

Analyzing the Israel-Palestine Conflicts: Assessing the Impact and Effectiveness of the Involvement of Islamic Countries

Abstract: With their intricate political, theological, and practical complexities, the Israel-Palestine conflicts have persisted as one of the longest-lasting and most intricate geopolitical wars. This research explores the complex dynamics of the conflicts, concentrating on the role that Islamic countries have played. In the context of an ongoing and ambiguous dispute, this investigation aims to analyze the provocations, tactics, and influence of Islamic countries in determining the trajectory of the Israel-Palestine conflicts. The study defines the necessity for a focused discourse on the role of Islamic countries and points out gaps in existing research through a thorough literature review and a detailed analysis of literal and contemporary elements. The investigation items comprise an analysis of the provocation that led Islamic countries to participate in the wars, a review of the tactics used in the military, political, and economic spheres, a study of the influence on peacekeeping efforts, and a list of the obstacles and constraints that these countries had to deal with. The theoretical framework analyzes the actions and viewpoints of Islamic nations in the context of the Israel-Palestine disputes by drawing on transnational relations theories such as constructivism, literalism, and leftism.

Key Words: Israel-Palestine Conflicts, Islamic Countries

Introduction

Background

The adage "war can bring damage, but peace can bring substance" can be applied to the conflict between Israel and Palestine, where several players and organizations attempted to bring about peace between the two sides but ultimately failed. The Ottoman Empire dominated Palestine during the beginning of the 19th century. The Palestinians had certain benefits and justice administered by the various Ottoman Autocrats while living in isolation during the Ottoman era. Conversely, Jews had nowhere to settle and only a few colonies throughout Europe, North America, and Africa. For various reasons, however, they began to migrate toward the Middle East. Only seven people made up their whole population in 1910. When the Central Powers and Allied Powers engaged in combat in 1914, the Ottoman Empire supported the Central Powers, which included Bulgaria, Germany, and Austria-Hungary. Following the Allied Powers' victory over the Germans in 1919, the Ottoman Empire collapsed, dividing its possessions into many zones and handing over control of Palestine to Britain. Therefore, the Jews started to voice their demands for a separate homeland and protested to Britain, which resulted in the British government announcing the 1917 Belfour Declaration. It is possible that as a result of this protest, the Jews were able to survive and establish a distinct motherland in Palestine. From 1920 to 1930, about twenty-three Jews settled in Palestine; after World War II, this number increased to thirty-eight. Following the war, the United Nations was established as an organization to promote peace and security; in 1947, the UN passed Resolution 181, which divided Palestine into three corridors: one for Jews, one for Muslims, and Jerusalem, which would be under UN supervision. Following its creation, Israel slowly gained momentum and captured the hearts and minds of the Palestinian territories throughout the 1948–1949 war.

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Citation:

Ashraf, M., & Baqi, A. (2023). Analyzing the Israel-Palestine Conflicts: Assessing the Impact and Effectiveness of the Involvement of Islamic Countries. *Regional Lens*, 2(1), 40-49.

<https://doi.org/10.62997/rl.2023a.25513>

The conflict was refocused and gave rise to the "Arab-Israel Wars," which lasted until 1982. Israeli soldiers occupied the Sinai Peninsula and besieged Egypt in 1956 during the Suez Canal Crisis. This occurred because Israel was trading via the Mediterranean Sea, and Egypt and Lebanon prohibited Israeli vessels from transporting canvases across the Suez Canal. Nonetheless, Israel removed its forces from the Sinai Peninsula under UN supervision. Israel started to conquer the Middle East after capturing Palm, which sparked the 1967 Six-Day War between Israel, Egypt, Syria, and Jordan. Israeli soldiers retook control of the Golan Heights, Sinai Peninsula, and Gaza Strip after striking those countries' air bases. On Yom Kippur Day in 1973, Egypt and Syria began retaliatory strikes to recover the territory they had lost during the six-day fighting. These countries lost some of their territories once more; therefore, the Yom Kippur War did not help them. Likewise, Israel triumphed over Lebanon in the 1982 conflict because Israel's economic and military strength was now acknowledged throughout the Middle East. After thirty years of fighting, Egypt and Israel signed the Camp David Accords, which ended the battle but did not outline Palestine's route to independence. The Oslo Accords II (1995) mandated that Israel remove its forces from a number of Palestinian towns and villages, whereas Oslo Accords I (1993) permitted Palestine to conduct autonomous elections to self-govern in the West Bank.

Since the start of the first intifada in 1987, the Palestinian people have protested against the Israeli annexation of their nation. Palestinians started the Second Intifada in 2000, and it continued until 2005. In 2002, the Israeli government erected a wall or other barrier around the West Bank, defying the ruling of the International Court of Justice that had approved the Rome Treaty. In 2013, the US started peace talks with Palestine; however, they were put on hold when the main party, Fatah, allied with Hamas to form a unity government. In 2014, Hamas fired 3,000 missiles into Israeli territory in an effort to retaliate against Israel in the Gaza Strip. 2015 saw the declaration by Palestinian President Mahmoud Abbas that Palestine was no longer subject to the Oslo Accords' territorial division. Israel and Hamas resumed hostilities in 2018, resulting in the loss of 300 people. The 2020 proclamation of "peace to prosperity" by the Trump administration was rejected by the Palestinians due to its endorsement of Israeli annexation and rule over the West Bank and Jerusalem. The fight never ends. In 2021, during the month of Ramadan, Israeli soldiers attacked the Al Aqsa Mosque. Hamas responded by firing hundreds of missiles against Israeli military forces and facilities. (Newman & Yacobi, 2004).

Problem Statement

Due to a complicated combination of historical, political, and religious issues, the Israel-Palestine hostilities have continued for decades. The Islamic countries' involvement in the region is a crucial aspect of this ongoing fight, and it raises questions regarding the nature, scope, and efficacy of their responsibilities in influencing the conflict's course. The situation is still unstable and unresolved in spite of multiple diplomatic initiatives and interventions by Islamic countries.

In order to comprehend the reasons for, tactics used, and results of Islamic countries' engagement in the Israel-Palestine disputes, this study will critically analyze the part these nations have played in the conflict. Due to the conflict's complexity, a detailed analysis that takes into account both the historical background and the current geopolitical forces is necessary. The impact of religious factors on the decision-making processes of Islamic states, financial support, military involvement, and diplomatic initiatives are important areas to investigate.

An important area of research is how well Islamic nations are able to influence how the Israel-Palestine conflict is resolved. The purpose of this study is to evaluate whether the combined efforts of Islamic countries have heightened tensions or helped to resolve conflicts or promote peace. The study will also look into the obstacles and constraints these countries have to deal with the complexity of the Israel-Palestine disputes.

By tackling these issues, the study hopes to shed light on the dynamics of the Israel-Palestine disputes and the part played by Islamic nations in determining the geopolitical environment of the region. This information will be useful to academics, policymakers, and the general public abroad. For a thorough grasp of the obstacles and possibilities in reaching a fair and sustainable settlement to the protracted conflicts in the Middle East, this analysis is essential.

Objectives of the Study

The goal of this research is to perform a thorough analysis of the motivations, tactics, and effects of Islamic nations' involvement in the Israel-Palestine disputes. The goals of the research are formulated to tackle significant facets of their participation, offering a refined comprehension of the complex dynamics influencing disputes.

To Examine the Motivations Behind the Involvement of Islamic Countries:

- Investigate the underlying motivations that drive Islamic countries to engage in the Israel-Palestine conflicts, with a particular emphasis on religious, cultural, historical, and geopolitical factors. This objective seeks to unravel the complex web of influences that shape their decision-making processes.

To Assess the Strategies Employed by Islamic Nations:

- Analyze the diverse strategies employed by Islamic countries in addressing the Israel-Palestine conflicts, encompassing diplomatic initiatives, financial support, and military involvement. This objective aims to identify patterns, variations, and the effectiveness of different approaches adopted by these nations.

To Evaluate the Impact of Islamic Countries on Conflict Resolution Efforts:

- Assess the tangible and intangible impact of Islamic countries on conflict resolution efforts in the Israel-Palestine context. This involves examining the outcomes of diplomatic initiatives, the influence of financial and military support, and any contributions to peacebuilding or exacerbation of tensions.

To Identify Challenges and Limitations Faced by Islamic Nations:

- Investigate the challenges and limitations that Islamic countries encounter in their attempts to address the complexities of the Israel-Palestine conflicts. This includes geopolitical constraints, internal political dynamics, regional rivalries, and any impediments that hinder their effective engagement.

To Explore the Role of Religious Considerations in Decision-Making:

- Examine the impact of religious considerations on the decision-making processes of Islamic countries in relation to the Israel-Palestine conflicts. This objective seeks to understand how religious legitimacy, discourse, and rhetoric influence their policies and actions.

Research Questions

1. What are the primary motivations that drive Islamic countries to engage in the Israel-Palestine conflicts?
2. How have diplomatic Interventions, financial support and military involvement influenced the trajectory of the conflicts?
3. How do regional rivalries, internal political dynamics and international pressures impact the involvement?
4. How has the role of Islamic countries in the Israel-Palestine conflicts evolved over time?

Literature Review

Historical Origins and Development of the Conflict

Israel and Hamas, the radical Islamic group that has controlled Gaza since 2006, began fighting early in October 2023. As Hamas fighters entered the Gaza Strip to raid southern Israeli communities and villages and hurl missiles into Israel, hundreds

of soldiers and civilians were killed, maimed, and taken captive. Though caught off guard, Israel immediately launched a deadly assault. The day following October 7, the Israeli parliament officially announced war on Hamas. The minister of defence then ordered the Israeli Defense Forces (IDF) to lay a "complete siege" on Gaza. In expectation of a possible ground assault, Israel issued an order for more than a million Palestinians residing in northern Gaza to evacuate. Ever since, daily rocket fire exchanges have been taking place between the two sides. Gaza is becoming low on fuel, water, and commodities as a result of an Israeli aid embargo, and as cross-border operations in Syria and Lebanon get more intense, there's a possibility that the conflict might get bigger (Kelman, 1999).

Global leaders were taken aback by the scope and intricacy of Hamas's attack on Saturday, according to Nonneman (2003). They arrived following decades of a bloody and unrelenting conflict that claimed thousands of lives, occupied entire generations, and instilled a continual fear of bombings or rocket fire. This year, hundreds of Israeli soldiers raided the Palestinian city of Jenin on many occasions. A Palestinian guy opened fire on seven persons in front of an East Jerusalem synagogue in January. At least 166 Palestinians were killed by Israeli troops in the Israeli-occupied West Bank in 2022 following a wave of terrorist assaults in Israeli cities. Following an Israeli police raid on Jerusalem's Al Aqsa Mosque, the third-holiest site in Islam, in May 2021, Israel and Hamas engaged in an 11-day war that claimed the lives of over 200 Palestinians and over 10 Israelis. At least 170 Palestinians lost their lives in 2018 when Israel put down demonstrations along the border between Gaza and Israel.

Role of British colonialism in shaping the conflict

Conflicts are a direct result of British colonization, which had a profound effect on many parts of the world. British colonialism frequently contributed to the escalation of already-existing problems or the start of new ones. Policies of the British Empire frequently gave preference to some groups over others, resulting in social, economic, and political inequality. Conflicts were encouraged to develop by these disparities, as well as the imposition of British cultural norms and institutions (Milton-Edwards, 2013).

India's 1947 split, which resulted in the establishment of Pakistan and India, is one instance. Divide-and-rule tactics used by British colonial rulers exacerbated racial and religious tensions, leading to a painful and bloody partition in the end. Similar to this, during the colonial era in Africa, ethnic, linguistic, and cultural distinctions were ignored when the British drew borders arbitrarily. Because many people were compelled to live together under fabricated borders, this has contributed to the ongoing disputes and tensions in many African nations. It's crucial to remember that, even though it contributed significantly, British colonialism was not the only factor in the formation of wars. Complex and multidimensional, conflicts frequently involve a confluence of social, political, historical, and economic elements. Overall, by causing or escalating divides and inequities, British colonization had a significant influence on the formation of conflicts. Comprehending the historical background is crucial in order to appreciate the intricacies of disputes in many areas impacted by British colonial governance (Pratiwi et al., 2020).

Related Literature

According to Bartil (2015), there are several indications in the most recent round of hostilities between Israel and the Palestinians that indicate the Israeli-Palestinian conflict is reflecting, from a Palestinian perspective, at least the Islamization of the conflict, if not a cultural divide between Islamic and Jewish Zionism. First, it has been suggested that the present hostilities, which began at the end of September 2000, have become increasingly Islamized by the label "the al-Aqsa intifada," which Palestinians and other observers have given them. 1. The first violent episodes took place in the mosque known as Al-Aqsa, which is revered by both Muslims and Jews and is situated on Jerusalem's Temple Mount. Most Palestinians claim that Israeli opposition leader Ariel Sharon's visit to the Temple Mount, also called al-Harm al-Sharif, was the catalyst for the unrest. However, Israel and other Palestinians, some of whom had ties to Arafat, believe that the violence was planned ahead of time.

2. The second area of contention between Israeli and Palestinian negotiators at the Camp David summit in July 2000 concerned sovereignty over the Temple Mount issue, which was brought up by Palestinian chairman Yasser Arafat and Israeli Prime Minister Ehud Barak.

According to Gelvin (2014), the conflict between Israelis and Palestinians and their predecessors offers an interesting, approachable, and modern introduction for readers in general and students in particular. The battle is traced throughout the book from the rise of nationalism among European Jews and Arabs living in Ottoman Palestine to the present, examining the forces from without and the internal reasoning that have driven it. It has been revised to reflect the impact of the Arab upheavals in 2010–11 on the conflict and the UN's recognition of the statehood of Palestine. In order to contextualize events in Palestine within the larger framework of world history, *The Israel-Palestine Conflict: One Hundred Years of War* skillfully blends official papers, poetry, fiction, eyewitness stories, biographical sketches, and official documentation into its narrative.

According to Islam (2017), of all the "hot spots" in the world today, the conflict between Jews and Arabs in the Middle East seems to be the most enduring and challenging to resolve. If anything, what sets this fight apart from earlier nationalist and ethnic conflicts? In this fully revised and updated third edition of his highly acclaimed introductory course, Alan Dowty demystifies the war by tracing its origins, laying out its foundations, and situating it within a comprehensive historical framework. His narrative debunks the assumptions of an "age-old" conflict with an impassable split between the opposing factions by offering a simple analytical framework for understanding changes throughout time. Rather than merely reciting historical facts, this book offers a clear overview that makes sense of the confusing claims. This updated and extended edition updates the analysis to take into account the latest developments and provides a more complete understanding of the conflict's regional and global context. Readers are free to evaluate the topics for themselves because this tale fully presents the conflicting views of the two parties.

It is better to see the Israeli-Palestinian conflict of today as an example of a complex and insoluble dispute. In order to handle these types of conflicts, mediators typically step in at the "right moment"; if they don't, they face the risk of failing and escalating the conflict. Unlike the literature on "ripe moments," the authors argue that a conflict might have more than one acceptable moment throughout its life cycle and that mediators can even create one. Similar turning points occurred in the Israeli-Palestinian conflict in 1993, but they were wasted. The authors of the following article review the Oslo Process from this "ripe moment" perspective and suggest an integrated third-party approach to give the parties involved a sense that a favourable time is approaching. (Khan, 2022)

Regarding the 100th anniversary of the Balfour Declaration, one of the "10 Must-Read Histories of the Conflict Between Palestine and Israel" is Literary Hub's Ian Black A new edition of the highly acclaimed book that explores the subjects that continue to influence the Israeli-Palestinian Conflict is available. There are many instances in history of divergent, sometimes incompatible interpretations of controversial occurrences. The most obvious example of these contradictory pictures is probably the long-running conflict between Israel and Palestine. For over 140 years, Israelis, Palestinians, and a few peace campaigners have been unable to reach a durable, mutually beneficial agreement. *The Israel-Palestine Conflict* examines the specific issues and underlying factors that have impeded a peaceful resolution while also outlining the dispute's historical background. The complexities and contradictions of the conflict, as well as the causes of the heated discussion over the histories of Israel and Palestine, are explained to readers by author Neil Caplan. Now, in its second edition, this book has been thoroughly updated to reflect all the developments that have occurred since it was initially released.

The impact of the violence and instability that today define the world and the region on the prospects for peace and reconciliation is examined from new angles. Topics of new talks include the polarization of public discourse outside of the Middle East, the role of public intellectuals, the recent debates between one-state and two-state solutions, and the increasing

trend of mixing activism and academics. Part of the Wiley-Blackwell Contested Histories series, this book is easy to read and offers an objective and fair analysis of the current political and scholarly debates surrounding the Israel-Palestine issue. Emphasizes eleven crucial aspects that the writer feels are unwinnable and asks readers to think about options beyond assigning blame for the disagreement. It also looks at the primary historical arguments that have emerged from the dispute. More maps and updated references are included. A valuable resource for scholars, students, and readers interested in the Middle East, the Israel-Palestine Conflict is already a standard text for classes on Middle East politics and history (Frisch & Sandler, 2004).

The Israeli-Palestinian conflict is a long, convoluted, and ultimately unsatisfying story of lost opportunities, unstable truces, dashed dreams, and broken pledges. I propose a social psychology lens on this dispute in this work to complement the IR perspective and possibly give insight into why it is unresolvable. I focus my attention on humiliation and how it shapes the identities of Israelis and Palestinians. The psychological fallout from the current Gaza situation is discussed as having an impact on recruitment for resistance organizations. Because anger and humiliation are thought to be linked to forced status shifts, social psychologists can now examine the likelihood of conflict by examining status dynamics and hierarchies at the group level of analysis (Indriasandi & Wargadinata, 2023).

Our central claim is that the nature of the contemporary international system reinforces nationalists' strong positions both inside their own constituency and in a particular battle with a rival political entity. This is the reason why Palestinian leadership has never agreed to share power with Islamists. Similar to this, Israel's confederalism agreement with the national religious camp collapsed because it jeopardized Israel's standing with other nations and jeopardized its relationship with the United States of America, its primary ally. However, religion conveys basic values that are frequently necessary for a communal identity, particularly in Palestinian society. It follows that nationalists' reliance on religious institutions and their symbols to advance their nation- or state-centred interests makes logical (Djuyandi et al., 2021).

Theoretical Framework

The theoretical foundation for this study examines how Islamic nations have contributed to the Israel-Palestine disputes by drawing on well-established theories in the field of international relations. A multifaceted approach is warranted due to the intricate nature of the disputes, which have historical, political, and religious components. Understanding the goals, tactics, and effects of Islamic countries in the context of the Israel-Palestine disputes will be based on three major theories of international relations: constructivism, liberalism, and realism.

Liberalism emphasizes how international institutions, cooperation, and standards may promote peace and stability. Liberalism can be used to evaluate Islamic nations' support for conflict resolution methods, adherence to diplomatic standards, and involvement in international organizations in the context of the Israel-Palestine conflicts. This hypothesis aids in examining if Islamic countries are motivated by a desire for peaceful resolutions and international collaboration.

A thorough grasp of the objectives, tactics, and effects of Islamic nations in the Israel-Palestine conflicts is made possible by the integration of these three ideologies. Constructivism sheds light on the significance of cultural and religious elements, while liberalism assesses the likelihood of international cooperation and the observance of diplomatic standards. Realism offers insights into power dynamics and national interests. This theoretical framework provides a sophisticated viewpoint on the interaction between state interests, ideologies, and international cooperation. It also provides a strong analytical tool to disentangle the complexity of Islamic engagement in the conflicts.

Research Methodology

This study's qualitative methodology aims to offer a comprehensive knowledge of the role that Islamic nations have played in the Israel-Palestine disputes. Qualitative approaches are ideal for capturing the subtleties, subjective nature, and complexity of geopolitical, religious, and diplomatic interactions. The methodology that has been selected incorporates many strategies for gathering data, such as content analysis, semi-structured interviews, and document analysis. Gather pertinent speeches, official papers, and positions from Islamic nations. Examine the text for trends, changes in strategy, and how diplomatic rhetoric has changed throughout time. Sort the information using thematic analysis into major topics, including geopolitical concerns, diplomatic tactics, and religious rhetoric...

Data Analysis

Theme 1: Peace Efforts in Resolving the Israel Palestine Conflicts

Palestinians have a distinct perspective on and understanding of the peace process. To begin to understand different points of view, it is essential to recognize the many objectives that supporters of the Palestinian cause seek to achieve. "The Historian of Today" The conflict has been about returning refugees to their homeland within a Palestinian state, not about Israel's claims that the creation of Israel in 1967 marked a turning point and that the return of occupied territories was necessary for peace negotiations, according to Israeli scholar Ilan Pappé. The conflict began in 1948 when Israel was founded. Thus, for many parties, including Hamas, this was and still is the ultimate objective of the peace process. However, Slater points out that starting in the late 1960s, this "maximalist" mindset of destroying Israel to return Palestinian lands—a position that Arafat and the PLO once shared—has gradually softened to a willingness to engage in negotiations and instead pursue a two-state solution. As long as Israeli forces left the West Bank and Gaza Strip, the Oslo Accords demonstrated that the Palestinian leadership at the time recognized Israel's right to exist. However, several themes recur frequently in peace process discussions, such as the belief that Israel offers little assistance and doubts about its intentions. Still, a cornerstone of the Palestinian perspective has been Palestinian President Mahmoud Abbas's insistence that Palestinian refugees have a right to return to Israel as he leads the peace process (Ryzhov et al., 2019).

Theme 2: The Role of OIC

With its long history of Muslim civilization, Palestine has the full backing of the Organization of Islamic Cooperation (OIC) as a member and as a show of human solidarity. The OIC has taken note of Israel's aggression against the Palestinians, the US Embassy's move to Jerusalem, and Israel's proclamation of Jerusalem as its capital. The OIC has an obligation to address the human rights atrocities that had taken place in Palestine as a group dedicated to defending the rights of Muslims. Examining the OIC's role in maintaining Muslim peace globally, the OIC's response to Israeli aggression against the Palestinian people, and the US Embassy's move to Jerusalem are the main goals of this essay.

Theme 3: The Role of International Community

The American Colony Hotel in East Jerusalem hosted a roundtable discussion on December 28, 2006, by The Palestine-Israel Journal (PIJ) about the role of the international community in the peace process between Israel and Palestine. Among the participants were Mr Ghassan al-Khatib, the director of the Jerusalem Media and Communication Center (JMCC) and a former minister in the Palestinian Authority (PA); Mr Reuven Merhav, the former head of the Israeli Foreign Ministry and a member of the executive board of the Council for Peace and Security; Mr Ziad AbuZayyad, co-editor of PIJ and a former member of the Palestinian Legislative Council (PLC); Mr Gadi Baltiansky, the director general of "Education for Peace Ltd." (Geneva Peace Initiative), a former press counsellor at the Israeli Embassy in Washington and Prime Minister Ehud Barak's press secretary from 1999 to 2001; and Mr. Roy Dickinson, EU Head of Operations of the European Commission Technical Assistance Office

(West Bank and the Gaza Strip). According to Yacobi and Newman (2008), moderators included journalist Nasser Atta and co-editor of PIJ Hillel Schenker.

Merhav Reuven, The function of the international community has changed significantly over the last century and the first few years of this one. There is a crucial lesson to be learned from this: rather than directly becoming involved in local conflicts—some would even say interfering—the international community should concentrate more on developing a legal, economic, and regulatory environment that will give its adversaries a wide range of advantages over current circumstances. Similar circumstances have been seen in Europe, where competing states have come to the realization that fostering an environment that benefits all parties is preferable to escalating their hostilities. Nevertheless, it is impossible to ignore the facts of the situation, which are essentially two national forces vying over a limited amount of territory. Even while they might not have succeeded in creating a flawless state of affairs concerning international relations, they have been able to create controllable links that will eventually create a very positive environment. I'd like to draw your attention to a few examples. Being refugees from Germany, my family left at the last minute to escape it being too late. My late aunt attended an eastern German girls' lyceum during the First World War. Every time a teacher entered the class, the girls would all get up and cry out, "Let the Lord punish France, let the Lord punish England." I said to myself, "Here we are, 80 or 70 years after 1916, and this is what they are doing," when the German consul general in Hong Kong told me that he had lately learned about a new army division in which German and French soldiers were serving together, some 80 years later.

Theme 4: The Role of United Nation Organization

After Guterres' remarks at a UN Security Council meeting, Israel became enraged and urged the UN chief to step down, accusing Guterres of encouraging terrorism. Israel's ambassador, Gilad Erdan, made the request. Since then, Israel has stated that it will not provide UN officials visas. Although denouncing the Hamas attacks, Guterres also stated, "The Palestinian people have been subjected to a suffocating 56 years of occupation."

Theme 5: The Role EU

This working paper seeks to determine if and under what circumstances the European Union's engagement in the Israel/Palestine (IP) conflict has directly affected the process of resolving disputes. This study investigates the many approaches—compulsory, enabling, connective, and constructive—that the European Union has taken in addressing the conflict between Israel and Palestine (Diez, Stetter & Albert, 2003). The analysis is predicated on an examination of documents, media coverage, and interviews conducted in Israel, Palestine, and Europe. We will also discuss how these paths have affected the conflict's evolution, how its severity has changed over time, and the larger regional context in which change is occurring.

Theme 6: Diplomatic

- The demand for a ceasefire in the region made by Guterres was not new, as evidenced by the Security Council meeting on Tuesday.
- Guterres denounced the Hamas strikes on October 7. He beseeched that all diplomatic measures be used to prevent the violence from getting worse and conveyed concern for the civilian population. On October 9, he made a similar plea, urging an end to "the vicious cycle of bloodshed, hatred, and polarization."
- He also pleaded with all parties and other organizations participating on October 11 to refrain from starting new conflicts. In addition, he demanded the release of Israeli prisoners held in Gaza. On October 15, he renewed his call for the captives to be freed and asked Israel to permit humanitarian aid to enter the Gaza Strip, emphasizing that these measures shouldn't be used as negotiating chips.

Conclusion

Future prospect and Peaceful Resolution of the Conflict

We usually start discussions about peacebuilding and conflict resolution by acknowledging that militarism, bloodshed, and war are not the real solutions to problems relating to the needs of the parties involved for security, freedom, and dignity. Regarding Israel and Palestine, we have tried, or they have tried, to employ this type of tactic with the Palestinian people for at least the last seventy-five years and with Hamas for the last sixteen years. Whenever we employ force and weapons to settle these disputes and conflicts, more destruction and suffering result. This is the case whether the parties are Israel's government and military, the Palestinian people with the PLO in the 1980s and 1990s, or Hamas in the 2000s and beyond (Reda, 2016).

What's more important is that it reaffirms the concept of primordial existence and the perils it faces. People begin to lose sight of the other person's humanity and begin to focus only on humiliating them. It is deeply distressing to see people dying on both the Israeli and Palestinian sides. Particularly in light of what you mentioned regarding the destruction in Gaza and the many statements made by Israeli military and political figures disparaging Hamas, Gaza, and Palestinians. That [has] an even greater negative impact on future Israeli-Palestinian relations, in my opinion.

I'm thinking about the future generation. What kind of legacy are we giving this young generation right now? Many children died, and tens of thousands of Palestinians suffered injuries. What is it that we are leaving behind after this battle? Without a doubt, this resolution does not advance peace or deal with the independence and dignity of the Palestinian people, nor does it even offer security for the Israelis.

In 1947, the UN General Assembly issued Resolution 181, which called for the partition of Palestine into Arab and Jewish governments, with Jerusalem to be governed by a distinct international body known as a *corpora separatista* (Latin: "separate entity"). The resolution was quickly supplanted by violence, which the Arab community rejected and the Jewish community in Palestine recognized as a legitimate basis for the establishment of Israel.

Palestine has been ruled by the British since 1922. Since then, there have been more Jewish immigrants to the region, which has increased tensions between Arabs and Jews. Desperate to escape the Middle East after the Second World War, Britain took the Palestine issue before the UN in April 1947. To investigate a suitable course of action, the UN formed the UN Special Group on Palestine (UNSCOP), an inquiry group with members from 11 countries. In the end, UNSCOP put out two recommendations: the minority, which supported the establishment of a single binational state made up of autonomous Jewish and Palestinian territories, and the majority, which advocated for the economic union of two independent states. The Jewish community backed the first of these two proposals, while the Arabs opposed both. A counterproposal with the condition that stated citizenship in the state would only be awarded to Jews who had arrived before the Balfour Declaration and their descendants was not supported by the Jewish community.

Based on a modified version of the UNSCOP majority report, the partition of Palestine plan was put to a vote by the General Assembly on November 29, 1947.

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