

Anahnu movement

Anahnu movement is leading a new Israeli consensus. Israel's social cohesion has been disintegrating in the last decades, because the rival cultural groups within Israel are getting stronger at the expense of one another, and because there are disagreements on the Israeli-Palestinian issue. Our goal is to prevent a social rift **through** groundbreaking social enterprises and **by** resolving the disputes between left-wing and right-wing Israelis, religious and secular Israelis, Jews and Arabs. For that purpose we are proposing the **Equal Partners** program, based on the Win-Win principle: all the political groups within Israel will be strengthened together, as well as the state of Israel and the Palestinians, without any side leaving its fate in the hands of the other. We wish for the establishment of a separate Palestinian state within the 1967 borders with a safe Jewish minority, alongside the establishment of a Jewish federal-democratic constitution in Israel with an enlarged and equal Palestinian minority. Our federal approach recommends the forming of non-territorial constitutional communities which would provide religious and cultural services in Israel.

“Anahnu movement is leading a new Israeli consensus. Our goal is to prevent a social rift through social enterprises for partnership between Israeli groups that are remote from each other, and by resolving the political and constitutional disputes between the citizens of Israel.”

In the current situation, the culture war between the political groups in Israel is expanding. Our governance structure has a resource allocation that discriminates against non-Jewish citizens, and government ministers representing a certain public can disqualify any educational, religious or cultural program of another public. Israel also compels its citizens to get married in its religious institutions. This situation drives many Jews away from their national heritage due to their objection to being coerced. Similarly, many members of the Palestinian community in Israel refuse to cooperate with the state and feel the need to protect themselves from having ‘the Israeli identity’ imposed on them. Thus extremists who wish to close ranks and avoid compromise are getting stronger and the Israeli democracy is being torn apart.

Simultaneously the Israeli-Palestinian conflict has been prolonging for many years, because in the last hundred years the Israelis have gotten stronger at the expense of the Palestinians. Both sides are responsible for the situation that ensued: in order to establish a Jewish state with a Jewish majority, the Zionist movement brought Jews from all over the world and gave them resources of land, security and culture. But by doing so it harmed the Palestinian lands and markets, treating them with no responsibility or brotherly spirit. The Palestinians, on their part, became fixated with the notion that a Jewish state had no right to exist, due to their refusal to acknowledge Jewish history. Therefore a violent confrontation arose between both sides during the British mandate.



Over the years, several attempts have been made to resolve the Israeli-Palestinian conflict. Nevertheless, the confrontation is still there, among other things because no solution has been found to the problem of the Palestinian refugees from 1948, and because of the Israeli occupation and the Palestinian terrorism in the West Bank and Gaza Strip. These problems eternalize Israel's strengthening at the expense of Palestine. The 1990s' peace process did not try to change the structure of the relationship between the nations, but only to set a border and separate between them, and this was one of the reasons why it failed.

“Only when Israel and Palestine can strengthen themselves together, there will be enough trust to lead the way to solving the conflict. To achieve that we need to create an equation of mutual prosperity, based on the historical rights of both sides, without requiring either of them to leave its fate in the hands of the other.”

Therefore we propose that Within Israel, every group of citizens comprising 6% or more of the general population would be allowed to establish its own independent constitutional community, with no territorial authority, which would provide its members with religious and cultural services. These services will include all known religious and cultural institutions, alongside formal education in the subjects of history, bible, literature and educational hours at school, as well as informal education.

The central federal government will be in charge of all other government functions, including health, policing, transportation, defense, welfare and foreign relations, and its state symbols will be Jewish, as they are today. At the same time, several

changes in constitution articles will be made: the central government will be neutral regarding the status of religion, a new stanza will be added to the national anthem, in which reference will be made to the partnership of all constitutional communities in Israel, the civics curriculum will be shared by all, and the day after the Independence Day will mark the covenant for the unity of all Israeli citizens wherever they may be. Changing these articles of the constitution will be possible with a 75% majority in the parliament or in a referendum.

Through the new federal method we are proposing, Israeli citizens will gain full individual freedom. Without the compulsion we have today, the citizens will choose what they like of the Jewish heritage, and their national identity will be strengthened. The Palestinian citizens of Israel will also undergo a similar process of strengthening their national heritage. The national covenant between all the constitutional communities will consolidate into a common Israeli civic identity.

Outside Israel, only when Israel and Palestine can strengthen themselves together, there will be enough trust to lead the way to solving the conflict. To achieve that we need to create an equation of mutual prosperity, based on the historical rights of both sides, without requiring either of them to leave its fate in the hands of the other.

Therefore we propose a social and political process that would last 50 years: alongside Israel a separate Palestinian state will be established within the 1967 borders. The Palestinian government will allow the Israeli citizens living in the West Bank to choose whether to be evacuated or to stay at their homes, under Palestinian law, as citizens with equal rights and duties and with a Jewish autonomy. Israel on its part will pay compensation to the settlers who will be evacuated or choose to leave their homes.

The security responsibility will be passed on to the



Palestinians, but the IDF will remain in the limited perimeter defense of the settlements. A substantiated cause for any kind of threat for the wellbeing of Israeli citizens will allow the IDF independent entry into all territories of the Palestinian state for recurrent time periods under international supervision. After a probation period and according to the situation that arises, the IDF will withdraw and be allowed to enter the territories only in a state of emergency.

Israel will recognize the Palestinian Right of Return, and every refugee will be allowed to choose whether to accept Israel's law and authority and wait his/her turn to become an Israeli citizen, or move to the Palestinian state, or receive compensation. However, the naturalization of the Palestinian refugees in Israel will be limited, in order to maintain a solid Jewish majority of 70% of all Israeli citizens, and they will be properly and gradually absorbed by establishing new Palestinian settlements or being integrated into existing ones. The outline for the civil status of Israeli citizens in Palestine and for the compensation to Palestinians for past events will be discussed with the agreement of the Israeli and Palestinian governments. At the end of the political process, the citizens of both countries will be allowed to carry out social and economic cooperation, fully and freely.

Eastern Jerusalem will be the capital of Palestine, and Western Jerusalem will be the capital of Israel. Due to the fierce dispute over sovereignty in the Temple Mount compound, and in order to avoid the dead end in which we are at present, it should be agreed that any solution regarding the future of the compound will be decided upon with full agreement between the parties concerned and not imposed by anyone. Therefore we propose that the Al-Aqsa compound be transferred to full Palestinian sovereignty, and a state institution for the Jewish heritage in Jerusalem be built next to the southern wall, outside the mosque compound. The state of Israel will subsequently make a formal request to the Palestinian state to allocate a prayer area for Jews on the Temple Mount and to allow the Israeli

Antiquities Authority to carry out archeological excavations there. The Palestinians will either refuse or grant the request, according to their position. This solution is much better than the current situation today.

Actually in the field we are establishing groundbreaking social institutions for mutual partnership between national, religious and secular groups in Israel.

As a first step, we are establishing student villages for common and diverse populations in Israel. The villages will provide the program participants with cheaper housing and help them find their way into the private job market. In return they will do volunteer work for the community and participate in a population studies program. We are also working to produce joint tours and encounters to bring together a variety of groups among the Jewish people, as well as Jews and Palestinians, in order to create new symbols of Israeli brotherhood. Furthermore, we are promoting a project on the Sabbath which will allow cultural and recreational institutions to operate in a format agreed upon by the secular public, the heads of the ultra-orthodox public and the directors of cultural institutions, in order to create a new unity on the Sabbath day. Later on we shall address the establishment of additional field institutions for partnership between Israeli groups that are far apart from one another, for the sake of all Israeli citizens wherever they may be. Our constitutional positions and social institutions have received written support from Israel Prize laureates, senior academics and mayors, former senior members of the defense establishment and clerics; Jews and Arabs, religious and secular Israelis, men and women. **'Anahnu' (Hebrew for 'we').**

