

A Historical Perspective on the Arab-Israeli Conflict and Peace Process



**A C3 Curriculum for Modern World History Teachers:
Preparing Students for Career, College, and Citizenship**



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A Historical Perspective on the Arab-Israeli Conflict and Peace Process

WHO WE ARE

The Institute for Curriculum Services: National Resource Center for Accurate Jewish Content in Schools promotes accurate instructional materials and instruction on Jews, Judaism, and Israel for American K-12 students. ICS delivers professional development workshops at educator conferences nationwide to support teachers in developing their pedagogical content base. ICS continuously develops new resources to meet teachers' needs for rigorous, standards-based instructional materials, providing curricula that is thoughtful, engaging, and pedagogically sound.

Various communities in the United States have strong opinions on the issues involved in this curriculum. In producing these materials, the Institute for Curriculum Services has made every attempt to include multiple points of view and to use scholarly sources and primary source documents to present a factual account of historical events. The Institute for Curriculum Services is dedicated to promoting accurate instructional materials on Jews, Judaism, and Israel. Please send questions, requests, or suggestions about ICS educational materials to jregev@icsresources.org.

Words from other languages can be transliterated a variety of ways into English. The Institute for Curriculum Services has attempted to follow modern conventions whenever possible. Primary source documents have not been altered and may use transliterations that are no longer common.

The materials in this curriculum may be reproduced for classroom use or to share with other educators. When sharing the curriculum, please include this Introduction.

Educators' Reflections on ICS Resources

"Your resource has been valuable in providing historical background and context for my ninth graders as they study the Israeli-Palestinian conflict. The resource is comprehensive and easy to follow. Thank you for continuing to update this as I depend on it each year."

"They [ICS resources] are very user friendly and ready to use in the classroom. They are objective in the treatment of the subject."

"I liked the impartial and neutral tone of both of them [*Judaism and Jewish History, A Historical Perspective on the Arab-Israeli Conflict and Peace Process*], especially on such a volatile subject."

"Very informative. Clarified a lot of questions and misconceptions I had had for some time."

"I've been using the Arab-Israeli conflict material which was forwarded to me ...It's effective and comprehensive. Many thanks."

The Institute for Curriculum Services is a joint project of the Jewish Community Relations Council of San Francisco, the Peninsula, Marin, Sonoma, Alameda and Contra Costa Counties and the Jewish Council for Public Affairs

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MY NOTES

INTRODUCTION: A Historical Perspective on the Arab-Israeli Conflict and Peace Process

With an emphasis on non-fiction, primary and secondary documents, ICS's resources are aligned with the C3 Framework for Social Studies State Standards. Teacher-friendly and formatted to be easily implemented in the classroom, ICS's rigorous, standards-based lessons include engaging reading strategies, cooperative grouping strategies, and authentic assessment. Students demonstrate understanding of content-rich, informational texts, with text-dependent and document-based questions, building critical thinking, problem solving, and participatory skills to become engaged citizens.

This five-lesson curriculum explores the history and background of the Arab-Israeli conflict and peace process. Lessons I and II provide the context for understanding Arab-Israeli relations by having students examine the geography of Southwest Asia and North Africa, the origins of Arab nationalism and Zionism, and the broken promises made to Arabs and Jews during World War I. Lessons III and IV provide an overview of Arab-Israeli relations from their roots in the British Mandate through the present. Lesson V examines the challenges and benefits of a peaceful resolution to the Arab-Israeli conflict.

Each stand-alone lesson, complete with guided and independent practice and assessment, is designed to be delivered within a 55 minute instructional period. Students whose interests are “piqued” will find additional opportunities to engage in critical thinking and independent research in the extension activities provided with each lesson.

Alignment to State and National Standards

ICS's curricular resources support teachers in meeting state social studies standards, the C3 Framework for Social Studies, and Common Core State Standards for Literacy in English Language Arts and Reading History/Social Studies.

Common Core, History/Social Studies: 9th – 10th Grade

CCSS.ELA-Literacy.RH.9-10.1 Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3 Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

CCSS.ELA-Literacy.RH.9-10.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

CCSS.ELA-Literacy.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

CCSS.ELA-Literacy.RH.9-10.7 Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.

CCSS.ELA-Literacy. RH.9-10.9 Compare and contrast treatments of the same topic in several primary and secondary sources.

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English Language Arts: 9th – 10th Grade

CCSS.ELA-Literacy.RI.9-10.8 Delineate and evaluate the argument and specific claims in a text, assessing whether the reasoning is valid and the evidence is relevant and sufficient; identify false statements and fallacious reasoning.

History/Social Studies: 11th – 12th Grade

CCSS.ELA-Literacy.RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

CCSS.ELA-Literacy.RH.11-12.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

CCSS.ELA-Literacy.RH.11-12.3 Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

CCSS.ELA-Literacy.RH.11-12.7 Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

CCSS.ELA-Literacy.RH.11-12.9 Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

English Language Arts: 11th – 12th Grade

CCSS.ELA-Literacy.RI.11-12.7 Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

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Lesson I: Context and Background to Understanding Arab-Israeli Relations

Lesson I: Context and Background to Understanding Arab-Israeli Relations

Purpose:

- To situate a modern conflict in its historical, cultural, and geographic context
- To derive information from maps and relate to potential challenges affecting resources and trade
- To determine the meaning of words and phrases used in a text
- To determine the central ideas or information of a secondary source

Suggested Pacing	55 Minute Class Period
Introduction: Direct lecture	10 minutes
Guided Practice: K-W-L	10 minutes
Guided Practice: Physical Geography: Israel and its Neighbors	10 minutes
Independent Practice: The Origins of Zionism and Arab Nationalism	15 minutes
Guided Practice: Political Geography: The Arab League and Israel	10 minutes

Steps:

I Introduce the topic and emphasize that the geographic, historical, and cultural characteristics of the Middle East have influenced the Arab-Israeli conflict.

Teacher talking points:

- “Today we will be learning about the origins and history of the Arab-Israeli conflict. Many people outside the conflict feel involved because of cultural or religious ties to the area.”
- “The conflict has been the focus of worldwide media and diplomatic attention for decades.”
- “The conflict is extremely complex and cannot be properly understood without knowing the history of the area.”
- “The peace process has had some major successes, but many unresolved issues remain – including Israeli control of some land claimed by non-Israeli Arabs and the refusal of many Arab countries and organizations to recognize Israel’s right to exist.”

Connection: Media Literacy

Students’ initial understanding of the Arab-Israeli conflict may be based on what they see and hear on the news or social media. This is an excellent opportunity to emphasize the importance of critical media analysis, asking:

How are media messages constructed?
How do individuals interpret messages differently?
How are values and points of view included or excluded?
How does media influence beliefs and behaviors?
What do other sources say?

2 Facilitate whole class discussion to determine prior knowledge, address misconceptions, and identify student interests. Guide students to complete the K and W columns of the KWL chart (can be done independently, in partners, or small groups). Use this opportunity to discuss media literacy (see text box).

3 **A** Display, *Physical Geography: Israel and its Neighbors*. Guide students to note the physical features of the region (mostly desert or mountainous) and to make predictions about possible challenges to inhabitants (limited fresh water and farmland).

B Direct students to answer interpretation questions: How might physical geography lead to conflict? Why is the area pictured on the map important for trade? Provide an opportunity for elbow-partner or small group discussion before soliciting student responses in whole-group format.

C Ask student volunteers to read the Political Economy and Science and Technology Connections.



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D Direct students to use the map and text boxes to answer: How do regional conflicts and international trade routes affect each other?

4 Conduct a shared reading of *The Origins of Zionism and Arab Nationalism*.

5 **A** Display, *Political Geography: The Arab League and Israel*. Guide students to note the location of Arab League countries and the location of Israel.

B Direct students to answer the critical thinking questions in small discussion groups: In what ways is Israel different from its neighbors? Which countries on the map have participated in wars with Israel? Does a country need to send troops to fight to be considered part of a conflict?

6 Return to KWL chart and complete L: What I Learned.

Materials:

- Graphic Organizer:
 - K-W-L Chart
- Map:
 - Physical Geography: Israel and its Neighbors
- Secondary Source:
 - The Origins of Zionism and Arab Nationalism
- Map:
 - Political Geography: The Arab League and Israel
- *Pique 1.1: Science and Technology*

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K-W-L

	What I K now (activating prior knowledge)	What I W ant to Learn (questions)	What I L earned (self-assessment)
Geography			
Politics			
History			

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Lesson I: Context and Background to Understanding Arab-Israeli Relations

Physical Geography: The Levant



Connection: Political Economy

In ancient times, major overland trade routes traversed the Land of Israel, connecting North Africa and Mesopotamia. In 1869, the Suez Canal, one of the world's most heavily used shipping lanes, opened for navigation, providing the shortest maritime route between Europe and the East.

Academic Terminology:

Physical and Political Geography
Understanding the relationships of peoples and states in a region requires the study of both physical geography (exterior features and changes of the earth) and political geography (human governments and the boundaries and subdivisions of states). Interactions are influenced by factors such as shared borders, natural boundaries, and natural resources.

Connection:

Science and Technology

Water shortage in the Middle East is an ancient, regional problem. Today, Israel has responded to the challenges caused by physical geography and limited rainfall, only 19.4 inches annually, and become a world leader in the field of desalination, converting sea water into drinking water.
To explore this topic further, see: Pique 1.1

Map interpretation questions:

1. Apply your knowledge of physical geography and patterns of ancient settlement to predict: Which areas would be "habitable" and which would be "difficult to inhabit."
Desert would be difficult to inhabit; near the Jordan River or Sea of Galilee would be easier because of fresh water and vegetation. Along the Mediterranean Sea would be better also because of access to trade and food from the sea.
2. How might physical geography lead to conflict?
Most of the land is desert or mountainous and there is limited water, which would create competition for good farmland and control of limited resources.
3. Why is the area pictured on the map important for trade?
The area is a land bridge between Asia and Africa and is also a link between Asia and Europe. The Suez Canal links the Mediterranean Sea and the Red Sea and goods are also shipped over land through Israel to these bodies of water.

My Notes



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Lesson I: Context and Background to Understanding Arab-Israeli Relations

The Origins of Zionism and Arab Nationalism

Nationalism is the idea that nations should be proud of, and celebrate, their national identity. Nationalism often expresses itself in the belief that nations have the right to self-determination and the ability to form independent states, called **nation-states**. Nationalism is a neutral term and countries across the globe, ranging from Italy to Uzbekistan, base their legitimacy on being expressions of national identity.

Nationalism began in Europe in the early 19th century. Before this time, most people's primary loyalty was to their own town or locality. Many governments ruled empires that included people of various nationalities. From Europe, the idea of nationalism spread around the world. Nationalism and pride in the nation-state have spurred great achievements, such as works of literature, architecture, and music. However, nationalism has also caused great conflict, e.g., Germany, Sri Lanka, Yugoslavia, Ireland, Rwanda, Russia/Ukraine, Korea, and Kurdistan. In the early 20th century, competing nationalism brought some Arabs and some Jews into conflict. In order to understand this conflict, which continues today, it is necessary to have a basic understanding of both Jewish and Arab history in the region.

The Jewish Homeland

The Jewish people established the first Jewish Kingdom, c. 1000 BCE, in a region they call the Land of Israel. Approximately 3,000 years ago, their ancestors formed the Kingdom of Israel in this area and King David made Jerusalem the capital. After a period of foreign rule beginning in the 6th century BCE, Jews reestablished an independent kingdom, called Judea. However, in 63 BCE, Rome began to dominate the area. In 6 CE, Rome incorporated the Jewish kingdom into its empire as a province. Roman rule and taxes were harsh on the Jews. At times Romans interfered with Jewish religious practice. In 66 CE, the Jews began a revolt to regain their independence. By the year 70, the Romans had crushed the revolt and destroyed the Jewish Temple in Jerusalem - the center of Jewish religious life.

In 131 CE, the Romans began to build a temple to one of their gods on the ruins of the Jewish Temple. Jews rose in rebellion again in what is now known as the Bar Kokhba Revolt. Following Bar Kokhba, the majority of Jews in the province were killed, exiled, or sold into slavery. Although some Jews continued to live in the province, most were forced to live outside of their ancient homeland. In an effort to sever the Jewish connection to the province, the Roman emperor ordered that its name be changed from Judea to Syria Palaestina, which was eventually shortened to Palaestina.

Describe the qualities of nationalism:

Describe the Jewish connection to Ancient Israel:

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In exile, Jews maintained their connection to their ancient homeland and Jerusalem, its capital and the site where their Temple had stood. Over centuries of foreign rule, some Jews remained in the area and others immigrated there. Around the world, Jews expressed their connection to this land and their hope to be able to return in the future through prayer, the psalms they recited from the Hebrew Bible, folktales, artwork, and song. Today, Jews outside Israel continue to pray toward Jerusalem and are deeply attached to Israel.

The Arab World in the Byzantine Empire

For the next five hundred years, the term Palaestina referred to the large region in the eastern half of the Roman Empire called the Byzantine Empire. During this time, the empire became Christian; its leaders coming to value the area as the birthplace of Jesus and where he spent his life and ministry. The ancient Jewish cities of Bethlehem, Nazareth, and Jerusalem, are important Christian holy places.

Islam arose in the Arabian Peninsula when Muhammad began preaching to the Arab tribes who lived there in 613 CE. By the time of his death in 632, all the tribes in the area had converted to Islam or had been wiped out. In 634, the new leader of these Muslim tribes, Umar, led a large army out of the Arabian Peninsula. Within six years, they had conquered Egypt and much of Southwestern Asia, including Palaestina. These conquerors regarded Jerusalem as particularly important because they believed that Muhammad had ascended to heaven from there. They built a shrine, the Dome of the Rock, on the spot where they believed he ascended, where the Jewish Temple had once stood before it was destroyed by the Romans. Islam soon became the dominant religion in the region.

The Arab World in the Ottoman Empire and the Birth of Arab Nationalism

From the 16th through 20th centuries, most Arabs lived in the Ottoman Empire. The majority of Arabs shared the Muslim religion with the Turks. However, the Turks were not Arab and nationalist ideas began to spread to Arabs in the late 19th century. Arab interest in nationalism began as a literary and cultural movement to reestablish the prominence of Arab culture and to promote a positive ethnic identity. As time passed, Arabs increasingly expressed the desire for greater self-rule. In 1913, a group of young Arabs who were students in European universities met at the First Arab Congress and demanded more rights and autonomy for Arabs in the empire. Arab nationalists of different religious backgrounds were united in their goal of greater Arab autonomy and by their opposition to Zionism, Jewish nationalism.

My Notes

Describe Christian and Muslim connections to Syria Palaestina:

Explain the origins of Arab Nationalism:

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Jews in Modern Europe and the Birth of Zionism

In the late 19th and early 20th centuries, pogroms, organized government-tolerated or government-sponsored attacks on Jews in Russia and Eastern Europe, became common.

Following a major wave of pogroms, the first modern large-scale immigration of Jews to the land of Israel began in the 1880s.

In Western Europe, Jews were granted legal equality with Christians, leading many Western European Jews to believe that they would be accepted as equals. France, one of the most advanced and enlightened countries in the world, guaranteed the equality of all of its citizens, regardless of their religion. Yet, in 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was convicted of treason. Theodor Herzl, reporting on the trial of Dreyfus, who was clearly innocent (he was exonerated in 1906), witnessed French mobs shouting “Death to the Jews!” Herzl concluded that the only solution to the prevailing antisemitism was to establish a Jewish state. He organized modern political Zionism, Jewish nationalism dedicated to self-determination for the Jewish people in their ancient homeland, the Land of Israel.

A State in the Making

Jews had long dreamed of returning to their ancient homeland, but most religious Jews felt that this could not happen until God led them there. Herzl popularized the idea that Jews could reestablish their homeland as an expression of nationalism rather than strictly on the basis of religious belief. Herzl convened the First Zionist Congress in Basle, Switzerland in 1897. The Congress was the first gathering of Jews from different countries on a national and secular basis. The World Zionist Organization was established as the political arm of the Jewish people, and Herzl was elected its first president. Delegates adopted the Basle Program, the program of the Zionist movement, and declared, “Zionism seeks to establish a home for the Jewish people in Palestine secured under public law.”

Jews around the world began donating money to purchase land from Arab and Ottoman landowners, many of whom were absent and not living on the land. Fleeing horrific pogroms and seeking greater security, Eastern European Jews began immigrating to these properties and developing the infrastructure of a modern nation with schools, hospitals, and theaters, as well as agricultural communities. These state-building efforts continued through the turn of the century and until the establishment of the State of Israel in 1948.

My Notes

Explain the origins of Zionism:

Describe the goals and actions of the Zionist movement:

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The Arab League

The League of Arab States, or Arab League, was founded in May 1945 to improve coordination among its members on matters of common interest. The concept of a united Arab political unit, based on shared linguistic, cultural and historical experience, is at the heart of the Arab League's charter. The League was chartered in response to concerns about post-war divisions of territory as well as strong opposition to the international plan for a Jewish state in the British Mandate for Palestine.

In April, 1947, the United Nations Special Committee on Palestine (UNSCOP) recommended the end of the British Mandate for Palestine, effective May 14, 1948; UN Resolution 181, the Partition Plan called for the establishment of three entities: a Jewish state, an Arab state, and an international zone around Jerusalem. Resolution 181, passed in the UN General Assembly by a 33 to 13 vote, was accepted by Jews and was rejected by the Arab League.

On May 14, 1948, following the legal guidelines of the UN Partition Plan, the State of Israel declared its independence. Immediately, five Arab states (members of the Arab League) invaded the State of Israel marking the first major action of the League and the first of several Arab-Israeli conflicts.

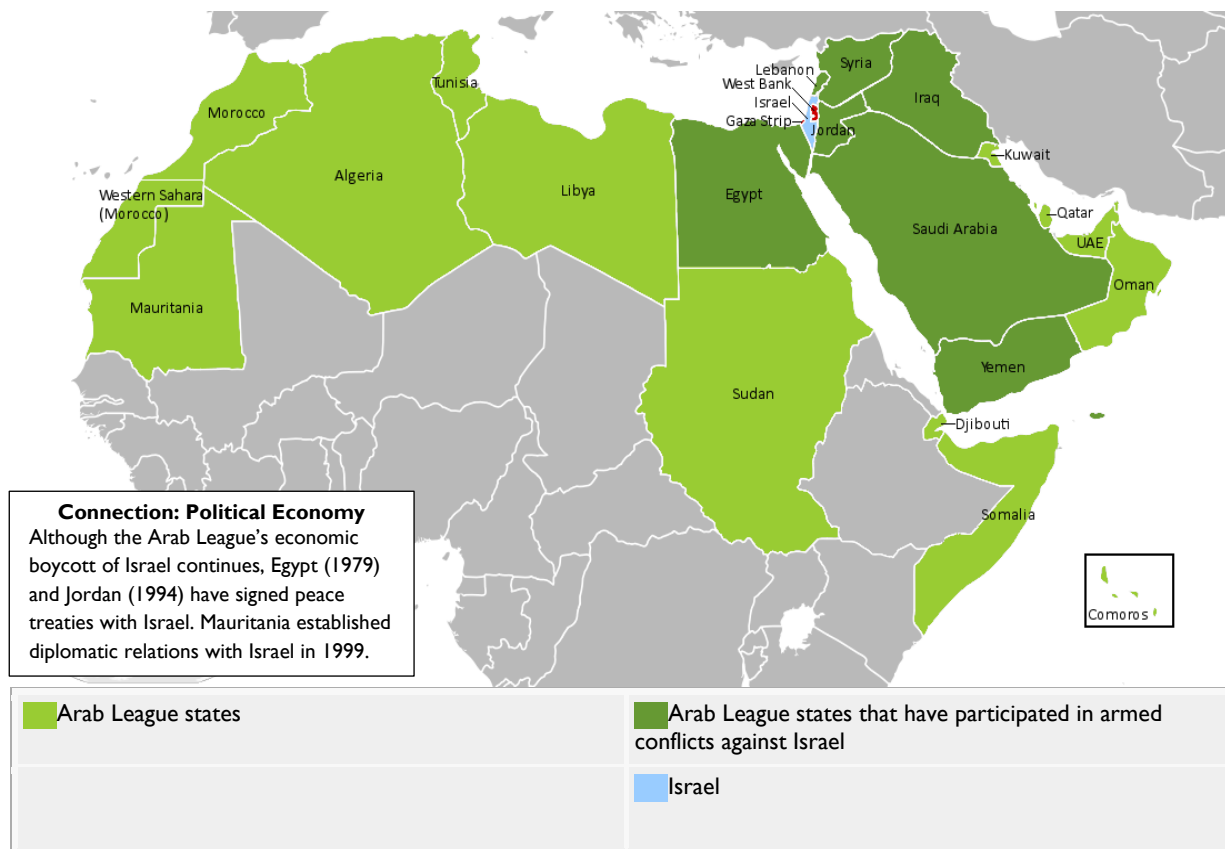
The Arab League has maintained an official boycott of Israeli goods and companies since 1948. In 1964, the Arab League founded the Palestine Liberation Organization (PLO), whose charter states, "the liberation of Palestine, from an Arab viewpoint, is a national duty" and, in 1967, the League issued the Khartoum Resolution, often remembered for its three "NOs": No peace with Israel; No recognition of Israel; No negotiations with Israel.

Political Geography: The Arab League and Israel

[illegible]

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Critical thinking questions:

- In what ways is Israel different from its neighbors?
Israel is not part of the Arab League and is significantly smaller than most other states in the area.
- Describe the relationship among regional conflicts and international trade routes.
Military conflict can disrupt trade routes; blocking trade routes could spur armed conflict.
- Does a country need to send troops to fight to be considered part of a conflict?
Responses might mention that conflicts are not only about physical battles but also include economic and political hostilities. The majority of Arab states do not recognize Israel and do not have trade relationships with Israel so the Arab-Israeli conflict includes most of the Arab world.

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Pique 1.1: Science and Technology

Water shortage in the Middle East is an ancient, regional problem. A 3,000 year old reference to drought from the Hebrew Bible tells the story of Isaac returning to Gerar, an ancient town in the Negev, to re-dig his father Abraham's wells. Today, Israel has responded to the challenges caused by physical geography and an average annual rainfall of only 19.4 inches, and become a world leader in the field of desalination, converting sea water into drinking water.

Beginning in 1999, the Israeli government initiated a long-term, large scale desalination program which currently produces 80% of the domestic water used in Israeli cities. At a water desalination plant near Hadera, in Northern Israel, water is pumped in from the Mediterranean and transformed into drinking water in roughly 90 minutes. In an effort to support regional access to clean drinking water, a new desalination plant is being built in Aqaba, Jordan. This cooperative project among Israel, Jordan, and the Palestinian Authority, addresses the acute shortage of clean, fresh water in the region, especially in Jordan. The Red Sea-Dead Sea water project will convert salt water from the Red Sea into an expected 8 to 13 billion gallons of fresh water for use in southern Israel and southern Jordan.

Internationally, Israel's experience offers important lessons for regions facing water challenges. North of San Diego, in southern California, Israel's IDE Technologies Ltd. is helping to build the largest seawater desalination plant in the Western Hemisphere. The facility, when finished in 2016, will be able to provide 50 million gallons of potable water a day, about 10 percent of San Diego County's water supply.

These resources offer a glimpse into the regional and international developments in the field of desalination.

For further study:

Media articles:

[Israel No longer Worried About its Water Supply, Thanks to Desalination Plants](#)

[Israel Desalination Shows California Not to Fear Drought](#)

[For Water's Sake, Chicago Researchers Reach Across the Seas to Israel](#)

[Israel, Jordan, and Palestinians Sign Water Project Deal](#)

Academic, in-depth reports:

[Water Crisis in Israel](#)

[Sea Water Desalination in Israel: Planning, Coping with Difficulties, and Economic Aspects of Long-term Risks](#)

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Lesson II: Broken Promises Made to Arabs and Jews During World War I

Lesson II: Broken Promises Made to Arabs and Jews During World War I

Purpose:

- To situate a modern conflict in its historical, cultural, and geographic context
- To understand the connection among the broken promises made to Arabs and Jews during World War I and current challenges in the Middle East
- To analyze primary source documents and establish a historical understanding of competing claims to an ancient land
- To determine the meaning of words and phrases used in a text
- To determine the central ideas or information from a primary source

Suggested Pacing	55 Minute Class Period
Shared Reading: <i>Zionism and Arab Nationalism: Essential Information</i>	10 minutes*
Introduction: Direct Lecture	5 minutes
Guided Practice: Primary Source Documents, SOAPSTone, 4-2-1 Freewrite	25 minutes
Independent Practice: Freewrite	5 minutes
Closing: Discussion	10 minutes

* Key points to support students' understanding are included from Lesson I. If you completed this lesson with your students, adjust the length and content of the introductory lecture accordingly.

Steps:

1 Begin lesson by asking:

- “Has someone ever promised something that was very important to you and then broken the promise? How did that make you feel?”
- Allow up to 3 minutes for students to discuss with a partner or table group
- To engage students with the theme of Lesson II, Broken Promises, you might play the song “[Promises, Promises](#)” as students enter the classroom and prepare their materials

2 If Lesson I was *not* used, conduct a shared reading of *Zionism and Arab Nationalism: Essential Information*. If Lesson I was used, proceed with step 3.

3 Provide a brief introduction of the topic through direct lecture. These teacher talking points provide historical context of the geographic region of Greater Syria, around the time of World War I:

- “Today we will be learning about the origins and history of the Arab-Israeli conflict.”
- “To understand the Arab-Israeli conflict, one must understand the broken promises made to Arabs and Jews as the British were trying to secure allies during World War I.”
- “During WWI, the geographic territory that now comprises the State of Israel, Gaza, and the West Bank, was known as “Greater Syria” and had been part of the Ottoman Empire for six centuries.”
- “Because of its geographic location, Greater Syria, previously known as Syria Palaestina, the Kingdom of Israel, and Canaan, acts a land bridge connecting Asia, Africa, and Europe and was of vital strategic importance to the Allied Forces (Britain, France, Russia, and later the United States and Italy) as they fought to defeat the Central Powers (primarily Germany and the Ottoman Empire).”
- “Britain engaged Arab leaders as allies by promising them greater Arab sovereignty and non-Turkish territories at the end of the war (as seen in the *Hussein-McMahon Correspondence*).”
- “At the same time, Britain enlisted Jewish support in the war effort by promising to create a Jewish national home in the ancient Jewish homeland (as seen in the *Balfour Declaration*).”



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Lesson II: Broken Promises Made to Arabs and Jews During World War I

- “While some Arab and Jewish leaders recognized the benefits of the establishment and maintenance of respective territories within the Palestine region (as seen in the *Faisal-Weizmann Agreement*), the ruling powers (Britain and France) sought to gain new territories by exercising political control through the mandate system (as seen in the *Sykes-Picot Agreement* and the *Covenant of the League of Nations, Article 22*).”
- “Arab nationalism, Zionism, and British interest in the geographic territory of Greater Syria have had a long-term influence on the Arab-Israeli conflict.”

Connection: Drama

Students will come to see that these historical documents introduce key leaders and situations that lend themselves to dramatization. Students can familiarize themselves with the “cast of characters” and content through the Reader’s Theater, “Who Drew the Map” found in *Pique 2.1*.

4 **A** Direct students toward the classroom activity:
Working independently, in pairs, and in quads, students will synthesize and evaluate five, historic, primary source documents.

B Prepare for cooperative grouping. There are six primary source documents in this lesson. To effectively utilize the 4-2-1 Freewrite strategy, students must be grouped so that they will be able to work in pairs and then in quads. Please plan accordingly as you distribute the primary source documents.

C First, each student will read their assigned primary source document, using the graphic organizer SOAPStone to record pertinent details.

D Next, pairs (elbow partners) will share pertinent details and determine two emerging themes, using the graphic organizer 4-2-1 Freewrite.

E Meeting in groups of four, students will agree on the salient theme from all of the assigned readings.

F Finally, students will independently draft a freewrite, engaging with the theme and demonstrating their understanding of the readings.

5 Facilitate a whole group closing discussion or provide questions to students as an Exit Slip. Students should use their freewrites as a foundation for their responses. Summative questions:

- What promises did the British make during World War I?
Responses should mention the promise to give Sharif Hussein independence for Arabs, the promise to create a Jewish national home in Palestine, and the promise to divide Ottoman lands with France.
- Why did the British make conflicting promises? Which promises did they break?
Responses should mention that the British wanted Jewish and Arab support during the war, but after the war they wanted to control Ottoman lands. So, they broke their promises to both groups.
- Was justice possible in the Middle East after World War I? Why or why not?
Responses will vary but students should be able to explain their opinions. Students who feel it was possible might say that the British could have given the area independence. Students who feel it was not possible might mention the fact that it was not possible for both Arab nationalists and Zionists to get what they felt the British promised them.
- What do you think happened in the region because of broken promises after World War I?
Responses will vary but might mention conflict, anger, resentment, or mistrust.

A Historical Perspective on the Arab-Israeli Conflict and Peace Process

Lesson II: Broken Promises Made to Arabs and Jews During World War I

Materials:

- Secondary Source:
 - *Zionism and Arab Nationalism: Essential Information*
 - This short reading provides an overview of Zionism and Arab Nationalism to help students understand the ancient and historic ties for both Jews and Arabs to the geographic region of Greater Syria, or Syria Palaestina, in the Ottoman Empire.
 - If Lesson I was used, this background information need not be repeated.
- Primary Sources:
 - *A Letter from British High Commissioner Sir Henry McMahon to Sharif Hussein of Mecca*
 - On October 24, 1915, McMahon send a letter to Hussein assuring the Arabs that they would be granted independence after helping the Allies fight the Turks during World War I. The two men exchanged a series of letters between July 1915 and January 1916 known as “The Hussein-McMahon Correspondence.”
 - *Sykes-Picot Agreement and Map*
 - On May 9, 1916, representatives of Great Britain and France secretly reached an accord, known as the Sykes-Picot agreement, outlining their spheres of influence and dividing most of the Ottoman Empire into areas of British and French control at the conclusion of World War I.
 - *Balfour Declaration*
 - On November 2, 1917, British Foreign Secretary Arthur James Balfour wrote a letter, endorsing the British government’s establishment of a Jewish national home in the geographic territory of Palestine, the ancient Jewish homeland. The letter became known as the Balfour Declaration
 - *Faisal-Weizmann Agreement*
 - Signed on January 3rd, 1919, the Faisal-Weizmann Agreement formalized the national aspirations of Jews, putting the Balfour Declaration into effect, and also formalized national aspirations of Arabs for a large Arab state in the Middle East.
 - *The Covenant of the League of Nations: Article 22*
 - Article 22, from June 28, 1919, authorized the establishment of the mandate system, a political division of the territories of the Ottoman Empire.
 - *The San Remo Resolution*
 - This agreement between post-World War I Allied Powers was adopted on April 25, 1920 during the San Remo Conference. The Resolution incorporated the 1917 Balfour Declaration and the Covenant of the League of Nation’s Article 22 and is the basis for the British Mandate for Palestine (Lesson III).
- Graphic Organizers:
 - SOAPSTone
 - 4-2-1 Freewrite
- *Pique 2.1: Reader’s Theater, “Who Drew the Map?”*

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Zionism and Arab Nationalism: Essential Information

Both Zionism and Arab Nationalism are nationalist ideologies that emerged in the late 19th century. Nationalism is the belief that nations should be proud of their national identity and celebrate it. A nation is a large group of people who are associated with a particular territory and believe that they share common attributes, such as a shared language, history, and culture that make them a distinct group. Nation is not a synonym for country or state. Country and state refer to defined geographic areas with political boundaries that have sovereign (independent) governments. Nationalism often includes the belief that nations should have their own states. Note: Some countries, such as the United States of America, also use the word state to refer to smaller internal political units.

Zionism began in late 19th century Europe where nationalism had become popular. The Zionist movement came to believe that the only solution to the horrific persecution that Jews faced was the reestablishment of Jewish sovereignty in the historic homeland. The Israelites, ancestors of the Jewish people, first established a kingdom around 1020 BCE. Periods of Israelite and Jewish sovereignty in the region existed over the next thousand years. The Jewish state Judea became a Roman province in 6 CE. When Jews tried to regain their independence in 135 CE, most were killed, exiled, or sold into slavery, while a small number remained. The Jews who were forced out maintained their connection to this land and to their capital, Jerusalem, where their Temple had once stood. The centrality of the land of Israel and the hope to return was expressed by Jews through prayer, psalms from the Hebrew Bible, folktales, artwork, and song. Over time, small groups of Jews returned to the land and the small indigenous Jewish community. In the 19th century, the ancient Jewish homeland was part of the Ottoman Empire. Informally, the region was often called Palestine based on the name given to the area by the Romans in 135 CE.

Arab Nationalism also began in the late 19th century. At this time, most Arabs lived in the Ottoman Empire, which was Turkish. The majority of Arabs shared the Muslim religion with the Turks. However, the Turks were not Arabs and nationalist ideas began to spread to Arabs in the late 19th century. Arab interest in nationalism began as a literary and cultural movement to reestablish the prominence of Arab culture and to promote a positive ethnic identity. As time passed, Arabs increasingly felt that they should have greater self-rule. During World War I, many Arabs felt greatly mistreated by the Ottoman government and Arab nationalists popularized the idea of independent Arab rule. Muslims feel a strong connection to the region, and Jerusalem, in particular, because they believe that their prophet, Muhammad, ascended to heaven from there. When Muslim armies conquered the region in the 7th century CE, they built the Dome of the Rock on the spot where they believe Muhammad ascended, which was also the location where the Jewish Temple had once stood.

In 1913, a group of young Arabs who were students in European universities met at the First Arab Congress and demanded more rights and autonomy for Arabs in the empire. Arab nationalists of different religious backgrounds were united by their goal of greater Arab autonomy and by their opposition to Zionism. The League of Arab States, or Arab League, was founded in 1945 to improve coordination among its members on matters of common interest. The concept of a united Arab political unit, based on shared linguistic, cultural, and historical experience, is at the heart of the Arab League's charter.

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A Letter from British High Commissioner Sir Henry McMahon to Sharif Hussein of Mecca

From Sir Henry McMahon, 24 October 1915

I have received your letter of the 29th Shawal, 1333 [the Islamic calendar date for September 29, 1915], with much pleasure and your expressions of friendliness and sincerity have given me the greatest satisfaction.

I regret that you should have received from my last letter the impression that I regarded the question of the limits and boundaries with coldness and hesitation; such was not the case, but it appeared to me that the time had not yet come when that question could be discussed in a conclusive manner.

I have realised, however, from your last letter that you regard this question as one of vital and urgent importance. I have, therefore, lost no time in informing the Government of Great Britain of the contents of your letter, and it is with great pleasure that I communicate to you on their behalf the following statement, which I am confident you will receive with satisfaction.

The two districts of Mersina and Alexandretta and portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the limits demanded.

With the above modification, and without prejudice of our existing treaties with Arab chiefs, we accept those limits.

As for those regions lying within those frontiers wherein Great Britain is free to act without detriment to the interest of her ally, France, I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

1. Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs in all the regions within the limits demanded by the Sherif of Mecca.
2. Great Britain will guarantee the Holy Places against all external aggression and will recognise their inviolability.
3. When the situation admits, Great Britain will give to the Arabs her advice and will assist them to establish what may appear to be the most suitable forms of government in those various territories.
4. On the other hand, it is understood that the Arabs have decided to seek the advice and guidance of Great Britain only, and that such European advisers and officials as may be required for the formation of a sound form of administration will be British.
5. With regard to the vilayets [administrative division of Turkey] of Baghdad and Basra, the Arabs will recognise that the established position and interests of Great Britain necessitate special administrative arrangements in order to secure these territories from foreign aggression, to promote the welfare of the local populations and to safeguard our mutual economic interests.

I am convinced that this declaration will assure you beyond all possible doubt of the sympathy of Great Britain towards the aspirations of her friends the Arabs and will result in a firm and lasting alliance, the immediate results of which will be the expulsion of the Turks from the Arab countries and the freeing of

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A Letter from British High Commissioner Sir Henry McMahon to Sharif Hussein of Mecca
continued

the Arab peoples from the Turkish yoke, which for so many years has pressed heavily upon them.

I have confined myself in this letter to the more vital and important questions, and if there are any other matters dealt with in your letter which I have omitted to mention, we may discuss them at some convenient date in the future.

It was with very great relief and satisfaction that I heard of the safe arrival of the Holy Carpet and the accompanying offerings which, thanks to the clearness of your directions and the excellence of your arrangements, were landed without trouble or mishap in spite of the dangers and difficulties occasioned by the present sad war. May God soon bring a lasting peace and freedom to all peoples!

I am sending this letter by the hand of your trusted and excellent messenger, Sheikh Mohammed Ibn Arif Ibn Uraifan, and he will inform you of the various matters of interest, but of less vital importance, which I have not mentioned in this letter.

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The Sykes-Picot Agreement and Map

It is accordingly understood between the French and British Governments---

1. That France and Great Britain are prepared to recognize and protect an independent Arab State or a Confederation of Arab States in the areas (A) and (B) marked on the annexed map, under the suzerainty of an Arab chief. That in area (A) France, and in area (B) Great Britain, shall have priority of right of enterprise and local loans. That in area (A) France, and in area (B) Great Britain, shall alone supply advisers or foreign functionaries at the request of the Arab State or Confederation of Arab States.

2. That in the blue area France, and in the red area Great Britain, shall be allowed to establish such direct or indirect administration or control as they desire and as they may think fit to arrange with the Arab State or Confederation of Arab States.

3. That in the brown area there shall be established an international administration, the form of which is to be decided upon after consultation with Russia, and subsequently in consultation with the other Allies, and the representatives of the Sheriff of Mecca.

4. That Great Britain be accorded (1) the ports of Haifa and Acre, (2) guarantee of a given supply of water from the Tigris and Euphrates in area (A) for area (B). His Majesty's Government, on their part, undertake that they will at no time enter into negotiations for the cession of Cyprus to any third Power without the previous consent of the French Government.

5. That Alexandretta shall be a free port as regards the trade of the British Empire, and that there shall be no discrimination in port charges or facilities as regards British shipping and British goods; that there shall be freedom of transit for British goods through Alexandretta and by railway through the blue area, whether those goods are intended for or originate in the red area, or (B) area, or area (A); and there shall be no discrimination, direct or indirect against British goods on any railway or against British goods or ships at any port serving the areas mentioned.

That Haifa shall be a free port as regards the trade of France, her dominions and protectorates, and there shall be no discrimination in port charges or facilities as regards French shipping and French goods. There shall be freedom of transit for French goods through Haifa and by the British railway through the brown area, whether those goods are intended for or originate in the blue area, area (A), or area (B), and there shall be no discrimination, direct or indirect, against French goods on any railway, or against French goods or ships at any port serving the areas mentioned.

6. That in area (A) the Baghdad Railway shall not be extended southwards beyond Mosul, and in area (B) northwards beyond Samarra, until a railway connecting Baghdad with Aleppo via the Euphrates Valley has been completed, and then only with the concurrence of the two Governments.

7. That Great Britain has the right to build, administer, and be sole owner of a railway connecting Haifa with area (B), and shall have a perpetual right to transport troops along such a line at all times.

It is to be understood by both Governments that this railway is to facilitate the connection of Baghdad with Haifa by rail, and it is further understood that, if the engineering difficulties and expense entailed by keeping this connecting line in the brown area only make the project unfeasible, that the French

Government shall be prepared to consider that the line in question may also traverse the polygon Baniyas-Keis Marib-Salkhab Tell Otsda-Mesmie before reaching area (B).

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The Sykes-Picot Agreement and Map *continued*

8. For a period of twenty years the existing Turkish customs tariff shall remain in force throughout the whole of the blue and red areas, as well as in areas (A) and (B), and no increase in the rates of duty or conversion from ad valorem to specific rates shall be made except by agreement between the two Powers.

There shall be no interior customs barriers between any of the above-mentioned areas. The customs duties leviable on goods destined for the interior shall be collected at the port of entry and handed over to the administration of the area of destination.

9. It shall be agreed that the French Government will at no time enter into any negotiations for the cession of their rights and will not cede such rights in the blue area to any third Power, except the Arab State or Confederation of Arab States without the previous agreement of His Majesty's Government, who, on their part, will give a similar undertaking to the French Government regarding the red area.

10. The British and French Governments, as the protectors of the Arab State, shall agree that they will not themselves acquire and will not consent to a third Power acquiring territorial possessions in the Arabian peninsula, nor consent to a third Power installing a naval base either on the east coast, or on the islands, of the Red Sea. This, however, shall not prevent such adjustment of the Aden frontier as may be necessary in consequence of recent Turkish aggression.

11. The negotiations with the Arabs as to the boundaries of the Arab State or Confederation of Arab States shall be continued through the same channel as heretofore on behalf of the two Powers.

12. It is agreed that measures to control the importation of arms into the Arab territories will be considered by the two Governments.

I have further the honour to state that, in order to make the agreement complete, His Majesty's Government are proposing to the Russian Government to exchange notes analogous to those exchanged by the latter and your Excellency's Government on the 26th April last. Copies of these notes will be communicated to your Excellency as soon as exchanged.

I would also venture to remind your Excellency that the conclusion of the present agreement raises, for practical consideration, the question of the claims of Italy to a share in any partition or rearrangement of Turkey in Asia, as formulated in article 9 of the agreement of the 26th April, 1915, between Italy and the Allies.

His Majesty's Government further consider that the Japanese Government should be informed of the arrangement now concluded.

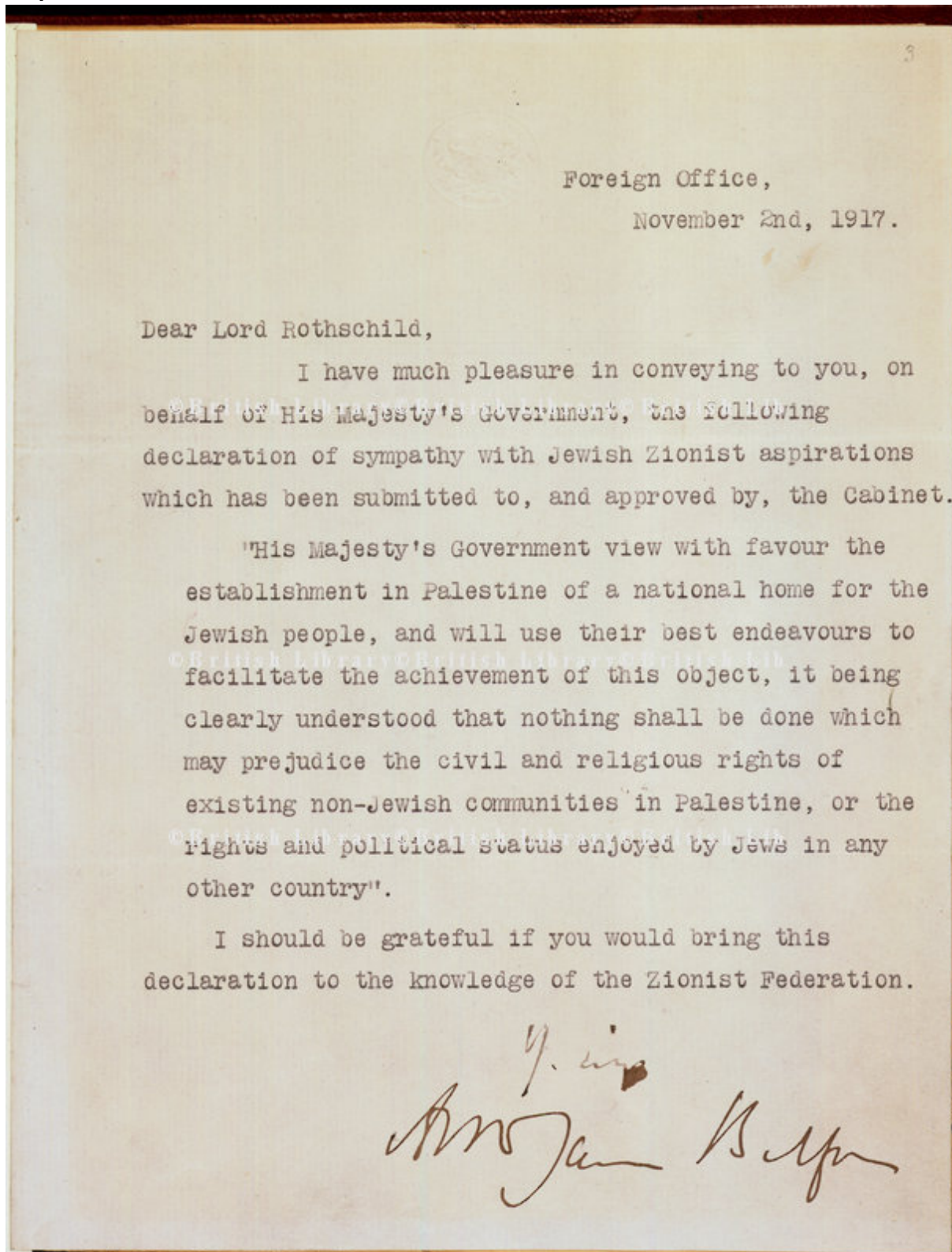
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The Sykes-Picot Agreement and Map continued



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Balfour Declaration



Faisal-Weizmann Agreement



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His Royal Highness the Emir FAISAL, representing and acting on behalf of the Arab Kingdom of Hedjaz, and Dr. CHAIM WIEZMANN, representing and acting on behalf of the Zionist Organization. mindful of the racial kinship and ancient bonds existing between the Arabs and the Jewish people, and realising that the surest means of working out the consummation of their national aspirations is through the closest possible collaboration in the development of the Arab State and Palestine, and being desirous further of confirming the good understanding which exists between them, have agreed upon the following Articles;

ARTICLE I

The Arab State and Palestine in all their relations and undertakings shall be controlled by the most cordial goodwill and understanding and to this end Arab and Jewish duly accredited agents shall be established and maintained in the respective territories.

ARTICLE II

Immediately following the completion of the deliberations of the Peace Conference, the definite boundaries between the Arab State and Palestine shall be determined by a Commission to be agreed upon by the parties hereto.

ARTICLE III

In the establishment of the Constitution and Administration of Palestine all such measures shall be adopted as will afford the fullest guarantee for carrying into effect the British Government's Declaration of the 2nd of November, 1917.

ARTICLE IV

All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale, and as quickly as possible to settle Jewish immigrants upon the land through closer settlement and intensive cultivation of the soil. In taking such measures the Arab peasant and tenant farms shall be protected in their rights and shall be assisted in forwarding their economic development.

ARTICLE V

No regulation nor law shall be made prohibiting or interfering in any way with the free exercise of religion; and further the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed. No religious test shall ever be required for the exercise of civil or political rights.

ARTICLE VI

The Mohammedan Holy Places shall be under Mohammedan control.

ARTICLE VII

The Zionist Organization proposes to send to Palestine a Commission of experts to make a survey of the economic possibilities of the country, and to report upon the best means for its development. The Zionist Organisation will place the aforementioned Commission at the disposal of the Arab State for the purpose of a survey of the economic possibilities of the Arab State and to report upon the best means for its development. The Zionist Organization will use its best efforts to assist the Arab State in providing the means for developing the natural resources and economic possibilities thereof.

Faisal-Weizmann Agreement continued



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ARTICLE VIII

The parties hereto agree to act in complete accord and harmony on all matters embraced herein before the Peace congress.

ARTICLE IX

Any matters of dispute which may arise between the contracting parties shall be referred to the British Government for arbitration.

Given under our hand at LONDON.

ENGLAND, the THIRD day of
JANUARY, ONE THOUSAND NINE
HUNDRED AND EIGHTEEN.

Chaim-Weizmann.

Faisal ibn-Hussein.

RESERVATION BY THE EMIR FAISAL (handwritten at the bottom)

If the Arabs are established as I have asked in my manifesto of January 4th addressed to the British Secretary of State for Foreign Affairs, I will carry out what is written in this agreement. If changes are made, I cannot be answerable for failing to carry out this agreement.

Faisal ibn-Hussein.

The Covenant of the League of Nations: Article 22*



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To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation and that securities for the performance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defence of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

There are territories, such as South-West Africa and certain of the South Pacific Islands, which, owing to the sparseness of their population, or their small size, or their remoteness from the centres of civilisation, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards above mentioned in the interests of the indigenous population.

In every case of mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control, or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates.

* Full text available here: [The Avalon Project: Documents in Law, History, and Diplomacy](http://www.avalonproject.org/docs/sanremo/sanremo.html)
The San Remo Resolution*



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It was agreed –

(a) To accept the terms of the Mandates Article as given below with reference to Palestine, on the understanding that there was inserted in the process-verbal an undertaking by the Mandatory Power that this would not involve the surrender of the rights hitherto enjoyed by the non-Jewish communities in Palestine; this undertaking not to refer to the question of the religious protectorate of France, which had been settled earlier in the previous afternoon by the undertaking given by the French Government that they recognized this protectorate as being at an end.

(b) that the terms of the Mandates Article should be as follows:

The High Contracting Parties agree that Syria and Mesopotamia shall, in accordance with the fourth paragraph of Article 22, Part I (Covenant of the League of Nations), be provisionally recognized as independent States, subject to the rendering of administrative advice and assistance by a mandatory until such time as they are able to stand alone. The boundaries of the said States will be determined, and the selection of the Mandatories made, by the Principal Allied Powers.

The High Contracting Parties agree to entrust, by application of the provisions of Article 22, the administration of Palestine, within such boundaries as may be determined by the Principal Allied Powers, to a Mandatory, to be selected by the said Powers. The Mandatory will be responsible for putting into effect the declaration originally made on November 8, 1917, by the British Government, and adopted by the other Allied Powers, in favour of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

The terms of the mandates in respect of the above territories will be formulated by the Principal Allied Powers and submitted to the Council of the League of Nations for approval.

**Full text available here: [Council on Foreign Relations](#)*

SOAPSTone – Graphic Organizer

NAME:



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4-2-1 Freewrite – Graphic Organizer

NAME: _____

Title of Document: _____		
	CLOSE READING	How do you know? Cite specific evidence in the text.
SPEAKER	<ul style="list-style-type: none"> • Who is the speaker? • What can you tell or what do you know about the speaker that helps you understand the point of view expressed? 	
OCCASION	<ul style="list-style-type: none"> • What is the time and place of the piece? • What is the current situation (that prompted the writing)? • Is this a political event, a celebration, an observation, or a critique? • Identify the context of the text. 	
AUDIENCE	<ul style="list-style-type: none"> • Who are the readers to whom this piece is directed? It may be one person or a specific group. • Does the speaker specify an audience? • What assumptions exist in the text about the intended audience? 	
PURPOSE	<ul style="list-style-type: none"> • What is the purpose behind the text? (Why did the author write it? What is his goal?) • What is the message? • How does the speaker convey this message? 	
SUBJECT	<ul style="list-style-type: none"> • What topic, content, and ideas are included in the text? • State the subject in a few words or a short phrase. 	
TONE	<ul style="list-style-type: none"> • What is the attitude of the author? • Is the author emotional, objective, neutral, or biased about this topic? • What types of diction (choice of words), syntax (sentence structure), and imagery (metaphors, similes, and other types of figurative language) help reflect the tone? 	

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Individually: Identify four key points from your assigned reading

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Pairs: Share your key points and agree on two overall emerging themes from both readings

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Groups of 4: Agree on the salient theme from all of the assigned readings

--

Individually: Take 5 minutes to freewrite, engaging with the theme and demonstrating your understanding of the readings

--

Exit Slip

NAME:

A Historical Perspective on the Arab-Israeli Conflict and Peace Process
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1. What promises did the British make during World War I?
2. Why did the British make conflicting promises? Which promises did they break?
3. Was justice possible in the Middle East after World War I? Why or why not?
4. What do you think happened in the region because of broken promises and the lack of justice after World War I?

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Lesson II: Broken Promises Made to Arabs and Jews During World War I

Pique 2.1: Reader's Theater

Students will come to see that the historical documents analyzed in Lesson II introduce key leaders and situations that lend themselves to dramatization. As an extension activity, students can familiarize themselves with the “cast of characters” and content through the Reader’s Theater, an interactive experience of the events that surrounded the conflicting promises. Encourage students to have fun with their parts and read with emotion.

“Who Drew the Map” A Reader’s Theater by Jackie Berman

Moderator 1: How did the map of the Middle East get to be the way it is today? Who drew the boundaries of the nations there and why did they draw them that way? Before we answer that question, let's go back in time.

Selim I: The year is 1517 and I am Selim I, ruler of the Ottoman Empire. I have conquered the lands from Turkey to Egypt; the holy cities of Mecca, Medina, and Jerusalem are under my rule.

Suleiman: The year is 1566. I am Suleiman the Magnificent. I am an old man, about to die. I look back on my life with satisfaction. I became the Ottoman leader after Selim and I extended the Ottoman Empire westward along the North African coast and southward to Yemen and Aden, from Algeria to the Persian Gulf, from Aleppo to the Indian Ocean.

Moderator 2: From the 16th through the 20th century, most Arabs lived in the Ottoman Empire. The Arabs had not been united under a single Arab government since the 8th century but they were unified by the same language, Arabic, by similar cultures, and most were unified by the same religion, Islam. They were also separated by differences of laws, by differences of traditions, and by religious differences (Arab Muslims belonged to a variety of sects and there were also many non-Muslim Arabs).

Mohammed Ali: The year is 1840 and I, Mohammed Ali, just signed a peace treaty with the Ottoman Empire that gave my descendants hereditary rule of Egypt. I am the greatest! Just kidding, that was a quote from another famous Mohammed Ali. As the Ottoman governor of Egypt, I helped the sultan put down rebellions and fight battles across the empire. But when he did not give me control of Syria, I rebelled. I claimed to want to recreate an Arab empire, but really I just wanted my own empire. In fact, I tried to take control of the entire empire and I am not even ethnically Arab. Nonetheless, I made Arab Egypt effectively independent from the Ottoman Empire and reintroduced the idea of an Arab empire to the Arab world.

Moderator 3: Even after Mohammed Ali, most Arabs in the Ottoman lands continued to support the empire for a variety of reasons including support for the idea of a unified Islamic caliphate and concerns about being exploited by European imperialists. The Jews who were expelled from their land, Israel, in ancient times faced continuing persecution throughout Europe. Although some were able to return to their homeland over the years, most have lived as strangers, sometimes welcome, sometimes driven out, in other peoples’ lands. For example, in 1492 and 1497, the Jews of Spain and Portugal were forced either to convert to Christianity or leave. Even many who converted were later called heretics and burned alive. Many who left went to the Ottoman Empire where, although they were not treated as equals, they were allowed to practice their religion and live in relative safety.

Alfred Dreyfus: The year is 1894. I am Alfred Dreyfus. A great injustice has been done! I am an officer in the French Army and I have been accused of a crime, espionage. Everyone knows I am innocent. But I have been convicted because I am a Jew.



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Theodor Herzl: I am Theodor Herzl, a newspaper reporter. Oh yes, by the way, I am Jewish, although I have never thought much about that because I live in a free country. The French government guaranteed everyone equality after the Revolution of 1789, so I believed we Jews didn't have to worry about antisemitism and discrimination anymore. But I covered the trial of Alfred Dreyfus for my paper. It was outrageous! The man is clearly innocent, but he was found guilty because he is Jewish.

Moderator 4: Herzl now believes the only way to eliminate antisemitism is for the Jews to have a state just as other peoples do. He writes an article to explain this idea to save the Jewish people from persecution and death. On January 19, 1896, Herzl writes in his diary...

Herzl: "...concluded arrangements with the publisher... He grew enthusiastic when I read him a few passages from the text, which after hard labor is at last completed. I have changed the title; it is now *The Jewish State*. And I feel the relief that comes from finishing up a task."

Moderator 5: Herzl convinces some Jewish leaders and then others of the need for a Jewish state. The political movement to rebuild the ancient Jewish homeland, called *Zionism*, is born. It attracts Jews from all over the world who have known the fear of persecution and the yearning to live once again in the Land of Israel, now a region called Palestine in the Ottoman Empire. Jews begin to buy land in Palestine from Arab and Ottoman landowners and to work the land.

Mark Sykes: The year is 1915. The Ottoman Turkish flag flies over Damascus, Baghdad, and Jerusalem. I am Sir Mark Sykes, a very important young person in the British Government. I have been asked by my government to come up with a plan for what should be done with what's left of the Ottoman Empire. We British already control Egypt and the Suez Canal, and we want to keep it that way. The Great War, which will later be called World War I, is in progress and we need a plan for the rest of the Middle East when the war is over.

Herbert Lord Kitchener: Listen, Sykes old chap, we need to get the Arabs to overthrow the Ottomans while we're fighting the Germans. This war is a nasty business, but now that America has joined our side, you can carry on with your plans.

T.E. Lawrence: Say, they don't call me Lawrence of Arabia for nothing! I hope my superiors in the British government understand that I promised old Sharif Hussein that if he joins our side and revolts against the Turks, we'll set him up as ruler of an Arab empire. I can't wait to go into battle with my good friend, Sharif Hussein's son, Faisal. Faisal and I are a great team and I love to ride across the desert with him on magnificent Arabian steeds.

Sharif Hussein: I think I can really trust the British. I have found them to be most honest. Sir Henry McMahon, the British High Commissioner in Egypt, has written me many letters and he has promised me that I will rule a great Arab empire. There will be lots of bloodshed in our rebellion, but the prize is worth it!

T.E. Lawrence: McMahon, what are you writing to Hussein? Remember, I need him and his sons now, in 1915, to unify all the Arabs to rebel against the Turks. We must make it worth their while.

McMahon: Calm down, dear boy, I am writing the right things, not too specific. But, he should be in our pocket. By the way, we don't need to mention our little arrangement with Hussein to our French allies, if you know what I mean. (Picks up phone – ring, ring.) Hello, Kitchener? McMahon here. What is Sykes up to these days? Don't you think it's time for him and the French to come up with some plan for the Middle East once we have finished off the Germans and Turks? Sykes should get together with that



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French fellow - what's his name? Oh yes, Picot - rhymes with freak-o (ha, ha). Well, Kitchener, let's see what the two chaps will come up with. What? Lawrence? Yes, yes, he knows what to do. He can't wait, really. He actually enjoys riding around on that horse.

Moderator 6: The Sykes-Picot Agreement of 1916.

Sykes: Now see here, Picot. You French can't have the whole thing, you know. We understand you want control of Lebanon on the west coast and in the north, and you want influence over the rest, but you can't have all of Syria. We British want to play a role in administering the region known as Palestine after the war. Maybe as part of an international group.

Picot: Ah, my dear Monsieur Sykes, with the Americans coming into the war, who knows what they might want? We'd better make this agreement right now. All right, France will take Syria, including Lebanon and Britain can have the railroad from Palestine to the east.

Sykes: Maybe we have a deal. Let's see, give me the map. We'll draw this border here, and this one here.

Sharif Hussein: Oh, excuse me Mr. Sykes and Mr. Picot, are you having a meeting? You aren't making any agreements, are you?

Sykes and Picot: Oh no, no, Sharif, we haven't made any agreements.

Moderator 7: Meanwhile, in England:

Weizmann: I am the Jewish scientist, Chaim Weizmann. I have gained respect for my work among the leaders in Britain, but I have a huge responsibility to help my people. Herzl's idea of a return to Zion has caught on. Every year more Jews join the movement. Many are fleeing persecution in Europe, buying land in Palestine and living there. But we need official recognition of our right to return to Israel. The British government should make a public statement about a Jewish state. I must see what I can do. I'll call Lord Balfour.

A.J. Balfour: Weizmann, my dear fellow, how good of you to call. You know I admire you greatly and many of my colleagues, including Prime Minister Lloyd George and that Churchill fellow, believe in your cause. Jews have been persecuted throughout the ages. The least we can do is return their ancient homeland to them. They are working so hard to restore the land, and the conditions are so difficult.

Weizmann: I am overjoyed! The Foreign Secretary, Lord Balfour, has issued a declaration. It states that the British government views with favor the establishment in Palestine of a national home for the Jewish people. They are calling me a great diplomat. But, I am not a diplomat. I went to Balfour as a man of the people and spoke to him of my people's cause. At last we Jews can rebuild our nation. Jews will have a home at last and the Arab people now living there will welcome us because we will make that barren land into a productive country. We can work side by side and live together in peace. I only wish Herzl could have lived to see this day.

Moderator 8. For a brief time, it seemed as though the goal of a Jewish national home in Palestine and the goal of a united Arab state might both be realized. Emir Faisal, the son of Sharif Hussein and friend of T.E. Lawrence, signed an agreement with Weizmann to support the Balfour Declaration's call for a Jewish national home in Palestine. However, the agreement was not supported by all Arabs and it

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depended on the British fulfilling their promise to create an Arab state. The British did not fulfill their promises.

Sharif Hussein: I have been betrayed! You British have broken your promise to me. My Syria has been cut into pieces. We no longer have a sea coast or a port. We are not independent. We will be under British and French rule now instead of Ottoman rule. And furthermore, many of my people are saying that the Jews must not have control of land in the Arab nation. Palestine is part of Greater Syria; it must remain under Muslim rule.

British Official: There, there, Sharif. We want to do the right thing. Since it didn't work out for your family in Syria, we'll make your son Faisal king of Iraq and your son Abdullah king of a new country we will create by giving him choice property east of the Jordan River. It will be called Transjordan. Of course, we British will help manage things there. We British will take control of the Palestine Mandate west of the Jordan River.

Weizmann: What? You're dividing Palestine? We thought the Balfour Declaration meant that all of Palestine could be a Jewish homeland!

British Official: Well, it just won't work. The Arabs are angry about allowing any Jews in the area and there are riots. From now on, no Jews can go east of the Jordan, and we will have to limit Jews coming into the Palestine Mandate if this unrest keeps up.

Moderator 9: And so the forces that created the new countries were set in motion right after World War I with the creation of British and French Mandates. Both the Arabs and Jews felt betrayed. Neither had yet achieved complete independence. The sons of Hussein shared power with the British. Both Arabs and Jews wanted independent states. But they had different ideas about where and how big their lands should be. The French ruled Syria by promoting divisions among various religious groups, such as the Sunnis, Shias, Druz, Christians, and Alawites. The Syrians hated the French administration, but it would be decades before the French would leave.

Moderator 10: In the Palestine Mandate, Jews continued to immigrate and purchase land. Arabs increasingly opposed the growth and success of Jewish communities and Britain increasingly restricted Jewish immigration. But Jews continued to arrive and set up various agencies to provide services and infrastructure, such as schools, health care, protection, and road building. They were developing a way to govern themselves in anticipation that the British would leave. But that would not happen until after the Second World War and the effects of British and French rule would have a lasting impact on the map of the Middle East.

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Role Cards for the Reader's Theater

Selim	Suleiman	Mohammed Ali
Alfred Dreyfus	Theodor Herzl	Mark Sykes
Lord Herbert Kitchener	T.E. Lawrence	McMahon
Picot	Weizmann	Balfour
British Official	Sharif Hussein	Moderator 1
Moderator 2	Moderator 3	Moderator 4
Moderator 5	Moderator 6	Moderator 7
Moderator 8	Moderator 9	Moderator 10

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Lesson III: British Mandate, UN Partition Plan, and the State of Israel

Lesson III: British Mandate, UN Partition, and the State of Israel

Purpose:

- To determine the meaning of words and phrases used in a text
- To determine the central ideas or information from a primary source
- To situate a modern conflict in its historical, cultural, and geographic context
- To draw conclusions from historical documents in order to understand the legal framework for the establishment of the State of Israel
- To analyze historical maps to develop an understanding of the consequences of the two parties' reactions to UN Resolution 181

Suggested Pacing	55 Minute Class Period
Introduction: Building Background Knowledge	5 minutes*
Direct Instruction: Lecture Notes	10 minutes
Guided Practice: Map Analysis, Southwest Asia and North Africa Before and After WWI	5 minutes
Guided Practice: Document-Based Questions	20 minutes
Guided Practice: The 1948 War and Refugee Populations	10 minutes
Independent Practice: Quickwrite	5 minutes

* Key points to support students' understanding are included from Lesson I and II. If you completed these lessons with your students, adjust the length and content of the introductory lecture accordingly.

Steps:

1 Introduce the topic and emphasize that the geographic, historical, and cultural characteristics of the Middle East have influenced the Arab-Israeli conflict.

2 If Lesson I and II were *not* used, please share these key points:

Key Points from Lesson I:

- Modern Zionism arose amidst rising nationalism in the late 19th century and amidst widespread anti-Semitism in Europe with the goal of reestablishing a Jewish homeland in the historic homeland of Israel. Zionism asserts that Jewish people have the right to self-determination and reflects the Jewish people's connection and attachment to the biblical Land of Israel, or Zion.
- Arab Nationalism, born out of the First Arab Congress in 1913, sought autonomy under the Ottoman Empire. Arab nationalism, although changing overtime, has been consistent in its call for a political union in the Arab world under the premise that peoples of the Arab world constitute one nation bound together by common linguistic, cultural, religious, and historical heritage.

Key Points from Lesson II:

- During World War I, when the Allied Forces were struggling to defeat the German and Ottoman Empires, Britain saw an opportunity to weaken the Central Powers by engaging Arabs as allies against the Turks.
- Arab nationalists had already begun to argue for greater Arab sovereignty, and with the weakening of the Ottoman Empire, Britain engaged the Arabs as allies by promising them autonomy in non-Turkish territories.
- At the same time, the British enlisted Jewish support for the war effort by promising to create a Jewish national home in their ancient homeland.

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3 Provide an introduction to Lesson III through direct lecture. These teacher talking points provide a historical context for the geopolitical divisions of the British Mandate for Palestine, the “Mandate Period,” and UN Resolution 181, the Partition Plan:

- In contrast to promises made by the British during the war, after WWI, the League of Nations allocated non-Turkish Ottoman lands to Britain and France as Mandates. Turkish Ottoman lands became the Republic of Turkey in 1923.
- Britain received the Mandate for Palestine, which reiterated the Balfour Declaration with its provision for the establishment of a Jewish national home and for safeguarding the civil and religious rights of all of the mandate’s inhabitants.
- The British Mandate for Palestine was intended to be temporary; both Jews and Arabs had been promised sovereign states by the British.
- During the British Mandate period, idealistic Jewish Zionists continued to immigrate and develop the land, escaping persecution in Europe that preceded the Holocaust.
- During the same period, the Arab population nearly doubled from natural increase and immigration from neighboring Arab countries.
- The Jewish population formed community organizations, labor unions, political bodies, an English-language newspaper, and built roads, schools, hospitals and other infrastructure in preparation for statehood.
- Arab resistance to Jewish immigration grew, causing the British to sharply limit Jewish immigration.
- Throughout the Mandate period, there was violent opposition among the Arab community to British rule and the idea of a Jewish state.
- In 1936, Arab leaders formed the Arab High Command, organizing a boycott of Jewish goods and marking the beginning of the “Arab Revolt” which lasted until 1939.
- In response to ongoing violence in the Mandate and the Arab Revolt, which began with the Arab National strike and increasingly violent attacks on Jews, the British appointed a commission to investigate the situation and make recommendations to the British government.
- “The Peel Report,” issued in July 1937 was the first official document to acknowledge the possibility of two independent states, one Jewish and one Arab.
- In 1939, as Hitler began to implement his “Final Solution” to kill all Jews in Europe, Britain attempted to appease Arab leaders by issuing the White Paper which restricted Jewish immigration to the Mandate.
- Unable to reconcile the goals of the Arab and Jewish communities, Britain eventually referred the problem to the newly created United Nations, established in 1945 to promote peace and to replace the League of Nations, which was considered ineffective.
- On November 29, 1947, the UN General Assembly voted to partition the Mandate into an Arab state and a Jewish state and to internationalize the city of Jerusalem. UN Resolution 181, was passed in the U.N. General Assembly, by a 33 to 13 vote and was, in a sense, the original “two-state” solution since it called for the creation of two states – Jewish and Arab.
- Decisions around allocation of territory within the Partition Plan were made based on Jewish and Arab population centers in the region.
- The Jews accepted the partition, even though it was less than they believed they had been promised. The Arab states rejected the partition and the creation of a Jewish homeland in any part of the area.
- When the war finally ended, the Allied forces in Europe were shocked to discover the true horror of the Holocaust. Two-thirds of Europe’s Jews had been systematically murdered.

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4 **A** Display *Southwest Asia and North Africa Before and After WWI*. Guide students to note the geographic boundaries, pre- and post-World War I, identifying the region of Greater Syria.

B Guide students to answer the map interpretation questions: What happened to the land of the Ottoman Empire after World War I? Who gained control of the territory promised for a Jewish state and independent Arab rule? What modern countries were created out of the former Ottoman Empire?

5 **A** Direct students toward the classroom activity: Working independently, in pairs, or in quads, students will analyze three primary source documents to develop an understanding of the international, legal frameworks for the region and the eventual establishment of the State of Israel.

B Instruct students to carefully read the documents, using textual evidence to answer the document-based questions. Allow time at the end of the exercise for students to share their answers, allowing for discussion and the sharing of alternate evidence, as appropriate.

6 Project *The Palestine Post*, “State of Israel is Born” and invite student volunteers to read notes about the 1948 War.

7 Project the maps *Palestinian Arab Refugees from the 1948 War* and *Jews Who Fled from Arab Lands: Movement to Israel, Beginning in 1948* to analyze one of the unresolved consequences of the first Arab-Israeli war, the creation of two refugee populations.

Connection: Jews from the Middle East and North Africa
This topic, rarely covered in popular media outlets, is likely unfamiliar to most students. Students who wish to explore the topic further will find additional resources in *Pique 3.1*.

8 Provide 5 – 7 minutes for students to complete the quickwrite, answering the question: What were the consequences of Arab rejection of the UN partition plan?

Materials:

- Primary Source Documents:
 - *Document A: British Mandate for Palestine*, The League of Nations, July 24, 1922
 - The British Mandate for Palestine gave Britain legal, administrative authority over the territory of Greater Syria following the collapse of the Ottoman Empire after World War I.
 - *Document B: UN Resolution 181*, November 29, 1947
 - On November 29, 1947, the UN General Assembly voted to partition the Mandate into an Arab state and a Jewish state and to internationalize the city of Jerusalem. The Jews accepted the partition, even though it was less than they believed they had been promised. The Arabs rejected the partition plan and the creation of a Jewish homeland in any part of the area.
 - *Document C: The Declaration of the Establishment of the State of Israel*, May 14, 1948
 - On the day the British Mandate for Palestine expired, May 14, 1948, the proclamation declaring the establishment of the State of Israel was delivered by David Ben-Gurion. The new state was recognized that night by the United States and three days later by the USSR.
- Document-Based Questions
- Understanding the 1948 War, Map Analysis
 - *The 1948 War*
 - *Refugee Populations Caused by the 1948 War*
- *Pique 3.1: Jews from the Middle East and North Africa*

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The Levant: Before WWI



The Levant: After World War I



1. What happened to the land of the Ottoman Empire after World War I?
Responses should identify that it was divided between the French and the British.
2. Who gained control of the territory promised for a Jewish state and independent Arab rule?
This portion of the Levant came under the control of the British as a mandate granted by the League of Nations.

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Classroom Activity: Using primary source documents to answer the essential question,
How does a nation become a state?

DOCUMENT A:

British Mandate for Palestine, The League of Nations, July 24, 1922

The British Mandate for Palestine was a legal commission for the administration of the territory of Greater Syria within the Ottoman Empire. The mandate, based on the San Remo Resolution from 1920, incorporated the Balfour Declaration, established a Jewish national home and encompassed land on both sides of the Jordan River. The British Mandate for Palestine, published as a legal document in 1922, established clear boundaries for the first time as there had not been a distinct political unit previously.

Full text available here [The Avalon Project: Documents in Law, History, and Diplomacy](#)

DOCUMENT B:

The United Nations Partition, Resolution 181, November 29, 1947

Unable to reconcile the goals of the Arab and Jewish communities, Britain eventually referred the problem to the newly created United Nations, established in 1945 to promote peace and to replace the League of Nations, which was considered ineffective. On November 29, 1947, the UN General Assembly voted to partition the Mandate into an Arab state and a Jewish state and to internationalize the city of Jerusalem. The Jews accepted the partition, even though it was less than they believed they had been promised. The Arabs rejected the partition plan and the creation of a Jewish homeland in any part of the area.

Full text available here: [Resolutions Adopted by the General Assembly](#)

DOCUMENT C:

The Declaration of the Establishment of the State of Israel, May 14, 1948

On the day the British Mandate for Palestine expired, David Ben-Gurion declared the establishment of the State of Israel, actualizing 60 years of state-building efforts. The proclamation describes the history of the Jewish people, declares the principles of the State of Israel, and appeals to the UN, the Arab inhabitants of the state, the Arab states and world Jewry for support and peaceful cooperation. The new state was recognized that night by the United States and three days later by the USSR.

Full text available here: [The Declaration of the Establishment of the State of Israel](#)

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Document A: Excerpt, *The Mandate for Palestine, The Council of the League of Nations*

Whereas the Principal Allied Powers have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a Mandatory selected by the said Powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them; and

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country; and

Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country; and

Whereas the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine; and

Whereas the mandate in respect of Palestine has been formulated in the following terms and submitted to the Council of the League for approval; and

Whereas His Britannic Majesty has accepted the mandate in respect of Palestine and undertaken to exercise it on behalf of the League of Nations in conformity with the following provisions; and

Whereas by the afore-mentioned Article 22 (paragraph 8), it is provided that the degree of authority, control or administration to be exercised by the Mandatory, not having been previously agreed upon by the Members of the League, shall be explicitly defined by the Council of the League Of Nations; confirming the said Mandate, defines its terms as follows:

ARTICLE 1. The Mandatory shall have full powers of legislation and of administration, save as they may be limited by the terms of this mandate.

ART. 2. The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

ART. 3. The Mandatory shall, so far as circumstances permit, encourage local autonomy.

ART. 4. An appropriate Jewish agency shall be recognised as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine, and, subject always to the control of the Administration to assist and take part in the development of the country.

The Zionist organization, so long as its organization and constitution are in the opinion of the Mandatory appropriate, shall be recognised as such agency. It shall take steps in consultation with His Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish national home.



The Separation of Transjordan

In 1921, Britain created an administrative entity called Transjordan, a political division of the Palestine Mandate. Jews could not immigrate to Transjordan, territory east of the Jordan River, almost 77% of the original mandate.

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Document A: *The Mandate for Palestine* continued

.....
ART. 6. The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish agency referred to in Article 4, close settlement by Jews on the land, including State lands and waste lands not required for public purposes.

ART. 7. The Administration of Palestine shall be responsible for enacting a nationality law. There shall be included in this law provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews who take up their permanent residence in Palestine.

.....
ART. 9. The Mandatory shall be responsible for seeing that the judicial system established in Palestine shall assure to foreigners, as well as to natives, a complete guarantee of their rights.

Respect for the personal status of the various peoples and communities and for their religious interests shall be fully guaranteed. In particular, the control and administration of Wakfs shall be exercised in accordance with religious law and the dispositions of the founders.

.....
ART. 13. All responsibility in connection with the Holy Places and religious buildings or sites in Palestine, including that of preserving existing rights and of securing free access to the Holy Places, religious buildings and sites and the free exercise of worship, while ensuring the requirements of public order and decorum, is assumed by the Mandatory, who shall be responsible solely to the League of Nations in all matters connected herewith, provided that nothing in this article shall prevent the Mandatory from entering into such arrangements as he may deem reasonable with the Administration for the purpose of carrying the provisions of this article into effect; and provided also that nothing in this mandate shall be construed as conferring upon the Mandatory authority to interfere with the fabric or the management of purely Moslem sacred shrines, the immunities of which are guaranteed.

.....
ART. 15. The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired.

ART. 16. The Mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision, no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

.....
ART. 22. English, Arabic and Hebrew shall be the official languages of Palestine. Any statement or inscription in Arabic on stamps or money in Palestine shall be repeated in Hebrew and any statement or inscription in Hebrew shall be repeated in Arabic.

ART. 23. The Administration of Palestine shall recognise the holy days of the respective communities in Palestine as legal days of rest for the members of such communities.

The present instrument shall be deposited in original in the archives of the League of Nations and certified copies shall be forwarded by the Secretary-General of the League of Nations to all members of the League.

Done at London the twenty-fourth day of July, one thousand nine hundred and twenty-two.

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DOCUMENT B: Excerpt, UN Resolution 181

Plan of Partition with
Economic Union
PART I: Future constitution
and government of Palestine
A. Termination of Mandate,
Partition and Independence

1. The Mandate for
Palestine shall terminate as
soon as possible but in any
case not later than 1 August
1948.

2. The armed forces of the
mandatory Power shall be
progressively withdrawn
from Palestine, the
withdrawal to be completed
as soon as possible but in
any case not later than 1
August 1948.

The mandatory Power shall
advise the Commission, as
far in advance as possible, of
its intention to terminate
the Mandate and to
evacuate each area.

The mandatory Power shall
use its best endeavours to
ensure that an area situated in the territory of the Jewish State, including a seaport and hinterland
adequate to provide facilities for a substantial immigration, shall be evacuated at the earliest possible
date and in any event not later than 1 February 1948.

3. Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set
forth in part III of this plan, shall come into existence in Palestine two months after the evacuation of the
armed forces of the mandatory Power has been completed but in any case not later than 1 October
1948. The boundaries of the Arab State, the Jewish State, and the City of Jerusalem shall be as described
in parts II and III below.

4. The period between the adoption by the General Assembly of its recommendation on the question of
Palestine and the establishment of the independence of the Arab and Jewish States shall be a transitional
period.



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DOCUMENT C: *The Declaration of the Establishment of the State of Israel*

Official Gazette: Number 1; Tel Aviv, 5 Iyar 5708, 14.5.1948

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, defiant returnees, and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the community of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.



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DOCUMENT C: *The Declaration of the Establishment of the State of Israel* continued

Accordingly we, members of the People's Council, representatives of the Jewish Community of Eretz-Israel and of the Zionist Movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel.

We declare that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel."

The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

The State of Israel is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

We appeal to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the community of nations.

We appeal - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

We extend our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.

Placing our trust in the Almighty, we affix our signatures to this proclamation at this session of the provisional Council of State, on the soil of the Homeland, in the city of Tel-Aviv, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May, 1948).

David Ben-Gurion



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Document-Based Questions

1. What historic documents are referenced in the preamble of Document A?
The Balfour Declaration and the Covenant of the League of Nations: Article 22
2. Cite evidence from Document A illustrating British considerations of Arab perspectives in their plans for the administration of the Mandate.
“... it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine . . . ” (preamble)
“... and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.” (Article 2)
“... while ensuring that the rights and position of other sections of the population are not prejudiced . . . ” (Article 6)
3. Cite evidence from Documents A and B calling for the establishment a Jewish national home or Jewish state.
“The Mandatory shall . . . secure the establishment of the Jewish national home.” (Document A, Article 2)
“The mandatory Power shall use its best endeavours to ensure that an area situated in the territory of the Jewish State, including a seaport and hinterland adequate to provide facilities for a substantial immigration, shall be evacuated at the earliest possible date and in any event not later than 1 February 1948.” (Document B)
4. Identify the three territorial entities proposed in Document B.
UN Resolution 181 called for an Arab state, a Jewish state, and the international city of Jerusalem.
5. Describe the similarities and differences between the maps from Documents A and B.
Responses should note a significant decrease in land designated for the Jewish national home. The majority of land allocated for the Jewish state is in the Negev, an arid desert, inhospitable to vegetation.
6. What historic documents are referenced in the body of Document C?
The Balfour Declaration and the UN Partition Plan
7. Explain the relationship among Documents A, B, and C.
The British Mandate (Document A) identifies the geographical area for the Jewish state and establishes provisions for a multinational society; Resolution 181 (Document B) fulfills the legal commitments made by the League of Nations when it created the British Mandate, essentially creating a “two-state” solution; The Declaration of the State of Israel (Document C) follows the political guidelines of the British Mandate and Resolution 181 in establishing a Jewish national home or Jewish state.

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The 1948 War

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VOL. XXIII, No. 8714

STATE OF ISRAEL IS BORN

The first independent Jewish State in 19 centuries was born in Tel Aviv as the British Mandate over Palestine came to an end at midnight on Friday, and it was immediately subjected to the test of fire. As "Medinat Yisrael" (State of Israel) was proclaimed, the battle for Jerusalem raged, with most of the city falling to the Jews. At the

same time, President Truman announced that the United States would accord recognition to the new State. A few hours later, Palestine was invaded by Moslem armies from the south, east and north, and Tel Aviv was raided from the air. On Friday the United Nations Special Assembly adjourned after adopting a resolution to appoint a med-

iator but without taking any action on the Partition Resolution of November 29.

Yesterday the battle for the Jerusalem-Tel Aviv road was still under way, and two Arab villages were taken. In the north, Acre town was captured, and the Jewish Army consolidated its positions in Western Galilee.

Most Crowded Hours in Palestine's History

Between Thursday night and this morning Palestine went through what by all standards must be among the most crowded hours in its history.

For the Jewish population there was the anguish over the fate of the few hundred Hagana men and women in the Kfar Etzion bloc of settlements near Hebron. Their surrender to a fully equipped superior foreign force desperately in need of a victory was a foregone conclusion. What could not be known, with no communications since Thursday morning, was whether and to what extent the Red Cross and the Truce Committee would secure civilized conditions for prisoners and wounded, and proper respect for the dead. Doubts on some of these anxious questions have now been resolved.

On Friday afternoon, from Tel Aviv, came the expected announcement of the Jewish State, and its official naming as both "Medinat Yisrael"—State of Israel, with the swearing in of the first Council of Government. The proclamation of the State was made at midnight, coinciding with the sailing from Haifa of Britain's last High Commissioner. Within the hour, President Truman answered in Washington that the Government of the United States had decided to give *de facto* recognition to the Jewish State, with

JEWS TAKE OVER SECURITY ZONES

The Battle for Jerusalem, which began when the British forces withdrew on Friday morning, continued all day Friday and yesterday. The crackle of small-arms fire and explosions of mortar shells were still being heard in the early hours of this morning as the battle entered its third day.

Repeated efforts on Friday evening and again on Saturday by the U.N. Truce Commission to bring about a "cease fire" were brought to naught when the Arab representatives failed to agree within the specified time limit.

On Friday morning, Jewish forces entered the Russian Compound and Zone C to re-occupy the buildings requisitioned from Jews last year. This operation was almost bloodless, but beyond the western edge of Zone C, Arabs engaged the Jews in Jaffa Road. The Arabs were forced back and the Barak's Bank area was taken.

In other parts of the city fighting flared up. Jews overran one after another the areas evacuated by the British. By last night, the quarters and

Egyptian Air Force Spitfires Bomb Tel Aviv; One Shot Down

Tel Aviv, the Tel Aviv broadcasting station, reported at 2 o'clock yesterday afternoon that Tel Aviv had been bombed three times in the previous evening and morning, and that one plane had been shot down and its Egyptian pilot taken prisoner.

In the first raid, four planes attacked from a height of 300 feet. Two dropped bombs, while the others strafed the city. Little damage was caused. In the second attack two hours later, the airport to the north of the city was bombed, and an Air France plane parked there was damaged. The third raid was launched shortly before midday, but the planes were driven off without causing any damage.

Two settlements in the Negev had also been attacked from the air, the radio reported.

U.S. RECOGNIZES JEWISH STATE

WASHINGTON, Saturday.—Ten minutes after the termination of the British Mandate on Friday, the White House issued a formal statement by President Truman that the U.S. Government intended to recognize the Provisional Jewish Government as the *de facto* authority representing the Jewish State.

The U.S. is also considering lifting the arms embargo but it is not known whether to Palestine only or the entire Middle East, and the establishment of diplomatic relations with the Jewish Provisional Government.

The White House press secretary, Mr. Charles Ross, told correspondents today that reaction so far to the recognition had been overwhelmingly favorable. He said this step had been discussed with Mr. Marshall and Mr. Lovett before action was taken, and it had their complete support.

Mr. Ross said that the President had decided several days ago to grant American recognition

Proclamation by Head of Government

The creation of "Medinat Yisrael", the State of Israel, was proclaimed at midnight on Friday by Mr. David Ben Gurion, until then Chairman of the Jewish Agency Executive and now head of the State's Provisional Council of Government.



The first act of the Council of Government, as announced by its head, was to abolish all legislation of the 1949 White Paper of the late Mandatory Power, particularly the Ordinance and Orders relating to immigration and land transfer.

In the declaration of independence, Mr. Ben Gurion called on the Arabs of Palestine to restore peace, assuring them full civic rights and full representation. In all governmental organs of the State.

Mr. Ben Gurion prefaced the declaration with a review of the historic connection of the Jewish people with the Land of Israel and of their efforts to return, which never waned throughout the generations of their dispersal, until the Nazi holocaust proved anew the urgency of the need for a Jewish State.

The Balfour Declaration of 1917, confirmed by the League of Nations, had given explicit international recognition to

2 Columns Cross Southern Border

By WALTER COLLINS
T.P. Correspondent
CAIRO, Saturday.—A com-

Etzion Settlers Taken P.O.W.

Fighting in the Kfar Etzion bloc continued throughout Friday, after Kfar Etzion it-

Special Assembly Adjourns

FLUSHING MEADOWS, Saturday.—The Special U.N. Assembly, called four weeks ago to discuss the U.S. propo-

The Palestine Post, was an English-language daily newspaper established by Jews in Jerusalem in 1932. In 1950, two years after Israel's creation, its name was changed to *The Jerusalem Post*, which is still published today. The term *Palestine* at this time was geographic, not nationalistic, and was used commonly by Jews and Arabs alike. At this time, all inhabitants were known as *Palestinians*, in the same way people in the United States are called *Americans*.

On May 14, 1948, Great Britain withdrew from the Palestine Mandate. David Ben-Gurion, Israel's first Prime Minister, proclaimed the independence of Israel as the Jewish state described in the UN Partition Plan. The new state was immediately recognized by the United States and the Soviet Union and on May 11, 1949, was admitted as the 59th member of the United Nations.

On May 15, 1948, Arab armies from Egypt, Jordan, Lebanon, Syria, and Iraq, supported by troops from Saudi Arabia and Yemen, attacked the new state. This was the first Arab-Israeli war, called the *War of Independence* by Israelis and the *Catastrophe* by Palestinian Arabs.

As a result of the war, the territory allocated for the Arab and Jewish states in the Partition Plan shifted with Jordan, Egypt, and Israel gaining territory. Jordan captured the majority of land allocated for an Arab state including the West Bank and East Jerusalem, Egypt took control of the Gaza Strip, and Israel gained territory in the Galilee and Jezreel Valleys, the Negev Desert, and West Jerusalem.

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Refugee Populations Caused by the 1948 War

As a result of the 1948 war, approximately 700,000 Arabs fled or were displaced from the areas over which Israel obtained jurisdiction. However, many Arabs remained, became Israeli citizens, and now comprise approximately 20% of Israel's population. Jews also became refugees as a result of the war. In addition to absorbing nearly 600,000 European Jewish refugees—the displaced persons who were survivors of the Nazi Holocaust of World War II—Israel absorbed more than 730,000 Jews from Arab and Muslim lands between 1948 and 2001. Life for Jews in Arab countries became harsher as their governments reacted against them with anger because of the creation of the State of Israel and as a result of Israel's military victories. In 1945, there were nearly one million Jews living in ten Arab countries. The majority of them, over 850,000, became refugees after the 1948 War. Most of these Jewish refugees settled in Israel.

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Exit Slip

NAME:

Draft a quickwrite that answers the following question:

What were the consequences of Arab rejection of the UN Partition Plan?

Responses should mention that upon the Declaration of the State of Israel, five Arab states invaded Israel, causing the 1948 War. As a result of the war, Arabs and Jews became refugees and Jordan, Egypt, and Israel gained territory.

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Pique 3.1: Jews from the Middle East and North Africa

In 1948, more than 850,000 Jews lived outside of the Land of Israel, in the Middle East and North Africa; today around 5,000 Jews, only .5% of that number, remain.

Jews have been part of Middle Eastern culture and life since the beginnings of Judaism with the establishment of the Kingdom of Israel in c. 1000 BCE. Indigenous Jewish communities have lived outside of the Land of Israel, in the Middle East and North Africa for millennia. These communities existed in relatively stable and substantial numbers until the middle of the twentieth century when Jews in Arab lands were displaced by persecution.

With the rise of Zionism and Arab nationalism in the twentieth century, the status of Jews in Middle Eastern and North African countries changed for the worse. This change became acute immediately before and after the Arab states' attack on the new State of Israel in 1948. For example, in Syria, as a result of anti-Jewish pogroms that erupted in Aleppo in 1947, 7,000 of the town's 10,000 Jews fled in terror. In 1941, armed Iraqi mobs, with the complicity of the police and the army, murdered 180 Jews and wounded almost 1,000 in what became known as the *Farhud* pogrom. After the creation of Israel, the Iraqi government made "Zionism" a capital crime, and Iraqi Jews were systematically deprived of their livelihoods, forced to give up their citizenship, and had their properties and assets confiscated by the government. In Egypt, more than 70 Jews were killed by bombs in the Jewish Quarter of Cairo. In 1948, pogroms in several Moroccan cities killed 44 Jews and an informal economic boycott of Jews began. Muslim rioters also engaged in a bloody pogrom in Aden, Yemen, killing 82 Jews. Later, after the French left Algeria, the authorities issued a variety of anti-Jewish decrees prompting nearly all of the country's 160,000 Jews to flee.

A vast majority of Jewish inhabitants fled or were expelled from ten Arab countries as a result of active policies pursued by these governments to eliminate their Jewish population. In virtually all cases, as Jews left their countries of origin, individual and communal properties were confiscated. Those who remained were made into virtual political hostages by Arab governments.

Determining the precise number of refugees caused by the 1948 War, Jewish or Palestinian Arab, is extremely challenging. However, Israel's Central Bureau of Statistics kept records of the dates and countries of origins from which Jews came. According to these records, over 730,000 Jewish refugees, about two-thirds of the over 850,000 Jews displaced from the Middle East and North Africa, resettled in Israel where they were granted full citizenship. Today, they and their

Historical Jewish Presence in the Middle East and North Africa	
Iraq	600 BCE
Libya	300 BCE
Yemen	300 BCE
Lebanon	100 BCE
Syria	100 CE
Morocco	100 CE
Algeria	100 CE
Tunisia	200 CE
Goldschmidt, Lewis. <i>The Middle East</i> ; Newby (2005)	

Jews in the Arab World		
	1948	2011
Algeria	140,000	1,500
Egypt	75,000	100
Iraq	135,000	7
Libya	38,000	0
Morocco	265,000	4,000
Syria	30,000	100
Tunisia	105,000	1,500
Yemen/Aden	63,000	250
Total	851,000	~7,500
Estimates based on UN document "Trends and Characteristics of International Migration since 1950 – Refugee Movements and Population Transfers" (UN Department for Economic and Social Affairs, Demographic Study No. 64 ST/ESA/Ser. A/64).		

A refugee is defined as a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country or return there because there is a fear of persecution..."
1951 United Nations Convention Relating to the Status of Refugees (the Refugee Convention).

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descendants comprise about 50 percent of the total Israeli Jewish population and increasingly hold positions of power in Israeli society. The other third of these Jewish refugees resettled in other countries.

The vast majority of the Jewish refugees from the Middle East and North Africa do not seek to return to their former homelands where they were persecuted. As with most other displaced populations in modern times they have integrated fully in their new homes. Little is heard about these Jewish refugees because they did not remain refugees for long. Israel resettled most of the refugees and the others who went elsewhere established new lives without any compensation from the Arab governments that had confiscated their belongings.

Since 1947, over 681 U.N. General Assembly resolutions have been passed on the Arab-Israeli conflict. Of these, 172 exclusively deal with Palestinian Arab refugees. No U.N. resolution has been passed that deals exclusively with the Jewish refugees from the Middle East and North Africa.

"Not a single syllable about the Jewish refugees expelled from Arab countries can be found in any of the 1088 UN resolutions on the Middle East or the 172 UN resolutions dedicated to Palestinian refugees."

Israeli Ambassador to the UN
Ron Prosor

Although two populations of refugees - Palestinian Arabs as well as Jews from Arab countries - emerged as a result of the Arab-Israeli conflict, the international community's response to the plight of these refugees has focused primarily on Palestinian Arabs and rarely recognized the Jewish refugee problem.

In recent years, the omission of the plight of the Jewish refugees from history and public discourse has begun to be recognized. On April 1, 2008, the U.S. Congress passed House Resolution 185, which addressed this omission. The resolution recognizes the importance of acknowledging all victims of the Arab-Israeli conflict and states that U.S. officials participating in Middle East discussions should ensure that any reference to resolution of the Palestinian refugee issue: "also include a similarly explicit reference to the resolution of the issue of Jewish refugees from Arab countries."

A bipartisan group of lawmakers welcomed the adoption by the House of a Congressional Resolution (H.Res.185), which recognizes the plight of hundreds of thousands Jewish refugees who were displaced from countries in the Middle East, North Africa and the Persian Gulf.

Press release, March 31, 2008, Representative
Jerrold Nadler of New York's 8th District

Despite extreme opposition from Arab communities, the U.N. hosted its first symposium, Justice for Jewish Refugees Exiled from Arab Nations, on September 21, 2012. On June 23, 2014, the Government of Israel adopted a law which designates November 30th as an annual, national day of commemoration for the 850,000 Jewish refugees who were displaced from Arab countries and Iran in the 20th century.

Non-fiction resources for further research:

- Gilbert, M. (2010). *In Ishmael's House: A History of Jews in Muslim Lands*. New Haven: Yale University Press.
- Lewis, B. (1984). *The Jews of Islam*. Princeton: Princeton University Press.
- Roumani, M. (1978). *The Case of the Jews from Arab Countries: A Neglected Issue*. Tel Aviv: WOJAC Books.
- Shulewitz, M. (1999). *The Forgotten Millions: The Modern Jewish Exodus from Arab Lands*. London: Bloomsbury Academic.
- Stillman, N. (1979). *The Jews of Arab Lands: A History and Source Book*. Philadelphia: Jewish Publication Society.
- Stillman, N. (1991). *The Jews of Arab Lands in Modern Times*. Philadelphia: Jewish Publication Society.



A Historical Perspective on the Arab-Israeli Conflict and Peace Process
Lesson IV: The Continuing Conflict and Steps Toward Peace (1967-Today)

Lesson IV: The Continuing Conflict and Steps Toward Peace (1967-Today)

Purpose:

- To situate a modern conflict in its historical, cultural, and geographic context
- To analyze the causes and consequences of the 1967 War
- To identify major conflicts and peace efforts between Israel and its neighbors from 1967 to the present
- To determine the meaning of words and phrases used in a text
- To determine the central ideas or information from a secondary source

Suggested Pacing	55 Minute Class Period
Introduction: Direct lecture	10 minutes*
Guided Practice: The 1967 War	10 minutes
Guided/Independent Practice: Overview of Key Events	20 minutes
Independent Practice: Creating a timeline	10 minutes
Closing: Discussion	5 minutes

* Key points to support students' understanding are included from Lessons I, II, and III. If you completed these lessons with your students, adjust the length and content of the introductory lecture accordingly.

Steps:

I Provide a brief introduction of the topic through direct lecture. These talking points provide a geopolitical perspective of the Arab League and the State of Israel in 1967.

Key Points from Lesson I:

- Modern Zionism arose amidst rising nationalism in the late 19th century and amidst widespread anti-Semitism in Europe with the goal of reestablishing a Jewish homeland in the historic homeland of Israel. Zionism asserts that Jewish people have the right to self-determination and reflects the Jewish people's connection and attachment to the biblical Land of Israel, or Zion.
- Arab Nationalism, born out of the First Arab Congress in 1913, sought autonomy under the Ottoman Empire. Arab nationalism, although changing overtime, has been consistent in its call for a political union in the Arab world under the premise that peoples of the Arab world constitute one nation bound together by common linguistic, cultural, religious, and historical heritage.

Key Points from Lesson II:

- During World War I, when the Allied Forces were struggling to defeat the German and Ottoman Empires, Britain saw an opportunity to weaken the Central Powers by engaging Arabs as allies against the Turks.
- Arab nationalists had already begun to argue for greater Arab sovereignty, and with the weakening of the Ottoman Empire, Britain engaged the Arabs as allies by promising them autonomy in non-Turkish territories.
- At the same time, the British enlisted Jewish support for the war effort by promising to create a Jewish national home in their ancient homeland.

Key Points from Lesson III:

- At odds with the promises made by the British during the war, after WWI the League of Nations allocated non-Turkish Ottoman lands to Britain and France as Mandates.
- Britain received the Mandate for Palestine, which reiterated the Balfour Declaration with its provision for the establishment of a Jewish national home and for safeguarding the civil and religious rights of all of the Mandate's inhabitants.



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- While efforts to create a Jewish state began some 60 years before the Holocaust, international support for the creation of a Jewish state grew as the world became aware of the massacre of Europe's Jews; the world began to understand the need to provide a safe homeland for Jews and to safeguard against the potential for another Holocaust.
- The League of Arab States, or Arab League, was founded in May 1945 to improve coordination among its members on matters of common interest including strong opposition to a Jewish state.
- On May 15, 1948, immediately following the declaration of the State of Israel, five countries of the newly formed Arab League invaded the State of Israel marking the first major action of the League and the first of several conflicts between Arab and Israeli forces.
- The 1949, Armistice Agreements, a set of agreements between Israel and neighboring Egypt, Lebanon, Jordan, and Syria, ended the official hostilities of the 1948 Arab-Israeli War, and established Armistice Demarcation Lines. These military demarcation lines generally followed the international borders set forth in the 1922 British Mandate of Palestine and held until the 1967 Six-Day War.

2 Display *The 1967 War* and select student volunteers to read the text. Guide students to examine the text and map, to answer these discussion questions:

a. What actions led up to the 1967 War?

Responses should note that Egypt's President Nasser directed UN Peacekeeping forces to evacuate the area; closed the Straits of Tiran, an act of war, and made threatening statements; Egypt, Jordan, and Syria mobilized troops on Israel's borders.

b. How did the 1967 War change political boundaries in the region?

Responses should identify that Israel gained control of the Sinai Peninsula and Gaza from Egypt, the Golan Heights from Syria, and the West Bank and East Jerusalem from Jordan.

c. What Resolutions were passed after the war?

Responses should identify the Khartoum Resolution with the "3 NOs" and UN Resolution 242.

3 Share the *Overview of Key Events* choosing the delivery option that will work best for your students and classroom.

- Option A: Interactive timeline allows whole group, small group, or individuals to interact with timeline events (computer and internet access required)
- Option B: Print version can be accessed online (computer and internet access required) or provided to students as a hard copy
- Option C: Copies can be printed and posted in the classroom for students to review in a Gallery Walk

Connection: Current Events

Significant regional developments from the Middle East are making headlines. The long-term impact of these regional developments on the Arab-Israeli conflict and peace process is not yet clear. Israel and its neighbors are carefully monitoring the rapidly changing situation and some countries are struggling to absorb the many refugees arriving at their borders. Students interested in exploring these topics further will find *Pique 4.1* useful.

4 **A** Distribute *A Timeline Chart of Major Events in Arab-Israeli Relations*. Instruct students to fill in the third and fourth columns ("Brief Description" and "Outcomes") after reading about the different key events. The first three rows have been completed for students as examples.

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B Provide an opportunity for students to work with an elbow partner or table group to ask questions, clarify their understanding of peace and conflict in the region, and discuss areas of particular interest.

5 Direct students to create their own timeline, listing 8 - 10 events that they identify as having the most impact on their understanding of the Arab-Israeli conflict and peace process.

6 In small discussion groups or whole class discussion, encourage students to:

- Share their timelines
- Summarize their choices, and
- Explain their rationales

Materials:

- Secondary Sources:
 - *The 1967 War*
 - *An Overview of Key Events Since 1967*
- Graphic Organizer: *A Timeline Chart of Major Events in Arab-Israeli Relations*
- *Pique 4.1, Recent Significant Regional Developments with Implications for the Arab-Israeli Conflict*

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The 1967 War

On May 18, 1967, Arab leader and Egyptian President Nasser directed the Secretary-General of the United Nations to withdraw the United Nations Emergency Force (UNEF), a peace keeping security force, from the territory of Egypt and the Gaza Strip, effectively clearing the path for war. On May 22, President Nasser closed the Gulf of Aqaba to Israeli ships and other ships carrying cargo to Israel. Days later, Egypt and Jordan signed a pact declaring in solidarity that “an attack on one was an attack on both,” with President Nasser declaring, “Our basic objective will be the destruction of Israel. The Arab people want to fight.” By the end of May, in what was seen as a clear sign of preparation for war, Egypt, Jordan, Iraq and Syria had mobilized their armies on Israel’s borders, only a few miles away from Israel’s major population centers.

After seeking a diplomatic solution, Israel launched a preemptive strike against the Egyptian air force on the morning of June 5.

Urged by President Nasser to join the fighting, Jordan and Syria attacked Israel. This war between Israel and Egypt, Syria, and Jordan is known as the “Six-Day War” because it only lasted six days. In this short time, Israel captured the Gaza Strip and the Sinai Peninsula from Egypt, the Golan Heights from Syria, and the West Bank and East Jerusalem from Jordan.

Two resolutions that were passed in the aftermath of the Six-Day War have heavily influenced policy in the region for the past fifty years. The Khartoum Resolution, passed by the Arab League on September 1, is famous for the “Three NOs” articulated in the third paragraph: “No peace with Israel, no recognition of Israel, and no negotiations with Israel.” Resolution 242, adopted unanimously by the UN Security Council on November 22, is one of the most widely affirmed resolutions on the Arab–Israeli conflict.

The parties to the conflict both issued responses to the UN resolution. On May 1, 1968, the Israeli ambassador to the UN expressed Israel’s position to the Security Council: “My government has indicated its acceptance of the Security Council resolution for the promotion of agreement on the establishment of a just and lasting peace. I am also authorized to reaffirm that we are willing to seek agreement with each Arab State on all matters included in that resolution.”

In a statement to the General Assembly on October 15, 1968, the Palestine Liberation Organization, founded by the Arab League in 1964 with the aim of destroying Israel and creating a Palestinian state in its place, rejected Resolution 242, saying, “the implementation of said resolution will lead to the loss of every hope for the establishment of peace and security in Palestine and the Middle East region.”



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An Overview of Key Events Since 1967

1967: Khartoum Resolution

Eight Arab heads of state met in Khartoum August 29-September 1, 1967 and adopted the “3 NOs” policy--no peace with Israel, no recognition of Israel, and no negotiations with Israel.

1967: UN Resolution 242

Resolution 242, adopted unanimously by the UN Security Council on November 22, 1967 in the aftermath of the Six-Day War is one of the most widely affirmed resolutions on the Arab-Israeli conflict. The Resolution's authors, who have been criticized for their use of vague language, maintained that the choice was purposeful and was intended to prompt negotiations among the parties. UN Resolution 242 formed the basis for later negotiations, which led to peace treaties between Israel and Egypt (1979) and Jordan (1994), as well as the 1993 and 1995 agreements with the Palestinians (Oslo I and II).

1967 – 1970: Attrition Battles / The War of Attrition

During the 1967 War, Israel gained land from Egypt, Jordan, and Syria. While Israel maintained that Jerusalem would remain a unified city, with all religions having access to their holy sites, it stated that it was open to returning other territories in exchange for peace and recognition of its right to exist. Egypt began small-scale attacks against Israeli positions along the Suez Canal which continued until Anwar Sadat came to power in 1970. During this same period, the PLO attacked Israeli military personnel and civilians from bases in Jordan, Lebanon, Syria and Egypt. The PLO also carried out airplane hijackings and terrorist attacks outside of Israel. In 1970, after an attempt by the PLO to overthrow Jordan's King Hussein, the Jordanian army attacked PLO forces in what became known as “Black September.” Fighting continued until June of 1971 when Jordan succeeded in evicting the PLO from the country. The PLO moved its base of operations to Lebanon.

1967: Settlement Construction Begins

The term settlements refers to Israeli communities built on land that was captured in the Six Day War. The land Israel gained in 1967, which Jordan called the West Bank, corresponded to Biblical Judea and Samaria which were part of the Kingdom of Israel and Kingdom of Judah, respectively. Much biblical history took place in this region so the region has great spiritual and historical importance. With Israel's gain in the Six Day War, many key Jewish holy sites were once again accessible to Jews, e.g., Rachel's Tomb north of Bethlehem, the Tomb of the Patriarchs in Hebron, and Joseph's Tomb in Shechem (Nablus). In 1967, the Israeli government approved the building of settlements in the Sinai Peninsula, Gaza Strip, and West Bank. The first settlements were intended to act as security outposts and to prevent attacks on major population centers. Settlements were also built on the sites of Jewish villages that had been destroyed by Arab forces during the 1948 War. Settlement construction was very limited for the first decade that after the Six Day War, as Israel anticipated withdrawing in exchange for peace. Over time, settlement construction increased due to natural growth, ideological motivations (religious and nationalist), and the affordability of housing. The future of the settlements is one of the final status issues that Israel and the Palestinian Authority will need to negotiate as part of a comprehensive peace agreement.

1973: The October War or Yom Kippur War

In 1973, Egypt and Syria attacked Israel on Yom Kippur, the holiest day of the Jewish year. After initial Arab military successes and significant Israeli casualties, Israel managed to push back the attack. For many Israelis, the 1973 war was traumatic and reinforced the strategic importance of the buffer zones gained in 1967. Syrian troops were stopped ten miles from the Israeli town of Tiberias; many Israelis felt that the heartland of Israel could have been overrun if not for the time it took the invading forces to

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move through the West Bank, the Golan Heights, and the Sinai. There were no territorial changes after the war.

1978: Camp David Accords

Menachem Begin of Israel and Anwar al-Sadat of Egypt signed agreements in Camp David on September, 1978. President Sadat and Prime Minister Menachem Begin shared the Nobel Peace Prize in 1978. The American-sponsored talks paved the way to the peace treaty signed in 1979.

1979: Egypt and Israel Sign a Peace Agreement

In 1979, as a result of intense diplomatic efforts by Egypt, Israel, and the United States, Egypt became the first Arab country to recognize and enter into a peace treaty with Israel. Egypt's President, Anwar Sadat realized that a continuing state of war with Israel was harming the Egyptian economy and the well-being of his people. In exchange for peace, Israel returned to Egypt all of the Sinai that had been captured during the 1967 war and removed Jewish families from the homes they had established there. This agreement became a model for Israel's "land for peace" policy.

1982: The Lebanon War

In 1982, PLO units in southern Lebanon increasingly attacked communities in northern Israel. In response, Israel launched an operation, "Peace for Galilee," against PLO terrorists stationed in Lebanon. This conflict is known as the 1982 Lebanon War or the First Lebanon War. Israeli troops advanced as far as Beirut and succeeded in expelling the PLO leadership from Lebanon to Tunisia. This costly struggle drew Israel into the increasingly complicated Lebanese civil war and generated domestic and international opposition to its involvement in Lebanon. Israel withdrew from most of Lebanon in June 1985. Until 2000, Israel maintained a military presence in a section of southern Lebanon that served as a buffer zone and prevented widespread terrorist incursions into Israel from the north. Renewed terrorist attacks from southern Lebanon led to the Second Lebanon War in 2006.

1987: The First Intifada

In 1987, Palestinians in the Gaza Strip and the West Bank engaged in an uprising, or intifada, against Israeli control of these territories. Palestinians attacked Israelis with improvised weapons and firearms supplied by the PLO, which organized much of the uprising. Israel tried to contain the violence, which was directed at soldiers and civilians, primarily in the territories. This conflict continued until the Oslo Accords were signed in 1993.

1993: Oslo I

Oslo I was a set of agreements, formally known as the Declaration of Principles (DOP), that were signed by Israel and the PLO in 1993. Oslo led to the creation of the Palestinian Authority, which had responsibility for administering the territory under its control. It also called on Israel to gradually withdraw its military presence from the Gaza Strip and a small area around Jericho. Oslo left Israel the right to defend itself and its citizens, including those in the territories. Along with the DOP, Israel and the PLO exchanged Letters of Mutual Recognition. For the first time, the PLO formally recognized Israel, renounced terrorism, and publicly expressed acceptance of peaceful coexistence with Israel. Also, for the first time Israel formally recognized the PLO as the representative of the Palestinian people. Oslo I was intended to be an interim agreement that would lead to a permanent settlement which would address remaining issues, including: Jerusalem, refugees, settlements, security arrangements, borders, and relations and cooperation with other neighbors.

1994: Israel and Jordan Sign a Peace Agreement

As with the 1979 peace treaty between Egypt and Israel, the United States led a difficult but successful diplomatic process to help Jordan and Israel achieve peace. In 1994, Jordan became the second Arab

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country to recognize Israel. Trade, business relations, tourism, cultural exchanges, and scientific cooperation between the two nations have increased since the agreement was signed, although at a slower pace than hoped for initially.

1995: Oslo II/Interim Agreement on the West Bank and Gaza Strip

The Interim Agreement, often known as Oslo II or the Taba Agreement (where it was signed in September 1995) stipulated Israeli withdrawals from various Palestinian areas and expanded Palestinian self-rule. It established Areas A, B, and C in the West Bank. Area A includes eight Palestinian cities and the Palestinian Authority has full civil and security control. Area B includes 440 Palestinian villages and is under full Palestinian civil control and joint Israel-Palestinian security control. There are no settlements in Areas A or B. Area C includes all Israeli settlements and military installations and is under full Israeli civil and security control. This agreement was intended to set the stage for permanent status negotiations beginning in May 1996.

2000: The Camp David Summit

American President Bill Clinton brought Israeli Prime Minister Ehud Barak and Palestinian Authority Chairman Yasser Arafat to Camp David in July 2000. This was the first major attempt to negotiate a comprehensive final status agreement between Israel and the Palestinians. Although the negotiations were carried out in secret, participants President Clinton and Dennis Ross attributed the failure of the talks to Arafat's refusal to compromise. They reported that Barak made major concessions including withdrawing from the vast majority of the West Bank to create an independent Palestinian state with a capital in East Jerusalem. Arafat did not feel the offer was enough, refused it, and made no counter-proposals. The goal of the summit, two states living side by side in peace, was not achieved.

2000: The Second Intifada

In September 2000, a few months before he became Prime Minister, Ariel Sharon visited the Jewish Temple Mount, a site revered by Jews that is also holy to Muslims. Many Palestinians claimed that Sharon's visit was provocative and began to riot. Many Israelis claimed that Sharon's visit was a pretext for violence, since the visit had been coordinated in advance with Palestinian officials. Palestinians rioted and threw rocks from the Temple Mount onto Jewish worshippers at the Western Wall. Israeli police responded. During the Second Intifada, Palestinian terrorists attacked Israelis with numerous suicide bombers, killing almost 900 civilians and wounding thousands of others at restaurants, nightclubs, on buses, and other civilian places. In response, Israel's military returned to major population centers in the territories and carried out operations against terrorist targets. Around 1,100 Palestinian civilians were casualties of the intifada. There is no definitive event marking the end of the Second Intifada. Many people suggest late 2004 or early 2005. Others argue it never stopped.

2002: Israel Begins Constructing the West Bank Barrier

In 2002, Israel responded to Palestinian suicide bombings by constructing a security barrier to protect its citizens from terrorist groups in the West Bank. The new barrier was similar to the one that Israel had built in 1996 between Israel and the Gaza Strip. The barriers have been effective, dramatically reducing the number of suicide bombings in Israel coming from the Gaza Strip and West Bank. The barrier, composed mainly of chain link fence (94 percent), has been criticized for dividing some Palestinians from their land and places of work or study and requiring these individuals to wait to pass through security checkpoints. The government of Israel argues that the barrier is a necessary precaution given the ongoing threat of Palestinian terror, noting that it is temporary and can be removed in the context of true peace. In response to petitions by some Palestinians, Israel's Supreme Court has required modifications to the barrier's route.

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2002: The Arab Peace Initiative Is Proposed

In March 2002, during the Beirut Summit of the Arab League, Crown Prince Abdullah of Saudi Arabia proposed a peace initiative that was endorsed by all members of the Arab League. The proposal offered Israel peace in return for Israeli withdrawal from all territories captured in the 1967 War, recognition of an independent Palestinian state with East Jerusalem as its capital, and a “just solution” for Palestinian refugees. The Arab League endorsed the proposal again at the Riyadh Summit in 2007. The proposal is viewed by some as a major breakthrough because most Arab nations had long ruled out peace, recognition, and even negotiations with Israel. Israel welcomed the proposal, but did not accept all of its demands, particularly that it withdraw to the pre-1967 borders as a precondition to negotiations. In July 2007, Israeli leaders met with representatives of the Arab League to discuss the proposal. This was the first time that the Arab League sent an official delegation to Israel.

2003: The Roadmap for Peace Is Proposed

The Roadmap for Peace, often referred to simply as the Roadmap, is a plan for peace that was proposed in 2003 by the “Quartet”: the United States, Russia, the European Union, and the United Nations. The Roadmap involves reciprocal steps by Israel and the Palestinians with the ultimate goal of a secure Israel and an independent Palestinian state. Progress on the Roadmap was completely halted following the 2006 Palestinian election of Hamas. Hamas, a Sunni Islamist organization recognized as a terrorist organization by the United States, Australia, and Canada, among other countries, explicitly calls for the destruction of Israel in its Charter. Negotiations between Israel and the Palestinian Authority became possible when the Palestinian president, Mahmoud Abbas, dissolved the government controlled by Hamas, in June 2007. On November 27, 2007, the basic principles of the Roadmap were reaffirmed at the Annapolis Conference.

2005: Israel Disengages From Gaza

Prime Minister Ariel Sharon led Israel to unilaterally withdraw from the Gaza Strip and four West Bank settlements as part of a larger policy of “disengagement,” the separation of Israel from Palestinian territories. The Gaza disengagement in 2005 was very controversial domestically, because Israeli soldiers were required to uproot Israeli citizens who wanted to remain in their communities in Gaza. Nevertheless, Israel decided to remove itself from Gaza so that the Palestinians there could govern themselves. The plan has been criticized from different perspectives including that it was not done as part of negotiations with the Palestinians and did not require the removal of all West Bank settlements (four were dismantled) and that rather than increasing Israel’s security, the withdrawal resulted in Gaza being controlled by Hamas. Since Israel withdrew from Gaza, the number of rockets fired into Israel from Gaza increased significantly. The rocket attacks have reinforced fear among many Israelis about what would happen if Israel withdrew from the West Bank, which lies much closer to Israel’s major cities.

2006: Hamas is Elected

In January 2006, Palestinians elected a majority of Hamas members to the Palestinian Authority’s legislature over the PLO’s Fatah party that had previously been in power. Hamas leader Ismail Haniya formed a new government on March 29, 2006. Other Palestinian factions refused to join the government. The United States severed contact with the new government and many Western nations imposed sanctions, suspending aid to the Palestinian Authority, with a declaration that sanctions would be lifted once Hamas recognized Israel’s right to exist, forswore violence, and accepted previous Palestinian-Israeli agreements. Following the elections, relations between Hamas and Fatah deteriorated with intense fighting in October, raising concerns of a Palestinian civil war.

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2006: The Lebanon War

Hezbollah, a radical Shi'a Islamist organization, is based in Lebanon and heavily supported by Iran and Syria. Like Hamas, Hezbollah is committed to destroying Israel. On July 11, 2006, Hezbollah crossed the Lebanon-Israel border and attacked an Israeli army unit, killing eight soldiers and kidnapping two more who were subsequently murdered. At the same time, it began launching rockets into Israeli cities and towns. In response, Israel launched air strikes on suspected Hezbollah military targets and mounted a ground offensive. This conflict is known as the 2006 Lebanon War or the Second Lebanon War. Hezbollah used a human shield strategy by imbedding its fighters and rocket launchers in civilian neighborhoods and homes, resulting in the loss of civilian lives and property damage when Israel retaliated. Israel strategically damaged Lebanese transportation infrastructure to prevent Hezbollah from resupplying and redeploying. This war resulted in significant population movement in both countries as civilians sought safety. Hostilities officially ended with UN Cease Fire Resolution 1701 passed on August 11, 2006.

2007: The Battle of Gaza

Ongoing tensions between Hamas and the PLO's Fatah party culminated in June 2007 when Hamas militants attacked and assassinated Fatah members throughout Gaza. According to Palestinian estimates, 600 Palestinians were killed in the Palestinian civil battle, also known as the Hamas-Fatah conflict. In response, the Palestinian Authority president, Mahmoud Abbas, dissolved the Hamas government. Since that time there have been effectively two Palestinian governments, with Hamas controlling Gaza and the Palestinian Authority controlling the West Bank. Attempts at a unity government have been short-lived and raise heightened concerns in Israel because of Hamas' call for Israel's destruction.

2007: The Annapolis Conference

On November 27, 2007, US Secretary of State Condoleezza Rice organized a conference between Israel and the Palestinian Authority's Fatah leaders, which was attended by many Arab countries, including Saudi Arabia and Syria. The Annapolis conference marked the first time that a two-state solution was publicly referred to as the mutually agreed-upon framework for a solution to the Israeli-Palestinian conflict.

2008: The Gaza-Israel Conflict/Operation Cast Lead

For three weeks, between December 27, 2008 and January 18, 2009, Israel targeted Hamas strongholds in Gaza to stop ongoing rocket attacks on civilian towns in southern Israel and to dismantle terrorist infrastructure and stop weapons smuggling. Hundreds of Hamas operatives were killed, as were many civilians, due to Hamas' launching of attacks from urban areas. Gaza's buildings and economy were heavily damaged.

2010: Gaza Flotilla Incident

After Hamas violently seized control from the Palestinian Authority in 2007, Egypt and Israel began a blockade to prevent Hamas from smuggling weapons and missiles into Gaza. They required all goods to be inspected before entering Gaza. In May 2010, six ships set sail from Turkey to break the blockade. Israel directed the ships to dock at the Israeli port of Ashdod for inspection and transfer of legal goods to Gaza. The ships refused. Israeli soldiers boarded the ships. On one ship, the Mavi Marmara, the soldiers were attacked with iron bars and knives. During the ensuing struggle, nine Turkish activists were killed. Israel gained control of the ship and directed it to Ashdod along with the other five ships, which followed without incident. The cargo was subsequently inspected and permitted goods were delivered to Gaza. The relationship between Israel and Turkey, allies since 1949, deteriorated following the 2008-2009 Gaza Conflict and the election of Prime Minister Recep Tayyip Erdogan.

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2011: Prisoner Exchange for Gilad Shalit

In 2006, Hamas kidnapped Israeli Army soldier Gilad Shalit in a cross-border raid into Israel from Gaza via underground tunnels. Hamas held Shalit captive for five years. In 2011, Israel made a deal with Hamas to release 1,027 Palestinian prisoners in exchange for Shalit. The release of those prisoners, including 280 prisoners serving life sentences for planning and perpetuating terror attacks on Israel, was a difficult and painful decision for many Israelis.

2011: Gaza-Israel Conflict/Operation Pillar of Defense

Over the course of 2011, 680 rockets, mortars, and Grad missiles were fired from the Gaza Strip into Israel, killing 6 Israelis. In March 2011, Israel first deployed the Iron Dome missile defense system to protect Israeli civilians from these rocket attacks. In mid-March 2012, Hamas escalated missile attacks. In November 2012, when Hamas launched over 100 rockets into Israel during a 24-hour period, Israel responded with Operation Pillar of Defense. This eight-day Israeli Defense Force (IDF) operation in Gaza aimed to stop missile attacks from Gaza and destroy rocket launch pads, weapon depots, and Hamas facilities. Ahmed Jabari, military chief of Hamas, involved in suicide bombings against Israeli citizens and implicated in the kidnapping of Gilad Shalit, was killed in an airstrike.

2013: Israeli-Palestinian Authority Peace Talks

In 2013, U.S. Secretary of State John Kerry attempted to re-start the peace process with direct negotiations between Israel and the Palestinian Authority. The rulers of Gaza, Hamas, did not participate in the talks. Kerry met with both Palestinian Authority President Mahmoud Abbas and Israeli Prime Minister Benjamin Netanyahu many times over nine months. Despite promising developments during negotiations, on April 23, 2014, shortly before the nine-month negotiation period expired, rival Palestinian factions Hamas and Fatah announced the formation of a unity government. When the deadline for an agreement, April 29, 2014, passed the peace talks collapsed.

2014: Kidnapping and Murder of Three Israeli Teens and One Palestinian Teen

On the night of June 12, 2014, Hamas terrorists from Hebron, kidnapped and killed three Israeli teenagers, Eyal Yifrach, Gilad Shaar, and Naftali Frankel, as they were hitchhiking home in the West Bank. Their fate became the focus of intense concern by Israeli society. Their bodies were found after an intensive 18-day search. Two days later, a Palestinian teenager, Mohammed Abu Khdeir, was abducted from East Jerusalem and murdered by Israeli extremists in an apparent revenge killing. Israeli Police located his body within hours, arrested the suspects several days later, and brought them to trial.

2014: Gaza-Israel Conflict/Operation Protective Edge

Tensions increased during the intense search for the three missing Israeli teenagers. From the day of the abductions on June 12th through July 5th, there were 117 rockets launched from Gaza into Israel and approximately 80 Israeli air strikes on Gaza. In addition, the IDF arrested 51 Hamas operatives who had been released in exchange for Gilad Shalit in 2011. The IDF warned that a military offensive would begin shortly if missile attacks did not cease. After Hamas increased rocket attacks, 100 rockets in three days, the IDF launched Operation Protective Edge, aimed at stopping missile and mortar attacks on Israel, halting the smuggling of weapons into Gaza, and destroying a sophisticated network of tunnels leading into Israel. During the conflict, Hamas used these tunnels to plan and attempt terror attacks on Israeli communities. Missiles in Gaza were often launched from densely populated civilian areas, and hundreds of Palestinian civilians were killed, though the precise number of civilian deaths is unclear. Seventy Israelis were killed, including 64 soldiers. Without the Iron Dome missile defense system, thousands of Israelis would have been killed by rockets. Both Palestinians and Israelis were displaced during the conflict. On August 26, there was a ceasefire.

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A Timeline Chart of Major Events in Arab-Israeli Relations

Fill in the second and third column. The first three rows have been completed as examples.

Event	Date	Brief Description	Outcome
1948 War	1948	Israel declared independence. Egypt, Jordan, Lebanon, Syria, & Iraq attacked Israel.	Israel gained land. Egypt gained the Gaza Strip and Jordan gained the West Bank and East Jerusalem. Hundreds of thousands of Palestinian Arabs and Jews from Arab countries became refugees.
Establishment of the PLO	1964	The Palestine Liberation Organization (PLO) was formed with the aim of destroying Israel and creating a Palestinian state in its place.	Over the years, the PLO has used political and violent means in pursuit of its goals.
Six Day War or The 1967 War	1967	Egypt blockaded Israel. Egypt, Jordan, Syria & Iraq moved troops to Israel's borders and made threatening statements. Israel launched a preemptive strike.	Israel captured the West Bank and East Jerusalem from Jordan, the Golan Heights from Syria, and the Gaza Strip and all of the Sinai Peninsula from Egypt
Khartoum Resolution	1967		
UN Resolution 242	1967		

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Attrition Battles/The War of Attrition	1967-1970		
Settlement Construction Begins	1967		
The October War or Yom Kippur War	1973		
Camp David Accords	1978		
Egypt and Israel Sign a Peace Treaty	1979		
The 1982 Lebanon War	1982		

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The First Intifada	1987-1993		
Oslo I	1993		
Israel and Jordan Sign a Peace Treaty	1994		
Oslo II/Interim Agreement on the West Bank and Gaza Strip	1995		
The Camp David Summit	2000		
The Second Intifada	2000-2005		
Israel Begins Constructing the West Bank Barrier	2002		

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The Arab Peace Initiative is Proposed	2002		
The Roadmap for Peace is Proposed	2003		
Israel Disengages from Gaza	2005		
Hamas is Elected	2006		
The 2006 Lebanon War	2006		
The Battle of Gaza	2007		
The Annapolis Conference	2007		
Gaza-Israel Conflict/Operation Cast Lead	2008-2009		

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Gaza Flotilla Incident	2010		
Prisoner Exchange for Gilad Shalit	2011		
Gaza-Israel Conflict/Operation Pillar of Defense	2012		
Kerry Israeli-Palestinian Authority Peace Talks	2013 - 2014		
Kidnapping and Murder of Three Israeli Teens and One Palestinian Teen	2014		
Gaza-Israel Conflict/ Operation Protective Edge	2014		

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MY NOTES



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Pique 4.1: Recent Significant Regional Developments with Implications for the Arab-Israeli Conflict

The long-term impact of these regional developments on the Arab-Israeli conflict and peace process is not yet clear. On the one hand, the rise of ISIL/ISIS is creating some unusual alliances between Israel and traditionally hostile Arab neighbors. On the other hand, the rise of extremism in the region may further harden Palestinian and Israeli positions, making compromise and peace more difficult. Israel and its neighbors are carefully monitoring the rapidly changing situation and some are particularly struggling to absorb the many refugees arriving at their borders.

Date	Event	Description
2007	Syrian Nuclear Reactor Destroyed by Israel	In Operation Orchard, Israeli air strikes destroyed a suspected nuclear reactor in the Deir-ez-Zor region of Syria built with the assistance of North Korea.
2008 – Present	Hezbollah Governance in Lebanon	Hezbollah joined the unity government of Lebanon in 2008, gaining effective veto power over the Lebanese government. Hezbollah is often called a state within a state. Hezbollah receives military training, weapons, and financial support from Iran and Syria. Hezbollah has provided support to Syrian President Bashar Assad in the Syrian Civil War 2012 - present.
2011 - Present	The Arab Spring	A wave of protests, both non-violent and violent, spread throughout the countries of the Arab world against oppressive dictators, poverty, and unequal distribution of wealth. Before 2011, no Arab state had a democratic government. Beginning in Tunisia on December 18, 2010, protests broke out against Arab rulers, aided by the use of social media. By December 2013, rulers had been forced from power in Tunisia, Egypt (twice), Libya, and Yemen. Major protests broke out in Algeria, Bahrain, Iraq, Jordan, Kuwait, Morocco, Syria, and Sudan, with minor protests in Djibouti, Mauritania, Oman, Saudi Arabia, and Western Sahara.
2011-2013	Egyptian Revolution	Millions of protesters from many parts of Egyptian society demanded the overthrow of Egyptian President, dictator Hosni Mubarak. The protesters' grievances included ending police brutality, state of emergency laws, and corruption, and a desire for free speech and free elections. Protesters also decried high unemployment, food-prices, and low wages, and were supported by union strikes. The Egyptian Supreme Council of the Armed Forces forced Mubarak to resign and took control. In June 2012, Mohamed Morsi of the Muslim Brotherhood was elected. Morsi opened the border with Gaza, permitting weapons and goods to enter. A coup-d'état by the Egyptian military in July 2013 led to the suspension of the constitution and the election of General Abdul Fatah al-Sisi. Sisi has instituted stricter controls on the border with Gaza. Instability and violence have increased in the Sinai peninsula since 2011 due to the activities of Islamist militants.
2011 – Present	Syrian Civil War	In March 2011, pro-democracy Syrians rebelled against President Assad's rule. This revolt grew out of the larger Arab Spring movement, but Assad's regime used lethal force against protesters and has not collapsed. The revolt has evolved into a full-scale civil war, killing hundreds of thousands, forcing more than 3 million refugees to flee to other

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		countries, and 4 to 5 million Syrians to be displaced internally. Radical Islamist forces control large parts of the country. The Syrian Civil War has resulted in greater regional instability from violence spilling over borders of neighboring countries and from the massive influx of refugees. Currently, there are over one million Syrian refugees in Lebanon and Turkey, more than 600,000 in Jordan, nearly a quarter-million in Iraqi Kurdistan, and over 100,000 in Egypt. Host countries are facing economic challenges as they provide education, housing, and healthcare. Jordan and Lebanon, neighboring countries that host the largest number of Syrian refugees, are attempting to limit their entry by imposing visa restrictions and tightening their borders.
2013	Iran Nuclear Deal – Preliminary Agreements	After years of negotiations with world leaders, Iran agreed in November 2013 to some preliminary agreements designed to temporarily suspend its nuclear program while efforts proceed to try to obtain a permanent agreement. World and regional leaders are especially concerned with Iran's nuclear program because Iran already possesses advanced long-range missile technology that threatens many nations. Sunni Arab governments and Israel share concerns about a nuclear Iran. There are also fears of a nuclear arms race in the region and of Iran's passing of nuclear weapons to terrorist organizations, such as Hezbollah and Hamas.
2014	Rise of ISIL also known as the Islamic State (IS) or ISIS in Syria and Iraq	The Islamic State or ISIL is a Sunni jihadist group that began taking control of large areas of Syria and Iraq. In June 2014, the group went on the offensive in Iraq and took over Mosul, Iraq's second largest city. It has threatened or seized dams, oil fields and refineries, prisons, border crossings and large cities in western Iraq and eastern Syria. On June 29, 2014, ISIL announced the creation of a <i>caliphate</i> and a name change to Islamic State (not accepted by international governments). The well-funded group has imposed a harsh and intolerant interpretation of Sharia law in areas under its control. Amnesty International and the United Nations have accused the group of horrific human rights abuses and it has been particularly violent and repressive toward ethnic and religious minorities. The beheading of journalists and western nationals has brought ISIL international attention and U. S. airstrikes backed by the international community. Over 1 million Iraqis and 4 to 5 million Syrians are internally displaced.
2014 - Present	Continuing Iran Nuclear Talks	In a series of talks that have yet to produce a mutually-agreed upon plan, six world powers and Iran have pushed back multiple deadlines for reaching an agreement on how to dismantle Iran's nuclear infrastructure. While there is a general sense of hope that progress is being made, the exact details of what has been agreed upon and what is holding up the ultimate agreement have not been made public. The leaders involved project that an agreement will be made by June 30, 2015.

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Lesson V: Unresolved Issues in the Arab-Israeli Conflict

Lesson V: Unresolved Issues and the Hope for Peace

Purpose:

- To situate a modern conflict in its historical, cultural, and geographic context
- To summarize multiple perspectives on unresolved issues in the Arab-Israeli conflict
- To determine the meaning of words and phrases used in a text
- To determine the central ideas or information from secondary sources
- To write arguments and support claims using valid reasoning and relevant and sufficient evidence

Suggested Pacing	55 Minute Class Period
Introduction: Direct lecture	15 minutes*
Guided Practice: Unresolved Issues in the Arab-Israeli Conflict	25 minutes
Independent Practice: Quickwrite	10 minutes
Closing: Discussion	5 minutes

* Key points to support students' understanding are included from Lessons I, II, III, and IV. If you completed these lessons with your students, adjust the length and content of the introductory lecture accordingly.

Steps:

I Provide an introduction to the topic through direct lecture. These key points provide a geopolitical perspective of the Middle East that students will need to effectively engage with the learning activities in this lesson.

Key Points from Lesson I:

- Modern Zionism arose amidst rising nationalism in the late 19th century and amidst widespread anti-Semitism in Europe with the goal of reestablishing a Jewish homeland in the historic homeland of Israel. Zionism asserts that Jewish people have the right to self-determination and reflects the Jewish people's connection and attachment to the biblical Land of Israel, or Zion.
- Arab Nationalism, born out of the First Arab Congress in 1913, sought autonomy under the Ottoman Empire. Arab nationalism, although changing overtime, has been consistent in its call for a political union in the Arab world under the premise that peoples of the Arab world constitute one nation bound together by common linguistic, cultural, religious, and historical heritage.

Key Points from Lesson II:

- During World War I, when the Allied Forces were struggling to defeat the German and Ottoman Empires, Britain saw an opportunity to weaken the Central Powers by engaging Arabs as allies against the Turks.
- Arab nationalists had already begun to argue for greater Arab sovereignty, and with the weakening of the Ottoman Empire, Britain engaged the Arabs as allies by promising them autonomy in non-Turkish territories.
- At the same time, the British enlisted Jewish support for the war effort by promising to create a Jewish national home in their ancient homeland.

Key Points from Lesson III:

- At odds with the promises made by the British during the war, after WWI the League of Nations allocated non-Turkish Ottoman lands to Britain and France as Mandates.

Connection: Regional Cooperation

Lesson V focuses on one aspect of the Arab-Israeli conflict, unresolved issues. These are important issues to address in an academic setting where attention to bias and the influence of current events on students' developing understandings can be addressed. Students may be interested in researching other aspects of Arab-Israeli relations, including regional cooperation around issues in education, the environment, and social justice. Students will find examples of non-governmental organizations modelling peaceful cooperation in *Pique 5.1*.



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Lesson V: Unresolved Issues in the Arab-Israeli Conflict

- Britain received the Mandate for Palestine, which reiterated the Balfour Declaration with its provision for the establishment of a Jewish national home and for safeguarding the civil and religious rights of all of the Mandate's inhabitants.
- While efforts to create a Jewish state began some 60 years before the Holocaust, international support for the creation of a Jewish state grew as the world became aware of the massacre of Europe's Jews; the world began to understand the need to provide a safe homeland for Jews and to safeguard against the potential for another Holocaust.
- The League of Arab States, or Arab League, was founded in May 1945 to improve coordination among its members on matters of common interest including strong opposition to a Jewish state.
- On May 15, 1948, immediately following the declaration of the State of Israel, five countries of the newly formed Arab League invaded the State of Israel marking the first major action of the League and the first of several conflicts between Arab and Israeli forces.
- The 1949, Armistice Agreements, a set of agreements between Israel and neighboring Egypt, Lebanon, Jordan, and Syria, ended the official hostilities of the 1948 Arab–Israeli War, and established Armistice Demarcation Lines. These military demarcation lines generally followed the international borders set forth in the 1922 British Mandate of Palestine and held until the 1967 Six-Day War.

Key Points from Lesson IV:

- Peace Treaties among Israel and Egypt (1979) and Israel and Jordan (1994) have normalized trade, tourism, and regional cooperation.
- Significant negotiations and steps toward peace include the Oslo Accords (1993 and 1995), the Arab Peace Initiative (2002), Israel's Disengagement from Gaza (2005), and the Roadmap for Peace (2003, reaffirmed 2007).
- The "Two-State Solution," initially defined by United Nations Resolution 181, and the Partition Plan in 1947, continue to be the solution supported by the majority of Israelis and Palestinians. Recent data from fall 2014 indicates that 61% of Israelis and 53% of Palestinians support a two-state solution.

Connection: Media Literacy*

Students' initial understanding of the Arab-Israeli conflict may be based on what they have seen and heard on the news or social media. This is an excellent opportunity to emphasize the importance of critical media analysis, asking:

*How are media messages constructed?
How do individuals interpret messages differently?
How are values and points of view included or excluded?
How does media influence beliefs and behaviors?
What do other sources say?*

**Please review this important concept from Lesson I with your students.*

2 Distribute *Unresolved Issues in the Arab-Israeli Conflict* reading and graphic organizer and provide an overview of the topic:

- "Today we will be learning about the Arab-Israeli conflict. Many people outside the conflict feel involved because of cultural or religious ties to the area."
- "The peace process has had some major successes, but many unresolved issues remain – including Israeli control of some land claimed by non-Israeli Arabs and the refusal of many Arab countries and organizations to recognize Israel's right to exist."
- "Although peaceful negotiations have resulted in some progress, particularly among Israel and Jordan, these unresolved issues continue to stall negotiations and attempts to establish a lasting peace."
- "After Israel and Jordan signed a peace treaty in 1994, trade, tourism, and regional cooperation around environmental challenges, such as water, illustrating that these countries, who were enemies at one time, can work together toward peace in pursuit of mutual interests."

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- “Although we are focusing today on the unresolved issues in the Arab-Israeli conflict there are many examples of peaceful cooperation and compromise, particularly within the areas of water management, the environment, education, medicine, business and technology.”
- “Many of you may have heard of the Arab-Israeli conflict on the news or through social media. It is important to remember that the situation is complex, involving multiple stakeholders and viewpoints, and that there aren’t any easy solutions.”

3 **A** Direct students to work in small groups, recording their summaries of the unresolved issues on their graphic organizers.

B Among the small groups, assign an “expert” group for each of the seven topics. Invite these expert groups to share their summaries for the classroom community.

4 Introduce students to the case study. Direct students to select three unresolved issues to think about more closely, summarizing the main points and drafting the perspectives they have developed.

5 Utilizing their graphic organizers and case study notes, students will draft a two-paragraph quickwrite demonstrating their understanding of the complexity of a peaceful resolution to the Arab-Israeli conflict.

6 Facilitate a closing discussion, encouraging students to contribute to the discussion using their graphic organizers, case study notes, and quickwrite:

- What does the information from the *Unresolved Issues* reading suggest about the challenges to ending the Arab-Israeli conflict?
Responses will vary but should reflect that ending the Arab-Israeli conflict will be very challenging and that there are no simple solutions.

Materials:

- Secondary Source Document:
 - *Unresolved Issues in the Arab-Israeli Conflict*
 - Providing multiple perspectives on the seven unresolved issues from years of conflict and negotiations, students begin to develop an understanding of the challenges each party to the conflict faces with regard to peace
- Graphic Organizer and Case Study:
 - *Unresolved Issues in the Arab-Israeli Conflict*
- *Pique 5.1, For Further Research, Examples of Regional Cooperation*

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MY NOTES



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Unresolved Issues in the Arab-Israeli Conflict

Progress has been made toward solving the broader Arab-Israeli regional conflict. Egypt and Jordan, which were among the five Arab states that invaded Israel when it declared independence in 1948, both have peace treaties with Israel today. Israel has endorsed the idea of an independent Palestinian state, a key Arab demand, and has supported the creation of a Palestinian government called the Palestinian Authority. The Arab League, which declared in the Khartoum Resolution of 1967 that Arab states would not make peace with Israel, would not recognize Israel, and would not negotiate with Israel, has now stated that the Arab states would accept peace if Israel meets the demands in the Arab Peace Initiative. In addition to fundamental issues between some of Israel's Arab neighbors and Israel, a comprehensive peace also remains difficult to achieve because of the major unresolved issues that divide Israel and the Palestinians.

Diplomatic Relations

Since its founding in 1945, the Arab League has maintained a hostile stance toward Israel and an official economic boycott. After the 1967 War, the league passed the Khartoum resolution calling for no peace, no recognition, and no negotiations with Israel. Currently, only Egypt, Jordan, and Mauritania have diplomatic relations with Israel (following the 1979 Egypt-Israel peace treaty, the league suspended Egypt's membership for a decade).

In March 2002, the Arab League proposed and endorsed the Arab Peace Initiative, a plan including full recognition of Israel by all Arab League states. The proposal offered Israel peace in return for Israeli withdrawal from all territories captured in the 1967 War, recognition of an independent Palestine, with East Jerusalem as its capital, and a "just solution" for Palestinian refugees. The proposal is viewed by some as a major breakthrough given the stance of Arab nations since the Khartoum Resolution in 1967.

Israel welcomed the proposal, but does not accept all of its demands, particularly that it withdraw to the pre-1967 borders as a precondition to negotiations. Many Israelis doubt the sincerity of the Arab League peace plan in light of ongoing incitement by Arab leaders and Arab media, inaccurate and revisionist information in Arab school textbooks, hostile public demonstrations, and intermittent attacks by some Arab League member states on Israel.

Final Borders

In the 1967 Six-Day War, Israel gained control of Gaza and the Sinai Peninsula from Egypt, the West Bank and East Jerusalem from Jordan, and the Golan Heights from Syria. Following the war, Israel stated that it would return most of the land in exchange for peace and recognition of its right to exist as an independent state. Israel's territorial gains in 1967 provided it with borders that could be defended more easily against invading armies. It also provided better sites for radar to detect and respond to incoming air attacks. Israel argues that it has been attacked and threatened by its neighbors since its founding, that it gained the territory in a war of self-defense, and that binding UN resolutions recognize its right to secure borders. Accordingly, the government of Israel argues that it must retain control of some post-1967 areas to ensure the country's security. Israel completely withdrew from the Sinai Peninsula after Egypt and Israel signed a peace treaty in 1979 and it completely withdrew from Gaza in 2005.

Arab leaders state that Israel must completely withdraw to pre-1967 borders. They argue that Israel cannot keep any land gained by war, no matter the circumstances. Disagreements about final borders affect negotiations between Israel and the Palestinians over the future of the

Subject-Specific Vocabulary

The *green line* refers to the military demarcation lines established in the 1949 Armistice Agreements between Israel and its neighbors (Egypt, Jordan, Lebanon and Syria) after the 1948 Arab-Israeli War. The *green line* became significant in Israel after the Six-Day War in 1967, when, as a result of the war, Israel gained territories beyond the green line.



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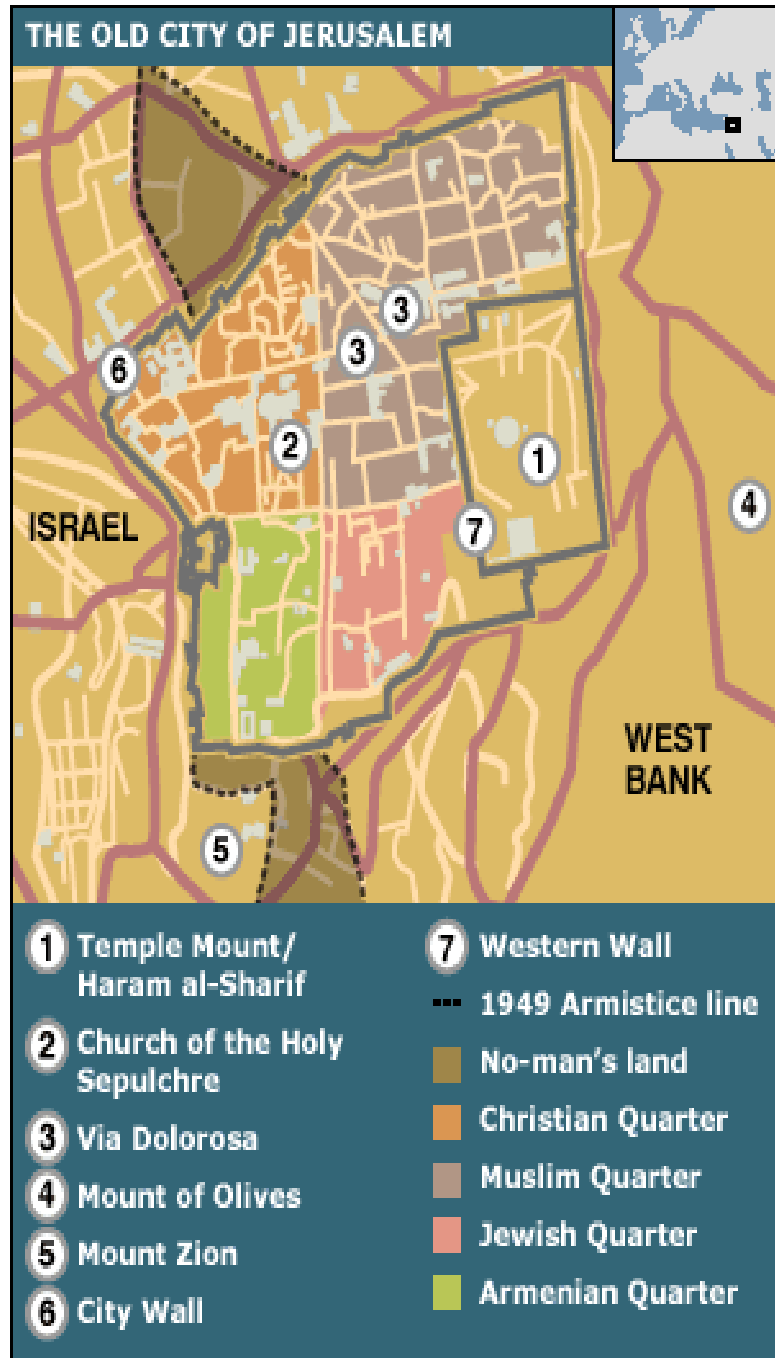
West Bank (Jordan relinquished its claim to the West Bank in 1988) and negotiations between Israel and Syria over the Golan Heights. Practically speaking, all negotiations between Israel and the Palestinians have included the principle of land swaps, with Israel retaining large settlement blocks near the *green line* (the Armistice demarcation lines from 1949) in exchange for giving the Palestinians comparable amounts of land from Israel.

Jerusalem

Jerusalem is a holy city for Jews, Christians, and Muslims. The majority of the holy sites for all three religions are in a section of East Jerusalem called the Old City. Israeli law ensures that all religious groups have access to and control over their own holy sites.

Palestinians demand that Israel recognize an independent Palestinian state with East Jerusalem as its capital. Israel has endorsed the idea of an independent Palestinian state, but most Israelis feel that Jerusalem should remain Israel's undivided capital. They argue that Judaism's most important holy sites are in East Jerusalem, that Jerusalem was the undivided capital of previous Jewish states, that Jews everywhere have expressed deep connections to Jerusalem for millennia, and that Jews lived in East Jerusalem from antiquity until 1948. In 1948, the Jewish community in East Jerusalem was evicted by the conquering Jordanian army. From that time until June 1967, Jews were not allowed to enter East Jerusalem where the Jewish holy sites are located. As a result, most Israeli Jews are reluctant to give up control.

Palestinians argue that some of the most holy Islamic sites are in East Jerusalem and must be part of a Palestinian state. Palestinians say that they will maintain free access to the religious sites of all religious groups. They also highlight the facts that Jerusalem is an important cultural center for Palestinians and that most of the residents of East Jerusalem are Palestinian.



Jerusalem's Holy Sites. Source: [BBC News](https://www.bbc.com/news/world-middle-east-150115)

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Refugees

Another major unresolved issue is the status of the approximately 700,000 Palestinian refugees who fled their homes in 1948. Today, the number of refugees and their descendants approaches 4 million individuals who live in Lebanon, Jordan, Syria, other Arab countries, the West Bank, Gaza, and elsewhere (including the U.S. and Europe). They claim a “right of return” to Israel that Israel rejects.

Most Israelis argue that there would be no refugees if Arabs had accepted the UN Partition Plan and had not attacked the fledgling State of Israel causing the 1948 war. They note that the Israeli Declaration of Independence guaranteed full equality for non-Jews and that approximately 20% of Israel’s citizens are Arabs who chose to remain in Israel during the war and their descendants. Most Arabs counter that Israeli forces played a role in creating the refugee population and the cause of the conflict should not affect the right of refugees.

Two populations of refugees - Palestinian Arabs as well as Jews from Arab countries - emerged as a result of the Arab-Israeli conflict. The vast majority of the 800,000 Jewish refugees from the Middle East and North Africa do not seek to return to their former homelands where they were persecuted. As with most other displaced populations in modern times they have integrated fully in their new homes. Israel argues that other groups in similar situations have not had the right to return. It also says that binding UN Resolutions do not speak of a “right of return,” but rather reference a “just settlement of the refugee problem.” Israelis point out that this vague wording equally applies to the comparable number of Jewish refugees who fled from Arab countries due to persecution. Many Israelis feel that since they absorbed Jewish refugees from Arab states, the West Bank, Gaza, and neighboring Arab states should have absorbed Palestinian Arab refugees.

Many Palestinians argue that there is a “right to return” to Israel proper and that the refugees and their descendants should be compensated. Some Palestinians support this in the hopes of changing the demographics in such a way that Israel would no longer have a Jewish majority. Recognizing this, many Israelis reject this demand which they see as tantamount to the destruction of Israel and Jewish self-determination. Some Palestinians focus on securing a right of return for all refugees and displaced Palestinians to an independent state in the West Bank and Gaza. Israel supports a Palestinian return to a future independent Palestinian state, but not to Israel. Some Palestinians and Israelis have suggested that recognizing the plight of the Palestinian refugees and giving them some form of monetary compensation might be a solution, while other Israelis feel this is too much of a concession and other Palestinians feel this is insufficient.

Academic Vocabulary

A refugee is defined as a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country or return there because there is a fear of persecution..."

1951 United Nations Convention Relating to the Status of Refugees (the Refugee Convention).

Security Needs

The sides disagree about how to balance Israel’s security needs with Palestinian independence. Israel argues that it is prepared to give up territory for the promise of peace, asserting that its citizens need to feel confident that they will be safe in their country. For example, Israelis insist that the West Bank must be demilitarized with no heavy weapons such as tanks. They point out that within its 1967 borders Israel is only nine miles wide at its narrowest point making it difficult to respond to an attack and leaving Israel vulnerable to being cut in half by invading armies.

Palestinians insist that their state should not be different from other states, so there should not be any restrictions or bans on heavy weapons.



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Settlements

Returning to the 1967 borders is also complicated by the existence of Israeli communities in the West Bank known as settlements. Israel originally established settlements to serve as security outposts for Israel's main population areas and to restore Jewish communities that were destroyed when Arab states invaded in 1948. However, beginning in the 1970s, the number of settlements grew. Israelis move to settlements for a variety of reasons. Some are motivated by ideology, which holds that Jews should have the right to live anywhere in the historical Jewish homeland where important Jewish history took place. Many other Israelis are motivated by cost of living considerations and the availability of more affordable housing close to Israel's major cities. Israeli opinion on the settlements is not monolithic. However, most Israelis see a difference between building in parts of Jerusalem or in the communities just over the green line and between the more remote/isolated settlements in the West Bank.

Most Arabs feel that settlements are illegal and that Israelis cannot live on land gained in the 1967 War. The Palestinian Authority has gone so far as to make selling land to Jews a capital offense, punishable by death. Palestinians view all building beyond the green line as a provocation and say that it is a sign of Israel's lack of commitment to the two-state solution. They also criticize Israel for its security measures to protect Israelis in the West Bank. For example, Palestinians argue that checkpoints designed to stop attackers make travel more difficult for Palestinians.

While Israel insists on the legality of the settlements, it is willing to discuss removing them and negotiations have included discussion on this topic. Israel notes that it proved its willingness to dismantle settlements for peace as it withdrew completely from the Sinai Peninsula following its peace treaty with Egypt and from Gaza in 2005.

Israeli and Palestinian peace negotiators have accepted the principle of a land-swap in which Israel would give up land elsewhere in exchange for keeping large settlements. However, the two sides have not been able to agree on precisely which land would be swapped.

Water Resources

The right to use water resources is a major political issue that impacts the Arab-Israeli conflict and peace process. For example, in 1964, Syria, Jordan, and Lebanon attempted to divert rivers that supplied Israel with water. After issuing warnings, Israel launched military strikes to prevent the plan. Agreements over how to share water resources were important parts of the 1994 peace treaty between Israel and Jordan and of the 1995 agreement between Israel and the Palestinians known as Oslo II. They also influence peace talks between Syria and Israel. In 1967, Israel expressed willingness to withdraw from the Golan Heights in exchange for peace, but this offer was rebuffed with the Khartoum Resolution by the Arab states. Syria insists that Israel withdraw completely to the pre-1967 lines which would give Syria partial control over the Sea of Galilee, one of Israel's major water resources. Given the water shortages in the region, this is a critical matter.

"Once you build trust on one issue – water in our case – there's no limitation as to where that trust can take you," Gidon Bromberg, Israeli director of EcoPeace Middle East.

"We can't wait until peace arrives someday. The problems faced by the environment and the people here are just too urgent." Munqeth Mehyar, Jordanian director of EcoPeace Middle East.

"War will not generate water, but peace can." Nader Al-Khateeb, Palestinian director of EcoPeace Middle East.

EcoPeace Middle East brings together Israeli, Jordanian, and Palestinian environmentalists, promoting cooperative efforts to protect the region's shared environmental heritage.

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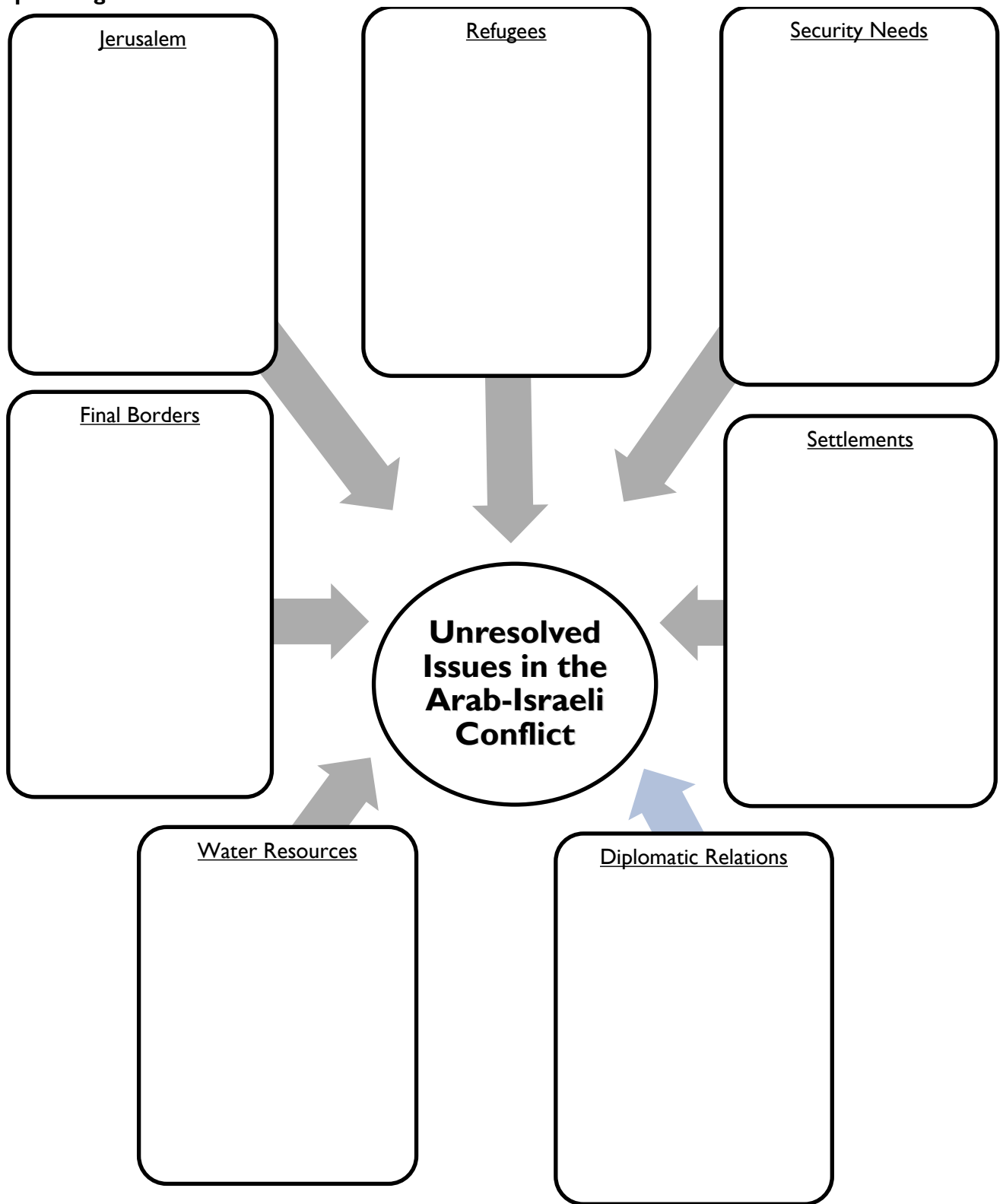
The distribution of water resources also impacts negotiations between Israel and the Palestinian Authority. Underground aquifers cross the borders between Israel and the West Bank and between Israel and Gaza.

Though the Palestinian Authority and Israel agreed to share this water in the 1995 Oslo II agreement, many Palestinians feel the agreement should be changed because it gives Israel a larger share of the water. Palestinians note that Oslo II was an interim agreement and that the final agreement should give them rights to more of the water. Many Israelis feel the issue was already the subject of negotiations that reached a mutually agreed upon decision and should not be renegotiated.

This is a sensitive subject due to the scarcity of water in the region but one which has shown promising examples of regional cooperation among Israel, Jordan, and the Palestinian Authority primarily through the work of grass-roots, non-governmental organizations.

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Graphic Organizer: Unresolved Issues in the Arab-Israeli Conflict



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Case Study: Unresolved Issues in the Arab-Israeli Conflict

Name:

Date:

Select three of the unresolved issues reviewed in class. Briefly summarize the issues and the perspectives you have developed.

Unresolved Issue 1:

Summary:

My Perspective:

Unresolved Issue 2:

Summary:

My Perspective:

Unresolved Issue 3:

Summary:

My Perspective:

Quickwrite: Incorporating evidence from at least three of the unresolved issues, draft a two-paragraph response which demonstrates your understanding of the complexity unresolved issues in the Arab-Israeli conflict.

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Pique 5.1, For Further Research, Examples of Regional Cooperation

This list, although not comprehensive, provides examples of regional cooperation. Students are encouraged to undertake independent research and report back to their classmates.

Appleseeds Academy

Appleseeds Academy provides equal opportunities to Israel's socially disadvantaged communities through technological tools and the development of life skills. Established in 2000, Appleseeds Academy focuses on reducing social disparities by providing accessibility to information and technology. Target audiences include women, ultra-Orthodox, new immigrants and members of the Arab and Druze communities, providing an opportunity for different members of the community to engage and interact. Some 50% of program graduates are employed within six-months. <http://www.appleseeds.org.il/about-vision.aspx?langid=2>

Arava Insitute, Center for Trans-boundary Water Management

The Center for Trans-boundary Water Management provides a platform for regional water professionals and policy makers to cooperate in water conservation, desalination, wastewater treatment and education. The Center facilitates direct communication among regional water professionals in the three lower riparian parties of the Jordan River and Dead Sea Basin (Israel, Jordan, and the Palestinian Authority). The open dialogue that is made possible by the center enables the flow of data and, most importantly, establishes long-lasting relationships built on trust and integrity between those who are responsible for the sustainable management of the region's fragile water resources.

<http://arava.org/arava-research-centers/center-for-transboundary-water-management/>

Hand in Hand, Center for Jewish-Arab Education in Israel

Hand in Hand's mission is to create a strong, inclusive, shared society in Israel through a network of Jewish-Arab integrated bilingual schools and organized communities. They currently operate integrated schools and communities in five locations with 1,100 Jewish and Arab students and more than 3,000 community members. Hand in Hand brings together Jewish and Arab communities throughout Israel, working toward inclusion and equality for Israel's diverse citizenry. <http://www.handinhandk12.org/>

Open House in Ramle: a Peace Education Center in Ramle, Israel

OPEN HOUSE Center in Ramle was founded in 1991 to further peace and coexistence among Israeli Arabs and Jews in this mixed city of 75,000 residents, 22% of which are Arabs. The Jewish-Arab ratio in Ramle parallels the Jewish-Arab ratio in the State of Israel generally, making Ramle a microcosm of the country. The Center for Jewish-Arab Coexistence sponsors various joint activities for Jews and Arabs in the Ramle-Lod area. Through the center, OPEN HOUSE fosters greater mutual understanding between the two populations, forges friendships, and increases possibilities for cooperation among the citizens of this mixed city. <http://www.friendsofopenhouse.co.il/>

The Peres Center for Peace

A non-profit, non-political, NGO, the Peres Center promotes lasting peace and advancement in the Middle East by fostering tolerance, economic & technological development, cooperation & well-being. Through the "Twinned Peace Sports School," for example, 14,000 children from 35 disadvantaged Palestinian, Israeli-Arab and Jewish communities have participated in more than 800 joint sporting activities. The Peres Center over the years has received various prizes and awards for its work using sport as a peace-building tool. These include: Peace and Sport, Monaco – Best NGO 2011; Wingate Award – Best NGO in the field of peace and sport 2010; The Global Sports Forum Barcelona - Best Project 2010 and Beyond Sport - Shortlisted, Best Project for Peace and Reconciliation, 2009

<http://www.peres-center.org/?categoryId=85445#sthash.PFtxiyLB.dpuf>



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Additional Resources

Additional Resources Available on the ICS Website http://www.icsresources.org/edmaterials.htm	
Teacher Resources	<ul style="list-style-type: none"> • Ancient Jewish History: A Teacher's Guide • Jews in Medieval History: A Teacher's Guide • Jews in American History: A Teacher's Guide • Key Teachings of Judaism • Jews from the Middle East and North Africa • Are Jews a Religious Group or an Ethnic Group? • Branches of Judaism • Guidelines on Religion and Public Schools • Timeline of the Arab-Israeli Conflict and Peace Process • Using Jewish American History in the Social Studies Classroom • Zionism and Arab Nationalism • The British Mandate for Palestine
Student Resources	<ul style="list-style-type: none"> • The Arab-Israeli Conflict: Early Connections • Key Teachings of Judaism • Jews from the Middle East and North Africa • The Arab-Israeli Conflict: Early Connections • Zionism and Arab Nationalism • The British Mandate for Palestine
Lesson Plans	<ul style="list-style-type: none"> • Using Popular Music to Close Lessons on Jews and Judaism • What is Judaism? • Medieval European Antisemitism and Connections to Intolerance in America • Context and Background to Understanding Arab-Israeli Relations • Broken Promises Made to Arabs and Jews during WWI • British Mandate, UN Partition, and the State of Israel • The Continuing Conflict and Steps Toward Peace (1967 – Today) • Unresolved Issues in the Arab-Israeli Conflict • Guess Who: Introductory Activity for Lessons on Jews or Judaism • Judaism and Western Civilization • The Jewish Immigrant Experience in America • Many Voices from the Gold Rush • The History of Jews in America • Environmental Challenges and Cooperation in the Middle East • Judaism Photo Gallery Tour