

When the World Went Blind (Response to Ceasefire Demands)

They screamed for “justice,” but not for the Jews.
They demanded “freedom,” but not for the hostages.
They wrapped themselves in keffiyehs and shouted slogans of “liberation” while standing on the bones of raped women and murdered babies.

And the world applauded — and stayed silent. Speechless, spineless.
The crowd didn’t want to be left out — so they nodded, clapped, and made sure not to be caught on the wrong side — with the Jews.

The world — academic, political, media — went blind.
There’s a saying: *“There is no one more blind than the one who refuses to see.”* And **you**, world — you refuse.

My blood runs cold when I see them dancing after a baby is murdered.
My breath catches when I hear them justify it with slogans.
And still, they speak of peace...

What I have witnessed since October 7th has left me astounded — but only for a moment.
Because *silence is a luxury we, the Jews, can no longer afford.*

I. The Campus Uprising — But Against Us, the Jews Who Stand — and Refuse to Bow

I spent years of my life in the university world.
I know the power of words, of debate, of protest.
I know what it means to walk across a campus and feel that you are part of something larger than yourself.

But today, those same campuses — the ones that once preached equity, tolerance, and safe spaces — are roaring with chants that glorify terror, erase atrocity, and turn Jewish students into targets.

I watched students chant *“Globalize the Intifada”* as if it were a line from a poem — not a call to bloodshed.

I watched encampments bloom like weeds, with manifestos that deny Jews the right to live in their ancestral homeland.

And I watched my fellow professors do nothing. Worse — some joined in. **Cowards.** Yes, that’s what they are.

They dance to whatever music earns them applause.
They blend in to be accepted — even if it means silencing truth. And
I feel sorry for them.

Because one day, when they are no longer useful to the cause they serve, **they too will be cast aside.**

They'll be kicked out and discarded, just like the values they once pretended to hold.

When did "Free Palestine" become permission to silence Jews?

When did academic freedom become a cover for moral cowardice?

University presidents — who once sent urgent emails over microaggressions — now hide behind foggy words like "complexities," "context", colonialization", " and "both sides."

This is not neutrality. This is **abdication.**

II. The Silence of Leadership

In times of moral crisis, leadership is measured not by eloquence, but by courage. And on that scale, too many have failed.

University presidents — some of the most powerful voices in academia — responded to the massacre of October 7th with **carefully edited neutrality**, as though genocide were a matter of debate.

They issued statements that tiptoed through language like minefields.

They refused to name the perpetrators. They refused to name the victims.

They spoke of "loss on both sides."

They invoked "restraint."

They warned Jewish students not to "escalate tensions."

And all the while, Jewish students walked to class with their heads down.

Afraid to wear a kippah. Afraid to speak Hebrew. Afraid to be seen as who they are.

Some were spat on. Some were doxed. Some were told to go back to Poland.

And the presidents?

They kept their heads high — staring just above the line of moral responsibility.

They published essays about "community healing" and "open dialogue," but they never visited the Jewish prayer spaces vandalized with blood-red paint.

They never called out chants calling for a second Holocaust.

They never stood beside the trembling students too afraid to speak.

Why?

Because defending Jews isn't fashionable.

It doesn't earn you social capital. It doesn't go viral on TikTok.

Because the world has once again convinced itself that Jewish pain is either imaginary — or deserved. That Jewish blood is cheap.

This is not oversight.

This is not ignorance. **This is betrayal.**

III. A Call to Conscience

Some will say this is “too political.” Others will say I’m “too emotional.” But let me ask you this:

What is the appropriate volume for grief?

What is the correct tone for witnessing the butchery of your people?

If watching children beheaded doesn’t break your silence, what will?

If seeing Jewish students harassed on your campus doesn’t shake your moral compass, what does?

If chanting for “resistance” while hostages rot in tunnels doesn’t disturb your soul, what exactly would?

Conscience is not complicated. It is not a philosophy seminar. It is not a hashtag.

Conscience is choosing to stand even when it costs you applause.

It is refusing to bow when the crowd demands it.

It is calling a massacre a massacre — even when it’s Jews who bleed.

And so I say this now, as clearly as I can:

The world may go blind.

But we, the Jews, must not go mute.

Because the next time they call for “resistance,” it may not stop at a chant.

