Faces of Palestine Issue: Religious Nationalism, Delegitimizing Citizenship, and Islamphobia

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Abstract: *Whatever government administers historic Palestine must have legal citizens to be democratically legitimate. All people considerably, seriously, or existentially affected by the state's norms regulating the area must be considered legal citizens. The geographic territory between the Eastern Mediterranean & the Jordan River had been known as Palestine from the collapse of the Roman Empire in World War I until 1918. Since the start of the 20th century, the Arabs who dwell in this region have been referred to as Palestinians. According to the document, around half of Palestinians living outside the historic Palestinian borders are also adversely harmed, which is enough to justify claiming citizenship in any state that governs the territory, which can be referred to as their homeland. After many people have exercised their right to return, and all other people who reside in historic Palestine now have the democratic legitimacy to be termed a state, it will be a state of all Palestinians. So, this study was conducted to address the Palestinian people's issues.*
Keywords: *Palestine Issue, Citizenship, Religious Nationalism, Historical Palestine, Islamophobia*

Introduction

Palestine is known as a small country that has performed an essential part in the earliest and most modern history of the Middle East. Due to its significance to many worlds' belief in its location at the strategic geographic crossroads between Asia and Africa, according to (Isaac et al., 2015), the whole history of Palestine has been defined by repeated partisan clashes and fierce land grabs. Arabs living in this territory are now called Palestinians. Most Palestinians want an independent and free state in the disputed region. Palestine is derived from the Greek word Philistine, which was initially used to illustrate the country by ancient Greek authors in the 12th century B.C. (Greendorfer, 2022). The geographic territory between the Mediterranean Coast and the Jordan River was known as Palestine from the collapse of the Roman Empire in World War I until 1918. Since the turn of the twentieth century, the Arabs who dwell on this territory have been referred to as Palestinians. Much of this land is currently considered an Israeli region. Western Bank Gaza Strip can be regarded as part of Palestine if it shares borders with Israel and Egypt.

On the other hand, the control of regions is complex and changes the situation with time. Without an international agreement on the border, Israel has occupied most of the territory claimed by Palestine. More than 133 United Nations member states acknowledge Palestine as a sovereign nation, but Israel as well as some other countries, including the United States, do not believe it (Buettner, 2020). Different peoples have always ruled Palestine, including Assyrians, Babylonians, Arabs, Persians, Greeks, Fatimids, Romans, Seljuk Turks, Crusaders, Egyptians, and Mamluks. From around 1516 to 1917, the Ottoman Territory ruled over most of the area. At the end of World War I in 1928, Britain seized sovereignty over Palestine. In 1923, the League of Nations established the British Protectorate of Palestine, giving Britain administrative control of the country and allowing a Jewish state capital in Palestine (Adiong et al., 2019). According to (Beinin and Hajjar, 2014), more than two eras after the end of the British government, the United Nations suggested in 1947 that Palestine be divided in two.
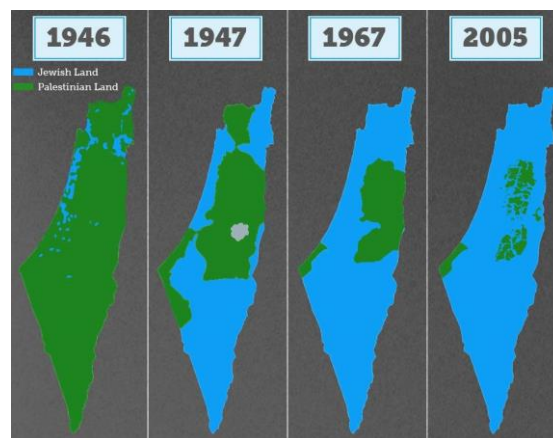
Israel-Arab/Palestinian Conflict

One part will be an autonomous Jewish state, and the other will be an independent Arab state. Jerusalem considered the center by Palestinian Jews along with Arabs, will be designated as an international single-status area. However, many Palestinian Arabs opposed the proposal, some of whom had opposed British along with Jewish interests in the area since the 1920s. Arab groups believe that since they constitute most of the population in some places, they should be given more land. They first educate volunteers across Palestine (Shalash, 2021). Britain withdrew its soldiers from Palestine in May 1948, only about a year after the Separation Plan for Israel was revealed, and Israel proclaimed independence, signaling its willingness to carry out the Partition Plan. Nearly immediately, Arab soldiers from neighboring nations intervened to prevent the foundation of the Israeli nation. The Arab-Israeli War of 1948 involved Palestine and other Arab countries (Syria, Iraq, Egypt, Jordan, and Syria) (Schulze, 2013).

When the battle ended in July 1949, Israel was victorious. By the end of the war, it controlled over two-thirds of the former British Mandate, Jordan's deal with the Westward Bank, along with Egypt's controlled the Gaza Belt. The 1948 fighting ushered in a new era of conflict between Jewish Arabs and Palestinian Arabs, which has since evolved into a regional rivalry that includes nation-states and intertwined diplomatic, political, and economic interests (Smith, 2013).

The Palestine Liberation Organization (PLO) was established in 1964 to create a Palestinian Arab state formerly ruled by the U.K. The PLO claims to be unjustly occupied by the Palestinian state. Although the PLO initially pledged to destroy Israel to achieve its goal of establishing a Palestinian state, the PLO recognized Israel's right to exist in exchange for Israel's explicit commitment to the PLO in the Oslo Accords of 1993 (Singer, 2021). It's true, I admit it. Israeli-Palestinian relations are strained. Yasser Arafat, a prominent Palestinian politician, was elected president of the PLO in 1969 and served until he died in 2004. The First Intifada began in 1987, and Palestinian discontent with the Israeli occupation swelled extended to the West Bank and Gaza, Palestinian militia riots (Dana, 2019).

Yasser Arafat, Kofi Annan - World Economic Forum

The Oslo Peace Accords signed in the early 1990s aimed to end the bloodshed. The first Oslo Accords (Oslo I) established a Middle East peace process timeframe. They laid out plans for an interim Palestinian administration in Gaza and sections of the West Bank. The agreement was signed in 1993 with the participation of Israeli Prime Minister Yitzhak Rabin and Palestinian President Yasser Arafat. After 27 years in exile, Arafat reappeared in Gaza in 1994. He was the new Palestinian Authority's president. Oslo II signed in 1995, established the framework for Israel's complete departure from areas of the West and everywhere else (Shlaim, 2016). It also shows a schedule for the Palestinian Legislative Council elections.

The Oslo Accords 25 years on

However, the peace agreement fell short of its goal of reaching a comprehensive peace agreement between Israel and the Palestinians. The current Palestinian uprising began in September 2000. A visit to the Muslim religious site of Al-Aqsa Mosque in Jerusalem by right-wing Israeli Jew Ariel Sharon, who would later become Israel's prime minister, was one of the catalysts for the violence. Many Palestinians reacted angrily to what they perceived as an insulting gesture. Riots, suicide bombs, and other attacks followed, effectively ending a once-promising peace effort (Segal, 2015). The conflict between Palestinians and Israelis continued for nearly five years at this time. Yasser Arafat died in November 2004, and Israeli forces had left the Gaza Strip by August 2005. Hamas, a Sunni Islamist terrorist organization, won the Palestinian legislative elections in 2006. In the same year, the PLO's ruling political party erupted between Hamas and Fatah. In Gaza, Hamas defeated Fatah in 2007. Hamas is considered a terrorist group by many governments. The organization has carried out suicide assaults and has regularly advocated for Israel's destruction (Meital, 2014).

Operation Cast Lead in December 2008, Operation Pillar of Defense in November 2012, and Operations Defending the Edge in July 2014 were among the many violent wars between Hamas and Israel. Hamas and Fatah agreed to form a unified Palestinian national government in April 2014. It also explains the fundamental difficulties in conflict and why resolving them is not simple. A detailed examination of the two proposed conflict resolution strategies is also provided (Farsakh, 2011). People are debating how practical these alternatives are right now, even though very little is known about what is going on in real politics right now. According to Dekel and Petrack, 2017), the Palestinians keep struggling for international recognition of their recognized statehood. While Palestinians rule crucial territories such as the West Bank and Gaza, some Israelis, aided by the government, continue to settle in areas widely recognized as Palestinian-controlled (Khalidi and Samour, 2011). Many international human rights organizations believe these agreements to be illegitimate; borders aren't properly defined, and violence persists.

Operation Cast Lead (2008)

Many Israelis are likewise opposed to settlements and desire a peaceful resolution to their land problems with Palestinians. Hamas leaders released a declaration in May 2017 proposing a Palestinian state with Jerusalem as its capital, based on the 1967 lines. The group, however, refused to acknowledge Israel as a country, and the Israeli administration rejected the plan right away. When the U.S. embassy was relocated from Tel Aviv to Jerusalem in May 2018, tensions arose. Palestinians interpreted this as a sign of U.S. support for Jerusalem as Israel's capital, sparking rallies along the Gaza-Israel border when Dozens of protestors slain by Palestinians confronted Israeli troops (Yahaya, 2020). Even though most of Palestine's history has been marred by murder, displacement, and insecurity, many world leaders are still working on a solution that will bring peace to the region. Israel believes that a democratic political Palestinian country living in harmony will help Israel's security and well-being in the long run. Whether they were living in the Holy Land, escaping the horrors of the Holocaust, or exiling from Arab lands, Israel was formed in response to the Jewish people's ancient national aspirations. The future Palestinian state must play a similar role for Palestinians—those in the West Bank and Gaza and those in Arab countries and worldwide in refugee camps. Efforts to establish a Palestinian state must consider Israel's rights and interests, particularly security. Israel is willing to take complex actions to achieve this goal, as

seen by its 2005 withdrawal from Gaza. As a result, it must be aware that its allies are likewise willing to make historic concessions that will aid them in achieving long-term peace.

Objectives

This article aims to assess the understanding of Palestine's issues nowadays. This study is essential for understanding the issues of Palestine in getting their fundamental rights such as citizenship, religious nationalism, etc. As a result, the following research objectives guided this study:

- Study the understanding of fundamental human rights from the perspective of Islam.
- Check the extent to which Islamic laws and rules are implemented in society.
- Investigate the problems and challenges that the population in Palestine faces regarding social, cultural, religious, and even economic expenses. What impacts have these issues had on them?
- Consider how patriarchal practices and religious beliefs undermine Palestine's political and electoral representation.

Research Method

The study is primarily qualitative. To address specified research questions, an investigation of the Faces of Palestine issues such as Religious Nationalism, Delegitimizing Citizenship, and Islam phobia is examined. Existing literature such as books, research papers, reports, electronic and printed media stories, and editorials is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and researchers from universities have also been arranged as part of the project. The researchers present a broad conceptual theory that explains the practical practice based on an explanatory model, employing a grounded theory approach to qualitative research. There is a need to establish Islamic law and develop an integrated system that benefits society while lowering catastrophic losses due to the gap between empirical and descriptive research in management. Recent studies have used theory-based ways to close this gap. A grounded theory approach aims to generate a theory from evidence inductively.

Participant

During the collection of data to produce theories through the collection, compilation, and analysis, the theoretical samples for this study were gathered from existing literature such as books, research articles, reports, and electronic and print media stories. The theory progressively emerges in tandem with the data.

Tool

To construct a theory existing literature such as books, research articles, reports, and electronic and print media stories. They deduced suitable management methods and the procedures required to manage these contents based on Islamic methodologies. Because the researchers in this study offered a rich and complete account of the research setting and process, qualitative research's transferability indicates that the data discovery and interpretation can be transplanted to other similar circumstances. As a result, readers of the study may profit from the dissemination of this research's findings in different similar situations.

Analysis of data

The researcher of this study uses a theoretically valid method. Using this method, they collect and assess data at the same time. It helps to build categories and subjects, which improves the theories that arise from the data. The second volume offers analysis ideas. The researchers in this study keep going until they reach theoretical saturation, which implies that there is no new information in the data and that the concepts that have been recognized clearly and accurately for theory building have been validated.

I.R. theory is applied to the analysis

Although Israelis and Palestinians are among them, the "two-state" option separates them into autonomous entities. We've already seen how the concept of sovereignty underpins a "two-state" solution predicated on Israelis and Palestinians having different "nationalities." Sovereignty is at the heart of the discipline's two main perspectives on international relations: realism and liberalism. As narrated by (Hussein 2015), this doesn't imply that realists are the only theories of international relations that can account for the "two-state" solution. Realism and liberalism, on the other hand, are the two fundamental theories. As a result, discussing the "two-state" idea from a realistic and liberal perspective is beneficial. Power, according to realists, dictates how states engage with one another. States are wary of trust because power relations are essential to a genuine grasp of the international landscape (Herron, 2015). As a result, countries form alliances based on strategic values rather than trusting each other. This is referred to as "interested" conduct. Because of selfishness, the war between nations is unavoidable. The international stage is violent in the true sense, and the only way to keep actors from going to war is if the cost of doing so outweighs the advantages (Azam et al., 2021). Realists say that people try to maximize their utility through negotiation, compromise, and alliances, making human desires into strategies or games. According to realist philosophy, the Palestinian-Israeli bilateral relationship is reduced to a power struggle where both sides aim to gain an advantage (Sheet al., 2021). In this situation, the relationship devolves into a tense game of Ping-Pong with eventual tension. An Israeli attack on Palestinian suicide bombers in a West Bank town, for example, could be retaliated against for a

Palestinian suicide bombing in a Tel Aviv market. Even tiny cumulative actions on one side might result in significant steps on the other, like when Palestinian terrorists fire large quantities of "Qassam rockets" into Israel, prompting Israel to launch a military operation. In a realistic sense, peace is likely to be attained when the costs of conflict outweigh the benefits of doing so. A cost-benefit study of war, on the other hand, cannot claim to promote Israeli-Palestinian peace. It can only hope to avoid going to war. There is a crucial distinction to be made here: peace is not defined by the absence of hostile behavior in the context of Israeli-Palestinian relations for this study (Normand, 2016).

Non-aggression indicates non-aggression, but it is not always a sign of peace. Significant advances in cooperation between two actors are required for stability. Regrettably, international relations are frequently defined in terms of power. It's unfortunate since it appears that certain countries have greater material power than others (Tagirova, 2022). The relationship between Israel and Palestine is an example of a power imbalance: Israel has more material and military strength than Palestine. But where does Israel's power come from? The fundamental reason for this is the country's unique connection with the United States. The U.S. has a "moral obligation to defend the State of Israel" and supplies it with free financial and military aid. However, in the Israeli-Palestinian dispute, the U.S. also serves as a mediator. As a result, the United States backing for Israel appears unjust. In international affairs, this is a realism problem: realists occasionally find themselves in the unpleasant position of supporting an unethical relationship (such as the US-Israel connection) rather than denouncing it. Realists explain the ties based on "power and interests," but they fail to provide a moral justification for how the U.S. should meditate inside the Middle East (Jones and Milton-Edwards, 2013). Some relationships are morally wrong, but realists find it easier to look past them in favor of strategic policy interpretations. Liberals like Hedley Bull and Michael Doyle believe that actors can cooperate and "get along". In contrast, realists like Hans Morgenthau and Henry Kissinger feel that actors are selfish and power-hungry. Liberals think that actors can respect and observe each other's "individual freedom," or the right not to be dominated.

 As a result, liberals disagree with realists who believe that political success is defined by "one's ability to preserve, increase, and demonstrate one's influence over others." Instead, liberals think actors may cooperate without engaging in power-seeking behavior by abiding by the law and transferring confidence (Pratiwi et al., 2020). Liberals like Hedley Bull and Michael Doyle believed that actors could cooperate and "get along." At the same time, realists like Hans Morgenthau and Henry Kissinger thought that actors were selfish and power-hungry. Liberals believe that actors can respect and abide by each other's "individual liberties," the right not to be dominated. Thus, liberals disagree with realists, who argue that political success is defined by "one's ability to maintain, increase, and demonstrate one's influence over

others." Conversely, liberals say that actors can cooperate without engaging in power-seeking behavior by obeying the law and shifting trust (Gonzalez, 2015).

Liberals argue that trust between states is based on the ethical standards of interaction, not the need for unethical compromises by governments, as realists claim. Liberals claim that conditions can form alliances based on shared principles, while realists argue that states choose friends based on their relative power or strategic utility (Nyere, 2014). Bull's argument sets out at least some ethical standards that countries cannot deviate from. Thus, liberals argue that the state has a moral obligation to do the right thing, not tactically prudent. Bull believes there should be a code of ethics that I.R. practitioners can use "through reasonable investigation" to determine whether an action has moral merit (Filc et al., 2014). "The sanctity of life, property and agreements" could be part of that code of ethics. Liberals argue that trust between states is based on the ethical standards of interaction, not the need for unethical compromises by governments, as realists claim. Liberals claim that conditions can form alliances based on shared principles, while realists argue that states choose friends based on their relative power or strategic utility (Summerfield, 2021). Bull's argument sets out at least some ethical standards that countries cannot deviate from. Thus, liberals argue that the state has a moral obligation to do the right thing, not tactically prudent. Bull believes there should be a code of ethics that I.R. practitioners can use "through reasonable investigation" to determine whether an action has moral merit. "The sanctity of life, property and agreements" could be part of that code of ethics (Head, 2016).

In the case of the Israelite-Palestinian issue, liberals argue that if two states (Israel and Palestine) are to be founded, the area should be partitioned equally. To put it another way, Israel may be forced to admit that annexing 13% of the Occupied Territories is morally repugnant (Zalzberg, 2019). Allowing Israelis to live in the West Bank is unethical since it infringes on Palestinian sovereignty. Liberals claim that the U.S. has a moral imperative to reject parliamentary pressure and support Israel regarding pro-Israel lobbying groups. As a result of this backing, the United States has become a biased mediator between Israelis and Palestinians. The ability of states to "make peace among themselves" is a feature of a liberal understanding of government interaction. This is not to say that battles between nations are inevitable, but it does indicate that countries with comparable interests are less likely to fight (Thrall, 2018). Through peaceful relations, like-minded countries are likely to achieve some level of "interdependence." It's crucial to remember that some sovereignty must be lost if governments are interdependent. Even though the Palestinian-Israeli partnership is not a government connection, the two have formed a special relationship based on resource sharing. The control of Israeli and Palestinian communities is mixed, even if they don't always work together well (Shmaryahu-Yeshurun and Ben-Porat, 2021).

Liberals argue over how much sovereign countries should share (a process known as "sharing"), but they do not believe interdependent nations should merge. It is "impossible, or possibly tyrannical," according to liberal philosopher Emmanuel Kant. Put another way; liberals think that sovereign states must continue to participate in international affairs. As a result, liberals support a "two-state" solution for Palestine and Israel since it preserves the principle of sovereignty (Hackl, 2020). Using realistic and liberal narratives, the "two different solutions" can be easily supported. Both classical realism and liberals use the concept of sovereignty to explain how Israelis and Palestinians are two distinct peoples who need their own country. Realists adopt the idea of sovereignty to describe why Palestinians require their governments since they compete for international influence (Kreuter, 2021). Here's how liberals tell how states can interact even though they must remain separate.

The issue of Palestine

If the Middle East continues to see periodic carnage, the search for an equitable solution must tackle the conflict's core cause. Even if both sides are to blame, the prevailing thought holds that the Palestinians are irrational "terrorists" with no point of view worth listening to. On the other hand, our position is that the Palestinians have a legitimate grievance: their homeland was seized from them without their consent and, in many cases, by force when the Israeli government was founded. And all subsequent crimes on both sides are inextricably linked to this initial wrongdoing. Whether it was the Deir Yassin massacre, in which Irgun and Lehi soldiers slaughtered innocent villagers, including women and children, or the suicide bombings carried out by Palestinian terrorist groups against Israeli civilians and soldiers, both sides used previous events as justification for new acts of violence (Groiss, 2017). There appears to be no more right or wrong after decades of killing. And the innocent has not been spared from pain. The following are the primary issues that have dominated the discussion of the problem:

Palestine Religious Nationalism

In May 2021, Israeli police, and Palestinian worshipers skirmish at Jerusalem's Al-Aqsa Mosque during Ramadan (Reiter, 2021). The Al-Aqsa violence, combined with the displacement of Palestinian families from Sheikh Jarrah, an East Jerusalem neighborhood, caused street unrest in Israel and clashes between Israeli troops and Hamas. After a considerable death toll in Israel and the Palestinian territories, the truce was announced in late May. The most recent war has been characterized by significant protests by Palestinian Israeli citizens, also known as Israeli Arabs, who account for more than 20% of the country's population (Feldman, 2018). These recent events have brought more significant problems with Palestinian citizenship and religious nationalism in Israel. Is it feasible that Hamas, the Palestinian Islamic movement's most potent political wing, will change? For many (maybe most) watchers and

analysts of the Israeli-Palestinian conflict, the response is an emphatic "no," especially considering the numerous atrocities perpetrated by Hamas against Israeli civilians since the start of the Al-Aqsa uprising three years ago. However, recent history demonstrates that, given the appropriate circumstances, transformation within Hamas is conceivable and maybe sustained (Araj, 2008). Hamas has also shown that it is pragmatic, adaptable, and willing to evolve from the past. There is little doubt that Islamists, particularly Hamas, had entered a period of DE radicalization and demilitarization in the five years leading up to the present uprising and sought political and social integration into Palestinian society. The movement's focus has turned away from political and military action.

As a form of resistance and a strategy for defeating the occupiers, social and cultural reforms and political violence are gradually being abandoned. The move to the social sphere and away from politics-was profound, indicating that both the Islamic leadership and, more importantly, Israel and the Palestinian Authority ("P.A.") had succeeded in diminishing the sector's Islamic policy and military department failure. Furthermore, the push into the social sphere is a return to historical types of social service delivery frequently linked with Islamic organizations and new areas of community engagement and development, implying the emergence of a new logic between the state and the people (Qarmout, 2017). Akker 2 The Sarawak Uprising began in September 2000 because of a seven-year "peace" process that expanded Palestinian expropriation and dispossession while also intensifying Israeli occupation, reversing substantial changes within the Islamic movement. Fatah, the Palestine Liberation Organization's (PLO) primary (secular) nationalist wing, militarized the uprising, essentially excluding civil society-both secular and Islamic institutions from the fight to end the Israeli occupation. As a result, the politico-military sector of the Islamic movement has re-emerged as a powerful and dictatorial force (Chamberlin, 2012). The continuing and increasingly savage onslaught by Israel on Palestinian society and the Palestinian economy and the deliberate demolition of Palestinian civil institutions would further deepen Palestinians' acceptance of the armed option, even for Islamists.

Nonetheless, the Islamic movement's social core remains strong, and it has become an increasingly significant aspect of the Palestinian social welfare system as unemployment and poverty have skyrocketed. The Palestinian Authority's ability to deliver even the most basic services has dwindled (Shupak, 2018). This essay will look at some of the main political and social changes that occurred in the Islamic movement before and during the current revolt, which are rarely known. While some critical dynamics within the movement remain primarily unchanged (for example, the emphasis on providing social services), others (for example, the Palestinian Authority's strengthening and dominance and the Islamists' weakening and silence) are being replaced by entirely new dynamics that threaten Palestinian

society and a political settlement of the Israeli-Palestinian conflict. Because Hamas is the most significant and most potent of the Islamist political parties, the study will focus solely on them (Sen, 2020).

Delegitimizing Citizenship

For more than a century, the legality of the opposing side's rights of self has been a recurring subject in the Israeli-Palestinian conflict. For those who oppose Israel's right to exist, international legalization has become a new means of working in the last two decades. It takes the form of a global civil society effort to hasten Israel's political paradigm's extinction. The movement aspires to emulate the basic logic of the anti-apartheid struggle in South Africa. Its objective is to weaken Israel's international legitimacy to the point where it is alone and defenseless. As a result of this new tendency, the Israeli-Palestinian conflict now has a substantial international component, making Europe and Germany key venues. It represents a side of the battle in Europe and the West, rather than in Israel or the occupied territories. The movement and its far-reaching goals have influenced intellectual discussions across Europe on Israel and anti-Zionism and broader issues such as anti-Semitism classification and freedom of expression. While some people identify the BDS movement with DE legitimization, it is just one aspect of a larger strategy, one among several strategies aimed at undermining Israel's legitimacy.

During the war after Israel's formation in 1948, around 726,000 Palestinians were expelled or forced to flee their homes, with additional Palestinians running in 1967. There are about 4 million Palestinian refugees in the world today (Ocampo, 2021). In the West Bank and Gaza, Jordan, Syria, Lebanon, and Iraq, many of them live in congested refugee camps in deplorable conditions. Under U.N. General Assembly Resolution 194, Palestinians demand that these refugees return to their homes in Israel. According to Israelis, approximately an equal number of Jews evacuated Arab nations for Israel in 1948. Returning refugees is opposed by Israelis because it would result in a Palestinian Arab majority and jeopardize Israel's existence as a Jewish state (Chen, 2009). Most Palestinian factions, including Fatah, agree that giving refugees the right to return would end Israel's existence. The establishment (and continuous growth) of illegal Israeli settlements (often referred to as "settlements") in areas long recognized by the United Nations as part of Palestine is one of the key hurdles to the creation of two contiguous and independent nations for Palestinians and Israelis. Despite continuous worldwide criticism, the population of these communities has increased by an average of 5% each year since 2001, to a total of 121. In comparison, the people of Israel grew at a rate of barely 1.8 percent, on average. Israel has consistently refused to demolish settlements in the West Bank, East Jerusalem, and the Golan Heights and rig and break "new" growth moratoriums.

The Palestinian dilemma is primarily a nationalist and racial crisis involving their claim to citizenship. Despite being labeled as such; it is not a religious war. It reappeared in 2015 and has now progressed to a critical stage. This will be devastating for the future of Muslim-Jewish religious harmony. It will also endanger the region's socioeconomic future. Political leaders and national authorities cannot ignore the rise of religious nationalists (Wilkinson et al., 2018). This influence and the impact of foreign Middle Eastern religious wars are concerning considerations for the future of Buddhist, Muslim, and Jewish ties. It can only be alleviated by trying to promote a critical historical, political, and religious understanding of Islam, Jews, and Buddhism based on a comprehensive knowledge of their past and present circumstances, which is mainly lacking in their respective communities, governments, academia, and policy-making bodies, which rely solely on a confessional understanding of their religions (McGahern, 2012). Putting religious knowledge in the hands of people who don't comprehend the history and politics of their relationships and should is a mistake. All Buddhist laypeople and monks are not racists, just as not all Muslims are terrorists. Even though each of these countries has a unique political history, Buddhist nationalist monks are pressuring the political leadership in these countries to declare Islam to be a violent and deadly religion. Treating the Palestinian dilemma as a disaster relief operation involving mainly foreign humanitarian organizations will worsen the situation. They're making it a matter of bottomless pit money for human resource development. It has led to the destruction of communication bridges. In the end, the argument is nothing but a claim to citizenship, and thus to universal citizenship, a core human right for the world's 7.5 billion people. It requires immediate attention and a political and religious answer simultaneously (Guzman, 2021).

Palestine as a State

The Palestine Liberation Organization founded to reclaim Palestine for Palestinian Arabs, signaled in 1988 to accept a two-state solution. The Oslo Accords were thought to have resulted in a peaceful conclusion to the conflict, but in September 2000, persistent Israeli and Palestinian settlement violence and incitement erupted into open war. Palestinians in the West Bank and Gaza are calling for a state. Right-wing Israelis reject the construction of a state because they believe it would serve as a foundation for terrorist organizations (Bard, 2022). During final status negotiations, the Israeli government consented to a demilitarized Palestinian territory with minimal sovereignty over its boundaries and a "minus state" resource.

Terrorism in Palestine

Almost all Palestinian factions have a background of terrorist activity and were founded with the explicit objective of eliminating Israel through bloodshed. Only the PLO (Palestine Liberation Organization) has stated that this goal is no longer a priority. The Palestinian Liberation Organization (PLO) signed

the Oslo Declaration of Principles in 1993, pledging to refrain from violence and comply with U.N. Security Council Resolution 242, which meant acknowledging Israel's right to exist. In exchange, Israel authorized the Palestinian Liberation Organization (PLO) to enter the West Bank and Gaza Strip, and Arabs were given autonomy over much of the population in these areas. Palestinian extremists who oppose the deals have staged an ambush and suicide bombing against Israel. The Palestinian Authority maintains that it is unable to regulate dissident organizations. In September 2000, final status negotiations came to a halt.

Israel responded to Palestinian violence early in the Oslo process by restricting the flow of Palestinian workers into Israel to avoid terrorist infiltration and enforcing substantial border restrictions. Palestinians' living standards have been severely lowered due to the border closure. Working Palestinians are frequently subjected to humiliating searches and lengthy queues at checkpoints. Nervous IDF soldiers opened fire on suspected vehicles after terrorist assaults at checkpoints, killing innocent citizens (Lattanzi, 2020). Palestinians find it challenging to work in Jerusalem and travel between Palestinian areas because of the city's checkpoints. Over 3,500 Palestinians have been killed by the IDF, who have also damaged homes and uprooted olive trees. Demolition of suicide bomber residences was halted after a recent IDF research revealed that it did not prevent suicide attacks, although homes were still being demolished for other reasons. In addition to security measures, extreme Israeli settlers have harassed Palestinians in questionable circumstances, vandalized property, uprooted olive trees, and killed several Palestinians. Perpetrators are nearly never recognized and prosecuted. Israel covers less than 8,000 square kilometers inside its pre-armistice borders. Tel Aviv and Israel's Green Border (West Bank) are approximately 11 miles apart. Any Palestinian state would fire Tel Aviv, Jerusalem, and other Israeli cities. As a result, Israel demands demilitarization guarantees for the Palestinian state (Yadlin et al., 2019). Any country wishing to invade Israel must consider the West Bank a key strategic location. As a result, Israel intends to create bases in the West Bank and ensure that the Palestinian state does not allow foreign forces to enter its boundaries.

Water

Water has always been in low supply on the planet. Israel's National Water Transport Company is responsible for the high population density and standard of living. Trucks pump water from the Sea of Galilee and transport it to Israel and Palestine's central and southern regions. It provided the same quantity of water consumed in 1948 in a single day, but it wasn't enough. The West Bank contains the aquifer that delivers water to central Israel. Jordan runs across land that will eventually become part of Palestine (Shoup, 2018). Both sides want water to survive and develop, and both want to ensure a sufficient supply within their restricted resources. Israel keeps a large chunk of the aquifer in the West Bank for its usage.

Palestine Islamophobia

Anti-Muslim and Islam-phobic hate crimes in the United Kingdom increased by 430 percent from May 8 to 17, compared to the previous week, according to a monitoring group on Monday. The increase was attributed to the recent escalation between Israel and the Palestinians. According to a statement from Britain's Tell Mama, the 13 reports of Islamophobic attacks linked to May 1-7 increased to 56 from

May 1-7, with the incidents "clearly inspired by what is happening in Israel and Palestine." "Following the uptick, we've seen and heard distressing allegations of racist bullying among students, which we're still seeing. Dear students, "stated the collective. According to the statement, "public authorities, including schools, must try to eliminate discrimination, promote equality between persons with and without protected characteristics, and strive to develop positive and healthy relationships between these groups," citing the National Equality Act of 2010. He demanded a thorough inquiry of similar events, as well as "real community involvement and training to guarantee future compliance with equality legislation and knowledge of the impact of abusive language on pupils and the broader society (Saif, 2016)." we should also set an example for their children, reminding them that bullying, racism, Islam phobia, and other forms of bigotry will not be tolerated. Tensions in the Palestinian territories rose last month after an Israeli court decided to favor settlement groups, evicting Palestinian families from their homes in the Sheikh Jarrah neighborhood. Israeli forces raided the Al-Aqsa Mosque and assaulted worshippers inside, escalating the tension. The conflict escalated to Gaza, where Israeli airstrikes killed at least 248 Palestinians, including 66 children and 39 women, as well as injuring over 1,900 others. In addition, West Bank health officials recorded 31 deaths in active regions, bringing the total number of Palestinian deaths to 279 across all Palestinian territories. In the Gaza Strip, Palestinian rockets killed a total of 12 Israelis. According to the Palestinian Ministry of Labor and Housing in Gaza, at least 2,000 houses were destroyed, and another 15,000 were left unworkable during Israel's onslaught on the territory. The attack killed four mosques and dozens of police stations, while many firms in the industrial zone were rendered useless (Schmid and Tinnes, 2015). During the 1967 Arab-Israeli War, Israel invaded East Jerusalem, where Al-Aqsa is located. It annexed the entire city in 1980, a move that the international world has never recognized.

The Israeli government is a Jewish state because it grants the Jewish people the right to self-determination and because of the historical or biblical ties that the Jewish people have with the country of Israel (Eret Israel). No other government would allow the Jews to establish their sovereign state. No other country permits Jews to live entirely according to their traditions, beliefs, culture, language, aspirations, and plans. Even though Jews had wished and prayed for 2,000 years to restore their national homeland, this right was not achieved until the Jewish people's contemporary national awakening at the end of the nineteenth century. The Zionist movement was founded due to the rebirth of Jewish nationalism. The Balfour Declaration of 1917, which stated that the British government "supported the establishment of a Jewish national home in Palestine," was an essential first step. In 1922, the League of Nations, the forerunner of the United Nations, legally recognized this recognition.

The General Assembly voted Resolution 181 on November 29, 1947, calling for the end of the British Mandate of Jerusalem and creating a Jewish and Arab state in the region. According to the principle, which is still true today, two peoples should have two nation-states each. The Arab nations rejected the U.N. ruling and launched a war to destroy the future Jewish state, while the Jewish people hailed this

historic resolution. On May 14 May 14, 1948, David Ben-Gurion declared "the formation of a Jewish state in Erez, Israel, known as the State of Israel." As a result, Jews will exercise their right to self-determination in their territory for the first time. Israel was founded to provide a haven for Jews persecuted for millennia in other countries. The Declaration of Independence said it unambiguously: "The State of Israel shall be open to the gathering of Jewish immigrants and exiles." The State of Israel is a democracy founded on the values of separation of powers, liberty, and full equality before the law for all citizens, regardless of religion, race, sex, or nationality, as stated in its Declaration of Independence. These fundamentals still hold today. Israel ensures non-Jewish citizens' rights since it defines itself as a Jewish and democratic state. Israel has a sizable Arab minority, accounting for roughly 20% of the population. All civil and political rights, including freedom of expression, religion, and worship, are guaranteed to Arabs in Israel. They vote in Israeli elections, and Arab members of the Knesset are elected. Judges, mayors, and civil servants are all Arabs in Israel. One Arab Israeli citizen is currently a government minister, while the other serves as a deputy foreign minister. Apart from Hebrew, Arabic is the official language of the country. While there are still problems for Arab minorities to integrate into society, especially in the economy fully, these problems are like those faced by many Western democracies with significant minorities, like the United States.

Solution and Recommendations

The current Israeli-Palestinian solution proposes that Palestinians have their state independent from Israel. A "two-state" key can be achieved in this manner. Technical land subdivisions, such as walls, mounds, barricades, and fences, are used to achieve this strategy. The "practical limits" of the "two-state" method are discussed in this chapter. He was particularly unsure about the viability of a Palestinian state. Even though Israel and Palestine combined are no bigger than South Africa's Western Cape, the "two-state" solution aspires to establish a Palestinian state independent from Israel. Palestine is not a country in and of itself. Currently, it is separated into two regions: the "West Bank" and "Gaza." Gaza has a Mediterranean shoreline that borders Israel and Egypt. Gaza is a small area, measuring approximately 45 kilometers in length. The West Bank is a landlocked country in the Middle East that shares borders with Israel and Jordan. Despite being somewhat more extensive than Gaza, the West Bank is surrounded by "723 kilometers" of concrete walls, the majority of which are 6 to 9 meters high, making it difficult to enter and exit the territory freely. Israel constructed the wall to separate itself from the Palestinian West Bank. However, the wall does not follow the internationally recognized Israeli-West Bank border. Instead, it split up the West Bank by giving Israel "13 percent" of its land. The separation wall exemplifies Israel's selfishness in taking Palestinian land. Even though the wall has occupied only a tiny portion of the land, the region remains fertile and heavily populated, primarily by

Palestinian farmers. These farmers' livelihoods are dependent on the production of their land. The so-called "junction area" between Israel and the West Bank is the internationally recognized border. The separation wall is home to Palestinians whose land has been annexed by Israel. "Internally displaced persons" refers to Palestinians who live in seam zones (IDPs). According to the definition, "people who have been compelled to escape their homes due to armed conflict, violence, human rights violations, or man-made disasters and who have not crossed internationally recognized borders" are included. Palestinians with farmland in the seam zone can only access it at specific hours if they have the necessary licenses. Suppose an actual Palestinian state is to be built. In that case, the situation of these displaced people must be resolved, either through financial compensation from Israel for the property it has appropriated from Palestinians or by dismantling the wall and enabling Palestinian proprietors to return. Both solutions are technological and attest to the Israeli leaders' ostensibly rational approach.

The problematic nature of Israel and Palestine's division is not even mentioned, even though Israelis and Palestinians dispute Jerusalem. In Jerusalem, there are around 250,000 Palestinians and 200,000 Jews. While Israel claims Jerusalem as its "official capital," the international community considers East Jerusalem Palestinian territory occupied by Israel. Furthermore, the international community does not recognize Jerusalem as Israel's capital, and there are no foreign embassies in the city. Palestinians attempt to declare a portion of the town the Palestinian state's political capital. On the other hand, Israel is adamant about retaining a part of Jerusalem as Palestinian money.

As a result, officials who support a two-state solution face a control challenge: determining which territories are under Palestinian control and which are under Israeli control. The two-stage approach, in other words, is about defining the land that the state can control. The "two-state" model relies heavily on governmental control of territory. Sovereignty is the term for this type of governance.

Policymakers are attempting to divide Israel and Palestine into two independent states so that each can wield absolute control over its respective territories without interference from the other. The so-called "recognition" principle is how countries avoid interfering. The term itself requires more explanation related to the teaching and practice of international relations. International relations theorists frequently use "recognition" to describe how governments recognize one another. Respect for each state's sovereignty is the most critical part of interstate recognition. The "two-state" solution can only work if Israelis and Palestinians respect each other's sovereignty and don't interfere in each other's internal affairs.

It is helpful to understand Hegel's point of view to question the notion of interstate recognition. "Everyone sees the other. Therefore, they will only do what they do if the other does as well," he stated

about the master-slave relationship. What one individual accomplishes is meaningless because only both sides' acknowledgment of each other can produce what happens next.

Because of the low Jewish-Arab ratio in the Middle East, there is a notion that Jewish sovereignty is in jeopardy. As a result, the Jews were split into their sovereign state, Israel, to maintain their identity as a minority Jewish people. Non-Jewish residents of Israel are regarded as a threat. The preservation of Jewish sovereignty would explain why Arab employees in Israel have restricted career opportunities and are educated differently than Jews. Even though they share territory, Israelis, and Palestinians perceive each other as separate states with different sovereign states. As a result, the "two-state" solution is regarded as the "logical" choice for Israelis and Palestinians. The two-state solution is now primarily supported by Israelis and Palestinians alike and the rest of the world. Even the Israeli right is tired of creating a Palestinian state, even if its vision of that state should be unacceptable to Palestinians. Even Hamas leaders have stated that if Fatah leaders compromise and gain public support, they will support the idea of a two-state solution if they don't compromise their ideological beliefs.

Neither side can agree that a partition that would hand the Temple Mount to the other is vital. To break the impasse, U.S. President Bill Clinton offered a vertical section of sovereignty over the site, with Israeli authority over the ground and the region below, and Palestinian sovereignty over the area above the ground (i.e., the Dome of the Rock) and the rest of the Al-Aqsa Mosque. Tunnels and elevated highways connecting settlements have been developed with similar principles. In the end, neither party was willing to accept the concept.

The primary distinction between a two-state solution and an independent Palestinian country is that a two-state solution necessitates direct negotiations between Israel and the Palestinian Authority. The talks must address and settle several fundamental problems to reach a two-state solution, including the Palestinian state's borders, citizenship, the fate of Palestinian refugees further than the final frames, and the Palestinians' status. The Arab population of Israel today, in addition to the future of East Jerusalem,

The "two-state" solution is an alternative to the "two-state" solution. Nationalism refers to the ability of two racially separate countries, such as Israeli Jews and Palestinian Arabs, to coexist in one country while maintaining their respective racial identities. Nationalism is practical because it balances the need for new ideas about "autonomy" to solve the Israeli-Palestinian conflict.

In a bi-ethnic Israeli-Palestinian state, the two ethnic groups would coexist under one parliament. The ramifications of having a single parliament could be found in a constitution — or legally enforceable text

– that recognizes Israeli and Palestinian rights. Israelis and Palestinians can keep their identities, languages, and customs in delineated zones called "states" within a bi-ethnic state.

States are semi-autonomous areas inside a state's borders. They are semi-autonomous in that they can manage their affairs, but they are ultimately accountable to the state. A state's population is its majority. As a result, there would be states with a Jewish majority and states with a Palestinian majority in the bi-ethnic Israeli-Palestinian state. The aggregation of all states would be referred to as a "federation," with one state wielding absolute power. The states of Israeli-Palestinian bi-national state aim to safeguard Israeli and Palestinian national identities in various semi-autonomous zones. Essentially, Israelis and Palestinians would share a single state rather than assimilate. If the two communities can't agree on a bi-national state that requires complete assimilation (at least at first), it's not likely that they will.

As a result, the states secured the preservation of Jewish and Palestinian identities. The concept of "preserved state identity" implies that components of sovereignty exist within the bi-national state's borders. In other words, Israelis, and Palestinians both have sovereign identities, yet they live within the same country's borders. The state is a "loose" form of sovereignty in which the state has complete control, but the national identity still has some say.

It's worth noting that the bi-national Israeli-Palestinian state has been chastised. One school condemned Palestinian-Israeli nationalism as "practical and destructive" due to its opposition to the "loose" form of sovereignty the bi-national state's states afforded. Another contends that Israelis and Palestinians are effectively independent states and that only "two states" will suffice. Even though Israelis and Palestinians share territory and resources, doubters believe collaboration is challenging.

So, how can Israelis and Palestinians put their differences aside and work together? Nationalism does not suggest that Israelis and Palestinians can quickly come to terms and coexist. However, putting aside differences in cooperation interests might be pragmatic for Israelis and Palestinians. While players will have differing viewpoints on specific problems, Tickner, a well-known author in the field, says that they are "advised to eliminate the source of friction when their pecuniary interests are not immediately endangered." Players can choose not to pay attention to problems that could lead to coalition conflict, leading to a united front that weakens the divide in sovereignty.

However, because Palestine and Israel's "material interests" are at stake, how can Israel's distinct Jewish identity be obscured? Of course, the belief that Israel should become a Jewish state remains an issue creating a bi-national state. There is, however, a gap between the idea of Israel as a Jewish state and

reality. As previously stated, Israel is not an all-Jewish state. In Israel, there is a non-Jewish (Palestinian) minority. As a result, Israel as a "pure Jewish state" is more of a notion than a reality.

Israelis and Palestinians must acknowledge their interconnectedness and, as a result, their mutual well-being. It may cast doubt on the notion that Israel should be a Jewish-only state. In the end, Israel and Palestine are looking for "social security." In other words, both Israelis and Palestinians seek human growth in the form of "long-term employment" and "good health." This entails obtaining food, medication, and construction materials for schools and hospitals in Palestine. This entails reducing defense spending to free up funds for Israel's giant social safety net. Rather than focusing solely on preserving national sovereignty, decision-making and operational abilities regarded as necessary for accomplishing goals such as democratic strengthening and well-being are required, hence safeguarding all members of society's racial identities. This isn't to say that sovereignty should be abolished entirely. After all, the two Israeli-Palestinian governments would be sovereign states among other independent states. However, their power must be eased for Israel and Palestine to coexist.

Conclusion

According to the paper, the plight of Palestine is first and foremost a nationalist and racial crisis involving their claim to citizenship. Despite its label, it is not a religious war. It resurfaced in 2015 and has now reached a critical stage. This would be devastating for the survival of Jewish-Muslim religious harmony. It will also jeopardize the socio-economic future of the region. Political leaders and state authorities cannot ignore the rise of religious nationalists. External religious strife in the Middle East has a significant impact and impact on Buddhist, Muslim, and Jewish relations, which is worrying. This can only be alleviated by promoting critical historical, political, and religious knowledge of Islam, Judaism, and Buddhism based on a thorough understanding of their past and present situation, which in their communities, governments, their respective universities and mainly lacking in strategy. Institutions depend entirely on a confessional understanding of their religion. The lack of knowledge of the history and politics of their relationship leaves religious knowledge in the hands of less well-informed and biased individuals. Not all Buddhist laymen and monks are racists, just as not all Muslims are terrorists. Although these countries have a unique political history, Buddhist nationalist monks pressured their political leaders to declare Islam a violent and deadly religion. Viewing the Palestinian plight as a relief operation primarily involving foreign humanitarian organizations will only worsen the situation. When it comes to human resource development, they turn it into a bottomless pocket of pocket money. It leads to the destruction of communication bridges. The argument is nothing more than a claim to citizenship,

so universal citizenship is a fundamental human right for 7.5 billion people on the planet. This requires immediate attention and simultaneous political and religious responses.

Lebanon War during the 1982 era, almost 2,600 Palestinian soldiers were slaughtered in the military clash with Israel. According to a new U.N. analysis, the Gaza Strip would run out of potable water and face catastrophic shortages of schools, housing, and hospitals unless urgent actions are taken to help its rapidly rising young population. According to the U.N. country team, the Palestinian coastal zone held by Hamas is likely to grow by half a million people by 2025, putting tremendous new difficulty on an already sensitive region. According to a U.N. report, Gaza's economy was "fundamentally unsustainable" under an Israeli embargo to isolate and weaken Hamas. Even though Israel relaxed its siege approximately two years ago and Gaza's capital has in recent times grown, the region continues to rely mainly on foreign aid and illegitimate smuggling to exist. Almost a third of the population is jobless. According to Israeli commanders, the siege is required to prevent arms from reaching Hamas, an Islamic militant group that refuses to identify Israel. The barrier continues to be a source of contention among relief organizations and human rights campaigners, who claim it harms regular Gazans.

The problems will only get worse if the existing political situation is maintained, according to the research, which also stated that "as a densely populated environment with limited room for expansion, Gaza must be open to and accessible to the rest of the world." Over the past 50 years, few people have endured more suffering and daily persecution than Palestinians and, to a lesser extent, Israelis. However, it is the source of that pain, not the quantity that is the most crucial consideration. Who is to blame, according to many accounts, varies greatly. Our goal here isn't to determine how much blame should be shared. Everyone must do their part but identify the significant causes of misery and the nature of each person's involvement. Human life is valuable and needs to be enjoyed with the respect that everyone deserves, free from the threat of death and devastation. As a result, the international community must try to resolve problems at the level of the human mind. Even though it is still a long way off, considering the current political climate, a solution must be overlooked for the sake of everyone's well-being.

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