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THE SECOND INTIFADA AND THE ISRAELI-PALESTINIAN CONFLICT

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Abstract

The leader of the Likud Party in Israel, Ariel Sharon, had made a contentious visit to the Temple Mount in Jerusalem on September 28, 2000. Such an unprecedented move immediately gave rise to the outbreak of the second intifada, in which the President of Palestinian Authority, Yasser Arafat, unleashed Palestinian militias as a defensive response to Sharon's inconsiderate behavior. The second intifada not only triggered a great hostility and intensive debate among Jerusalem, but also revealed a series of reasons contributing to increasingly descend in mutual suspicion, discontent, and conflicts. The researcher used secondary resources, such as articles, media, and books, to examine explanations of the failure to unite Israel and Palestine, which were divided into the failure of the past attempts, and negotiations giving endless space for governors to enact self-centred policies continued illegal military occupation over Palestinian territory, and conventional as well as obstinate demanding and belief in Jerusalem. However, this political and ethical struggle also helped to appeal to combined emotion of indignation and worry from younger generations to their domestic respondents, as well as inferred the danger and urgency to have a third-party helping to detail an effective and explicit resolution to reverse the status quo.

Keywords

The Second Intifada, Accord, Occupation, Jerusalem

1. Introduction

On September 28, 2000, Ariel Sharon, the leader of the Likud Party in Israel, made an unprecedented and controversial visit to the Temple Mount in Jerusalem along with approximately 1,000 Israeli police officers and soldiers. Moreover, he made a few symbolic gestures in front of the Temple Mount (Harms, 2017). This defiant behaviour was regarded as an outspoken against Palestinian control and directly evoked the anger of Palestinians, causing subsequent fights between the Israelis and the Palestinians, known as the Second Intifada. This event and the following Intifada showed that the world again had failed to make peace between Israel and Palestine after one hundred years of effort, being unique due to the resulting in major changes in the relationships between Israel and the Palestinians.

In the following paper, I will examine the explanations that the Second Intifada had upon the Israeli-Palestinian conflict by arguing that the intifada was caused by several different factors. After providing a brief overview of the Second Intifada, the present paper will contend that while Sharon's actions stood as the catalysts behind the outbreak of renewed violence, it was ultimately the failures of past peace attempts aimed at addressing the occupation that formed the most significant discontent leading to the intifada. The multiple failures of resolving the conflict through peace efforts placed the occupation of the West Bank at the centre of the conflict and led to increased confidence that violence was a viable solution to end the conflict. Finally, I will argue that behind the significance of Sharon's actions stands the larger reality that a significant aspect of the conflict is the failure of both sides to decide how to share the holy city of Jerusalem. Ultimately, Sharon's actions only showed that the question of how to share religious space would need to play an important role in future attempts to resolve the conflict.

2. Literature Review

To provide an analysis of the Second Intifada, we first need to look at the history of the event and its setting within the region. Continually containing various kinds of chaos, the Middle East has long been one of the most hot-spot areas in the world. The most influential conflict is the one between Palestine and Israel, existing for many years. Although the United Nations and other

countries have put much effort into solving the problem, the Palestine-Israel conflict still has not been fundamentally resolved.

As early as the year 1949 when the United Nations published the resolution to Palestine: first, Israel could dominate a 15,000 square kilometer area, occupying 57% of the area of Palestine, while Arab countries with more than 1,200,000 people could only dominate 12,200 square kilometres (Harms, 2017). Second, Jerusalem along with its vicinity was regarded as an isolated region dominated by the United Nations. The area dominated by Israel is located on the coasts, where the land and water resources are fertile. Compared to their sterile land, Arabians were certainly not content with that and as result, there were five wars over the following 50 years to resist this unfair directive. However, supported and assisted by the United States, one of the strongest countries in the world, Israel had powerful backing: advanced weapons, a competitive military, and ample funds. Israel thus tended to prevail in nearly every war between Israel and Palestine, and the number of refugees in Arab countries gradually increased. During that time, Jerusalem, located between two occupations, became a critical component inciting violence among different parties. Since Jerusalem is the holy land of Christianity, Judaism, and Islam, both Israel and Palestine seized the benefits of this city and wanted to maintain them in their pocket.

However, on September 28, 2000, Ariel Sharon, the leader of Likud Party, made an unprecedented and controversial visit to the Temple Mountain in Jerusalem along with approximately 1,000 Israeli police officers and soldiers. This series of defiant behaviours were regarded as outspoken and against Palestinian control, directly provoking Palestinian anger and causing subsequent fights between two countries, known as the Second Intifada. While Palestinians employed roadside bombs plus traditional weapons, the Israeli Defense Force deployed tanks and combat helicopters in Palestinian towns and villages (Harms, 2017). The violence of the intifada grew worse under the circumstances.

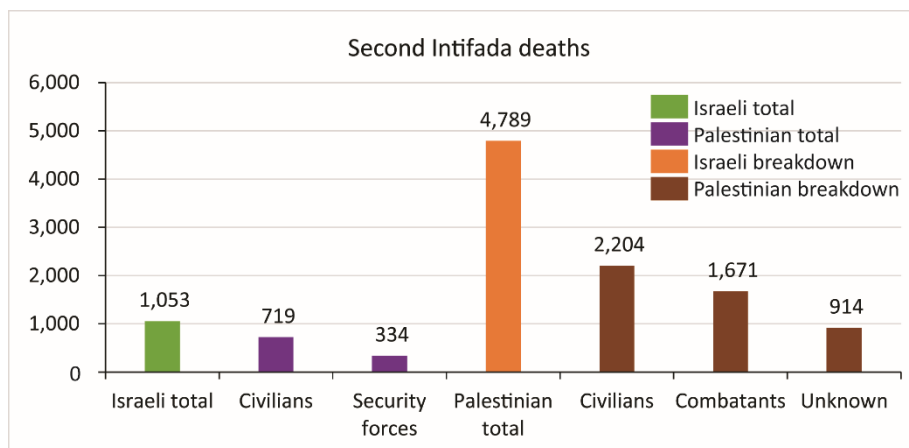


Figure 1: *Second Intifada deaths. Sept. 29, 2000, through April 30, 2008. The totals for each side are followed by their breakdown. Public-domain chart*

(Source: https://en.m.wikipedia.org/wiki/Al-Aqsa_Intifada)

George W. Bush, the 43rd president of the United States, though he had been removed from the situation, his support to Sharon, the prime minister of Israel, was identified to be powerful against the violence since they both held Arafat as responsible for the outbreak (Harms, 2017); while Sharon decided to build a secure separation wall to prevent another attack from supporters of Palestinians, the barriers loosely traced the border within the Palestinian boundary of the Green Line, causing widespread destruction of enormous buildings, water reservoirs, and families (Harms, 2017).

On June 24, 2002, President Bush pushed the limit calling for a change in Palestinian leadership to be the prerequisite of the resolution of the conflict. He and Sharon believed that under a new authority, the situation would be reformed since the dominant party would be changed; however, the Palestinian Authority quickly disagreed with this negotiation because they thought Arafat needed to be respected by President Bush and was fairly selected and voted in by the Palestinian people (Harms, 2017). As the conflict unceasingly escalated in the two regions, the British prime minister finally encouraged President Bush to formulate three phases to help quiet down the anger on both sides. The three phases not only served to notify the Palestinian people to rebuild their country but also condemned the non-humanitarian action in the occupied territories from Israelis (Harms, 2017). Thus, the condition seemed to be invigorated in this peaceful process through cooperation from the three countries.

All in all, throughout these years, tons of manpower, resources, and economic expenditures came at a cost of the longstanding conflicts. Only when the two countries drew back one step and adopted appropriate negotiations, could the disorder be defused.

3. The Failures of Past Peace Processes

Having offered an overview of the background of the Second Intifada, it now becomes possible to examine some of the major causes behind the conflict. One reason that caused the Second Intifada to break out was past attempts by world leaders to resolve the Israeli-Palestinian conflict, and specifically how the occupation of the West Bank had failed. Both the Oslo Accords and the Camp David Summit, which were aimed at resolving the conflict, stood in the immediate background of the Second Intifada (Harms, 2017). The Oslo Accords were a secret meeting held by the Norwegian government to make an agenda for solving the problems between Israel and Palestine in 1993. Only Israeli Prime Minister Yitzhak Rabin and Chairman Yasser Arafat were invited to this undisclosed talk in case of intervention from the third party, while the US was involved in the last and most important step: attesting the signatures of Rabin and Arafat on the accord at the White House (“Oslo Accords”, 2020). Regarded by the Palestinian Liberation Organization as a way towards statehood inside the Greenline, and by Israelis as a way towards occupying the territory without an administration, the Oslo Accords were divided into two different parts: recognition of the other country and several declared principles to make the border more clear by letting Israeli withdraw from Jericho and Gaza; the police force’s legal establishment inside Palestine, according to the phase in the declaration that, “The aim of the Israeli-Palestinian negotiation within the current Middle East peace process is, among other things, to establish a Palestinian Interim Self-Government Authority...To guarantee public order and internal security for the Palestinians of the West Bank and the Gaza Strip, the Council will establish a strong police force...Israel will withdraw from the Gaza Strip and Jericho area, as detailed in the protocol attached as Annex II” (Harms, 2017). But there was also a loophole that the accord did not talk about Jewish settlements in the West Bank and Gaza, nor issues about Jerusalem, as everyone knew that had they discussed these problems, the accord would not have been peaceful (Harms, 2017).

Despite its limitations, the accord was favoured by many people in Europe and the US, recognizing peace and harmony on the agenda since both sides had fulfilled their promises in the

accord. In 1995, Oslo II was held in Taba to continually negotiate and sign the things that had been discussed in Oslo I. During this accord, the leaders mainly focused on the control of the zone in West Bank by separating the area into three zones. “Area A” and “Area B” could be distinguished and regarded as each sides’ territory, but “Area C” including 74% of the West Bank and containing Jerusalem invoked many controversial opinions (“Oslo Accords”, 2020). Palestinians insisted that most of “Area C” should be under their control while Israel claimed that they possessed more power and resources under the accord. As the agreement had not been achieved for a long time, fighting between the two countries from extremists erupted again and again. Prime Minister, Yitzhak Rabin, was assassinated by a young Jewish law student who viewed this shooting as a way for Israel to survive land concessions to the Palestinians (Harms, 2017). Ultimately, the end of the Oslo Accords was not precisely recorded and could be considered a failed attempt since the conflict between Palestine and Israel still existed and intensified in the following years due to hesitation.

The Camp David Accords were the two other meetings that contributed to solving the conflict between Israel and Palestine. The first accord witnessed by President Jimmy Carter was signed by the president of Egypt, Anwar Sadat, and the prime minister of Israel, Menachem Begin on September 17, 1978 (“Camp David Accords”, 2020). Between July 11 and 24, President Clinton, Prime Minister Barak, and Chairman Arafat from Palestine met at Camp David to reach an agreement. The meeting mainly aimed to talk about the territory, Jerusalem and the Temple Mount, refugees and Palestinian right of return, security arrangements, and settlements. Although Arafat constantly considered the suggestions were premature and even a trap, the conclusions were reached through five principles including an agreement for the United States to be a partner, the importance of avoiding a unilateral fight, following UN Security Council Resolution 242 and 338.

4. The Occupation of Palestine Post-1967

The failures of the Oslo and Camp David Accords put a spotlight on the reality that the occupation of the West Bank represented a major impasse in peace efforts. This highlights another major reason behind the outbreak, that the broader violence was due to the continued and contested Israeli military occupation of the West Bank. Ariel’s Sharon action of walking on the Temple Mount, which was not a part of Israel before 1967, was seen as an act of aggression against Palestinian holy sites in occupied East Jerusalem. Known as a brief yet bloody fight among Arab

countries and Israel and serving as a chance for Israeli expansion within the Middle East, The 1967 War also played an important role in causing continuous conflicts between Israel and Palestine. The war was started by a series of offensive border disputes deriving from a Syrian-backed Palestine, which began attacks across the Israel border (The Six-Day War, n.d.). In response, a skirmish was provoked destroying six Syrian fighter jets. As a result, Egypt and the Soviet Union provided support by either supplying intelligence to the troops to attack the vacant part of Israel or reinforcing military troops to advance into the Sinai Peninsula. In the big picture, the Arab countries seemed to be fully prepared for the war, a way to express their grief and anger for their military and political loss of power in the 1948 War. However, they had belittled how aggressive and formidable the Israeli aerial attack and ground army was; within no more than one week, ninety per cent of the Egyptian air force was eliminated, and Israel had expanded its size three times that of its original ("Six-Day War", n.d.). The end of the Six-Day War was brokered by the United Nations. It was abrupt yet satisfied Israel since they had captured the Sinai Peninsula and the Gaza Strip from Egypt, the West Bank, and East Jerusalem from Jordan, along with one million Palestine Arabs, and the Golan Heights from Syria ("Six-Day War", n.d.).

4.1 Forced Displacement of Palestinians After Wars

After the Six-Day War, the eastern part of Jerusalem along with the entire West Bank came under Israeli rule, which meant all of Jerusalem and several neighbouring West Bank villages were taken over by the Israeli governments ("Six-Day War", 2020). Under these circumstances, enormous amounts of refugees driving from East Jerusalem, along with the injured soldiers from the preceding fights, could only seek asylum in other Arab countries; some came under the control of Israeli troops, working and building infrastructure for the Israeli government, and living in Israeli settlements (Bunton, 2013).

Occupation, referred to as a situation in which the military of a foreign government goes into an area or country and takes control of it (Learner's Dictionary), frequently happening in West Bank after 1967 from Israeli in expanding their territory and economy. Although the West Bank was thought that it could not be democratic due to its large Arab population, since driving those citizens out of the region would require countless money and energy, the Israel government still decided to incorporate the West Bank and Gaza Strip as their topping stone for their expansion and economy (Bunton, 2013). After and during 1967, thousands of Israelis established mobile home settlements in the West Bank and Gaza to promote the creation of the expansion. They even

provided subtitles, tax incentives, and low-cost utilities to motivate Israeli workers to settle down and work to make economic progress more steady (Amnesty International, n.d.).

4.2 Effects on Palestinians' Life Under Intruded Destructions

To fully control and supervise Palestine, not only does the military constantly stand guard, but the settlements are spread through the whole West Bank, surrounding the major Palestinian cities and roads. In these cases, large amounts of Palestinian inhabitants and their lives were significantly affected: farmers were separated from their lands so that they could not irrigate their plants, were “protected” heavily from the military occupation, and were also restricted from installing army equipment (Bunton 2013). That led to the increasing effects on the Palestinian economy, and they gradually became subordinate to rapidly growing Israeli business. The war not only gave Israel opportunities to build settlements along the Green Line, functioning as a way to harm Palestinian inhabitants and daily life, but it also seriously weakened Palestinian liberation activity from happening in Arab countries. In other words, PLO leadership was not as influential as it used to be by pushing the coastline to Lebanon; as a result, the PLO faced much more pressure from the loss of Lebanese political parties (Bunton, 2013). Those aggressive actions from the Israeli government, however, lacked solid foundations. The international community considered Israeli settlement in the West Bank along with East Jerusalem to be illegal under international law, which meant that the occupation was not administrative. (“East Jerusalem”, 2020)

4.3 Tightening Accessibility to their Belief

Barred from retiring to their villages, partly within East Jerusalem, Palestinians would also be prevented from entering into the Temple Mount which contained one of their holiest sites of the three Sacred Mosques (Klein, 2008). Resting on the far south side of the Mount and facing Mecca, The old Al Aqsa Mosque was as important and sacred as the Temple to Jews. Muslims are taught that Muhammad had a dream that after he flew to Jerusalem, the holy city, he met Allah and had the allusion to writing the Kuran (Dolphin, n.d.). That's the reason why Muslims all believe that their final goal following their messenger is to go to the Temple Mount to pray and feel the true meaning of Islam. Nevertheless, the Israeli occupation undoubtedly restricted Muslims from going to visit this holiest place of their religion, offending their long-lasting culture and thought. It is known to all Muslims that the holy place is a channel of communication between themselves and their faith, which means if the channel is cut down by another race, the holiest and only way to come closer to their faith would be eliminated. That is the reason why, when the

Temple Mount containing the sacred channel to Allah was taken up by Israeli, Palestinians were worried and irritated about this action touching their taboo.

5. Jerusalem

Another important spark that catalyzed the Second Intifada may be inferred from the name often given to the uprising. The Second Intifada is also known as the Al-Aqsa Intifada due to the start of the intifada happening on the Al-Aqsa Mosque or the Temple Mount visited by Ariel Sharon. The expression “Al-Aqsa” draws attention to the importance that the third holiest shrine of Islam played in the Second Intifada (Pike, n.d.). To understand why Sharon’s visit would have been interpreted as a trespass against Palestinian religious space, it is necessary to look at some of the traditions associated with the holiness of the site. Two main traditions stand behind Islamic attachment to the Haram esh-Sharif where the Al-Aqsa Mosque stands. These traditions take as their source passages from the Qur’an and their interpretations in later Islamic history. These traditions in the Qur’an and their interpretations date to the early Islamic period, which spans the 8th-11th centuries BCE.

5.1 Sacred Meaning of Jerusalem to Islam

One of the most significant passages in the Qur’an for understanding Jerusalem’s significance in Islam is found in Surah 17. This surah is interpreted as the basis for Jerusalem as the third house for prayers for Muslims. The relevant part of the surah states, “Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs: He along is the All-Hearing, the All-seeing.” Islamic tradition interprets this excerpt from the surah as an allusion to the tradition that the Prophet Muhammad was transported by Allah on a miraculous journey from Mecca to Jerusalem in 620 AD to receive instructions about writing the Quran (“Towards understanding the Quran”, n.d.).

The Al-Aqsa mosque has been recorded as the location that marks the space where this miraculous journey occurred on the Temple Mount. This mosque was constructed during the early Islamic dynasty known as the Umayyad Caliphate (Klein, 2008). The religious significance of the Al-Aqsa Mosque in Islam was further emphasized by quotes from Abu Darda as saying, "What is the significance of the Al-Aqsa? The Prophet of God Muhammad said a prayer in the Sacred Mosque (in Mecca) is worth 10,000 prayers; a prayer (in Medina) is worth 1,000 prayers; and

prayer in Al-Aqsa Mosque is worth 500 prayers more than in any other Mosque” (Reem, Reem, 17, &19, 2014). In other words, claiming sovereignty over the Temple Mount is considered to be spiritual as well as leading to the sanctification for Muslims, so they have to spare no effort to prevent blasphemy from happening to their faith.

Not far away from the Al-Aqsa Mosque at the centre of the Haram esh-Sharif is the Dome of Rock, a structure that commemorates Muhammad’s ascent to heaven according to Islamic tradition. Throughout the 4th - 6th centuries AD, Jerusalem was ruled by the Christian Byzantine Empire, but luckily the Temple Mount remained undeveloped after the failed project of the Jewish Temple. This provided the chance for the Umayyad caliph Abd al-Malik to order the construction of the Dome of Rock in the year 691 AD. The reasons why al-Malik constructed the Dome on the Temple Mount are not entirely clear according to scholars. The main tradition that came to be associated with the building was Surah 53. According to this surah, Muhammad had a vision of Paradise during this ascent to heaven. The relevant part of the surah reads:

“A second time he saw him: by the lote tree beyond which none may pass near the Garden of Restfulness when the tree was covered in nameless. His sight never wavered, nor was it too bold, and he saw some of the greater signs of his Lord.”

According to the interpretation of this verse, Muhammad came under the lote tree which is the boundary of Heaven and the realm known towards God after his night journey from Mecca (Peters, 1985). The rock located at the centre of the structure is the spot from which the prophet Muhammad ascended to heaven under the leadership of the servant of the Lord, and was the inspiration for Muslims to build the site (Editors of Encyclopedia, 2020). The dome at the top of the structure marked the navel of the world, which is the most notable architecture in Jerusalem, and the inscriptions in the building contain the earliest epigraphic proclamations of Islam and the Islamic prophet Muhammad (Grabar & As’ad, 1996). Having such great Islamic importance, the Dome of Rock is owned by Arab countries, and Arabian governments have set a series of restrictions of the accessibility, such as the permission for non-Muslims to have only limited access and the prohibition for them to pray on the Haram esh-Sharif (Authors, 2014). Thus, leading a group of troops to walk on the Haram esh-Sharif without authorization may be seen as an aggressive act to provoke the Muslim faith. The act could also invoke their indignation, which could be viewed as a trespass toward not only their religion but also a politically sensitive area of East Jerusalem.

5.2 Spiritual Significance of Jerusalem to Jews

However, the efforts to allow Jews to visit the Temple Mount may be seen as reasonable from one perspective because they believe that their ancestor from the Bible —Abraham— prepared to sacrifice his son at this site. This tradition stems from the book of Genesis chapter 22 in the Torah. According to the text, God said to Abraham, “Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” (“Bible Gateway passage: Genesis 22 - New International Version”, n.d.) It is written that to test Abraham’s devotion and compliance, God asked Abraham to sacrifice his son Isaac, his only child. Abraham’s faith in God indeed transcended his love for his heir so that he immediately took his son to Mount Moriah instructed by God the next morning. This is part of the reason why the Temple Mount, or Mount Moriah, was selected to be the site of the Temple since it was believed that Abraham had built the altar to sacrifice his son. Today, Jewish tradition holds that the altar where Abraham was told to sacrifice his son is located within the Dome of the Rock on the Temple Mount.

5.3 Hardly Reached Compromises

Religion and politics merged in the Old City in the 20th century because of the aftermath of the Six-Day War. After several disastrous fights among Israel and Arab countries, especially the devastating results of the Six-Days war, Palestinians now only account for 25 per cent of the city’s population. They not only realized the significance of Jerusalem to the Arabs due to the experience of dislocation and significant loss, but they gradually made a concession that they were willing to share Jerusalem with Israelis as long as life there was peaceful and united among the three different religions. According to a speech made by a PLO representative on May 13, 1995, “They and all the others who made their contribution to the city have a place in the spiritual and physical landscape of Jerusalem. Our Jerusalem must be united, open to all and belonging to all its inhabitants, without borders and barbed wire in its midst” (Armstrong, 1997). However, not being content with the western part of Jerusalem, Israelis also wanted the other part of Jerusalem— East Jerusalem, which Palestinians refer to as their state capital. Therein lies the second reason why Israelis pay so much attention to occupy such a place that needs hundreds of armed escort: they regard taking control of the city in which their ancestors had been slaughtered by the Crusades as an attempt to create a new life in that tragedy and serve as a profound experience of their Jewish identity. The persecution endured by Israelites at the hands of the Crusaders was catastrophic, yet

they preferred to consider this catastrophe as a motive to impel people to build holy sites and temples in which the mythology had told their descendants that they went from the demonic realm of the wilderness to heaven through the holy site. Hence, this venerated place holds two spiritual responsibilities to Jewish people: one is the comfort of their soul to lead to the closest communication with their God, while directly striking their determination to initiate a new start (Armstrong, 1997).

5.4 Aggression within Jerusalem

The Old City had been divided into four quarters since the 19th century, but in the Independence War in 1948, Jordan occupied and destroyed the Jewish Quarter. Until the Six-Day War in 1967, Israelis liberated the Old City and reunited the Jewish Quarter (“Israeli-occupied territory”, 2020). The Jewish district currently has the highest population density. As one part of the Old City, the Jewish Quarter draws millions of visitors around the world. Besides the importance of the Western Wall to the Jewish faith, the company naming the Reconstruction and Development has been working intensively for worshipers to excavate splendid and significant historical sites. As a way to show their gradually stronger power in Jerusalem, to conceal their humiliation from the Independence War, and to protect their faith remaining in the substructures on the Southwest corners of the mosque, Israelis eagerly want to occupy the Old City.

6. Conclusion

Both Ariel Sharon’s visitation to the Temple Mount without authorization and Arafat’s failure from keeping protestors from reacting violently were triggers for the outbreak of the intifada. The responsibility of this protest, however, should not be completely placed on them since contributions to this confrontation and discontent have been deeply entrenched for a long time. The growing discontent that boiled over in the Second Intifada stemmed from the failure of past peace attempts, the continued Israeli military occupation of Palestinian territories, and the place that Jerusalem holds as a border city between Israel and the West Bank. Although a variety of solutions were put forward in past attempts to resolve the conflict between the two nations, the most vital element missed and lost by so many people was that the conferences gave wider spaces of opportunity for leaders to portray their political, economic, and spiritual ambitions as a necessary proposal for the public good. As a result, the proposals put forward by the conferences failed to be integrated with the originality. Another drawback in the International Criminal Court

is also pointed out that the prosecutor just opened a preliminary examination of the situation in Palestine; in other words, a case has to be waiting for deciding for many years since there is not a specific time frame, which results in increasing people questioning that “When will the prosecutor complete the preliminary examination of the situation in Palestine” and “Does the ICC have the desire and the ability to prosecute the Israeli occupation?” (Elshobake, 2019)

6.1 Up-to-date Conflicts

In recent times, the conflicts between Israel and Palestine remain while both Palestinians and younger Israeli generations are calling for a compromise between the two sides. In June 2020, the Israeli government confirmed their desire to annex parts of the West Bank, mainly in the area of the Jordan Valley. This Israeli move comes even though UN-General Antonio Guterres, among others, had called upon Israel to drop their annexation since it will “be a serious violation of international law” (Middle East Monitor, 2020). Palestinian leaders had already refused the initiative of this annexation proposed by President Trump as a “Middle East Peace Proposal.” They refused the plan because they estimated that the plan would cover more than 30 per cent of the West Bank. While the headlines often portray the conflict as never-ending, there are many in the younger generation in Israel who have begun to have an increasing awareness of the seriousness and urgency of this issue for both sides. To show their irritation and concern, many young people gathered in Tel Aviv’s Rabin Square this past summer to protest what was called a “peace process.” (Middle East Monitor, 2020) Moreover, the types and forms of defensive against Israeli occupation, especially considering armed resistance, believed by Hamas and Iran, are rejected by many Arab countries to reduce bloody conflicts (ALMadani, 2018). The opposition from Israel to the annexation and repudiation from domesticated Arabians to violent collisions also reflect the signs calling for a rational and comprehensive solution to reverse the status quo, addressing underlying past mistakes that only appeared during the intifada.



Figure 2: *Palestinians are uniting for a General Strike*

(Source: <https://www.middleeasteye.net/opinion/anniversary-second-intifada-palestinians-are-uniting-general-strike>)



Figure 3: *Protesters Attend a Rally Against Israel Plans to Annex Parts of The West Bank in Tel Aviv*

(Source: <https://www.google.com/amp/s/www.dailysabah.com/world/mid-east/israelis-hit-streets-to-protest-netanyahus-west-bank-annexation-plan/amp>)

6.2 Future Prospects

The Second Intifada has been a lesson for people on both sides because of the high casualties and the collapse of peace attempts. The intifada showed that peace talks should resume, and leaders should try to avoid bringing any military into the conflict from the start, or at least convey clear messages of how they would make decisions, showing an unbiased attitude and trust in understanding both sides of the issue. As the negotiations and disagreements over proposals between the Israeli and Palestinian governments have remained deadlocked for months, the third party should come to play a regulative role in helping them break the impasse by placing the conflict in a broader context, highlighting the crucial centre point that triggered the outbreak to come up with an indisputable partition to eliminate sceptics and reach a situation that works for both sides. Finally, the inability of the peace processes to solve the question of how to share Jerusalem exhibits the city's religious importance as a priority to people on both sides of the conflict.

The limitations of the study are that some historical timing of Israel in Jerusalem and examinations of military occupation are unclear accordance to secondary-hands resource and laws and executions of procedures in the United Nations, in which the researcher was concentrating in writing the thesis, and has limitations in browsing websites in her country.

There are needs for the research to more first-handed subjects, such as a response from other Israeli governors, the effectiveness of the third-party in trying to address potential Israel occupation post-six-day war, and warning mechanism that United Nations have been enacting on the Israeli occupation.

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