

The State Department needs to begin regular and detail reporting on the remaining objectionable and violent passages in Saudi government textbooks and to press in a sustained manner for the kingdom to keep its 2006 pledge to us regarding textbook reform. As USCIRF recommends, the administration should also lift the indefinite waiver of any action pursuant to the designation of Saudi Arabia as a "Country of Particular Concern" under the International Religious Freedom Act—the only "CPC" to receive an indefinite waiver.

In one of the Wikileaks cables written earlier this year on Saudi King Abdullah to Secretary Clinton, U.S. Ambassador James Smith makes the following observation: "Reflecting his Bedouin roots, he judges his counterparts on the basis of character, honesty, and trust. He expects commitments to be respected and sees actions, not words, as the true test of commitment. . . ."

Bedouin or not, we should start demanding the same from him.

REMARKS BY R. JAMES WOOLSEY, FORMER DIRECTOR OF THE CENTRAL INTELLIGENCE AGENCY

I met on several occasions with the late President of Indonesia, Abdurrahman Wahid, after his Presidency but while he was leading the world's largest libertarian Muslim organization, Nandlatul Ulama. What a truly magnificent man he was. Nandlatul Ulama's members, as is the case for the vast majority of Indonesia's Muslims, espouse essentially the Enlightenment's embrace of reason and in particular its separation of the spiritual and secular realms. Indonesia's traditions in this regard harken back hundreds of years, and this country that contains more Muslims than any other does not call itself a Muslim nation.

There are hundreds of millions of such truly moderate Muslims in the world, including a very substantial share of those in the U.S. They should be regarded as our colleagues and friends in trying to build a peaceful and prosperous modern world. To use a very rough analogy to the Cold War years, such truly moderate Muslims are something like the Social Democrats and Democratic Socialists—George Orwell, Helmut Schmidt—who were our colleagues in winning the Cold War against a communist empire that called itself "socialist" but whose essence was totalitarian.

Of course terrorists, whether Muslim or not, are not our colleagues and friends but our enemies through and through, just as were the communists' instruments of violence such as the Spetznaaz. But some have come to believe that in the world of Islam today these two groupings—moderate Muslims and terrorists—are the only ones that exist. Sadly such is not the case.

During the Cold War there were non-violent totalitarians—such as many members of the American Communist Party—who fervently worked for the triumph of communism and the establishment of a dictatorship of the proletariat but utilizing non-violent means. So also today there are some Muslim groups and individuals who work hard to replace our Constitution with the totalitarian socio-political doctrine that Islam calls shariah. Shariah has as its objective the establishment of a world-wide caliphate—a theocratic totalitarian state. Along the way to this objective adherence to shariah entails accepting a set of doctrines that calls for: death to apostates and homosexuals, brutal treatment of women, rejection of democracy (and indeed all man-made law), anti-semitism, and much else.

In order to bring about the caliphate—the complete rejection of Article VI of the Constitution—it is not always tactically wise to

utilize violence, or violent jihad. Sometimes what Muslim Brotherhood writers call "civilization jihad" is a shrewder tactic. It is well-defined in a document, "An Explanatory Memorandum: On the General Strategic Goal for the Group" entered into evidence in the 2008 case, *United States v. Holy Land Foundation*. The document was written by Mohammed Akram, a senior Hams leader in the U.S. and a member of the Board of Directors of the Muslim Brotherhood in North America. The document makes it clear that what is involved is a "settlement process" lead by the Muslim Brotherhood that constitutes a "grand jihad in eliminating and destroying the Western civilization from within and 'sabotaging' its miserable house by their hands and the hands of the believers so that it is eliminated. . . ."

In the Holy Land Foundation case, which dealt with terrorist financing, it was established that a number of Muslim Brotherhood organizations such as CAIR and ISNA, though not indicted, were part of the terror-financing conspiracy.

In short, as during the Cold War, we need to understand that the central distinction is between those who accept democracy and the rule of (man-made) law and those who do not. We were on the same side during the Cold War as socialists George Orwell and Helmut Schmidt and both the Red Army and Gus Hall were on the other. Today we can make common cause with all Muslims who are neither planning to blow up airliners nor working on "eliminating and destroying the Western civilization from within."

But we must not ignore those who are making such efforts or be deterred from dealing with them just because they engage in name-calling, such as labeling those who call them to account as "Islamophobes." Those who bravely stood up against the Spanish Inquisition—whether Muslims, Jews, or Christians—were not "Christianophobes." We need to find Constitutional means—drawings on our experiences during the Cold War—to thwart the Islamist sabotage called for by the Muslim Brotherhood document and to do so in such a way as to protect the rights of those Muslims who are not engaged in either violent jihad or "civilization jihad" against us.

This will require us to think clearly about how to deal with Saudi Arabia, our ally on some aspects of fighting terrorism, but also the principal source of funding of a major share of the terrorists who attack us and the teaching of hatred that fuels the civilization jihad as well.

Above all, we cannot begin to deal with these issues unless we speak clearly. It is time to end the euphemisms and the verbal dancing. One is not accusing all Christians of burning women at the stake if one examines how the Salem witch trials grew out of some Puritan thinking. So too with totalitarian offshoots of any religion, including Islamism. Islamists' efforts to establish a caliphate and sabotage our Constitution have to be called what they are—they are not random acts of "violent extremists." They are, for Islamists, jihad. And they must be defeated.

standing young man, Joshua Matthew Levine, one of my constituents who lived in North Haven, NY. Josh, who was only 35 years old, was a much beloved and well-known advocate for organic farming and healthy living. He left a successful job in New York City to move to the Hamptons where he became involved in the burgeoning organic farming movement that has recently attracted so many talented young people across our nation. He began as a volunteer at Quail Hill Farm in Amagansett, a stewardship project of the Peconic Land Trust, a non-profit land preservation organization. Quail Hill is one of the original CSA (Community Supported Agriculture) farms in the United States and serves 200 families as well as supplies food to local restaurants, schools and food pantries. After working a year as a volunteer at the 30-acre farm, he became an apprentice and then was hired as the farm's marketing manager. He also operated the organization's weekly Saturday Farmer's Market.

Along with his wife Susan Ann Jones Levine, he threw himself wholeheartedly into the business of promoting healthy food and healthy living and he would go out of his way to explain the benefits of sustainable agriculture and organic farming to others. He was devoted to his wife and their two children, three-year-old Willa and six-month-old Ezra. At a time when many think of the Hamptons as the land of glitz and glamour, it is refreshing to encounter a young person of such substance with an unwavering dedication to values that make our world a better place—cooperation, hard work and respect for the earth we live on. Josh Levine truly lived his beliefs. He was devoted to the idea of sustaining the land for future generations. On days when the Farmer's Market was open, he would arise at 5 a.m. and go to the farm to get the food and deliver it to the market in time for the opening at 9 a.m. More than 600 people attended his funeral and told stories about how hard he worked and how much he did to help others understand the benefits of healthy living.

One woman recalled how she inadvertently left a large bunch of kale that she had purchased at the farm stand one Saturday. Josh knew that she needed the kale to help in her fight against cancer, and he spent three hours tracking her down after the farm stand had closed and successfully delivered the kale to her freshly packed on ice so that it would not wilt in the sweltering August heat. He believed in what he was doing, and his passion and enthusiasm attracted others. He enjoyed cooking and was an avid follower of the slow food movement. As a tribute to his good works, the mayor ordered the flag to be flown at half mast on the day of his funeral, a tribute usually reserved for military personnel.

It is with great sadness that I mark the passing of such a vibrant young man, so involved in his community and devoted to his beliefs.

HONORING JOSHUA MATTHEW
LEVINE

HON. TIMOTHY H. BISHOP

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, December 16, 2010

Mr. BISHOP of New York. Madam Speaker, I rise to mark the untimely passing of an out-

HONORING MAJOR GENERAL
GREGORY WAYT

HON. STEVE AUSTRIA

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Thursday, December 16, 2010

Mr. AUSTRIA. Madam Speaker, I rise today to recognize Major General Gregory Wayt for