



**From the river to the sea, no war will we see
For life do we call, one land is for all
From the river to the sea, citizens shall all be free
For life do we call, living together is the goal**

Together – unified – no genocide!

Introduction – What's this about?

Under current conditions, the mere thought of cooperative living together appears, rationally as well as emotionally, to be a political hallucination.

GAZA, with its 2.2 million people within 360 km², shockingly reveals the kind of deeds people are still capable of performing at the end of the first quarter of the 21st century! Today, Gaza is the epitome of the alarming state of human civilisation. Anger, powerlessness, disorientation, fatigue, resignation and repression seem to be gaining the upper hand – a state of affairs that makes any engagement for cooperative living in diversity, locally or globally, seem futile.

And yet,

young people of all affiliations, united in their socio-political diversity, in different parts of the world, tirelessly resist state repression and the lawfare of the thought police.

In particular, young people of Jewish, Palestinian and other Arab origin are breaking with the double standards in morals and of the political elites and insisting that principles of justice are not divisible. They are drawing lessons from the 127-year history of Zionist contradictions and the ongoing spiral of violence, but are looking to a common future.

This large part of the 21st-century generation shows by example that living together cooperatively is not utopian, but is actually possible – not tomorrow, but in a future that they are already shaping with their current joint political actions.

The formation of global, Palestinian-Jewish resistance structures is a prerequisite for bringing about fundamental changes locally. Such forms of organisation are the driving force and catalyst for the future design of a cooperative social model for all people in the 27,000 km² area.

**It is this politically conscious and active segment of the 21st-century generation that matters!
This impetus to thought is addressed to them!**

For what aims concretely?

- For the formation of global joint Palestinian-Jewish resistance structures with a vision of Cooperative Living Together.
- For the creation of a global network that adopts the vision and actively engages for a cooperative future: One land for all! Cooperative Living Together!

This active political commitment is not only an act of human solidarity, but also and primarily a domestic and global political necessity.

Global Action – the conflict is global; the path to resolving it likewise!

- Because the origin of the conflict, which has been going on for 127 years, is not to be found in local ethnic or religious disputes. Nor did the conflict arise from regional border disputes between states. Fact is: It was externally imposed.
The World Zionist Congress was established in Basel in 1897 with the aim of 'creating a safe home in Palestine for Jewish people from all over the world' – without even asking the Jewish faith community (about 4%) of the Arab population living there, let alone the Muslim, Christian, secular and atheist inhabitants.
- Because both the purpose and the founding of the World Zionist Organisation (WZO) in 1897 have their origins in European social and state-political discrimination against fellow Jewish citizens. Without the systematic marginalisation, expulsion and genocide of fellow Jewish Europeans by the power elites, including those of European fascism, the Zionist project would never have come into being nor would it have remained viable.
- Because the international ruling elite, by means of the UN, arbitrarily divided the land and its people in 1947 – without consulting the population living there (approximately 30% Jewish and 70% non-Jewish people)!
In doing so, the foundations for the ongoing destruction of living conditions, genocide, expulsion and ethnic cleansing were legitimized. An entire region (West Asia) has been in a state of war ever since.
- Because the governments of the Western Hemisphere, above all the US and German governments, have flagrantly elevated the defence of the Zionist state structures to a *raison d'être* of the state, i.e. they have declared it to be an existential and defensive matter of their own state. This means that their attitude towards Zionist warfare and the adoption of Zionist goals inevitably become a question of their own security and existence. Consequently, all citizens of these states are directly affected by the conflict.
- Because the settler movement consists mostly of people with dual citizenship, many states around the world (e.g. Russia, Asian and Latin American states) are also involved in the conflict in terms of domestic and foreign policy. Under the pretence of protecting their own citizens, the governments and parties of these states make their attitude towards the Zionist state a central issue in domestic politics. Accordingly, parties and social groups of all colours in these states have to actively position themselves relative to the conflict.
- Because the USA, the global centre of power, imposes sanctions worldwide on individuals as well as social groups, students, governments, states, UN institutions and aid organisations if they dare to oppose Zionist warfare.
- Because the political, media and legal image of humanity dictated by the Zionist World Movement (Jewish versus non-Jewish people) poses a real global threat to peaceful living together in diversity. This racist special status accorded fellow Jewish citizens promotes dangerous prejudices and stereotypes and only serves Zionist warfare.
It is time, at the end of the first quarter of the 21st century, to put an end to this inhumane relic of past centuries. In particular, the young generation of fellow Jewish citizens can and is in a position to put a stop to this outdated view of humanity.
- Because the mirror-image contrasting picture of humanity (Muslim versus non-Muslim) is likewise effectively spread by globally active organisations, such as the Muslim Brotherhood and its subsidiaries. This Islamic-political division of humanity also poses a real global threat to living together

in diversity. Such a racist view of humanity conceals the economic, political and social causes of oppression and war, fuels prejudice, cements stereotypes and serves only the interests and the power of the ruling elites.

Large sections of the young generation of Muslim origin can and are in a position to put a stop to this highly dangerous view of humanity.

- Because creating nations out of world religions always poses a threat to the cohesion and peaceful living together of every society. In the 20th century, the Zionist World Organisation succeeded in creating a Jewish nation out of Judaism and equating Zionism with Judaism. Similarly, the Muslim Brotherhood has succeeded in turning the Muslim religion into a Muslim nation in the minds of millions of people. Furthermore, it has succeeded in making socio-political issues into questions of faith, thereby destroying any societal development in the bud. Neither independent critical thinking nor science stand a chance in the societies within their sphere of influence. The absurd ideas of both movements appear to still be alive and well at this time, whereby the ongoing conflict serves as their breeding ground. Realizing the vision of Cooperative Living Together removes the ground from under both movements.
- Because the ongoing wars in this region have always been based on geo-political interests, which primarily serve the expansion of power among the ruling elites and are thus part of the long tradition of European-Western colonialism.
- Because implementing a cooperative model for and by the people within this 27,000 km² area means creating a global model, a role model for the formation of interpersonal and societal relationships.
- Because the people living amidst the ongoing war situation cannot alone be expected to develop political visions, a thought process about future prospects can also be initiated from outside the region.
- Because, however, large parts of the 21st-century generation of Palestinian, other Arab and Jewish origin already practically live the principle of living together in diversity, especially outside the West Asian region, they are in a more favourable position to create joint cooperative structures. These structures can give hope to the people living in the war zone. Above all, they can provide highly effective support for the cooperative movements that are emerging there.
- Because, in the final analysis, all societies in the world are ultimately actively involved in the conflict for historical and contemporary reasons, no one can escape their responsibility towards Zionist belligerence. That is why active engagement to achieve a cooperative future is not merely an act of human solidarity, but a domestic and global political necessity.
When young people of the 21st-century generation all over the world commit themselves to a vision of Cooperative Living Together among the population within the 27,000 km² area, they simultaneously change the conditions for cooperative living together within their own societies.

From the river to the sea, no war will we see:

- Because the call for a ceasefire alone has always meant the continuation of the war by other means, with other actors and its relocation to other places in the region. The systematic expansion of a state of war to the entire region only serves the ruling elites and furthers the ongoing mass expulsion. Flight and expulsion are becoming a constant, while the ruling elites merely alternate over time.
- Because a lasting end to the war situation in the entire region can only be achieved through cooperative efforts. In this context, the vision of Cooperative Living Together and the joint



resistance of the masses to abolish Zionist state structures and to dissolve alibi authorities, such as the so-called autonomous authority in the West Bank, are indispensable.

- Because only the development of joint cooperative social structures can end the mutual killing and ensure peaceful living together in the future – in the region and beyond.

For life do we call, one land is for all:

- Because life itself must be at the centre of every consideration.
- Because the real demographic, territorial and social realities of the resident population over the entire 27,000 km² area do not allow for nationalistic-territorial solutions.
- Because arbitrary territorial demarcations and the formation of ethnic and religious enclaves are not possible without mutual hostility and killing. This destructive paradigm also has brutal consequences in other parts of the region.
- Because the focus on ethnically, religiously or nationalistically determined territories favours the fragmentation of people and creates new fertile ground for US versus THEM mentalities.
- Because chauvinism (of ethnic, religious and nationalistic varieties) continues to turn people into cannon fodder for the goals of the ruling elites in the region. The constant insistence on territorial solutions means the continuation of war and everlasting displacement.
- Because the Zionist vision of creating a homogeneous, pure Jewish homeland and its strategy (military invasion, genocide, expulsion and seizure of land) are doomed to fail in the long term. Although the Zionist project is currently 'enjoying' its strategic 'triumph' in the entire region, history teaches that occupation, genocide and expulsion only result in the expansion of violence and war. For even after more than 127 years of violence, war and expulsion, a pure and secure home for exclusively Jewish people remains a complete illusion, a mirage – because within the same territory there still live about 50% of non-Jewish people! The consequence of this reality is that a safe home for the Jewish people in the region can only exist where there exists a safe home for *all* people living there.
- Because fighting against one's own destruction and expulsion also means resisting the expulsion and destruction of other fellow human beings. The 21st-century generation in the West Asian region, of Palestinian and other non-Jewish affiliations, cannot avoid asking themselves the following question: If the war machine of the USA and NATO were at your disposal, how would you behave towards the 7 million fellow Jewish citizens (of which approx. 50% are of Arab origin) in the 27,000 km² area?
- Because creative strategies for important issues such as the right of return for displaced people can and must also be found as part of a cooperative overall concept.

From the river to the sea, citizens shall all be free:

- Because all personal and social freedoms encompass the freedoms of all other people. Because the principles of democracy and justice are indivisible. The Zionist state structure and the political-ideological values of the Zionist World Organization are in blatant contradiction to this!
- Because fighting for your own freedom also means standing up just as firmly for the freedom, equality and right to life of others. This is so because the life-affirming resistance of the oppressed

is aimed exclusively at abolishing the structures of oppression. In contrast, religious or nationalistic discrimination against other people only amounts to an inverted continuation of oppression. The religious division of humanity must also be placed and understood in this context.

For life do we call, living together is the goal:

- Because the production, supply and securing of the daily needs of the population are intertwined over the entire area of 27,000 km². Despite discrimination, the non-Jewish population (about 50%) is an integral part of life processes in many areas of life (economy, education, health, services, etc.).
- Because the Zionist project increasingly poses an existential threat to Jewish people themselves. It is true that the Jewish-Zionist state structure and its martial violence remains – for the time being – primarily directed against the non-Jewish population. However, the structurally-achored violence is increasingly directed against non-Zionist Jewish people, against individuals and groups alike. This increasing tendency is clearly evident both within the state territory and worldwide. Large parts of the 21st-century Jewish generation living across the globe must explicitly ask themselves the following question: Can they continue to accept the racist ideology and practice of Zionism, of expulsion and extermination, in their name? The answer to this question will determine whether living together in a cooperative manner is utopian or actually possible.
- Because large sections of the 21st-century Palestinian generation increasingly recognise in their daily lives that the leadership of political movements and parties, regardless of their ideologies (whether religious or bourgeois-nationalist), as a rule pursue their own particular interests. This is also clearly evident from the repeated violent clashes among them, which lead to the fragmentation of society. In this context, religious ideas proclaiming Islam itself to be the solution or positioning devout Muslims against everyone else have fatal consequences for societal diversity. The ongoing conflict amidst widespread despair and hopelessness among the people provide fertile ground for such ideologies. It is precisely because of this impasse that there is no alternative way out except to embrace a vision of Cooperative Living Together among *all* people.
- Because in the 21st century, living together in a cooperative manner in social diversity stands in stark contrast with the formation of ethnic, nationalistic and religious enclaves or ghettos.
- Because the production of our material and spiritual livelihoods has become globalised, all kinds of borders (territorial, religious, national, etc.) have become obsolete in reality; they are relics of the past.
- Because today the globe is and must be perceived as the common living space of all people.
- Because the forms of resistance to all kinds of oppression must be rethought in the age of US digital hegemony and warfare. It must be presupposed that every action is already known to the ruling power before it is carried out and can be steered in its favour. It is therefore illusory to believe that armed resistance still has a real chance of achieving liberation – unless, that is, such groups operate directly or indirectly under the direct protection of the US war machine and are empowered by its global communication surveillance, digital data collection and electronic warfare systems. In West Asia, in particular, such armed groups are growing like mushrooms! Under these fundamentally changed global and digital hegemonic relations, the mass movements and the visions for which people are struggling become crucial.
- Because resistance in the 21st century is global and issue-based. Its validity/effectiveness transcends borders. For example: the movements against racism, gender discrimination, environmental destruction, exploitation, oppression, digital surveillance, exclusion and displacement,



starvation through sanctions, violence and war. All ideologies and political actors such as parties, non-governmental organisations, social groups and governments will increasingly have to orient themselves towards, and measure themselves against, universal principles of justice.

- Because only a future cooperative social model can abolish all forms of hierarchies (economic, social, political, legal, ethnic and religious) in human and social relations and guarantee the survival of humanity, above all in the region of West Asia!

Together – unified – no genocide!

- Because the abolition of Zionist state structures will only be possible through the formation of a common mass movement made up of the highly diverse resident population over the entire area of 27,000 km². At the same time, this means that armed resistance must not replace or undermine the power and strength of mass movements!
- Because the vision of Cooperative Living Together opens up future prospects for people throughout the region and beyond and, regardless of their specific affiliations, unites them in a spirit of resistance and awakening.

Large parts of the 21st-century generation show that living together in a cooperative manner is not utopian, but realistically possible – not tomorrow, but in a future that they are already shaping today in many places and with many common political actions.

For the development of a worldwide network, at the centre of which are common Palestinian-Jewish resistance structures:

One land for all – Cooperative Living Together!