Givat HaMatos connects the points on the way to the crash

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The publication of the tender for the construction of 1,257 housing units in the Givat Hamatos neighborhood in south Jerusalem completed a move, which began in 2007, when the Jerusalem municipality began promoting a plan to vacate the caravan site established there for immigrants in the 1990s, and build a 2,610-unit neighborhood. The historical truth is that the construction of the neighborhood will in effect complete a 53-year-old plan of the Israeli government, which is actually a product of a 107-year-old plan of the Zionist movement, to ensure its control of Jerusalem and its security, by controlling the mountain range in the areas around the city.

The leaders of the Zionist movement at the beginning of the 20th century dreamed of the emigration of millions of Jews to Israel, but were able to adopt a practical settlement policy. The absolute demographic and spatial control of the Arabs in Judea and Samaria motivated the Zionist leaders to make do with strengthening the city of Jerusalem, which had enjoyed a Jewish majority since 1870, and creating "defense blocs" around it.

In 1914, a proclamation published by Menachem Ussishkin "For the benefit of Jerusalem" called for encircling the city with Hebrew localities. It was followed by the establishment of the northern bloc of Atarot and Neve Ya'akov in 1919, and in 1927 the first attempt to build the southern bloc, Gush Etzion, began with the establishment of the settlement "Migdal Adar". The blocs were intended to break the Palestinian continuum from Hebron to Nablus. The two "blocs" - Atarot and Etzion - fell in the War of Independence, and in the armistice agreements signed in 1949, Israel contented itself with control of West Jerusalem, which was established as its capital, and was surrounded by Jordanian territory from three sides.

The occupation of the West Bank in 1967 broght the plan back to life. Prime Minister Levy Eshkol, together with Mayor Teddy Kollek, launched a for Jewish construction in East Jerusalem. In the first phase, in the years 1967–1972, the Mount Scopus enclave was connected to West Jerusalem in a territorial sequence that included six new neighborhoods. In the second phase, they sought to surround Arab Jerusalem with an urban Jewish ring and cut it off from Ramallah and Bethlehem. For this purpose, the northern neighborhoods were established: Ramot Alon, Neve Ya'akov, Pisgat Ze'ev and finally Ramat Shlomo. And in the south, the Gilo neighborhood was established.

Less than a decade later, Prime Minister Yitzhak Rabin and Defense Minister Shimon Peres sought to re-establish the buffer zones around Jerusalem, writing: "The government has adopted a defined defense policy where it is appropriate to settle ... in the Jerusalem area and in Gush Etzion" (Rabin, "Service notebook"); and "Fortification of Jerusalem and the mountains ... by establishing suburban cities and settlements - Ma'ale Adumim, Ofra, Gilo, Beit El, Givon" (Peres, "Now Tomorrow"). Gush Etzion was re-established and expanded 35 times the area of its jurisdiction, to separate Hebron from Bethlehem and Jerusalem through a chain of settlements - from Beitar Illit on the Green Line, through Efrat, which dominates the main 60 road, to Tekoa in the Judean Desert. Ramallah was cut off from Jerusalem through the chain of settlements from Beit Horon west of the drainage divide, through Givat Zeev to Kochav Ya'akov, Psagot Ofra and Beit El east of the drainage divide.

The adoption of UN Resolutions 181, 242 and 338 by the Palestinians in 1988, and their recognition of the State of Israel in 1993 prompted Peres and Rabin to sign the Oslo Accords in which they, like the Palestinians, undertook to refrain until the Permanent Agreement from unilateral measures that could change the status of the West Bank and Gaza Strip. Benjamin Netanyahu, who was elected Prime Minister in 1996, chose to ignore political developments and Israel's commitments.

The international criticism for the construction of Givat HaMatos neighborhood stems from the view that it violates the Oslo Accords and harms the feasibility of a two-state solution. In 1997, during his first term, Netanyahu decided to build the Har Homa neighborhood, which Rabin refrained from building.

The neighborhood added a tier in the pursuit of creating a Jewish urban buffer between Bethlehem and Jerusalem. 23 years later, Netanyahu wants to complete the last step of this buffer by closing the open space between Kibbutz Ramat Rachel and Har Homa to the east, and the Gilo neighborhood to the west, by building a neighborhood on the hill of Givat Hamatos.

This move is in line with the Israeli position presented at Camp David, Taba and Annapolis regarding the division of Jerusalem, and included the area of ​​ Givat Hamatos in Israeli territory - although Ehud Barak, Ehud Olmert and even Ariel Sharon refrained from building the neighborhood. The Palestinians, who agreed to the annexation to Israel of all the Jewish neighborhoods in East Jerusalem, beyond the Green Line, opposed the annexation of Har Homa, claiming that it was a violation of the contractual obligation and that it would cut off Bethlehem from East Jerusalem.

In addition, the Palestinians insisted that the Palestinian village of Beit Safafa in south Jerusalem be transferred to their sovereignty, according to the demographic principle for the division of neighborhoods in the east of the city, proposed by President Bill Clinton in December 2000 and accepted by the parties. The international criticism for the construction of Givat HaMatos rests on this Palestinian claim and views the neighborhood as a violation of the Oslo Accords and a threat to the two-state solution.

But the actions of the Netanyahu government in the Jerusalem area are not limited to the construction of Givat Hamatos neighborhood. They are continuing with plans to build a huge tourist complex along the Hebron Road, to build the Mevaseret Adumim neighborhood (E1) in Ma'ale Adumim, which blocks East Jerusalem from the east, and to build the Har Aitam neighborhood in Efrat (E2), which blocks Bethlehem from the south.

In fact, with the completion of these moves, there will be three alternatives for Israeli and Palestinian leaders who will be interested in resuming negotiations. The one, unrealistic in the foreseeable future, is that under certain conditions Israel will give up these neighborhoods for the Palestinians. Such a move would mean that billions of Shekels would go down the drain and tens of thousands of Israelis would be required to relocate to Israel.The second, more plausible possibility is that for significant compensation in other areas, the Palestinians will accept Israel's position and give up these neighborhoods and Beit Safafa, and they will have to build an expensive and complex road network that will connect Bethlehem to East Jerusalem east of Mount Homa. The third, most likely in my opinion, is that this step will join other steps that Israel has taken in recent years to abolish the physical separation that still exists between Jewish and Arab neighborhoods, and force the parties to accept the option of one city with two municipal authorities. Historical experience shows that the realization of this possibility will become the seed of the next calamity between the parties due to the security, economic and social aspects required in such a pattern of city management.

Netanyahu, as the Moshiach's donkey, and as someone who, for his own survival, is willing to pay any price (that is, Israeli society will pay any price), in realizing the Gush Emunim nationalist messianic delusion. The hallucination of those who cannot distinguish between the possible and the Messianic, between the moral and the greedy and the oppressive, between the legal and the illegal. They are pushing Israel to cross these lines in order to realize the messianic illusion as described by Hanan Porat (from the introduction to Hagai Huberman's book, "Against All Odds"): "Kibbutz Galuyot (Gathering of the Jews), the restoration of the state and its security, are all but first pillars ... great challenges that are an integral part of Zionism are still ahead of us, and above all: the establishment of a 'kingdom of priests and a holy nation', bringing back Shekhinah (dwelling) to Zion, the establishment of the kingdom of the house of David and the Building of the Temple - are key points for the repairment of the world in the kingdom of God.