The Overlooked Destruction: A History of Israel's State-Sponsored Terror and Genocide Tragedy*

Gölgede Kalan Yıkım: İsrail'in Devlet Destekli Terörü ve Soykırım Trajedisi Tarihi

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Abstract

The Israeli presence in the Palestinian territories has been characterized as colonial and occupying by numerous academic studies within a historical context. The Zionist movement established the state of Israel on a disputed piece of land by forcibly displacing the indigenous Palestinian population. Although there is no specific geographic region known as "Israel," a nation-state structure has been created under this name. One of the critical cornerstones of this process is the Balfour Declaration signed by the United Kingdom in 1917, which represented an international project to provide a homeland for the Jewish people. The Israeli-Palestinian issue is a matter that extends beyond military conflicts and territorial claims, possessing deep social, cultural, and psychological dynamics. This conflict reflects the established identities, cultures, and historical understandings between the two peoples. From a sociological perspective, it is a subject requiring in-depth analysis within the frameworks of historical trauma, collective memory, identity formation, and power dynamics. Since its establishment in 1948, Israel has been focused on reinforcing its national identity, addressing security concerns, and overcoming historical Jewish traumas. The occupation of Palestinian territories is seen as a means to ensure security and has garnered broad support within Israeli society. However, this approach profoundly affects the Palestinian concepts of defending their identity and national rights. Palestinians strive to consolidate their national identity by advocating for the right to establish an independent state on their historically and culturally significant land. Territorial claims have thus become not only a physical struggle but also a battle over identities. While Palestinians endeavor to maintain their presence in the occupied territories, Israel views this occupation as a means to protect national security and enjoys substantial societal backing. Both sides advocate for their own legitimacy, which significantly impedes mutual understanding and reconciliation. The lack of trust remains a major obstacle in the resolution process, with both sides harboring deep mistrust that complicates the peace process. Historical traumas and suspicions exacerbate the difficulties in achieving the dialogue and cooperation necessary for peace. The role of the international community is crucial in resolving this complex issue. However, the power dynamics among international actors and the quest for international support by

the parties involved have further complicated the situation. Regional actors also influence the complexity of the issue; for instance, some Arab countries have utilized the Palestinian cause to serve their national interests, which has negatively impacted the Palestinian struggle for independence. Resolving the Israeli-Palestinian conflict is not only a political issue but also one that awaits resolution of deep social and psychological dynamics. Understanding each other, acknowledging historical traumas, and reconsidering collective identity perceptions are essential steps for achieving lasting peace. The active and constructive role of the international community and the contributions of regional actors are crucial for achieving reconciliation, not only on the ground but also in hearts and minds. This study aims to examine Israel's illegal occupation of Palestinian territories and the blockade of Gaza since 2006. It will particularly focus on the background of the human rights violations wave that began on October 7, 2023. Claims that over 1,400 civilians were killed as a result of attacks by Palestinian resistance groups have been used to justify a broad state terror campaign. During the attacks, civilian infrastructure, health centers, places of worship, schools, refugee camps, and ambulance convoys were targeted. As of May 28, 2024, nearly 40,000 deaths have occurred, with a significant proportion of women and children among the casualties. This study seeks to leverage the multifaceted perspectives offered by sociology of religion, history of religions, and other related disciplines to provide an in-depth analysis of Israel's occupation policies and the historical dynamics in the region. This interdisciplinary approach aims to elucidate the social and cultural contexts of the issue through a comprehensive literature review and media analysis. The findings will detail the background of the human rights violations wave that began on October 7, 2023, and the impact of Israel's disproportionate responses to Palestinian resistance attacks on civilian casualties, with particular emphasis on the significant number of deaths and the high proportion of women and children among them.

Öz

Filistin toprakları üzerindeki İsrail varlığı, tarihsel bağlamda birçok akademik çalışmada kolonyal ve işgalci bir devlet olarak nitelendirilmektedir. Siyonist hareket, mevcut yerli Filistin halkını zorla göç ettirerek, tartışmalı bir toprak parçası üzerinde İsrail devleti kurulmasını sağlamıştır. Coğrafi anlamda belirli bir "İsrail" bölgesi bulunmamakla birlikte, bu isim altında ulus-devlet niteliğinde bir yapı oluşturulmuştur. Bu sürecin önemli taşlarından biri, 1917'de İngiltere tarafından imzalanan Balfour Deklarasyonu'dur; bu deklarasyon, Yahudilere uluslararası düzeyde bir vatan sağlama projesini temsil etmektedir. İsrail-Filistin sorunu, askeri çatışmalar ve toprak taleplerinin ötesinde, derin sosyal, kültürel ve psikolojik dinamiklere sahip bir meseledir. Bu çatışma, iki halk arasında yerleşik olan kimlik, kültür ve tarih anlayışlarının bir yansımasıdır. Sosyolojik bir perspektiften bakıldığında, bu sorun tarihsel travmalar, kolektif bellek, kimlik inşası ve güç dinamikleri çerçevesinde derin analizlerle incelenmeyi gerektiren bir konudur. İsrail, 1948'deki kuruluşu ile birlikte ulusal kimliğini pekiştirme, güvenlik kaygıları ve tarihsel Yahudi travmalarının üstesinden gelme çabası içindedir. Filistin topraklarının işgali, güvenliğin sağlanması için bir araç olarak görülmekte ve bu durum İsrail toplumunda geniş bir destek bulmaktadır. Ancak, bu yaklaşım, Filistinlilerin kendi kimliklerini ve ulusal haklarını savunma kavramları üzerinde derin etkiler yaratmaktadır. Filistinliler, tarihi ve kültürel bağlarının olduğu topraklarda bağımsız bir devlet kurma hakkını savunarak ulusal kimliklerini pekiştirmeye çalışmaktadırlar. Toprak talepleri, sadece fiziki bir mücadele değil, aynı zamanda kimlikler üzerinde bir savaş hâlini almıştır. Filistin halkı işgal altındaki topraklarda varlıklarını sürdürme çabası içindeyken, İsrail tarafı bu işgali ulusal güvenliğini koruma çabası olarak görmekte ve geniş bir toplumsal destek bulmaktadır. Her iki taraf da kendi meşruiyet iddiasını savunmakta ve bu durum karşılıklı anlayış ve uzlaşmanın önünde önemli ölçüde engel oluşturmaktadır. Güven eksikliği, bu çatışmanın çözüm sürecinde önemli bir engel teşkil

etmektedir. Her iki taraf da birbirlerine karşı derin bir güvensizlik beslemekte, bu da barış sürecini karmaşık hale getirmektedir. Güvensizliğin ardında yatan tarihsel travmalar ve şüpheler, barış için gereken diyalog ve iş birliğini zorlaştırmaktadır. Uluslararası toplumun rolü, bu karmaşık sorunun çözümünde kritik bir öneme sahiptir. Ancak, uluslararası aktörlerin güç dinamikleri ve tarafların uluslararası destek arayışları durumu daha karmaşık hale getirmiştir. Bölgesel aktörlerin de bu durumu etkilemesi gerçektir; bazı Arap ülkeleri, Filistin davasını kendi ulusal çıkarları doğrultusunda kullanarak bu durumu karmaşıklaştırmıştır. İsrail-Filistin sorununun çözümü, sadece siyasi değil, aynı zamanda derin sosyal ve psikolojik dinamiklerin de çözülmeyi beklediği bir sorundur. Tarafların birbirlerini anlaması, tarihsel travmalarını tanıması ve kolektif kimlik anlayışlarını gözden geçirmesi, kalıcı bir barış için atılması gereken adımlardır. Uluslararası toplumun aktif ve yapıcı bir rol üstlenmesi ve bölgesel aktörlerin de katkıda bulunması, toprak üzerindeki değil, kalplerde ve zihinlerde bir uzlaşma sağlamak açısından büyük önem taşımaktadır. Bu çalışmanın amacı, İsrail'in Filistin topraklarını yasadışı bir şekilde işgal etmesini ve 2006 yılından bu yana Gazze üzerinde sürdürdüğü ablukayı incelemektir. Özellikle 7 Ekim 2023 tarihinde başlayan ve insanlık suçları dalgası olarak adlandırılan dönemin arka planı detaylı bir şekilde ele alınmıştır. İsrail'in, Filistinli direnişçi gruplar tarafından gerçekleştirilen saldırılar sonucunda 1.400'den fazla sivilin hayatını kaybettiği iddiaları, geniş kapsamlı bir devlet terörü uygulaması için gerekçe olarak sunulmuştur. Saldırılar sırasında sivil altyapı, sağlık merkezleri, ibadet yerleri, okullar, mülteci kampları ve ambulans konvoyları hedef alınmıştır. 28 Mayıs 2024 itibarıyla, saldırılar sonucunda toplamda 40.000'e yakın bir can kaybı yaşanmış ve bu ölümler arasında kadınlar ile çocukların oranı oldukça yüksek olduğu görülmüştür. Bu çalışma, din sosyolojisi, dinler tarihi ve diğer ilgili disiplinlerin bir araya gelerek sunduğu çok boyutlu perspektiflerden yararlanarak, İsrail'in işgalci politikalarının ve bölgedeki tarihsel dinamiklerin derinlemesine incelenmesini amaçlamaktadır. Bu disiplinler arası yaklaşım, dinlerin toplumsal etkilerini ve tarihsel süreçlerini anlamak için kapsamlı bir literatür taraması ve medya analizi ile desteklenerek, konunun sosyal ve kültürel bağlamlarını daha net bir şekilde ortaya koymayı hedefler. Sonuçlar, 7 Ekim 2023'te başlayan insanlık suçu dalgasının arka planını ve İsrail'in Filistinli direnişçilerin saldırılarına karşı verdiği orantısız tepkilerin sivil kayıplar üzerindeki etkilerini ortaya koymaktadır. Özellikle bu dönemde kaybedilenlerin sayısının 40.000'e yaklaşması ve bu ölümler arasındaki kadın ve çocukların oranı, çalışmanın dikkat çekici bulgularını oluşturmaktadır.

Anahtar Kelimeler: *Din Sosyolojisi, İşgal, Devlet Terörü, Soykırım, İsrail, Filistin, Gazze.*

1. INTRODUCTION

The Zionist movement was initiated with the aim of establishing a state in Palestine, which the Jews see as their historical and religious homeland, and as a result of this movement, the State of Israel was established in 1948. The Zionist movement reflects the desire of Jews to escape the persecution and genocide they have suffered in various parts of the world and to return to the holy lands promised to them by God.[1] Some orders of the Zionist movement have argued that Israel should fight for the coming of the Messiah and become a dominant power in the region, based on the prophecies in the Jewish holy books, the Torah and the Psalms. According to these prophecies, the hardships and wars that Israel will face in last times are for God's testing and purification. Israel will emerge victorious in these wars and rule over the entire world as God's chosen people. After these wars, the Messiah will come to Israel and save the Jews."[2] These prophecies have been a factor

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[1] Özcan Güngör, *İsrail'in Teo-Politiği Vadedilmiş Topraklar*, (İstanbul: DBY Yayınları, 2024); Erden Kişi, "1948'den Bugüne, Tarihi ve Siyasi Yönleri ile "İsrail- Filistin Sorunu", *Anlambilim MTÜ Sosyal ve Beşeri Bilimler Dergisi* 3/1 (2023), 264.

[2] *Kitabı Mukaddes (Holy Book)* (Korea: Kitabı Mukaddes Şirketi, 2016), Yeş. 2:2-4; 11:1-10; Hez. 37:21-28; Pslm. 2.

influencing Israel's war policies.[3] In particular, the Israeli government's declaration of Jerusalem as the capital, their plan to destroy the Al-Aqsa Mosque, the occupation of Palestinian lands and the establishment of settlements are the results of a vision based on these prophecies. By these actions, Israel is taking back the land that God has given it[4] and is thus preparing for the coming of the Messiah.[5]

The Israeli and Palestinian issues, a "conflict problem" that has been going on for many years in the Middle East and has also attracted the attention of the international community, have their roots in the Zionist movement that emerged in the late 19th century and aimed to make the Jewish community migrate to the Palestinian lands, which they saw as their historical homeland. The Zionist movement expressed the desire to establish a state of its own in response to the discrimination, oppression and genocide[6] that the Jews faced in various parts of the world. However, the members of this movement who settled/were settled in the Palestinian lands did not take into consideration the rights and interests of the Palestinians on those lands, and this situation created a constant atmosphere of tension in the region.

The Israeli Zionist regime, which has illegally occupied Palestinian lands for over fifty years and has blockaded Gaza by violating international law since 2006, has been committing a new crime against humanity against the Palestinian people before the eyes of the entire world, in addition to its long-standing occupation policies, since October 7, 2023. With the claims that more than 1,400 Israelis, mostly civilians, lost their lives in air and land attacks carried out by Palestinian resistance organizations that crossed from the Gaza border to the Israeli side and united in resistance against the Israeli occupation and its systematic oppression, Israel has begun to implement an unprecedented state terror against the Palestinian people. During these acts of terror, the entire world witnessed scenes of savagery such as the bombing of many hospitals, mosques, churches, social facilities, electricity, water and communication sources, the targeting of ambulance convoys and the Israeli state's open declaration that it would not abide by any laws of war. As of May 15, it is estimated that the number of people who lost their lives as a result of Israel's endless blockade and occupation terrorist attacks in Gaza has approached 40,000, thousands of whom were children and women. This article examines the occupation of Palestinian lands by the Israeli occupying Zionist state and its brutal racist regime, which are condemned in the conscience of the international community, and the important events that have occurred in the region up to the present day, based on the historical background.

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[3]   For a detailed study of Israel's statehood through historical events and important figures, see: Martin Gilbert, *Israel: A History*. (HarperCollins, (1997).

[4]   Abdurrahman Küçük, *Arz-ı Mev'ûd*, TDV İslâm Ansiklopedisi, 3. cilt, (İstanbul: 1991), 442-444.

[5]   Davut Kılıç, "Ortadoğu'nun Dini Jeopolitiği ve Günümüze Yansımaları Üzerine Bir Deneme", *Fırat İlahiyat Fakültesi Dergisi* 13/1 (2008), 69.

[6]   Zygmunt Bauman, *Auschwitz and Modernity: The Sociological Context of Genocide*, (Routledge, 1989); Alexander Laban Hinton, *Genocide and Globalization*, (Routledge, 2002).

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2. HISTORICAL BACKGROUND AND ANALYSIS

The Israeli-Palestinian problem has become more complicated, politically and legally, with the developments that have taken place since the beginning of the 20th century. These developments can be listed as follows:

2.1. Zionism: Movement for the Re-establishment of the Jewish State in the Geography Defined as the Land of Israel

Zionism is an ideological religious-nationalist movement based on Jewish nationalism that advocates and supports the idea of re-establishing a Jewish state after centuries in the historical regions described as the Land of Israel.[7] The word Zion/Zion refers to Mount Zion and/or the Citadel of Zion[8] located in the vicinity of the city of Jerusalem and has a general meaning encompassing the entire city of Jerusalem and the Land of Israel.[9]

Modern Zionism emerged at the end of the 19th century, during a period when anti-Semitism was increasing in Eastern and Central Europe.[10] It was born as a reaction to the Haskalah movement and aimed to re-establish a Jewish state in the region of Palestine that was under the control of the Ottoman Empire.[11]

2.1.1. Haskalah and Zionism: Jewish Enlightenment and Modern European Culture

Haskalah means Jewish Enlightenment and is a movement that emerged in Western Europe. This movement aims to adapt Judaism to the conditions of the developing and changing world. It also aims to spread modern European culture among Jews and integrate them into the society they live in.[12]

Haskalah emerged in the 1700s, when Jews began to break out of their shells and adopt the language, culture, knowledge, and ideals of mainstream European society. This movement developed in parallel with the Enlightenment movement throughout Europe.[13] The Haskalah movement, which began in Western Europe, spread to Eastern Europe over time, but in Russia, after the assassination of Alexander II, the Jewish community was held responsible for the incident and anti-Semitism increased in the country, and it transformed into the Zionist movement. Zionism has greatly influenced the role of Haskalah in terms of thought.

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[7]   İsmail Çorbacı, *Siyonizm'in ve Yahudiliğin Gizli Tarihi-Dünya'ya Hakim Olma Planı*, (İstanbul: Çınaraltı Yayınları, 2020).

[8]   Mesut Mezkit, "Siyonizmin Siyon Protokolleri' ile 'Dünya Hakimiyeti' Düşüncesi", *Yeni Fikir Dergisi* 6/13 (December 2014), 69-92.

[9]   Sedat Kızıloğlu, "İsrail Devleti'nin Kuruluşuna Kadar Geçen Süreçte Yahudiler ve Siyonizm'in Gelişimi", *Kırıkkale Üniversitesi Sosyal Bilimler Dergisi* 2/1 (2012), 45.

[10] Furkan Şahin, *perspektif.eu*, "Antisemitizm" (Access 26 May 2024). Geniş bilgi için bakınız: Diren Çakmak, *Yakup'tan Binyamin'e: Antik Siyonizm'den Modern Siyonizm'e Antisemitizm*, (İstanbul: Libra Yay., 2021).

[11] Habip Tokgöz, "İsrail Devleti'nin Kuruluşunda Theodor Herzl ve Siyonizm", *Anasay* 1 (2017), 183-195.

[12] Ali Osman Kurt, "Yahudi Aydınlanma Hareketi: Haskala", *Milel ve Nihal* 7/1 (Mart 2010), 33-59.

[13] Seda Özmen, *18.Yüzyıl Yahudi Aydınlanma Hareketi Haskala ve Moses Mendelssohn*, (İstanbul: Ayışığı Kitapları, 2014).

While Zionism advocated the return of the Jewish people to their historical homeland, Haskalah's efforts to integrate into modern European culture formed the basis of this movement. For this reason, Haskalah has had a great influence on the systematic thought basis of Zionism.[14]

The primary goals of Zionism include the restoration of Jewish sovereignty in the Land of Israel[15] and the protection of Jews in the Diaspora against anti-Semitism. Religious Zionism advocates the return of Jews to Israel[16] while preserving their religious identity. This movement has influenced political and social dynamics in the Middle East both historically and today and is still a subject of debate.

2.2. World War I, British Occupation of Palestine, Establishment of Israel and Annexations

The First World War played a very important role in the recent history of Palestine. After occupying Palestine in 1917, England announced to the world with the Balfour Declaration[17] that a Jewish state would be established in the Palestinian region. Therefore, the period after 1917 was the period when the Zionist project was politically implemented in Palestine. Although the Arab population constituted the majority in Palestine, the implementation of the project of establishing a state in the region within the framework of such a plan initiated a unique era in terms of diplomatic history. The period, which was marked by the support of the Zionist project by the governments of Western countries, also worsened the social, economic and political situation of the Palestinians, and the region became the center of endless chaos and conflicts from that period on. England supported the Zionist movement by issuing the Balfour Declaration (1917), which defined the lands of Palestine, which it had seized from the Ottoman Empire during the First World War, as the national homeland of the Jews, and disregarded the rights of the Palestinians.[18]

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[14]   Ali Osman Kurt, "*Yahudi Aydınlanma Hareketi: Haskala*", 33-59.

[15]   Canan Seyfeli-Hüseyin Akdemir, "Hasidik Yahudilikte Vaat Edilmiş Topraklar Fikri: İsrail Karşıtlığı." *Türkiye İlahiyat Araştırmaları Dergisi* 4/2 (2020), 240-262.

[16]   Abdulvehap Ballı-Ali Fuat Gökçe, "Yahudi göçleri ve Yahudi Kimliğinin Oluşumu." *İletişim ve Diplomasi* 5 (2021), 57-80.

[17]   The Balfour Declaration was a declaration by Britain during World War I supporting the establishment of a Jewish state in Palestine. "On November 2, 1917, British Foreign Secretary Lord Balfour sent a letter to Zionist leader Lord Rothschild, stating that the British government viewed the establishment of a national homeland for the Jewish people in Palestine as appropriate and would provide all kinds of facilities for this purpose. This letter was criticized as a document that ignored the rights of the Arabs living in Palestine and encouraged the Zionist movement. The Balfour Declaration was one of the biggest steps taken towards the establishment of a Jewish state in Palestine and formed the basis of the Israeli-Palestinian problem that continues to this day." For more information: Müzehher Yamaç-Hazel Cartmill, "The Balfour Declaration", *Balkan Sosyal Bilimler Dergisi* 7/13 (2018), 134-143.

[18]   For more information: İsmail Ediz, "Birinci Dünya Savaşı Sonrasında Filistin'de Toplum ve Siyaset 1919-1922", *Türkiye Ortadoğu Çalışmaları Dergisi* 2/2 (Nisan 2016), 141-176; İsmail Ediz, *Balfour Deklerasyonu: Yahudi Devletinin Kökenleri*, (İstanbul: Timaş Yayınları, 2021). Jonathan Schneer, *The Balfour Declaration: The Origins of the Arab-Israeli Conflict*. (Random House, 2010).

2.2.1. Mandate System Imposition

Following World War I, one of the most debated issues at the Paris Peace Conference was the mandate system.[19] Thanks to this conference, while the "new world order" was being established, the states that won the war imposed a lifestyle that restricted the independence of the losers, and one example of them was the mandate system implemented in Palestine (1920-1948). Although this system was planned before World War I and acted in line with the interests of industrialized and developed European countries, it both led to the outbreak of war and prepared the ground for the construction of a new world order. The Palestine mandate, which emerged as one of the results of the unjust new world order, brought with it serious problems, and these problems have continued to this day, by bringing nothing but blood and tears to the region. England, which governed Palestine with the mandate granted by the League of Nations, increased Jewish immigration, and this situation caused conflicts between Arabs and Jews. England put forward various plans to solve the Palestine problem, but these were rejected by both Arabs and Jews.[20]

2.2.2. The UN Plan to Divide Palestine into Two: Declaration of Israel as a State

The history of Palestine has been shaped by many dramatic events that have had a profound impact not only in the Middle East but also throughout the world. On November 29, 1947, the UN General Assembly passed a resolution dividing Palestine into a Jewish state and an Arab state. The Jews approved this partition plan, but the Palestinians, the surrounding Arab countries and the Arab League did not accept this dual state division.[21] On May 14, 1948, the British High Commissioner and his staff left Palestine at midnight, ending the 28-year British mandate over the Palestinian territories. On the morning of the same night, the Jewish settlers in Palestine unilaterally declared the independence of the State of Israel and, without wasting any time, rapidly expanded its borders beyond the UN resolution, accelerating the occupation process.[22] As a result of this UN plan, the lands where the Palestinians were the majority remained with the Jews, the Palestinians could not establish their own state, and the occupying Zionist structure in Israel continued to steal and usurp Palestinian lands day by day. As a result of this plan, which was criticized for being unjust and unfair, Zionist Jews established the State of Israel in their own Palestinian lands with the support of the UN.[23]

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[19] Mandate Regime: "The Mandate System is a concept that includes the meanings of authority, duty, instruction, and power of attorney in French and English. This system refers to the transfer of the authority to govern a country to real or legal persons selected according to certain criteria. It involves the temporary transfer of the administration of a country to a state with the title of administrator (mandator) by the authorized bodies of the League of Nations. The mandatory state is responsible for governing the people of the country with mandate status by carrying out activities that will prepare them for independence. It reports to the League of Nations every year." Mehmet Bülent Uludağ, "Manda Sistemi", *TÜBİTAK Ansiklopedi* (Erişim 25 Mayıs 2024).

[20] Kadir Kasalak, "İngilizlerin Filistin Politikası ve Filistin Mandası", *Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 25 (2016), 65.

[21] Ayşe Tekdal Fildiş, "Birleşmiş Milletler'in Taksim Kararı ve İsrail Devleti'nin Yaratılışı", *Trakya Üniversitesi Sosyal Bilimler Dergisi* 14/1 (Mart 2012), 337.

[22] Ayşe Tekdal Fildiş, "*Birleşmiş Milletler'in Taksim Kararı ve İsrail Devleti'nin Yaratılışı*", 343.

[23] Ilan Pappé, *The Ethnic Cleansing of Palestine*, (Oneworld Publications, 2006).

Israel, which has deepened its struggle for existence and statehood with the 1948 invasion and is a secular project, has now become one of the leading elements that have caused/will cause a state of disorder and instability in the Middle East.[24]

2.2.3. Arab-Israeli War, Nakba: The Great Catastrophe

Arab countries (Jordanian, Egyptian, Lebanese, Syrian and Iraqi armies) declared war on Israel and the first Arab-Israeli War began. This war caused a great disaster for the Palestinians. "A people who were oppressed and looking for a safe homeland tried to establish a state in the lands of another people and for this reason, they inflicted great cruelty on that people. During the 1948 war, more than half of the Palestinian population (approximately 1,380,000 people) were expelled from their homeland by Israeli soldiers. This Zionist movement caused the Palestinian people to suffer greatly, contrary to international law and historical facts. The Jews, who were subjected to a terrible genocide in Europe, began to make the Palestinian people experience the tragedy they had experienced."[25] The Zionist Israel's occupation of most of the Palestinian lands in a short period of time in 1948 and the events that took place during this process were called the "Nekba" (Great Catastrophe) by the Palestinians.[26] The Nakba (Great Catastrophe)[27] is a significant turning point in Palestinian history, signifying the occupation of the Palestinian people and still continuing its impact. The British sovereignty over Palestine and the increase in Jewish immigration also affected this process. The Day of the Nakba is commemorated as a day when Palestinians were forcibly displaced from their homes and suffered great losses. While this date symbolizes pain and loss for the Palestinian people, it is considered a day to celebrate independence and existence for Israel.

The Nekba event had major sociological consequences, such as the Palestinians losing their lands and being subjected to forced migration. During this period, Israeli forces destroyed 675 towns and villages in Palestinian territory and deprived thousands of Palestinians of their lives. In addition, many historically important Palestinian cities were also brought under Israeli sovereignty during this process. The Bedouin tribes living in the region called the Negev were also forcibly displaced. Subsequently, a systematic activity was carried out to erase the cultural identities of the Palestinians in the region by changing the names of the settlements. This practice caused the Palestinian culture and history to be forgotten, thus further deepening the identity issue of the Palestinians in that geography. These painful events are still remembered as a symbol of forced migration, looting and massacres for the Palestinian people.[28]

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[24]   Taha Özhan, "Ortadoğuda Yeni Güçler Dengesi ve Nakba", *Eskiyeni* 9 (Haziran 2008), 36-43.

[25]   Erden Kişi, "*1948'den Bugüne, Tarihi ve Siyasi Yönleri ile İsrail- Filistin Sorunu*", 267.

[26]   El-awaisi, K. "Beytülmakdis'in İşgali ve Bilgi Krizi", *Milel ve Nihal* 16 (2019), 146.

[27]   While Palestinian historians initially used the word "hazima" (defeat), this term was gradually replaced by the word Nakba (catastrophe). Kudüs Araştırmaları, "Bir Milletin Sürgünü: Nekbe" (Access 25 May 2024).

[28]   Euro News, "1948'de yaşanan Nekbe (Büyük Felaket) nedir, Filistinliler için ne anlama geliyor?" (Access 25 May 2024).

The 1948 Arab-Israeli War, which began with the attack on Israel by Arab countries that did not recognize the establishment of Israel, ended with the mediation of the UN (1949); Israel captured a large part of Palestinian land (three-quarters) and half of Jerusalem in this war. Jordan annexed the West Bank and East Jerusalem. This war created a continuous conflict environment in the region.[29] Palestinians lost the opportunity to establish their own state, and hundreds of thousands of Palestinians whose lands were invaded in the Arab-Israeli War became refugees. On December 11, 1948, the UN, with its resolution number 194, requested that those refugees who wished to return to Palestine and those who did not return should seek compensation from the responsible authorities for their property, losses and damages. However, Israel ignored this decision and continued to occupy Palestine. Israel continued to occupy Palestine without caring about the UN's decisions. The UN has failed to implement its decisions and has been helpless against Israel's racist and ethnic attacks. Israel has continued its unlawful actions by expanding its territory even further.[30]

The Great Catastrophe (Nekba) holds an important place in the collective memory of Palestinians. This event also had a profound impact on identity, belonging and community ties. It can be said that the loss of land and painful memories also had an impact on the formation of Palestinian identity. The Nekba, which is at the center of the Palestinian-Israeli conflict in the international arena, is also important in terms of international law, human rights and refugee issues. The Zionist movement's aim to establish Israel resulted in the occupation of Palestinian lands, and this led to the deepening of ideological and religious conflicts. The Nekba is still a vivid issue in Palestinian history and the search for a solution continues. The social, cultural and political dimensions of this event continue to have an impact today.

2.4. Suez Crisis: Israel Does Not Want Egypt to Be Stronger

The Suez Crisis broke out in 1956. This crisis, known as a diplomatic and military confrontation, was the result of Israel's attack on Egypt, together with France and England, against the Egyptian nationalization of the Suez Canal project, which did not want Egypt to grow stronger after it refused to accept the conditional arms sales from the US and turned to army supplies from Russia. This crisis, which was considered a part of the Cold War, ended with the mediation of the US, the UN and the USSR. This crisis, which consolidated Egypt's control over the Suez Canal and prepared the ground for Israel's occupation of the Sinai Peninsula, revealed Israel's power in the region and the level of its relations with Western

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[29] Yusuf Yıldırım, "İsrail-Filistin Sorununda İki Devletli Çözüm Arayışları", *OPUS International Journal of Society Researches* 18/41 (2021), 3847.

[30] Yusuf Yıldırım, "İsrail-Filistin Sorununda İki Devletli Çözüm Arayışları", 3848.

countries.[31] This crisis changed the military and political balances in the Middle East region and the world system.[32]

2.5. Umbrella Organization: Palestine Liberation Organization is Established

The PLO (Palestine Liberation Organization) was established by the Palestinian National Council in 1964. This council was structured as a union formed by Arab countries coming together. With this structure, the PLO was designed as an umbrella organization of the Palestinian resistance.[33] It operated to defend the national rights of the Palestinians and to wage an armed struggle against Israel. The PLO was accepted as the sole legitimate representative of the Palestinians as the symbol of Arab opposition to Israel.[34]

One of the most important developments in the Middle East before the 1967 Arab-Israeli War was the beginning of a new organization that has continued to be effective to this day. This organizational model has been at the very center of the Israeli-Palestinian conflict. This structure, which is accepted as the sole representative of the political existence of the State of Palestine, is the Palestine Liberation Organization, which was established by countries such as Jordan, Egypt and Syria that embrace the independent Palestine thesis. This organization aims to establish an independent State of Palestine and to unite different political and ideological groups under the same roof.[35] The Palestine Liberation Organization (PLO) has had significant effects on the political and social dynamics in the Middle East throughout history. If it is necessary to examine this formation from a sociological perspective, the following points can be mentioned.

2.5.1. Social Context

The Palestinian issue in society in general includes fundamental issues such as identity, belonging and the search for justice. The Palestine Liberation Organization (PLO) has had a significant impact on political and social dynamics in the Middle East throughout history. The emergence of this organization is closely related to the Palestinian people's national identity and search for independence. At the same time, this situation emerged as a

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[31] For detailed information: Mehmet Erkan Kıllıoğlu, "1956 Süveyş Krizi ve Ortadoğu'ya Etkisi", *Vakanüvis Uluslararası Tarih Araştırmaları Dergisi* 6/2 (2021), 726-757.

[32] For detailed information see: Mehmet Erkan Kıllıoğlu, "1956 Süveyş Krizi ve Ortadoğu'ya Etkisi", *Vakanüvis-Uluslararası Tarih Araştırmaları Dergisi* 6/2 (Eylül 2021), 726-757.

[33] Mevlüt Akçapa, "Arap Baharı Öncesi Filistin'in İçsel Dinamikleri Bağlamında Türkiye'nin Filistin Meselesine Yaklaşımı", *Uluslararası İlişkiler ve Diplomasi Dergisi* 4/1 (Mart 2021), 36.

[34] N. Neşe Kemiksiz, "N. Ürdün-Filistin İlişkilerine Tarihsel Bir Bakış", *The Turkish Yearbook of International Relations* 50 (Mart 2021), 199.

[35] "Apart from the Fatah Movement, the first political groups with a Marxist understanding were the Popular Front for the Liberation of Palestine and the Maoist opposition to Gamal Abdel Nasser, the Democratic Front for the Liberation of Palestine, which later split from this group. In addition, Al Saika, supported by the Syrian Baath Party, is one of the important components of the PLO." Other movements and groups, large and small, such as the Apostle Group, the Palestine Liberation Front, the Arab Liberation Front, etc. are also included in this umbrella organization. Mehmet Kaya-Elif Polat, "Filistin Kurtuluş Örgütü'nün (FKÖ) Diplomasi Serüveni: Oslo Barış Süreci", *Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 26 (2023), 229.

result of a social need. It is possible to categorize these needs in the context of Palestine as follows:

Identity and Belonging: Throughout history, the Palestinian people have felt the need to protect their identity and belonging. The PLO has come to the fore as a structure representing this search for identity and belonging.

The Search for Justice: The Palestinian issue is closely linked to the demand for justice. Society wanted to fight against the injustices taking place in the occupied territories. The PLO emerged as a platform that organized this search for justice.

Need for Independence: The Palestinian people have always desired to establish their own state. The PLO, as an organization that aims to establish an independent Palestinian State, has tried to meet this need.

Social and Political Dynamics: The PLO is a structure that brings together different ideological and political groups. The interaction between these groups has also shaped social relations. The balance of power, leadership changes and foreign policy orientations of the groups within the organization have determined social interactions. The PLO has also had a great impact in the international arena, and the foreign relations developed by the organization have also affected the social dynamics in Palestine.

2.5.2. Political Ideology and Groups

The PLO is a political structure that brings together different ideological and political groups. The interaction and cooperation between these groups has also shaped social relations. How Marxist, nationalist and other ideological movements came together and interacted within the PLO is important. This situation emerges as a picture that depicts the importance of uniting around a common effort in the Palestinian issue under the influence of time, ground and conditions.

2.5.3. Transformation and Change

The PLO has experienced significant changes in its political characteristics, leadership structure and goals over time. These transformations are related to social and political dynamics. The balance of power of the groups within the organization, changes in leadership and foreign policy orientations have shaped social interactions. As follows:

International Dimension: The PLO has been influential not only within Palestine but also in the international arena. Its foreign relations have influenced social dynamics. International support has increased the success and influence of the organization.

Social Participation and Support: The social base of the PLO was shaped by the support and participation of the Palestinian people. The belief and support of the society in the organization determined social interactions.

As a result, the sociological analysis of the PLO includes factors such as social dynamics, political ideologies, leadership structures and transformations. The impact of this organization on the Palestinian issue remains a vital field of research in social sciences.

Founded with the support of Arab states, the PLO has experienced significant transformations in its political characteristics, relations, groups and political bodies over time.[36] This organization has played an important role in the process of resolving the Palestinian issue and continues to be influential today.

2.6. The Turning Point of the Middle East: The Six-Day War of 1967

The conflict between Israel, Jordan, Syria and Egypt is a very interesting subject in terms of military strategy, political maneuvers and historical results. As a result of the "Six-Day War" that took place in 1967, Israel fought against Jordan, Syria and Egypt and won a great victory in a short time. Israel occupied East Jerusalem, the West Bank, the Gaza Strip, the Golan Heights and the Sinai Peninsula.[37] The United Nations Security Council (in accordance with resolution 242) demanded that Israel withdraw from the occupied territories and find a peaceful solution in the region.[38] Although short-lived, this war, which emphasized an important historical course that shaped the future of the region, was an event that further deepened the Israeli-Palestinian problem. The Israeli-Palestinian conflict continued in the following years with more wars, agreements and occupations. Some of the main events are as follows:

2.6.1. Yom Kippur War

The Yom Kippur War, launched by Egypt and Syria against Israel in 1973, marked a period when Egypt launched a surprise move. This move took place during the Jewish religious holiday of Yom Kippur. Egypt aimed to bring the rest of the Sinai Peninsula, which Israel occupied, to the negotiating table by maintaining a force on the east bank of the Suez Canal. With the outbreak of the war, the United States and the Soviet Union launched major aid operations against their allies, increasing tensions between the two nuclear powers. The war continued with the Arab coalition successfully crossing the Suez Canal. Egyptian troops advanced almost without incident across the Israeli ceasefire lines into the Sinai Peninsula, but Israel launched a massive counter-offensive within three days, halting the Egyptian advance and creating a military stalemate. Syria attacked the Golan Heights and initially advanced into Israeli-held territory. However, after heavy fighting, Israeli forces pushed the Syrians back and returned to the pre-war cease-fire lines. The Israeli army then launched a

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[36]   Leysan Shamsutdınova, "Filistin Kurtuluş Örgütünün Meşruiyet Kazanması Süreci", *Yayınlanmamış Yüksek Lisans Tezi* (Ankara Üniversitesi: Sosyal Bilimler Enstitüsü, Ankara, 2012).

[37]   Rahim Ay, "İsrail'in Kuruluşunun Teolojik Meşruiyet Sorunu: 1967 Altı Gün Savaşları Bağlamında Bir Soruşturma", *Eskiyeni* 43 (Mart 2021), 354.

[38]   Sançar Sefer Süer, "Uluslararası Adalet Divanının İşgal Altındaki Filistin Topraklarında Duvar İnşasının Hukuki Sonuçları Konusundaki Danışma Görüşü", *Yasama Dergisi* 14 (2010), 27.

counter-offensive into Syrian territory and bombed the area around Damascus within a week.[39]

The UN Security Council issued resolution 338, declaring a ceasefire and demanding the implementation of resolution 242. Israel learned a bitter lesson that in order to continue its existence in the Middle East, it had to reorganize its own political and military structure, thus adapt to the changing conditions of the Middle East and be prepared, and most importantly, not underestimate its opponents. It can be said that Israel saved itself with the support of the US. Arab countries, on the other hand, had to accept that Israel was a reality of Middle Eastern and world politics. Egypt was the first country to voice this fact.[40] This war showed that Israel's power in the region had been shaken and that Arab countries had become more open to diplomacy.

If we were to analyze the 1973 Yom Kippur War from a sociological perspective, it could be said that this incident emphasized the interaction of international relations, military strategies and political dynamics. First of all, the historical context of the war, the attacks of Egypt and Syria against Israel, and a war incident associated with national and religious holidays draw attention. This situation emphasizes the symbolic and emblematic dimension of the war, showing how national identities and socio-religious feelings between the parts to the war were affected.[41]

2.7. A Turning Point in the Search for Peace: The Camp David Process

In 1978, a historic event took place regarding the problems in the Middle East. Israel and Egypt held peace talks at Camp David under the mediation of the US.[42] This agreement

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[39] Hikmet Mengüaslan, "Yom Kippur'dan İkinci Lübnan Savaşı'na: İsrail'de Devlet -Toplum İlişkisi ve Savaş'a Bakış", *Yeni Fikir Dergisi* 10/21 (Aralık 2018), 102-114.

[40] Mehmet Erkan Kıllıoğlu, "1973 Ramazan/Yom Kippur Savaşı ve Ortadoğu". *Türk Savaş Çalışmaları Dergisi* 3/2 (2022), 148.

[41] With the outbreak of the war, the intervention of major powers such as the United States and the Soviet Union and their assistance to the parts show how international relations and balance of power affect the course of the war. As can be understood from this, it is important in terms of showing that the war in the region is not just a local conflict, but also a part of the conflict of global powers. The military strategies of the war and the interventionist tactics of the USA and the USSR reveal the military capacities and weak points of both sides. The surprise attacks of Egypt and Syria and the counter-attacks of Israel show us how military planning and operations play a decisive role in the process. The declaration of a ceasefire by the UN Security Council and the adoption of resolutions 242 and 338 reflect the efforts of the international community to intervene in the war and end the conflicts. This situation reveals the importance of how and why the international community should take action to ensure lasting peace and stability in the region. Finally, the results and effects of the war show how the regional balance of power changed and how the relations between the parts were shaped, how the regional dynamics changed and how the relations between the parties evolved as Israel's power weakened and Arab countries became more open to diplomatic openings. An important point that should not be overlooked is that the war was not just a military conflict, but also a reflection of a complex combination of international relations, political dynamics and social interactions.

[42] In order to establish peace in the Middle East, the Camp David Accords were signed between Egypt and Israel in 1978 under the leadership of the USA. These agreements led to the beginning of a new era in the region. Egypt recognized Israel, left the Arab League and left the Palestinian cause alone. This weakened the power and unity of the Arab League. The effects of the Camp David Accords continue today. The USA is trying to remain the leading actor in the region. To examine how the Camp David Accords were formed, what they aimed for and their consequences in the region up to the present day, see: Elif Miray Yazıcı, "Camp David Antlaşmaları Çerçevesinde Mısır–İsrail İlişkileri ve Günümüze Yansımaları", *Uluslararası İlişkiler ve Politika Dergisi* 1/1 (2021), 1-19.

included important steps to end the long-standing conflict between the two countries. Israel returned the Sinai Peninsula it had captured in the Six-Day War of 1967 to Egypt, while Egypt recognized Israel and established diplomatic relations with Israel. Although this agreement was the first peace agreement signed between Israel and Arab countries, it was met with a backlash in the Arab world. Many Arab countries accused Egypt of cooperating with Israel, and the Arab League expelled Egypt from its membership and moved its capital from Cairo to Tunis. The Camp David process led to a rapprochement between the US and Egypt.[43]

The Palestine Liberation Organization (PLO) viewed the Camp David Accords as a betrayal of the Palestinian cause. PLO leader Yasser Arafat stated that this agreement ignored the rights of Palestinians and was not instrumental in Israel's withdrawal from the occupied territories. Arafat thought that Camp David would trigger and deepen unrest in the region. Instead of ensuring peace in the Middle East, the agreement caused more chaos in the region. Israel did not comply with the terms of the agreement, annexed the occupied lands, established new Jewish settlements and occupied Lebanon. The PLO, on the other hand, rejected the UN resolutions recognizing Israel's existence and was forced to withdraw from Lebanon. The Camp David Accords deepened the problems in the Middle East rather than solving them[44] and did not completely resolve the problems in the region. Although relations between Israel and Egypt have been strained from time to time, the Palestinian issue (Israeli issue) still continues. Although the Camp David Accords are considered an important milestone in the history of the Middle East, it is also a fact that more effort is needed for the future of the region.

2.8. Lebanon War

The Lebanon War, which broke out in 1982 as part of the Israeli-Palestinian conflict, began when Israel intervened militarily in Lebanon to eliminate the Palestine Liberation Organization (PLO) from Lebanon. Israeli forces blockaded the Lebanese capital of Beirut, forcing PLO leader Yasser Arafat and other senior officials to flee to Tunisia (exile). Meanwhile, Lebanese Christian militia allied with Israel raided the Palestinian refugee camps of Sabra and Shatila and massacred[45] more than 3,000 defenseless Palestinian civilians, mostly women, children and the elderly, with the help of[46] Israeli soldiers. This massacre[47] drew harsh criticism and condemnation from the international community.

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[43] One of the important aspects of this rapprochement is the military field. The Egyptian army has carried out military cooperation with the US in many areas. These include arms agreements, joint exercises, financial aid, joint operations, and intelligence work. This cooperation has contributed to the modernization and strengthening of the Egyptian army. For detailed information: Alptuğ Kuduoğlu, "Camp David Sonrası ABD-Mısır Yakınlaşması: Askeri Boyut", *Türkiye Ortadoğu Çalışmaları Dergisi* 5/1 (Haziran 2018), 101-137.

[44] Ekrem Memiş, *İsrail Nereye Koşuyor* (Ankara: Ekin Kitabevi, 2006), 149-154.

[45] Tayyar Arı, *Geçmişten Günümüze Ortadoğu Siyaset, Savaş ve Diplomasi* (Bursa: Alfa Yayınları, 2017), 101-108.

[46] Mustafa Dutak, *İsrail Devletinin Kuruluşundan Filistin Devletinin Kuruluşuna Kadar Arap Ülkeleri ve İsrail İlişkileri (1948–1988)* (Trabzon: Karadeniz Teknik Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2007) 100.

2.9. Collective Uprising: The First Intifada

The "Intifada" is considered an expression of Palestinian resistance against the Israeli occupation of Palestinian lands. The term is often defined as the "uprising of the Palestinian people"[48] and is a symbol of the collective rebellion of the Arab people against the Israeli occupation.[49] The Intifada has gone down in history as part of the Palestinians' efforts to regain their sovereign rights over their lands. These events have had a profound impact on the political dynamics in the region and have contributed to the strengthening of the national identity of the Palestinian people. The Intifada has also drawn the attention of the international community to the hardships experienced by the Palestinians and their quest for rights, becoming an important issue at the regional and global levels.

The First Intifada, a turning point in the Israeli-Palestinian conflict, was the mass resistance movement launched by Palestinians against the Israeli occupation in 1987.[50] Palestinians resisted Israeli forces with stones, Molotov cocktails and civil disobedience; Israel used excessive force, arrests, deportations and settlement construction to suppress this uprising. During this process, thousands of Palestinian civilians and children were injured or lost their lives. In addition, many Palestinians were psychologically and physically tortured. Therefore, the First Intifada further deepened the social, economic and political problems experienced by the Palestinian people.[51] This uprising demonstrated the Palestinians' right to self-determination and national identity. The Intifada movements in the Palestinian geography represent one of the most significant aspects of the disputes with the occupying Israel.[52]

2.10. Oslo Agreement

After a difficult struggle, the Oslo Accords were opened for signature on September 13, 1993 between Israel and the PLO (Palestine Liberation Organization).[53] The Oslo Peace Process, which raised hopes for peace in the Israeli-Palestinian conflict, began as a result of secret talks between Israel and the PLO.[54] The parts agreed to recognize each other and gradually grant autonomy to Palestine. Israel, which pledged to recognize the PLO as the legitimate representative of the Palestinians, would allow the establishment of a legislative

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[47] This massacre was carried out in camps completely surrounded by Israeli soldiers, with the knowledge and support of the Israeli Defense Minister at the time, Ariel Sharon. When this information was revealed, Sharon faced a backlash from the international community and the Israeli people and was forced to resign. Sharon became known as the "Butcher of Sabra and Shatila" because of this incident. For detailed information: Rüveyda Andırırbu, "Lübnan Hükümeti'nin Güvenlik Sorununa Dönüşen Filistinli ve Suriyeli Mülteciler", *Uluslararası Yönetim Akademisi Dergisi* 5/1 (2022), 244-256.

[48] *Türk Dil Kurumu*, "İntifada" (Access 14 January 2024).

[49] Savaş Kurtuluş Çevik, "Sanatsal İntifada Bir İşgalin Anatomisi/Filistin", *İdil Sanat ve Dil Dergisi* 9/73 (2020), 1365.

[50] İslam Asalya, *Aksa İntifadası Bir Halk Ayaklanmasının Muhasebesi* (İstanbul: İNSAMER, 2019), 2-3.

[51] İslam Asalya, *Aksa İntifadası Bir Halk Ayaklanmasının Muhasebesi*, 3.

[52] Hamdullah Baycar-Emrah Atar, "An Analysis of the Impacts of the First Palestinian Uprising (Intifada) on the Israeli Economy", *İmgelem* 5/9 (2021), 565.

[53] Erhan Çağrı, "Fllistin-israil Barış Süreci Nereye Gidiyor", *Ankara Üniversitesi SBF Dergisi* 56/02 (2001), 174.

[54] Özge Özkoç, "Savaş ve Barış: Doksanlı Yıllarda Filistin-İsrail Sorunu", *Ankara Üniversitesi SBF Dergisi* 64/03 (Mart 2009), 178.

assembly elected by the Palestinians in the territories controlled by the Palestinian Authority in return for the PLO recognizing the state of Israel and renouncing any acts of violence against Israel's existence. In addition, the Palestinians would have the right to establish an autonomous administration in parts of the Gaza Strip and the West Bank, and the Palestinians living in these territories would be given identity cards and passports as a sign of sovereignty.[55]

In a historic ceremony held in Washington, the capital of the United States, Israeli Prime Minister Yitzhak Rabin and PLO leader Yasser Arafat shook hands. However, in 1995, Israeli Prime Minister Yitzhak Rabin was assassinated by a Jewish radical who opposed the peace agreement.[56] This incident disrupted the peace process and damaged trust between the parts. In the five-year period following the signing of the agreement, Israel, which "from the very beginning chose to be an occupying, colonialist and settler state in Palestinian lands,"[57] did not fulfill its commitments.[58]

2.11. The Second Intifada (Al-Aqsa Intifada): History and Content

The Second Intifada[59], known as the Al-Aqsa Intifada, was the second major Palestinian uprising that began in September 2000 and lasted until 2005. This conflict erupted during a period of rising tensions between Israel and Palestine. The Second Intifada is considered an important period of the Israeli-Palestinian conflict, and the events during this period were triggered by the entry of Israel's right-wing leader Ariel Sharon into the Al-Aqsa Mosque, which is considered sacred to Muslims.[60] This visit caused a great reaction from the Palestinians, who launched an armed uprising against Israel. Israel, on the other hand, intervened harshly by conducting military operations against the Palestinians. During this period, violent clashes took place between the parts, and thousands of people were killed or injured. This uprising brought the Israeli-Palestinian peace process to a standstill and increased instability in the region. The main points of the Second Intifada:

History and Resistance: The Second Intifada began on September 28, 2000. Ariel Sharon's visit to the Temple Mount was an event that increased tensions during this period. The Intifada represents the resistance of the Palestinian people against the Israeli occupation.

Events and Conflicts: During the Intifada, many regions, such as the West Bank and Gaza Strip, were invaded by Israeli soldiers, which resulted in the destruction of agricultural lands. In addition, many houses in the region were demolished, which seriously affected the living conditions of the local people. This process aggravated the humanitarian situation in the

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[55]　İslam Asalya, *Aksa İntifadası Bir Halk Ayaklanmasının Muhasebesi*, 3.

[56]　M. Lutfullah Karaman, "Filistin", *TDV İslam Ansiklopedisi* (Access 25 May 2024).

[57]　Berdal Aral, "Oslo 'Peace Process' As A Rebuttal of Palestinian Self-Determination", *Ortadoğu Etütleri* 10/1 (2018), 1.

[58]　İslam Asalya, *Aksa İntifadası Bir Halk Ayaklanmasının Muhasebesi*, 4.

[59]　Davut Ateş, "Gazze Trajedisi: Sorumluluk ve Kavramların Haklılaştırma İşlevi", *Çağ Üniversitesi Sosyal Bilimler Dergisi* 6/1 (2009), 67.

[60]　Zafer Balpınar, *İsrail'in Demir Yumruk Politikası-İki İntifada ve Barış Süreci Bağlamında Bir Analiz* (Ankara: Nobel Yay. 2021).

region and left lasting effects. Thousands of people lost their lives. The Second Intifada (Al-Aqsa Intifada) is an important period of the Palestinian-Israeli conflict in terms of the events and conflicts that took place, and when examined from a sociological perspective, the events and conflicts can be analyzed as follows:

Social Mobilization and Participation: The Intifada emerged as a social reaction to Israel's unjust occupation, oppression and practices; the Palestinian people came together to resist the occupation. Forms of social mobilization such as demonstrations, rallies, boycotts and civil disobedience stand out as the basic elements of the Intifada.

Identity and Solidarity: The Intifada movement enabled Palestinians to come together to protect their identity and defend their land. Solidarity within society increased and Palestinians fought together against the occupying power. This shows that the Intifada served an effective function in terms of social integration among the Palestinian people.

Resistance in the Streets and Homes: During the Intifada, there were clashes in the streets. While stone-throwing clashes, tear gas use and armed clashes continued between Israeli soldiers and Palestinian youth, there was also strong resistance in homes. Palestinian families came together against the destruction of their homes by the tyrannical and occupying Israelis. In addition to the street resistance, the contributions of these strong examples of resistance in homes to the culture of social resistance were seen throughout the Palestinian geography.

Media and Propaganda: The Intifada was a period in which the media was used effectively. Media channels such as television, radio, newspapers and the internet largely shaped the development and impact of the Intifada. Palestinian activists actively used the aforementioned media tools to announce the events to the world public; the media also played an important role in how Israel presented its attacks on Palestinians. This is a sociological dimension related to perception management and propaganda strategies. The occupying Israeli administration also tried to portray Palestinians as terrorists by conducting its own propaganda. The suffering, resistance and losses of the Palestinians were conveyed to the world through the media, and the visual and written content of the media affected people's emotional reactions. This emotional effect increased social mobility and strengthened the desire of the Palestinian people to struggle together.

The media has attracted the attention of the international community and has supported the Palestinians. Human rights violations have been brought to the world agenda through the media and Israel's actions have been criticized. The Intifada period is an important example to understand the power of the media and social dynamics. This process shows how it affects people's access to information, emotional reactions and social mobility.

Human Rights and International Relations: The Intifada was a period of increasing human rights violations. Israel's attacks on Palestinian civilians attracted the attention of the

international community. Many countries supported the Palestinians and criticized Israel during the Intifada. The Second Intifada was a period of increasing human rights violations as a reflection of the Palestine-Israel conflict. While the Intifada expressed the Palestinian people's resistance against the occupation, human rights violations were at the center of this resistance. Palestinian activists increased public awareness by emphasizing the need to respect human rights. During the Intifada, the media brought human rights violations to the world's public opinion. Attacks on Palestinians were documented and published with visual and written content. This attracted the attention of the international community and Israel's actions were criticized. Many countries supported the Palestinians during the Intifada. This emerged as a reaction to human rights violations. Israel's attacks on Palestinian civilians caused tensions in international relations and Israel was criticized.

The Intifada began as a social reaction to human rights violations. The Palestinian people fought against the occupation in solidarity. Human rights defenders came together to support the Palestinians during this period. The Intifada period is important in terms of showing how human rights violations affected social dynamics, identity formation and solidarity. This process went down in history as a social movement that emphasized the need to respect human rights.

The End of the Intifada: The conflicts experienced in the Second Intifada, which were triggered by events such as the failure of the Oslo Accords and Ariel Sharon's visit to the Temple Mount, ended with the Sharm el-Sheikh Summit held in February 2005 with the participation of Ariel Sharon and Mahmoud Abbas. This uprising was seen as a reflection of the Palestinians' national liberation efforts, while the Israelis considered it terrorism. The Second Intifada was shaped by the complex political and social dynamics between Palestine and Israel and resulted in great human losses. While the total death toll on the Palestinian side was 4,412, it reached 1,069 on the Israeli side.[61] Many foreigners also lost their lives during the uprising. This period reflects the failure of the peace process and the deep mistrust between the parts. The Second Intifada is an important example for understanding social dynamics, identity formation and solidarity. This period reflects the spirit of resistance of the Palestinian people and their struggle against the Israeli occupation.

The Intifada symbolizes the resistance of the Palestinian people against the occupation. This event emerged as a social reaction and involved a wide segment of society. The resistance was expressed not only through armed conflicts but also through civil disobedience, demonstrations, boycotts and cultural events. The Intifada enabled Palestinians to come together to protect their identity, defend their land and voice their demands for independence. The Second Intifada is an important sociological phase that reflects the spirit of resistance of the Palestinian people and their struggle against the Israeli occupation. When

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[61]   During the events, 48,322 Palestinians and 4,500 Israelis were injured. AA, "İkinci İntifada'nın sembol ismi Muhammed Durra'nın öldürülmesinin üzerinden 21 yıl geçti", (Access 25 May 2024).

examined sociologically, this period constitutes an important example for understanding social dynamics, identity formation and solidarity.

In 2005, Israel withdrew from the Gaza Strip as part of its disengagement plan. However, Israel continued to control Gaza's borders, airspace, and waters. The Gaza Strip became a densely populated and impoverished area under siege.

2.12. Hamas' Parliamentary Victory and Partition

The 2006 parliamentary elections in Palestine were a significant turning point in Palestinian politics and the Israeli-Palestinian conflict. In these elections, Hamas, an Islamist group that does not recognize Israel and advocates armed resistance, won the majority. However, Hamas' victory provoked a reaction from the international community, especially Israel, the US and the EU. These countries refused to negotiate with Hamas and imposed economic and political sanctions on Palestine. This situation also led to division within Palestine. A civil war broke out between Hamas and Fatah, the secular and moderate wing of the PLO. In 2007, Hamas seized power in the Gaza Strip and Fatah in the West Bank. Thus, the Palestinian territories were divided under two separate administrations. This division weakened the Palestinians' national unity and their hopes of establishing their own state.

The Gaza Strip is one of the most critical areas in the conflict between Israel and Palestine. The Gaza Strip has been under Hamas control since 2007. Israel has launched three major military operations in Gaza, claiming to stop rocket attacks from Gaza. These operations took place in 2008-2009, 2012 and 2014. During these operations, thousands of people, mostly civilians, were killed and injured, and extensive destruction occurred in Gaza. The international community has condemned Israel's disproportionate use of force and violations of human rights and international law.

2.13. Reviving Hopes: UN's Call to Stop Unjust Settlements

In order to revive hopes for peace in the Israeli-Palestinian conflict, the United Nations Security Council adopted resolution 2334 in 2016. This resolution described the Israeli presence in Palestinian territories (settlement activities resulting from the occupation) as "unlawful" and called for its "immediate and complete cessation."[62] It also called for an end to the occupation and support for a two-state solution based on the 1967 borders. This resolution was rejected by Israel but welcomed by Palestine.

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[62] "The United Nations Security Council resolution 2334 concerns settlement activities in the territories that Israel captured after the Six-Day War in 1967. This resolution called on Israel to "immediately and completely cease settlement activities contrary to international law" and was adopted on December 23, 2016. This resolution "carries political and legal importance for the solution of Palestine, Israel and the Palestinian-Israeli issue. Furthermore, resolution 2334 reminded that the problem and therefore the solution does not only involve Israel, but also two parties, Palestine and Israel. The UNSC reiterated that the 1967 borders must be accepted and the solution must be accordingly." *Ankara Kriz ve Siyaset Araştırmaları Merkezi*, "BM Güvenlik Konseyi'nin 2334 Sayılı Kararı Nasıl Yorumlanabilir?" (Access 25 May 2024).

2.14. The Complication of the Peace Process: Trump's Jerusalem Move

Jerusalem is one of the most sensitive and critical issues in the Israeli-Palestinian conflict. Jerusalem is a holy city for both Jews and Muslims. In 2017, US President Donald Trump announced to the world that he recognized Jerusalem as the capital of Israel and moved the US Embassy there from Tel Aviv. This decision was condemned and rejected by the Palestinians, Arab countries and a large part of the international community, who want to see East Jerusalem as the capital of the future Palestinian state. This decision caused a new wave of tension and violence in the region and made the Israeli-Palestinian peace process even more difficult.[63]

Trump's Jerusalem decision has been met with a negative reaction by a large part of the international community and has caused great tension in international relations. This event is important in terms of showing the impact of the international community on regional conflicts and peace processes and how global solidarity is shaped. In addition, this decision has led to a new wave of violence in the region and has triggered social dynamics such as social mobilization and protest actions. This situation has led to increased social and political instability and increased social tensions in the region. As a result, Trump's Jerusalem decision has further complicated the Palestinian-Israeli peace process. This decision, which emphasizes the complexity and sensitivity of political, social and international relations in the region, has further worsened the already difficult dynamics of the peace process and increased instability in the region.[64]

2.15. Betrayal of the Palestinian Cause: The Abraham Accords

Israel signed agreements normalizing its relations with four Arab countries in 2020. These agreements were brokered by the United States. These agreements are called the Abraham Accords.[65] The Arab countries that signed these agreements are as follows:

The United Arab Emirates (UAE) agreed to normalize relations with Israel on August 13, 2020, becoming the third Arab country and the first among the Gulf countries to recognize Israel. Bahrain became the fourth Arab country to recognize Israel by signing the agreement normalizing relations with Israel at a ceremony held at the White House on September 15, 2020. Sudan announced that it would normalize relations with Israel on October 23, 2020, ranking fifth among Arab countries. Morocco, which ranked sixth, agreed to normalize

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[63]   Mehmet Öztürk, "Trump'ın Kudüs Kararının Bir Analizi", *İnsan ve Toplum Bilimleri Araştırmaları Dergisi* 8/4 (2019), 2876-2905.

[64]   Donald Trump's Jerusalem move has been a significant turning point in the Israeli-Palestinian conflict, and this situation should be examined in depth in terms of sociology and international relations. Since Jerusalem is a holy city for both Jews and Muslims, the repercussions of this decision have had a profound and complex impact on ethnic, religious and national identities. Trump's decision to recognize Jerusalem as the capital of Israel and to move the US Embassy from Tel Aviv to Jerusalem has been condemned and rejected by Turkey in particular, as well as by the Palestinians, Arab countries and large segments of the international community. This situation shows how Palestinians' national identities and expectations for their future are shaped, and how Trump's decision contradicts these expectations.

[65]   For detailed information: Kemal Başak, "İbrahim Anlaşmaları'nın Ortadoğu Bölgesel Barışına Etkileri", *Orta Doğu ve Orta Asya-Kafkaslar Araştırma ve Uygulama Merkezi Dergisi* 3/2 (2023), 1-17.

relations with Israel on December 10, 2020. While these agreements were seen as a breakthrough in Israel's relations with the Arab world, they were also described by some Palestinians and Arabs as a betrayal of the Palestinian cause. It has been argued that these agreements undermine the Palestinians' right to establish their own state and a two-state solution based on the 1967 borders.

2.16. Waves of Violence in Recent History: What Happened After 2021

The latest wave of violence in the Israeli-Palestinian conflict in 2021 emerged as a result of tensions in Jerusalem. The Israeli court's request to evict Palestinian families from the Sheikh Jarrah neighborhood in Jerusalem has drawn Palestinian reaction. In addition, Israeli police raids on the Al-Aqsa Mosque during the month of Ramadan were perceived as disrespectful of the Palestinians' holy site. These incidents led Hamas, which governs Gaza, to launch rocket attacks on Israel. Israel responded by launching airstrikes on Gaza. Hundreds of people, most of whom were in Gaza, were killed or injured in these clashes. This wave of violence has drawn the concern and reaction of the international community. The United Nations (UN), the United States and other countries have called on the parts to immediately ceasefire and de-escalate the situation. However, no agreement has been reached between the parts. Israel has stated that it wants to completely destroy Hamas, while Hamas wants Israel's occupation to end.

2.17. The Al-Aqsa Flood: A Turning Point in the Palestinian-Israeli Conflict

The Al-Aqsa Flood is the name of the large-scale attacks carried out by Hamas against the occupying Israel, which has been taking their lands and has been spewing death on its people for many years. The name of this attack was given in reference to the Al-Aqsa Mosque in Jerusalem, the third holiest shrine in Islam, and represents an important symbol for Palestinian Muslims. This conflict began on October 7, 2023, with the large-scale attack by the Izz ad-Din al-Qassam Brigades, the armed wing of the paramilitary organization Hamas, spreading throughout Israel.[66] This conflict continues in the Gaza Strip as part of the Israeli-Palestinian conflict. Recently, it is known that Israeli forces have also targeted refugee tents and massacred civilians in Rafah. As of May 28, 2024, it has been observed that Israeli forces have massacred nearly 40 thousand people without distinguishing between women, men, the elderly, the young and children, and committed genocide. Due to these accusations, various lawsuits have been filed against Israel and trial processes have been initiated in international platforms. These lawsuits are based on allegations of human rights violations and violations of international law. The international community contributes to these processes through various mechanisms to evaluate such incidents and ensure justice.

The developments that took place after October 7, 2023 stand out as one of the most violent phases of the conflict between Palestine and Israel in almost the last century. This

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[66] Cenk Özgen, "Yom Kippur 2.0: Askeri Düzlemde İsrail-Hamas Savaşı'na Dair İlk Gözlemler", *Giresun Üniversitesi İktisadi ve İdari Bilimler Dergisi* 9/2 (2023), 105-124.

conflict is part of the legitimate Palestinian resistance's struggle to fend off an invader on its own land and a struggle that has been ongoing for years against Zionism's illegal occupation. Hamas operations should not be interpreted as ending the period of non-conflict in Palestine, but as a tactical move aimed at gaining a profit in favor of Palestine from the occupation and conflict activities that have been going on for a long time. Therefore, during the period when these operations took place, there was no atmosphere of peace in the region and they did not disrupt a peace environment that did not involve Palestinians. This situation is considered a very important period in terms of the history of the Palestinian resistance.[67]

Since Netanyahu came to power in 1996, the peace process has been stuck, and this has caused great disappointment for the Palestinian people. The operational maneuvers carried out by Palestinian resistance groups to force negotiations with Israel and the efforts of all political actors since the Arafat era have not yielded positive results.[68] The Palestinian society, which has sat at the negotiating table since Oslo and was promised an independent state within five years, has been experiencing great disappointment for 30 years.[69]

While the oppression and blockades experienced by the people are increasing, the attack launched by Hamas in the region on October 7, 2023 was evaluated by the resistance forces as a surprising attack against the occupiers rather than a large-scale popular uprising. "The October attacks took place in an unprecedented manner; many rockets were fired at cities under Zionist control, and for the first time the occupation army was not effective."[70] However, the occupation army's counter-attack, as always, was in the form of heavy bombardments on Gaza and massacring civilians. This incident can be evaluated as an important turning point in the Palestinian-Israeli conflict. The strength of the resistance against the Zionist occupation policies and the will of the people were decisive in this process.[71] The attacks carried out by Hamas forces against Israel on October 7 not only demonstrated Hamas' power capacity, but also revealed the inadequacy of the State of Israel's air defense system and the weakness of its security capacity. In particular, the air defense

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[67]   Ahmet Emin Dağ, "Aksa Tufanı ve Yeni Bölgesel Düzen Arayışı" *İlke Analiz* (Access 26 May 2024).

[68]   The peace agreements made by the Palestinian side with the occupying forces did not bring independence and the promises made were not kept. Israel's policy of land occupation and massacre continued and during this process, the Palestinians became a people who could be easily oppressed. During the periods of non-conflict, many Palestinian administrators were killed and the Palestinian people were subjected to massacres. Although the Palestinians gave a strong message to the Zionist government and the international community during the process that started with the "Aqsa Intifada" in 2000, the occupiers responded to this with new massacres. Thousands of Palestinians lost their lives during the Intifada and the region became uninhabitable due to the siege that has been in place since 2006. In addition, thousands of Palestinian civilians were brutally massacred in two major massacres in Gaza in 2008 and 2014. As a result, making peace with Israel did not provide the Palestinians with political and economic independence and it did not prevent arbitrary killings and assassinations.

[69]   Dağ, "*Aksa Tufanı ve Yeni Bölgesel Düzen Arayışı*".

[70]   Dağ, "*Aksa Tufanı ve Yeni Bölgesel Düzen Arayışı*".

[71]   Yasin Aktay, *Aksa Tufanı Günlüğü* (İstanbul: Kadim Yayın Grubu, 2024).

system known as the "Iron Dome" was ineffective in these attacks and exposed the weak points of Israel's defense mechanism.[72]

The Al-Aqsa Flood, together with what has been happening since October 7, 2023, constitutes one of the most violent stages of the Palestinian-Israeli conflict of the century and reflects the long-term struggle between the Palestinian resistance and Zionism. If we examine the Al-Aqsa Flood from a sociological perspective, it is possible to list the stages leading to this process as follows:

Disappointment and the Peace Process: The Palestinian people, who have sat at the table with Israel since the Oslo Accords, have followed this process with the hope of independence and peace, but each time the promises were not kept and the Israeli side continued its occupation policies. During this process, instead of making peace with the Palestinian people and softening the atmosphere, Israel continued with assassinations and occupations, drawing reactions and creating tension.

Blockade and Intimidation: The Palestinian people rebelled with the Al-Aqsa Intifada in 2000, but Israel's massacres did not end. While thousands of Palestinian civilians were brutally killed in two major massacres in Gaza in 2008 and 2014, the political, military and economic blockades imposed by Israel on the Palestinian side harassed the people almost every day until October 7, 2023.

Normalization Process and Facts: While the normalization process with Israel continues in the region under the name of the Abraham Accords, the suffering of the Palestinian people has been ignored. The Al-Aqsa Flood brought the just struggle of the Palestinian people to the world agenda and showed the true face of the Zionist occupation to the whole world. This conflict is an important issue not only between Palestine and Israel, but also for all countries in the region and the international community. The Al-Aqsa Flood can be considered a turning point in the search for peace.[73]

2.18. The Israeli-Palestinian Problem: The Role of the International Community for Human Rights and Peace

The violent and inhumane attacks that have taken place since the establishment of the Zionist Israeli government have caused thousands of innocent Palestinians to be killed, injured and exiled in their own lands. The events that have taken place since October 7, 2023 have clearly shown that Israel is implementing state terrorism in Gaza in violation of the laws of war and human rights. It has become inevitable for the international community to take action to see this tragic situation and to end the massacres and exiles that have been going on for many years. The international community's intervention in this problem also plays a

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[72]   Hüseyin Mucuk vd. "El-Aksa Tufanı Operasyonu ve Türkiye'de Kamuoyunun Filistin Algısı", *Fikriyat* 3/2 (2023), 109.

[73]   Ahmet Emin Dağ, "*Aksa Tufanı ve Yeni Bölgesel Düzen Arayışı*".

critical role in achieving peace and protecting human rights.[74] Diplomatic initiatives, mediation efforts and the implementation of international law are of vital importance in resolving the Israeli-Palestinian problem.

CONCLUSION

The Israeli-Palestinian conflict is an issue with deep social, cultural and psychological dynamics, beyond military conflicts and territorial claims. This conflict stands out as a reflection of the established understandings of identity, culture and history between the two peoples. From a sociological perspective, this problem emerges as a subject that requires deep analysis within the framework of historical traumas, collective memory, identity construction and power dynamics.

Since its establishment in 1948, Israel has been trying to consolidate its national identity, overcome security concerns and historical Jewish traumas. In this context, the occupation of Palestinian lands is seen as a means to ensure security, and this situation finds broad support in Israeli society. However, this approach also has profound effects on Palestinians' concept of defending their own identity and national rights. Palestinians are trying to consolidate their national identity by defending their right to establish an independent state in lands with which they have historical and cultural ties. This process not only touches existing geographical borders; it also includes psychological feelings shaped by the socio-historical traumas that have been experienced between the two peoples and are still ongoing.

The territorial claims have become not only a physical struggle but also a war over identities. While the Palestinian people are trying to maintain their existence in the occupied territories, Israel justifies this occupation by claiming that it is trying to protect its own national security and identity. Both sides have tried to defend the legitimacy of their own stories; this stands as an obstacle to mutual understanding and compromise.

Lack of trust has been/is a significant obstacle to the resolution of this conflict. Both sides harbor deep distrust towards each other, which further complicates the peace process. The historical traumas underlying distrust, combined with suspicion of each other's rights and interests, have made/are making the dialogue and cooperation necessary for peace difficult.

The role of the international community in resolving these complex problems is of critical importance. However, the power dynamics of these actors in the field are shaped by the parties' search for international support and legitimacy. In this context, it is a fact that

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[74] As an example of how the international community has been ineffective in resolving the issue, a study shows that although some European countries criticized Israel's illegal and aggressive policies in regional conflicts between 2006 and 2016, the European Union and Israel's military relations were not seriously affected by these criticisms. For more detailed information, see: Mohammed Abu Saada–Yıldırım Turan "European-Israeli Military Relations during Israel Regional Wars (2006-2016)" *Türkiye Ortadoğu Çalışmaları Dergisi* 7/2 (2020), 209-232.

regional actors also complicate the situation. For example, some Arab countries use the Palestinian cause for their own national interests, and this has had/is having negative effects on the Palestinian struggle for independence.

Ultimately, the solution to the Israeli-Palestinian problem is not just a political issue; it is also a problem where deep social and psychological dynamics await resolution. The parties need to understand each other, recognize their historical traumas, and reconsider their collective identity understandings. Among the steps that need to be taken for a lasting peace are the international community's active and constructive role in this complex process, and regional actors' contribution to the solution of the problem is of great importance. In this way, it may be possible to achieve reconciliation not only on the land, but also in hearts and minds.

Authorship Contribution

The translation work was carried out as a single author and there is no conflict of interest with any person or institution-organization.

Ethics Committee Declaration

The study is a translation captive and does not require ethics committee approval as it is not based on human or animal research in terms of its nature and content.

DEDICATION

"This article is dedicated to the scientists, students, health workers, clergy, journalists, babies, children and innocent civilians who lost their lives due to Israel's brutal, barbaric, inhumane and unlawful attacks on universities, schools, hospitals, refugee camps, homes, mosques and churches in Gaza. Israel's attempt to drive more than two million Gazans from their homes and lands is inhumane. All of Israel's occupations and attacks that violate international law, human rights and freedoms are crimes and therefore must be put on trial."[75]

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[75] For the article from which this text is extracted, see: Yılmaz Arı, "A Crime against Humanity and the Tragedy of Genocide: An Evaluation That Israel Should Be Sued for State Terrorism against Palestinians", trans. Mustafa Turan, *Uluslararası Dorlion Akademik Sosyal Araştırmalar Dergisi (DASAD)* 1/2 (Dec. 2023), 445-465; To read the Turkish version of the study, see: Yılmaz Arı, "Bir İnsanlık Suçu ve Soykırım Trajedisi: İsrail'in Filistinlilere Uyguladığı Devlet Terörü Nedeniyle Yargılanması Gerektiğine Dair Bir Değerlendirme". *Darulhadis İslami Araştırmalar Dergisi* 5 (Aralık 2023), 22-44; For the Turkish version of this article on the history of Israel's genocide in Palestine, please see: Yılmaz Arı, "Gölgede Kalan Yıkım: İsrail'in Devlet Destekli Terörü ve Soykırım Trajedisi Tarihi", *Eskişehir Osmangazi Üniversitesi İlahiyat Fakültesi Dergisi* 11/2 (Eylül 2024), 639-665.

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