



**NATURAL AND COMMON LAW TRIBUNAL FOR
PUBLIC HEALTH AND JUSTICE**

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VOLUME II

**EMERGENCY WRIT OF MANDAMUS
TO CONSTITUTIONAL LAW ENFORCEMENT
EQUITABLE RELIEF REQUESTED:
WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE**

**PEACE & RECONCILIATION
EQUITABLE RELIEF GRANTED: WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE PROGRAM IN THE WORLD TRADITIONAL HOLY LAND
STATUS QUO ANTE FOR THE INDIGENOUS PEOPLE OF THE
WORLD TRADITIONAL HOLY LAND & HISTORICAL PALESTINE
RESTORATIVE JUSTICE VS RETRIBUTIVE JUSTICE**

TO CRIMINAL CO-DEFENDANTS:

For Violation of ARTICLES 6, 7, 8 & 8bis of the [International Criminal Court Statute](#)

For - War Crimes, Genocide, Crimes against Humanity & Crime of Aggression
Committed by Criminal Co-Defendants, including and not limited to:

The State of Israel; The Israel Defense Forces IDF;

Prime Minister Benjamin Netanyahu;

Sentient, Inorganic AI Artificial Intelligence “Lavender”, “The Gospel” *et Alios*

And other named and un-named Criminal Co-Defendants herein

BY FINAL ORDER OF THIS TRIBUNAL,

**WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE
PEACE & RECONCILIATION
EQUITABLE RELIEF IS GRANTED:
WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE PROGRAM IN THE WORLD TRADITIONAL HOLY LAND
STATUS QUO ANTE FOR THE INDIGENOUS PEOPLE OF THE
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RESTORATIVE JUSTICE VS RETRIBUTIVE JUSTICE**

1. Balfour Declaration [November 2, 1917] is Null, Void & of No Effect – This Tribunal declares that the Balfour Declaration of November 2, 1917, procured by fraud by the covert interests of Lionel Walter Rothschild and then Arthur James Balfour, UK Foreign Secretary, is null, void and of no effect, and cannot be used by Co-Defendants herein as a Defense to their commission of Violation of ARTICLES 6, 7, 8 & *8bis* of the [International Criminal Court Statute](#)

For - War Crimes, Genocide, Crimes against Humanity & Crime of Aggression
Committed by Criminal Co-Defendants, including and not limited to:
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And other named and un-named Criminal Co-Defendants herein

2. Constitutional Law Enforcement United Nations General Assembly -
This Tribunal hereby orders the **Constitutional Law Enforcement United Nations General Assembly** <https://www.un.org/en/ga/> to forthwith undertake a **Peace & Reconciliation and Restorative Justice Process in the World Traditional Holy Land and Historical Palestine To Restore and fully Compensate THE INDIGENOUS PEOPLE OF THE WORLD TRADITIONAL HOLY LAND & HISTORICAL PALESTINE from the unlawful crimes and injuries the Co-Defendants have caused them to suffer – these CoDefendants** Violating as set out herein of ARTICLES 6, 7, 8 & *8bis* of the [International Criminal Court Statute](#)

For - War Crimes, Genocide, Crimes against Humanity & Crime of Aggression
Committed by Criminal Co-Defendants, including and not limited to:
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And other named and un-named Criminal Co-Defendants herein

I

Equitable Relief GRANTED: Writ of Mandamus and Restorative Justice Program in the World Traditional Holy Land Status Quo Ante for the Indigenous People of the World Traditional Holy Land Restorative Justice vs Retributive Justice:

“Restorative justice is an approach to justice in which one of the responses to a crime is to organize a meeting between the victim and the offender, sometimes with representatives of the wider community. The goal is for them to share their experience of what happened, to discuss who was harmed by the crime and how, and to create a consensus for what the offender can do to repair the harm from the offense. This may include a payment of money given from the offender to the victim, apologies and other amends, and other actions to compensate those affected and to prevent the offender from causing future harm.”

“A restorative justice program aims to get offenders to take responsibility for their actions, to understand the harm they have caused, to give them an opportunity to redeem themselves and to discourage them from causing further harm. For victims, its goal is to give them an active role in the process[1] and to reduce feelings of anxiety and powerlessness.[2] Restorative justice is founded on an alternative theory to the traditional (109)104

methods of justice, which often focus on retribution. However, restorative justice programs can complement traditional methods.”

“Academic assessment of restorative justice is positive. Most studies suggest it makes offenders less likely to reoffend. A 2007 study also found that it had the highest rate of victim satisfaction and offender accountability of any method of justice.[2] Its use has seen worldwide growth since the 1990s.[3] Restorative justice inspired and is part of the wider study of restorative practices.”

”Definition

According to John Braithwaite, restorative justice is:[4]

...a process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have been hurt and with those who have inflicted the harm must be central to the process.

Although law professionals may have secondary roles in facilitating the restorative justice process, it is the citizens who must take up the majority of the responsibility in healing the pains caused by crime.[4] The process of restorative justice thus shifts the responsibility for addressing crime.

In 2014, Carolyn Boyes-Watson from Suffolk University defined restorative

justice as:

...a growing social movement to institutionalize peaceful approaches to harm, problem-solving and violations of legal and human rights. These range from international peacemaking tribunals such as the South Africa Truth and Reconciliation Commission to innovations within the criminal and juvenile justice systems, schools, social services and communities. Rather than privileging the law, professionals and the state, restorative resolutions engage those who are harmed, wrongdoers and their affected communities in search of solutions that promote repair, reconciliation and the rebuilding of relationships. Restorative justice seeks to build partnerships to reestablish mutual responsibility for constructive responses to wrongdoing within our communities. Restorative approaches seek a balanced approach to the needs of the victim, wrongdoer and community through processes that preserve the safety and dignity of all.”[5]

“Difference from other approaches

According to Howard Zehr, restorative justice differs from traditional criminal justice in terms of the guiding questions it asks. In restorative justice, the questions are:

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Who has been hurt?

What are their needs?

Whose obligations are these?

What are the causes?

Who has a stake in the situation?

What is the appropriate process to involve stakeholders in an effort to address causes and put things right?[6]

In contrast, traditional criminal justice asks:

What laws have been broken?

Who did it?

What do the offender(s) deserve?[7]

Restorative justice is also different from the adversarial legal process or that of civil litigation.

As Braithwaite writes, ‘Court-annexed ADR (alternative dispute resolution) and restorative justice could not be philosophically further apart’. While the former seeks to address only legally relevant issues and to protect both parties' rights, restorative justice aims at ‘expanding the issues beyond those that are legally relevant, especially into underlying relationships’.”[8]

History

History of the term

The phrase “restorative justice” has appeared in written sources since the first half of the nineteenth century.[9] The modern usage of the term was introduced by Albert Eglash, who in 1977 described three different approaches to justice:

“retributive justice”, based on punishment;

“distributive justice”, involving therapeutic treatment of offenders;

“restorative justice”, based on restitution with input from victims and

offenders.[10]

Precursors in indigenous groups

According to Howard Zehr, “Two peoples have made very specific and profound contributions to practices in the field – the First Nations people of Canada and the U.S., and the Maori of New Zealand... [I]n many ways, restorative justice represents a validation of values and practices that were characteristic of many indigenous groups,” whose traditions were “often discounted and repressed by western colonial powers”.[11] For example, in New Zealand, prior to European contact, the Maori had a well-developed system called Utu that protected individuals, social stability and the integrity of the group.[12] Restorative justice (sometimes known in these contexts as circle justice) continues to be a feature of indigenous justice systems today.[13]

Development of theory

Howard Zehr's book *Changing Lenses—A New Focus for Crime and Justice*, first published in 1990, is credited with being “groundbreaking”,[14] as well as being one of the first to articulate a theory of restorative justice.[15] The title of this book refers to providing an alternative framework for thinking about – or new lens for viewing – crime and justice.[16] *Changing Lenses* juxtaposed a “retributive justice” framework, where crime is viewed as an offense against the state, with a restorative justice framework, where crime is viewed as a violation of people and relationships.[17] The book made reference to the positive results of efforts in the late 1970s and 1980s at victim-offender mediation, pioneered in the United States by Howard Zehr, Ron Claassen and Mark Umbreit.[18]

By the second half of the 1990s, the expression “restorative justice” had become popular, evolving to widespread usage by 2006.[19] The restorative justice movement has attracted many segments of society, including “police officers, judges, schoolteachers, politicians, juvenile justice agencies, victim support groups, aboriginal elders, and mums and dads.”[20]

“Restorative justice is a fast-growing state, national, and international social movement that seeks to bring together people to address the harm caused by crime,” write Mark Umbreit and Marilyn Peterson Armour. “Restorative justice views violence, community decline, and fear-based responses as indicators of broken relationships. It offers a different response, namely the use of restorative solutions to repair the harm related to conflict, crime, and victimization.”[21]

Development of practice

“In North America, the growth of restorative justice has been facilitated by NGOs dedicated to this approach to justice, such as the Victim Offender Mediation Association, as well as by the establishment of academic centers, such as the Center for Justice and Peacebuilding at Eastern Mennonite University in Virginia, the University of Minnesota's Center for Restorative

Justice and Peacemaking, the Community Justice Institute at Florida Atlantic University, the Center for Peacemaking and Conflict Studies at Fresno Pacific University in California, and the Centre for Restorative Justice at Simon Fraser University in British Columbia, Canada.[22] Members of the Mennonites and the social-action arm of their church-community, Mennonite Central Committee, were among the early proponents.[23][24] The antinomian groups advocating and supporting restorative justice, such as the Mennonites (as well as Amish and Quaker groups), subscribe to principled pacifism and also tend to believe that restorative justice is much more humane than the punitive juvenile and criminal justice systems.”[25]

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“The development of restorative justice in continental Europe, especially the German speaking countries, Austria, Germany and Switzerland, is somewhat different from the Anglo-Saxon experience. For example, victim-offender mediation is just one model of restorative justice, but in the present European context it is the most important one.[26][27] Restorative justice is not just a theory, but a practice-oriented attitude in dealing (not only) with criminal relevant conflicts. Restorative justice may be moving towards restorative practice.”[28]

“In October 2018, the Committee of Ministers of the Council of Europe adopted a recommendation to member states which recognised “the potential benefits of using restorative justice with respect to criminal justice systems” and encouraged member states to “develop and use restorative justice”.[29]

“Internationally, 125 nations collectively endeavored to contribute to the Prison Fellowship International set up by Charles Colson in 1979, which is aimed to help the current and former insiders and their family members beyond America. The Center for Justice & Reconciliation was initiated for information dissemination and education pertaining to justice and reconciliation as of 1996 by the Prison Fellowship International.”[30]

Application

In system-wide offenses

“The South African Truth and Reconciliation Commission shows how restorative justice can be used to address system-wide offenses that affect broad swaths of a group or a society.

SOURCE: <https://exopolitics.blogs.com/files/indictment---tribunal.public.health.justice-final-ver-1-11.15.pdf>

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FOR PUBLIC HEALTH AND JUSTICE**

INDICTMENT

Under Articles 6 and 7 of the International Criminal Code

1. UNITED NATIONS VOTES TO END ALL ARMS SHIPMENTS TO ISRAEL

UN Human Rights Council Votes for All Nations to End Arms To Israel

MARCIA BAKER

April 6, 2024 . 7:05 PM <https://eir.news/2024/04/news/un-human-rights-council-votes-for-all-nations-to-end-arms-to-israel/>



The UN Human Rights Council. Credit: UN Photo/ Elma Okic

April 6, 2024 (EIRNS)—The United Nations Human Rights Council, at its April 5 session in Geneva, voted up a resolution calling for all nations to end arms shipments to Israel, and related measures. The vote in the 47-member nation council was 28-6, with 13 abstentions. Voting against the resolution were the United States and Germany. The resolution calls for not only investigating Israel for commission of war crimes, but for investigating potential war crimes by all those nations now abetting Israel.

This is the latest, formal expression by the world community of condemnation of the devastation in Gaza, and demand for Israel to stop it. The same day, the UN Security Council held an emergency session on the conduct of Israel in the Palestinian occupied territories, at which

special reports were given. Janti Soeripto, President and Chief Executive Officer, Save the Children USA, noted that 203 humanitarian aid workers have been killed in Gaza—the highest number of humanitarian casualties in modern times—and that more children have been killed in this conflict than in all armed conflicts globally over the past four years.

“Give humanitarians safe access and a ceasefire, and we can save lives,” she urged. “Member states must stop fueling the crisis with the weapons they’re selling to the parties of conflict,” she said, stressing: “The world—those sitting in this room—have the tools to address this crisis.”

There is even motion inside the United States, to oppose the actions of Israel. The evening of April 5, a letter was sent to President Joe Biden and Secretary of State Antony Blinken, by 37 House Democrats, calling for a [stop to the U.S. provision of weapons to Israel](#). Long-time Speaker of the House Nancy Pelosi (CA) was among them. The text opens: “We write to express our shared concern and outrage regarding the recent Israeli airstrike which killed seven World Central Kitchen aid workers, including an American citizen. In light of this incident, we strongly urge you to reconsider your recent decision to authorize the transfer of a new arms package to Israel, and to withhold this and any future offensive arms transfers until a full investigation into the airstrike is completed.”

The action by House members was preceded by [five Democratic Senators](#) on April 3, calling on President Biden to surge humanitarian aid to Gaza, including dispatching the U.S. Naval hospital ships, USNS Comfort and USNS Mercy, to provide 2,000 hospital beds. They listed other actions they expect the Administration to take, including getting supplies to all hospitals still functional in Gaza.

The point is rightly made by many observers around the world, that none of these actions occurred in recent months, until the IDF killed foreign aid workers in a charity headed by a celebrity chef, as was said, for example, by the Israeli human rights organization B’Tselem. Their spokeswoman Sarit Michaeli, told AP, “The thought that this is a unique case, that it’s a rare example—it’s an insult to the intelligence of anyone who has been following the situation.” But nevertheless the motion is real and is now increasing.

Our task is to escalate the motion into momentum, and the momentum into a decisive break with the dynamic of lies, warfare, starvation and destruction going on in Gaza, in Ukraine and needlessly in other places from Haiti to Myanmar. This is the active legacy of empire and geopolitics, which now is at the stage of potential break-out to nuclear exchange and annihilation.

The increasing danger is exemplified by the rogue action of Israel to deliberately bomb the Iranian consulate in Damascus on April 1. Today the funeral ceremonies were held for Iranian Brig. Gen. Mohammad Reza Zahedi, at his birthplace in Isfahan. Thousands attended. His deputy and five other IRGC officers were killed in the Israeli airstrike in Syria. Israel has announced that as of April 4, they have evacuated and locked down 28 of their embassies around the world, against the contingency of retaliation, and, in effect, their own intention is to match and escalate warfare with warfare.

What can be done? What can we do to change all this? These questions were taken up today in an international “Youth Dialogue” sponsored by the Schiller Institute, in an online, and in-person meeting of young people for an exciting two-hour exchange with Schiller Institute founder Helga Zepp-LaRouche. She began by addressing what “the mission of an international youth movement should be.” She warned upfront that, “We are in a situation where, if we don’t change the dynamic, if we just stay in the escalation we are in, I’m absolutely certain that the logic of escalation will go all the way to World War III.”

Zepp-LaRouche, in answer to the question, “where can change come from?” pointed to the new reality of the Global South, which is now the Global Majority. This force should be emboldened to act powerfully for the good, in every way. In particular, Zepp LaRouche introduced the prospect of the use in the UN General Assembly of the “[Uniting for Peace resolution](#)” mechanism, given the U.S.-U.K. subversion of the UN Security Council. The point is not that the United Nations itself is flawless—anything but. However, it can be made to function by nations which themselves are acting in the interests of humanity.

That sends a message to each of us, to do everything we can. Zepp-LaRouche said, at the conclusion of the many exchanges with young people from Nicaragua to Afghanistan, that we should “Have courage. Do what your conscience knows to be right.” Do this at any age!

II.

**WRIT OF MANDAMUS AND RESTORATIVE
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RESTORATIVE JUSTICE VS RETRIBUTIVE JUSTICE**

**1. Rothschild [Archonic] funding historically Created the Balfour Declaration & the
Formation of the State of Israel legal claim to WORLD TRADITIONAL HOLY LAND &
HISTORICAL PALESTINE; Intentional left out INDIGENOUS PALESTINIAN PEOPLE
OF THE
WORLD TRADITIONAL HOLY LAND**

A. Walter Rothschild and the Balfour Declaration

https://www.rothschildarchive.org/family/family_interests/walter_rothschild_and_the_balfour_declaration

Lionel Walter Rothschild was the 'Lord Rothschild' to whom Balfour addressed his 1917 proposal regarding the establishment of a Jewish state.

On November 2, 1917, the British Government expressed its sympathy with Jewish Zionist aspirations and announced that it would use its *“best endeavours”* to facilitate *“the establishment in Palestine of a national home for the Jewish people”*. The announcement came in a letter from Foreign Secretary Arthur Balfour to Lionel Walter, 2nd Lord Rothschild (1868-1937), the unofficial leader of the British Jewish community. The Balfour agreement became the diplomatic foundation stone of the state of Israel. The origins of the letter had begun in the early twentieth century, when Chaim Weizmann, the leading spokesman for Zionism in Britain began to solicit support among the British people, shortly after he settled in Manchester in 1904.

Origins in The First World War

Beginning in 1916, the British hoped that in exchange for their support of Zionism, *“the Jews”* would help to finance the growing expenses of the First World War, which was becoming increasingly burdensome. More importantly, policy-makers in the Foreign Office believed that Jews could be prevailed upon to persuade the United States to join the War. At this time, there were very strong pro-Zionist feelings by many of the political elite and establishment. Many of Britain’s leaders, including Prime Minister David Lloyd George, and Balfour himself, felt for the Jews and their history. These men were deeply religious Christian Zionists. They had grown up

on the Bible; the Holy Land was their spiritual home. They believed that modern Zionism would fulfil a divine promise, and re-settle the Jews in the land of their ancient fathers.

The text of the letter

The Balfour Declaration used deliberately vague language. The term “*national home*” was chosen in order to minimize the Zionist dream, to make Palestine a Jewish state. The Arabs, whose “*civil and religious*” (not national and political) rights were not to be prejudiced as the declaration put it, were referred to only as “*existing non-Jewish communities*”.

The Balfour Declaration was ultimately unsuccessful and many commentators place it among similar fruitless schemes. Surprisingly, the British by and large kept their word, and for at least two decades until the outbreak of the Second World War they allowed the Zionist movement to bring hundreds of thousands of Jewish immigrants into Palestine. These new arrivals set up hundreds of settlements, including several towns as well as the political, economic, military and cultural infrastructure of the future state of Israel. The Balfour Declaration was the opening chapter in a still unfinished story.

The original letter was presented to The British Library in 1924 by Lionel Walter, 2nd Lord Rothschild.

Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

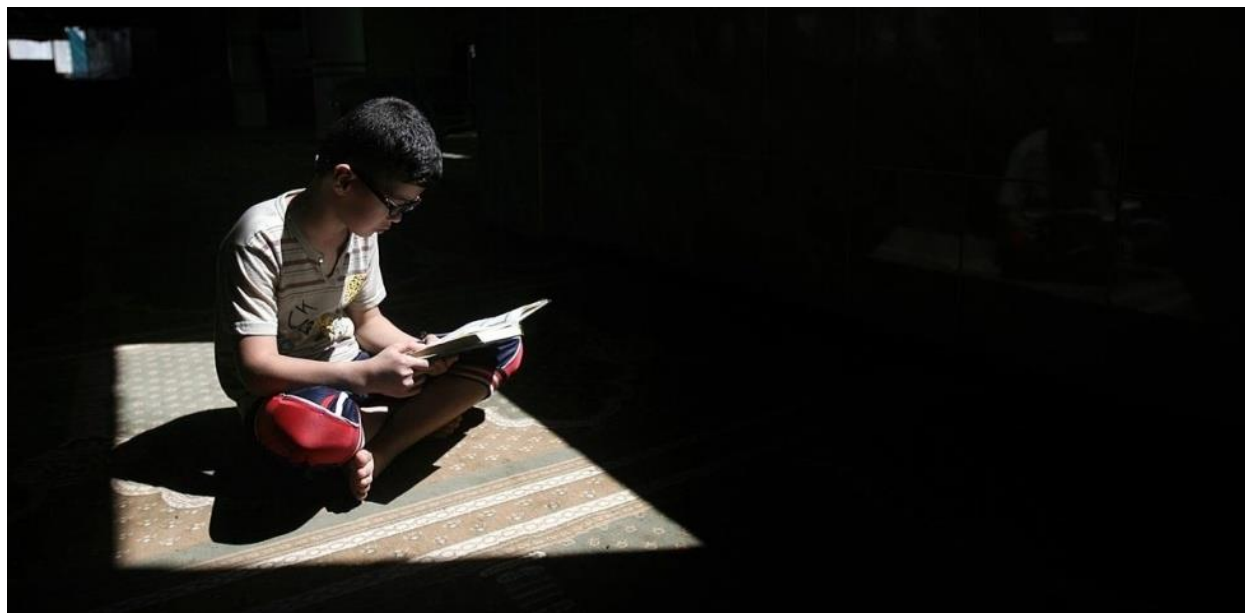
I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country".

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely

Arthur James Balfour



Stealing Palestine: A study of historical and cultural theft <https://www.middleeasteye.net/big-story/stealing-palestine-study-historical-and-cultural-theft>

By [Roger Sheety](#)

14 July 2015 15:54 BST | Last update: 8 years 9 months ago

The cultural appropriation of books, music, art, cuisine and dress have been used by Zionists as a weapon against Palestinians

Stealing and appropriating the culture and history of indigenous peoples is a typical characteristic of all modern colonial-settler states, but usually accomplished once the indigenous people in question has been eliminated, dispossessed, or otherwise seemingly defeated therefore making it safe to do so. The colonial-settler state of "Israel," established on the ruins of Palestine and through the expulsion of the majority of its indigenous population in 1948 and after, is no different.

The Israeli theft of all things Palestinian, however, does not simply come from misguided notions of nationalism or childish pride as is often argued by Western apologists, but is rather a conscious political policy of the state that seeks to erase Palestine from historical memory, particularly within Western discourse. Indeed, the continuing ethnic cleansing of Palestinians from their historic homeland goes hand in hand with the theft of Palestinian land, homes, history, and culture. It is an essential part of the larger, long-term Zionist project of eradicating the Palestinian nation altogether, literally writing it out of history while simultaneously assuming its place.

*This erasure has been correctly termed as memocide by historian Ilan Pappé in *The Ethnic Cleansing of Palestine*. Nur Masalha, elaborating further, writes: “The founding myths of Israel have dictated the conceptual removal of Palestinians before, during and after their physical removal in 1948... The de-Arabisation of Palestine, the erasure of Palestinian history and the elimination of the Palestinian’s collective memory by the Israeli state are no less violent than the ethnic cleansing of the Palestinians in 1948 and the destruction of historic Palestine: this elimination is central to the construction of a hegemonic collective Israeli-Zionist-Jewish identity in the State of Israel” (*The Palestine Nakba*, 89).*

Thus, the theft of Palestine and its culture has two essential and interwoven components, the removal/erasure of Palestinians and a concurrent assumption of nativity or “birthright” in Anglo-European Zionist terms. Over the last six and a half decades, this brazen erasure and theft has been achieved mainly through two methods: brutal violence (that is, terrorism) and mass media propaganda.

Al Nakba: Physical Destruction/Physical Theft

Between 1947 and 1949, at least 800,000 Palestinians, comprising the majority of the indigenous Arab population of Palestine at that time, were ethnically cleansed from their homes by Zionist militias made up of European and Russian colonists and aided by British imperialists. Major urban Palestinian centres from the Galilee in the north to the Naqab (renamed “Negev” by Zionists) in the south were emptied of their original inhabitants. During this three-year period alone, some 531 Palestinian towns and villages were also simultaneously ethnically cleansed and then later razed by the newly established Israeli state. As Moshe Dayan, a native of the Ukraine, would later boast:

*“Jewish villages were built in the place of Arab villages. You do not even know the names of these Arab villages, and I do not blame you because geography books no longer exist, not only do the books not exist, the Arab villages are not there either. Nahlal arose in the place of Mahlul; Kibbutz Gvat in the place of Jibta; Kibbutz Sarid in the place of Huneifis; and Kefar Yehushu'a in the place of Tal al-Shuman. There is not one single place built in this country that did not have a former Arab population” (*Ha'aretz*, April 4, 1969).*

*What is perhaps lesser known is that during this same period tens of thousands of books, paintings, musical recordings, furniture, and other artifacts were also looted by the Zionist militias from Palestinian homes, libraries, and government offices. As documented by Benny Brunner and [Arjan El Fassed](#) in their film *The Great Book Robbery*, at least 70,000 Palestinian books were stolen from their owners. As shown in the documentary, this theft was no mere accidental by-product of war; rather, it was a deliberate act with a specific [purpose](#):*

“For decades Zionist and Israeli propaganda described the Palestinians as ‘people without culture.’ Thus, the victorious Israeli state took upon itself to civilise the Palestinians who remained within its borders at the end of the 1948 war. They were forbidden to study their own culture or to remember their immediate past; their memory was seen as a dangerous weapon that had to be suppressed and controlled.”

1948, however, would not be the last time that Israeli forces would steal and destroy Palestinian books and other cultural productions. In 1982, during its occupation of Lebanon, Israeli invasion troops would storm the homes, offices, and libraries of Palestinians and walk away with thousands of books, films, and other records documenting Palestinian history. This is a common practice of Israeli occupation forces and continues to this day, most notably in the West Bank, Jerusalem, and Gaza, which were occupied in 1967 along with Syria's Golan Heights and Egypt's Sinai.

The meaning behind this theft is not complicated. Unable to assimilate actual, recorded Palestinian history (which was and remains mostly in Arabic) into its fabricated history, Israel chooses simply to destroy it, to physically remove it from sight, while simultaneously inventing and disseminating a fairy-tale account of Palestine as a virgin "land without people for a people without a land." Consequently, the destruction of Palestinian villages, the ethnic cleansing of Palestinian cities, the aerial bombing of Palestinian refugee camps, and the looting of Palestinian books all lead to the same intersection: what cannot be absorbed within Zionist mythology must be eradicated.

Palestinian Artifacts: Re-writing History

The Zionist belief that modern European and Russian Jews (and all of worldwide Jewry for that matter) are somehow the direct, lineal descendants of ancient Hebrew-speaking tribes who lived on another continent some 2000 years ago and can thus lay claim to Palestine, its history, and its culture would be outright laughable if the political consequences of this fairy-tale ideology were not so tragic. That this racist belief, propagated by both anti-Semites and Zionists alike, is accepted as self-evident truth and not even worthy of questioning by most Western mainstream media outlets is certainly a testament to decades of Zionist propaganda and to a shameful journalistic laziness and conformity of thought that has now become the norm.

A typical example is this [article](#) from the Huffington Post titled "Israel Ancient Jewelry Uncovered in Archeological Dig." According to the article, "Israeli archaeologists have discovered a rare trove of 3,000-year-old jewelry, including a ring and earrings, hidden in a ceramic jug near the ancient city of Megiddo, where the New Testament predicts the final battle of Armageddon." Based on the guesses of Israel Finkelstein, who co-directed the dig, "the jewelry likely belonged to a Canaanite family." That may well have been so, but the unquestioned assumption throughout the piece is that this jewelry is in some way Israeli. (Note, as well, how a biblical tale associated with the ancient Palestinian city of Megiddo is mentioned as if this was of any relevance.)

In 1919, the World Zionist Organisation officially presented a map of its future state of "Israel" at the Paris Peace Conference. This map included not only all of Palestine, but also southern Lebanon, southwestern Syria, including the Golan Heights, significant parts of western Jordan, and parts of Egypt's Sinai. Let us for argument's sake say that the WZO's colonial wish was granted at least in the case of Lebanon. Would that make all the ancient artifacts found in occupied southern Lebanon, "Israeli"? What of Syria's Golan which remains occupied today; are the artefacts found there today somehow "Israeli"? And what about Egypt's Sinai, a territory that Israel occupied from 1967 to 1979; were the ancient relics discovered there during

the period of occupation “Israeli”? And did they stop becoming “Israeli” after the Zionist state properly returned the stolen land back to Egypt?

Since all of Palestine is as stolen as the once occupied Sinai and the currently occupied Syrian Golan, what exactly is so “Israeli” about this ancient jewelry discussed in the Huffington Post article besides the unsubstantiated claims of its author who completely ignores Palestinian history? The European/Zionist re-writing of ancient Palestinian history is so blatant, so ubiquitous, it is almost invisible. Not only have Zionists re-written Palestinian history, they have also written themselves into it even as they remove indigenous Palestinians both physically and notionally out. Wielding history as a weapon, this type of propaganda utilises the laziest and most common form of censorship, that of simple omission.

This particular form of cultural theft, however, is not limited to Palestine. Israel, against all historical evidence, continues to conflate its racist political ideology, its raison d’être, Zionism - a uniquely European creation - with Judaism, a universal religion with origins in the Arab world. Thus, Zionists justify the [theft](#) of Iraqi-Jewish archives, for instance; or they claim that 1000-year-old Jewish [documents](#) originally from Afghanistan belong to the Zionist state. The assumption is that, since a document has Hebrew or even Aramaic script written on it, it must somehow belong in “Israel” and not where it was actually found. It never occurs to the author of the Haaretz piece that a 1000-year-old document discovered in Afghanistan has absolutely nothing to do with a European colonial-settler state established in 1948 on top of Palestine. Or have perhaps Israel’s undeclared borders now stretched to Afghanistan?

Palestinian/Arab Dress

Palestinian women are rightly proud of traditional Arab dress, as any people would be of their creations. These stunningly intricate, handmade embroidered dresses, scarves, and other accessories have deep roots within the Arab world, especially Greater Syria. The skills with which to create them have been passed down from generation to generation and the evidence of their authenticity and artistry is undeniable. So refined is Palestinian dress in particular, that one can identify their place of origin within Palestine from the colours and designs of the embroidery alone.

Historian and scientist Hanan Karaman Munayyer, an expert on Palestinian clothing, [traces](#) “the origins of proto-Palestinian attire from the Canaanite period circa 1500 B.C. when Egyptian paintings depicted Canaanites wearing A-shaped garments. The distinctive silhouette is observed in a 1200 B.C. ivory engraving from Megiddo, Palestine, identified as a ‘Syrian tunic’” (Sovereign Threads by Pat McDonnell Twair, PalestineHeritage.org). In short, they are living works of art that carry within their stitches millennia of indigenous cultural memory.

Yet even Palestinian dress has not been immune from shameless Israeli theft and appropriation. Basem Ra’ad, in his superb Hidden Histories: Palestine and the Eastern Mediterranean, writes:

“An Israeli book on embroidery, Arabesque: Decorative Needlework from the Holy Land, starts with “biblical times” and ends with photographs showing Israeli adults and children wearing the

embroidered clothing of Palestinian villagers (many from the villages from which Palestinians were forced to flee in 1948). These Israelis have put on an act for the photographs. The book not only takes over a Palestinian art form; it impersonates it. The euphemistic allusion to the "Holy Land" helps to camouflage the real, Palestinian source of this unique form of village art" (128).

As Ra'ad notes throughout, often within Israeli cultural works no mention at all is made of Palestinians thus rendering them invisible. A more recent and equally outrageous form of appropriation was documented in an [article](#) from Ma'an News which describes the theft of the Arab kufiya or hattah. Though common throughout the Arab world, the kufiya became a Palestinian symbol of resistance during the Great Palestine Revolt of 1936-39 when the majority of Palestinians rose up against the British occupation and their Zionist colonial allies. That Zionists today choose to appropriate this symbol in a pathetic effort to make it their own is yet another example of both an ignorance of Arab history and a complete lack of imagination.

Palestinian/Arab Cuisine

What is more fundamental to any people and its culture than its food? The stealing of Palestinian cuisine by the Zionist state has been just as shameless as its theft of Palestinian land. In fact, since cuisine is so overtly geographically-based, the two are in reality one and the same. Jaffa oranges, olives and olive oil, hummus, tabouleh, arak, falafel, kubbeh and almost every other kind of Arabic food, drink, and ingredient native to Palestine, Lebanon, Syria, Egypt, Iraq, and the rest of the Arab world suddenly becomes "Israeli" within the state's various media and through its Western advocates without any acknowledgement of its true origins.

Consider, for instance, this [article](#) from the Jerusalem Post which states that arak is "indigenous to Israel." "The largest-selling spirit in Israel may be vodka," claims the writer, "but the indigenous spirit is arak." Note, too, how several countries from the region are cited -Turkey, Greece, Lebanon, Jordan - but, somehow, Palestine remains beyond the recall of the writer. This is a typical strategy of Zionist cultural appropriation and usurpation; list the surrounding countries and cultures as if you are a part of them, but don't mention the country you destroyed and whose culture you stole. One must also wonder how a colonial settler state established in 1948 by Europeans can lay claim to an indigenous Arab cuisine which existed for millennia before it ever came into being. Perhaps this is another example of the fabled "miracles of Israel."

Or take the example of falafel which Israel claims is its "national" dish, an assertion repeated in countless cook books, blogs, and even academic papers. "What distinguishes the case of falafel from those of rice and wine is our access to its historical origins," [writes](#) Yael Raviv. "Falafel was not assimilated into Israeli society by a long, slow, natural process. Rather, its transformation into an icon of Israeli culture was rushed and deliberate. In its urgent search for symbols of unity, the nationalist movement hit upon falafel as a signifier of Israeli pride." This is a remarkable bit of ahistorical sophistry. How exactly is falafel - which existed long before "Israel" - a "signifier of Israeli pride" unless one is proud of cultural theft?

In a refreshing moment of honesty, Gil Hovav [admits](#): “Of course it’s Arabic. Hummus is Arabic. Falafel, our national dish, our national Israeli dish, is completely Arabic and this salad that we call an Israeli Salad, actually it’s an Arab salad, Palestinian salad. So, we sort of robbed them of everything.” Although it is always appreciated to hear Zionists admit their various thefts, take away the apologetic qualifier “sort of” and we will arrive to a much closer truth.

The usual defence or apologetics, however, is that this is a trivial matter; it is only food after all. Unfortunately, Israeli claims to inventing Palestinian and Arabic cuisine are used for distinctly political purposes - to marginalise, discredit and, ultimately, to dispossess the Palestinian people. Did the Russian-born Golda Meir (originally, Golda Mabovich) invent hummus? Did the Polish native David Ben-Gurion (originally, David Green) create the recipe for tabouleh? Perhaps it was the family of current Prime Minister, Benjamin Netanyahu (originally, Ben Mileikowsky), who created falafel? As ridiculous as these questions are, this is essentially what Zionists are asking us to believe whenever they refer to Arabic food as “Israeli.”

Palestinian Agriculture and Land

A common Zionist historical fabrication, still disseminated today, is that “Israelis made the [Palestinian] desert bloom.” Palestine, according to this tall tale, was a horrid, barren place until European Jews arrived with their superior technology and know-how and made it flower. It was only then, as the tall tale continues, that those poor Arabs arrived (from other countries, of course) to find work in this new, green, and blooming land. As recently as the 2012 American election campaign, openly anti-Palestinian bigots such as Newt Gingrich and Mitt Romney would parrot this ahistorical fiction in an attempt to score cheap political points.

Here, however, are some historical facts to counter this racist fairy tale. In 1901, the Jewish National Fund was founded in Basel, Switzerland with the explicit goal of buying land in Palestine for exclusive European Jewish colonisation. By 1948, after nearly half a century, they had succeeded in buying less than 7 percent of Palestinian land, mostly from absentee landlords living outside of Palestine. In other words, the enterprise was a failure; Palestinians understandably would not give up rightful ownership of their land for any price.

Why is this important? When Britain invaded and occupied Palestine from 1917 to 1948, they not only came with their military and typical savagery, but also with their surveyors and scholars whose main job was to produce information on the country they happened to occupy. This information would fill volumes of books sent back for consumption by the British public and in order to justify their government’s imperial projects abroad. One of those volumes is the 1300-page [A Survey of Palestine](#) published in December 1945.

*[Summarised](#) brilliantly by the Lawrence of Cyberia Website, the survey reveals that Palestinians produced the vast majority of Palestine’s agricultural output as late as 1948, including “92 percent of its grain, 86 percent of its grapes, 99 percent of its olives, 77 percent of its vegetables, 95 percent of its melons, 99 percent of its tobacco, and 60 percent of its bananas.” Sami Hadawi in his *Village Statistics of 1945: A Classification of Land and Area ownership in Palestine* showed similar [results](#). It simply makes no agricultural sense that Zionist colonists,*

who were in the minority at the time, were minority land holders, and who had only recently arrived in Palestine, overnight turned a supposed desert into a flower bed.

The reality is that it was Palestinians who made Palestine bloom through centuries of labour and hard work, not recently-arrived foreign colonists from Europe, Russia, and (later) the United States and elsewhere. These are the facts as recorded in 1948 by both indigenous Palestinians and their British occupiers. Those who believe in magic and fairy tales, on the other hand, can always return to the comfort of Zionist myths and Hollywood.

Conclusion: The Rope of a Lie is Short

Books, music, art, cuisine, dress—these are what constitute the essence of a people’s culture and history. Israel’s cultural claims on Palestine are as vacuous as its claims on the land; both have been taken, and are still being taken, by force and fabrication. The Palestinian intellectual Dr. Fayez Sayegh once said, “Israel is, because Palestine has been made not to be.” Sayegh was not only speaking of the land but also of the entirety of the Palestinian nation which, naturally, includes its cultural productions as well. Zionism, like all other European colonial-settler movements, uses cultural and historical theft as key weapons in its war of elimination against the indigenous Palestinians.

Israel’s delusion that Palestinian culture belongs to it is no different from the fantasy that it somehow sits in Europe and not in the heart of the Arab world. The continuing theft of Palestinian culture in particular and of Arab culture in general is a damning reflection of its own artificiality, its poverty of spirit and, indeed, of its very illegitimacy. There is a Palestinian proverb that says, “The rope of a lie is short (□□□ □□□□□□□ □□□□)” meaning, a lie will sooner or later be found out. The goal of the Zionist project in Palestine, to erase it from history and take its place using all means possible, has been obvious to Palestinians almost from its inception; it is time for the rest of the world to come to this realisation. For the sake of justice and common decency, it is also long time to give credit where credit is due.



[One Jerusalem](#) > [Featured](#) > *Jews – The Indigenous People of Jerusalem and The Land of Israel* <https://onej.org/jews-the-indigenous-people-of-jerusalem-and-the-land-of-israel/>

ZIONIST PROPAGANDA CONTINUES TO DENY THE ORIGINAL CORRUPTION OF THE BALFOUR DECLARATION BY THE ROTHSCHILDS, WHICH OMITTED THE PALESTINIAN INDIGENOUS

Jews – The Indigenous People of Jerusalem and The Land of Israel

What defines an Indigenous People and how is it proved? The Jewish Nation with its roots in the ancient Israelites are the indigenous people of Jerusalem, and the entire Land of Israel. How do we know? This article shares this and a whole lot more!

Photo Credit: [TPEF](#): Jewish women praying at the Western Wall in Jerusalem, circa 1911
[[License](#)]

The Jews: One of the World's Oldest Indigenous Peoples

Article Courtesy: [Jerusalem Center for Public Affairs](#)

- *The Palestinian “Balfour Apology Campaign” to demand the annulment of the Balfour Declaration is part of a consistent policy of denying the rights of the Jews to their national homeland as a people indigenous to the area.*
- *Yet the Jewish People for more than two millennia has consistently maintained the strongest claim to be the aboriginal people in its ancestral homeland, and their existence and roots are widely documented, acknowledged, and recognized.*
- *Christianity grew out of Judaism, and the early Christian existence and settlement in the Holy Land were part and parcel of the Jewish existence and settlement there.*
- *Arab and Palestinian leaders are attempting to establish a mythical, new narrative according to which the “Palestinian People” have existed as a distinct people indigenous to the area for thousands of years, predating the Jewish People.*
- *Saeb Erekat, the Secretary-General of the PLO, claimed in 2014 that he is a direct descendant of the Canaanite tribes who lived in Israel some 9,000 years ago. Yet according to Erekat’s own Facebook entry, the Erekat clan is from the northwestern Arabian Peninsula and settled in the Palestine area around 1860.*

The present, ongoing, and cynical attempt to rewrite and manipulate historic and legal realities would appear to be part of today’s radicalized Arab and Muslim rejection of any non-Muslim historic or legal right to land or any religious heritage apart from Islam.

The purpose of this study is to analyze the character of the Jews as perhaps one of the oldest indigenous peoples who remains a distinct people and to consider the nature and implications of such distinctness in the practical realities of today’s international community.

With the 2017 centenary of the November 2, 1917 Balfour Declaration¹ and its acknowledgment of the right of the Jewish people to their national homeland in Palestine, the international community is witnessing a concerted attempt by the Palestinian leadership to cast doubt and undermine the historic and legal basis, veracity, and justification for the indigenous character of the Jewish people and the rights of the Jews in the area.

This attempt to nullify the Balfour Declaration is not new.

The attack on the Balfour Declaration goes back a long time. For example, Nazi collaborator Haj-Amin al-Husseini, the Mufti of Jerusalem, commemorated the anniversary of Balfour Declaration on November 2, 1943, at a large ceremony which was staged at the Luftwaffe Building in Berlin and attended by the elite of the Nazi leadership. There, the Mufti called for the abrogation of the Balfour Declaration and openly declared his support for the genocide of the Jewish people. His message and contribution to the Nazi propaganda effort² were transmitted to the Arab world by shortwave radio:

“... That which draws the Germans closer to us and brings us to their side is the fact that Germany has never invaded any Arab or Islamic land, and its long-standing policy of friendship

for the Moslems is known. Germany is also fighting against the common enemy which oppressed the Arabs and Moslems in their different lands. It knew the Jews precisely and decided to find a final solution [entgültige Lösung] for the Jewish danger, [one] which will contain their harm in the world.”

Similarly, Ahmed Shukeiri, a founder of the Palestine Liberation Organization and the author of the Palestinian Covenant (Jerusalem, 1964), completely rejected the Balfour Declaration. Article 20 of the Palestinian Covenant dismisses any possible religious, national or historical claim of the Jews, as follows:

“The Balfour Declaration, the Mandate for Palestine, and everything that has been based on them are deemed null and void. Claims of historical or religious ties of Jews with Palestine are incompatible with the facts of history and the true conception of what constitutes statehood. Judaism being a divine religion is not an independent nationality. Nor do Jews constitute a single nation with an identity of its own: they are citizens of the states to which they belong.”

Sadly, the renewed Palestinian campaign appears to be receiving support from countries within the international community.

This disturbing wave of denial both of the Jewish right to its homeland, as well as its character as a people indigenous to the area, was clearly not a momentary reaction suited chronologically to the Balfour Declaration centenary. It is part of a consistent and increasingly vocal policy of denying the rights of the Jews as a people entitled to their national homeland.

It involves, among other things refusal by the Palestinian leadership, both in negotiations and public statements as well as in its conduct in international organizations, to acknowledge the fact that Israel is the national state of the Jewish people and that the Jews are a national people with historic and legal rights in the area.

This policy of denial is evident in the Palestinian leadership’s initiating in the United Nations agency for education and culture, UNESCO, resolutions denying Jewish (or any non-Moslem) connection or national and cultural heritage to Jerusalem and its holy sites as well as to the biblical town of Hebron, home to the graves of the forefathers of the Jewish religion.

This culminated in an October 2016 resolution of UNESCO’s World Heritage Committee entitled “the Old City of Jerusalem and its Walls,” referring to the Temple Mount compound solely by reference to Muslim names, “Al-Aqsa Mosque/Al-Haram Al-Sharif,” defining it as “a Muslim holy site of worship.”

This policy of denial was also evident in the adoption by UNESCO’s World Heritage Committee of a resolution on July 7, 2017, inscribing the old town of Hebron on the World Heritage List as a Palestinian site with no connection to the Jewish people.

In the context of the Balfour Declaration 2017 centenary, the Palestinian leadership launched a “Balfour Apology Campaign.” This included a call to the Arab League by Mahmoud Abbas, president of the Palestinian Authority and Chairman of the PLO, at the Arab League’s

September 2016 summit meeting in Nouakchott, Mauritania, to institute “an international criminal case for the crime committed against our nation by the UK for issuing the Balfour Declaration.”

The summit meeting was followed-up by a disturbing statement to the UN General Assembly in September 2016 in which Abbas stated:

FALSE ZIONIST PROPAGANDA BIAS

“100 YEARS HAVE PASSED SINCE THE NOTORIOUS BALFOUR DECLARATION, BY WHICH BRITAIN GAVE, WITHOUT ANY RIGHT, AUTHORITY OR CONSENT FROM ANYONE, THE LAND OF PALESTINE TO ANOTHER PEOPLE.”

Abbas went on to formally demand an apology from the UK for issuing the Balfour Declaration.

In October 2016, the UK-based “Palestinian Return Center,” a group affiliated with the Hamas terror organization and acknowledged by the UN as an official NGO (non-government organization), hosted a public seminar in the British House of Lords, condemning the Balfour Declaration and reiterating the call for a British apology.

Fake News and Fake History

The attempt to rewrite and to manipulate historic and legal realities would appear to be part of today’s increasingly radicalized Arab and Muslim rejection of any non-Muslim historic or legal right to land or any religious heritage apart from Islam in the area of the Middle East. This is all the more evident according to the more extreme Muslim views of the Jews.

The more extreme version is represented by the political and tactical aims of the “Islamic State in Iraq and the Levant” (ISIL or ISIS) advocating a jihadist extension of such a worldview far beyond the Middle East even to Asia and Europe, with the establishment of an Islamic Caliphate.

No less worrying is a parallel tendency in today’s weak and politically-correct Western world which in many ways hesitates to face historic and legal realities.

Hence the importance today in clarifying the historic, religious, and legal basis underlying the indigenous nature of the Jewish people.

The Jewish People

The classical, never-ending question “Who is a Jew?” has figured in Jewish and non-Jewish discourse for thousands of years. It is a basic question involving issues of Jewish identity and self-identification, matrilineal or patrilineal descent. It has cultural, religious, political, genealogical, and personal dimensions. The answer varies according to whether the question is being considered by Jews based on normative religious status or self-identification, or by non-Jews for other reasons. It involves characteristics of ethnicity, religion, history, custom, emotion, and many other aspects.

The internal Israeli issue of “Who is a Jew” has, from the earliest days of Israel’s establishment, involved questions of individual, legal identity. But in the wider, national context, it touches on Israel’s national demographic structure.

However, in the wider, general context of the peoples of the world, the question of who or what are the Jews as a collective and as a People, their inter-relationships, and their historic, political, cultural, and legal status and rights, have rarely been addressed and analyzed.

Can the Jewish People be described as a “unified” collective, with cultural or historical distinctiveness, with historic ties to a particular territory? Or, is it a wider and more diffuse people with some common religious, historic, cultural, and traditional characteristics, but nevertheless geographically dispersed with no clear territorial context?

In light of the long and detailed, and to a large extent, sad history of the Jewish People from virtually the beginnings of time, the answer straddles both these scenarios.

The listing of the thousands of indigenous peoples in the world, as provided by Wikipedia, records Jews as both “an ethnoreligious people in the Middle East” as well as a people that “have largely lived in the Diaspora.”

The purpose of this study is to analyze the character of the Jews as perhaps one of the oldest indigenous peoples who still remain a distinct people and to consider the nature and implications of such distinctness in the practical realities of today’s international community.

Furthermore, the aim is to furnish today’s Jewish leadership – both in the Diaspora and in the State of Israel – with possible tools, in the context of the international realities of today, to realize fully the rights and status inherent in the Jews being acknowledged as an indigenous people.

Indigenous Peoples

Indigenous or aboriginal peoples have, from time immemorial, been a factor – if perhaps a passive and latent factor – in national and international society.

While the natural inclination, when thinking of indigenous or aboriginal peoples, is to look at the Native Americans, the Canadian First Nations, Inuit (“Eskimo”), Australian and New Zealand Aboriginals and Maoris, there are other groups that do not always come to mind, but whose indigenous character is a constant element in today’s world society.

The history of indigenous peoples is sad, to say the least, since their historic roots, traditions, cultures, character, and integrity as peoples have in many cases been debased, repressed, and even degraded by colonialism, slavery, racism, genocide, expulsion, globalization, internationalization, and technology.

As we have seen throughout history, indigenous peoples, whether in the Americas, Southeast Asia, and Europe, have been heavily exploited, marginalized, oppressed, persecuted, abused,

expelled and dispersed. Their basic integrity and dignity, historical roots, traditions, cultures, and character as distinct peoples have been suppressed and ignored through a relatively lengthy process of discovery, colonization, followed by decolonization, and then independence and democracy. Their lands, resources, and properties were exploited and to a large extent dissipated.

There exist today perhaps thousands of indigenous and aboriginal peoples, tribes, and nations in virtually every part of the world. These peoples, whose respective presence and cultures have existed throughout history, continue to exist. When permitted over the past few decades, they may retain some of their traditional cultural and religious practices, observances, and even geographical presence throughout the world, despite attempts throughout modern history to remove them and to obliterate their culture.

Canadian historian and former government adviser on aboriginal issues, Alan Hertz, in a 2011 essay on “Aboriginal Rights of the Jewish People,” recalls that the Canadian Indian and Inuit (Eskimo) tribes, commonly and realistically called “First Nations,” are still the aboriginal peoples, even though some of these tribes now number only a few hundred individuals. Their status as “first in time” is not lost because they are now just a fraction of Canada’s population. Aboriginal rights are frequently minority rights.

A no-less ancient people – the Chinese – share with the Jews a long, ancient and well-documented history of culture and civilization. However, while both the Jewish and Chinese peoples certainly enjoy a long and ancient history, the Chinese people never developed as a single, collective indigenous people.

With respect to the 4,000-year history of China, when one compares the Chinese people during the Shang dynasty, which ruled from circa 1700 to circa 1027 BCE, roughly the same period of the earliest Jewish presence in the areas of the Holy Land, it is impossible to refer to one specific Chinese indigenous people.

China expert Sam Becker, a fellow of the Sino-Israel Global Network & Academic Leadership (SIGNAL), and a graduate of Yale and Taiwan universities, observes that in broad terms, historians often describe Chinese civilization as “continuous” from over 4,000 years ago up to the present day. But the area of China was, in fact, a conceptual amalgamation of multiple smaller kingdoms, tribes, cultures, and peoples, in a constant state of flux throughout history.

The last dynasty in China – the Qing Dynasty – ended at the beginning of the 20th century, and before that point, the average “Chinese” considered themselves in terms of their regional and ethnic identities and saw Chinese statehood only as the dynastic organization of the time.

The Jews as an Indigenous People

An obvious, yet rarely considered example of indigenous people by any definition, is the Jewish People, whose history, traditions, and religious and national character have been and continue to be acknowledged by all, whether through the study of the Bible or of the history of civilization.

Like the North American “First Nations,” the early Chinese Han people, and other Asian tribes and peoples, the Jewish People for more than two millennia has consistently maintained the strongest claim to be the aboriginal people in its ancestral homeland despite the fact that as a result of exiles, repression, forced diasporas, Inquisition, and the Holocaust, Jews were but a small percentage of the inhabitants there.

The existence and roots of the Jewish People are widely documented, acknowledged, and recognized. This is evident both in the context of their historic location and settlement in their original tribal areas in the “Holy Land,” including the areas of Judea (origin of the term Jew) and Samaria, and also in the context of their presence in various Jewish dispersions and diasporas caused by periods of exile, persecution, and attempts to obliterate their character as a people (even up to present day).

Jewish peoplehood and its evident linkage to its ancestral homeland predates other religions and reaches back to antiquity.

As borne out by history, Christianity grew out of Judaism, and the early Christian existence and settlement in the Holy Land/Palestine were part and parcel of the Jewish existence and settlement there.

In this context, even the 1937 Report of the British “Palestine Royal Commission” acknowledged that “Christians, moreover, cannot forget that Jesus was a Jew who lived on Jewish soil and founded His Gospel on the basis of Jewish life and thought.”

The Hebrew Bible, the Christian Gospels, and the Muslim Koran all refer to the Jewish People and its connection to the Holy Land. Since antiquity, there has never been a time when Jews were absent from the Holy Land. Even when Jewish numbers dropped to a low point, the Holy Land was still home to rabbis and rabbinic study famous throughout the Jewish world. With around 2,600 years of continuous history, the Jewish People kept a subjective-objective identity that always included significant demographic and cultural links to its native land.

The documented historical record of continuous Jewish presence and existence in the area described as the “Holy Land” or “Palestine,” in addition to the writings in the scriptures which speak for themselves, are borne out in historic writings of early Greek visitors to the area that appeared in parallel with the scriptures.

References to Jewish presence from nearly 20 different sources, dating from the third century BCE to the third century CE, are included in Professor Menachem Stern’s comprehensive anthology of Greek and Latin Authors on Jews and Judaism.

“For ancient Greek and Roman pagan authors, Jerusalem definitely was a Jewish city by virtue of the fact that its inhabitants were Jews, it was founded by Jews and the Temple, located in Jerusalem, was the center of the Jewish religion.”

“In these sources, Jerusalem appears in several contexts: foundation narratives, descriptions of and links to the Temple, historical events, usually relating to invasions and captures of the city,

physical descriptions, and the derogatory use of the term “Solyma” by Roman writers after its destruction by Titus in 70 CE. It is noteworthy that despite the negative views of Jews and Judaism expressed by authors such as Manetho, Apion, Tacitus and Juvenal, the Jewish identity of Jerusalem is always clear and never a subject of dispute. These ancient texts, therefore, disprove recent attempts by Muslims and others to deny the historic connection of the Jewish people to Jerusalem and the location of the Temple in Jerusalem through fabrications and lies.”

“The “father of history,” Herodotus, who visited Egypt under Persian rule in the 450s BCE, wrote extensively about the Egyptians and referred to the “Syrians of Palestine” who were circumcised and were assumed to be the Jews. In fact, it is likely that it was Herodotus who coined the name “Palestine,” namely, the area of the Land of Israel, as his encounter was with the descendants of the Philistines who inhabited the coastal towns of Gaza, Ashdod, and Ashkelon. The Jews inhabited the landlocked region of Jerusalem and its surrounding hills, known as Judea.”

For ancient Greek and Roman pagan writers, Jerusalem was a Jewish city and the site of the Temple, the holy place of the Jews. It was founded in the remote past by ancient Jews, influenced by the theology, laws, and customs established by Moses, as he led a “pariah people” out of Egypt.

The Temple was the religious center of the Jews and Jerusalem. While strongly fortified, it was attacked on several occasions by Greeks and Romans. Although difficult to capture because of its natural circumstances and its fortifications, the Romans invaded it and later destroyed both the city and the Temple.

Canadian historian, researcher, and lawyer Alan Hertz, in his essay “Aboriginal Rights of the Jewish People” (2011) summarizes as follows:

“Of all extant Peoples, the Jewish People has the strongest claim to be aboriginal to the Holy Land, where Judaism, the Hebrew language, and the Jewish People were born (ethnogenesis) around 2,600 years ago. Before then, the Holy Land was home, inter alia, to the immediate ancestors of the Jewish People, including personalities like Kings David and Solomon, famous from the Hebrew Bible. And at that time and still earlier, the Holy Land was also home to other Peoples – like the Phoenicians, Ammonites, Moabites, Edomites, and Philistines. But all of those other Peoples have long since vanished from the world. Nobody today is entitled to make new claims on their behalf, including by reason of a supposed genetic descent that is only recently alleged and without basis in history and genome science.”

“Judaism, the Hebrew language, and the Jewish People were already established in the Holy Land for about a thousand years before the 6th-7th century CE ethnogenesis in Arabia of the great Arab People, the birth of which was approximately coeval with the emergence of Islam and classical Arabic.”

“From the initial Muslim conquest of the Holy Land in the first half of the 7th century CE, Jews there suffered persistent discrimination and periodic persecution. However, neither the Arab

People nor subsequent invaders succeeded in eradicating the local Jewish population or bringing an end to the links between the Jewish People and its aboriginal homeland.”

Dr. Dore Gold, President of the Jerusalem Center for Public Affairs and an acknowledged expert in Middle Eastern studies and international relations, cites a leading commentator on the Koran and one of Islam’s greatest historians, Abu Ja’far Muhammad bin Jarir al-Tabari (839-923 CE), who, in his account of the conquest of Jerusalem by the second caliph, Umar bin al-Khattab, describes him heading toward “the area where the Romans buried the Temple [bayt al-maqdis] at the time of the sons of Israel.”

Umar himself allowed the Jews to return to Jerusalem after the Romans and Byzantines kept them away for 500 years. As late as 1950, the Supreme Muslim Council in Jerusalem, once under the control of the notorious Mufti, Hajj Amin al-Husseini, actually published a guidebook that gave the history of the Temple Mount, establishing that “its identity with the site of Solomon’s Temple is beyond dispute.”

In an article criticizing current tendencies among Muslim communities to deny Jewish historic, cultural, and religious ties to the Holy Land in general, and the holy sites in Jerusalem in particular, Turkish journalist Sinem Tezyapar opines:

“Widespread rejection of Jews’ historical, cultural, and religious ties to the Holy Land is one of the most common but facile narratives throughout Islamic majority countries. Despite the fact that this negation of Jews’ rights in the Holy Land masquerades as an Islamic cause or even as an imperative of piety, there is no truth to the rejectionists’ assertions that can be based on Islamic grounds.”

“The region where the Jews currently live is, beyond any doubt, their homeland, the land that their forefathers lived in and were buried in; thus, they must be allowed to live there. What is perhaps not well-known is that from an Islamic point of view, there is no basis whatsoever that prohibits Muslims from recognizing Jews’ presence in the region and accepting them as a state. In fact, the Koran itself provides clarification on this pivotal issue, not only referring to the connections of the Jews with the Holy Land but also to the legitimacy of their presence until the Last Day.”

In this context, Tezyapar cites passages from the Koran:

“Remember Moses said to his people: “O my people! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples. O, my people! Enter the Holy Land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin. (Koran, 5:20-21)”

“We settled the Children of Israel in a beautiful dwelling-place and provided for them sustenance of the best. (Koran, 10:93)”

In a similar vein, Jerusalem analyst and writer Nadav Shragai, basing himself on sources including archeological research by Dr. Gavriel Barkai, Dan Bahat, the writings of Haim Merchavia, and the publication “Three Religions and their Contribution to Jerusalem and the Land of Israel” writes:

“The City of David is the area identified by archaeologists and historians as the location of King David’s capital some 3,000 years ago. David’s son Solomon established the First Temple on the summit of Mount Moriah, where Isaac was bound for sacrifice, a location known today as the Temple Mount.”

“Archaeological excavations in the City of David took place during Ottoman rule, as well as under the ensuing British Mandatory rule, and have continued under Israeli rule as well, unearthing discoveries of Jewish life and artifacts from various ancient periods.”

“Adjacent to the City of David is an area called the King’s Garden, described in the books of Nehemiah and Ecclesiastes, as well as in many other historical sources. Scholars, visitors and pilgrims have attributed the area to King David and Solomon.”

Shragai points to further historic empirical evidence of Jewish settlement in the area about Rachel’s Tomb, located on the northern outskirts of Bethlehem some 460 meters south of Jerusalem’s municipal boundary. The site has been identified for over 1,700 years as the grave of the Jewish matriarch Rachel. The copious literature of Jewish, Christian, and Muslim pilgrims identifies and documents the spot as the place where Rachel was buried.

III.

BY FINAL ORDER OF THIS TRIBUNAL,

WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE
PEACE & RECONCILIATION
EQUITABLE RELIEF IS GRANTED:
WRIT OF MANDAMUS AND RESTORATIVE
JUSTICE PROGRAM IN THE WORLD TRADITIONAL HOLY LAND
STATUS QUO ANTE FOR THE INDIGENOUS PEOPLE OF THE
WORLD TRADITIONAL HOLY LAND & HISTORICAL PALESTINE
RESTORATIVE JUSTICE VS RETRIBUTIVE JUSTICE

1. Balfour Declaration [November 2, 1917] is Null, Void & of No Effect – This Tribunal declares that the Balfour Declaration of November 2, 1917, procured by fraud by the covert interests of Lionel Walter Rothschild and then Arthur James Balfour, UK Foreign Secretary, is null, void and of no effect, and cannot be used by Co-Defendants herein as a Defense to their commission of Violation of ARTICLES 6, 7, 8 & 8bis of the [International Criminal Court Statute](#)

For - War Crimes, Genocide, Crimes against Humanity & Crime of Aggression
Committed by Criminal Co-Defendants, including and not limited to:
The State of Israel; The Israel Defense Forces IDF;
Prime Minister Benjamin Netanyahu;
Sentient, Inorganic AI Artificial Intelligence “Lavender”, “The Gospel” *et Alios*
And other named and un-named Criminal Co-Defendants herein

2. Constitutional Law Enforcement United Nations General Assembly -
This Tribunal hereby orders the **Constitutional Law Enforcement United Nations General Assembly** <https://www.un.org/en/ga/> to forthwith undertake a **Peace & Reconciliation and Restorative Justice Process in the World Traditional Holy Land and Historical Palestine To Restore and fully Compensate THE INDIGENOUS PEOPLE OF THE WORLD TRADITIONAL HOLY LAND & HISTORICAL PALESTINE from the unlawful crimes and injuries the Co-Defendants have caused them to suffer – these CoDefendants** Violating as set out herein of ARTICLES 6, 7, 8 & 8bis of the [International Criminal Court Statute](#)

For - War Crimes, Genocide, Crimes against Humanity & Crime of Aggression
Committed by Criminal Co-Defendants, including and not limited to:
The State of Israel; The Israel Defense Forces IDF;
Prime Minister Benjamin Netanyahu;
Sentient, Inorganic AI Artificial Intelligence “Lavender”, “The Gospel” *et Alios*
And other named and un-named Criminal Co-Defendants herein

SO ORDERED THIS
14th DAY OF APRIL 2024
NATURAL AND COMMON LAW TRIBUNAL FOR
PUBLIC HEALTH AND JUSTICE
<http://www.internationaltribunal.world>
www.peaceinspace.org
CONTACT: peace@peaceinspace.org