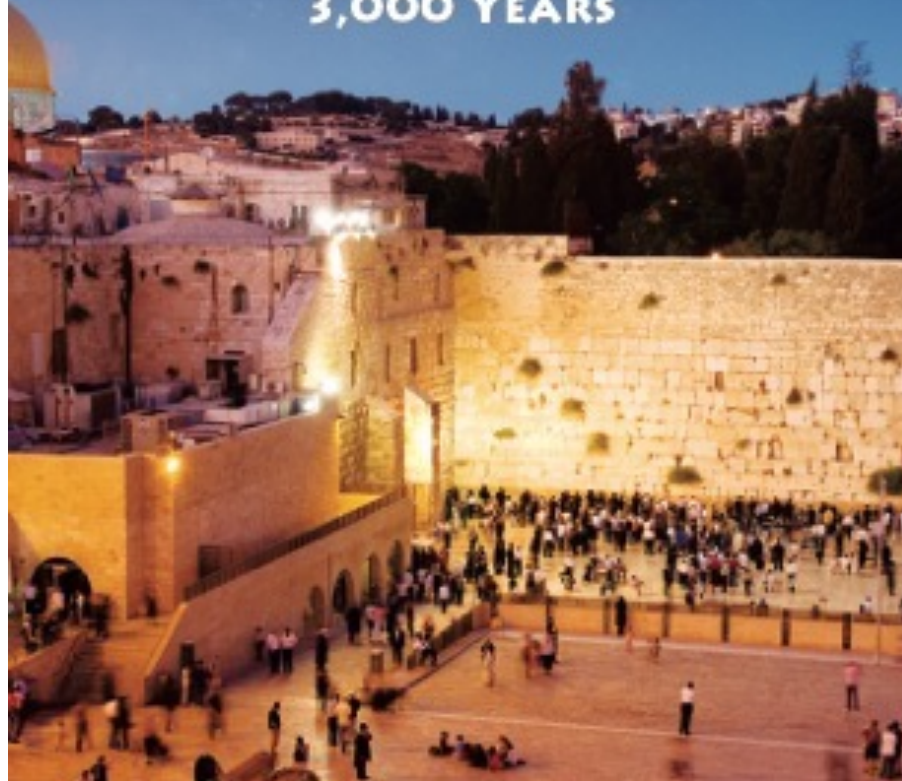


ISRAEL TIMELINE

A JOURNEY OVER
3,000 YEARS



JEWES HAVE BEEN IN THE LAND OF ISRAEL FOR OVER 3,000 YEARS.

Old Babylonian/Egyptian/Old Assyrian Periods
2000–1000 BCE (Before Common Era)

1800–1300 BCE

Religious Jews and Christians believe that in the 18th century BCE, Abraham migrates to the area between the Jordan River and the Mediterranean Sea—then known as Canaan. According to biblical accounts, his descendants, Isaac and Jacob (also called Israel), are born there. Archaeological findings suggest that the early Israelites develop from the Canaanite tribes that live in the region during this era.

1300–1200 BCE

Israelite communities multiply in the hills of Canaan.



A 2,700-year-old artifact showing ancient version of the language spoken in Israel today—Hebrew.

Neo-Assyrian Period
10th–7th centuries BCE

1000 BCE

King David makes Jerusalem the capital of the Israelite kingdom.

960 BCE

King Solomon, son of King David, expands the Israelite kingdom and builds the First Temple in Jerusalem.

722–721 BCE

The Assyrian empire destroys the northern kingdom of Israel. Exiled Jews become known as the “10 lost tribes.”



Neo-Babylonian Period
626–539 BCE

586 BCE

The Babylonian empire conquers the southern kingdom—Judea. Jerusalem and the First Temple are destroyed. Most Jews are exiled to Babylonia (located in present-day Iraq).

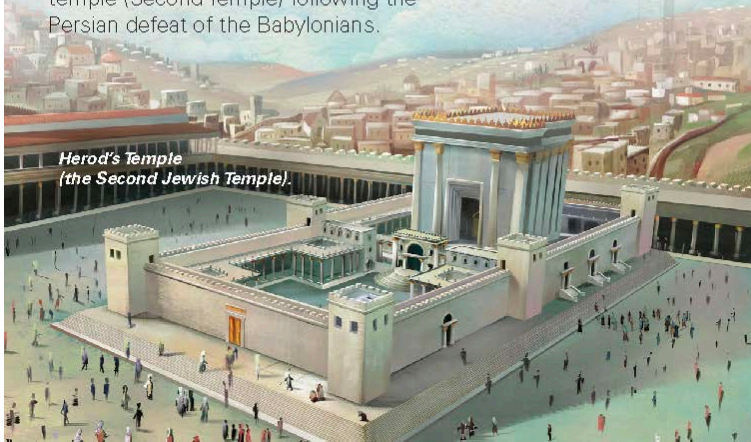


Destruction of Solomon's Temple.

Persian Period
538–333 BCE

538–515 BCE

Jews return and rebuild the temple (Second Temple) following the Persian defeat of the Babylonians.



Herod's Temple (the Second Jewish Temple).

Macedonian Empire
332–63 BCE

250–65 BCE

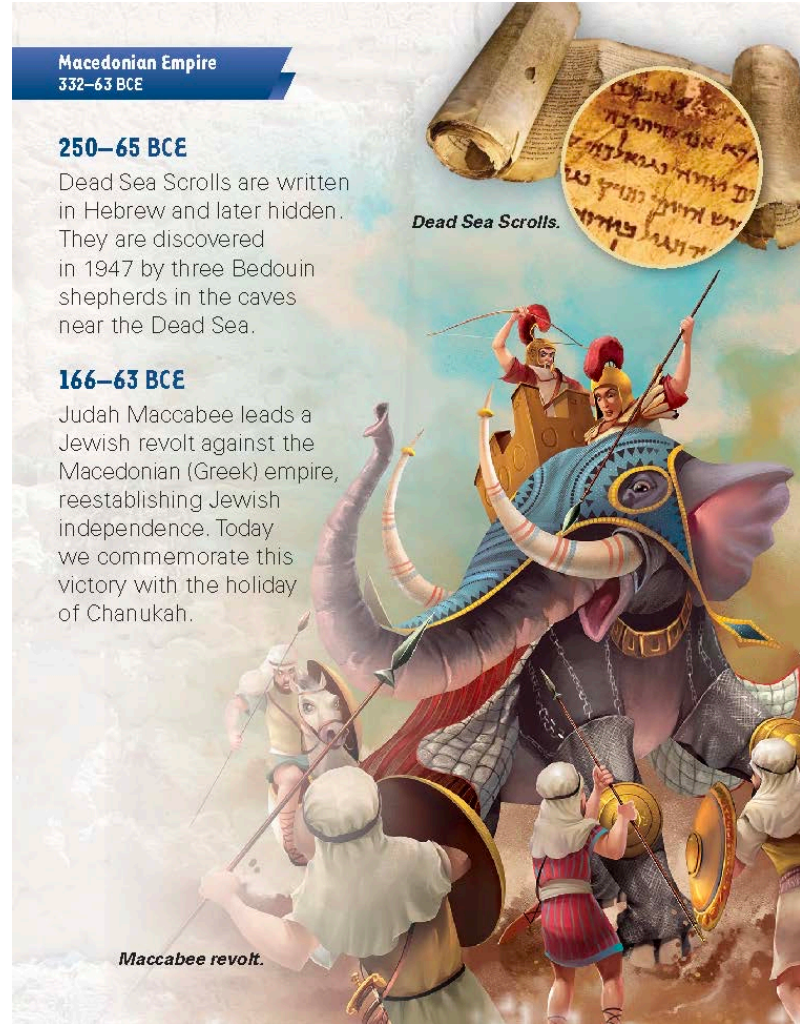
Dead Sea Scrolls are written in Hebrew and later hidden. They are discovered in 1947 by three Bedouin shepherds in the caves near the Dead Sea.



Dead Sea Scrolls.

166–63 BCE

Judah Maccabee leads a Jewish revolt against the Macedonian (Greek) empire, reestablishing Jewish independence. Today we commemorate this victory with the holiday of Chanukah.



Maccabee revolt.

Roman Empire
63 BCE–313 CE (Common Era)

Ancient Roman coin.



63 BCE

Under Roman rule, King Herod's massive building programs turn the Second Temple into one of the wonders of the ancient world.

4 BCE–30 CE

Jesus of Nazareth preaches in the Galilee and Judea. The Romans put him to death.

20 CE

The city of Tiberius is founded on the ruins of a Jewish village. It will remain a center of Jewish life for 1,300 years.

70 CE

The Romans destroy Jerusalem and the Second Temple.

132–135 CE

The Romans squash the Bar Kochba revolt. Seeking to destroy memory of the Jewish nation, Romans rename the land "Palestine" after the Jews' ancient enemy—a people of Greek origin called the Philistines. For the next 18 centuries, various empires fight over the land and give it different names, but the Jews continue to call it the land of Israel.



Detail from the Arch of Titus, erected in 81 CE, depicting the looting of the Second Temple.

The Arch of Titus in Rome commemorates the Jews' defeat by the Romans.

135–400 CE

Jewish life thrives in Galilee and Tiberius. The Jerusalem Talmud (an ancient work of Jewish law) is completed in the third or fourth century.

Byzantine Rule—Adoption of Christianity
313–637 CE

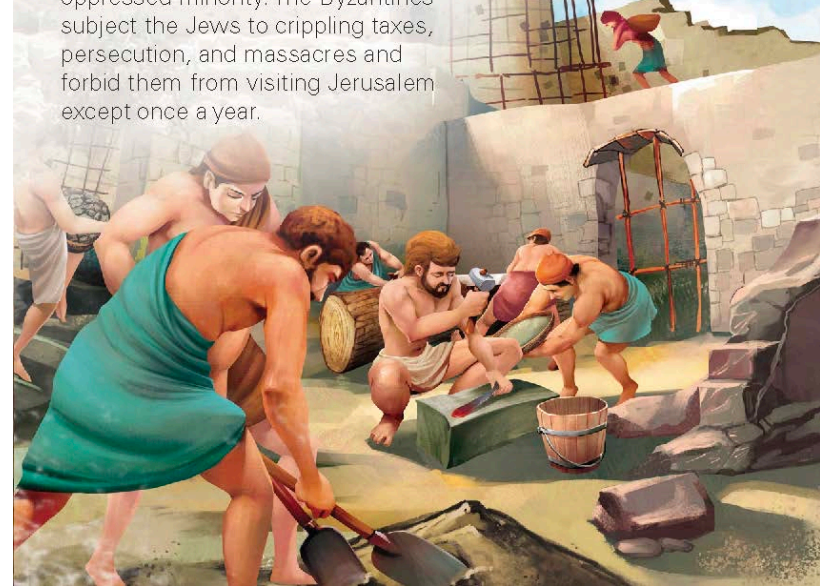
313–637

The Byzantine Christian empire's rule begins. While Jews are able to build synagogues throughout the land, they live as a powerless, oppressed minority. The Byzantines subject the Jews to crippling taxes, persecution, and massacres and forbid them from visiting Jerusalem except once a year.

Letter from Bar Kochba.



Christians building church in Israel.



Arab Islamic Conquest
637–1095 CE

637–1095

Muslim forces conquer ancient Israel, ending Byzantine rule. Jewish life revives, though Jews are second-class citizens (“Dhimmis”), at best, under Muslim rule.



Medallion unearthed at the foot of the Temple Mount, dating from the early 7th century CE. The medallion depicts the menorah, shofar (ram's horn), and Torah scroll.

Crusader Kingdoms
1095–1187 CE

1095–1187

European Crusaders defeat the Muslims, massacring Jews in Europe along the way, plundering Jerusalem, and decimating the Jewish community in the holy city. Jews face population declines.



Saladin's Empire—Ayyubid Dynasty
1187–1254 CE

1187

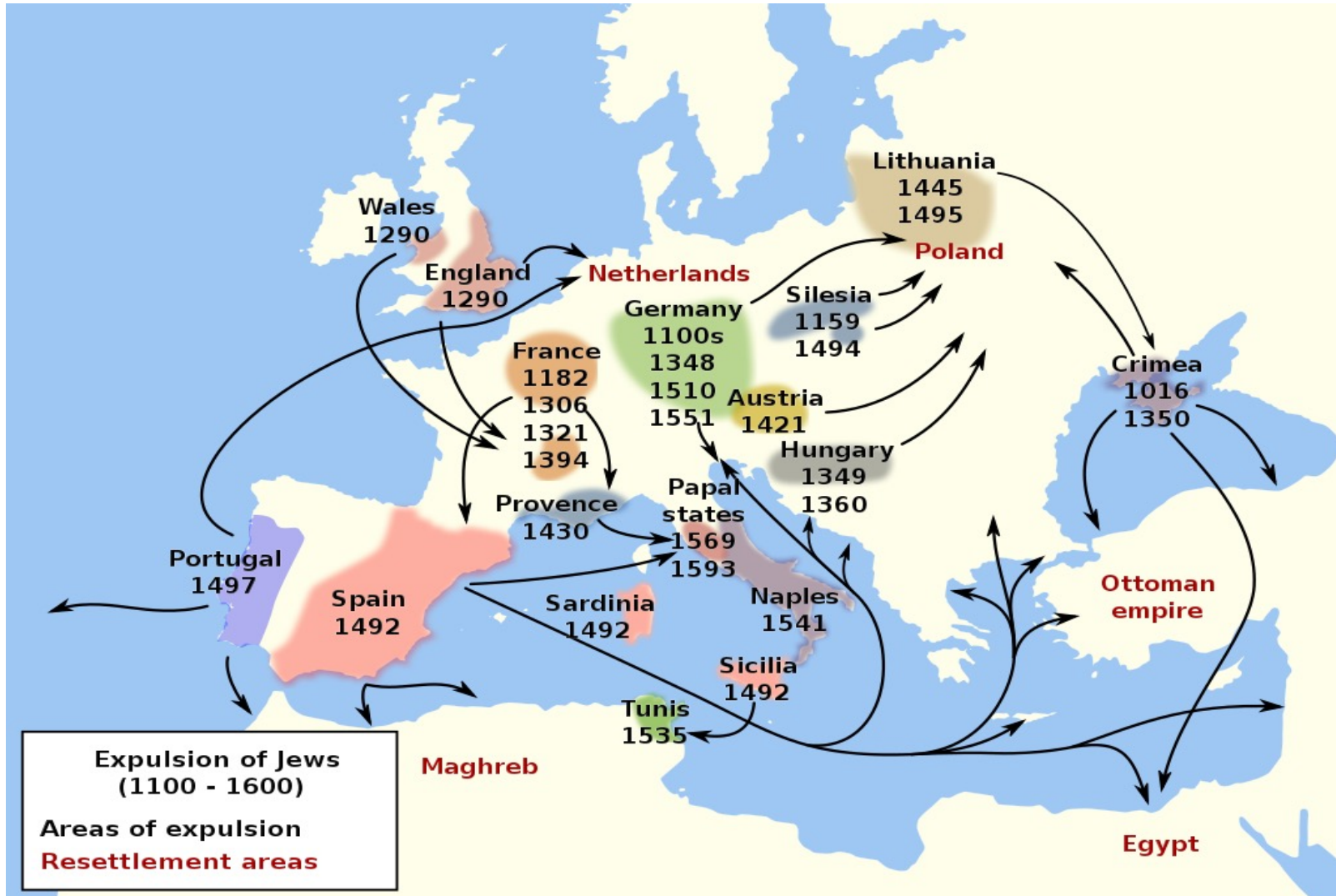
Jews fight alongside Saladin, the Kurdish sultan of Egypt, to expel the Crusaders. Jewish life is revived again.

1211

Wave of Jews return to the land of Israel, led by 300 prominent rabbis from Europe, joining those who are already there.



Saladin and his army.



Mamluk Islamic Empire—New Dynasty in Egypt
1254–1516 CE

1481–1492

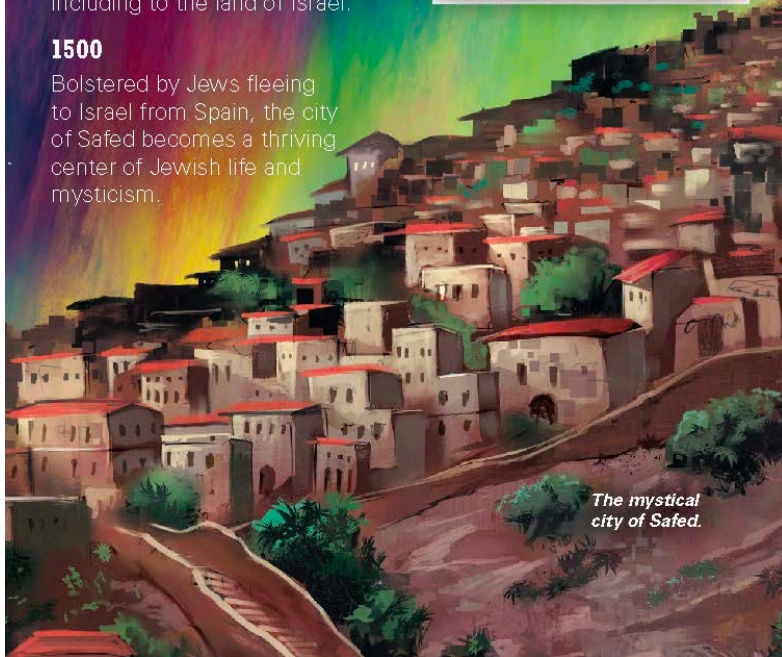
Spanish Inquisition: The Jews of Spain are forced to convert to Christianity at pain of death or expulsion, and even those who convert remain "suspect." Many flee to the Middle East, including to the land of Israel.



Jews arriving in Turkey from Spain.

1500

Bolstered by Jews fleeing to Israel from Spain, the city of Safed becomes a thriving center of Jewish life and mysticism.



The mystical city of Safed.

Ottoman Muslim Empire
1517–1918 CE

1520–1625

Jews continue returning to Israel in large numbers, despite increasingly harsh treatment by the Ottoman authorities.

1558

Jews begin rebuilding Tiberius as a center of Jewish life with the Ottoman sultan's approval.

1834

Muslim Arabs massacre the Jews living in Safed and Hebron.

1847

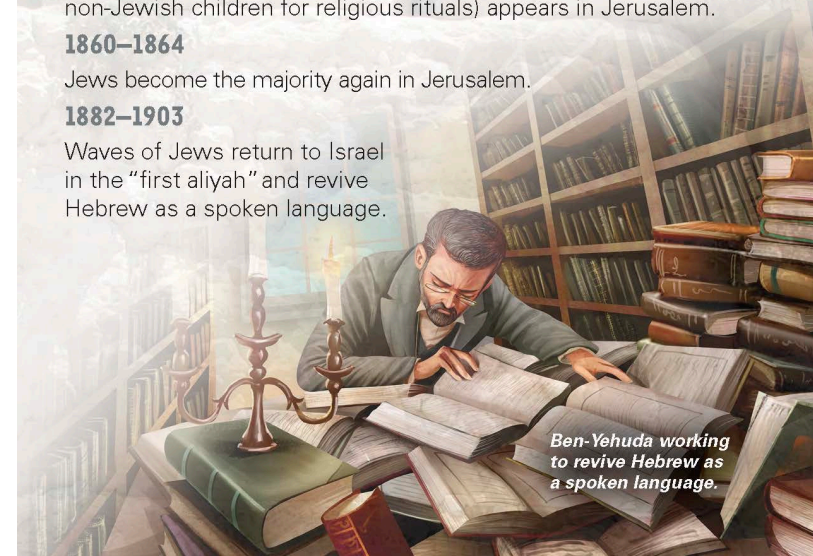
Antisemitic blood libel (accusation that Jews use the blood of non-Jewish children for religious rituals) appears in Jerusalem.

1860–1864

Jews become the majority again in Jerusalem.

1882–1903

Waves of Jews return to Israel in the "first aliyah" and revive Hebrew as a spoken language.



Ben-Yehuda working to revive Hebrew as a spoken language.

Zionism: A political and cultural movement that emerged in late 19th century Europe and developed further in the Land of Israel, that held that:

1. Jews constituted a national group (not only a religion)
2. Jews should be recognized and given political rights, national autonomy, or sovereignty on the basis of this national status.
3. The location in which Jews should get this autonomy and/or sovereignty should be the Land of Israel

(*Zion* is a biblical term for Jerusalem)

The Jewish World

Ashkenazi
("German") Jews:
From Russia,
Poland, Germany

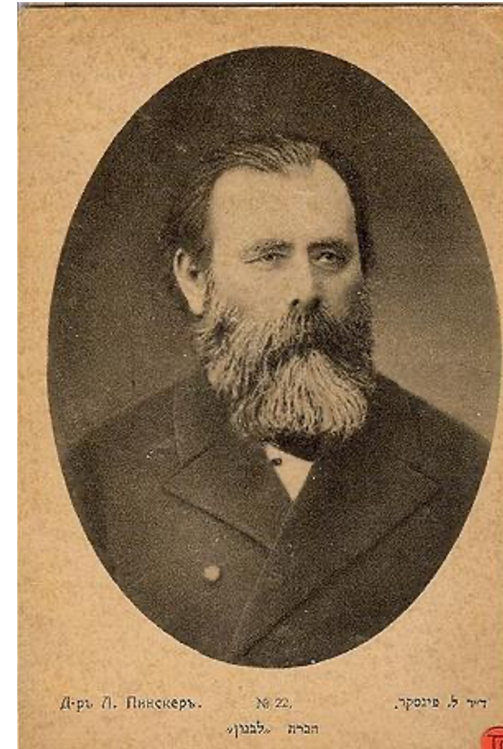


Sephardi ("Spanish")
Jews: Jews displaced
from Spain in 1492.
From Turkey, North
Africa, Greece, etc.

Mizrahi ("Eastern")
Jews:
From Palestine,
Iraq, Syria, Egypt,
Iran

Leon Pinsker, Auto-Emancipation, 1882

“The great ideas of the eighteenth and nineteenth centuries have not passed us by without leaving a trace. We feel not only as Jews; we feel as men. As men, we, too, wish to live and be a nation as the others. And if we seriously desire that, we must first of all extricate ourselves from the old yoke, and rise manfully to our full height. We must first of all desire to help ourselves and then the help of others is sure to follow.”



Theodor Herzl: Zionism as a Solution to Antisemitism



“The Jewish Question still exists, it would be foolish to deny it. It exists wherever Jews live in perceptible numbers. Where it does not yet exist, it will be brought by Jews in the course of their migrations.”

“Let the sovereignty be granted us over the portion of the globe large enough to satisfy the requirements of the nation--the rest we shall manage for ourselves.”

Source: Herzl, *The Jewish State*
(1896)





The Balfour Declaration, 1917

Foreign Office
November 2nd, 1917

Text 2


Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

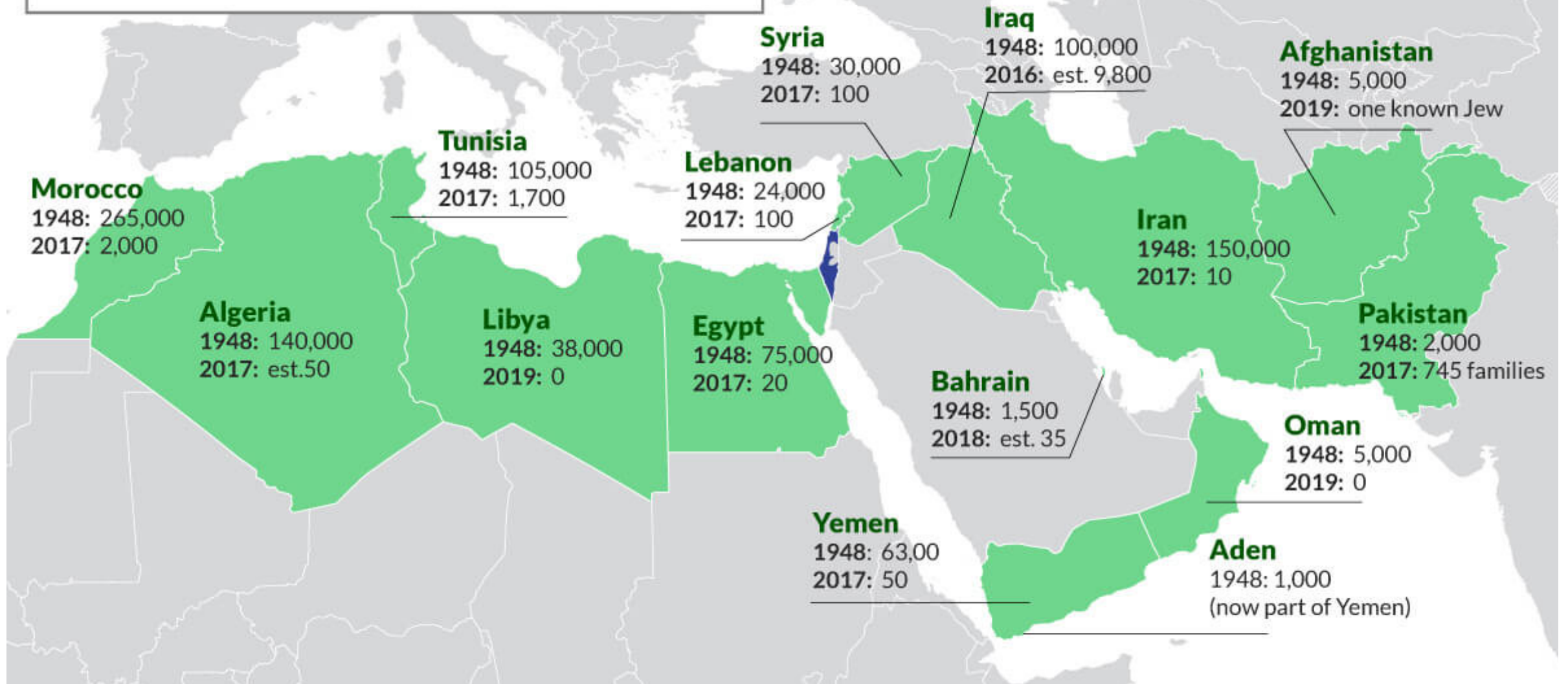
I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour



Jewish Refugees From Arab Countries

An estimated 820,000 Jews fled violence and discrimination in their Arab homelands between 1948-1972.






Text 3

From the Declaration of the Establishment of the State of Israel (May 14, 1948):

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









Israel after the 1979 Peace Treaty with Egypt



PLO

Palestine Liberation Organization

Founded in 1964 with the goal of liberating Palestine through armed struggle. They represent the worldwide community of Palestinians and negotiate on their behalf.



Palestinian Authority

Founded in 1994 by the Oslo Accords to govern parts of Gaza and the West Bank until a permanent agreement is established. It is an agency of the PLO led by a directly-elected president who appoints a government and must have the support of the elected legislative council. In 2006, the PA was ousted from the Gaza Strip by Hamas who won the local elections. Mahmoud Abbas is the president of the PA. He was elected in 2005 to a 4 year term. There have been no elections since.



Al-Fatah

Among the founders were Yasser Arafat & Mahmoud Abbas. The organization is a secular nationalist political group with the original goal of armed resistance against Israel. They became part of the PLO in the 1960s.



FOREIGN TERRORIST ORGANIZATIONS ACTIVE IN ISRAEL AND PALESTINIAN TERRITORIES

HAMAS



HIZBALLAH



PALESTINIAN ISLAMIC JIHAD



FOUNDING

Founded in 1987 as an offshoot group of the Palestinian Muslim Brotherhood. The acronym HAMAS represents Harakat al-Muqāwama al-Islāmiyya, or the “Islamic Resistance Movement.” In 2006, HAMAS won legislative elections in the Palestinian territories and is currently the ruling authority over Gaza.

Arabic for “Party of God,” the group is a Lebanon-based, Iranian-backed Shiite political party and paramilitary group. It is comprised of political, social services, and military divisions and currently holds 21 seats in the Lebanese Parliament. The group maintains a regional military force and an external attack-planning component known as the Islamic Jihad Organization (IJO).

Palestinian Islamic Jihad (PIJ), or Harakat al-Jihad al-Islami al-Filastini, is a Sunni Islamist militant group, which formed in 1979 as an offshoot of the Muslim Brotherhood. PIJ draws inspiration from the Iranian revolution.

OBJECTIVES

To annihilate Israel and replace it with an Islamic Palestinian state. HAMAS claims its goal is to liberate Palestinians and views Israel as an occupying power as well as an illegitimate state.

Dedicated to preserving its strategic partnership with Iran, bolstering the Syrian regime, and maintaining its own domestic power in Lebanon. The group is committed to challenging Israeli interests and expelling U.S. forces from the Middle East.

Establish an Islamist Palestinian state that is committed to the destruction of Israel.

FINANCIAL SUPPORT

Receives financial and technical support from Iran and sympathizers worldwide. Additionally, its global portfolio of investments generates vast sums of revenue through its assets, estimated to be worth hundreds of millions of dollars, with companies operating in Sudan, Algeria, Turkey, the United Arab Emirates, and other countries, according to the U.S. Department of Treasury.

Iran provides Hizballah with approximately \$700 million per year as well as weapons and other technical support. The group also generates an additional \$300 million in revenue through criminal activity, including narcotics trafficking, smuggling operations, and extortion.

Receives financial and military support from Iran, Syria, and Hizballah.


Hamas:
Harakat al-Muqawama
al-Islamiya



Hamas drafted its covenant in 1988 to express its foundational ideology. In 2017 Hamas published an updated “Document of General Principles and Policies” that was touted by Hamas and its supporters in the West as demonstrating a new “pragmatism” and “moderation.” It quickly became clear that this was a propaganda ploy.


Mahmoud al-Zahar, a co-founder of Hamas, told attendees at a rally in Gaza City that the updated version “did not contradict its founding covenant.” He also said, “The pledge Hamas made before God was to liberate all of Palestine. The charter is the core of [Hamas]’ position and the mechanism of this position is the document.”

Here are key points from the Hamas charter:

 **Preamble:** “Israel will exist and will continue to exist until Islam will obliterate it, just as it obliterated others before it.”

Article 6: “The Islamic Resistance Movement [Hamas] is a distinguished Palestinian movement, whose allegiance is to Allah, and whose way of life is Islam. It strives to raise the banner of Allah over every inch of Palestine.”

Article 7: “The Islamic Resistance Movement is one of the links in the chain of the struggle against the Zionist invaders. It goes back to 1939, to the emergence of the martyr Izz al-Din al Kissam and his brethren the fighters, members of Muslim Brotherhood.”

 **Article 7:** “The Day of Judgement will not come about until Muslims fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Muslims, O Servant of God, there is a Jew behind me, come and kill him. Only the Gharkad tree would not do that because it is one of the trees of the Jews.”

Article 11: “[T]he land of Palestine is an Islamic Waqf consecrated for future Muslim generations until Judgement Day. ... This is the law governing the land of Palestine in the Islamic Sharia (law) and the same goes for any land the Muslims have conquered by force.”



Article 13: “Initiatives, and so-called peaceful solutions and international conferences, are in contradiction to the principles of the Islamic Resistance Movement. ... There is no solution for the Palestinian question except through Jihad. Initiatives, proposals and international conferences are all a waste of time and vain endeavors.”

Article 15: “The day that enemies usurp part of Muslim land, Jihad becomes the individual duty of every Muslim. In face of the Jews’ usurpation of Palestine, it is compulsory that the banner of Jihad be raised. ... It is necessary to instill the spirit of Jihad in the heart of the nation so that they would confront the enemies and join the ranks of the fighters.”

Article 28: “We should not forget to remind every Muslim that when the Jews conquered the Holy City in 1967, they stood on the threshold of the Aqsa Mosque and proclaimed that ‘Mohammed is dead, and his descendants are all women.’ Israel, Judaism and Jews challenge Islam and the Muslim people. ‘May the cowards never sleep.’”



Article 32: “Today it is Palestine, tomorrow it will be one country or another. The Zionist plan is limitless. After Palestine, the Zionists aspire to expand from the Nile to the Euphrates. When they will have digested the region they overtook, they will aspire to further expansion, and so on. Their plan is embodied in the ‘Protocols of the Elders of Zion,’ and their present conduct is the best proof of what we are saying.”

Security Needs

The sides disagree about how to balance Israel's security needs with Palestinian aspirations for independence. Israel argues that it is prepared to give up territory for the promise of peace, asserting that its citizens need to feel confident that they will be safe in their country. For example, Israelis insist that the West Bank must be demilitarized with no heavy weapons such as tanks. They point out that after Israel withdrew from the Gaza Strip in 2005, Hamas took power and has launched thousands of rockets and mortars into Israel causing death, injury, property destruction, and trauma. They note that if Israel ceded control of the West Bank, which is much closer to major Israeli population centers, the damage done by rockets could be devastating. For their part, Palestinians insist that their state should not be different from other states, so there should not be any restrictions or bans on heavy weapons.

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

Range of Fire from Gaza



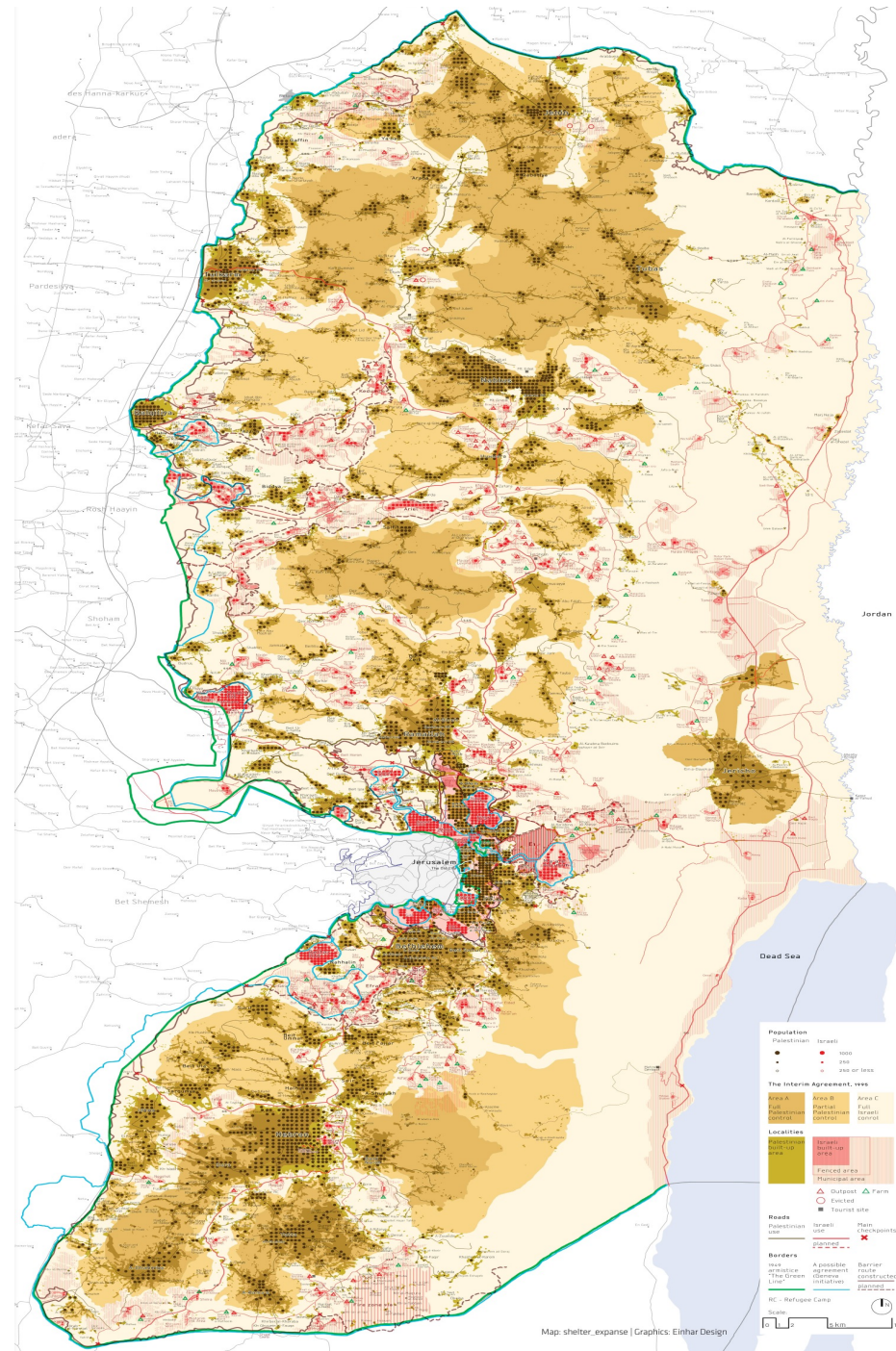
Settlements

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

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

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

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



Water Resources

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

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

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

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

Water Resources



Refugees

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

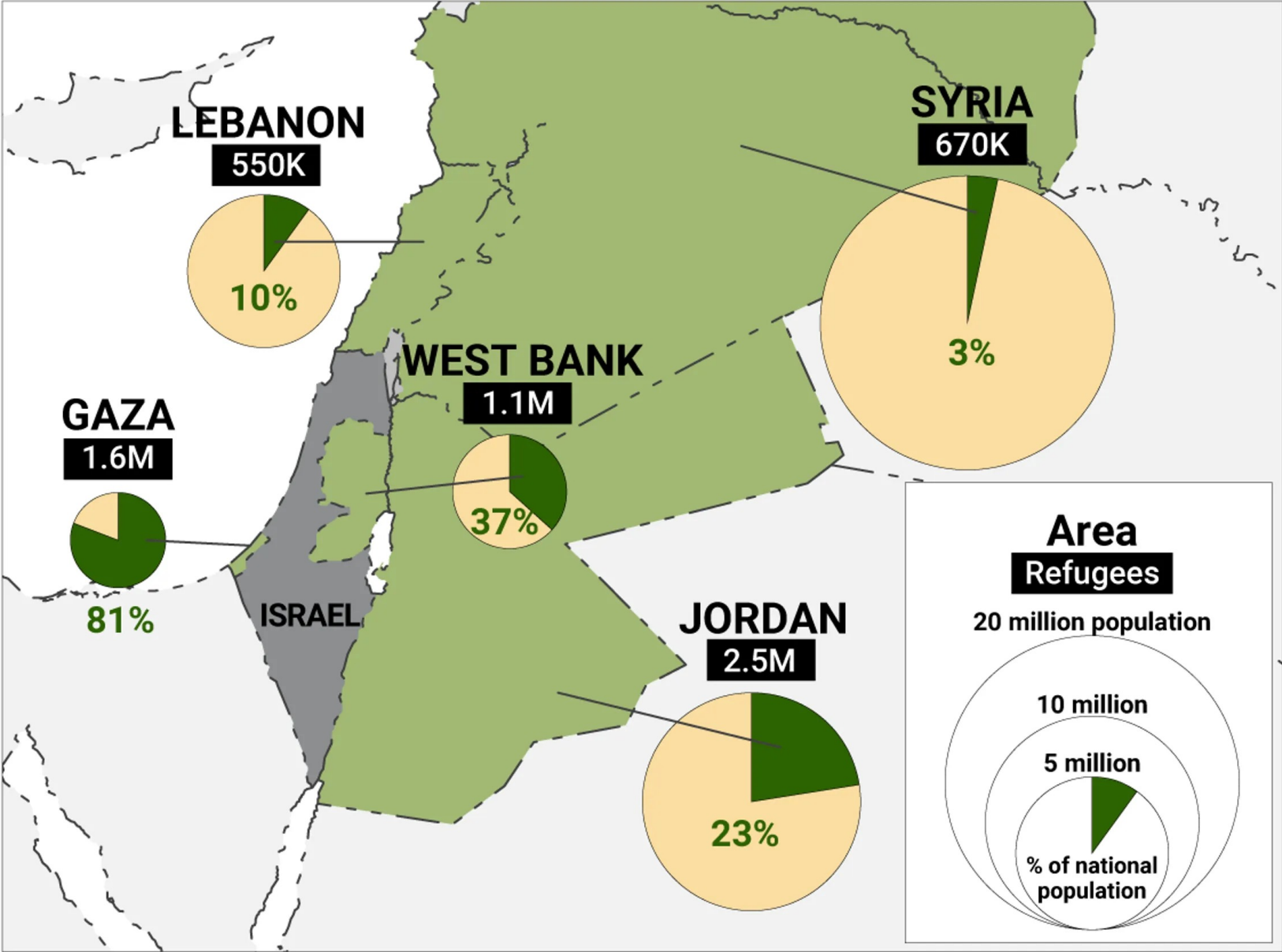
Many Israelis argue that there would be no refugees if Arabs had accepted the UN Partition Plan and had not attacked the fledgling State of Israel causing the 1948 war. They note that the Israeli Declaration of Independence guaranteed full equality for non-Jews and that approximately 20% of Israel’s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

Two populations of refugees—Palestinian Arabs as well as Jews from Arab countries—emerged as a result of the Arab-Israeli conflict. The vast majority of the nearly 700,000 Jewish refugees from the Middle East and North Africa do not seek to return to their former homelands where they were persecuted. As with most other displaced populations in modern times they have integrated fully in their new homes. Israel argues that other groups in similar situations have not had the right to return. It also says that binding UN Resolutions do not speak of a “right of return,” but rather reference a “just settlement of the refugee problem.” Israelis point out that this vague wording equally applies to the comparable number of Jewish refugees who fled from Arab countries due to persecution. Many Israelis feel that since they absorbed Jewish refugees from Arab states, the West Bank, Gaza, and neighboring Arab states should have absorbed Palestinian Arab refugees.

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

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

Number of UN-registered Palestinian refugees and percentage of the overall population where they live.



Jerusalem

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

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

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

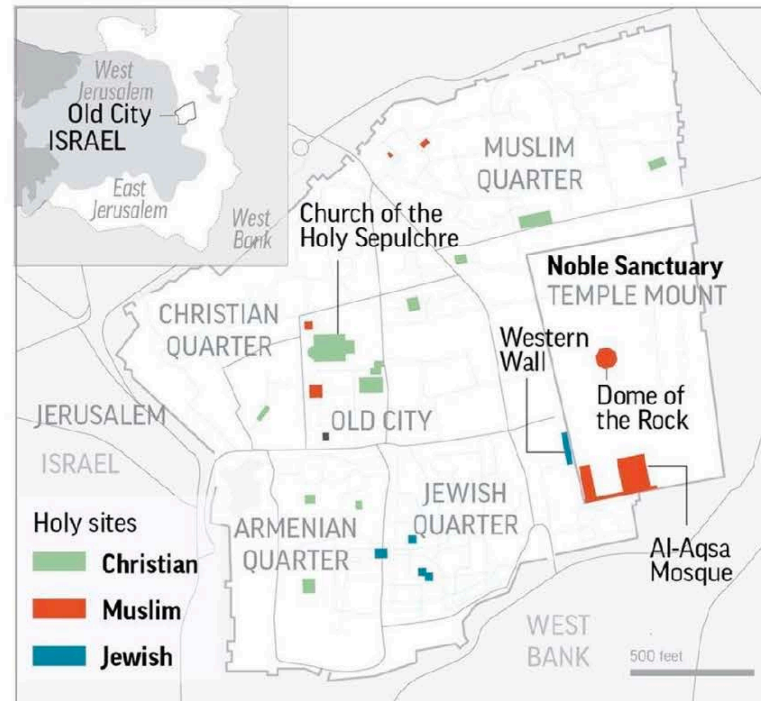


Figure 1: Image from Rodgers Digital Media-Radio Vancouver

Final Borders

In the 1967 Six-Day War, Israel gained control of Gaza and the Sinai Peninsula from Egypt, the West Bank and East Jerusalem from Jordan, and the Golan Heights from Syria. Following the war, Israel stated that it would return most of the land in exchange for peace and recognition of its right to exist as an independent state. Israel completely withdrew from the Sinai Peninsula after Egypt and Israel signed a peace treaty in 1979 and it completely withdrew from Gaza in 2005.

The government of Israel, however, says that it must retain control of some post-1967 areas to ensure the country's security arguing that Israel: 1) has been attacked and threatened by its neighbors since its founding; 2) gained the territory in a war of self-defense; and 3) that binding UN resolutions recognize its right to secure borders.

Arab leaders state that Israel must completely withdraw to pre-1967 borders. They argue that Israel cannot keep any land gained by war, no matter the circumstances. Disagreements about final borders affect negotiations between Israel and the Palestinians over the future of the West Bank (Jordan relinquished its claim to the West Bank in 1988) and negotiations between Israel and Syria over the Golan Heights.

Practically speaking, all negotiations between Israel and the Palestinians have included the principle of land swaps, with Israel retaining large settlement blocks near the **green line*** (the Armistice demarcation lines from 1949) in exchange for giving the Palestinians comparable amounts of land from Israel.

Israel and the Region



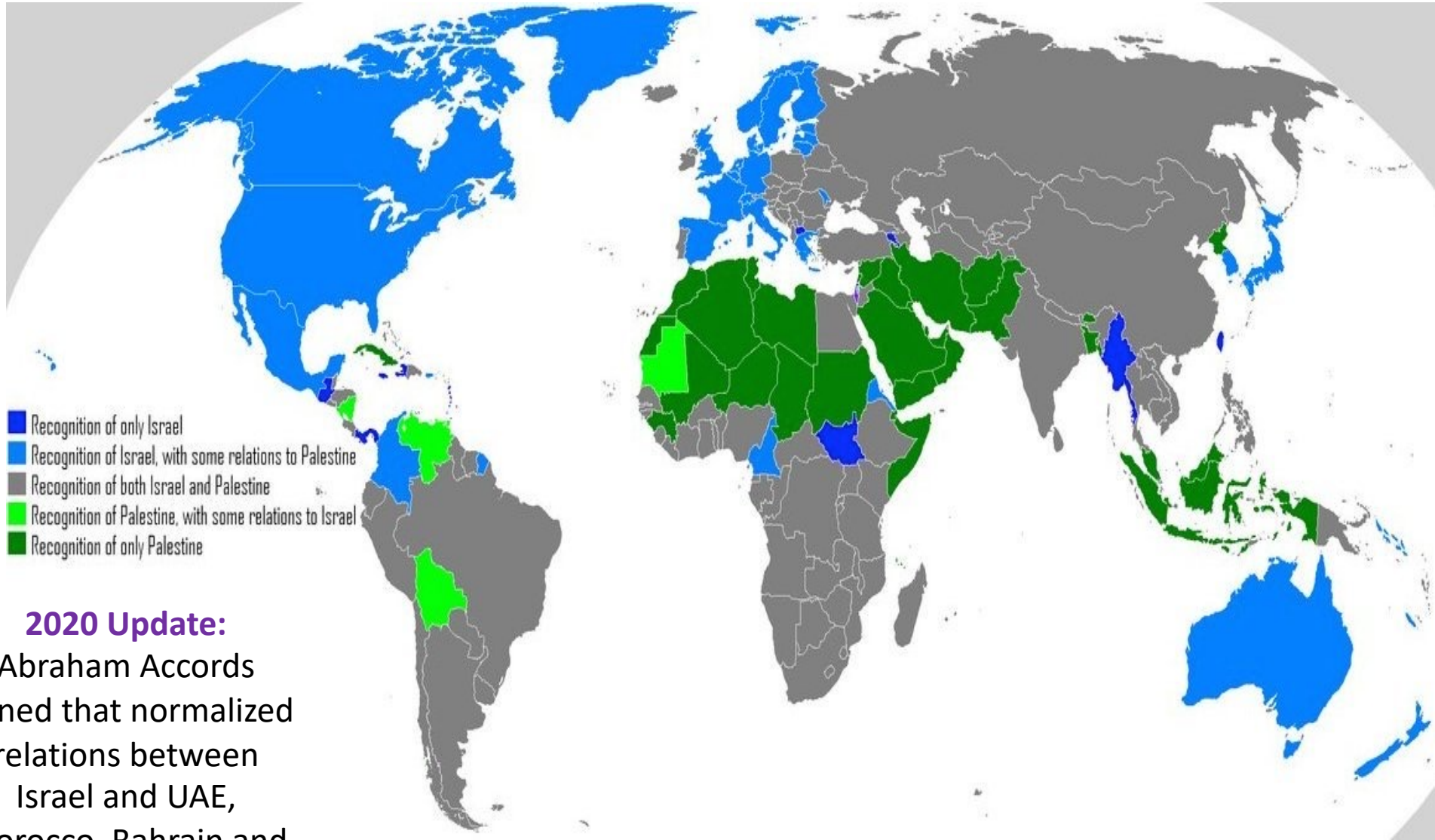
Diplomatic Relations

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

In March 2002, the Arab League proposed and endorsed the Arab Peace Initiative, a plan including full recognition of Israel by all Arab League states. The proposal offered Israel peace in return for Israeli withdrawal from all territories captured in the 1967 War, recognition of an independent Palestine, with East Jerusalem as its capital, and a "just solution" for Palestinian refugees. The proposal is viewed by some as a major breakthrough given the stance of Arab nations since the Khartoum Resolution in 1967. Israel welcomed the proposal, but does not accept all of its demands, particularly that it withdraw to the pre-1967 borders as a precondition to negotiations.

Even though there is no official recognition between other Arab states and Israel, there have recently been news reports of cooperation between Israel and other nations in the region, including Saudi Arabia and some of the Gulf States. In 2015, Israel opened its first diplomatic mission in the United Arab Emirates.

2020 Update:
Abraham Accords
signed that normalized
relations between
Israel and UAE,
Morocco, Bahrain and
Sudan.



2020 Update:
Abraham Accords
signed that normalized
relations between
Israel and UAE,
Morocco, Bahrain and
Sudan.



ADAM WAS PART OF A SMALL TEAM THAT
NEGOTIATED THE ABRAHAM ACCORDS
AND THE RESOLUTION OF THE GULF RIFT.

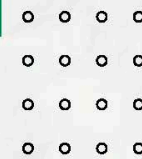
BEHIND THE SCENES: THE ABRAHAM ACCORDS

WITH ADAM BOEHLER



Join us for an off-the-record
discussion about the Accords and
hear the behind the scenes stories
of the participants including the
leaders of Israel, Saudi Arabia, the
UAE, Morocco, and Qatar.

THE TEMPLE
NOVEMBER 30 @ 7PM



RSVP required at thetemplehub.org

Jewish Fear, Jewish Pride

A Conversation for Parents on Identity, Israel and Chanukah

Between the conflict in Israel and Gaza and rising antisemitism around the world, many of us are feeling worried and torn. How do we respond to these challenges? Is this a time to share our Jewish pride or must we hide our Jewish identity out of self-preservation? Chanukah is right around the corner, and typically, this is a time when we celebrate our Jewish identities. Yet, how do we assure our children of their safety while also fearing that displays of Jewish identity might bring harm?

Join us for this important conversation to share our thoughts and learn from each other as we face our new reality.

**RSVP for Zoom Link at
thetemplehub.org/conversation**

**Wednesday,
November 29
7-8 PM
On Zoom**

Israel - Size and Dimension

