

Clergy Discipline Measure 2003
In the Clergy Discipline Tribunal – Diocese of Winchester
Re the Reverend Dr Stephen Robert Sizer

WITNESS STATEMENT OF
PROFESSOR ILAN PAPPE

I, **PROFESSOR ILAN PAPPE**, , **WILL SAY** as follows:

1. I make this statement on behalf of the Reverend Dr Stephen Sizer ("**Stephen**") in support of his Answer to a Complaint made against him by the Board of Deputies of British Jews ("**the Board of Deputies**").

Biography

2. I am an Israeli historian and activist. Currently I am a professor with the College of Social Sciences and International Studies at the University of Exeter and the Director of the European Centre for Palestine. Prior to this I was a senior lecturer in political science at the University of Haifa between 1984 and 2007 and during those years I founded and directed the Institute for Peace Studies at Givat Haviva Israel and was the Chair of the Emil Touma Institute for Palestinian Studies in Haifa.
3. I have written 20 books on the history of the Modern Middle East, Israel and Palestine, including *The Ethnic Cleansing of Palestine (2006)*, *The Modern Middle East (2005)*, *A History of Modern Palestine: One Land Two Peoples (2003)* and *Britain and the Arab-Israeli Conflict (1988)*.

How I know Stephen

4. I have known Stephen since 2010.

5. I have read Stephen's works and shared a platform with him at various presentations and seminars. My experience of Stephen's audience is that it spans all religions and Stephen's addresses do not speak to Jews or non-Jews in particular. His message is one of humanity and peace. For this reason, he is followed by a great number of supporters amongst the Jewish Community, particularly progressive Jews.
6. I have known Stephen for more than a decade. His humanity and kindness were apparent from the first moment of encounter. His Christianity is that of love and embrace and his commitment to the plight of the Palestinians whose disastrous past and present predicament have been forgotten is highly appreciated by the people over there.
7. Like so many decent and conscientious people, Stephen felt he had to voice his opposition to policies of destruction and oppression, not only in Palestine but also around the world. Criticising immoral policies of a Muslim, Christian, Buddhist or Jewish government is not racism against their religion but moral objections to their actions, regardless of who they are. Opposition to an ongoing occupation, as many Israelis agree, is not anti-Semitism.

Board of Deputies

8. While the Board of Deputies has represented faithfully the interest of the Anglo-Jewish community over the years, it has in this century acted, in many cases, as a front for Israel and plays a dubious role in silencing criticism on Israel. There is also a sense in many Jewish circles that it does not represent anymore the Anglo Jewish community (see <https://www.jewishvoiceforlabour.org.uk/article/who-exactly-does-the-board-of-deputies-represent/>).
9. In 2007, the Board took an active role in trying to prevent my appointment to Exeter university (see <https://www.ipost.com/jewish-world/jewish-news/controversial-historian-to-quit-israel-for-uk>).

10. The Board also took a leading (ultimately unsuccessful) role in trying to abolish a pure scholarly conference I organized at the university of Exeter on Settler Colonialism in Palestine (hardly an issue that should concern the Anglo-Jewish community see <https://www.thejc.com/news/uk/board-concerned-over-exeter-university-conference-on-israeli-colonialism-1.68071>).
11. Part of its campaign against me was based on lies misquotes for which the Board never apologized (see <https://www.facebook.com/pappellan/posts/the-president-of-the-board-of-deputies-for-years-is-looking-for-a-quote-that-wou/2697176916962030/>).
12. Zionism in many ways started as a Christian project of restorationism (a 19th century theological movement believing that the return of the Jews would precipitate the second coming of the Messiah and the resurrection of the dead) that was supported, for strategic reasons, by the British government long before Zionism was offered by Jewish activists as a solution to the predicament of the Jews in Europe.
13. The motivations for Christian Zionism were quite dubious. It was a mixture of anti-Semitism, driving the Jews to Palestine, and a bleak role for the Jews in this divine scheme, as understood by Christian Zionism: either converting to Christianity or rot in hell.
14. Today the support of Christian Zionism for Israel is unconditional. Which means that even if Israel pursues immoral and brutal policies, or is run by extreme right parties, it can rely on a carte blanche support from Christian Zionists.
15. Stephen is not an anti-Semite and I state with confidence, having followed his writings and shared platforms with him, that he neither holds anti-Semitic views nor has written or said things that I consider to be anti-Semitic.

Statement of truth

16. I believe the facts and matters in this statement to be true.

PROFESSOR ILAN PAPPE

Date: