

SOVEREIGNTY

A Political Journal / Issue no. 15 / February 2022

Published by The Sovereignty Movement founded by Women in Green



* Partial list of places in Israel in which Arab terror attacks occurred this past year.

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Simultaneously with those who demonstrated in Israel, AFSI and ZOA members demonstrated in the States against the opening of a US consulate for the Palestinian Authority in Jerusalem. Page 9

Editors' note: The positions brought in the journal, in interviews and articles, do not necessarily represent the position of the editorial staff. The Sovereignty platform is a platform for presentation of various, sometimes even contradictory positions.

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SOVEREIGNTY



A Word from the Editors

Israel is going through a time of upheaval. The electorate voted in large numbers for parties that are loyal and committed to the Zionist vision, to Eretz Israel, our Jewish heritage and the Jewish character of the State of Israel. After the elections, however, most of those voters found that the people they had voted for were left outside the circle of decision makers and were not seated at the government table, with representatives of the extreme left and Arab Knesset members, whose agenda is diametrically opposed to what the majority of Israel's citizens desire, seated in their place.

These difficult times may awaken in us a disturbing feeling that the vision of Israeli sovereignty in Judea and Samaria, the heartland of Eretz Israel, is slipping away from us. However, we believe in the words of the Midrash in its commentary on the words in Song of Songs, "My beloved is like a gazelle" (2:9). Just as the running gazelle is sometimes visible and at other times hidden, so is the redemption of Israel – sometimes its path is clear and visible and at others, it is hidden and obscured.

We look ahead to the redemption of Israel and believe in it. The people of Israel survived all the hardships of exile contrary to all predictions, ingathered from all its diasporas

contrary to all logic, overcame all its attackers against all expectations, and its redemption progressed and advanced step by step before the astonished eyes of the whole world. So it will be on the next level of redemption, the level of sovereignty. The people of Israel and its leaders will come to their senses and bring about the fulfilment and realization of the vision.

In order to succeed and be able to clearly see the stages of Israel's redemption, we need eyes as bright and clear as those of two giants that left us in recent months, the late Rabbi

Eliezer Waldman ztz"l and the late Rabbi Gideon Perl ztz"l. Both of them provided great support, inspiration and a source of moral strength to the sovereignty movement, showing us with great devotion how to continue to hold on to the land of Eretz Israel based on an in-depth understanding of the history of the Jewish people in the past and faith in its future.

Rabbi Waldman and Rabbi Perl ztz"l were our pillar of fire before the camp, eminent educators and mentors, advisors and leaders who fulfilled and implemented the vision of the prophets in their lives in Hebron and

in Gush Etzion and throughout all of Judea and Samaria.

In the pages of this issue, we are expanding the demand for Israeli sovereignty and governance beyond Judea and Samaria. The political reality of recent years has led to the loss of governance in the Galilee, the Jordan Valley, the Negev and Jerusalem, but the source and origins of this weakness are the absence of Israeli sovereignty in Judea and Samaria. This lack of sovereignty deludes the enemies of the Jewish people into believing that they are facing a weak, feeble nation that has lost its faith in the justice of its cause, that with a bit more pressure, it will ultimately retreat and turn its back on its heritage and history.

They could not be more wrong. The articles and interviews in this issue foreground some of the key points that need improvement and correction in the context of governance and sovereignty. It should be noted that everything originates in Judea and Samaria and especially in the heart of the country, the heart of the nation, Jerusalem.

We hope you find this issue interesting and enlightening.
The editors of Sovereignty

Photo: Yonatan Zindel. Flash90



Rabbi Gideon Perl ztz"l

Photo: Gershon Elinsoni. Flash90



Rabbi Eliezer Waldman ztz"l

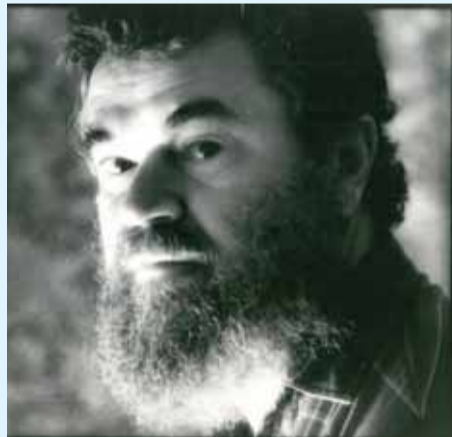
Prof. Robert Wolfe

The Invisible Star who Lit Up Our Path

This issue of the Sovereignty Journal is dedicated to the memory of our dear friend, historian Prof. Robert Wolfe, obm, who passed away exactly two years ago.

Prof. Wolfe was one of the most passionate supporters of the idea and activities of the Sovereignty Movement and was among the leaders of the revolution of consciousness in Israel concerning the vision of Sovereignty and its implementation.

Prof. Wolfe contributed his energy and resources for the benefit of the future of the Land of Israel and the people of Israel. He was a unique historian who delved into the research of the history of the Jewish nation with the goal of seeking the channel that would lead the Jewish People to dwell safely in their land. After 30 years of teaching history, Prof. Wolfe made aliya together with his wife Leah, may she have a long healthy life, both imbued with a love of the Land, loyalty to its people and a firm belief in Netzach Yisrael. In his book *Dark Star*, in the chapter "Why I am a Zionist", Prof. Wolfe writes:



Prof. Robert Wolfe

"I am a Zionist because I believe in the Jewish People. My study of history has convinced me that the Jewish People was the force behind the ideologies of Christianity, Islam and Marxism, the three dominant ideologies of the modern world, but unfortunately all three assumed an antisemitic veneer in order to make their way in a world dominated by kings and tyrants. My experience of Jewish life, which is extensive, has left me with a feeling of proud admiration and respect for my fellow Jews. Like they say 'Jews are like everyone else, only more so'. We have to be 'more so', because that is the way that we can be a 'light unto the nations'. Israel is that light, and that is why I am a Zionist".

May his memory be engraved in the annals of Jewish history!

To our dear brother Jonathan Pollard,

We feel your pain together with all the people of Israel at the passing of your dear wife Esther z"l. Esther was a moral compass for the people of Israel in her uncompromising insistence on your release as a hero who gave his life for the people and the Land of Israel.



Esther and Jonathan Pollard at Oz veGaon, July 2021

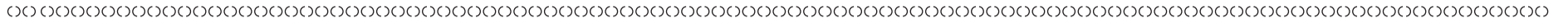


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Israeli Sovereignty-From time Immemorial

Op-Ed By Dr. Francoise Farron

Israeli Sovereignty needs no new Knesset bill. It is based on the historical connection of the Jewish people to the land of Israel since time immemorial. That connectedness was recognized and found eloquent expression in the Balfour declaration of 1917, that was taken verbatim into the San Remo Convention and from there into the Peace Treaty of Sevres. These are internationally recognized documents in force now, that established Palestine as the Jewish homeland, once and for all, unequivocally and irrevocably.

These are internationally recognized documents in force now, that established Palestine as the Jewish homeland, once and for all, unequivocally and irrevocably.

The League of Nations instituted a regime of Mandates for these administrative districts of the Ottoman Empire, that would achieve sovereignty at the end of the Mandate periods. The territories of the new sovereign nations would be that of the Mandate. The Mandate for



Dr. Francoise Farron, Founder and CEO of Smart Women's Choice

Palestine was given to the British who deviously and in flagrant breach of their mandatory obligations, severed 78% of the mandatory territory to create "Transjordan". The "world community" that reacts strongly to every act of Israeli self-defense, let these criminal acts by the British pass without a hitch. The mandatory obligations that the British promised to undertake were "to facilitate immigration of the Jews and the settling of the land." Instead, they brazenly issued three White Papers to limit immigration by the Jews to a trickle and prevented them from acquiring land in their own homestead. In addition, to curry favor with the Arabs, they turned a blind eye to the

illegal immigration of Arabs from the surrounding countries. Note that the Arabs that today squat on Israeli sovereign territory are not Palestinians at all, but a collection of Arabs from neighboring countries. Like Arafat who claimed to have been born in Jerusalem, who was actually born in Cairo and was Egyptian. In sum, the British during the time of the Mandate, created such hostile conditions that the Irgun, a militant organization under the leadership of Menachem Begin, began to retaliate every hostile act by the British with an equal act by the Irgun, until the British, humiliated, threw in the towel and terminated their Mandate in 1948, when Ben-Gurion

declared the State of Israel in their stead. Note that there are two important articles in the Mandate: 1. that it is irrevocable 2. that no territory is to be ceded to a foreign government. Therefore, the "partition Resolution 181" of the UN is illegal, null and void, as it illegally ceded territory to the Arabs.

Therefore, the "partition Resolution 181" of the UN is illegal, null and void, as it illegally ceded territory to the Arabs.

In order not to have to face all this history, note that all current "stories" start in 1967, when Israel took back the country from Jordan, that had occupied it illegally since 1949.

Today's narrative overlooks the fact that Jordan occupied Judea and Samaria illegally, and therefore, reaches the wrong conclusion that Israel took their own sovereign territory from the Jordanians.

In sum: Israel has been and continues to be a sovereign state under international law and the only way that Jews will never again be victims, is to build a strong, sovereign, proud Israel with a strong IDF.

Sovereignty begins with culture and discourse, and we are all tasked with the mission.

For MK Amichai Chikli, sovereignty is a topic that concerns each and every one of us, and it begins with a change in the terminology – from occupation and containment to sovereignty and decisive victory.

Amichai Chikli entered the labyrinth of Israeli politics from the world of education, as the founder and leader of the Tavor Zionist Leadership Academy. As such, his sovereignty discourse does not begin or end with political maneuvers that will bring about Israeli sovereignty in Judea and Samaria, but rather on an in-depth dimension where each and every one of us can make a real contribution.

For Chikli, sovereignty is primarily expressed in the language we use. "Language is what shapes the reality of our lives, and the left has always known how to make excellent use of language, which it employs to insinuate its concepts into the public discourse so that they become an inseparable part of it. Every conversation with people from the left is held on the basis of those concepts, with the right mostly reacting to the terminology devised by the left, finding it difficult to come up with terminology of its own and make it part of the consensus."

However, Chikli is not pessimistic. In fact, he sees a positive change in recent years. "It's getting better, but the right still does not possess the principal tools to make it happen. The right is in a position of inferiority in terms of think tanks and the media. The gaps are starting to close, but this numerical inferiority persists, especially in the academy."

Don't give in to post-Zionist terminology

The discourse MK Chikli is talking about starts with simple terms and concepts that have become an inseparable part of the public discourse in Israel. "The very fact that the term 'territories' is still in use is a colossal failure on the part of the right. It's notable that the term 'Green Line' is used only by the right. It's a term that doesn't interest the Palestinians. For them, that line simply does not exist. The same goes for the terms 'occupation' and 'settlers' – it's all leftist terminology that has unfortunately penetrated the right as well."

"It doesn't start or end in Judea and Samaria. Terms such as 'containment,' the description of the wave of terror we experienced during Operation Guardian of the Walls as 'riots' or 'unrest,' or when the police sees its role in events such as this as 'breaking up a brawl between adversaries' – all these are the result of a confused perception. Containment is the opposite of a

decisive outcome, and we are avoiding defining the obligation to achieve a decisive outcome. No one really wants to address the root causes of what is happening. The term "containment" expresses the psychology of addiction to quiet, anything to avoid confronting reality, even if that means not calling it what it is, because if we call it what it is, it could cost us in terms of a real confrontation," explains Chikli.

Chikli encountered an example of changes in the direction of terminology at a conference of deputy mayors he participated in a few weeks ago. Chikli spoke about responsibility and leadership and cited a few sentences from a speech given by the leader of the Northern Branch of the Islamic Movement in Israel Raed Salah, who said that Jews prepare Matzoh from the blood of children. In his speech, Chikli stated in no uncertain terms that anyone who considers this man his leader is an enemy of Israel. The reaction in the audience of Arab deputy mayors was an outburst of denunciation, shouts and cries of protest at Chikli's remarks. "They started to go wild and no one

The term "containment" expresses the psychology of addiction to quiet, anything to avoid confronting reality, even if that means not calling it what it is, because if we call it what it is, it could cost us in terms of a real confrontation

could get a word in. That's what it looks like when you're willing to confront the issues and not beat about the bush. If the leadership supports the murder of police officers, how can they talk about violence in Arab society?"

"The truth must be told. Jewish Israeli society is fortunately and unfortunately a very satiated society, one that is not eager to engage, and that is very much influenced by postmodernist progressivist trends that are injected into its bloodstream via countless channels. When meeting with young people, Chikli always asks them first to try to identify progressivism in action.

Photo: Avshalom Sassoni Flash90



MK Amichai Chikli

"Pay attention to what reality is really made up of," he explains as he presents the actual hidden goals behind the activities of foreign NGOs aimed at transplanting Western trends here that blur Israel's unique character.

The Jewish people in the face of a silent attack by a new empire

In this context, he notes that during the protests of the Israeli Ethiopian community, there were those who made sure to bring African labor migrants from south Tel Aviv to join the protests. They brandished purple signs inscribed with the words "Standing Together" as they positioned themselves next to the Ethiopian demonstrators. "What connection is there between the labor migrants and the Ethiopian Jews? There is no connection," he answers, adding a lesser-known detail: "When you drill down a bit, you discover that a German foundation is funding this organization, and that they are the ones behind the effort to inject Black Lives Matter ideas imported from the United States into the Ethiopian community. What they want to do is to drive a wedge between this population and the rightist camp and the governmental authorities in order to undermine the Jewish character of the state. Further investigation reveals that this is an organization funded by the German government. It's the same foundation that led the protest against the Nation-State Law."

"These are protests that target mainly young people. They convince them that the Nation-State Law runs counter to equality and human rights, but that's not true. Extensive support for human rights are part of what and who we are. However, the additional level of collective national rights is made illegitimate. We favor equality in civil and human rights, but we oppose equality in national rights, because that would mean the end of the Jewish Zionist state. This understanding reverberates regarding how these young people perceive

our sovereign rights in the land of Israel. Chikli views the current struggle as yet another of the series of empires the Jewish people have faced over the years, no less. The people of Israel are oblivious to the campaign that the Western empire is waging against it, because it is not sending armed legions to fight against us and its goal is not to destroy us physically. But it is an empire that is using soft power to erase Israel's national identity, undermine its political sovereignty, completely deprive it of its control over its territory in Judea and Samaria and effectively crush the Zionist enterprise."

Chikli says that the correct response to this imperialistic attack should be divided between distancing oneself from evil and proactively doing good. 'Doing good' means connecting the younger generation to cultural sources the history of the Jewish people, to Hebrew literature, poetry, to hiking the land and getting to know our heritage out in the field. All these are actions that build our cultural and national resilience and protect us from the efforts to blur our identity and weaken us."

The "distancing from evil" part relates to specific components of the Israeli discourse. "I want the young people to think twice before adopting the discourse of political correctness. For example, the premise that says that there's no one truth, which is a tricky phrase if we think about it a bit more. We have to ask ourselves if that statement is indeed true, and in this case, any answer will prove that it's not. We must expose the totalitarianism that underlies the progressivism that masquerades as liberalism. We must expose the lie and the distortion of concepts.

To counter the leftist terminology that has permeated our language, Chikli suggests that we go back to basics.

"When we are spoken to in leftist terminology, we should respond in different terms, in Land of Israel terms, in historic and moral terms, in sovereignty terms."



Do not Allow the Rug to be Pulled from Under Sovereignty

Photo: Chaim Tuitio



Mk Orit Struk

Member of Knesset Orit Struk views Mansour Abbas' unprecedented position in the coalition as an essential failure of values, much more significant than the alliance between Left and Right in a government of "no sovereignty and no withdrawals".

As one of the co-chairs of the Land of Israel Lobby, it is difficult for MK Orit Struk to find an advantage to the Land of Israel in the present government. As one who views the realization of the vision of sovereignty as an ideological, political and policy goal, she is forced to state resolutely that "The government has pulled the rug out from under the important, beautiful, vital and necessary vision of sovereignty".

According to her, the reason for this is not only the Left-Right alliance or the coalition agreement that does not promote either steps of sovereignty or withdrawals, but for another, much more fundamental reason. But before explaining it, she comments that in violation of this coalition agreement, "withdrawals are made every day and every week by Benny Gantz, who has decided that contrary to his coalition commitment to fight the Arab takeover of Area C, he is actually backing the PA efforts and is turning the IDF and the Civil Administration into the executive arm of the PA".

As noted, besides this, Struk finds a much more fundamental and deep reason for her opening statement: "What is the idea of sovereignty. That the People of Israel will go forward to apply sovereignty over more and more parts of its Land. It began in '48 over part of the Land, progressed in '67 with sovereignty over additional parts and in '81, we also made progress with the Golan Heights, but when there is a government which is fundamentally not of the People of Israel but makes common cause with our enemies, it turns out that even in the parts where we have applied sovereignty, we are no longer actually sovereign. Suddenly, there is a government that includes the Islamic Movement".

In every dispute, over Homesh, over Giv'at Ronen, over the Negev, who is the one who decides? Who decides how the state budget will look? Mansour Abbas is Mansour the boss", says Struk, quoting MK Porush. "There is no precedent for the

situation where a people turns its enemies into its partners in the management of its state. Now, stopping a tree-planting project in the Negev is not a technical matter but an ideological decision. The struggle is not over the borders and the '67 lines but over the very essence of sovereignty of the state, which is in a state of ongoing deterioration".

Given such a complex reality, Struk believes that the only point of light is to etch a national consciousness, which must be created, and according to it, the state must not repeat its mistakes of the past. "The fall of the government without having etched such a consciousness will leave us with the same problem", she says. "For 150 years of Zionist has worked to bring about the situation that the People of Israel will

Mansour Abbas is Mansour the boss. There is no precedent for the situation where a people turns its enemies into its partners in the management of its state

be sovereign over its Land, and this is even before establishing a "kingdom of priests and a holy nation". When it is not the Jewish People that decides its fate, it is the enemies who sit in the government and the Prime Minister knows that if he doesn't want them, his government will fall. We are commanded not to abandon the Land to the nations, but we have left it entirely in the hands of the Islamic Movement. This situation is pulling the rug from beneath sovereignty's feet".

We must not neglect our part in the process even for a moment



Rabbi of Safed, Rabbi Shmuel Eliyahu

The Israeli economy is booming and Israel's enemies are collapsing, but now, ironically, it looks like something significant is going wrong. Rabbi Shmuel Eliyahu shows the practical way forward.

In light of the present complex situation, we requested from Rabbi Shmuel Eliyahu, the rabbi of Safed, an optimistic point of view for the future and the starting point that he chooses to open with is precisely the pandemic that has befallen us.

"Anyone who reads the Torah or studies the Prophets and the Writings, sees that every time the People of Israel has suffered a plague, it was a time of opportunity and hope to take a leap forward from one situation to a better situation. The salient example is that of the ten plagues, which were intended to change the situation for the People of Israel from the status of slaves to the status of free people, as well as to teach Pharaoh a lesson. It was the same in David's time, when the People of Israel needed urging to awaken the will to prepare for the building of the Mikdash".

Rabbi Eliyahu extends the view beyond the borders of Israel, where one after one, enemy states of Israel have been collapsing – Syria, Iraq, Lebanon, Libya, Egypt and others. It is the fulfillment of the passages 'then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee □ And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, that persecuted thee' (Deuteronomy Chap. 30). In contrast to their state of collapse, the Israeli economy rose during the period of Covid even more than it had risen since its inception".

And against the background of all these good things, Rabbi Eliyahu asks how it can happen that despite everything, we find ourselves in such a difficult governmental situation. And this is where our responsibility comes in. "It cannot be that the Almighty gives us work to do and we sit with our arms folded. It is our duty to do our part in the process of the People of

Israel's redemption. When we lack the courage to demand what is ours, the Almighty sends us a good teacher by the name of Mansour Abbas to teach us to demand. He exploits his political power with a smile and sweet words, and gets everything he wants, plus bonuses".

"But this situation is temporary. The Master of the world does not break his promises and does not change His mind. The Almighty does not stop processes in the middle, but we have a job to do. We are the ones who gave Abbas his power, including the faithful among the public, even if not directly, and now this is the spiritual job that each and every one of us must do, in prayer as well as in practical ways".

And in speaking about practical means,

If we want to have an influence on the nation, we must not leave any bridge, from Metula to Eilat, without a sign about the "Jewish State"

Rabbi Eliyahu is referring mainly to the means of hasbara and consciousness-raising. "When the Left wanted to have a revolution in education, they hung their signs on every bridge in the nation. If we want to have an influence on the nation, we must not leave any bridge, from Metula to Eilat, without a sign about the "Jewish State". This is not an especially difficult thing to do. Our public is spread out to all corners of the Land, which has something like 1200 bridges, and each bridge has 2 sides. We are not even talking about an especially heavy financial investment. This is our task for now. We must just get up and do it. Period".

Healthy anger and a grass roots awakening

Photo: Saguy Keisler



Benny Katsover, one of the founders of the renewed settlement movement in Samaria

Resolute youth, flourishing settlement and pioneers determined to cling to the Land of Israel. These, in **Benny Katsover's** opinion, are the answers by the People of Israel to the embarrassment of the current leadership.

Benny Katsover, one of the leaders of the settlement movement in Judea and Samaria, is saddened by the conduct of Israel's government, but just as Rabbi Akiva, in his day, who saw the positive aspect when a fox emerged from the ruins of the Holy of Holies, he believes that the situation is an indication of the approach of (the Messiah) Ben David. "While in the past, we could criticize the government, whether we like it or not like it, now, the terms of the government are more shameful than they have ever been in the past. In my opinion, this portends that we are on the eve of a great era", he says.

Katsover is convinced that if only each person would do his job and make the effort to promote sovereignty and settlement, fight the Arab attempt to take over Area C, deal with the lack of governance in the Negev and the Galilee, the miserable character of the government will become clear; even for those who still do not see the situation clearly, it will be obvious that something very bad is happening here. It will be clear that the People of Israel never dreamed of such a government. In my opinion, it is good news".

"Rabbi Akiva saw it two thousand years ago; for us, it's right outside the window. We see how the government has handcuffed itself and every step that one side wants to take angers the other side, and in light of this lack of action we are faithful to the great ideal of striving and aspiring and we see the progress and prosperity in Judea and Samaria nonetheless. I see houses being built in many places, families joining the towns, and wonderful youths that seek to act and accomplish things. **Our educational systems raise youths on a grand scale and this youth surpasses previous generations. In the outposts as well, there is wonderful youth which, under the most severe weather conditions, clings to the land by their fingernails**

in difficult conditions, facing opposition from home, from the Arabs and from other countries that are acting against us".

"Healthy anger", Katsover calls the feeling that is rising among the lovers of the Land of Israel, in light of the political situation. "I see Jews everywhere, sitting and thinking of what else they can do and this is how things develop. The healthy processes continue from the grass roots and from there, they rise higher. An infrastructure is being created for the future. The difficult situation is causing a healthy state of anger".

"There are, indeed, a few who become discouraged, but the healthy anger is permeating into more and more of the people, who understand that the Jewish People cannot rely on elements hostile

if only each person would do his job and make the effort to promote sovereignty and settlement, fight the Arab attempt to take over Area C, deal with the lack of governance in the Negev and the Galilee, the miserable character of the government will become clear

to the State of Israel. We are now learning our lesson, which is that what we previously thought was so bad, was not so bad after all. More and more people are opening their eyes and the more we cry out, the more it will be acknowledged".

The reality is creating de facto sovereignty, but there must be a governmental decision to emerge from it



Sovereignty is a decision by the leaders and a legal declaration that follows. Sovereignty is also settlement, clinging to the Land, prosperity and development, and we see this sovereignty in the field. You just have to look. **Shlomo Ne'eman, head of the Gush Etzion Council, in an optimistic interview.**

Photo: Haim Tuito



Shlomo Ne'eman, head of the Gush Etzion Council

"Sovereignty is already here and it is stronger than politics", he states emphatically. In his opinion, what happens in the field is important and meaningful. "Sovereignty is two processes. One is the legal-statutory process, meaning, a decision by the government, Knesset and High Court, the process that takes place among decision-makers and attorneys. The other path is the situation on the ground. The official decision is not always enough. In the Golan Heights, for example, there is sovereignty, but where are the Jews? Why don't they settle the area? In Jerusalem there is also sovereignty, but in Shuafat and the eastern neighborhoods of the city, you don't feel that you are the sovereign".

"We must understand that the decision for sovereignty is just the beginning. There is a lot of work to do for sovereignty to be felt and be realized after a decision is made", says Ne'eman, passing immediately to the bright side of the situation. "When you walk around in Ma'ale Adumim, in Ariel, in large parts of Gush Etzion, in Beitar Illit, you see sovereignty. There still are many problems, and there is not yet a decision by the government, but you see with your eyes, that sovereignty actually exists, with our presence. Inheriting the Land is living in it and settling it".

As mentioned, Ne'eman wants there to be an official decision for sovereignty, but for him, the matter of sovereignty does not end there. "I don't want to abdicate responsibility from the decision-makers, Heaven forbid, for restraining us and blocking sovereignty, but we should not abdicate ourselves from responsibility either. A lot depends on us and when there is development of settlement, sovereignty is here. A half million Jews make de facto sovereignty, even if it is not yet de jure, which will eventually happen. Shlomo Ne'eman skips back in time for a moment and mentions the

concept that arose from the Trump plan, which he vigorously opposed. "The Americans drew a sovereignty map that included almost the entire settlement as the place where Israel can be recognized, aside from 15 towns. This means that the size and degree of development of towns is an important issue. It is true that we fought the Trump plan because we did not agree to a partial sovereignty of this sort, but from the map that was presented, it was clear that even the international community understands that there is a situation that is not reversible. By all accounts, to the Americans as well, it is clear that there will be sovereignty over about two

We must understand that the decision for sovereignty is just the beginning. There is a lot of work to do for sovereignty to be felt and be realized after a decision is made

hundred towns". **So, when you see our tractors, when you see children born, schools opened, vineyards planted, Jews traveling, when you see all the settlement activity you realize that all of this makes sovereignty a fait accompli.** Even if it takes another year or a decade for a government vote, it happens and it will happen. We have to make sure that the issue of applying sovereignty will be not dropped from the agenda. When thousands of Jews come to live in Judea and Samaria, and say that it is our Land and that there can be no other sovereignty in it – this will bring about sovereignty".



Photo: Shutterstock

Moshe Lion: There is no loss of sovereignty in Jerusalem

The Jerusalem mayor's desk is overflowing with tasks that require his attention, yet, he looks with satisfaction upon a series of accomplishments, is not frightened by the demographic demon, believes that he will succeed in subduing the PA incitement in the city, and is convinced that the residents of East Jerusalem are content with Israeli sovereignty.

Sovereignty in the eyes of the mayor of Jerusalem, Moshe Lion, is, first and foremost, the responsibility for all the city's residents, and in his opinion, sovereignty of that kind definitely exists throughout the entire city, even if there are anomalies here and there. "I do not believe that there is a loss of sovereignty in Jerusalem," he tells Sovereignty, and asserts: "I make certain to conduct myself as a sovereign with all its implications."

"Sovereignty is the responsibility for the residents, and because I believe in United Jerusalem, we must ensure that there is both governance and aid in all sections of the city," says Lion, adding that in recent years Jerusalem has received extensive allocations earmarked for investments in the neighborhoods of East Jerusalem. However, what has transpired over the course of many years in East Jerusalem in the area of education, he characterizes as a "colossal failure."

"Sovereignty is also education, but when I took office as mayor I found that approximately ninety percent of the children in the neighborhoods of East Jerusalem studied the Palestinian curriculum, which is steeped in incitement and whose educational level is so low that those who conclude twelve years of school are unable to integrate into academic institutions. I studied the situation and revealed that the students' parents were very happy with the Israeli Ministry of Education. As far as I'm concerned, this was the catalyst for the establishment of hundreds of classrooms in schools in East Jerusalem. Every new school we build and fill adopts the Israeli educational curriculum. In that way, a new generation of education was born. Regarding the existing schools, it is impossible to compel them to adopt the Israeli educational system, although, there, too, we are attempting

Photo: Haim Tuitio



Jerusalem Mayor Moshe Lion

to introduce the Israeli curriculum." According to Lion, during his years as mayor, there has been an increase of thousands of Arab students in East Jerusalem who are integrated into the Israeli curriculum and abandon the Palestinian one.

"In addition, we must establish an infrastructure, so that there will be adequate and suitable roads in East Jerusalem that are sufficient and appropriate for those neighborhoods, which are an integral part of the capital of the State of Israel. We have invested billions of shekels in this," he says, and relates that "in most cases, the residents accept the actions taken by the municipality with considerable support. A significant portion of the workers are themselves residents of East Jerusalem." Many are brandishing dire predictions regarding the demographic issue of

the loss of the capital's Jewish identity. Lion is convinced that the trend is totally different. In Jerusalem, he notes, there are 330,000 Arab residents. Nevertheless, he is not worried. "The city is going to grow in extremely large numbers in the near future. The Jewish majority will grow if I can continue to develop construction in the city according to my policy."

Lion rejects allegations of a construction freeze during Netanyahu's tenure. "At least during my term, we approved construction in Homat Shmuel, Givat Hamatos, Pisgat Ze'ev, Givat Hashaked and more. We are issuing building permits and making progress. In Atarot, too, we passed a significant milestone when we ratified the establishment of the neighborhood in the Local Planning Committee. It is a significant accomplishment, despite the fact that,

at the moment, the matter is delayed until completion of the environmental report that will be submitted to the District Committee. It is a process that will take a year, but it, too, will come to pass."

Moshe Lion believes that for the benefit of the residents of Jerusalem and its environs, it is appropriate to form the Greater Jerusalem Forum, which will convene the mayors of the neighboring

The city is going to grow in extremely large numbers in the near future. The Jewish majority will grow if I can continue to develop construction in the city according to my policy

councils with the mayor of the capital for joint meetings that will promote projects and initiatives that consider the area as one organizational unit. This will benefit all the residents, while at the same time, preserving the independence of each authority.

The issue of the American Consulate for Palestinians does not bother the mayor. "From my sources, I can say that I do not see this happening," he says, adding: "What is happening and coming to fruition is the American embassy. The large scale building plans of the embassy have been ratified, and I believe that within several years, there will be a very large American embassy in the Armon Hanetziv area that will constitute a very significant statement to the world."

“The purpose of a consulate for the Palestinian Authority in Jerusalem is to undermine our right to Jerusalem”

The Americans may be easing their pressure on Israel to allow the establishment of a Palestinian Authority consulate in Jerusalem, but they are preparing for the day after the rotation when Yair Lapid becomes prime minister. The Biden administration has not abandoned its dream of redividing Jerusalem and advancing the two-state solution. A discussion with Brig. Gen. (res.) Amir Avivi.

Photo: Ehud Amiton



Brig. Gen. (res.) Amir Avivi, founder and CEO of Habithonistim

The reports in the Israeli and American media seem to indicate that for the time being, the Biden administration has decided to suspend its demand that Israel allow the opening of a consulate for the Palestinians in Jerusalem. However, according to those same reports, the idea has not been completely shelved. There are those in the American administration who hope that on the day Yair Lapid is sworn in as prime minister, it will be easier to obtain Israel's agreement and the pressure on Israel will be stepped up.

The US decision to suspend its pressure was preceded by widespread protests throughout Israel and the United States. Many extra-parliamentary organizations joined the Sovereignty Movement in a series of vigils calling on the Israeli government to clarify its position on the consulate, while also calling on the US administration to respect Israeli law and US law that preclude such a move.

Among the organizations active in Israel and the United States was Habithonistim, Israel's Defense and Security Forum (IDSF), an organization that unites hundreds of senior retired members of Israel's defense establishment. Brig. Gen. (res.) Amir Avivi, CEO and founder of the movement, led a delegation that arrived in Washington to meet with senior-level officials and members of Congress and the Senate from both parties to explain why Israel is opposed to the move.

Even now after the American pressure has abated, in light of the resolve he encountered in the US to pacify the Palestinians on the way to redividing Jerusalem as part of the two-state solution that the Biden administration advocates, Avivi refuses to be complacent.

“In the past, there was an American consulate in Jerusalem. It opened in the 19th century during the period of Turkish rule. It was an American mission aimed at providing consular services for all residents, Jews and Arabs alike, without any political intentions,” he explains, recalling the background for the existence of the consulate until it was closed. “At a certain point, the US embassy was opened in Tel Aviv, and the accepted practice is that if there is an embassy in a country, consular services can be provided in another city in the same country, and that is

what happened. Consular services were provided in Jerusalem to Jews and Arabs alike.”

Deliberate US deception

“Then the US recognized Jerusalem as Israel's capital and moved its embassy to Jerusalem, and in terms of international law, there cannot be an embassy and a consulate in the same city. The US administration is trying to create a completely different reality from the circumstances that existed in the past. **There are those that are trying to deceive by misrepresenting the situation, saying that this is merely a return to the past situation, but that is not true. They want to open a consulate for a foreign entity, the Palestinian Authority, which is striving to become a state.** This action is aimed at undermining our rights in Jerusalem and misrepresents the city as the capital of a foreign entity

There are those in the American administration who hope that on the day Yair Lapid is sworn in as prime minister, it will be easier to obtain Israel's agreement and the pressure on Israel will be stepped up

too.” Avivi notes that Basic Law: Jerusalem, Capital of Israel and US law both state that Jerusalem is the capital only for the Jewish people. “Any attempt to establish a consulate in Jerusalem is a declaration that the Palestinians have rights in Jerusalem,” he says, emphasizing that this actually involves an attempt to revert to the partition agreements of 1947, which viewed Jerusalem as a city located outside the borders of the State of Israel. “If the United States does that, Jerusalem will be bombarded with consulates for the Palestinians from every country in Europe. It will not

begin and end with a single event,” Avivi states with conviction. He talks about his impression from meetings with members of the US administration: “The most important meeting was held in the State Department, which is leading this process. There we held a heated argument. They tried to claim that this is no more than a return to the previous situation and we completely rejected that claim out of hand. Afterwards, they moved over to a personal approach and claimed that Biden had promised his voters that if elected, he would make this move, and by not allowing him to keep his promise, Israel is harming the relationship between our two countries. For our part, we explained that the president of the United States cannot trade in our sovereignty.”

This claim, says Avivi, raises quite a few questions. “We checked with the Foreign Ministry and were told that no such promise exists. Perhaps something about this was thrown out on the margins on some election stump, but nothing beyond.”

“They are not going to give up”

Avivi is convinced that the Biden administration will not let go of the matter. “I understand from these statements and from the aggressive manner in which the debate was held that they are threatening our government. They realize that this is an inexperienced government and they are exploiting that. Among our arguments, we asked them what consular services they were talking about at all, since in technical and security terms, the Palestinians would not be able to come to this consulate, so the establishment of such a consulate would actually harm

them.”

“We told them that they were promoting an Afghanistan-style fiasco by entering into a confrontation with Israel. Furthermore, we are approaching the end of the Abu Mazen age and on the day he exits the stage, the Palestinians will be plunged into a state of anarchy with Hamas trying to take over. How does that coincide with the thought that Palestinians would be able to enter Jerusalem? It's completely disconnected from the developments on the ground.”

Raising the issue of the day after Abu Mazen piqued the curiosity of the American interlocutors who asked the IDSF delegation to come up with a number of possible scenarios for that time. “They related with all seriousness to what we had to say. We held a long series of meetings with think tanks, senators and members of Congress, Democrats and Republicans. In the State Department too, although the

Basic Law: Jerusalem, Capital of Israel and US law both state that Jerusalem is the capital only for the Jewish people

meeting was tense, they told us that although there is serious disagreement between us, they want to continue the relationship and deepen the conversation.”

Photo: Meir Eliour



Vigil in Agron street, Jerusalem, against the opening of a US consulate for the Palestinian Authority. Organized by the Sovereignty Movement together with twenty extra-parliamentary organizations.

The lands of Atarot are restored to their owner

The historic swing between, on one hand, attempts to hold Jewish lands of Atarot, which were purchased by pioneering institutions and on the other hand, Arab riots and abandonment, is expected to end and Atarot will become a critical part of the solution to the housing crisis in Jerusalem. If only foreign political considerations can be swept aside. **Yosef Speiser**, member of the Jerusalem Municipal Council recounts the history of the place and tells us what the plans for the future are.

Photo: Reuven Kupichinsky



Yosef Speiser, member of the Jerusalem Municipal Council

To solve the housing shortage in Jerusalem, a large new neighborhood must be built, but the capital city is blocked on almost all sides. The only area where significant building is possible is on the lands of Atarot. The project made history recently when it reached the District Planning Committee, but there it met with an obstacle that many believe is spurious. In order to understand what is happening with these lands north of the capital, we must look back 110 years. Yosef Speiser, a member of the Jerusalem Municipal Council of the Awakening Party, and a member of the Local Council for Planning and Building, which approved the plan in December, views the project as a

The plan, says Speiser, is to build 9000 housing units, public institutions, educational institutions, a commercial center, a hotel

public and personal challenge and in a conversation with the Sovereignty Journal, he recounts the little-known history of the place. "These lands were acquired in 1912 by Zionist pioneering bodies such as the JNF. A nucleus of 10–20 pioneers was established, including Levi Eshkol and Berel Katznelson, but the heroic experiment did not succeed because of starvation and the difficulty in transporting water to the isolated neighborhood and the group left after two years". In 1919, the British tried to renew the settlement by establishing the Qalandia Nucleus. Four years later, the group, which included 20–30 families, changed the name to Atarot, which is an adaptation of a Biblical name. At

its peak, the population of the Atarot community was about forty families.

A tiny, young village against a wave of attacks and riots

The young settlement suffered from violent attacks by the Arabs in the area and was attacked in the riots of 1929; The water pipe became a focal point for repeated attacks. When the British decision was made to establish an airfield at the place, they expropriated Jewish land for the construction and paving of the runway. During the War of Independence, Atarot and Neve Ya'akov were endlessly harassed by the nearby Arabs. The road to these places became dangerous. The first truck in one of the convoys ascending Mount Scopus drove on a landmine in Shuafat and in an ambush on the convoy, 14 of the travelers were killed and many were injured. A month later, in April of '48, there was a battle for Atarot and Neve Ya'akov that lasted 14 hours, with Legion soldiers advancing steadily toward the 160 besieged men, who understood that chances for survival were slim and it was time to withdraw toward Mount Scopus. In the difficult retreat, 42 of the fighters were killed. The villages were destroyed by the Arab rioters. During the 19 years of Jordanian occupation until the Six Day War, the Jordanians expanded the runway. The place was liberated by the Harel Brigade in the Six Day War, and when the city's municipal borders were drawn, a finger was extended northward to the lands of Atarot. Since the liberation, Israel has tried a number of times to prepare an airfield but the attempts failed, mainly because many countries refuse to receive flights departing from what they define as occupied territory. The attempt to turn the Atarot airfield into a domestic airfield also failed. The final blow for the airfield was the start of the Intifada in 2000, when the Atarot airfield was transferred to military authority; but it is still under the ownership of the

Airport Authority.

A statement of sovereignty and the ideal solution for the housing crisis

"Jerusalem is strangled", he says. "There is no land to the east, to the west there is the Laban Range, where building would be very detrimental to the unique history, heritage and nature

This construction in Atarot will strengthen our control and sovereignty in Jerusalem

of the place, with its many springs. The housing crisis causes a dramatic rise in prices and negative migration". This being the situation, a few years ago, the Ministry of Building and Housing came up with a proposal to build a neighborhood on the lands that are still owned by the pioneers who acquired them more than a hundred years ago. The plan, says Speiser, is to build 9000 housing units, public institutions,

educational institutions, a commercial center, a hotel, etc., "Those who object to building on Laban Ridge for environmental reasons understand that nature is preserved by building in Atarot". At this point, Speiser mentions the contribution of Benny Shafran, a citizen who never stopped dreaming of a project to renew the community of Atarot; he worked in the halls of the municipality, investigated the past of the place and brought public figures and decision makers there so that when the matter came to a vote, there would be a majority in the City Council in favor of building the neighborhood. The vote was a very emotional moment, says Spitzer. A very orderly plan was submitted; in the first phase, 3800 housing units would be built and later, the rest of the 9000." The plan came before the committee in December of 2021 and various details were presented, but the committee announced that while it approves the plan, progress must be frozen since it did not include an environmental memorandum for the Ministry of Environmental Protection. "This construction in Atarot will strengthen our control and sovereignty in Jerusalem", says Speiser.

Photo: The Sovereignty Movement



Members of the Sovereignty Movement on a tour of Atarot

Bought with Jewish money, stolen by Arabs. The Shimon Hatzadik Neighborhood (also known as Sheikh Jarrah).

The Jewish history of the Shimon Hatzadik neighborhood spans approximately 2300 years and involves Tana'im, great Torah scholars, a young cantor by the name of Rav Ovadia Yosef, Etzel, Lehi and new immigrants. And despite all of this, it has not yet been restored to the Jewish People. **Yonatan Yosef**, grandson of Rav Ovadia, one of the main leaders of the struggle for Shimon Hatzadik, tells us the story.

There have been many rulings in Israeli courts that historically and legally, the buildings in the Shimon Hatzadik neighborhood in Jerusalem belongs to Jews. The facts have not calmed the situation or the Arab public, which saw, and still sees, the Jewish presence in the neighborhood as a cause for violent riots and setting the entire Land on fire. The person who has been leading the struggle for Jewish presence in the neighborhood since he was a youth is Member of Jerusalem City Council Yonatan Yosef, a grandson of Rav Ovadia Yosef, and this biographical detail ties him to the neighborhood personally. When he speaks about the history of the neighborhood, he goes back in time to the middle of the Second Temple Period when Shimon Hatzadik served as High Priest for forty years.

The Israeli government does not even demand the restoration of the People's stolen property

"We are talking about a very magnificent tomb, next to the cave of the kings' tombs, which is located at a distance of a few hundred meters from there", says Yosef. "When they excavated the tombs of the kings, they dug there too and the findings were given to the Louvre Museum in France, where they remain until today. In case we may think that the French simply do not return findings, it is important to bear in mind that when Muhamad Mursi was president of Egypt, the French did return items that they had stolen 60 and 70 years prior, from Egypt. Only when it comes to us, to our shame and our disgrace, the government does not even request the stolen items

Yosef recounts details of the Jewish history of the neighborhood and skips from era to era: "About one hundred and fifty years ago, Jews exited the walls".

Rav Avraham Ashkenazi was named Sephardic Head Rabbi. He came to the place since he was the one who was responsible for the holy places. An Arab asked him to pay for praying at the grave. He viewed this as disgraceful, asked how much it would cost to buy the place and the Arab quoted a price of twenty thousand gold pieces. This was a huge amount, equivalent to several tens of millions of dollars today, and Rav Ashkenazi went out to the Jewish world

with the goal of collecting the amount. On carts, on donkeys and horses, he went to Russia, France, Poland and other places for five years. He devoted himself to redeeming the tomb of Shimon Hatzadik - he succeeded to collect half of the amount and told this to Rav Shmuel Salant.

After Rav Ashkenazi's journey, Sephardim and Ashkenazim joined forces in a rare step for those days, for the redemption of the neighborhood that was divided into two, part for the Ashkenazim and part for the Sephardim. The writ of division between the two communities was offered a few years ago for public sale. Yonatan Yosef bought it and holds it to this day.

The joint association received permission from the Turks to build a row of houses at the place, but the place remained empty because of the danger of thieves and wild animals in the area and the houses became a sort of absorption center for Jews immigrating to the Land of Israel who were not able to buy houses inside of Jerusalem.

Rav Ovadia Yosef's first homily

Among these families that were given housing was the family of Rav Ovadia Yosef, which arrived in Jerusalem in 1926. The family lived in the neighborhood until a miscarriage caused the family to move to the nearby neighborhood of Beit Yisrael, but the young Ovadia continued to attend prayers in the synagogue in the Shimon Hatzadik neighborhood, where he also celebrated his Bar Mitzvah and delivered the Bar Mitzvah homily, which was, actually, the first homily of the many public homilies.

The youth showed himself to be a good cantor so the synagogue's sexton appointed him to be cantor and to read from the Torah, despite his youth. The youth served in these roles for seven years, earning two grushim (small coins) for his part as cantor in these sabbaths. Years later, when he told his grandson and cantor Moshe Habusha of this, the rabbi emphasized: "Don't smile, these two grushim were enough to cover all of my needs for the entire week".

"During the riots of 1939, the neighborhood became a target for rioters because of its remote location. Two months before the declaration of the state, the British told the residents

of the neighborhood that they would not be able to protect them so they evacuated them. Etzel, Lehi and the Hagana understood the seriousness of this situation since the neighborhood is located at the entrance to the Old City and it could not be deserted and abandoned. There was a short battle with no casualties and the joint forces took the place over. After the battle, the British arrested six young men but two of them fled under cover of darkness. The next day, the four were taken by the British to the flower market. They left them there and the Arab mob executed their "justice" upon them, tearing them to pieces. This is how the neighborhood of Shimon Hatzadik fell". Yonatan Yosef continues the story of those days: "One month and a day before the declaration of the state was the massacre of the Hadassah convoy, the worst massacre of the Zionist era, 78 nurses, doctors and Holocaust survivors without families, murdered by Arabs".

The neighborhood was liberated by the fighters of 71st Battalion during the Six Day War. "In '72, the Sephardic Community Committee sought the restoration of the neighborhood's lands, but the court recognized the Arabs as protected tenants because Jordan had given the houses to those Arabs in exchange for giving up their status as refugees. Actually, King Hussein solved for himself the problem of those who claimed refugee status, at the expense of the Jews".

Since when have Arabs engraved the Shield of David and affixed mezuzas on their houses?



Yonatan Yosef, member of the Jerusalem Municipal Council

Following the Oslo Accords, the Arab residents decided to stop paying rent and the committees found it difficult to deal with them. "In 1997, an Arab tried to attach the ruins of the synagogue to his house. Travelers came and saw that the Arab was destroying the niche of the Holy Ark. They called Rav Benny Elon, z"l, who called us, say the right-wing activists, some of whom are well-known today. We came to the place and the Arabs threw stones at us; we gave it back to them and they called the police. We showed the police signs that it was a synagogue. They demanded us to leave. Rav Elon took out his MK card and explained that he would not leave without an order. It was too late in the day for the court to issue an evacuation order so he was permitted to remain at the place with another ten people".

In the morning, "My father, who knew where I was, came to us. He started confronting Faisal Hussein, who cursed him in Arabic. My father could speak Arabic, and answered him by asking 'Are these your houses? Since when do you engrave the Shield of David on your houses? Since when have you been affixing mezuzas on your houses?'" Rav Benny asked my father what to do before the court hearing. Father told him to go quickly to Rav Bakshi Doron, who had the documents of ownership over the neighborhood, and so it was. Rav Bakshi Doron gave the first historical documents and his written declaration as representative of the Sephardic Community Committee to allow Rav Elon to stay in the neighborhood and this was the beginning of the return of the Jewish presence in the neighborhood".



Members of the Sovereignty Movement on a tour of Shimon Hatzadik led by Yonatan Yosef.

Demographic Dominance and Firm Status in Jerusalem

The demographic changes threaten the Jewish character of Jerusalem in the future. The vision of "Greater Jerusalem" is intended to prevent the day when we will find the city with an Arab mayor and a city council with an Arab majority. **Chaim Silberstein**, chairman of Keep Jerusalem, articulates his vision.

Providing a response to the demographic threat and bolstering Jerusalem's status as capital are the two central elements that guide Chaim Silberstein, chairman of the Keep Jerusalem movement, to promote the "Greater Jerusalem" program in a variety of ways.

Jerusalem finds itself blockaded on almost all its sides; al-Bireh and Ramallah to the north, Bethlehem to the south, and green areas whose ecosystem, have been proven by experts to be critical to Jerusalem itself, to the west. For all intents and purposes, the only direction in which Jerusalem can expand is in the area of Maale Adumim. The "Greater Jerusalem" program, which Silberstein describes, enters into this reality, and he asserts: "If we are unable to expand Jerusalem, we will lose Jerusalem."

The urgent need to expand Jerusalem stems primarily from what he characterizes as "the demographic Trojan horse," and he elucidates: "Today Israeli Arabs constitute 40% of Jerusalem's population, and that number is rising. There has been a net migration rate of the Jewish population in the last 25 years. The numbers are dropping, but the fact is that more Jews are leaving Jerusalem than are coming to it, and on average, over the last two decades, there has been an annual loss of 8,000 Jewish residents. In effect, 150,000 Jews have departed in the last 25 years. The primary reason is the lack of attainable housing and employment." Expanding the municipal borders of Jerusalem, he maintains, will provide a genuine solution to this distress. "Hundreds of thousands of dunams will become available for the establishment of new neighborhoods in area E-1 to

the east, in the area between Jerusalem and Givat Ze'ev and Gush Etzion. In these areas, it will also be possible to establish industrial and tourism centers, and more. If we do not do this,

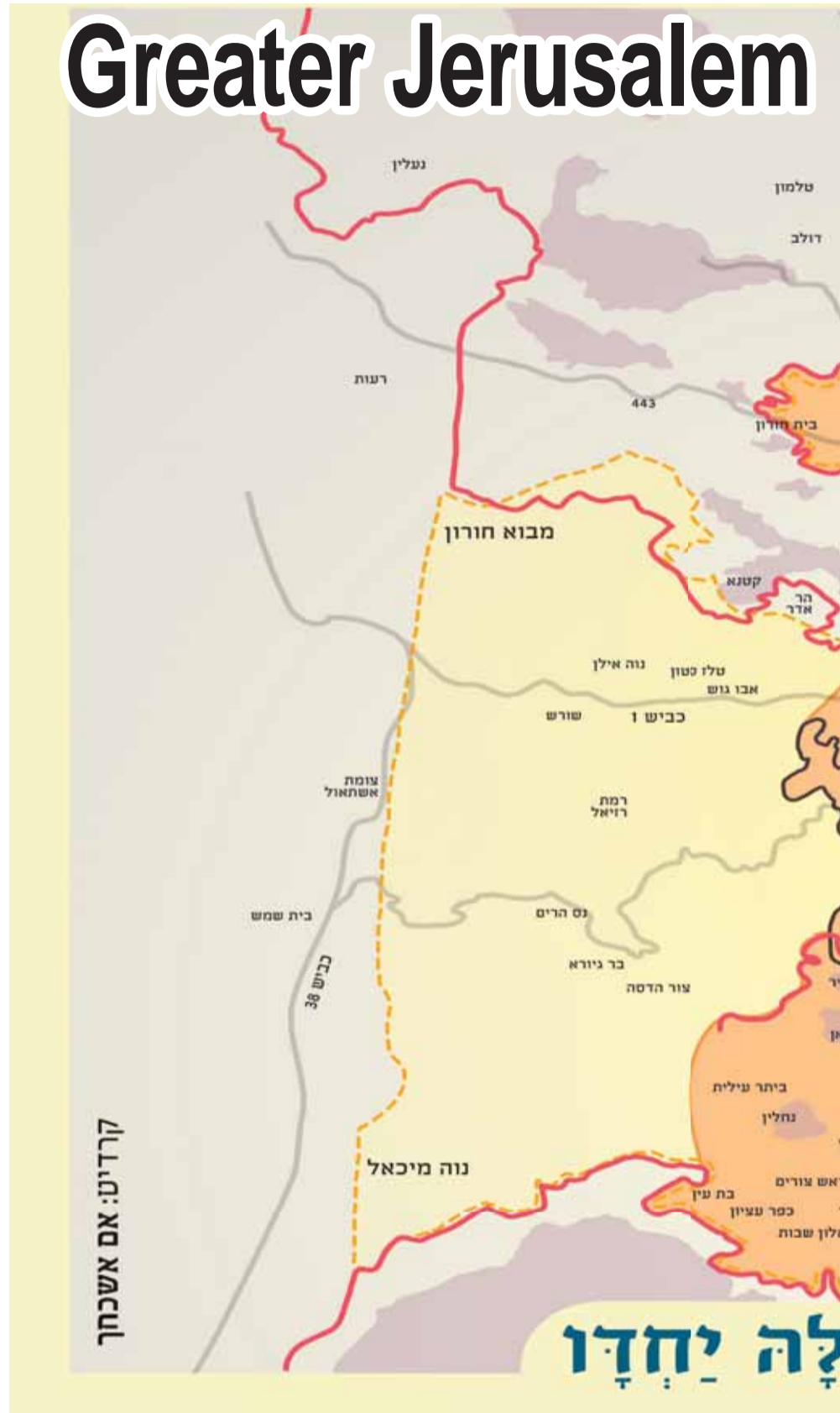
Expanding the municipal borders of Jerusalem will provide a genuine solution to this distress. Hundreds of thousands of dunams will become available for the establishment of new neighborhoods

illegal Arab construction will continue and the Jewish migration will continue. Within a decade, the Arab population will outnumber the Jewish one, and the effect will be significant, not only because we may find ourselves with an Arab mayor, but also regarding the characteristics of the city and its administration in terms of budgets and investments on the city council decisions. Fatah and Hamas will view the blue identity card as a weapon more effective than the knife."

The calculations of "Keep Jerusalem" lead to the conclusion that expansion of the city will facilitate an addition of 200,000 Jewish residents to the city. Silberstein is convinced that "it will be a strategic demographic response to the problem looming over the city."

An additional central value of the "Greater Jerusalem" program is the bolstering of Jerusalem's status as a capital on par with many other capitals and many central cities throughout the world. "This course of action will facilitate the momentum of economical and organizational growth of the city through the super-municipality that will be established for the expanded city," he says and emphasizes that the experience that has accumulated in countless precedents in the world enables replicating the model adjusted for Jerusalem with no need to "re-invent the wheel."

Under the Jerusalem super-municipality, sub-municipalities will continue to function in a structure of various boroughs, this, too, as it exists



in central cities in the world, in which, at times, the division is into dozens of boroughs managed independently. Silberstein finds in the American model of joint federal administration for dozens of states, a model worth replicating in Jerusalem. "This structure enables, alongside the independence of each borough, a strategic consideration for the development of infrastructures, tourism, security, and more. The overarching and strategic responsibility will be in the hands of the mayor."

Maneuvering between Supporters and Opponents

Since Silberstein began promoting the program, he has presented it before many members of Knesset as well as representatives from around the

world. The idea has received support from former minister Yisrael Katz, who

Expansion of the city will facilitate an addition of 200,000 Jewish residents to the city. It will be a strategic demographic response to the problem looming over the city.

Photo: Hallel Peleg



Chaim Silberstein, chair Keep Jerusalem

ירושלים רבתה



ירושלם הבנויה כעיר שחברה

also presented a similar plan, from city council member Ofer Berkowitz, from former minister Tzippy Hotovely, and others. At the same time, Silberstein is aware of the elements expected to oppose the step. "Since it means that Jerusalem will extend into territories in Area C as well, the opposition of the international community which opposes annexation can be expected. The Palestinians, too, will oppose it under the pretext that the course of action will sever Arab contiguity from north to south, which, from our perspective, is actually a necessary and appropriate step. Moreover, one can anticipate opposition of the incumbent mayors, who are likely to be concerned about being swallowed by the super-municipality, despite the fact that independent management will

be maintained for them." The map that Silberstein draws excludes two Arab villages, the village of Akab and the Shuafat refugee camp, from the municipal borders of Jerusalem that are now included in its territory. Silberstein emphasizes that the two villages are not going to be transferred to Palestinian Authority control, God forbid, but rather, to the establishment of an Arab Israeli municipal authority for them. Excluding the Arab neighborhoods is merely a recommendation, a non-binding suggestion, but the underlying logic is clear. In those two neighborhoods, where, in any case, there is, de facto, no actual control of the Jerusalem municipality, he says, 40% of Jerusalem's Arabs reside. The demographic struggle over the future of the city also requires reducing the

This will integrate the verse 'turn away from evil and perform good' on the way to ensuring a solid Jewish majority for generations in Jerusalem

scope of the Arab population in the city, together with the addition of those 200,000 new Jewish residents who will be added in the new areas of the city. "This will integrate the verse 'turn away from evil and perform good' on the way

to ensuring a solid Jewish majority for generations in Jerusalem," he says. Silberstein is promoting the program in many forums, and at present is drafting a position paper that will await a political window of opportunity to move this dramatic course of action forward. The last time that members of Knesset attempted to advance this course of action, it was halted in the wake of a request by the Trump administration that was concerned about potential harm to the "Deal of the Century." The Israeli government acceded to the American request and froze the initiative. "The legislation is ready, but in order to advance it, the combination of a right wing government without Meretz and the United Arab List (Ra'am), along with the support of a Republican administration, is necessary."

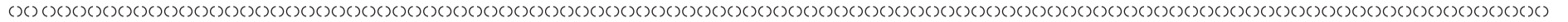


Photo: Reuters

"The last event during which Israeli governance in Jerusalem was brought to bear was 21 years ago, when Minister Uzi Landau closed Orient House". Orient House

Losing Governance and Sovereignty among the Narrow Passageways

Turkey, Saudi Arabia, Jordan, Hamas, and the Palestinian Authority are conducting power struggles over control of East Jerusalem. Israel is engaged in attempts to extinguish fires, but, for the most part, simply does not know what is happening on or below the surface. The expert in Middle Eastern affairs **Baruch Yedid** relates.

For years now, the expert in Middle Eastern affairs, Lt. Col. (res.) Baruch Yedid has been closely following what is transpiring in the place that is located in the heart of the land. However, it seems that we, citizens of Israel and its leaders, do not have the slightest idea what is actually happening there, in East Jerusalem. Yedid's computer is filled with the most minuscule details about more and more

senior Palestinian Authority officials, who conduct themselves in Israel's capital as though it were their own capital, as well as about the systematic incursion of Turkish organizations that are establishing in the city a social, educational, and public agenda that supports terrorism unimpeded. When we seek to hear something from him regarding what is happening under the Israeli radar, Baruch Yedid shares a

fount of information, events, and data, each of which could easily produce huge headlines in the Israeli media, if it had not chosen to shut its eyes and ignore it. On our rapid journey through the recent history of East Jerusalem, Baruch Yedid begins at one of the many points in time that prove just how great the Hamas movement's strength is among Jerusalem's Arabs.

Immediately following Operation "Guardian of Walls," the mufti of Jerusalem, Muhammad Hussein, was expelled from delivering the Friday sermon from the pulpit of the al-Aksa Mosque. Those who expelled him were Hamas activists who did not like that the man, a personal appointment of Abu Mazen, chose not to address Hamas's accomplishments and the suffering of the Gaza residents. This ostensibly

local event is minor testimony to a significant process that has been ongoing for years. Hamas establishes facts on the ground in Jerusalem and forces out every other element, even the Palestinian Authority.

Revelations from Orient House

"In Israel, very few people follow what is happening in Jerusalem. The last event during which Israeli governance was brought to bear was 21 years ago, when then Minister Uzi Landau closed Orient House, which operated under the leadership of Faisal Hussein and became the most important Palestinian institution, their Foreign Ministry in a sense, and from it, arms were sent well beyond the borders of Jerusalem. After the closure, an IDF team analyzed the documents found there. It became clear that a network of organizations and institutions were managed from there, which constituted the basis for Palestinian rule in Judea and Samaria and Jerusalem," Yedid says. If it appears to us that this event sounded Israeli alarm bells, we are mistaken. "Since then, Israel, as is its wont in many other areas, fell asleep at its post. Closing Orient House was a serious blow to the Palestinian Authority and the PLO, but since then other forces have begun to operate."

Baruch Yedid mentions the Arab name for the knife intifada that sent even children to perpetrate terrorist acts in Jerusalem and throughout the country. "The gift of Jerusalem" was the name given to that intifada because Jerusalem was the focus of

Hamas was seeking to make a Palestinian muscle, and just as in the past, Israel is the punching bag for this intra-Palestinian display of muscle.

the terrorist acts or the inspiration for the shooting, car-ramming, stabbing, and other attacks that were included in it. "That intifada had a completely Jerusalem framework, lawyers from the Islamic Movement, journalists, clerics, Morabitan and Morabitat."

The event of "Guardian of the Walls" was the most significant, says Yedid, and he mentions the Hamas warnings and threats that were heard, including those in the voice of Muhammad Def, who does not generally speak in his voice. Hamas's threats of firing on Jerusalem came slightly after Abu Mazen canceled the elections for leadership of the PA, and Hamas was seeking to make a Palestinian muscle, and just as in the past, Israel is the punching bag for this intra-Palestinian display of muscle.

Baruch Yedid reminds us about

the incident involving the metal detectors in which Israel succumbed to Palestinian pressure, but what came after it was the Wakf decision to open Mercy Gate in February 2019 "Bab al-Rahma," a prayer compound that was closed by Israel in the past, who discovered activity of Hamas associations there. The weak Israeli response to the re-opening of the site accomplished nothing and it remains open today. Again, facts on the ground are established through total Israeli disregard.

King Abdallah is Troubled by the Saudis and Makes a Muscle in Jerusalem

However, the re-opening of the site is the result of a step taken by another player in the arena, who was also not Israeli. This is the king of Jordan, who expanded the Wakf council several days beforehand and added seven personalities, residents of East Jerusalem, identified with the Palestinian Authority. By doing so, King Abdallah sought to bolster Jordan's standing, due to his concern regarding a Saudi foothold that could result from Donald Trump's "Deal of the Century". Abdallah expanded the Wakf council after his people met a delegation of 60 East Jerusalem Arab public figures, who were on their way to Saudi Arabia in order to request assistance in dealing with the Turkish dominance in the eastern part of the city. Erdogan, as is known, provides tablets to the children of East Jerusalem, and sends visitors and delegations on trips entitled: "Jihad Tourism on behalf of Jerusalem," investing in social institutions and reinforcing the city's status. In addition, a Turkish terrorist, Gamal Takali, arrived in the city on a Hamas mission. The East Jerusalem delegation was supposed to depart for Saudi Arabia via Amman, where they met those Jordanian intelligence agents, heard their contentions, and demanded cancelation of the trip to Saudi Arabia so that the king's weakness would not be exposed. In order to prove that the king remains strong, he expands the Wakf council and opens "Bab al-Rahma."

Saudi Arabia, Turkey, Jordan, Hamas, and the Palestinian Authority are conducting a power struggle on the back of Jerusalem, while "we, in Israel, do not understand what is happening in Jerusalem," asserts Baruch Yedid, who tells of mass demonstrations in Jerusalem with Hamas flags and with cries: "We are all soldiers of Muhammad Def"; "Abu Mazen the traitor, we will stomp on your head." In addition, he tells of mass weddings with Hamas decorations in every sense, of relatives of senior Hamas officials who have quasi-official positions in East Jerusalem. "In East Jerusalem, the internal discourse is completely Hamas, so are we astonished and astounded when there is gunfire in Akko and Ramle?"

Abu Mazen's Fatah also has shares in the Arab control of the city. The PA, Yedid explains, is divided into areas-

commands and Abu Mazen has already proclaimed that his favorite command is the Jerusalem command. It is headed by a trusted associate of one of the people closest to the PA chairman, and among his other tasks, he also established a Corona department for the city's Arabs. The governor of the Jerusalem district, Adnan Rith, a resident of Wadi Joz, operates from a-Ram, which is north of Jerusalem, but his tentacles extend throughout the eastern part of the city. With the blue identity card in his possession, he goes wherever he pleases.

Also the "Palestinian Minister for Jerusalem Affairs," Fahdi al-Hidmi, carries a blue identity card in his pocket, and from his residence adjacent to the Rockefeller Museum he oversees the PA's civilian activity in the eastern part of Israel's capital. Among other things, he works to gather incontrovertible evidence of discrimination between Jews and Arabs in the providing of medical care in Jerusalem hospitals. These names are just the tip of the iceberg of officials and members of



Lt. Col. (res.) Baruch Yedid, expert in Middle Eastern affairs

There is no organization that devotes any thought to East Jerusalem. There are those who consider development of sites in the eastern part of the city, but they do not assess trends in East Jerusalem the way that the IDF tracks trends in Ramallah and Shechem

the torture cellars of the Mukhabarat intelligence agency.

"The police monitors crime and the General Security Services monitors terrorism, but there is no organization that devotes any thought to East Jerusalem. There are those who consider development of sites in the eastern part of the city, but they do not assess trends in East Jerusalem the way that the IDF tracks trends in Ramallah and Shechem. We simply do not know what is transpiring in our own backyard, in Jerusalem," Baruch Yedid asserts in the wake of talks with senior officials. He has no real answer to the question: Why does Israel adopt a policy of powerlessness?

It is clear to him that the solution must come through replication of the IDF model that is in effect in Judea and Samaria to the civilian situation in East Jerusalem. "We must monitor the trends, to thwart those negative elements of whom we are already aware, and promote the five-year plan that has already been prepared for investments in the eastern part of the city. It is inconceivable that someone who perpetrated a murderous terrorist attack in which Eli Kay Hy'd was murdered, will teach in a school under the administration of the Jerusalem municipality. It is my sense that this is a debacle. Everything begins with a decision and continues with policy."

the Palestinian security apparatuses functioning in East Jerusalem. Among other things, they organize demonstrations, abduct "suspects" accused of land sales, and take them to



Photo: Flash90

Arab stone-throwing at Jews in Silwan, Jerusalem

“Any intelligent person understands that this is not a territorial dispute”

Prof. Aryeh Eldad dismisses attempts to consider the Israeli-Arab conflict one that can be resolved by dividing up territory, as other conflicts have been resolved in history. “This is a religious war that will not go away,” he says as he offers his solution, one that is hardly new.

Former Knesset Member Prof. Aryeh Eldad was one of the keynote speakers at the Sovereignty Youth Movement seminar held at the Oz and Gaon Reserve. In his remarks, he presented his plan after completely rejecting the description of the Israeli-Arab conflict

No sane person believes that if we give the Arabs another kilometer of land, peace will come

as one over territory. “Wars over territory and land are the most well-known type of wars in history,” says Prof. Eldad, who believes that this is the reason why the premise of those seeking diplomatic solutions is that the Israeli case also involves a territorial conflict that naturally calls for a solution essentially based on a division of land between the sides. “That is seemingly the most logical solution. We’ll divide up the land between us and there will be peace...”

Eldad explains that this is a serious mistake in diagnosis, and that this has been proved time and time again when each territorial solution led to bloodshed that grew increasingly worse from one attempt to the next. “Although Churchill divided the territory when the Hashemite Kingdom was established on the eastern side of the Jordan, the Arabs did not understand it that way and continued to riot, with hundreds of Jews killed in the riots. After the partition resolution in the United Nations on November 29, 1947, six thousand Jews were murdered.”

“We made a mistake in the diagnosis,” says Eldad. “This is not a territorial conflict. No sane person believes that if we give the Arabs another kilometer of land, peace will come. The bad news is that there will never be peace with the Arabs, because this is a religious war. For the Arabs, Israel is waqf land that must never be given up. They are commanded to drive out the enemy that invaded it. But we are also fighting for the Land of Israel because that is our faith and religion. We

know that Eretz Israel belongs to the people of Israel according to the Torah of Israel. When there is a clash between different religions, beliefs or ideologies, there is no peace. Anyone who promises that there will be peace if we only divide the land is a liar.”

Prof. Eldad emphasizes that the aspiration for sovereignty does not emanate from a desire for a security or political solution, or for a safe haven for the Jewish people. “We want sovereignty not because other things have failed, but because we are sovereign in our land. What is true of Greeks in Greece and Italians in Italy is doubly true of Jews in Israel. We do not seek sovereignty to establish rule in Eretz Israel, but to express our true identity in the Land of Israel. The Jew is the owner and sovereign in his land.”

Further to these remarks, Prof. Eldad addressed the left’s claim that Israel would lose its Jewish majority if sovereignty is applied. “The left already knows that what was offered in the Oslo processes, land for peace, will never succeed. That is why the claim now in the arguments is that the land may be ours,

We want sovereignty not because other things have failed, but because we are sovereign in our land. What is true of Greeks in Greece and Italians in Italy is doubly true of Jews in Israel

but if we apply sovereignty over the territories of Judea and Samaria, we will be annexing two million Arabs and thus lose the Jewish majority in Eretz Israel. They say that I am not a Zionist because I am bringing about the loss of the Jewish majority in the Land of Israel, or that we will become an undemocratic state if the Arabs are not given the right to vote, and that we will then become an apartheid state.”

Prof. Eldad found the solution to this

Photo: Meir Elipour



Former MK Prof. Aryeh Eldad, lectures in Oz veGaon at one of the Sovereignty youth’s seminars.

demographic issue in an idea conceived by the UNSCOP Committee sent by the UN to Mandatory Palestine to offer a vision of how Eretz Israel would be run the day after the British left. The proposal was to create a division between a Jewish state and an Arab one, “But they then saw 600,000 Jews and 450,000 Arabs in the Jewish state, and in their eyes, this large and hostile minority would not allow the Jewish state to survive. UNSCOP proposed that the Arabs in the Jewish state be residents of the Jewish state but citizens of the Arab state,” says Eldad, noting the precedent of East Jerusalem Arabs who are defined only as residents of Israel, and who therefore cannot vote for Israel’s parliament.

“The proposal was that there would be a distinction between citizenship and residency. The purists will claim that this is not the highest form of democracy and that is true, but the demand that here of all places, in this extremely complicated place, democracy be perfect is an illogical demand,” says Eldad. “Sovereignty is necessary and it is a value in of itself because it expresses our identity, and also because everything else has failed.

Some suggest leaving the current situation as it is, but the pressure from without and within is increasing along with Arab audacity. Because we did not address this audacity in Judea and Samaria, we are encountering it inside the small State of Israel.”

The Jew is the owner and sovereign in his land

In his remarks, Prof. Eldad mentions his long-standing position that Jordan is Palestine, a position he shares with others on the right who believe that we ought to bear in mind that the east bank of the Jordan also belongs to the Jewish people. In that spirit, he quotes the late King Hussein of Jordan who said, “Jordan is Palestine and Palestine is Jordan, and whoever says otherwise is a traitor.”

Photo: Wikipedia



Haim Weizmann gives testimony at the UNSCOP (United Nations Special Committee on Palestine) hearing, 1947.

Loss of governance in the Negev - a view from the field

Together with dozens of influential leaders, a group of Sovereignty Movement representatives set out to become acquainted with the difficult, worrisome, and deteriorating reality in the Negev. This is what they learned...

As part of our hasbara activities in the field, and in light of the disturbing reality of the loss of sovereignty throughout the country, the Sovereignty Movement launched an initiative of unique field trips for shapers of public opinion. The first tour took place in the Negev, where dozens of participants met with public figures and people in the field, who described the harsh reality that indicates that we have lost the Negev to the dispersed dwelling places of the Bedouin over the course of recent decades.

The gap between the Bedouin mentality and the manner in which Bedouin life is interpreted by the Israeli public was described at length by the journalist Akiva Bigman, a resident of Retamim, who has been researching the complexities of life

This tour is testament to the difficult, almost chaotic situation in the south. However, emerging public interest, and concern surrounding events in the Negev are capable of generating a desired change and restoration of the Zionist vision of settlement, security, and sovereignty to its place and to its realization

in the Negev for years. In his remarks, he addressed the difficulty of the Israeli public in understanding the mentality that prefers living in a tin shack or a tent over living in an urban residential building, despite the harsh conditions. This difficulty leads to the misconception that were the State of Israel to know how to dismantle certain obstacles, the Bedouins would move to the cities, while in practice this approach is not feasible. "When you understand that they enjoy living that lifestyle, living in tin shacks, you understand that this is something deeper and more complex that relates to a different tradition and social fabric." Bigman raised the issue of the Haq al

Arb – the Bedouin law that is dominant where they live, which effectively eradicates Israeli law and prevents its enforcement. "Their lives are conducted in a parallel system that the authorities do not understand and with which they are unfamiliar. It is the Haq al Arb that is dominant in the territory of the Negev. The law and order of the State are in effect, but they live in another reality. While we divided the Negev into councils and authorities, they divide it differently, according to tribes and clans. This is why the lands remain empty. It is because there is someone else who claims ownership over them."

In his opinion: "As a country, there is much data that we do not know about the Bedouin population, e.g., their actual socioeconomic status. The Central Bureau of Statistics assesses recorded incomes and ranks them at the bottom of the table. However, on the basis of expenditures and incomes they rank much higher. This is due to unreported income, some of it criminal, and it is impossible to ascertain what is actually happening there."

Led by Meir Deutsch, CEO of Regavim, the tour continued to several sites in the Bedouin territory, where a

series of problems were revealed to the participants, including Bedouin legislation regarding its Bedouin courts, which, in practice, is the determining authority for the Bedouin population. Likewise, Deutsch presented the issue of ownership claims that prevent the State from settling the dispersed Bedouin into organized localities, as these were planned to be established on lands that Bedouin clans and families claim to own. Anyone who dares to enter that territory with state authorization will find himself shot.

The tour concluded with an address by the head of the Omer Council, Pini Badash, who described the harsh reality of lack of governance in the face of the phenomenon of protection, the escalating Bedouin violence, the firing of illegal weapons, the rampaging on the roads, and more. All of these are phenomena that peaked in the course of "Operation Guardian of the Wall."

The heads of the Sovereignty Movement, Yehudit Katsover and Nadia Matar, the initiators of this series of tours, said at the conclusion of the tour: "This tour is testament to the difficult, almost chaotic situation in the south. However, emerging public interest, and concern

surrounding events in the Negev are capable of generating a desired change and restoration of the Zionist vision of settlement, security, and sovereignty to its place and to its realization."

The Sovereignty Movement views the loss of sovereignty in the Negev, as well as in the Galilee and in other areas throughout the country, as a direct continuation of the lack of sovereignty in Judea and Samaria, a fact that projects conspicuous weakness in the eyes of Israeli Arabs and the Bedouin sector. This is apart from the Bedouin tendency to affiliate themselves with one who exhibits signs of stubbornness, who is stronger and more connected to the land. "With the State of Israel continuing to defer implementing the necessary step of applying sovereignty in Judea and Samaria, a harsh and painful message is being sent which arouses hope for the establishment of a Palestinian state on these lands in the country's heartland. This message is clearly received and its consequences are identification with Palestinian terrorism within Israel proper, audacity, and disregard of enforcement officials and State authorities."



Photo: Meir Elipour

The Sovereignty Movement tour for opinion makers meet with Lakia mayor Ahmad El Assad

By Means of Violence and Attorneys We Are Losing the Lands of the Galilee

Symbols of the pioneering settlement of the Galilee are sold to the highest bidder, and the highest bidders are typically wealthy Arabs from Israel and abroad who strive to achieve a quiet victory over the Zionist vision. An interview with **Yoel Zilberman**, founder of Hashomer Hachadash

The Hashomer Hachadash organization was founded by Yoel Zilberman in order to assist farmers in their daily confrontation with the increasing phenomena of agricultural terrorism, violence, and protection that are increasingly displacing the Jewish-agricultural presence in the Land of Israel. These phenomena have become part of the daily routine of Hashomer volunteers, but along with the creeping criminal erosion of Hebrew agriculture, Zilberman and his people, along with Galilee farmers, have encountered what appears to be a planned and well-funded campaign of land acquisition by

in a much more sophisticated manner because they involve more organized preparations. There, the very presence on the ground turns out to be significant in preventing thefts." All this is apart from the struggle to transform open areas into centers of criminal activity, where weapons used by criminals and crime families are hidden. But as mentioned, crime is just one of the challenges. The second challenge comes specifically from the direction of representatives of the law, attorneys, representing anonymous Arab land buyers.

"During the last three years it has become a very significant event unprecedented over the last several decades," he relates. "These are the people of the agricultural colonies (moshavot) whose founders and their sons built the land. These are Kefar Tavor, Yavne'el, Rosh Pina, Metula, Yisud HaMaala and more. Until now, the farmers have leased the land among themselves. A son who left the colony leased the land to a neighbor for five or ten years, so the lands have remained in the hands of the colony's residents. However, in recent years, it has been the generation of grandchildren, who moved to the country's center or abroad and are unfamiliar with the lands, and the Zionist ties to the land are deteriorating to a frightening degree." Given that this is the reality, he relates, generous economic offers arrive from anonymous elements that entice the generation of the grandchildren to sell lands to the Arabs.

In this way, ten percent of the lands of Kefar Tavor have already been sold, and this is just one example of many. Lawyers who create the impression that they are representing themselves, are revealed to be representing various entities from Israel or abroad, and according to Zilberman, often, it becomes clear that they are fronting capital-rich Saudi Arabian or other funds.

"Those same lawyers purchased the land and divided it into half-dunam or quarter-dunam tracts, which are too small for agricultural use. The land is fenced in a manner that prevents agricultural equipment from entering. They become gardens of sorts. They tile the field, and build shelters, beneath which it is unclear what takes place," Zilberman says, and tells of shelters



Yoel Zilberman, founder of Hashomer Hachadash

built on agricultural lands purchased by Arabs in the Mazkeret Batya area, and beneath which swimming pools and houses were hidden. The Arabs

For years, the Israeli government has ignored the phenomenon and the concerns of the veteran farmers who see how the lands of the colonies that served as a banner for the realization of the Zionist vision are being acquired by Arabs. The first to attempt to address the phenomenon is Minister of Agriculture, Oded Forer, who convened all the law enforcement agencies for a joint meeting with the council heads and government bodies involved in land acquisition. Zilberman characterizes the meeting as "constructive."

"To this day, our hands are tied because the procurement procedures make it impossible to know who purchased what. This is an area that should involve the National Security Council and requires study, analysis, and intelligence gathering. Transparency is required that will grant the residents of the colony first right to purchase land. The seller would be required to first contact the owner of a nearby plot before offering the land to an outside party. Enforcement is necessary to prevent changing the agricultural designation of the land." The consolidation of the various elements under the leadership of Minister Forer arouses in Zilberman hope for a change in the situation on the ground.

Crime is just one of the challenges. The second challenge comes specifically from the direction of representatives of the law, attorneys, representing anonymous Arab land buyers

Lawyers who create the impression that they are representing themselves, are revealed to be representing various entities from Israel or abroad, and according to Zilberman, often, it becomes clear that they are fronting capital-rich Saudi Arabian or other funds

make certain to arrive and assert their presence weekly in the orchards that are built and tiled on the agricultural lands. "Their objective is simply to return to the land. It is simply asserting their so-called 'right of return,'" he states.

תחקיר ערוץ 20 | מכירת חיסול: מי משתלט על האדמות בצפון הארץ?

תופעה חדשה: עשרות נכסים באזור הגליל עוברים מידי צאצאי המתיישבים החלוצים לערבים תושבי הגליל. מה שנראה כמו ניסיון לשיפור רמת החיים האישית, מכיל גם רובד נוסף של אנג'לת שיבה לאדמות ההיסטוריות שלתחושתם נלקחו מהם על ידי הציונות בראשית ימי המדינה

עוקבא בינמן | ל' תשרי ה'אלפים תשפ"ב (06/10/21) | 7:00

A storm is brewing in the east

Former Brigadier General of the Jordan Valley Col. (res.) **Yaron Beit-On**, does not allow the apparent calm in the Jordan Valley to mislead him. Weapon smuggling and the potential for an Iranian presence just beyond the fences are only two of the things that he is concerned about.

The calm on the Israel's eastern border is misleading. If one is not familiar with historical events and the turmoil beneath the surface in the Hashemite Kingdom, one might be impressed by the groves of palm trees and gurgling springs and think that we can surrender the security holding in this area and entrust it to foreigners as part of some political settlement or other after all. Col. (res.) Yaron Beit-On, who served, among many other military roles that he fulfilled, as Commander of the Jordan Valley Brigade, is not among those confused people.

As one who is familiar with every corner of the Jordan Valley and is well aware of the constant tension in the Middle East, he analyzed the dangers lurking for Israel from the east in the detailed research submitted to senior U.S. military figures in order to explain the importance of Israel's holdings in this area.

"The border with Jordan is indeed quiet, but in recent years, weapons smuggling into the PA and to Israeli Arabs has become widespread. Tens of thousands of weapons of various types are smuggled in, he says. "The smugglers come from Syria and Iraq, two failing countries whose situation makes it easy for the smugglers, and from there, the weapons pass via the Bedouin tribes to the Jordan Valley and onward to the PA and Palestinian weapons dealers".

Jordan, which sits at the doorway, constituting a buffer between us and the countries to the east, has no natural resources and the economy there is collapsing; the government relies on the Europeans and the Americans without whom it would collapse and then our enemies would become our eastern neighbors.

Beit-On continues, noting that although Jordan survived the Arab Spring, during the process, it absorbed more than two million refugees from Iraq and Syria. This is changing the kingdom's demographic balance and economy. This, together with the growing Palestinian birth rate in Jordan, the Palestinians in positions of power and the decrease in the number of Hashemites in Jordan to 20-25 percent, poses a real threat to the government's stability there.

"The more pressure there is in Jordan, the greater the threat to the government's stability. If we are not in the Jordan Valley, all the situations that we can now prevent at the border by cooperation with the Jordanian military will not be handled. No arrangement with a foreign power would provide a sufficient answer, since they would be

not be as interested in Israeli survival. Without our physical presence and holding in the area, there can be no control of security in the Jordan Valley, which constitutes a strategic buffer, separating the State of Israel from the Arab countries and between the PA and the Arab world", he states.

If we are not in the Jordan Valley, all the situations that we can now prevent at the border by cooperation with the Jordanian military will not be handled. No arrangement with a foreign power would provide a sufficient answer, since they would be not be as interested in Israeli survival. Without our physical presence and holding in the area, there can be no control of security in the Jordan Valley, which constitutes a strategic buffer, separating the State of Israel from the Arab countries and between the PA and the Arab world

The European-Arab campaign in Israel

Col. (res.) Beit-On is also well aware that Israel must deal with the campaign for open areas being carried out throughout the Valley. "It is a takeover campaign led by the PA that began about a decade ago, according to the plan by Salam Fiyjad, who was prime minister at the time, and devised a plan to determine facts on the ground, to establish a Palestinian state without an agreement".

"There is deliberate movement of Palestinians from the mountain ridge and Judea and Samaria to the

Photo: Shutterstock



The Jordan valley

Jordan Valley. The European Union supports them by setting up tents, bringing water tanks, setting up educational institutions, clinics, agricultural planting, etc."

And what is Israel doing faced with this phenomenon? "Israel has done nothing about it in the past decade. It all depends on each brigadier general's opinion. When I was in charge there, I had to fight hard to implement decisions by the High Court to demolish an illegal Arab structure, and that was just a drop in the ocean. The Israeli government view this battle as a hot potato and no one wants to arouse world opinion and "dirty himself" with this story. This is the reason that in the Jordan Valley there is no policy and no enforcement". Nevertheless, Beit-On finds points of light in the Valley. "In the past decade, there has been a movement of the sons returning to the Valley. Towns that were almost deserted as a result of terror attacks like Mekura, Hamra, Pazael

and others are absorbing new families; settlements and agriculture have been expanding since the army cleared the area from mines, which made it possible. The younger generation sees that there is security, quality of life, the possibility to sustain oneself with agriculture and accessibility to the center of the country via Route 5". But there are those who pose difficulties for the young movement of return. Beit-On points to the Civil Administration as the party mainly responsible for imposing difficulties on the Regional Council to receive building permits for kindergartens, expanding schools, etc. "The Administration acts in accordance with political notions. When building is not allowed in Judea and Samaria, building is frozen in the Valley as well. This is a situation that did not exist during the time when members of the Labor Party came to establish the settlements".

Photo: Issam Rinai Flash 90



Abu Mazzen and King Abdallah

The Law that Actually Prevails Throughout the Negev

For years, two states with two different legal systems have been living together in the Negev and the system of the Bedouins is much stronger than Israel's system. **Pini Badash**, mayor of Omer Local Council, depicts a disturbing situation depicts a disturbing situation.



Pini Badash, mayor of Omer Local Council

For many years he has been considered the "Sheriff of the Negev," who is everywhere, describing the painful reality as it is in every media and public forum, ready to confront anyone and anything that weakens Israel's sovereignty in the Negev. This is Pini Badash, head of the Omer Council, who experiences the distress of the Negev settlements each day, all day long. "For 25 years I have been sounding the alarm that there are two states here and there is no governance in the Negev, and now it has spread to the entire country," says Badash. "In the Negev there are two laws, Bedouin law and Israeli law, and these are two

woman from Tel Sheva and the vehicle could not be confiscated.

Luxury Cars and Mansions at the Bottom of the Socio-economic Rankings

"The residents of Omer are rated 10 in the socio-economic ranking, but I can only extend my wishes to all my residents that they should have vehicles like those of the Bedouins.

According to Badash, this is a complete abandonment of the Bedouin sector by law enforcement authorities. "They do not enforce the laws prohibiting illegal construction and land grabs, they do not enforce the law against protection and reckless driving, and they then get to the point where they shoot and rob. But the problem is not the police being frayed and frustrated. The problem is that there is no punishment. The courts and judges are afraid and the prosecution is severely defeatist. The procedure is one of a revolving door."

"Eighty percent of the cases of shootings, protection and car thefts are closed. Forty percent are closed within a week and among those that are filed, almost no one serves jail time. There is no punishment here. Sheikh Tarabin said to me: 'With you, punishment is a sham... In Saudi Arabia

there is no punishment and this is our main problem. By contrast, when the Jews build two shacks in Havat Gilad in Samaria, there are immediately petitions to the High Court of Justice and they send 2,000 police officers to demolish them. Here, the Bedouins build four illegal houses every day and no one does anything."

Even within Bedouin society itself, Badash relates, there is no governance nor leadership. The head of one of the Bedouin councils is afraid to leave his house in fear of the bullets of his enemies. Within the Bedouin settlements there are rivalries that result in one family being unable to travel on these roads

Palestinian mothers with ties to Hamas and other terrorist organizations. When there is a military operation in the Gaza Strip, mourning tents are opened in the dispersed Bedouin areas for uncles and other relatives killed by the IDF in Gaza. Under these circumstances, the historic connection between the Bedouins and the State of Israel, which many people remember fondly, is becoming more and more tenuous with each passing day, and is virtually non-existent in the younger generation.

The answer to the chaos in the south, Badash is convinced, is only through a tough and resolute hand. "There is no other language with which to speak with Bedouins," he says and adds "when your word is firm, ultimately they will respect you."

Badash reiterates the call he raises over and over to set mandatory minimum sentencing for Bedouin criminals, which would cause judges to be unafraid of threats of violence on the part of offenders, as they would have no choice but to impose strict minimum sentences. "If a criminal goes to prison for ten years they will think twice before committing the next crime."

The attempts of the Israeli governments to promote steps toward regulation on behalf of the Bedouins are seen by Badash as leverage for further violation of the law. "They know they will receive approval wherever they will be so they will just return to the illegal areas. We must understand their language and their mentality but no one among us understands the situation."

The Bedouins are not unfortunate. They drive luxury cars and live in houses on large tracts of land

The answer to the chaos in the south, Badash is convinced, is only through a tough and resolute hand. There is no other language with which to speak with Bedouins

completely different laws. Here the Bedouin law is much stronger than the Israeli law. A Bedouin knows that if he goes to the police, that is, the Israeli law authority, to file a complaint about a thief, nothing will happen. The thief will not be apprehended and the courts will do nothing. By contrast, he knows that if he goes to the Bedouin court, there the punishment will be harsh and quick. In addition, there is no such thing as not paying, because if the thief or the murderer does not pay, his entire tribe will pay in his place. In the Bedouin court, there are also death sentences, which, in the eyes of the Bedouin, already proves that the Bedouin court is much stronger."

Among the Bedouins there is virtually no familiarity with the world of taxes. "All Jews pay income tax. In the Bedouin sector over 90% is an "off the books" economy with fictitious invoices. Everything is dishonest. You can see a 24-year-old boy driving a car worth two million shekels and no one asks him about the source of the money, but when it comes to a Jew everyone attacks him," says Badash, and adds that a luxury vehicle of that kind tried to run him over. After taking down the license plate number and forcefully demanding that the police take action against the driver, he was told that "there is nothing to do." When he tried to ascertain why, the answer was that the vehicle was registered to an 84-year-old Bedouin

Another issue is the "Palestinianization" of the Bedouins in the south. Polygamy requires the importation of women from Gaza and Hebron, which means that more than 40,000 of the young people in the Bedouin communities are children of Palestinian mothers with ties to Hamas and other terrorist organizations

there is no one with two hands. They apprehended two car thieves among us, the next day they released them to house arrest. They stole a car from the courthouse and returned to the tribe in a stolen car.' Why is that? It is because

and another family cannot reach other areas, and there is no one to lead and assert control.

The Next Generation of Bedouins is Palestinian

Another issue that Pini Badash raises is the "Palestinianization" of the Bedouins in the south. Polygamy requires the importation of women from Gaza and Hebron, which means that more than 40,000 of the young people in the Bedouin communities are children of



Photo: Flash 90

Bedouins riot in the Negev

In international law, only one nation has rights to the Land of Israel

After hearing an American publisher compare the claim that the Jewish people has a legal right to Judea and Samaria to flat-earth theories, **Prof. Abraham Sion** decided that he had to compile all the historical documentation in a book that would prove the silenced truth of international law.

Photo: Wikipedia



The San Remo Conference, 1920

In his new book *To Whom Was the Promised Land Promised*, Prof. Abraham Sion drilled down into the constitutional nucleus from which the State of Israel emerged in international law. After a close study of hundreds of documents, certificates, minutes and articles, he presents the reader with an unequivocal statement whereby there can be no doubt as to whether the Land of Israel belongs to the Jewish people according to international law. The catalyst that moved Prof. Sion to conduct his research was the

The Mandate for Eretz Israel stated that Palestine-Eretz Israel would be entrusted to the British government for one purpose only: to establish a national home for the Jewish people in the Land of Israel

determination that has become fixed in the international mind that Judea and Samaria are Arab territories stolen by the State of Israel. "This conception is the source of all the trouble," he says, explaining that in the beginning, he looked for a publisher in the USA and the UK for his book, and he couldn't understand why one publisher after

another refused or ignored his inquiries. When he personally approached one of the publishers, he was told, "It's the same reason why I won't publish a book claiming that the earth is flat." That answer clarified for him the extent to which the Palestinian narrative had taken over the international mind, and also precisely why he had to make sure his book saw the light of day. In his book, Prof. Sion provides authentic letters, memoranda and protocols from the British cabinet and the British Foreign and Colonial Offices, as well as numerous international documents proving that from the early twentieth century, the Land of Israel was designated by binding international resolutions and agreements, which became part of international law, to become the national home of the Jewish people. At that time, the Arabs living in Eretz Israel were given civil and religious – but not national – rights. Those Arabs were considered residents of southern Syria.

A national home for Jews still dispersed around the world too

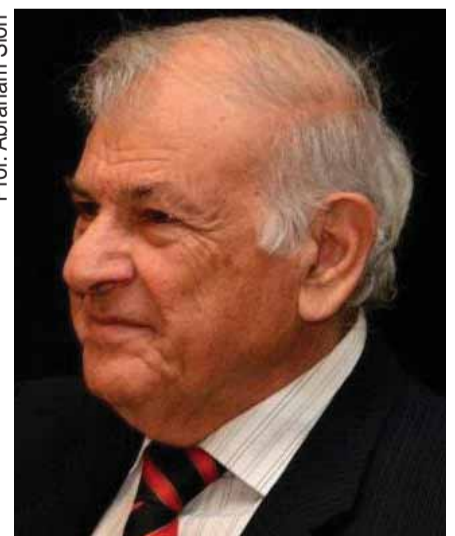
At the San Remo conference, the Allied Powers that won World War I, Britain, France, Italy, Japan, and the United States, as an influential observer, decided to divide the Middle East between the two peoples that had aided them in World War I against the Turks: Middle Eastern Arabs represented by the Sherif of Mecca (later King Hussein of Hedjaz) and the Jewish people as a whole, represented by the Zionist Organization. The Arab nation received independence in the

entire Middle East except for Palestine (Eretz Israel), after 440 years of living under the Turkish yoke, and the Jewish people was promised that the Land of Israel on both sides of the Jordan

If the Arabs ask now why we were given the Land of Israel, we will ask why they were given the rest of the Middle East, because it was a combined partition resolution, and if the Jewish part of the partition is called into question, then the Arab part of it must inevitably be called into question as well

to the national home in Eretz Israel. Prof. Sion rejects the claim from the Arab side that the allied powers did not have the authority to carry out the partition. This claim is baseless, he maintains, because "Sovereignty in the regions of the Middle East passed from the Ottoman power to the World War I Allies because the Turks ceded their sovereignty over these areas to the Allies in the Treaty of Sevres." Prof. Sion further notes that according to the accepted international law at the time, a country that occupied enemy territories in war was entitled to annex those territories without having to obtain the approval of any international body. However, after World War I, the Allies, under the influence of US President Woodrow Wilson, decided to abandon this practice, and in the spirit of the Covenant of the League of Nations, resolved to **Cont. Page 22**

Prof. Abraham Sion



Prof. Abraham Sion

would serve as its national home on the way to becoming an independent state. Prof. Sion's research emphasizes that while the Arabs were promised independence for the indigenous inhabitants of the region, the national home was promised to the Jewish people, even though the vast majority of its members lived outside Eretz Israel. This meant that any Jew anywhere could consider themselves belonging

In international law, only one nation has rights to the Land of Israel

Cont. from Page 21

establish mandatory regimes in these territories.

The purpose of these mandates was for the Mandatory powers to prepare the local residents for independence until they were able to function as independent countries. However, with regard to the Jewish people and the Land of Israel, the wording and purpose of the mandate were different from the other mandates. While the mandates for Mesopotamia (Iraq), Syria and Lebanon, was worded so that residents of these areas would be immediately entitled to independence subject to certain conditions, the mandate for Eretz Israel stated that Palestine-Eretz Israel would be entrusted to the British government for one purpose only: to establish a national home for the Jewish people in the Land of Israel.

In this way, tier upon tier, Prof. Zion describes in his book how in the five years after the Balfour Declaration, through the San Remo Resolution and the Treaty of Sevres, up to the charter of the British Mandate, which was unanimously confirmed by the League of Nations' 54 members, the rights of the Jewish people to Eretz Israel were put in place. "Each stage reinforced the stage that preceded it," he emphasizes. **"If the Arabs ask now why we were given the Land of Israel, we will ask why they were given the rest of the Middle East, because it was a combined partition resolution, and if the Jewish part of the partition is called into question, then the Arab part of it must inevitably be called into question as well."**

On the manner in which all the many details of the information he gathered for his book have been and continue to be silenced, Prof. Zion says: "No one can contend with these claims and no one contended with them in the past. They ignore international law as if it does not exist."

Why then has no Israeli government, right or left, presented these facts and this historical truth?

"Netanyahu and the right-wing governments did not want to deal with this because they were afraid. They were afraid of condemnations from all over the world and questions that if it is not Palestinian territory, then what do you want to do? That's why he's been walking on eggshells."

The Balfour Declaration on the timeline of international recognition of the Jewish people's rights to its land

From the abstract of Prof. Abraham Zion's book

International recognition of the national rights of the Jewish people in Eretz Israel began with the Balfour Declaration, which was the first external recognition of the Jews' national – and not just religious – aspirations. The Balfour Declaration was issued before World War I ended, before the victory of the Allies over the Axis powers and even before Britain conquered Eretz Israel.

The Balfour Declaration was an official declaration issued by the British government, which received international status after it was approved by each of the Allies Powers before or soon after it was issued. The declaration was approved by the United States and by both Houses of Congress, as well as by France, Italy and Japan. That is why, contrary to the widespread claim that the Declaration was no more than a pledge undertaken by the British Government to the Zionist Federation, without any international features, the declaration was ratified by all the countries that won the war and was made public shortly thereafter, and the British government never denied its obligation to carry out what was stated in it.

Taking it up to the next level at San Remo

The San Remo Resolution represented a development of great consequence compared to the Balfour Declaration. While the Balfour Declaration was framed in the language of good will and endeavor, stating that the British government viewed "with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object," in the San Remo Resolution, the Allied Powers and their supporters tasked the Mandatory Power, i.e. Britain, with the responsibility for implementing the Balfour Declaration to establish a national home for the Jewish people in the Land of Israel.

This was no longer a matter of good will and endeavor to facilitate, but rather direct responsibility to carry out the commitment to establish a national home, a challenge that Britain undertook to fulfill before the entire world. This did not involve

the establishment of yet another Jewish community like other Jewish communities in the world, but rather the establishment of a Jewish entity with national rights in Eretz Israel. In addition, the Balfour Declaration was issued and confirmed before or after it was issued by each of the Allied Powers, while the San Remo Resolution was already issued as a single joint declaration by the Allied Powers together.

The treaty that validated the division of the Middle East between the Arabs and Jews

A further step on the way to securing the national rights of the Jewish people over Eretz Israel under international law, which came in wake of the Balfour Declaration and the San Remo Resolution, was taken in the Treaty of Sevres (10 August 1920) signed between the Allied Powers, with another 40 supporting states, and the Ottoman Empire. In this treaty, the Ottoman Empire ceded all its sovereign rights over the territories of the Middle East to the Allied Powers. In the articles of the treaty, the signatory countries enshrined the division of the Middle East between the Arab nation and the Jewish people.

The next stage: The British Mandate, which had a single purpose

Another extremely consequential step in the determination of the legal and legitimate right of the Jewish people to every part of Mandatory Palestine was the British Mandate for Palestine-Eretz Israel. The Allied Powers decided, further to the Balfour Declaration, the San Remo Resolution and the Treaty of Sevres, to entrust Britain with the Mandate over Palestine-Eretz Israel for one purpose: to establish a national home for the Jewish people on this territory.

The intention of the Allied Powers was not to grant a national home only to the Jews already living in Eretz Israel, but to the Jewish people as a whole, since the majority of the Jewish people then lived outside Eretz Israel. This was done with the clear understanding that the civil

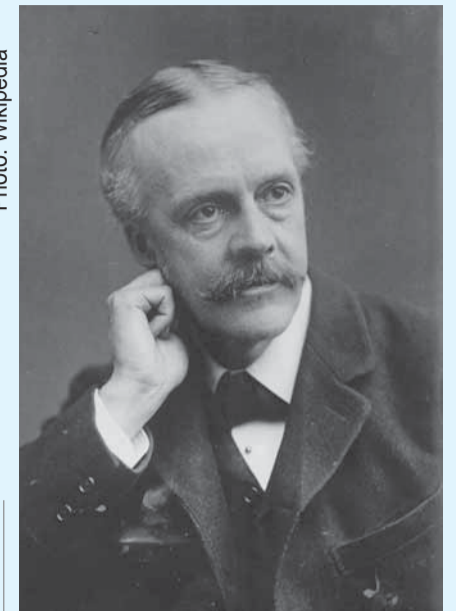
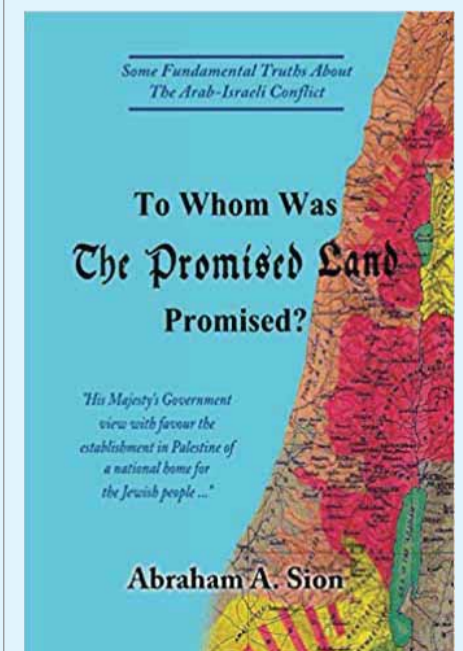


Photo: Wikipedia

Arthur James Balfour

and religious rights of the Arabs then living in Eretz Israel would in no way be harmed.

The understandings that the rights of the Arabs of Eretz Israel would not be infringed did not refer to political or national rights, but only to civil and religious rights. No national or political rights of any kind were promised to the Arabs as a whole or to the Arabs of Eretz Israel in particular in any part of Eretz Israel. The Allied Powers, including the British, granted the Arabs independence in the entire Middle East except for Palestine-Eretz Israel, which they had never had during Turkish rule. In doing so, the Allied Powers saw the fulfillment of their full responsibility to the Arab people, who were at that time represented by King Hussein of Hedjaz and Feisal, above and beyond what they received in return. The British Mandate was confirmed not only by the five Allied Powers: Britain, France, Italy, Japan and the United States, but also by the Council of the League of Nations and its 54 member countries.



The cover of Prof. Abraham Zion's new book

Photo Flash 90



Jerusalem Day

Photo: Meir Elipour



Yehudit Katsover and Nadia Matar at rally against the opening of a US consulate for the PA

The current reality is challenging but the future must be clear

Yehudit Katsover and Nadia Matar Co-Chairs of the Sovereignty Movement

A brief review of recent events gives one an uneasy feeling that we are losing our way and relinquishing governance. The Negev is falling under the control of Bedouin tribes; the Galilee is being bought up by tycoons from the Arab world; Israel's mixed Jewish-Arab cities are in turmoil both above and beneath the surface; the open areas in Judea and Samaria are being illegally taken over as part of a calculated plan on the part of the Palestinian Authority,

It is precisely now, at this very difficult time, that we, the citizens of Israel, have a duty to demand from our leadership Jewish sovereignty over the entire Land of Israel. Without sovereignty in Elon Moreh, Shiloh, Beit El, Hebron and Gush Etzion, there will be no governance in Ramla, Lod, Jaffa or Acco, and certainly not in the Negev and the Galilee

and the cradle of the Jewish people's heritage – Judea and Samaria. It is precisely now, at this very difficult time, that we, the citizens of Israel, have a duty to demand from our leadership Jewish sovereignty over the entire Land of Israel. Without sovereignty in Elon Moreh, Shiloh, Beit El, Hebron and Gush Etzion, there will be no governance in Ramla, Lod, Jaffa or Acco, and certainly not in the Negev and the Galilee.

As long as Israel continues to falter and hesitate, as long as it fails to apply sovereignty over Judea and Samaria, the Arabs of the State of Israel will continue to identify with faux Palestinian nationalism. The application of Israeli sovereignty and governance in Judea and Samaria will make it clear to the Muslim world, at home and abroad, how strong the presence of the State of Israel is in the Land of Israel, and force it to relinquish the Arab dream of establishing an Arab state on the ruins of the State of Israel. Evading the obligation to apply sovereignty in Judea and Samaria will lead to full-scale violent riots on a scale far worse than we experienced in Operation Guardian of the Walls.

In addition, Palestinian violence and terrorism are drawing considerable encouragement from the recent meetings that high-ranking ministers in Israel's government have been holding with the chairman of the Palestinian Authority, from the American pressure on Israel to advance the two-state concept and from the understanding that the composition of the government and coalition is tying the prime minister's hands, making him exceptionally weak. Israel is not fighting for its historic rights, and the Arabs are filling this vacuum with their allegiance to a false so-called "historical" narrative.

In a reality of this kind, the Jewish people can't afford to waste time and energy on bread and circuses,

careers and travel. It's time to wake up. It's time for the Jewish people to return to its roots and deep faith in the justice of our cause and our historic

As long as Israel fails to apply sovereignty over Judea and Samaria, the Arabs of the State of Israel will continue to identify with faux Palestinian nationalism

right to our land. Without this faith, the future of the Jewish people in its land will remain, Heaven forbid, shrouded in doubt in face of the determined attack from the Arabs, as they strive to fulfill their dream of an Arab state from the river to the sea.

It's time to restore the demand for sovereignty and place it once again on our national and political agenda.

The policy of "one more dunam and one more goat", which may have been fine in the past, is not enough anymore. The crime of the eviction from Gush Katif and Northern Samaria was carried out by someone who espoused the policy of another road and another house, but then completely reversed direction and committed that terrible deed. Only the fundamental and consequential act of applying sovereignty can raise a substantial barrier to those dangerous ideas involving dividing the land and destroying Jewish homes.

In this spirit, the Sovereignty Movement is preparing a massive information campaign, which includes the publication of this newspaper. Beyond

that, our movement is holding tours to enable people to understand and see the bleak consequences of not applying sovereignty with their own eyes. These tours are designed for opinion leaders in the media, social networks, academia and education. Similarly, we will embark on a series of tours for activists, we will display billboards about sovereignty throughout the country, hold a series of lectures, create podcasts and more. This hasbara campaign will be held under a heading calling for sovereignty over the entire land and fierce opposition to any concept of a Palestinian state. This is aimed to prevent the emergence of compromises involving partial Jewish sovereignty together with an Arab state in our ancestral lands.

We are not discouraged by the dire nature of the situation. It inspires in us a spirit of optimism fueled by the fact that the nation is coming to its senses and will no longer tolerate the continuing submission and subservience to the Arabs. The time has come to change the discourse of withdrawal and capitulation into a discourse of Zionism and independence.

Jewish sovereignty over the Land of Israel!

Only the fundamental and consequential act of applying sovereignty can raise a substantial barrier to those dangerous ideas involving dividing the land and destroying Jewish homes

and Jerusalem is becoming a pretext to ignite the entire Middle East. In the face of all this, the State of Israel must return to the path of sovereignty and governance and apply them first and foremost to the heartland of Israel

SOVEREIGNTY

Some of the Sovereignty Activities that took place in the last few months



"Sovereignty on the Way" Tours

Dozens of public opinion shapers are joining in a series of special tours to learn about the loss of governance and sovereignty in the Negev, Galilee, Jordan Valley, Jerusalem and Judea and Samaria.



There will be no consulate

Led by the Sovereignty Movement, more than twenty extra-parliamentary organizations joined together for a series of vigils against the establishment of an American consulate for the Palestinian Authority in Jerusalem.



Hasbara and Media

The Sovereignty Movement publishes position papers relating to current events, articles and opinion pieces in the media, electronically, in print, and in social media. The Sovereignty Youth as well continues to come forward with hasbara initiatives spread far and wide to thousands of youths. Videos, posts, on-line newsletters, hasbara booths are just part of a long list of steps to strengthen the vision of sovereignty and keep it on the agenda, even in our complex situation



Youth Seminars

The members of Sovereignty Youth Movement from all parts of the Land gathered for intensive days of study.



Oz veGaon

The reserve we created in Gush Etsion, as a Zionist response to the murder by Hamas of the three abducted youths, continues to attract groups and individuals, the old and the young, youth movements, pre-military academies and educational institutions, from all sectors of society and all parts of the Land.

Upcoming Sovereignty tours



* **Tour of Jerusalem**
Sunday March 6th.



* **Tour of Lod**
Monday March 28.



* **Tour of the Negev**
Wednesday May 18th.



* **Tour of Chomesh.**
Wednesday June 15th



* **Tour of the Jordan Valley.**
Monday July 4th

For details and registration: 054-7103240 | ribonut@gmail.com | www.ribonut.co.il