

Admittedly, we always supported narrow restrictions against speech that advertises or facilitates prohibited discrimination in areas such as jobs or housing. Thus, for example, we had no objection to stopping business operations from effectively advertising "no blacks, aboriginals, or Muslims need apply."

Indeed, we have long believed such enactments should be read in this narrow way.

In recent years, however, there has been a growing movement in favour of a broader interpretation. Many now see such provisions as a more general restriction against the transmission of certain news and opinion.

Consider, therefore, the sheer magnitude of what could be triggered by upholding the current complaint. This provision of the Human Rights Act contains no defence for truth or reasonable belief in the truth; nor does it require an intent to foment hatred or contempt.

What, then, would be the fate of newspaper and magazine articles that truthfully describe the conflicts in Rwanda, Bosnia, Northern

Ireland, and Israel? Some such articles would be "likely to expose" at least one of the contesting parties to hatred or contempt on the basis of "religious beliefs," "ancestry" or "place of origin." Thus, this provision has the capacity to authorize pervasive censorship.

Hardly the role we had envisioned for human rights commissions.

There should be no question of the right to publish the impugned cartoons.

Religious prophets no less than political leaders or even deities must be legally permissible targets of satire or even scorn. This is the essence of free speech in a democracy.

No ideology -- political, religious or philosophical -- can be immune.

It would be best, therefore, to change the provisions of the Human Rights Act to remove any such ambiguities of interpretation.

But questions of legality cannot adequately resolve the response to these cartoons. Just because such cartoons must be legally permissible does not make them morally acceptable. There is no contradiction between legally defending and morally denouncing any particular material.

For moral purposes, the issue is whether the material gratuitously offends. Civilized people should not look kindly upon those who inflict hurt when there is no legitimate reason to do so.

Even at that, great care must be taken. Legitimate purposes must not be confined to those which we may like or admire. Democrats must acknowledge and defend the moral propriety of expressing satire and criticism even when they personally don't like it.

Thus, our civilization has acknowledged the moral acceptability -- and sometimes, even the greatness -- of literature bitterly critical of various religious and political beliefs.

A free culture cannot protect people against material that hurts. It can't even morally condemn the material simply because it hurts. But, if it gratuitously hurts, such condemnation becomes appropriate.

In attempting to spell out the applicable criteria, I leave to others the formidable task of passing moral judgment on these particular publications. For me, the overriding issue is the distinction between legally censoring and morally censoring.

A. Alan Borovoy is the general counsel for the Canadian Civil Liberties Association.

[Illustration]

Cartoon: (See hard copy for illustration).

Censorship in the name of 'human rights'

J O N A T H A N K A Y

A few years ago, Sandra Mc-Lean, a \$7-an-hour waitress at a Calgary-area bar, had a bad run-in with her boss. According to McLean, the man approached her when no one else was around, fondled her, and tried to stick his tongue down her throat. McLean pushed him away, told him off, and went home. Shortly thereafter, she was fired.

To McLean's credit, she fought back. Shortly after the incident, she took the case to a provincial human rights panel, which found she'd been victimized by sexual harassment, and awarded her \$1,500 "for injury to dignity and self-respect, as well as lost wages of \$1,120.

This is a typical case — just one of dozens like it described in the Alberta Human Rights and Citizenship Commission's most recent Annual Review. Reading the facts, who can help but root for McLean? She is just the sort of workplace underdog that human-rights commissions were established to help.

Unfortunately, such bodies have moved beyond protecting Canadians from discrimination by employers and landlords. In a handful of unusual but disturbing cases, complainants have sought to transform them into an instrument of censorship and social engineering.

Several years ago, for instance, a Saskatchewan human rights board of inquiry ruled against Regina resident Hugh Owens, who'd placed ads in the Saskatoon StarPhoenix citing biblical passages decrying homosexuality alongside an image of two stickfigure men holding hands, with a diagonal line running through the pair. An "=" sign appeared between the verse references and the drawing, making it clear that Owens was making a religious point. ("I put the biblical references, but not the actual verses, so the ad would become interactive," Owens later said. "I figured somebody would have to look them up in the Bible first.") Nonetheless, the human-rights panel fined Owens for promoting "hatred." In essence, the Bible was declared hate speech in the name of human rights.

Last August, a similar case went before the Alberta Human Rights Commission. This time, the object of censorship was Calgary's Bishop, Fred Henry, who'd publicly articulated the traditional Christian injunction against homosexual behaviour, and called on the government to use its "coercive power" to stop same-sex marriage. (The complainants withdrew the case once the media were done with the story.)

Last month, an equally spurious complaint was lodged in Alberta. Syed Soharwardy, the Saudi-trained leader of the "Islamic Supreme Council of Canada," claims the republication of the Danish cartoons of the Prophet Mohammed by the Calgary-based Western Standard magazine "created unbearable stress, humiliation and insult."

Soharwardy is not a particularly sympathetic plaintiff. He insists that Palestinians seeking "independence" are not terrorists, but more akin to "freedom fighters." And his literature contains absurdities such as "what Israeli forces are doing to Palestinians is worse than the Holocaust." But no matter: The Alberta Human Rights and Citizenship Commission accepted his complaint, and the matter is now in the conciliation phase.

Rather than give in and apologize for its editors' thought crime, the Standard hired a lawyer to help draft a response. If the case goes to investigation and then appeal, it could drag on for years and cost the magazine tens of thousands of dollars. But because this isn't real litigation, Soharwardy himself hasn't been made to pay a cent. He was able to put all this in motion by filling out a five-page form. Government lawyers will do the rest.

I have enough faith in Alberta's civil servants to expect that Soharwardy's case will get thrown out eventually.

But the expense and nuisance inflicted on the Standard in the meantime may well chill media outlets the next time they are faced with a similar editorial decision. Bad enough someone may try to bomb your mailroom. Now they're hitting you with lawyers' fees as well.

An even worse outcome would be if the magazine loses the case, and is forced to issue an apology and Soviet-style confession of ideological heresy. The editors might also be frogmarched into Islamic sensitivity-awareness sessions — perhaps taught by Soharwardy himself.

As Canadian Civil Liberties Association general counsel A. Alan Borovoy wrote in the Calgary Herald on March 16, such threatened censorship is the exact opposite of what liberal human-rights proponents had in mind when they set these commissions up decades ago: Human rights meant — and should still mean — protecting vulnerable Canadians from baldfaced discrimination that prevents them from getting a job or renting an apartment. It shouldn't be a pretext for wading into political and social debates — much less the clash of civilizations.

National Post jkay@nationalpost.com

Jonathan Kay is Managing Editor for Comment at the National Post.



Borovoy sees the light

G E O R G E J O N A S National Post

A. Alan Borovoy, general counsel of the Canadian Civil Liberties Association, is an old friend. He's also an architect of Canada's various Human Rights commissions. As Jonathan Kay reported in these pages on Monday, recent events moved Borovoy to comment on the institution he had helped to design. "During the years when my colleagues and I were labouring to create such commissions," he wrote last month in the Calgary Herald. "We never imagined that they might ultimately be used against freedom of speech."

Borovoy didn't say what he and his colleagues imagined human rights commissions would be used against. It ought to have been a mystery to them, considering that Canada already had civil courts to use against slanderous or deceptive speech and criminal courts against speech deemed to be fraudulent, seditious, treacherous or pornographic. By the 1970s, criminal courts could even be used against "hate" speech. Whatever that meant, it further narrowed the field for human rights commissions. They could only protect Canadians against free speech, or speech previously regarded as free.

What puzzled me was why Borovoy, a civil libertarian by vocation as well as avocation, would burn the midnight oil to set up laws and institutions designed to reduce the very liberties he was safeguarding and promoting by day. The answer, as it now appears, was that he "never imagined" human rights commissions would do so.

He wouldn't have had to imagine it, for I told him they would 20 years ago, when he and I used to debate this and similar matters almost every Saturday in a Toronto café. I outlined for his benefit, and the benefit of everyone who would listen, why human-rights bureaucracies couldn't help but clash with Charter-guaranteed rights.

What made my old debating partner see the light? A man named Syed Soharwardy, it seems, achieved what I couldn't. After Ezra Levant, publisher of the Western Standard, reprinted some cartoons of the Prophet Mohammed — originally published in a Danish newspaper, serving as a pretext for Muslim militants to stir up bloody riots around the world — Soharwardy, president of the Islamic Supreme Council of Canada, tried to have Levant arrested. When that failed — apparently the Islamic Supreme Council of Canada doesn't yet have the schlep of its counterpart in Iran — Soharwardy settled for lodging a complaint with the Alberta Human Rights Commission. That august body, in a move I'd have found predictable but Borovoy evidently didn't, decided to run with the ball.

I'm not surprised that a human rights commission would run with a theocratic ball against the democratic press. The modern post-liberal state is a kind of secular theocracy. It guards and enforces its dogmas and taboos almost as rigidly as Iran's revolutionary tribunals enforce their version of Islam. Canada still has a distance to go before it becomes anything like Iran, but it's edging closer. It's already a post-liberal state, genuflecting to political correctness, a long way from the free country it once used to be.

Our society's nearest kin to theocratic repression, the Holy Inquisition of the shibboleths of post-liberalism, the politburo of Canada's multiculturalist-collectivist-feminist-environmentalist axis, the institution that is intrinsically theocratic rather than democratic in temper, is the human-rights bureaucracy that civil libertarians like Borovoy helped to design. Life is filled with such ironies.

The civil libertarians of the Left, as benevolent statist, view themselves as the traffic police in a world of chaotic freedoms. One of Borovoy's books, published in the late 1980s, was actually called *When freedoms collide*. The title implied that the state regulated society to keep freedoms from clashing. In this model, Levant would be "free" or "have a right" to publish cartoons about the Prophet while Soharwardy would be "free" or

“have a right” not to be offended by such cartoons. As these freedoms were about to collide — enter Spiderman! — the human rights police would blow the whistle and prevent the clash.

In fact (as I wrote at the time) freedoms seldom collide. Freedoms tend to collide with ambitions, and ambitions that tend to collide with each other. Keeping such things straight determines our understanding of civil liberties. Confusing them can mean enforcing mere ambitions against actual freedoms, or failing to defend actual freedoms against mere ambitions.

Speaking is a constitutionally protected freedom. Not having others say hurtful things to us is, at best, an understandable ambition. Confusing the two is the human rights fallacy.

Enforcing an ambition against a freedom is tyranny — or, if you prefer, post-liberalism. By now, Borovoy seems to agree. “A free culture cannot protect people against material that hurts,” he wrote in his Calgary Herald piece. Right, Alan; it took me 20 years but better late than never.

The only trouble is, by now Canada may no longer be a free culture.



Paying taxes to the enemy

G E O R G E J O N A S National Post

My late uncle said he liked paying taxes. As he explained to me one April, the more taxes he paid, the more he realized he had made more money. It seemed a rather costly way of figuring out one's income, but Uncle Paul found it psychologically soothing.

Nearly half a century has passed since, along with my uncle, illustrating the certainty of death and taxes. But there are things that don't change much. April is still the month most people settle their accounts with the government. No doubt, many taxpayers console or sedate themselves with some bromide to make the confiscation of their money palatable, just as Uncle Paul did. Otherwise they would have to go mad, yell stop thief, rise up in revolt — in short, react the way people normally react when someone tries to grab their wallet.

In my uncle's day it was easier. For one thing, in the 1950s the tax burden was lighter. For another, there was still some trust in government, some modest affinity between taxpayer and taxee. Taxpayers didn't yet feel as if they were financing the enemy.

Considering that the taxman's is probably the second oldest profession in the world (it's unnecessary to spell out what the first one is) it seems evident that taxation has been viewed as beneficial, or at least unavoidable, by virtually all societies in history. Communities had common purposes that needed to be funded, and putting money in a communal pot seemed the most logical way.

It still does; the problem is that, increasingly, funds in the pot are being used, not for communal interests, but against them. Our taxes have been financing harebrained or deleterious social engineering schemes, pitting one group against another, leading to fragmentation, iniquity, endangerment, reduced economic opportunities and loss of freedoms. Examples abound, but the denial of choice in medical services under the guise of universal health care stands out. So do the asinine gun registry, various multicultural initiatives, to say nothing about the funding of lawsuits by special interest groups, ranging from land claims to pay equity.

People don't like to have their pockets picked even for the best of reasons.

Reaching into taxpayers' pockets for genuinely common purposes like communication, infrastructure, defence, security or such "frills" as the arts, would still result in some grumbling. Ditto for outright corruption, except louder. But being forced to fund government programs that, whatever their intent, have the result of undermining our identity, security and way of life, is materially different. It creates a rift.

Taxes reduce our disposable income, but that's just a minor reason for hating taxes. The major reason is that they increase the government's disposable income. It gives our rulers more money to hurt us. Not (or not just) because of waste or theft. Oh, if only governments used our taxes corruptly! If only they used it to line their own pockets, fritter it away on perks for themselves and their friends and relatives — but alas, they're often honest. If they were all thieves, the country would have a chance. As it is, our governments are well on their way to wrecking us.

Speaking for myself, the problem isn't parting with my money — at any rate, it's the lesser problem. If the law merely demanded that I burn an amount equivalent to my taxes every year, or shred my money and feed it to the pigeons, I'd do it cheerfully — far more cheerfully, anyway, than feeding it to a government that sets up "human rights" commissions that try to muzzle the media that provides the income on which I pay taxes to the government. Imagine me having to fund authorities to tell magazines like *The Western Standard* what cartoons to publish? It's like expecting B'nai Brith to fund Hamas. This is what I mean by a rift — a neartotal disconnect between the purposes of taxing authority and tax-paying subjects. This is no longer my uncle reaching happily

for his cheque book every April, content in the knowledge that as his taxes grow, so does his income. No; this is William Tell, reaching for his crossbow as he looks at the Austrian tax-master demanding that he shoot an apple off his son's head.

People distinguish between alien or unjust tributes, and voluntary taxes. We rebel against foreign or oppressive levies, but when the authority is native, the excise reasonable, the burden proportionate and the purpose more or less common, we tend to pay up. When there's a rift, the authorities had better watch out. That's when the tea ends up in Boston Harbor.



CHALLENGING A CULTURE OF HATRED...

An Arab American Speaks

After Sept 11, I asked myself: As a Muslim Arab Child was I taught peace? The answer is NO...We learned just the opposite; honor and pride can only come from jihad and martyrdom.

I was born and raised as a Muslim in Cairo, Egypt and the Gaza Strip; a time when President Nasser of Egypt was committed to unify the Arab world and destroy Israel. In the 1950's, my father headed the Egyptian military intelligence in Gaza and started the Fedayeen, meaning armed resistance. They made cross-border attacks into Israel and caused much death, damage and destruction. In response to the terror, one night Israel sent commandoes to our heavily guarded home, but my father was not home. All the Israeli soldiers found were us, women and children. The Israeli soldiers left us unharmed. I was grateful they did not kill us; especially that the Fedayeen did kill Israeli civilians.

My father was killed in the first targeted assassination in Gaza in 1956. I was 8 years old. In Nasser's famous speech to nationalize the Suez Canal, he hailed my father as a national hero, a Shahid. President Nasser vowed that all of Egypt would take revenge and made no mention of the heavy toll of death and destruction brought upon Israel by the fedayeen. My siblings and I were asked by Nasser and top government officials "which one of you will avenge your father's blood by killing Jews." We all looked at each

other; we were speechless.

In Gaza elementary schools I learned hate, vengeance and retaliation. Peace was never an option. It was considered a sign of defeat and weakness. Our play songs said that Jews were our dogs and Arabs our friends. A dog is an unclean animal in Arab culture. We were told outrageous lies about Jews; "Don't take candy from strangers since it could be a Jew trying to poison you" or that "Israeli soldiers would kill pregnant Arab women just for fun and make bets to see if she was carrying a boy or girl." My classmates would cry while reciting Jihadist poetry daily, wishing they would die as martyrs. They filled our hearts with fear of Jews which made hatred come easy and terrorism tolerated.

That is how the Palestinian movement started. It was encouraged by 22 oil rich Arab countries. When the West bank and Gaza were in Arab hands, its infrastructure and economy were neglected and the two regions were used as launching grounds for war and terror against Israel.

It has now become convenient to blame today's world wide Islamic terrorism on the occupation of the West Bank and Gaza. But what about the terrorism against Israel that I had witnessed as a child before the 67 war and before the occupation?

After my father's death my mother had to face life alone with five children in a culture that gave respect only to families headed by a

man. Arab women are expected to sacrifice their family by giving up their husbands and sons to martyrdom.

As a young woman, I visited a Christian friend in Cairo during the Friday prayers, and we both heard the verbal attacks on Christians and Jews from the loudspeakers outside the mosque. We heard "May God destroy the infidels and the Jews, the enemies of God. We are not to befriend them or make treaties with them." We also heard the worshipers respond "Amen". My friend looked scared, and I was ashamed. It is not easy to be an infidel living in Muslim land. That was when I first realized that something was very wrong in the way my religion was taught and practiced.

Sadly things have not changed even today. I recently saw a program on Arab television, where a 3 year old Egyptian girl, "Basmallah", was encouraged to say she hated Jews whom she described as "apes and Pigs". The show greeted her as an example of a good Muslim.

The indoctrination and brainwashing continued by Arab media, politicians and preachers. Across the Middle East, 9/11, the London and Madrid Bombings, terrorism in the Sinai and even the Tsunami were blamed on a Zionist conspiracy. In this dynamic Israel has become the most useful enemy, the scapegoat. Instead of building factories, hospitals, schools and create jobs they say Israel is the problem.

In the summer of 2001 I visited Egypt. I saw that radical Islam has taken over. I saw unemployment, corruption, mismanagement and extreme poverty. I saw pollution and garbage along the Nile River. But when I read Egyptian news papers all I saw was Israel and America bashing. That is where Arab street anger is directed towards the outside and not at real internal problems. I returned to the US on Sept.10 2001. The next morning I saw the twin towers in flames by Arab terrorists headed by an Egyptian, Muhammad Attah. That was the day that Jihad has come to America.

Most Muslim clergy in the Middle East have failed miserably in stabilizing their society. Instead of being a source of comfort and wisdom, they have become a source of hatred, rage and subversion. They work their worshipers into a frenzy of anger and paranoia against the West, Israel and even against Arab governments. No Arab government is Muslim enough for them, not even Saudi government. In this dynamic only tyrannical governments can survive.

As to the riots, burning and killing over the Danish cartoons; it is just a symptom of the same hatred and violence advocated towards the outside as the solution. These actions were far more offensive to Islam than any cartoon. The same hatred and anger were behind the barbaric beheading of Daniel Pearl, Margaret Hassan and torture and murder of Asaf Halimi in France. Perhaps the Danish

cartoon crisis has finally opened our eyes to the chilling effect radical Islam can have over freedom of speech.

In the mind of Muslim rioters if one Danish cartoonist offends them, then all Danish people and the Danish government are guilty as well. They even go as far as blaming it on Western culture, Christians and Jews as well. However, the opposite is not true when Muslims are offending other religions. Muslims demand that the West not judge them by the actions of the thousands of Muslim terrorists around the world. They insisted that terrorists are just a fringe minority that has nothing to do with Islam. But they refuse to forgive one cartoonist who lives in a free democracy that cannot stop his freedom of speech. The golden rule of "treat others the way you want to be treated does not apply to them." If Muslims expect forgiveness, understanding and compassion, they must do the same. They simply can't have it both ways.

We also see silence from the majority of Muslims towards the Afghani man who converted to Christianity and who was about to be sentenced to death for apostasy. There are no riots to save his life. The only riots we will see is the mob who will want to kill him themselves if the government sets him free. There is also silence by the Muslim majority towards the recent Fatwa, death warrant against 33 Arabs, mostly Egyptians. We here the same silence from those who claim to be moderate Muslims, to a recent Fatwa

in Saudi Arabia prohibiting the existence of Churches in Muslim countries. The irony is that these same moderate Muslims demand tolerance and no profiling even to terror suspects in the West. All we here from them is “where are my rights” but never “where are the rights of my fellow Middle Eastern Christians, Jews and other minorities such as Shiites and Kurds.”

Christians are leaving the Middle East in large numbers reminding us when close to a million Jews were forced out. No synagogues any more accepted in Muslim countries; and now no churches.

What we see is a lack of tolerance. Muslims freely build mosques around the world, but prohibit building churches and synagogues in Muslim land. Even the Buda statues were destroyed and there was no outcry over it in any Middle East country.

The danger from Radical and Political Islam on Western freedoms is real. In the minds of terrorists Islam is not just a religion. They dream of an Islamic Caliphate, a totalitarian political system, a life style by force, one nation, one party, one constitution which (the Koran) and one Law which is Islamic Sharia law. In such a system women have very few options and little rights.

I am not here to bash Islam the religion but call for reformation.

Books do not commit terrorism, people do. Muslims must distinguish between the idealism of their faith and the reality of the actions of radical Muslims.

Arab critics of terrorism and the culture that produced it, are not the problem, but they are being silenced by the majority of Muslims. The activities of most Muslim groups are centered on reforming Islam only in the eyes of the West and hardly ever where it is needed; the Middle East. Arab culture discourages criticism of one's culture; it is a taboo that even follows us after we immigrate to the West. Muslims who dare to be self critical and speak about reformation are called traitors even if their motivation is to end terrorism and make peace with Israel. A Muslim once told me that the true meaning of jihad was not a holy war but an inner struggle for self improvement. But when I told him that is exactly what I and other Arab and Muslim critics are doing, he said no these critics are infidels. Islamic terrorism is like an elephant in the room but no one should talk about it. Terrorists are giving Islam a bad name and that is why Muslims who tuerly love their religion should be in the frontline of the war on terror. They should not leave the responsibility of combating their home grown terrorism to the nations victimized by terror; such as US, Britain and Israel. For 30 years I lived in the Middle East; in despotic dictatorships and police states. Muslims were silenced and forced to look the other way when Muslims tortured and terrorized other Muslims. I witnessed honor killing of girls, oppression of women; female genital mutilation; and polygamy and its devastating effects on

family relations.

It took me many years to change and realize I was indoctrinated with the propaganda of fear and hatred. But one story changed my outlook on Israel. It showed Israel's compassion and competence. Ten years ago my bother had a stroke in Gaza and was given 3% chance of survival. The Egyptians around him asked where do we take him now? Cairo hospitals or Hadassah hospital? They all said: if you want him to live take him to Hadassah in Jerusalem! In time of crisis Arabs trust Jew! They trust their expertise and compassion. I thank the Israeli government, doctors and nurses of Hadassah for choosing the higher moral ground and for doing the right thing.

I get discouraged when the media call terrorists Freedom Fighters. They think they are championing the underdog. But terrorists are not the underdog; they are brain-washed killers, oppressors and murderers. They are the hidden hands of tyrannical and despotic regimes who want to turn back the clock and keep Muslim women and men in bondage. The true freedom fighters are the brave moderate Arab voices who risk their lives speaking and advocating peace with Israel, democracy and freedom.

And now the time for reformation has come. Terrorism is not just hurting Israel and the West; it is also destroying the moral fabric and goodness that I know exists in Arab culture. If Islam is a

religion of peace then we must teach peace to our children.

Muslims should uplift the compassion, tolerance and forgiveness that I know exists in Islam. But at the same time we must end our home grown terrorism.

Israel is not perfect, but the way the Jews are treated in the Middle East is tragic and a disgrace. No one should be called 'an infidel' and no people should be called 'enemies of God'. Israel is desperate for peace. Let us extend our hand to 5 million Jews in a sea of 1.2 billion Muslims. Let us revive the gracious cultural exchange between Islam and Judaism. We must start with ourselves rather than keep pressuring Israel for concessions. It takes both sides to make the necessary changes for peace. If we want the world to be fair to Muslims we must be fair to Jews and Christians. Israel must be regarded as an asset and not an enemy if peace is our common goal. Being pro-Israel should not mean anti-Arab; I support Israel and also support my Arab culture.

We must put the Arab/Israeli conflict behind us, end decades of terror, war and boycott. Without peace we cannot start the road to progress, democracy and freedom. Arab children don't need hatred, they need hope. They don't need jihad, they need jobs. We must do it for both Arab and Israeli children.

Editor's Note: Below are selected excerpts from Brigitte Gabriel's speech delivered at the Intelligence Summit in Washington DC, Saturday February 18, 2006].

We gather here today to share information and knowledge. Intelligence is not merely cold hard data about numerical strength or armament or disposition of military forces. The most important element of intelligence has to be understanding the mindset and intention of the enemy. The West has been wallowing in a state of ignorance and denial for thirty years as Muslim extremist perpetrated evil against innocent victims in the name of Allah.

I was ten years old when my home exploded around me, burying me under the rubble and leaving me to drink my blood to survive, as the perpetrators shouted "Allah Akbar! My only crime was that I was a Christian living in a Christian town. At 10 years old, I learned the meaning of the word "infidel."

I had a crash course in survival. Not in the Girl Scouts, but in a bomb shelter where I lived for seven years in pitch darkness, freezing cold, drinking stale water and eating grass to live. At the age of 13 I dressed in my burial clothes going to bed at night, waiting to be slaughtered. By the age of 20, I had buried most of my friends--killed by Muslims. We were not Americans living in New York, or Britons in London. We were Arab Christians living in Lebanon.

As a victim of Islamic terror, I was amazed when I saw Americans waking up on September 12, 2001, and asking themselves "Why do they hate us?" The psychoanalyst experts were coming up with all sort of excuses as to what did we do to offend the Muslim World. But if America and the West were paying attention to the Middle East they would not have had to ask the question. Simply put, they hate us because we are defined in their eyes by one simple word: "infidels."

Under the banner of Islam "la, ilaha illa allah, muhammad rasoulu allah," (None is god except Allah; Muhammad is the Messenger of Allah) they murdered Jewish children in Israel, massacred Christians in Lebanon, killed Copts in Egypt, Assyrians in Syria, Hindus in India, and expelled almost 900,000 Jews from Muslim lands. We Middle Eastern infidels paid the price then. Now infidels worldwide are paying the price for indifference and shortsightedness.

Tolerating evil is a crime. Appeasing murderers doesn't buy protection. It earns one disrespect and loathing in the enemy's eyes. Yet apathy is the weapon by which the West is committing suicide. Political correctness forms the shackles around our ankles, by which Islamists are leading us to our demise.

America and the West are doomed to failure in this war unless they stand up and identify the real enemy: Islam. You hear about Wahabbi and Salafi Islam as the only

extreme form of Islam. All the other Muslims, supposedly, are wonderful moderates. Closer to the truth are the pictures of the irrational eruption of violence in reaction to the cartoons of Mohammed printed by a Danish newspaper. From burning embassies, to calls to butcher those who mock Islam, to warnings that the West be prepared for another holocaust, those pictures have given us a glimpse into the real face of the enemy. News pictures and video of these events represent a canvas of hate decorated by different nationalities who share one common ideology of hate, bigotry and intolerance derived from one source: authentic Islam. An Islam that is awakening from centuries of slumber to re-ignite its wrath against the infidel and dominate the world. An Islam which has declared "Intifada" on the West.

America and the West can no longer afford to lay in their lazy state of overweight ignorance. The consequences of this mental disease are starting to attack the body, and if they don't take the necessary steps now to control it, death will be knocking soon. If you want to understand the nature of the enemy we face, visualize a tapestry of snakes. They slither and they hiss, and they would eat each other alive, but they will unite in a hideous mass to achieve their common goal of imposing Islam on the world.

This is the ugly face of the enemy we are fighting. We are fighting a powerful ideology that is capable of altering basic human instincts. An ideology that can turn a mother into a launching pad of death. A perfect example is a recently elected Hamas official in the Palestinian Territories who raves in heavenly joy about sending her three sons to death and offering the ones who are still alive for the cause. It is an ideology that is capable of offering highly educated individuals such as doctors and lawyers far more joy in attaining death than any respect and stature, life in society is ever capable of giving them.

The United States has been a prime target for radical Islamic hatred and terror. Every Friday, mosques in the Middle East ring with shrill prayers and monotonous chants calling death, destruction and damnation down on America and its people. The radical Islamists' deeds have been as vile as their words. Since the Iran hostage crisis, more than three thousand Americans have died in a terror campaign almost unprecedented in its calculated cruelty along with thousands of other citizens worldwide. Even the Nazis did not turn their own children into human bombs, and then rejoice at their deaths as well the deaths of their victims. This intentional, indiscriminate and wholesale murder of innocent American citizens is justified and glorified in the name of Islam.

America cannot effectively defend itself in this war unless and until the American people understand the nature of the enemy that we face. Even after 9/11 there are those who say that we must engage our terrorist enemies, that that we must address their grievances. Their grievance is our freedom of

religion. Their grievance is our freedom of speech. Their grievance is our democratic process where the rule of law comes from the voices of many not that of just one prophet. It is the respect we instill in our children towards all religions. It is the equality we grant each other as human beings sharing a planet and striving to make the world a better place for all humanity. Their grievance is the kindness and respect a man shows a woman, the justice we practice as equals under the law, and the mercy we grant our enemy. Their grievance cannot be answered by an apology for who or what we are.

Our mediocre attitude of not confronting Islamic forces of bigotry and hatred wherever they raised their ugly head in the last 30 years, has empowered and strengthened our enemy to launch a full scale attack on the very freedoms we cherish in their effort to impose their values and way of life on our civilization.

If we don't wake up and challenge our Muslim community to take action against the terrorists within it, if we don't believe in ourselves as Americans and in the standards we should hold every patriotic American to, we are going to pay a price for our delusion. For the sake of our children and our country, we must wake up and take action. In the face of a torrent of hateful invective and terrorist murder, America's learning curve since the Iran hostage crisis is so shallow that it is almost flat. The longer we lay supine, the more difficult it will be to stand erect.

May 11, 2006

Columnist: "United 93' Incites Rage, Vengeance"

Fiza Najeem in the Poly Post of California State Polytechnic University of Pomona (thanks to Nicolei) asserts that it is movies like "United 93" that make people have a low opinion of Muslims. It doesn't seem to occur to her that the movie is generally accurate in its portrayal of the hijackers, and that maybe people have a low opinion of Muslims because there are Muslims who do things like that.

"United 93" is the type of movie that evokes emotion in audiences. Along with feelings of shock, sadness and hurt comes a strong sentiment of anger and hate. When something as major as an attack on your country happens, generally, two things are bound to happen.

First, people develop a strong sense of patriotism and unity toward the rest of their fellow citizens. Next, **people develop a thirst for revenge toward the perpetrators.** In this case, **the way this film portrays the antagonists** would be those who fit the Muslim **profile.**

See? It's profiling! Why, this film has made the perpetrators seem to be Muslims! This will make people want to defend themselves! (What were the perpetrators in fact? Methodists? Nor was their Islam tangential or unrelated to what they were doing. It was, in fact, by their own accounts their primary motivation.)

...Like everyone else, I relived the moments of that life-altering moment. And even though, I, like the rest of the audience, was American, I left the theatre with a strong sense of discomfort and isolation from everyone.

I am an American-born Muslim and I find it hard to be comfortable and patriotic in this country when overhearing comments such as "I can't believe those Muslim people" or "this movie makes me

really mad at those Muslims."

It's unfortunate that I overheard two people represent the beliefs of many people in the United States. The amount of ignorance and intolerance against Muslims can be largely attributed to media such as "United 93."

No, if there is any genuine intolerance of Muslims in the U.S., aside from CAIR's largely trumped-up "hate crimes" reports, it can be largely attributed to anger on the part of Americans at crimes committed by Muslims in the name of Islam daily around the world. Fiza Najeeb could more profitably work to end that intolerance by trying to keep Muslims from being terrorists, not by lecturing Americans about how they should deplore an accurate depiction of actual events.

Oh, and also: how many other films depict what Najeeb objects to in "United 93"? I can't think of any. Where is this alleged barrage of media showing Muslims as terrorists? Again and again we have seen how the media goes out of its way not to do this: we hear endlessly about "extremists," "militants," and "insurgents." When was the last time you saw a headline from AP or Reuters referring to "Islamic jihadists" committing some act of violence? I thought so.

When the opening scene portrays a terrorist praying to God for strength and guidance to carry out a suicide mission while screaming "God is great" in Arabic (Allahu Akbar) and terrorizing passengers, it is easy to see how people would associate the religion of Islam to a religion that preaches terrorism.

Yes it is. Now: did this actually happen or not? Does it happen all the time or not? Of course it did happen, and does happen. Fiza Najeeb needs to face the implications of that, which are far more serious than the fact that these true events were shown in a film.

When people are emotional, they have the tendency to be extremely irrational. You would think the absurdity of the idea of a major religion preaching violence and terrorism in the name of God is common sense, but many people seem to forget that terrorism is a religion of its own.

Here we go again. Muslim preachers around the world preach violence and terrorism in the name of God. Again and again we have seen this, and seen Muslim clerics arrested for terror offenses. Just take a dip into the archives here and you'll see these things again and again. You would think the absurdity of the idea of a columnist blaming those who depict this fact rather than those who actually do these things would be common sense, but apparently it isn't.

While terrorists responsible for the devastating occurrence of Sept. 11 identify themselves as devout Muslims on a religious crusade, the Quran specifically states, "Whoever kills a soul, it is as if he had slain mankind entirely. And whoever saves one, it is as if he had saved mankind entirely." But many Islamic nations, excluding Iraq, has sympathized with the United States' situation.

This is a reference to Qur'an 5:32, but Najeeb leaves out part of the verse. Here is the whole thing: "We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people." That "unless it be for murder or for spreading mischief in the land" is a large loophole.

Leaving aside the fact that this verse is directed to the Children of Israel, not the Muslims, there is also 5:33-4: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: **execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land**: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; except for those who repent **before they fall into your power**: in that case, know that Allah is Oft-forgiving, Most Merciful."

So *in context*, the verse Najeeb cites is actually a warning of dire punishment *in this world* for those who oppose Allah and Muhammad. Now why doesn't she tell us that?

According to an article by James Beverly printed in Christianity Today, "Iran has vehemently condemned the suicidal terrorist attacks in the United States," and printed a story in Iran Today

expressed their sorrow and sympathy for America.

Hey, that's swell. It's clear that Iran is solidly in America's corner, and condemns violence in Islam's name. How reassuring!

The issue of ignorance is already a big issue in the United States with the news attaching the word "Islamic" with the word "extremist" and/or "terrorists," and ignorantly throwing around words like "Jihad" and "Shari'a" without knowing their true meaning.

Fiza, I hereby volunteer to be cured of my ignorance. I invite you to have a public discussion with me on jihad and Sharia. You can explain to me the true meaning of these terms, and I will explain to you from Islamic sources why I think what I do about them. And we'll have a discussion about the implications of it all. Contact me at director@jihadwatch.org to set this up. I look forward to hearing from you.

The power of the media has been severely underestimated. When the Twin Towers fell, the media replayed images of the incident, the mind-numbing devastation that resulted and the importance of showing unity and displaying patriotism.

The media puts strong emphasis on the Patriot Act as a weapon against the war on terrorism, which is translated into patriotism as a weapon in the war on Islam.

According to the Council on American-Islamic Relations, hate crimes against Muslims went up from 4 percent (pre-9/11) to 9 percent in 2003.

Trumped up. Oh, and don't forget this about CAIR.

On April 24, 2004, a woman in Pennsylvania was a victim of verbal harassment when a woman yelled at her in a parking lot saying that the American troops were in Iraq and Afghanistan so that women wouldn't have to dress like her.

She then proceeded to repeatedly hit her with her shopping cart. The Muslim woman requested

employees to call security, but they refused.

If this incident really occurred, it is abominable. The woman with the shopping cart is a boor and should have received a citation, or been arrested for assault if she really hit her with the cart. It is a good thing that she didn't saw the poor Muslim woman's head off, or blow her to smithereens with a homemade bomb filled with nails.

It's absolutely ridiculous that a small faction of people have come to represent the followers of an entire faith.

That's up to peaceful Muslims like you to combat, Fiza. Not non-Muslims.

Despite the continuous reinforcement of certain misconceptions, there is no justification for committing hate crimes.

Indeed. I trust you are telling the same thing to the jihad groups.

Violence inflicted on innocent people in the name of patriotism is the very definition of terrorism.

So now a manical woman with a shopping cart is a terrorist, just like the 9/11 hijackers. Sorry. I'm not buying.

Because of the amount of time Greengrass put into focusing on religion, the message of unity and patriotism is lost in feelings of anger and resentment.

Greengrass himself is on your side, Fiza. He was just depicting the hijackers accurately.

What could have been a valuable movie is just another source of media fueling ignorance into an already ignorant nation.

So evidently you would have preferred that he gloss over or ignore entirely their Islamic piety and motivation? Shouldn't you instead applaud the movie for depicting this, and as a Muslim moderate declare your determination to work among Muslims to ensure that no Muslim ever does such a thing again?