ISRAEL AND PALESTINE CONFLICT: AN ASSESSMENT OF CAUSES THE POST-CONFLICT IMPACT IN THE MIDDLE EAST (2014-2024)

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Abstract

The Israel-Palestine conflict stands as one of the most protracted and contentious conflicts in modern history, marked by profound historical grievances, rival national identities, and geopolitical intricacies. This study analyses the conflict since 2014 until 2024, specifically literature which discusses its causes, main issues and implications post-conflict on the middle east. The analysis is firmly rooted in the underpinnings of structural realism theoretical concept, outlining how the inherent wariness of the international order has led to both Israel and Palestine, both favoring conflicts over cooperative solutions based on Hart, Tilly, and Wang theories. The study highlights four key issues that keep the conflict going: territorial disputes, the contested status of Jerusalem, religious nationalism, and resource scarcity — especially water and food insecurity. Previous attempts at peace, such as the Oslo Accords and the Trump Peace Plan, have ultimately failed to lead to a sustainable solution because of a lack of trust between both sides, external interference, and stubborn political posturing. The political economy of post-conflict [reconstruction] is a derivative challenge. On the political front, hardline factions are on the rise—both within Israel (and the Zionist movements) and within Palestine (through Hamas)—which further excludes power-sharing strategies, while other, outside actors, including the U.S. and regional powers, exert their influence on the conflict's direction. Economically, while Israel weathered the storm, the Palestinian territories have wallowed in poor conditions and restrictions of movement, resources, as well as dependency on aid. The wider region is ablaze as neighboring states enter the fray, both directly and indirectly, stoking tensions. Using qualitative analysis and comparative frameworks, this study assesses historical trends, differences between perspectives, and unsuccessful peace efforts. It finds that any sustainable resolution of the conflict needs inclusive dialogue, equitable distribution of resources and neutral mediation from the international community. Through analysis of these dynamics, the research aids in an understanding of the conflict's intractability and highlights possible pathways toward stability in the context of an urgent need for compromise and long-term reconciliation.

Keywords: Israel-Palestine conflict, structural realism, Jerusalem, territorial disputes, post-conflict reconstruction, Middle East geopolitics

1. Introduction

The Israel/Palestine conflict has drawn attention from both regional and international audiences. Despite multiple attempts at resolution by world leaders, the UN, and other regional and international entities, it appears to continue unabated. The UN has taken the lead in trying to identify solutions that will benefit all sides to the dispute, but no plan or agreement has been able to satisfy everyone's needs or interests thus far. These sides are typically quite adamant about their demands and interests, and they will stop at nothing to win. As a result, the Middle East region of the world continues to be plagued by protracted contemporary international conflicts that range in scope and magnitude. The Arab-Israeli conflict is the most well-known of the conflicts in this area. Israel and a few Arab countries are at odds over this issue. The Arab-Israeli conflict originated with the Israeli-Palestinian conflict. The Israeli-Palestinian conflict has persisted as a hot spot and recurring issue in global politics (Eze, 2012). One of the longest political disputes in history is said to be between the two countries of Israel and Palestine. The conflict, which has lasted for more than 70 years, has been the focus of numerous research agendas and attempts at conflict resolution. Due to its persistently failed attempts at 2 dispute resolution, this conflict has received special attention. Beginning with the signing of the Oslo I agreement in 1993, there were numerous diplomatic attempts to resolve the conflict between Israel and Palestine, including Oslo II in 1995, Camp David II in 2000, and other negotiations that were unsuccessful but should have led to conflict resolution but failed (Barak, 2005).

The Deal of the Century, also known as the Trump Peace Plan or the Peace to Prosperity plan, was the most recent of these initiatives and was revealed in 2020 by Prime Minister Netanyahu and President Trump. Given that numerous attempts at settlement have been made but the dispute has not yet been resolved, this circumstance has prompted questions about whether the Israel-Palestine conflict is unsolvable. After conducting preliminary study, it was discovered that borders, security, refugees, and Jerusalem are the four key factors that have turned into the focal points of these efforts to resolve the conflicts. Asia's western area is home to the city of Jerusalem. Being a sacred city for the three main Abrahamic religions—Judaism, Christianity, and Islam—it is among the oldest towns in the world and has always had great symbolic importance (United Nations, 2008). Because Israel maintains its main governmental institutions in Jerusalem and the State of Palestine also maintains that Jerusalem is its capital city, Jerusalem is regarded as the capital city by both Israelis and Palestinians (United Nations, 2008). The international community has not widely acknowledged either claim as a result of this disagreement. The West Bank, East Jerusalem, and the Gaza Strip are all included in the city. While East Jerusalem is home to the Old City of Jerusalem and the al-Aqsa Mosque, which is mainly inhabited by Palestinians and was taken by Israel in 1967, West Jerusalem, which is primarily occupied by Jews, has been a part of Israel since 1948 (Al Jazeera, 2020). The Jewish control of West Jerusalem in 1948 stems from the 1948 Arab-Israeli War, also known as the War of Independence (for Israelis) or Nakba (catastrophe, for Palestinians). Morris estimates that 10,000 to 15,000 Palestinians died during the conflict,

including civilians and fighters Morris, B. (2004). Pappé asserts that mass killings and expulsions were part of a broader campaign, citing similar death tolls Pappé, I. (2006).

Decades upon decades have passed, and the Israeli-Palestinian conflict shows no signs of abating. A confrontation that has evolved into what is commonly referred to as an unsolvable dispute. This has undoubtedly been one of the main obstacles to Middle East peace. There are two distinct populations involved in the Israeli-Palestinian conflict, each with their own national identity and a claim to a single place that they consider to be their ancestral and permanent homeland. Essentially, in Palestine, only one identity can be permitted at the expense of the other. It is clear from the way the Israeli-Palestinian conflict is developing that Israel want the other completely destroyed. The Israel-Palestine Conflict has far-reaching economic effects that go well beyond its immediate devastation. A detailed examination of the post-2023 economic environment examines shifts in important economic areas, investment trends, and the reconstruction process as a whole.

The goal of this research is to give a detailed comparative analysis of the conflict between Isarael and Palestine over the years and to give a thorough grasp of how economic issues will affect the region's long-term development and ability to recover. This conflict also poses risks to stability, human lives, and economic well-being in the Middle East. Efforts toward a durable solution are crucial. By unravelling these intricate threads and illuminating the causes of conflicts between Israel and Palestine, we can see the implications these intractable wars has had and will continue to have within the Middle-East region with Iran and Syria already drawn into the current hostilities, leading to regional instability of the Middle-East.

2. Theoretical Framework

This paper adopts the theory of structural realism. According to structural realism, the international system is anarchic, states are sovereign and must rely on their own resources to maintain their security and existence in the absence of a superior authority. Furthermore, structural realists contend that in their dealings with foreign states, nations are more interested in relative gains than absolute gains. States, therefore, concentrate on making sure that their profits outweigh those of their competitors or possible enemies. States may be wary of losing their relative influence or being taken advantage of by others, which can lead to scepticism and caution in cooperation efforts (James, 2020).

Because there is no central authority in the international system, it is anarchic, which means that power relations structure and dynamics must be examined (Lobell, 2017). Because members of bipolar and multipolar systems are expected to keep one another from attacking, structural realism views the distribution of power as a crucial component of preserving peace in these environments. Realists have historically focused their arguments for change on the use of force or the threat of it, believing that statecraft strategies like diplomacy or economics are required to bring about peaceful

change (Wivel, 2018). According to the realist conceptual framework, "states" are rational, unilateral entities who carefully weigh their options and costs in order to advance their own national interests.

The Palestinian claim to Jerusalem as the capital of a future independent state is not merely aspirational but deeply rooted in historical precedent. Prior to the establishment of the State of Israel in 1948, Jerusalem—particularly its eastern part—functioned as a vital political, administrative, and cultural center for Palestinians. Historically, it held significant national and religious importance for the Arab population of Mandatory Palestine. Palestinians therefore seek not to designate a new capital, but to reassert Jerusalem's status as their historical and rightful capital, as it was before their displacement during the 1948 war and the subsequent occupation of East Jerusalem in 1967.

Conversely, Israel maintains its position that Jerusalem is its "eternal and undivided capital," asserting full sovereignty over the entire city despite widespread international opposition and numerous United Nations resolutions advocating for a shared or internationalized status. This impasse persists notwithstanding ongoing nonviolent diplomatic efforts by the Palestinian leadership and international actors to establish East Jerusalem as the capital of a future Palestinian state.

As a result, both parties depend solely on power to survive, and in order to have both, they require supreme security and military prowess. According to these presumptions, the battle in Jerusalem has always been about competitive competition rather than teamwork in the struggle for control, authority, autonomy, and sovereignty over the city. The region's power struggle is explained by its never-ending conflict and refusal to accept defeat. The anarchic nature of the international system is emphasized by structural realism; states are compelled to act in their own best interests in order to survive because there is no central authority to impose laws or arbitrate disputes. This dynamic is seen in the Israel-Palestine conflict, as both parties have adopted policies that are thought to serve their own interests. While the Palestinians have sought international recognition, statehood, and an end to occupation, Israel has concentrated on preserving its security through military activities and territorial control fully funded by the west. Negotiations and diplomatic attempts frequently involve external players like the United States and regional powers who attempt to affect the balance of power between Israel and Palestine in order to support states' security and survival. The likelihood of a resolution and the peace processes can be impacted by the balance of power and the objectives of outside parties (Olileanya, 2023).

According to the realist conceptual framework, states are rational, unitary actors that prioritize their national interests through the pursuit of power and security, often acting unilaterally when necessary. Within this paradigm, the Israeli-Palestinian conflict—particularly the contest over Jerusalem—illustrates a classic struggle for strategic dominance and national identity. While Palestinians view East Jerusalem as the rightful capital of a future independent state, Israel's primary objective remains the preservation of Jerusalem as its undivided and eternal capital, despite sustained nonviolent diplomatic efforts by the Palestinians. In this zero-sum context, both

parties perceive survival and legitimacy as tied to territorial control and military superiority. Israel, with significant military and diplomatic backing from the United States, particularly benefits from this power imbalance. The enduring dispute over Jerusalem lies at the heart of the broader conflict, and its resolution remains critical to de-escalating long-standing tensions between both sides (Napolitano, 2012).

But how would one settle this? Who is considered the owner of Jerusalem? Tomis Kapitan posed numerous difficult philosophical queries in his search for solutions regarding the ownership of Jerusalem, such as when does a community acquire the authority to rule over or possess a certain area. In what situations does the right to self-determination apply to individuals? Do religious and affinities claims matter for resolving political issues over territory? possess moral standing in states, political 36 organizations, or resistance groups? Is it ever acceptable for a state to enlarge its borders by conquest? Is there ever a situation when resisting occupation with violence is appropriate? If so, in what ways and under what conditions? (Kapitian, 2015). The majority of nations consider Jerusalem's status to be a final status matter that needs to be settled through talks between Israel and the Palestinians.

As different peace procedures have been offered by international actors for the construction of enduring peace in the Middle East, there is a general understanding on the international scene that any modifications to Jerusalem's status should be made through mutual consent. There have been proposals to divide Jerusalem, with East Jerusalem serving as the capital of a future Palestinian state and West Jerusalem being under Israeli control. Another proposal called for Jerusalem to be a shared capital, with Israeli and Palestinian capitals located in different parts of the city. Jerusalem will serve as the capital of the Palestinian state, but Israel maintains that "Jerusalem undivided is the capital of Israel," regardless of peace plans regarding the city.

Historical Overview of Israel's Violations Regarding Jerusalem

Jerusalem holds profound religious, cultural, and political significance for Israelis and Palestinians alike, making its status one of the most sensitive and contentious issues in the Middle East peace process. Despite numerous international resolutions and peace proposals emphasizing mutual consent over the city's status, Israel has carried out a series of actions that have been widely viewed as violations of international law and obstacles to peace.

1. 1948-1949: Partition and War

- After the UN proposed the 1947 Partition Plan (UN General Assembly Resolution 181), which designated Jerusalem as a corpus separatum (an international city), the 1948 Arab-Israeli War resulted in the division of Jerusalem. Israel controlled West Jerusalem, while Jordan controlled East Jerusalem, including the Old City.
- Israel did not accept the internationalization of Jerusalem as proposed, and the city remained divided until 1967.

2. 1967 Six-Day War and Annexation of East Jerusalem

- In the 1967 Six-Day War, Israel captured East Jerusalem from Jordan, including the Old City with its religious sites.
- Israel swiftly extended its laws and administration over East Jerusalem, effectively annexing the territory. This move was condemned by the UN Security Council in Resolution 242 and subsequent resolutions as illegal under international law.
- The annexation was never internationally recognized, and UN resolutions have called for withdrawal from territories occupied in 1967, including East Jerusalem.

3. Settlement Construction and Expansion

- Since 1967, Israel has built numerous Jewish settlements in East Jerusalem and its environs. These settlements are considered illegal under international law, specifically the Fourth Geneva Convention, which prohibits an occupying power from transferring its civilian population into occupied territory.
- Settlement expansion has led to the displacement of Palestinian residents, land confiscation, and restrictions on Palestinian construction, contributing to a fragmented Palestinian presence in the city.
- Notable settlement neighborhoods include Gilo, Har Homa, Pisgat Ze'ev, and Ramot.

4. Demolition of Palestinian Homes and Residency Rights

- Israeli authorities have regularly demolished Palestinian homes in East Jerusalem on the grounds of lacking building permits, which are notoriously difficult for Palestinians to obtain.
- These demolitions often displace Palestinian families, reducing their ability to maintain a stable presence in the city.
- Israel has also revoked residency rights for Palestinians who live outside Jerusalem for extended periods or who cannot prove their "center of life," causing fears of demographic changes aimed at maintaining a Jewish majority.

5. Restrictions on Palestinian Access to Holy Sites

- Israel maintains control over access to Jerusalem's holy sites, including the Al-Aqsa Mosque/Temple Mount compound.
- At times, Israel has imposed restrictions on Palestinian worshippers, especially during periods of heightened tension, which has been viewed as violations of religious freedoms.
- The Israeli police presence at the compound and occasional clashes have escalated tensions.

6. Status Quo Alterations at Religious Sites

- There have been repeated Israeli actions perceived as attempts to alter the "status quo" arrangements at the Haram al-Sharif/Temple Mount, sacred to Muslims and Jews.

- Such actions include visits by Israeli politicians and activists to the compound, changes to security measures, and archaeological excavations in sensitive areas, which Palestinians and the international community view as provocative and illegal.

7. Rejection of International Proposals and Peace Plans

- Israel has often rejected or opposed international peace proposals that call for East Jerusalem to serve as the capital of a Palestinian state.
- The Israeli government's official stance that "Jerusalem undivided is the capital of Israel" runs counter to the UN consensus and various peace proposals that envisage a shared or divided city.
- This position has led to stalled negotiations and heightened tensions.

8. International Condemnations and UN Resolutions

- The UN has repeatedly condemned Israeli actions in Jerusalem, including settlement building and annexation.
- Security Council Resolutions 478 (1980) and 2334 (2016) reaffirm the international community's non-recognition of Jerusalem as Israel's capital and call for a halt to settlement activity.
- Despite these, Israel has continued policies deemed in violation of international law.

Israel's actions in Jerusalem — including the annexation of East Jerusalem, settlement expansions, home demolitions, residency revocations, restrictions on Palestinian access to holy sites, and refusal to compromise on the city's status — have been major points of contention and are widely viewed as violations of international law and obstacles to a negotiated peace. The international community largely holds that any changes to Jerusalem's status must be achieved through mutual consent, yet Israel's unilateral actions continue to undermine this principle, complicating prospects for an enduring peace in the Middle East.

3. Materials and Method

This paper relies heavily on secondary sources and make use of qualitative analysis. The paper gives a thorough examination of the literature, which involved a broad investigation of the body of knowledge regarding post-conflict scenarios, primarily those comparable to the Israel-Palestine Conflict. The study relies heavily on secondary data, drawing upon a diverse range of sources to provide a comprehensive understanding of the conflict's complexities.

Through the study of specific people or locations, qualitative research is a subset of social science research that gathers and analyses non-numerical data with the goal of interpreting meaning to

better understand social life. A descriptive study provides an explanation of an occurrence and its contributing causes. The descriptive study examines a phenomenon that happens in the modern world and involves individuals or a particular group experiencing and dealing with its effects. The theoretical frameworks of constructivism and structural realism are then used to describe the Israel-Palestine conflict from 2014 to 2024. The contribution of the international community to conflict resolution will also be covered.

A comparative analysis framework is employed to critically examine and synthesize the findings of previous studies. This comparative method avoids oversimplified or biased interpretations and permits a nuanced view of the conflict by appreciating its intricacies. This involves:

- **Identifying Trends:** Recognizing patterns and common themes across different studies to understand the dominant narratives and perspectives on the conflict.
- **Highlighting Divergences:** Acknowledging and analyzing contrasting viewpoints, interpretations, and conclusions reached by different scholars and organizations.
- **Assessing the Validity of Arguments:** Evaluating the strength of evidence presented in different studies, considering factors like methodology, data sources, and potential biases.

4. Key Issues in the Conflict

Throughout this struggle, the following academics have been among those who have recognized and investigated the following major issues:

4.1 Control and Ownership of former Palestine

Many academics agree that the conflict concerns two peoples who are victims of outside circumstances and pertain to the ownership of the same land (Eze, 2012; Djerejian, 2010; Onuoha, 2008; Calvocoresse, 2001). Onuoha (2008) highlighted the importance of land in the conflict in the following ways: Land ownership dispute between two distinct groups, leading to a win-lose situation as there is no easy solution where both sides benefit and despite the option of sharing the land (a two state solution), neither side is willing to compromise as they see it as a defeat due to a deep-seated tension that has grown over the years, locking both sides in fight for survival irrespective of the costs. According to Anup (2006), land plays a crucial role in the conflict. According to him, the main point of contention is territory. When comparing the modern states of Israel, the West Bank, and the Gaza Strip, both Arab Muslim Palestinians and Jewish Israelis assert claims to the territory known as Palestine.

These claims verify that opposing Jewish and Arab claims to the territory in the former Palestine are the root cause of the conflict between Israel and the Palestinians. Due to the emergence of national emotions and movements in the late 19th century, such as Zionism and Arab nationalism, the struggle assumed a more radical form. The ownership of this land has been the subject of intense and contentious discussion among academics. Thus, it seems sense to categorize academic opinions into those who support Israel and those that support Palestine. According to Anup (2006), who has pro-Israeli beliefs, Israelis can trace their ancestry to this country back to biblical times,

when people like Moses and Jesus resided there. At that time, it was known as Israel, as most people who are familiar with the Bible will recognize. The majority of Christians hold the core idea that Israel is the homeland of the Jewish people because it is found in the Bible. According to Krauthammer (2005), who also lends his voice to the Israelites' claim to the country, Israel was founded approximately two millennia prior to the advent of Islam, in 1300 BC. The language and culture of the people who make up modern-day Israel are similar, having been formed by their Jewish ancestry and religion down the millennia, beginning with the founding father Abraham. But modern-day Israel is more of Zionism.

While the Israeli-Palestinian conflict today is largely framed around competing national claims to the same land, it is important to recognize that prior to the establishment of the State of Israel in 1948, Palestinians—comprising Muslims, Christians, and Jews—largely coexisted peacefully in the region. This mosaic of communities had lived together for centuries, sharing the land and its cultural and religious heritage.

Harmony Among Communities Pre-1948

Before the dramatic political upheavals of the 20th century, the area known as Palestine was part of the Ottoman Empire for roughly 400 years (1517–1917). During this period, Muslims, Christians, and Jews lived in relative harmony, often interacting in shared marketplaces, neighborhoods, and religious sites. The demographic composition included a Muslim majority alongside significant Christian and Jewish minorities, all of whom contributed to the social and cultural fabric of the land.

Religious coexistence was a norm rather than an exception. Palestinians of various faiths respected each other's holy days, traditions, and places of worship. Interfaith relations were marked by mutual respect and practical arrangements that allowed diverse communities to thrive side by side.

Islamic Conquest and Protection of Holy Sites

The Muslim conquest of Jerusalem and Palestine in the 7th century CE marked a pivotal chapter in the history of the land. After the Muslim armies took control of Jerusalem in 637 CE under Caliph Umar ibn al-Khattab, they instituted a policy of religious tolerance and protection toward all holy sites and religious communities.

Caliph Umar's famous covenant guaranteed the safety of Christian and Jewish inhabitants and their places of worship. This set a precedent for Muslim rulers to administer the city and the region with reverence for its religious diversity. The city became a spiritual center not only for Muslims but also for Jews and Christians, who were generally allowed to practice their faiths freely.

Muslims respected the sanctity of Christian and Jewish holy sites, such as the Church of the Holy Sepulchre and synagogues, while simultaneously establishing their own sacred places, including the Al-Aqsa Mosque and the Dome of the Rock on the Haram al-Sharif (Temple Mount).

This tradition of coexistence and protection of religious pluralism endured through various Islamic dynasties, including the Umayyads, Abbasids, Fatimids, Ayyubids, and Mamluks, as well as the Ottoman Empire. It provided a foundation of relative peace and respect that lasted for centuries until the complex political dynamics of the modern era altered the landscape drastically.

4.2 Status of Jerusalem

Jerusalem holds profound significance for the three major Abrahamic religions—Judaism, Christianity, and Islam—and is claimed as a sacred site and an integral part of the religious heritage of Jews, Christians, and Muslims alike. For Jews, Jerusalem is the site of the ancient Temple and the eternal capital of the Jewish people. Christians revere Jerusalem as the place of Jesus Christ's ministry, crucifixion, and resurrection. For Muslims, Jerusalem is home to the Al-Aqsa Mosque, Islam's third holiest site, and holds deep spiritual importance.

From a political perspective, Israel asserts that Jerusalem should remain the undivided capital of the country, rejecting any division of the city (Eze, 2012). Scholars such as Shlomo (2009) and Sheldon (1991) support this position by drawing upon historical narratives and scriptural references to assert Jewish sovereignty over the city.

However, the historical record presents a more nuanced and complex reality. Jerusalem's status has shifted through centuries of varied rule and governance, reflecting its multicultural and multireligious character. Throughout history, Jerusalem has been controlled by different empires and peoples, including Romans, Byzantines, Muslims, Crusaders, Ottomans, and the British Mandate, each leaving their mark on the city's religious and cultural landscape. This history complicates exclusive claims and underscores the importance of a negotiated settlement that respects the diverse heritage and rights of all peoples connected to Jerusalem.

Points	Descriptions
Historical Claim of Jerusalem	Jerusalem has been the Jews' capital for over 3,300 years, and King David established it as the capital of Israel.
Religious Significance	The Jewish Bible mentions Jerusalem frequently (over 669 times) and Zion (referring to Jerusalem) even more (823 times). The Christian Bible also mentions Jerusalem (154 times) and Zion (7 times), but less frequently. Although the city of Jerusalem is not mentioned by its names in the Qur'an, it is mentioned as Bayt Al-Maqdis and mentioned 70 times. The story of Muhammad's ascension from Al-Aqsa Mosque was understood as relating to the Temple in Jerusalem (referred to as Bayt Al-Maqdis).

Arab or Muslim Claim	Jerusalem is Islam's third holiest site and home to the al-Aqsa mosque (Muslims worldwide faced this mosque in prayer before the direction was changed to the mosque in Makka). It also holds the Dome of the Rock, where the Prophet Muhammad (SAW) ascended on his night journey to heaven. The al-Haram al-Sharif, or the Noble Sanctuary as it is also called, is held by Jews and Muslims alike to be the place where Prophet Ibrahim was prevented from sacrificing his son Ismail (or Isaac to Christians and Jews) by God's intervention.
Islamic Perspective	• Allah has described Jerusalem in the Quran as being blessed and holy. • In al-Quds there is al-Masjid al-Aqsa, and one prayer there is equivalent to two hundred and fifty prayers elsewhere. • The one-eyed Dajjal ("Antichrist") will not enter Jerusalem. The Dajjal will be killed close to al-Quds. • The Messenger (peace be upon him) was taken to Bayt al-Maqdis on his Night Journey (al-Isra') from al-Masjid al-Haram to al-Masjid al- Aqsa. • It (al-Quds) was the first *qiblah* of the Muslims • Jerusalem is the place where revelation came down, and it is the homeland of the Prophets. • Jerusalem is one of the mosques to which people may travel.

Jerusalem is central to the religious identity of Jews, Christians, and Muslims. Some scholars argue it has always belonged to Judaism and was never the capital of any Arab or Muslim entity, citing religious texts to support this claim (Shlomo, 2009; Sheldon, 1991). However, history shows otherwise. When Muslims conquered Jerusalem in the 7th century, they treated it as a holy city, protected Christian and Jewish sites, and governed it respectfully. Harch (2007) affirms that Jerusalem is the third holiest city in Islam, after Mecca and Medina. Palestinians, who see the land as sacred, have consistently respected its religious heritage. Claims that they damage holy sites are unfounded and politically motivated. Palestinians seek East Jerusalem, which was outside Israeli control before 1967, as the capital of a future state—a demand rooted in history, faith, and national identity.

4.2.1 Conflict Over Jerusalem

The thirty-year struggle between Egypt and Israel was ultimately settled in 1979 when the presidents of both countries signed the Camp David Accords, following a number of cease-fires and peace talks. Although Israel's ties with its neighbours did improve as a result of the Camp David Accords, there was still disagreement over Palestinian self-determination and self-governance (Council on Foreign ties (CFR), 2023). Following the first intifada in 1987, the Oslo I Accords of 1993 acted as a catalyst for peace by creating a framework for Palestinian self-governance in the West Bank and Gaza and facilitating reciprocal recognition between the newly established Palestinian Authority (PA) and the Israeli government. The 1995 Oslo II Accords expanded upon the terms of the original Oslo Accords by mandating Israel's withdrawal from six cities and 450 communities in the West Bank (CFR, 2023).

The Second Intifada, also known as the Al-Aqsa Intifada, began in late September 2000 and lasted until around 2005. It was triggered by a combination of deep frustrations among Palestinians over years of Israeli military occupation, stalled peace negotiations following the failure of the Camp David Summit, and growing despair about the expanding Israeli settlements in the West Bank. The immediate spark was former Israeli Prime Minister Ariel Sharon's highly provocative visit to the al-Aqsa Mosque compound—Islam's third-holiest site—accompanied by hundreds of Israeli security personnel. This act was seen by Palestinians as a deliberate provocation and desecration of a sacred space, igniting mass protests (Al Jazeera, 2019).

In the early days of the uprising, Palestinians—particularly youths—engaged in widespread demonstrations, stone-throwing, and later, armed resistance in some areas. The Israeli response was swift and forceful, involving live ammunition, rubber bullets, and airstrikes in densely populated civilian areas. Over the course of the uprising, Israel imposed widespread closures, curfews, and military incursions, resulting in thousands of Palestinian casualties and mass arrests. Human rights organizations documented numerous violations on both sides, but the disproportionate force used by the Israeli military drew widespread international condemnation.

In 2002, during the height of the Intifada, the Israeli government approved the construction of a separation wall around and within the West Bank. While Israel claimed it was for security, Palestinians and many international observers viewed it as a land grab that annexed Palestinian territory and deepened segregation. Both the International Court of Justice and the International Criminal Court opposed the wall, declaring it illegal under international law (Al Jazeera, 2019).

One of the two main political organizations for Palestinians, Hamas was founded in 1987 after the first intifada and broke away from the Muslim Brotherhood of Egypt. Hamas was designated as a foreign terrorist organization by the US government in 1997 (CFR, 2023). The establishment of a unity government in 2014 between Fatah, the official party of the Palestinian Authority, and Hamas, a breakaway movement, put a halt to peace talks, which damaged the US and other Western powers' attempts to resume the West Bank peace talks in 2013. After being provoked by an Israeli airstrike that killed one of their militants in 29 June, Hamas subsequently fired a greater number of rockets into Israel from the Gaza Strip. After which Israel conducted a major attack in Gaza in response to around 3,000 missiles fired by Hamas towards Israel in the summer of 2014 (New York Times, 2014). During the 50 days of hostilities lasting from 8 July until 26 August 2014, 2,251 Palestinians were killed; 1,462 of them are believed to be civilians, including 551 children and 299 women. 66 Israeli soldiers and five civilians, including one child, were also killed. Overall, 11,231 Palestinians were injured during the conflict, including 3,540 women and 3,436 children. Roughly one third of these children will have to cope with disabilities lasting throughout life as a result of their injuries.

4.2.2 The Recent face

Notwithstanding the peace processes and proposals for peace and stability between Israel and Palestine that the international community has helped to facilitate, Ziv (2021) reported that an Israeli court ruled in October 2020 that many Palestinian residents of the Sheikh Jarrah

neighbourhood of East Jerusalem must leave by May 2021 and give their land to Jewish households. May saw a spike in protests following a judge's ruling for the evictions, during which Israeli police attacked the demonstrators. Protesters, Israeli settlers, and police engaged in combat at Jerusalem's al-Aqsa Mosque on May 7, following weeks of weekly gatherings and escalating tensions throughout Ramadan. Hundreds of Palestinians were injured when Israeli police attacked protesters with water cannons, rubber bullets, and shock grenades (International Crisis Group, 2021). Tensions in East Jerusalem increased after the fighting in the historic city and the Jerusalem Day celebrations.

On May 10, 2021, hundreds of rockets were shot into Israel by Hamas, the organization in control of Gaza, and other Palestinian militant groups following several days of riots in Jerusalem and the use of lethal and nonlethal force by Israeli police (Al-Mughrabi & Heller, 2021). Egypt mediated a cease-fire between Israel and Hamas on May 21, 2021, after several deaths and an increase in hostilities. Both parties declared the agreement to be successful and there were no violations (BBC, 2021). According to the International Crisis Group (2021), the 11-day battle resulted in the deaths of at least 13 Israelis, roughly 2000 Jews, and about 250 Palestinians, which escalated the war between Israeli and Palestinian forces in May 2021. The fatal 11-day military assault against the blockaded Gaza Strip, according to an Al Jazeera story from 2021, was the fourth major offensive against Palestinian territory in 14 years.

The incident claimed the lives of at least 261 people, including 67 children, and injured over 2,200 others, according to the United Nations. Since then, the bloodshed has increased significantly as Israel has retaliated with airstrikes to rockets fired by Hamas, the Palestinian Islamist movement in control of Gaza, towards Israel. The health ministry in Gaza reports that 119 Palestinians, including 31 children, were killed and 830 injured as a result of Israeli aircraft and artillery fire. During that period, over 400 Israelis were injured and nine Israelis died as a result of Hamas rocket attacks.

On May 13, Israel was hit by multiple air and artillery raids, and Hamas fired approximately 2,000 rockets and mortars against the country. According to their assessment, Tel Aviv asserts that rockets and other munitions fired from the region against the Israelis prompted the attack, and blames Hamas for the reaction (Al Jazeera, 2022). The UN Office for the Coordination of Humanitarian Affairs (OCHA) reports that 49 Palestinians, including 17 children, lost their lives. A total of 70 Israelis and 360 Palestinians suffered serious injuries during the escalation. Due to the Israeli government's 15-year-old travel restrictions, warfare in Gaza worsened in August 2022. With rare exceptions, Israel's closure policy denies Gaza's over 2 million Palestinian residents their freedom of movement and the chance to better their lot in life. According to the UN Middle East envoy, 2022 was a pivotal year for the establishment of a new Israeli government administration as it saw the highest number of Israeli and Palestinian conflict-related deaths since 2015 (United Nations, 2023).

5. Causes of the Isreal – Palestine Conflict

In the Middle East, the Israeli-Palestinian conflict is disastrous. Every nation in the Middle East has participated in this conflict. Based on analysis, the causes behind this disagreement are as follows:

1. **The Religious Differences between Zionism and Islam:** Faith must be included as the primary motivating factor in the dispute due to a number of doctrinal elements unique to Islam and Judaism, including the true meaning of the sacred city and the eschatological narratives that involve both religions. These elements are detrimental to any chance of a peaceful resolution between the two parties (ARIJ, 2000).

2. **Territories of Isreal and Palestine:** Land is central to the Israeli-Palestinian conflict, not just as territory, but as a symbol of identity, history, and survival. The 1948 and 1967 wars, along with the Intifadas, were driven largely by disputes over land ownership and control. Israeli occupation and settlement expansion have fragmented Palestinian territories, restricting access to farmland, water, and natural resources (ARIJ, 2000). As a result, the Palestinian economy has become heavily dependent on Israel for jobs, electricity, trade, and basic goods. Israel controls borders, movement, and environmental assets like water and arable land—further limiting Palestinian self-reliance. Without secure land rights and access to resources, Palestinians face ongoing economic hardship and threats to their long-term sustainability. (ARIJ, 2000).

3. **Water Scarcity:** The Jordan River's riparian zone, the West Bank and Gaza aquifers, and other water resources are all part of Palestinian water rights. Water access for Palestinians has been refused by Israel. Israel presently appropriates water from West Bank aquifers, meeting 25% of Israel's water requirements and 85% of Palestinian water demands. The Palestinians have only intermittent access to the water resources of Palestine, especially during the summer, while the Jewish colonists have continuous access. The foundation of it is water. For instance, water-vulnerable neighbourhoods account for 29% of Israeli urban expansion in the Bethlehem district. Furthermore, Israel keeps impeding the Palestinian Water Authority's (PWA) efforts to connect a quarter of the Palestinian population to domestic water systems (ARIJ, 2000). Israeli military operations have significantly damaged Palestinian water infrastructure. Since October 7, 2023, over 53% of Gaza's 603 water facilities have been destroyed or rendered inoperable, including critical infrastructure in northern Gaza and Khan Younis . Additionally, Israeli attacks accounted for a quarter of all water-related violence globally in 2023, with over 90 instances of contamination or destruction of wells, pumps, and irrigation systems in the West Bank

4. **Food Crises:** Israel has stolen hundreds of thousands of designs from Palestinian land since the invasion began in 1967 in order to construct illegal colonies, military highways, and the West Bank's Segregation Wall, among other things that make farming challenging. Eighty percent of Gaza's population is dependent on foreign emergency food assistance as a result of the Israeli embargo. Due to Israeli land confiscation and destruction, trade restrictions, environmental issues, and an intensifying global food crisis, Palestinians are unable to achieve agricultural sovereignty (ARIJ, 2000).

6. The Post Conflict Impact in the Middle East

The post conflict impact of the Isreal-Palestine conflict in the Middle East includes the following**:**

6.1 Political Dynamic

When analyzing political dynamics after a conflict, it is crucial to carefully consider how political governance has changed. This aspect entails examining the reorganization of political institutions, the rise of fresh leadership, and the revolutionary changes in the systems of government. Conflict aftermath frequently forces political systems to be reevaluated, requiring a thorough examination of the processes by which political power is consolidated or redistributed. The post-conflict situation takes place against the backdrop of government formation, a crucial stage that has the potential to greatly impact a country's stability and future. This section examines the complex process of forming a government in the wake of the Israel-Palestine Conflict in 2023. Examining the intricacies involved in forming coalitions, analyzing party dynamics, and choosing influential decision-makers, the analysis seeks to disentangle the effects of these procedures on the efficiency and inclusiveness of governance.

The paper looks into the role of outside actors in the complex process of political reconstruction, which increases our understanding of political dynamics after conflict. This includes an examination of the ways in which international organizations, neighbouring governments, and other groups have influenced Israel's political development. Examining the objectives, pursuits, and involvement of external entities offers a comprehensive viewpoint on the geopolitical forces shaping government in the aftermath of conflict. This analysis looks at how internal and external forces interact to try to figure out the complex web of factors that can either help to maintain political stability or make tensions worse following the Israel-Palestine Conflict 2023.

6.2 Economic Impact

This aspect entails a careful analysis of how Israel's economic environments will be reshaped and rearranged in the wake of the Israel-Palestine Conflict in 2023. Examining the changes in important economic domains including manufacturing, technology, and agriculture reveals the complexities involved in recovery and adjustment. Conflict's influence combined with historical legacies creates a dynamic backdrop that shapes the evolution of economic sectors. The analysis's goal is to clarify Israel's economic infrastructure's adaptation and durability while navigating the challenges of post-conflict reconstruction by analyzing these changes. The important field of investments and economic development is included in the scope of the economic effect analysis.

Gaining an understanding of the patterns of investment, both foreign and domestic, might help identify the channels that stimulate economic recovery. The goal of the research is to clarify the complex interactions that occur between financial mechanisms and the larger socio-economic environment in the aftermath of conflict by looking at the variables that affect investment decisions and how those decisions affect economic growth. As one delves more into economic dynamics, a key theme that comes to light is the sustainability of economic development and recovery. This entails assessing the resilience and long-term feasibility of rehabilitation programs and economic reforms put in place during the post-conflict era. Determining the sustainability of Israel's economic trajectory involves evaluating the adaptability of economic systems, the potential to create jobs, and the promotion of inclusive growth. Through an assessment of the programs and

policies used to guarantee long-term economic recovery, this report adds to the larger conversation on creating strong, sustainable economies following protracted conflicts.

6.3 Discussion

The study's discussion section elucidates the complex aspects of the post-Israel-Palestine Conflict landscape, providing a thorough examination of the political, economic, social, and cultural ramifications for Israel's future. Moving forward with the theoretical framework, the conflict's historical background plays a pivotal role in providing context, shedding light on the long-lasting tensions, territorial disputes, and geopolitical nuances that have shaped the region. This historical knowledge serves as a basis for interpreting the post-conflict dynamics and identifying the nuances inherent in the historical legacies that persist in influencing Palestine's and Israel's trajectory (Caplan, 2019).

Examining changes in political governance offers insights into the changing political landscape, acknowledging the complex interplay of internal and external factors in shaping the Israeli's and the Palestinian political trajectory. The section on government formation examines the delicate process of coalition-building, providing a lens through which the study dissects the implications for the effectiveness and inclusivity of the new government. The role of external actors in political reconstruction adds a geopolitical dimension, recognizing the influence of international entities in shaping post-conflict governance. Turning now to the political dynamics post-conflict, the analysis reveals transformative shifts in governance structures and the emergence of new leadership.

Moving from the battlefield to the political dynamics that follow, the analysis reveals revolutionary changes in the structures of governance as well as the rise of new leadership. Analyzing these changes in political governance provides insights into the changing political terrain and recognizes the complex interplay between internal and external factors that have both Palestine's (the rise of HAMAS) and Israel's (Zionist Movement) political trajectory. The involvement of external actors in political reconstruction adds a geopolitical dimension by highlighting the influence of international entities in shaping post-conflict governance. The formation of governments requires an honest scrutiny into consequences of an efficient and inclusive new government through the prism of a finely-balanced coalition-building process.

7. Conclusion

The Israel-Palestine conflict exemplifies the complexities of achieving peace in an intractable conflict where historical grievances, religious significance, and territorial disputes converge. These challenges are further exacerbated by the perception that certain actors may intentionally perpetuate instability in the Middle East to serve strategic or political interests. Challenges to the establishment of a peace frame have encountered resistance across the globe, as the past decade have shown, marked by complex crises around the conflict and, more importantly, a de facto war that has not stopped despite numerous attempts to resolve it through international consensus. The realist school of thought, specifically structural realism (or neorealism), can help explain the situation by focusing on how international power balance drives behavior, and the anarchic nature of the international order means that both sides of a conflict such as Israel-Palestine prioritize relative gains over absolute ones. This theoretical framework explains why negotiations frequently

break down: Because neither side is able to concede on key issues, such as the status of Jerusalem, borders or security, fearing to compromise vital core interests or surrender its sovereignty.

The root causes of the conflict — territorial disputes, religious nationalism and competition over resources — remain unaddressed, setting off cycles of violence and retaliation. Jerusalem, specifically, epitomizes the conflict's intractability, as both nations claim historical and religious ties to the city.

From the Oslo Accords to the Trump Peace Plan, the repeated failure of peace initiatives in the Israel-Palestine conflict reflects a fundamental inability to reconcile competing historical, religious, and territorial narratives. These efforts are further undermined by the absence of meaningful consequences for parties that violate agreements, allowing impunity to persist. The situation has grown increasingly complex with the involvement of international legal bodies: the International Court of Justice (ICJ) recently issued provisional measures ordering Israel to prevent acts of genocide in Gaza, while the International Criminal Court (ICC) is pursuing investigations into alleged war crimes by both Israeli and Palestinian actors.

However, these legal processes have faced considerable political pushback. U.S. and Israeli officials have openly criticized and even threatened ICC judges and prosecutors, raising serious concerns about the independence and security of international judicial institutions. This deliberate pressure, coupled with escalating military actions and inflammatory rhetoric, suggests that powerful actors may be intentionally fueling tensions in the region to serve geopolitical or domestic agendas. Historical incidents, such as the assassination of Saudi King Faisal in 1975—widely interpreted by some as linked to his firm stance in support of the Palestinian cause—underscore the high stakes for regional leaders who challenge the status quo.

Furthermore, when they have intervened, external actors, in particular the United States and regional states, have tended to amplify tensions by siding with one party or another, deepening the conflict's polarization. Military conflict and humanitarian crisis dominate in the post-2023 escalation, yet conflict resolution cannot remain a notion for the benefactors of peace.

Politically, the conflict altered appropriate structures in Israel and Palestine, stabilizing hardline factions in both trapped in stalled peace processes. From Hamas's rise in Gaza to the consolidation of Zionist movements in Israel, polarization has marginalized moderate voices. Economically, the war has crushed Palestinian livelihoods, as movement, water access, and trade remain limited and dependency and poverty only increase. In Israel, the economy remains resilient, but the long-term costs of militarization and continued instability in the region threaten sustainable development. Additionally, the impact is felt in a broader sense, as other countries in the Middle East get embroiled, either directly or through proxy combat, making regional stability that much more elusive.

Going forward, a sustainable solution requires a multi-dimensional approach. First, global mediators must adopt a more neutral position, and peace frameworks must respond to both parties' legitimate grievances. Confidence-building measures — including the easing of blockades and the suspension of settlements — could lay the groundwork for dialogue. Second, resource equity,

especially with regard to water and land distribution, should be prioritized in order to mitigate humanitarian suffering and reduce tensions. Third, sustained support for civil society and grassroots movements to promote reconciliation across communities, especially to counter hardline narratives. And lastly, regional cooperation of Arab states and global powers could offer effective incentives to codify a sustainable agreement.

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