

How we got to Gaza 2024

A compendium of information for activists

by C.L. Parkes

Racism is discrimination against a person or people on the basis of race, ethnicity, religion or culture. In most of the Europeanised world there are laws against racism and social consequences for behaviour regarded as abhorrent.

Anti-Semitism is considered a crime of much greater magnitude and the difference in the severity of legal and social penalties reflect that.

Antisemitism as discrimination against European Jews (discrimination on the grounds of religion was never a serious issue in the Muslim world) did not begin in the second half of the 19th century but in the late 19th to early 20th century it was at its most widespread in Russia, Eastern and Central Europe and in Western Europe when thousands of refugees fleeing persecution sought safety in Britain, the US and Western Europe.

The most appalling case of antisemitism was of course the World War II holocaust which prompted a mass migration of European Jews to the British Mandate Palestine though it wasn't until the declaration of the state of Israel that orthodox Jews made their peace with the Zionist movement – at a price.

Although reputable research organisations have convincing evidence that apart from the attention-getting antics of the ratbag right antisemitism is a negligible problem in the Europeanised world, the sense of profound horror it evokes has been hijacked by the Zionist movement for very specific political purposes.

The conflation of anti-Zionism with antisemitism has very serious implications when dealing with a rogue state.

Antisemitism is weaponised victimhood used against Jews as well as non-Jews. It is used for social control and political manipulation.

In their book *The Israel Lobby and US Foreign Policy*, John Mearsheimer and Stephen Walt give some colourful examples of antisemitic scare tactics.

“Anyone who criticises Israeli actions or says that pro-Israel groups have significant influence over US Middle East policy stands a good chance of getting labelled an antisemite although the Israeli media boasts of the power of the Jewish lobby.

“Questions in Washington about the enormous sums of money which go to Israel aid and particularly Israel military aid brings forth a rash of alarmist claims about a resurgence of virulent antisemitism especially in Europe. In October 2002, Conference of Presidents chairman Mortimer B Zuckerman wrote in US News and World Report of a shameful contagion of antisemitism, warning that Europe is sick again; and the Boston Globe columnist Jeff Jacoby devoted a March 2004 column to the resurgent cancer of

antisemitism in Europe. WE ARE GETTING TO THE POINT THE US AMBASSADOR TO THE EUROPEAN UNION SAID IN EARLY 2004 WHERE IT'S AS BAD AS IT WAS IN THE 1930s."

The Israel Lobby (p. 188)

We of course have a very powerful Israel/Zionist lobby in Australia which can manipulate politicians into policies which favour Israel at the expense of the people of Australia and use their power within the mainstream media to "discourage" news coverage that is not pro-Israel and pro-Zionist.

Media staff who deviate from the pro-Israel line even mildly can lose their jobs. Accusations of antisemitism can have the careers of academics and teachers destroyed.

"Antisemitism" has all the hallmarks of a "witch hunt". Fear is being used to fetter free speech in ways which have serious implications for public discourse and multiculturalism.

One of the most extraordinary examples of the power of the pre-Israel lobby in Australia is the case of Dan Bouchier, a news reader at the ABC. Shortly before 7th October, and one of the most crucial contributing elements to the outburst of rage in Gaza was a serious escalation in acts of desecration and destruction of the Al Aqsa mosque in occupied Jerusalem. The Al Aqsa mosque has been a place of worship for Muslims for approximately 1300 years.

For Muslims throughout the world it is Islam's third most holy site after Mecca and Medina. With the world's media watching, Israeli thugs manhandled and spat on Palestinians on their way to pray. Standing in front of the Mosque entry was a group of elderly Palestinian women. They stood with quiet courage and dignity, facing an out of control mob.

The ABC's Dan Bouchier's comments on those elderly ladies was racism and sexism at its most vulgar and contemptible.

Sadly racism and sexism has done wonders for Bouchier's career at the ABC. He has become much more visible on our TV screens and he was chosen as Master of Ceremonies for the official Australia Day celebrations in Canberra on January 26th 2024.

Somewhat embarrassingly for the Albanese government and its ardent almost hysterical support for Israel, the Jewish Council of Australia has come out publicly declaring Israel a rogue state. Sarah Schwartz, human rights lawyer and member of the Jewish Council of Australia Executive, said "Australia must end its supply of weapons parts to Israel and throw its weight behind a global arms embargo".

Green Left Weekly, 16th April 2024, p 7

The Israeli government doesn't acknowledge criticism from the Jewish diaspora, and even criticism from spokespeople from such internationally respected bodies as the United Nations can be contemptuously dismissed as antisemites and/or holocaust deniers.

The World War II holocaust is always the weapon of choice to deflect criticism of Israel. Raul Hilberg, in the 1985 edition of his authoritative book "The Destruction of the European

Jews”, revises down his earlier estimate of 6 million Jews killed in the holocaust to approximately 5 million. The other approximately 6 million, which brought the total to 11 million indefensibly illegal and immoral murders were not Jewish.

“Never again” the Jewish victims are constantly commemorated and memorialised. The non-Jewish victims have been wiped from history.

As the memories of the horrors and hardships of World War II become softened by time and post-war prosperity the Zionists began a concerted campaign to ensure that Western Europe accepted its moral culpability for the destruction of the European Jews. The Zionist mantra is that Jewish suffering is a singular suffering and it is the outrageousness of the discrimination against them that marks their particularity and their specialness. They are God’s special chosen ones.

In his book “How I Stopped being a Jew”, Schlomo Sand, author of “Invention of the land of Israel” and “Invention of the Jewish People” in which he deconstructs the very shaky edifice of myths and legends used to justify the ethnic cleansing of Palestine to create the Jewish Israeli state, he says “It was not enough that the Jewish victims of the World War II holocaust should be engraved in the consciousness of the West. What was demanded was the specificity, exclusiveness and total national ownership of suffering. This is the point at which we see the beginning of what has been named the holocaust industry with the objective of maximising the painful past in order to accumulate capital, not just economic but also in terms of prestige. All other victims were therefore dismissed and the genocide became an exclusively Jewish matter. Any comparison with the extermination of another people was now forbidden.”

Shlomo Sand: “How I stopped being a Jew” p 62

The white noise generated by Zionism has not only muted dissenting Jewish voices, it has camouflaged the seriously racist underpinnings of Zionist ideology going back to its foundations. There was nothing historically inevitable about Zionism or the establishment of the state of Israel.

Theodor Herzl, generally recognised as the founder or at least the founding spokesperson for Jewish Zionism is the subject of a blistering critique by Ilan Pappé in his book “Out of the Frame: The Struggle for Academic Freedom in Israel”. Neither Herzl’s character or his motives for fostering Zionism pass Pappé’s rigorous test for integrity or altruism.

“Herzl did not speak Hebrew but he invented the Zionist discourse and one of his most important legacies was double talk. It would be perfected by future generations and would insulate the state of Israel from international interference or rebuke”.

Ilan Pappé: “Out of the Frame” p 11

Jewish Zionism takes its program (and epistemological justification) from Christian Zionism which predates it by hundreds of years. Until the beginning of the 19th Century it was very much a niche interest; a Protestant phenomenon found predominantly in the English

speaking world, but it developed a wider and more eclectic following in the 19th Century as a by-product of the Romantic movement.

What the British Christian Zionists lacked in numbers was compensated for by public advocates with power and influence. One of the earliest influencers was George Gawler, a committed evangelical Christian who was Governor of South Australia between 1838 and 1840.

Gawler was a strong advocate of *terra nullius* colonialism and his ambitious spending in South Australia had him recalled, leaving South Australia broke. He toured Palestine in 1849. Gawler proselytised strongly for a British colony made up of Jews “returned” to “the promised land”, justifying it and creating a European buffer zone between (“British”) Egypt and (“Ottoman”) Syria. Gawler accepted that the Arabs would attempt to disrupt their evangelical eschatology efforts and he was convinced that Britain was a chosen emissary of God that would redeem Israel and the rest of the world.

Shlomo Sand: “The Invention of the Land of Israel” p 155

In its campaign to establish a Jewish homeland the Zionist movement also dismissed as irrelevant any claims over it the indigenous Palestinians might have. They could move or be moved to one of the other Arab provinces within the Ottoman Empire. This was disingenuous.

It was only in the second half of the 19th century that the modern nation state as a discrete geopolitical unit became a feature of Western Europe. France was the first of the continental European countries to create a nation: followed by the unification of Italy.

The provinces, kingdoms and principalities of the German speaking world were strong armed into “Germany” by Bismark and his Prussian war machine in 1871. Creating a nation not only required an agglomeration of people, it needed an overarching myth history: a story of “the people” to create cohesion and singleness of purpose but also to provide a legitimising legend.

Drawing heavily on the cultural artefacts of the Romantic movement particularly those associated with antiquity, organic origins and pedigree the new nations restructured, repurposed or invented traditions to establish the legitimacy of the new nation.

The German myth history with its emphasis on blood and soil provided the template for Jewish Zionism’s claims to legitimacy and pedigree.

See Mass Producing Traditions: Europe 1870-1914 in “The Invention of Tradition” edited by Eric Hobsbaum and Terence Ranger.

Newly emerging nations intoxicated by the sense of specialness they were creating for themselves became captivated by “Social Darwinism” and the “science” of eugenics: not only reassuring them of their own entitlement but more dangerously justifying racism and colonialism at its most brutal.

For the people of Russia, eastern and central Europe and west Asia, the struggle for self determination was longer and bloodier, though nation building within the Ottoman Empire was much more advanced than in eastern and central Europe, where religious fissures hampered unification and a siege mentality led to discrimination and even persecution of “outsiders”.

Antisemitism became widespread and virulent and prompted mass migration of Jewish people into western Europe. Refugees, then as now, were not enthusiastically welcomed and they were encouraged to move on.

One possibility on the table for a colony for European Jews was Uganda. The British offered northern Australia. Most chose to emigrate to North America.

The persecution of Jews in eastern and central Europe and some parts of Russia and the thousands suddenly arriving in western Europe made Judaism and Jewish people a much more lively topic of conversation. Educated European Jews who made their views public did not see themselves as a race apart but felt their Jewishness as religious and cultural.

Liberal Jews saw themselves as French Jews or German Jews or other citizens of their birthplace, keen to be part of the nation building process. Committed to secularism, they saw any form of religious separation as reactionary and divisive.

The first volume of the History of the Jews from the Oldest time to the Present, by Heinrich Graetz, appeared in the 1850s. Largely apocryphal, it was very much a product of romanticism’s preoccupation with antiquity and pedigree and had all the popular appeal of a “boys’ own adventure” story. Subsequent volumes emphasised the martial nature of the ancient Jews and their special relationship with God.

Shlomo Sand, Invention of the Jewish People p74

The heroic drama of thousands of years attracted Christian Zionist as well as Jewish readers and Zionist enthusiasts used as their rallying cry “the appearance of God to the Hebrew prophet Moses promising to exterminate all the inhabitants of Canaan in order to make room in the promised land for the sons of Israel”.

Shlomo Sand, How I stopped being a Jew p72

The rise of the Jewish Zionist movement in the late 1880s appalled the Jewish liberal intelligentsia AND the Orthodox Jews who saw it as a blasphemous vulgarisation of their faith. There was an *ad hoc* movement of eastern European Jews emigrating to Palestine in the 1880s. Although subsequently claimed as proto-Zionists, evidence suggests they were part of the commune movement enthusiastically taken up by idealistic young people at the time. Henry David Thoreau and the American transcendentalists are a possible inspiration. The movement was definitely about the return to self-sufficiency and a simple life. A retreat from the “dark satanic mills” of the industrial revolution.

In Australia, the defeat of the shearers’ strike in the early 1890s prompted a group of idealistic young socialists to take themselves off to Paraguay to set up a “new Australia”.

The eastern Europeans in Palestine appear to have been much better prepared and organised than the Australians in Paraguay. Certainly their back to nature experiment lasted longer and attracted a lot of interest in Europe.

By the 1890s, Theodor Herzl, a journalist and spokesperson for the Jewish Zionist movement, felt confident enough in the visibility of the movement to approach heads of government for help and support for the establishment of a Zionist colony in Palestine.

Herzl always stressed that Israel was to be a European Jewish community and from the start advertised the Zionist intention to remove the indigenous Palestinians from their country.

In 1895 he outlined the process whereby the Palestinians were to be expropriated; though as a journalist mixing in educated German circles he was circumspect. Herzl was aware that outraging liberal sensibilities could derail the plan. "He stressed that their removal should be carried out discretely and circumspectly."

Raghid Khalidi: the Hundred Year War on Palestine. A history of settler colonial conquest and resistance p4

In his appeal to the British Government in 1901 Herzl wrote, "the Jewish state would form part of a wall of defence for Europe in Asia; an outpost of civilisation against barbarism".

Raghid Khalidi ibid p10

As was the case for the new nations in Europe, the state of Israel needed an overriding narrative to give it legitimacy. The Bible became the historical account of the Jewish race in ancient times.

Much of the millennial eschatology of the Jewish Zionist narrative comes from both the Old and New Testaments of the Christian Bible and the Christian Zionists provided the model for using the Bible for political purposes. In an article Herzl published in the Jewish Chronicle in July 1896, he based the Jewish demand for Palestine on the Bible but expressed his wish that the future Jewish state be run according to the European moral and political philosophies of his time.

Ilan Pappé: 10 Myths about Israel p 31

This did not mean that Israel would be a secular state for all its citizens. Israel was very specifically a state for Ashkenazi Jews.

"In the modern world, it is virtually impossible to justify political practices without invoking some sort of universal moral dimension. Power is necessary to the execution of collective projects but if lacking in ethical legitimacy such projects remain impermanent and unsound. Zionism understood this as it took its first steps seeking to mobilise the principle of right in order to fulfill its nationalist aims. From Moses Leib Lilienblum in 1882 to the Israeli Declaration of Independence in May 1948, Jewish nationalism mobilised a system of ethical and legal justifications based on a common denominator of historical right or the right of precedent or in plain language, we were there first and now we are back.

Shlomo Sand: The invention of the land of Israel p201

Without the religious gloss, the “right of return” of Jewish people from all over the world to a Jewish homeland is ridiculous.

Proud of their martial prowess and having God on their side “My angel will go before you and bring to you the Amorites, the Hittites, the Perizzites the Canaanites, the Hivites and the Jebusites and I will make an end of them”.

Shlomo Sand, How I stopped being a Jew

The Old Testament, which is the Christian version of “The Book” shared as a story of the ontological beginning of all three monotheistic faiths, Judaism, Christianity and Islam, is a litany of brutal conquests and savage punishments of their neighbours by the ancient Hebrews. The emphasis on vengefulness which is the mainstay of the Jewish religious tradition, has created a toxic legacy for themselves and the people around them.

Noteworthy in the Christian tradition, though not in the Jewish is the number of times the Hebrew patriarchs married outside their faith. This suggests that even The Book acknowledges that the ancient Hebrews were an ethnically diverse people, brought together by their faith. Like the other two monotheistic faiths, Christianity and Islam, Jewish people had periods of enthusiastic proselytising; carrying their religion around the world.

The Jewish people, as a distinct race, generally pure descendants of the dispersed ancient heroes with an immutable claim to Palestine/Israel, does not stand up to historical scrutiny. It also falls short of authenticity, indeed even credibility within the field of biblical studies. The story of the banishment of the Hebrew tribes from the promised land comes from the Christian New Testament and is teleologically necessary for the Christian faith.

“There will be great distress in the land and wrath against this people...” Luke 21:23

The banished Jews are to be called into the Holy Land, acknowledge Jesus as the Messiah and convert to Christianity before entering into Paradise.

On February 6th 1985 in an address on Christian Zionism at the National Prayer Breakfast for Israel in Washington DC, the then Israeli UN Ambassador, Benjamin Netanyahu, praised the historical partnership between Jewish and Christian Zionists that worked so well to fulfill the Zionist dream. Christians, he said, helped turn a sheer fantasy into a Jewish state.

There was an ancient yearning in our common tradition for the return of the Jews to the land of Israel. And this dream, smouldering throughout two millennia, finally burst forth in Christian Zionism.

Grace Halsell: Prophecy and Politics of Militant Evangelists on the Road to Nuclear War p.138

There is no doubt that without the muscle of the British Empire behind it, the Zionists could not have established a colonial settler state. It wasn't until the opening of the Suez Canal in

1869 that the British Government looked seriously at Gawler's proposal to establish a British colony in Palestine.

Nascent nation building within the Ottoman Empire, following much of the nation building program of modernising Europe, led the British to believe they needed a presence in the Middle East to protect lucrative investments, particularly in Egypt, and their trade links with India and Asia.

It was Lord Anthony Ashley Cooper, 7th Earl of Shaftsbury, an evangelical Christian who pushed the Zionist program forward within the British government circles. A sincere believer in the redemptive power of returning the Jews to the Holy Land, Shaftsbury is the man who is said to have refurbished the nativist "terra nullius" as a land without a people for a people without a land: the Ottoman Empire hardly an invisible entity; especially as orientalism was the height of fashion in Europe at the time.

Shlomo Sand: The Invention of the Land of Israel p. 151

In 1901 Theodor Herzl drafted the Charter for the Jewish Ottoman Land Company. In this he again stressed the need to remove the Palestinians to other provinces of the Ottoman empire.

"The social and economic institutions founded by the early Zionists, which were central to the success of the Zionist project were also unquestioningly understood by all, and described as, colonial. The most important of these institutions was the Jewish Colonial Association."

This body was originally established by the German-Jewish philanthropist, Baron Maurice de Hirsche and later combined with a similar organisation founded by the British peer and financier, Lord Edmond de Rothschild. The JCA provided the massive financial support that made possible extensive land purchases and the subsidies that enabled most of the early Zionist colonies in Palestine to survive and thrive before and during the mandate period."

Rashid Khalid: The Hundred Years' War on Palestine p.13

Land parcels were bought or "bought" from absentee landlords or small business people who didn't have the power to say "no".

The failure of the popular uprising against the Russian Empire in 1905 and the savage reprisals that ensued, caused thousands of refugees to flee to whichever country would take them. Many of the Jews headed for London which already had a large and thriving Jewish community. The new Prime Minister, Lord Balfour, initiated a law to restrict immigration to Britain and there was now an urgent need to find somewhere for the refugees to go.

Between 1909 and 1912 some 40,000 Zionist immigrants settled in Palestine. Not only were they not welcomed by the Christian and Muslim Palestinians: they were not welcomed by the Sephardic Jews who saw themselves as an integral part of the multifaith Ottoman empire.

The Orthodox Jews saw the secularism and religious eclecticism of Zionism as heresy and a threat to the ethical code of Judaism.

In Jaffa, constant fights between Ashkenazi Jews and Sephardic Jews were barely containable. The Orthodox Jews had a particularly strong presence in Jerusalem and did not welcome Zionists there. The Zionists built their own secular modern town of Tel Aviv.

Illan Pappé: A History of Modern Palestine p. 53

Neither Jewish, Christian nor Muslim Palestinians were informed when their homeland was given away to European incomers; some of whom had not even arrived yet.

The Balfour Declaration was not an exercise in considered Imperial statesmanship. It was policy on the run: cursory and ambiguous; a product of the exigencies of war.

In 1917 the First World War was still in progress and the Ottoman forces were desperately trying to avoid defeat.

From the beginning of the British invasion and occupation of Palestine in 1917 the pro-Zionists within the British Government refused to “see” the escalating levels of violence and human rights abuse meted out to the indigenous population by the Zionist settlers.

It couldn’t even “see” the human rights abuses by the British Imperial Forces. One of the worst *recorded* war crimes carried out by the Imperial forces under the command of General Sir Edmund Allenby is described by Paul Daley in his book Beersheba: A Journey Through Australia’s Forgotten War.

The people of Palestine had paid dearly for the European decision to use their land as a theatre of war. Almost 40,000 Muslims, more than 100,000 Christians and more than 1,000 Jews became collateral damage. Not only death and injury as a result of military skirmishes but disease and famine brought about a decline of 6 per cent of the population.

A New Zealand trooper was fatally knifed by an Arab thief who was robbing his tent. A revenge party of Australians and New Zealanders stormed the village they believed was the home of the culprit, killed every able bodied man in the village, threw their bodies down the well and then burnt the village to the ground.

Paul Daley: Beersheba: A Journey Through Australia’s Forgotten War, p. 251

By the end of WWI the remaining Imperial powers, but most particularly the British, had betrayed everyone in the Middle East, including the Zionists. Not only did parts of what became the sovereign states of Lebanon and Syria include land that the Zionists believed was theirs by ancestral right: worse. Arabs were given the East Bank of the Jordan River. The Zionists had believed they could make the Jordan River the centre piece of their new state of Israel with Jewish settlement both sides of the river.

The Zionist campaign to turn the vague promise of Lord Balfour to give them Ottoman Empire land (“infested with Arabs”) for a Jewish homeland began in earnest in 1920 when discussions of the final map of the Middle East were in train.

The Zionists recruited Lord Balfour to head an Anglo-Zionist Committee to head off any plans the new League of Nations might have for allowing the people of Palestine the right to self-determination, as the indigenous Arabs remained 90% of the population.

In 1922 the New League of Nations issued its mandate for Palestine which, with the influence of the US President Woodrow Wilson, himself a Christian Zionist, included the text of the Balfour Declaration verbatim.

Palestine under the British Mandate was to be a home for the Jewish people. In the Mandate's preamble the Jewish people, and only the Jewish people, are described as having a connection with Palestine.

"In the eyes of drafters the entire 2000 year old built environment of the country with its villages, shrines, castles, mosques, churches and monuments dating to the Ottoman Mamluk Ayyubid crusader Abbasid Umayyad. Byzantine and earlier periods BELONGED TO NO PEOPLE AT ALL or only to amorphous religious groups. There were people there certainly but they had no history or collective existence and could therefore be ignored. The roots of what the Israeli sociologist Baruch Kimmerling called the politicide of the Palestinian people are on full display in the Mandate's preamble. The surest way to eradicate a people's right to their land is to deny their historical connection to it."

Nowhere in the subsequent twenty eight articles of the Mandate is there any reference to the Palestinians. The only protection envisaged for the majority of Palestine's population involved personal and religious rights and preservation of the status quo at sacred sites.

Rashid Khalid: The Hundred Years' War on Palestine: A history of the settler colonial conquest and resistance. p.34

During the 1920s, world Jewry had considerable financial resources at its disposal to invest in land and settlements in Palestine. The British encouraged investment and "didn't see" armed Jewish settlers stealing land which had been in the same family for 50 generations, because the owners had no legal deeds of ownership. Nor did the British "see" when 800 year old olive groves were destroyed or orange orchards flattened to make way for Jewish settlements.

From 1919 to 1928 Palestine's leading families organised congresses. These congresses forwarded to the British Government a consistent series of demands; including the rejection of the Balfour Declaration, both in its original form and as it was included in the League of Nations Document of Mandate in 1923.

Self-determination (which the League of Nations promised other former colonies) for the people of Palestine based on majority rule and ending unlimited Jewish immigration and legally questionable "land sales" is what they asked for. Balfour's response was unequivocal. "The four great powers are committed to Zionism and Zionism, be it right or wrong, good or bad, is rooted in age old traditions, in present needs and of far profounder import than the desires and prejudices of the 700,000 Arabs who currently inhabit that ancient land."

Rashid Khalid: ibid p.38

Article 6 of the Mandate encouraged the mandatory power to facilitate Jewish immigration and encourage close settlement of Jews on the land. Article 7 provided for a Nationality Law to facilitate the acquisition of British Palestinian citizenship by Jews.

This same law was used to deny nationality to Palestinians who had emigrated to the Americas during the ottoman era and now desired to return to their homeland. Thus Jewish immigrants regardless of their origins could have Palestinian nationality while native Palestinian Arabs who happened to be abroad when the British took over were denied it.

Rashid Khalid: ibid p.36

Herodotus, the famous Greek writer who travelled extensively in the region in the fifth century BCE referred to the inhabitants of the country as Palestinians.

Shlomo Sand: The Invention of the Land of Israel p.80

Jewish residence in Jerusalem, a conquered Canaanite city BCE can't as yet be authoritatively determined. Jewish hegemony in Jerusalem was less than 100 years. Muslim hegemony incontrovertibly has ruled Jerusalem for over 1300 years with only an eighty year break when the Crusaders occupied Jerusalem. Nevertheless, Jewish fundamentalists continue to propagate the two interrelated myths of Jerusalem as the united eternal capital of Israel and unbroken Jewish presence in the city for the last 5000 years. With the Muslim reconquest of Jerusalem, the Jews were free to return if they wished.

Nur Masalha: The Bible and Zionism p.167

In 1928 in an extraordinarily provocative move, Jews blocked the entrance to the Al Aqsa Mosque so Muslim Palestinians could not attend Friday prayers. The Muslim Palestinians has already been deeply traumatised by Jewish desecration of mosques and destruction of holy sites; some of which were holy to all three peoples of the Book. The uprising spread throughout Palestine and in all 300 Jews and a similar number of Palestinians were killed.

Ilan Pappé: A History of Modern Palestine p.91

The inability of the British forces to control the Palestinian uprising persuaded the Zionists to create an independent enclave within Palestine. The separation and segregation that occurred benefitted the Jewish population but shattered the economy of the Palestinians.

Not only did the British consent to the bifurcation of the economy but the British Government looked more seriously at the Zionist demands for the eradication of the Arabs from the Jewish homeland. The British accepted the formation of a well armed, well trained, Jewish para military force.

In Europe the rise to power of extreme right wing governments with ethnocentric priorities and militaristic nationalist agendas was no better exemplified than by the election of the Nazi party to power in 1933. Once again Europe was overwhelmed by a mass movement of refugees. Britain limited its refugee intake and the US closed its borders.

Although there was a clamour for refuge in Palestine from European Jews; even fundamentalist Orthodox Jews were prepared to make a grudging peace: they were not welcomed with open arms. Jews accepted for resettlement were western Europeans in preference to eastern Europeans and all of whom had to accept Zionist hegemony.

In his book, "Israel, an Apartheid State" Uri Davis quotes a Zionist policy statement directed at would be immigrants to Palestine. It's triumphalism at the expense of the liberal Jews who had kept the Zionist movement at arms length is palpable.

"We want to posit, instead of assimilation something new: undertaking the yoke of joining the Jewish people and the Jewish race. Only a state based on the principle of the purity of the nation and the race can possibly endow dignity and honour on (and only on) those Jews who themselves subscribe to this principle. The state cannot desire any other Jews except those who subscribe to this principle amongst their own people. It cannot desire to have sycophantic Jews. It must demand from us recognition of our absolute uniqueness and qualities since only those who give full honour to their own uniqueness, their own blood could gain the respect and honour which are bestowed by similarly inspired nations subscribing to the same principle."

Uri Davis: Israel Apartheid State p.2

The resident Zionists used fear for social control of the new migrants fleeing anti-Semitism in Europe. They were told that the Arabs hated the Zionists, not because the Zionists had taken their homes and their livelihoods and left most of the rural population of Palestine destitute. The Arabs hated the Zionists because they were Jews. This might well have looked true to the incomers when in 1936 a general strike by Palestinian workers turned into a full scale Palestine-wide uprising , fought with such determination that it forced the British Government to station more troops in Palestine than in the whole Indian subcontinent. It took 3 years for the British to subdue the Palestinians and in the midst of the conflict the Zionists accepted the partition of Palestine with British protection for the Jewish homeland. This was always seen by the Zionists as a temporary situation necessitated by the exigencies of war.

It was one British officer in particular, Orde Charles Wingate, with extensive experience in the Sudan, who made the Zionist leaders realise that if they were contemplating the enforced transfer of the entire indigenous population in the foreseeable future they would need something more sophisticated than Hagana, their paramilitary force. Wingate succeeded in attaching Hagana to the British forces sent out on punitive missions against Palestinian villagers.

In 1938 Jewish troops got their first taste of the elementary use of bayonets in a joint action with British troops on a Palestinian village on the border with Lebanon.

Ilan Pappé: The Ethnic Cleansing of Palestine p.16

Avraham Yitzhak H Cohen Kook, the main architect of the process of nationalisation of the Jewish religion in the twentieth century and first Ashkenazi chief rabbi of the colonist

community in Palestine before the foundation of the state of Israel, was able to write in his book *Orot* (Enlightenment): “The difference between a soul of Israel with its authenticity, its inner desires, its aspirations, its quality and its vision, and the souls of all non-Jews is greater and deeper at all levels than between the soul of a man and that of an animal and among the latter there is only a quantitative difference whereas between these and the former there is a qualitative difference in kind.” It is important to know that the writings of Rabbi Kook are still used today as a spiritual guide for the community of religious national settlers who have established themselves in the occupied territories.

Shlomo Sand: How I Stopped Being a Jew p.71

Israeli Government spokespeople usually refer to the Palestinians as “animals” interspersed with the word “Amalekites”. Benjamin Netanyahu is fond of the word Amalekite. It is a dog whistle word with very sinister connotations.

The Amalekites were an ancient nomadic people who lived in southern Palestine and the Sinai. More than any other of their neighbours with whom the Israelites fought constantly, it was the Amalekites who the Israelites regarded as their most constant foe, whose annihilation became a sacred duty and against whom war should be waged until their memory be blotted out forever.

Exodus 17:16; Deuteronomy 25: 17-19

Some of the Israelis insist on giving the biblical commandment to blot out the memory of Amalek a contemporary relevance in their conflict with the Palestinians. Rabbi Yisrael Hess published an article entitled ‘The Genocide Commandment in the Torah’ which ends “The day is not far when we shall all be called to this holy war, to the commandment of the annihilation of Amalek” (Hess 1980).

Citing Hess’ article, Amnon Rubinstein, a Knesset member at the time, commented “Rabbi Hess explains the commandment which instructs the blotting out of the memory of Amalek and says there is not the slightest mercy in this commandment which orders the killing and annihilation of children and infants from generation to generation. Do not spare them but kill man and woman, baby and suckling, ox and sheep, camel and donkey.”

These disturbing ideas were not confined to the Rabbi Hess for whom the Palestinian Arabs are the Amalekites of today who desecrate the land of Israel.

Gush Emunim veteran Haim Tzoriyak wrote an article entitled “The right to hate” (Nekadah Bulletin 29/8/1980) which in part reads: “... in every generation there is an Amalek. The Amelekalism of our generation finds expression in the deep Arab hatred towards our national revival in our forefathers’ land.”

Nur Masalha: The Bible and Zionism Invented Traditions, Archaeology and Post-Colonialism in Palestine p.150-151

The British Government using the findings of the Peel Commission in 1939 issued a White Paper authorising the partition of Palestine on extraordinarily generous terms for the Jewish

settlers. For the Zionists it wasn't enough and while in theory the Zionists supported the British throughout World War II, in practice the British Middle East campaign was hampered by Zionist assassinations and sabotage.

The assassination of Lord Moyne, the resident minister in Egypt in 1944 was followed by a sustained campaign of violence against British troops and administrations in Palestine. This culminated in the 1946 blowing up of the British HQ, the King David Hotel, with the loss of 91 lives. The British soon found themselves faced with the armed opposition of almost all the Jewish settlers whose potent military and intelligence organisations the British had fostered and financed.

In 1947 the newly elected Labor government in Britain walked away from Palestine, leaving the problem of the partition of Palestine to the newly established United Nations.

Even before the founding of the state of Israel, the Zionists had created a highly militarised society. The army influenced the character of Israeli policy both inside and outside the country. Externally, it produced aggressive policies towards the country's neighbours and internally, a coercive policy towards any group with an agenda that contradicted the overall objectives of Zionism. Civilians' spheres of government activities were militarised. Even today the army is a dominant factor in economy, politics, administration and culture.

Ilan Pappé: Out of the Frame: The Struggle for Academic Freedom in Israel p.42

Fifty years of lobbying for a Jewish homeland in Palestine gave the Zionists the skills and experience to put a persuasive case to the United Nations. Moreover, the United Nations was based in New York, which at the time was the biggest Jewish city in the world.

Not only did the Jewish Zionists have formidable resources at their disposal, they had the enthusiastic support of the Christian Zionists who in the US are a large mass movement with formidable resources of their own. In the years following World War II the world became fully aware of the appalling suffering imposed on millions of vulnerable Europeans by the holocaust. Although a minority of those killed, the Jews were able to take over the holocaust and make it their own. They created what Shlomo Sand describes as a holocaust industry, trivialising the reality of human suffering for political leverage.

Although demographically a very small proportion of the population of Palestine, the Zionists were able to persuade the United Nations they needed living room for millions of holocaust survivors who wanted to make Israel their home. The reality was that more European Jewish refugees chose the United States as their first choice for relocation. The United States, at the time the only major power not shattered by war, strongly supported the idea of a Jewish homeland in Palestine, offering generous aid which has been maintained over the past 70+ years.

One of the most important elements of the United Nations' policy on refugees was the right of refugees to return to their country of origin if they so choose. On 29 November 1947, the United Nations General Assembly passed Resolution 181, partitioning Palestine and including "the right to return".

It cannot be stated often enough the Zionist movement from its beginnings in the 1890s never envisaged a secular state with equal rights for all citizens and the process of de-Arabising “the promised land” began in the early 20th century.

From the Zionist point of view, one of the best elements of the League of Nations resolution ratifying the British Mandate over Palestine was that Article 7 of the resolution denied the right of return to Palestinians not resident in Palestine when the Mandate came into operation. At the very least the Zionists expected the same condition to apply to Resolution 181. This remains a running sore on the international body politic.

The UN map was an assured recipe for tragedy that began to unfold the day after Resolution 181 was adopted. As theoreticians of ethnic cleansing acknowledged later, where an ideology of exclusivity is adopted in a highly charged ethnic reality there can only be one result: ethnic cleansing. By drawing the map as they did, the UN members who voted in favour of the partition resolution contributed directly to the crime that was about to take place.

Ilan Pappé: The Ethnic Cleansing of Palestine p.35

The Jews, who owned less than 8% of the total land area of Palestine and were no more than 3% of the population, were handed 51% of Palestine. The partition gave the proposed Jewish state the most fertile land and the best serviced urban areas. There were 400 Palestinian villages in the designated Jewish area. In less than six months, 385 had been totally obliterated.

The Nakba had begun.

A very noisy holocaust industry was able to mute or rationalise criticism of one of the worst genocides of the twentieth century. The World War II holocaust, appalling as it was, lasted less than 10 years under war time conditions.. The genocide against the Palestinians, which has lasted almost eighty years, has resulted in acts of savagery, even the Nazis wouldn't stoop to.

Uri Davis: Israel and Apartheid State p.4-9

The Zionists learnt early in their occupation of Palestine that if they needed “an incident” (David Ben Gurion, the Zionist leader responsible for establishing the Jewish state of Israel in 1948 had as his motto “Force and Opportunity”) for tactical or strategic purposes, an attack on Haram Al Sharif, the holy site which includes Al Aqsa Mosque and the Dome of the Rock, would provoke a Palestinian uprising which sometimes not even the Palestinian leadership could control. The Al Aqsa Mosque has been a place of worship for over 1350 years. It is the third most holy site for Islam after Mecca and Medina and Muslim Palestinians believe it is their sacred duty to protect Haram Al Sharif from desecration on behalf of the world's Muslims.

It depends entirely on circumstances whether the Israelis deny the Nakba which left unknown numbers dead and 800,000 refugees in camps in neighbouring countries or boast

about it to those who share their commitment to de-Arabising the Middle East. Over many years Israeli spokespeople have proven they believe truth to be contingent, not necessary.

In the late 1940s, while the Nakba was in progress, the justification used was God's commandment to annihilate the Amaleks. It was a sacred duty. "There is not the slightest mercy in this commandment which orders the killing of children and infants: war should be waged until their memory be blotted out forever.

Nur Masalha: The Bible and Zionism p.150-151

The United Nations had wasted their time deliberating on the partition of Palestine. The Zionists took all but 21% of Palestine. The West Bank and East Jerusalem was annexed by Jordan and the Gaza Strip became part of Egypt. By 1950 Palestine had disappeared and according to the Israelis then and since, so had the Palestinians.

In "Blaming the Victims" Edward Said quotes GEM de Ste Croix, Fellow of New College Oxford: "I know of only one people able to assert that it actually had a divine command to exterminate whole populations amongst those it conquered, namely Israel."

Edward Said and Christopher Hitchens: Blaming the Victims p.166

It is the fundamentalist Christian churches in the United States, believing the Bible to be the word of God, who most strongly support the right of the Jews to ethnically cleanse the Holy Land. Charismatic preachers such as Billy Graham and tele-evangelists like Jerry Falwell were able to attract large audiences and their Christian fundamentalism favoured Old Testament bloodshed and punishment.

Benjamin Netanyahu, while Israel's Ambassador to the United Nations, developed strong personal ties with the evangelical leadership and in the US, Netanyahu's ambition to go down in history as the Israeli leader who completely eradicated the scourge of Islam from the holy land, in US Christian circles was not only widely known but actively encouraged.

Even before the use of the new, aggressively proselytising Protestant churches in the 1950s, Christian Zionism was always more of a mass movement in the US than in Britain and Europe.

Christian missionaries from the US began working in the Middle East in the early 1900s but it wasn't until the late 1900s that they established a strong foothold opening schools in Palestine, Lebanon and Syria.

Even before the truly appalling cultural desertification of Palestine by the Jewish Zionists, Christian Zionists were destroying material culture that couldn't be tied to the stories of the Bible.

Shock, horror and outrage is (quite rightly) expressed when Islamic Jihadists destroy cultural assets designed to be gifts to both God and humanity. Where was the outcry when a Christian church in Gaza, which had been continuously used as a place of worship since approximately 300 CE was totally obliterated by the Israeli army?

One of the most truly barbarous acts of destruction was the Hittin Mosque which Salah ad-Din had built in 1187 to commemorate his victory over the Crusaders. Romanticised in the West, the Crusaders invaded what was a civilised and cultured world, raping and pillaging, murdering and generally having a jolly good time away on holidays. The main purpose of the crusades was to establish the hegemony of the Roman Catholic church over the holy land at the expense of the Eastern Orthodox churches.

Muslims, Jews and non-Roman Christians were banished from Jerusalem until the Crusaders were evicted by Salah ad-Din and his Muslim warriors, who reopened Jerusalem as a multi-faith, multicultural city.

The Hittin Mosque was totally destroyed by the Israelis. All the stones, including the foundation stone, were removed by nearby kibbutzniks, who used the land to graze their sheep and cows.

It is essential that the Muslims recognise that the Zionists consider them to be animals.

Ilan Pappé: The Ethnic Cleansing of Palestine p.218

In their book "The Israel Lobby and US Foreign Policy" John Mearsheimer and Stephen Walt, while freely acknowledging that lobbying and pressure group politics are part of the rough and tumble of democratic government, take an apprehensive look at the power exerted over US governments by the Israel lobby, which has almost become a rogue state in itself.

The Israel lobby is made up of three groups: the Jewish Israel lobby, the Christian Zionists and the neocons. The Jewish Israel lobby is an international phenomenon with quite a powerful presence in Britain but it is its power vis a vis the US Government which has such serious implications for the whole world.

In the US, the Jewish Israel lobby operates mainly from New York and California. It is a select group with considerable financial resources at its disposal. They have think tanks, professional lobbyists and influencers, and extremely efficient surveillance mechanisms. In the US, any elected official from a neighbourhood fire chief to the US President, who so much as hints at the possibility of criticism of Israel is punished: usually by being "outed" as an anti-Semite, which can lose people their jobs.

The power of the Jewish Israel lobby shows itself at its most pernicious in its ability to control news. This ranges from pro-Israel "fake news" to the deliberately biased use of language. Since 7th October 2023 we have had Israeli *captives* and Palestinian *prisoners*.

In their book "More Bad News from Israel", Greg Philo and Mike Berry outline how fear of the power of the Israel lobby results in politically "unsafe" news not being reported at all. The use of Israeli press releases as news and weighted commentary by specially chosen experts is the easiest option.

Of course journalists who incur the displeasure of the Jewish Israeli lobby can lose their careers. What the Jewish lobby doesn't have is the electoral heft of the Christian Zionists. Michael Freund, former director of communications for Benjamin Netanyahu, wrote in 2006

“Thank God for the Christian Zionists. Like it or not, the future of the relationship between Israel and the US may very well hinge far less on America’s Jews than on its Christians.”

John J Mearshimer and Stephen M Walt: The Israel Lobby and US Foreign Policy p.131

The Christian Zionist movement is now dominated by the militant evangelicals who can influence millions of Americans through Christian television and has an impressive mass base which can be mobilised as required.

The US Christian Zionists are ardent dispensationalists who believe the world will experience a period of trials and tribulations before the return of the Messiah. Both Jews and Christians within the Zionist movement believe in the teleological necessity of the ingathering of the world’s Jews to the Holy Land promised to them by God.

However for the Christians this should precipitate Armageddon and the rapture of the saved. For this reason it is the Christians within the Israel lobby who are most enthusiastic about Israel using its nuclear arsenal against the Arabs.

Without the financial power of the Jewish lobbyists or the electoral reach of the Christians, the neo conservatives within the Israel lobby have influential people in powerful positions within the US government. They have a particularly hawkish ideology and close ties with the most right wing elements in Israeli politics.

The power of the Israel lobby can’t be underestimated. It has been able to ensure the commitment of the United States to total unwavering and unconditional support for Israel and organised billions of dollars of American tax payers’ money as aid.

It has also been able to use the hegemonic power of the United States to protect Israel on the innumerable times Israel has flouted the authority of the United Nations and the International Court of Justice.

Even before the declaration of the state of Israel in 1948, the Zionists simply took 71% of Palestine in defiance of the United Nations partition plan and refused to leave occupied Jerusalem.

Given the importance of Jerusalem as a site of holy significance for all three monotheistic religions, the United Nations designated it a “universal city” to be administered by the United Nations.

The United Nations Charter, as well as all international laws including those known as the Geneva Conventions, state categorically that no nation can retain territory seized militarily. The Judaisation of West Jerusalem began in 1948.

The state of Israel was less than 20 years old when its imperial ambitions led to the seizure of the Sinai from Egypt (which Israel was later forced to return) and the Golan Heights from Syria which Israel has since annexed without sanctions or censure directed at it.

The Golan Heights was the major fresh water source for Syria, Palestine, Lebanon and Jordan. Now most of the water goes to Israel.

In 1967 Israel illegally occupied Gaza, formerly part of Egypt, and the West Bank of the Jordan and East Jerusalem, which had been placed under the administration of Jordan. Thanks to the Israel lobby and its power to influence United States foreign policy, there were none of the repercussions which usually apply when one country invades another.

In fact the Israel lobby rejoiced with messianic euphoria to the illegal occupation of East Jerusalem by Israeli troops. The dispensationalists referred to it as a miracle of God and worked assiduously to ensure the United States put all the resources necessary to work for the success of the Bible's prophecy.

The first thing the occupying Jews did in East Jerusalem was invade Haram Al Sharif. The chief chaplain of the Israeli armed forces, Rabbi Shlomo Goren, led 50 armed extremists on to the site to carry out as much damage and desecration to the Al Aqsa Mosque and the Dome of the Rock as they could.

In most armed assaults on Haram al Sharif, religious Israeli youth have been led by militant rabbis. "We should not forget that the supreme purpose of the ingathering of exiles and the establishment of our state is the building of the temple"

Fifty years of provocative vandalism which could well spark World War III: while most of our politicians are loud and proud Zionists, it is well for the rest of us to remember that Indonesia has a population of more than 200 million Muslims and they are rowing distance away.

Since the early 1970s the Israeli ministry of religious affairs has been digging a tunnel underneath the mosque and other historic buildings often using dynamite, doing appalling damage to 1300 years of Islamic art and architecture as well as buildings and artefacts predating the first conquest of Jerusalem BCE.

The American Christian evangelists have also mounted well-equipped archaeological digs in the environs of Haram Al Sharif and to date no evidence of a Jewish temple has been found.

"Some of the most fanatic leaders in the plan to destroy Al Aqsa Mosque are not religious Jews but militant Zionists. They may not believe in God but they want a temple for nationalistic political reasons. And it's not that they want a temple so much as they want to negate the presence of the mosque. As ardent Zionists they want to eliminate Muslim shrines. It's what any good Zionist should do."

Grace Halsell: Prophecy and Politics: Militant Evangelists on the Road to Nuclear War
p.103-106

"Occupied territories" are conquered enemy territory ruled over by the conquering army. It is meant to be a temporary state of affairs necessitated by the exigencies of war. Under wartime conditions the conquering army are not bound by the laws and conventions of civil society.

"Military law" allows for extrajudicial killings, forcing people out of their homes and confiscation of property. "Military law" also allows the army to round up people and put

them in concentration camps for any or no reason and for a sentence determined by the convenience of the Army. No arrest, no trial, no legally determined time of imprisonment.

The Palestinians in East Jerusalem, the West Bank, and Gaza have been living under Israeli Army occupation for 57 years.

Since 7th October 2023, the Israeli army has captured over 8,000 Palestinians, many of them too young to be legally imprisoned. In 1967 the Israeli army's plan for the elimination of the Arabs from Gaza was put on hold while the world's attention was focused on Jerusalem. Under the circumstances, genocide would have been a public relations embarrassment for Israel. Instead, the Palestinians living in Gaza have been penned for 50 years with the Israelis guarding their prison by land, air and sea.

The Israeli army has been engaged in a constant war of attrition, sometimes in small ways and at others using the full might of one of the world's largest and best armed military machines. The latest war on Gaza is just that. The latest.

For over 50 years the people of Gaza have been killed by air strikes, bombed, blown up, had their infrastructure destroyed, their universities and schools destroyed and their hospitals destroyed. They have been denied access to food and water.

On 14th May 2024 Israeli soldiers illegally prevented an international aid convoy from moving from Egypt into Gaza. They watched Israeli civilians unload the trucks and destroy the food and urgently needed medical supplies from reaching starving human beings. "The injustice done to the Palestinians, the dispossession, the massacres and the bloody suppression of any and all manifestations of Palestinian resistance: all this had to take second place to Israel's security needs, and the civilised values and democracy for which Israel was widely promoted as was "the purity of arms" of the Israeli army. Those of us who have witnessed Israel's killing of civilians are abused as liars, anti-Semites or friends of terrorism."

21st May 2024: The International Criminal Court wants to issue arrest warrants for the Israeli Government leadership as well as the Hamas leadership for war crimes.

The US Government has reacted with "outrage". On behalf of the US Government, Antony Blinken has once again stressed the US support for Israel, claiming Hamas is responsible for more Jewish deaths than anyone since the holocaust. WWII holocaust – not any before or since.

Robert Fisk: The Great War for Civilisation: The conquest of the Middle East p.404

The Zionist project to establish a Jewish homeland in the Middle East was sold to the world as a European bulwark against barbarism. The indigenous people of Palestine were unquestionably savages because they were/are indigenous. Terrorists. Amaleks. Animals.

The Israelis on the other hand are civilized. Just like us?

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